

Epistemology of Qur'anic Peace Education: Based on Ricoeur's Hermeneutics and Tafsīr Tarbawī (Educational Exegesis)

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Abstract. The fast growing number of radicalism movement attached to Islam and Moslem is not in line with the number of literature on Islamic Peace Education. A research mentioned that there only found 15 related literatures at 19 Moslem majority countries. This requires proactive responses ranging from discourse enrichment to deradicalization action. This research aims to construct Qur'anic Peace Education on philosophical base (epistemology) using educational exegesis (tafsīr tarbawī) analysis on 1632 Qur'anic keywords which then be shortlisted to 24 due to the relevance. Ontologically, Qur'anic Peace Education aims to implement the active peace instead of negative one as well as reduce both direct and indirect violence. Epistemologically, this concept implements indirect Peace Education for society with high risk conflict before turning to the direct one for those who can already live together peacefully. Axiologically, it will build peaceful mental among the subject of education through peaceful-values education process.

Keywords: Qur'anic Peace Education, Peace Education, Educational Exegesis (Tafsīr Tarbawī), Ricoeur's Hermeneutics, Epistemology.

1. Introduction

Marshal Hodgson classified Islam into three categories. *First*, Islam. It refers to normative doctrines as mentioned in the Qur'an, hadith and other authoritative texts. *Second*, Islamicate. It means Islam manifested empirically and historically in various aspects of Moslems' social and cultural life. *Third*, Islamdom. It is obviously look in political power and authority. Historically, since the very beginning, there found a gap between Islam and Islamicate [1] and the gap still exists today as clear from this following data:

Al-Qur'an confirms that human have basic character and tendency to feud each others (Qur'an, 2: 36, 7: 24, 20: 123). In a family scope, the feud occurs between children and parents (Qur'an, 64: 14). Meanwhile in an internal society, this happens between a figure and people at general (Qur'an, 6: 112). In a broader context, there occurred an enmity between a community and another (Qur'an, 2: 251). This exploration accords to nowadays phenomenon. To mention some, during last 2018, there found, at least, 6 cases of murder by parents to their kids [2]; and 7 cases of kids' murder to their parents [3]. May 22 2019 chaos engaging police and mass rioters killed 8 people by bullet and one other by the hit of blunt objects [4]. A

political conflict between the supporters of 01 and 02 in the social media sphere even led to a murder case in Sampang, East Java [5].

On another hand, the enmity is clear from various ways. It may be through the attitude, such as revenge (Qur'an, 59: 10), words, like a hate speech (Qur'an, 7: 150); and action, like murder (Qur'an, 2: 178). This is similar to what happened recently in which from 574 murder cases in the last 2018, 80% of them are due to the revenge and anger [6]. The Ministry of Politics, Law, and Security, Wiranto, even mentioned that during 2018, there happened 324 hate speech cases [7]. Meanwhile, the Headquarter of Indonesian Police recorded 625 murder cases [8].

The aforementioned variety of conflicts in Indonesia implies that the implementation of Peace Education has not given any significant role in reducing violence acts. This ineffective role is a clear sign that the existing Peace Education contains problems that it needs reconsideration and reparation on its foundational, structural and operational [9].

The priority is put upon the foundational aspect. This is because Peace Education is a product of western philosophy which is later attached to Islamization of science and then becomes a specific type of Islamic education practice. It is just like a *halāl*-labeled pizza available in the market. Therefore, until nowadays, Peace Education has not really relied on the primary sources of Islamic education, which are the Qur'an and the hadith. At general, those two are just made as justification on any theories and practices of Peace Education instead of becoming a guideline (*hudā*) or inspiration.

Relating to the fact that both theories and practices of Peace Education in Islamic education still mainly rely to Western philosophy and education theories which is *anthropocentric*, it is not really compatible to the characteristics of Islamic education which is *theo-anthropocentric* (divinely and humanly). For instance, according to the Western educational theory, an educator is not allowed to hit the students. In fact, Islamic educational theory says it is ok to hit students based on Prophet's order to hit a ten-years-old kid who are not willing to perform obligatory prayers (narrated by Abū Dāwud). The hit, however, must be soft and not hurting because it aims to educate instead of punish the students. This is even considered as *farḍu kifāyah* (communal obligations) [10].

On the basis of it, we aim to construct a philosophical base of Peace Education through the hermeneutic approach of Qur'anic verses aiming to create a concept called Qur'anic Peace Education. At very first, we would portray Qur'anic Peace Education on the perspective of philosophy of science (epistemology) consisting of ontology, epistemology and axiological aspects.

At very least, there found three academic reasons which make this research important and worth.

First, the less number of text book or literature on Islamic Peace Education. A study of Huda revealed that nowadays, there only found about 15 guide books, modules, or text books on Islamic Peace Education used in 19 Moslem countries or Moslem majority countries. Each is compiled and arranged on the basis of the need of every culture, religion and sociology on the local context [11]. The number is literally low and unbalanced with the huge need, so this research could enrich the treasure of literature on Islamic Peace Education Islamic even possibly lead to related future researches, so that Islamic Peace Education would have huge relevant and authoritative references.

Second, religious approach used in the construction of Islamic Peace Education accords to what John Dewey was passionate on, as cited by Machali, because Peace Education needs a basic of morality, democracy values and religious ethics [12]. The Qur'an, on the other hand, is a holy book full of religious values relevant to Peace Education.

Third, it is undeniable that religion contributes much to the events of war, bloodshed and intolerance. However, at the same time, it literally teaches the values of empathy, anti-violence and love [13]. Therefore, this research would highlight Qur'anic keywords which both support and detain Peace Education.

Previous Research

Research on Peace Education based on literature survey is totally not a new topic. Some authors and researchers had worked on this topic. To mention some, there found Harvey N. Oueijan's article entitled "Education for Peace in Higher Education" published by *Universal Journal of Educational Research* [14]. It offered a Peace Education program through the agenda of general education for all university students from all majors and faculties. What distinguishes it is that this paper offers epistemological construction on Islamic Peace Education based on the Qur'anic values.

Furthermore, portraying Peace Education from religious or Islamic perspective has been also discussed in various researches.

First, an article of Sezai Özçelik & Ayşe Dilek Öğretir entitled "Islamic Peace Paradigm and Islamic Peace Education: The Study of Islamic Non-violence in Post-September 11 World" published by *Journal of Globalization for the Common Good*. It discussed the shifting meaning of some key terms related to Peace Education ranging from *jihād*, *hijrah*, *şabr*, *'adl*, *ummah*, peace, differences and tolerance from those of previous era to contemporary understanding.

Second, a journal article entitled "Peace Education in Islam: A New Dimension of Educational Approach for the Muslim Countries" by Mohammad Abu Kalam Azad at *Manarat International University Studies* [15]. It explores some Qur'anic terms related to Peace Education. They are *'afw* (forgiving), *fasad* (destruction) and *shūrā* (discussion) in which the writer promotes as a non-violence solution for any conflict.

Third, a journal article entitled "Peace Education dan Radikalisasi Agama" by Imam Machali at *Jurnal Pendidikan Islam*, vol. II no. 1, June 2013. It discussed Peace Education program of *Forum Persaudaraan Umat Beriman* (FPUB) in Yogyakarta aiming to build a brotherhood among believers. The programs are on discussion, dialogue, social solidarity, peaceful marching action, gathering prayers and publication of *Suluh* magazine.

This research is different from previous researches due to its approach. It uses thematic educational exegesis (*tafsīr tarbawī*) through identification of the whole Qur'anic key terms relevant to Peace Education to result a more comprehensive research data. On the other hand, the use of philosophy of science (epistemology) consisting of ontology, epistemology and axiology as a theoretical perspective makes the construction of Qur'anic Peace Education more systematic.

2. RESEARCH METHOD

The concept of Qur'anic Peace Education is basely constructed on our interpretation on relevant Qur'anic sources. Meanwhile, the interpretation on text categorized as research library or documentation study becomes the object of hermeneutic discussion. Therefore, methodologically, this research relies on the hermeneutical theory of Paul Ricoeur. It is mainly about dialectic between distantiation and appropriation as well as between comprehension and explanation.

According to Ricoeur, reading a text is the dialectic of event and meaning generates a correlative dialectic in reading between understanding or comprehension (expansion of meaning, or so called *verstehen* in Germany hermeneutic) and explanation (*erklären*). The polarity between understanding and explanation during the process of reading must not be treated in dualistic terms but as a complex and highly-mediated dialectic. Then the term interpretation may be applied, not to a particular case of understanding but to the whole process of understanding and explanation [16].

The first time, understanding will be a naïve grasping of the meaning of the text as a whole. The second time, comprehension will be a sophisticated mode of understanding, supported by explanatory procedures. In the beginning, understanding is a guess, while, by the end, the concept of appropriation (self-understanding) has been fulfilled. In this way, the text will appear as mediating between the two stages of understanding [17].

Meantime practically, distantiation is through identifying key terms in the Qur'an relevant to Peace Education topic based on the linguistic meaning. For instance, the term *rahima* means love and care while *qatala* means to murder are relevant keywords to construct Qur'anic Peace Education.

As for methodological steps to fulfill distantiation standard of Ricoeur are as follow:

First is identifying the keywords of Qur'anic Peace Education through manual search on *Mu'jam Tafsi'r Mufradāt Alfāzī'l-Qur'ānī'l-Karīm* written by Sāmīh Āṭif Zain based on literal meaning of the selected keywords. From 1.641 enlisted keywords, there shortlisted 24 keywords both affirming and negating the Qur'anic Peace Education concept. The former consists of: *āyah, ḥabbaba, ḥasiba, ḥasuna, ḥakama, raḥima, salima, ṣabara, ṣalaḥa, 'arafa, hudā, yasara*. Meanwhile, the later covers: *jahila, saraḥa, shahwa, ṭaghā, ḥalama, fasada, qatala, kadhiba, kariha, la'ana, nakara, hawā*.

Second is identifying relevant verses to Qur'anic Peace Education through a digital search on software *zeker* then short-listing most relevant ones to get included in the discussion of Peace Education. The result is enlisted at following table:

No	Keywords	Frequency	Sample of Relevant Verses to Qur'anic Peace Education
1	<i>āyah</i>	628 times; 586 verses	Qur'an, 2: 164, 3: 164, 24: 61, 30: 21, 34: 15
2	<i>ḥabbaba</i>	95 times; 85 verses	Qur'an, 2: 216, 3: 92, 9: 24, 12: 8, 49: 7
3	<i>ḥasiba</i>	109 times; 102 verses	Qur'an, 2: 284, 3: 142, 10: 5, 40: 17, 84: 8
4	<i>ḥasuna</i>	194 times; 177 verses	Qur'an, 4: 36, 28: 77, 33: 21, 41: 34, 67: 2
5	<i>ḥakama</i>	210 times; 189 verses	Qur'an, 2: 151, 2: 269, 16: 125, 31: 12
6	<i>raḥima</i>	563 times; 422 verses	Qur'an, 9: 128, 21: 107, 48: 29, 49: 10, 90: 19
7	<i>salima</i>	140 times; 127 verses	Qur'an, 2: 208, 4: 94, 8: 61, 25: 63, 37: 84
8	<i>ṣabara</i>	103 times; 93 verses	Qur'an, 2: 177, 3: 200, 16: 126, 18: 68, 73: 10
9	<i>ṣalaḥa</i>	180 times; 170 verses	Qur'an, 2: 220, 4: 114, 8: 1, 35: 10, 49: 9
10	<i>'arafa</i>	69 times; 63 verses	Qur'an, 3: 110, 4: 19, 30: 15, 33: 59, 49: 13
11	<i>hudā</i>	316 times; 268 verses	Qur'an, 2: 185, 6: 125, 10: 108, 28: 56, 29: 69
12	<i>yasara</i>	44 times; 40 verses	Qur'an, 2: 185, 2: 280, 17: 28, 65: 7, 84: 8
13	<i>jahila</i>	24 times; 24 verses	Qur'an, 3: 154, 5: 50, 7: 199, 33: 33, 48: 26
14	<i>saraḥa</i>	23 times; 21 verses	Qur'an, 4: 6, 25: 67, 26: 151, 40: 28, 40: 34
15	<i>shahwa</i>	13 times; 13 verses	Qur'an, 3: 14, 4: 27, 7: 81, 19: 59, 34: 54
16	<i>ṭaghā</i>	39 times; 39 verses	Qur'an, 11: 112, 20: 43, 20: 81, 89: 11, 96: 6
17	<i>ḥalama</i>	315 times; 290 verses	Qur'an, 2: 279, 4: 10, 5: 45, 35: 32, 38: 24
18	<i>fasada</i>	50 times; 47 verses	Qur'an, 2: 30, 7: 56, 27: 34, 30: 41, 47: 22

19	<i>qatala</i>	170 times; 122 verses	Qur'an, 2: 191, 4: 93, 5: 30, 9: 36, 17: 33
20	<i>kadhiba</i>	282 times; 257 verses	Qur'an, 6: 150, 7: 146, 27: 84, 53: 11, 55: 13
21	<i>kariha</i>	41 times; 35 verses	Qur'an, 2: 256, 10: 99, 24: 33, 46: 15, 49: 7
22	<i>la'ana</i>	41 times; 36 verses	Qur'an, 2: 159, 4: 46, 4: 93, 5: 64, 5: 87
23	<i>nakara</i>	37 times; 37 verses	Qur'an, 5: 79, 9: 67, 18: 74, 29: 29, 31: 19
24	<i>hawā</i>	38 times; 37 verses	Qur'an, 4: 135, 18: 28, 30: 29, 38: 26, 79: 40

Afterward, we do appropriation through two steps. *First* is through understanding the verses of Qur'anic Peace Education from exegetical works. It is mainly from *Tafsīr al-Jalālayn* by Jalālu'd-dīn al-Maḥalli and Jalālu'd-dīn as-Suyūfī; *Tafsīr al-Nukat wa'l-'Uyūn* by al-Māwardī; *Tafsīr al-Tahrīr wa't-Tanwīr* by Ibn 'Āshūr; *Tafsīr al-Mishbah* by Quraish Shihab; and *Tafsīr al-Munīr* of Wāḥbah az-Zuḥaili. This understanding is to fulfill competency standard in Ricoeur's hermeneutics. However, not all references are explicitly displayed in the text for making an effective and efficient discussion as well as to avoid making this research impressed as solely Qur'anic exegetical discussion.

Second is through contextualizing selected verses in the perspective of philosophy of science on Islamic education to create a systematic and comprehensive Qur'anic Peace Education construction through discussing ontological, epistemological and axiological aspects. This construction aims is for fulfilling the explanation standard of Ricoeur's hermeneutics in which the truth quality is examined through both intrinsic and extrinsic validation relying on comparison of the result of this research to other relevant theories or research findings.

3. RESULT AND DISCUSSION

3.1. The Ontology of Qur'anic Peace Education

Peace Education is multidimensional and holistic in both essence and process. It is just like a tree full of steady branches. Therefore, it covers various forms of education which, either directly or indirectly, contribute in building the peace culture. For instance, it consists of human right education; global education; conflict resolution education; multicultural education; interfaith education; gender education; environment education and so forth [18]. This, in turn, makes Peace Education inclusive to new supporting ideas, including those based on Islamic values. In this context, we offer the idea of Qur'anic Peace Education.

Moreover, Islamic education is different from non-Islamic (Western) ones. For instance, ontologically, Islamic education is *theo-anthropocentric*, while Western is *anthropocentric* or humanistic. The characteristic of *theo-anthropocentric* is obvious from the concept of Islam as blessing to the world (*rahmat li'l-'Ālamīn*) connecting Allah (God), human and universe in a bound called 'love and care'. This is in line with the interpretation of Quraish Shihab on Qur'an, 21: 107 containing the phrase *rahmat li'l-'Ālamīn* that Prophet Muḥammad's love covers the world of human, genies, animals, plants, even non-living things [19].

It is argumentative, therefore, to claim that the vision of Qur'anic Peace Education is to realize Islam *rahmat li'l-'Ālamīn*. Afterward, this vision is elaborated through some points of mission based on hermeneutic terms of *rahmah*, *la'ana* and derivation of two found at Qur'an, 9: 128, 21: 107, 48: 29, 49: 10, 90: 19, 2: 159, 4: 46, 4: 93, 5: 64 and 5: 87 as listed in the following table:

Knowledge	Attitude	Life Skill
Wide spreading the love message (90: 19)	Internalization of empathy and love characters (9: 128) [20]	Giving love and care to all creatures (21: 107)
Not limiting the access of knowledge (2: 159)	De-radicalization of anarchy and cruel characters (4: 93)	Harmonizing internal relation among Moslems and external ones with common believers (48: 19)
Not distorting the fact of truth (4: 4)	Reducing the character of carelessness controlled by carnal desire (5: 87)	Tightening the unity and reconciling the conflict (49: 10)
Not spreading false information or hoax (5: 64)		

In a closer look, vision and mission of Qur'anic Peace Education are mainly about strengthening harmony relation among the laws of God (*theos*), people's necessity (*anthropos*) and universe (*cosmos*). The relation of three will get much more harmony when considering the position of human and universe as the signs of God's authority. Therefore, the aim of Qur'anic Peace Education is constructively based on hermeneutical meanings of terms *āyah*, *kadhiba* and derivation of both found in Qur'an, 2: 164, 3: 164, 24: 61, 30: 21, 34: 15, 6: 150, 7: 146, 27: 84, 53: 11 and 55: 13 as listed below:

Knowledge	Attitude	Life Skill
Ability to distinguish the road of truth and false (7: 146)	Internalization of peace (<i>sakīnah</i>); loving each others (<i>mawaddah</i>) and care (<i>rahmah</i>) characters. (30: 21)	Implementing a prophetic based educational model based on <i>tilāwah</i> , <i>tazkiyyah</i> and <i>ta'lim</i> (3: 164)
Not denying anything when its essence is still unknown (27: 84)	Internalization of the characters in obeying religious rules instead of carnal desire (6: 150)	Utilizing natural resources and developing human resources (2: 164)
Not denying factual reality (53: 11)	Internalization of character to be grateful for the blessing of both natural and human resources. (55: 13)	Supporting marginal groups, such as difable people (24: 61)
		Building civilized community with welfare and faith (34: 15)

The details of vision, mission and objective of Qur'anic Peace Education are in line with *Maqāsid al-Sharī'ah* which is the main aim of Islamic rules consisting of *hifzud'-dīn*, *hifzun'-nafs*, *hifzul'-aql*, *hifzun'-nasl*, *hifzul'-māl* and *hifzul'-ird*. Furthermore, it contributes to the extension of *Maqāsid al-Sharī'ah*, which is *hifzul'-ālam* which means taking care of the environment, such as life on land, life below water, climate action, clean water and sanitation.

First is *hifzud'-dīn* (preserving of faith). It is clear from making the Qur'an as starting point for both theory and practice of Qur'anic Peace Education. *Second* is *hifzun'-nafs* (preserving of soul and body). This can be seen from the effort to protect both body and soul

of human from any anarchy action, mainly murder. *Third* is *hifzul'-aql* (preserving of mind), as it is obvious from support on fact based science, instead of hoax one. *Fourth* is *hifzun-nasl* (preserving of offspring). It is implemented by building harmonic social interaction on both intra and inter-religious affiliations. *Fifth* is *hifzul'-māl* (preserving of wealth) in building society's welfare through the maximum use of both natural and human resources. *Sixth* is *hifzul'-ird* (preserving of honor) in the support on marginalized people such as those with different abilities. *Seventh* is *hifzul'-ālam* (preserving of environment) in the effort to take care of and develop natural resources.

The aforementioned exploration of vision, mission and objectives imply that in the sense of affirmation, Qur'anic Peace Education puts its priority to build a positive peace, instead of negative ones. Theoretically, according to Johan Galtung, as cited by Sukendar, there found two types of peace. *First* is a negative peace where there found no war or clear conflict because the absence of any conflict causes and separation of those engaging in any conflict. *Second* is a positive peace shown by welfare, freedom and justice in the society [21]. The priority of Qur'anic Peace Education on the positive peace is clear from Qur'anic verses stating that human enmity is a life inevitability; while an effort on the unity and communion is a choice (Qur'an, 2: 213, 5: 48, 10: 19, 11: 118 and 16: 93).

Meanwhile, in the sense of negation perspective, Qur'anic Peace Education sets its orientation to reduce two types of violence. *The first* is a direct violence both personal, such as rape, murder and terrorism; and institutional ones like war and natural destruction because of industrial sectors. *The second* is indirect violence which occurs structurally such as racism, sexism, discrimination, poverty, hunger, the lack of education and health service [22].

Additionally, vision, mission and goal of Qur'anic Peace Education are potential to become an alternative solution on the commonly found obstacles in building both Peace Education and religious de-radicalization. *The first* is theological obstacles in a rigid and exclusive understanding of religion instead of inclusive ones. *The second* is physical obstacles, in worries to convert the faith. *The third* is pre-assumption obstacle in the form of suspicion on doing syncretism or religion mixing. *The fourth* is obstacles on interest, such as conflict of interest for the sake of religion [23]. The role of Qur'anic Peace Education, for example, in dealing with theological and physical obstacle is through internalization of firm religious characters in coping with a variety of challenge and influence. Meanwhile, obstacles on prejudice and interest are anticipated through reduction on carnal desire based carelessness.

3.2. The Epistemology of Qur'anic Peace Education

To make Qur'anic Peace Education always relevant to the dynamic of any time and place, a firmly constructed epistemology is urgently needed. It will be a base to construct, revitalize and even de-construct Qur'anic Peace Education for now and next days.

Epistemologically, Qur'anic Peace Education is built on the base of Islamic education which is divinely and humanly. This is line to Sa'īd Ismā'il 'Alī's classification on the basics of Islamic education: al-Qur'an and hadith, companions' opinion, Islamic civilization (*ath-thaqāfah*), public interest (*maṣāliḥ al-ijtimā'iyah*) and Islamic thought (*al-fikrul'-Islāmī*) covering faith (*'aqīdah*), law (*fiqh*), mysticism (*taṣawwuf*) and philosophy (*falsafah*) [24].

For Moslem, the Qur'an is the main life guidance that they will literally follow the Islamic teaching values inside. However, nowadays reality shows that Moslems' life is mostly controlled by carnal desire instead of the Qur'anic guidance. From this point, there occurred a gap between how the Qur'an calls for love and the Moslems' attitude implying anti-love characters such as radicalism and terrorism. Therefore, Qur'anic Peace Education epistemology is based on hermeneutical meanings of terms *hudā*, *hawā* and derivation on both

found in Qur'an, 2: 185, 6: 125, 10: 108, 28: 56, 29: 69, 3: 14, 4: 27, 7: 81, 19: 59 and 34: 54 using this following SWOT analysis:

Strength	Qur'anic guidances are full of values similar to Peace Education spirit. For instance, it does not force anyone to receive Islamic teachings; moreover through radicalism and terrorism (28: 56)
Weakness	Qur'anic guidances tend to be misinterpreted, particularly by those with less sufficient knowledge (2: 185). For example, using war verses in peaceful nations or circumstance.
Opportunity	Qur'anic guidances have much possibility for right and proper interpretation for those who seriously seek for guidance (6: 125, 10: 108, 29: 69).
Threat	Qur'anic guidances underlining love and care could be dysfunctional when Moslem inclined to use their carnal desire at most (3: 14, 4: 27, 7: 81, 19: 59, 34: 54)

To sum, epistemologically, Moslem who do violence acts, radicalism and terrorism are those who misunderstood Islamic teachings. Or, they misused Islamic values for the sake of their carnal desire relating to power and economic welfare.

The polarity between Islamic teaching on love and Moslem's attitudes supporting radicalism and terrorism is in line with what Navaro-Castro & Nario-Galace stated. According to them, the mission of the majority of spiritual tradition is to inspire and motivate people to build peace. Although religious believers engage in war and act violence in the name of religion, the conflict is not based on the religion itself. Instead, it is all about political and economic interests [25].

Then, to make epistemology of Qur'anic Peace Education relevant and applicable at any place and time, the use of consistent and sustainable contextualization to the certain social background is a must. For instance, *jihad* in Indonesia is through the development of science and technology; while in Palestine, it is through war against the colonist Israel because Palestine is in war period. On the other hand, Indonesia is neither category of *dār al-Islām* nor *dār al-ḥarb*, because it is *dār al-ṣulh*. It means as a neutral or peaceful area between Moslem and non-Moslems based on common agreement, partnership and working together habits [26].

Contextualization of universal Islamic teaching in a local cultural society is apparent from the concept of *amar ma'rūf nahī munkar* (enjoining good and forbidding evil). Therefore, epistemology of Qur'anic Peace Education is also based on hermeneutic terms of *'arafa*, *nakara* and derivatives of those two found in Qur'an, 3: 110, 4: 19, 30: 15, 33: 59, 49: 13, 5: 79, 9: 67, 18: 74, 29: 29 and 31: 19 through the SWOT analysis as the following:

Strength	<i>Amar ma'rūf nahī munkar</i> is <i>farḍu kifāyah</i> or communal obligations (3: 110), so that social interaction needs to make <i>ma'rūf</i> (good; virtue) values as its base (4: 19).
Weakness	Deviation in doing <i>amar ma'rūf nahī munkar</i> (9: 67); negative speech (31: 19) and anarchy actions such as murder (18: 74)
Opportunity	<i>Ma'rūf</i> is heterogeneous, such as doing good for parents (31: 15), dynamics, such as style of <i>ḥijāb</i> (33: 59) and interactive, such as positive culture exchange (<i>ta'āruf</i>) among ethnics and nations (49: 10)
Threat	Omission on massively conducted <i>munkar</i> , even constitutionally giving protection, such as legalization of homo-sexuality (29: 29 and 5: 79)

The real example of *amar ma'rūf nahī munkar* in the Indonesian context is tolerance culture of believers as shown by *Gerakan Pemuda Anshor* delegating *Barisan Anzor Serbaguna* (Banser) to strengthen security for Christians who celebrated Christmas night last 2018 [27]. Meanwhile, the example of *amar ma'rūf nahī munkar* deviation is suicide bombing by a Moslem family in three Surabaya churches last May 13, 2018, which killed 18 people [28]. In this context, interpretation of Ibn 'Āshūr on Qur'an, 22: 40 about opposition on aggression and overthrowing worship houses like monastery, synagogue, church and mosque; implied that other religions deserve respect from Moslems. Therefore, the Qur'an hardly bans Moslems to mock or insult any belief or symbol of other believers (Qur'an, 6: 108) [29]. It is obvious, then, that the Qur'an seriously prohibits any overthrowing action of non-Moslem's worship houses, moreover to kill them. However, the reality shows that some Moslems did overthrowing and murder to other believers.

Furthermore, the aforementioned epistemological construction on Qur'anic Peace Education could get revision, revitalization, even deconstruction considering features of system approach proposed by Auda in the context of contemporary Islamic epistemology [30].

First is cognitive. The static Qur'anic text could be figured out by dynamic sciences. It makes the construction of Qur'anic Peace Education relevant at any time and space. *Second* is wholeness and interrelated. It needs to understand Qur'anic texts on Peace Education comprehensively through a thematic and objective interpretation instead of atomistic on certain and limited verses which tend to be subjective. *Third* is openness and self-renewal. Qur'anic Peace Education is open for any science or culture as long as it is in line with Islamic teachings and values. *Fourth* is multidimensionality. It needs to understand the Qur'an in a multidimensional perspective instead of mono-dimension. A little example is in understanding Qur'anic verses according to the context of war and peace. Physical *jihād* is valid in war condition, while tolerance is valid in peaceful condition. *Fifth* is purposefulness. The main aim of *Maqāṣid al-Sharī'ah* is to implement seven items of *Maqāṣid al-Sharī'ah* as mentioned in the ontological part.

Next on, implementation of Qur'anic Peace Education can take form through two models of Peace Education. *First* is indirect type which is suitable to be implemented in any society with emerging conflict, a lot of violence and inclination of most of its people to continue fighting in the conflict. *Second* is direct type which is particularly proper for any politically and socially ripe society. Additionally, it must be administratively and pedagogically ready in the education system to apply Peace Education [31].

The fact shows that Indonesia is still coping with implementation of Peace Education in the indirect type. One real indicator is the Ministry of Education and Culture, Ministry of Religious Affairs, and Ministry of Research and High Education which have not yet made Peace Education as a political policy of education with massive implementation across Indonesia. However, it is important to note that a few of educational institutions had either explicitly or implicitly implement Peace Education. To mention some, there found UNIRA (Universitas Islam Raden Rahmat; Islamic University of Raden Rahmat), Malang, which opens a post-graduate program majoring Islamic Education with Peace Education concentration [32]. There also found an Islamic boarding house called Pondok Modern Latansa located in village Cangkring, Karanganyar, Demak, which conducts post-conflict Peace Education program for children as the conflict victims, either communal or individual conflict (such as a family conflict) [33].

3.3. Axiology of Qur'anic Peace Education

In the Qur'anic Peace Education, an educator plays a very central role like a prophet to his people. This is because an educator serves as the successor of prophets and messengers in the sense of knowledge ('ilm), action ('amal) and attitude (akhlāq).

One of the main characteristics of Prophet Muhammad PBUH as an educator is loving things in line with religious values; and disliking those against them. Therefore, an educator in Qur'anic Peace Education is based on the hermeneutic terms of *ḥabbaba*, *kariha*, and derivations of the two found in Qur'an, 2: 216, 3: 92, 9: 24, 12: 8, 49: 7, 2: 256, 10: 99, 24: 33, 46: 15; and 49: 7 through this following educators' standard competencies model:

Characteristics	Being sincere (<i>ikhhlās</i>) going through both joy and pain serving as an educator (2: 2); being patient and persistent in dealing with educational problems both physics and psychics (46: 15)
Social	Willingness to sacrifice for others (3: 92); not insisting own opinion (2: 256), moreover forcing others to do bad deeds (24: 33)
Pedagogy	Educative interaction based on faith values and far from <i>kufir</i> , <i>fusūq</i> and <i>isyān</i> (49: 7); neither discriminate nor underestimate students with low academic achievement (10: 99)
Professionalism	Prioritizing a duty to teach instead personal interest (9: 24), treating students fairly (' <i>adl</i>) with no discrimination (12: 8)

Those mentioned standards for educators complement the role of educators as facilitators with various duties in the process of Peace Education including; a) planner; b) initiator; c) climate builder; d) guide, prompter or catalyst; e) mediator; f) organizer of knowledge; g) evaluator [34].

Meanwhile, one of main characteristics of companion (*ṣaḥābat*) in their learning process with the prophet Muhammad PBUH is patience in coping with ignorance. Based on it, the role of students in Qur'anic Peace Education is based on the hermeneutic terms of *ṣabara*, *jahila* and derivation words of both found in Qur'an, 2: 177, 3: 200, 16: 126, 18: 68, 73: 10, 3: 154, 5: 50, 12: 89, 33: 33 and 48: 26 presented in this following Blood's taxonomy model:

Cognitive	Affective	Psychomotor
Reducing pre-assumption based on ignorance (3: 154)	Reducing fanaticism on cultural practices contradicting with religious values (48: 26)	Avoiding an interaction with fool persons (7: 199)
Understanding an object based on religious values instead of <i>jāhiliyyah</i> laws (5: 50)	Being patient in dealing with problems of education (2: 177), such as hate speech (73: 10)	Avoiding a bad performance in public (33: 33)
Understanding realities through both physically and mentally (18: 68)	Taking examples from those with higher level of patience (3: 200)	Self defense on violence acts (16: 126)

Practically, ideal characteristics of students in Qur'anic Peace Education could be based on the following UNESCO guide in building peaceful personals: a) think positive; b) compassionate and do no harm; c) discover inner peace; d) learn to live together; e) respect human dignity; f) be your true self; g) think critically; h) resolve conflict non-violently; i) build peace in community; j) care for the planet [35].

As an effort to accelerate educative interaction between students and educators, it needs educative staffs. They range from educational policy takers such as headmaster to those serving as facilitator of educational policy such as administration staffs.

The main principles of educational staffs' jobs are making everything easy and avoiding any arbitrariness. Therefore, roles of educational staffs in Qur'anic Peace Education is based on hermeneutic terms of *yasara*, *taghā* and derivation of both found in Qur'an, 2: 185, 2: 280, 17: 28, 65: 7, 84: 8, 11: 112, 20: 43, 20: 81, 89: 11 and 96: 6 through this following POAC presentation model:

Planning	The main work principles are to make easy, instead of to complicate (2: 185) and prioritize altruism-collaborative characters instead of egoistic-individualistic (96: 6)
Organizing	Delegating duties and responsibilities based on ability levels without any compulsion (65: 7) and using digestible verbal and written languages (17: 28)
Actuating	Setting easy procedures and system, mainly those related to financial need (2: 280); not misusing authority (89: 11) such as doing corruption (20: 81) and violating code ethics and other regulations (11: 112)
Controlling	Giving a work evaluation which simplifies everything instead of to make it complicated (84: 8) and receiving any factual realities honestly and inclusively (20: 43)

Next on, relation among educators, students and educational staffs requires supervision from outsiders. This duty belongs to external stakeholders, such as government, school committee and society. Considering that the main duty of stakeholders is doing supervision mainly on betterment, it is relevant to relies the role of stakeholders in Qur'anic based education based on hermeneutic meaning of *ṣalaha*, *fasada* and derivation of both found in Qur'an, 2: 220, 4: 114, 8: 1, 35: 10, 49: 9, 2: 30, 7: 56, 27: 34, 30: 41 and 47: 22 as follows:

Contribution	Strengthening the foundation of relationship among education subjects (8: 1), avoiding anything potentially leading to damage harmonic relationship among them (47: 22) and holding a discussion on things beneficial for public (4: 114)
Facilitation	Giving financial aid (2: 220) and compiling a guide book that education subjects would implement (35: 10)
(Re)conciliation	Holding <i>iṣlah</i> (reconciliation) when there occurs any conflict applying <i>al-qist</i> and <i>al-'adl</i> (fair) principles (49: 9), avoiding anarchic (2: 30) or destructive actions (7: 56) such as damaging natural or social environment (30: 41); moreover on behalf of attached authorities (27: 34)

Therefore, the whole subjects of education are responsible to teach and implement critical issues in Peace Education, which are peace keeping, peace making, peace building and anticipating any causes of violence [36].

As generally known, education process consists of four main elements, which are aim, material, method and evaluation.

The aim of Qur'anic Peace Education is to build peace. Therefore, it is relevant to construct its detailed aim based on hermeneutic terms of *salima*, *qatala* and derivation of both found in Qur'an, 2: 191, 2: 208, 4: 93, 4: 94, 8: 61, 25: 63, 37: 84, 5: 30, 9: 36; and 17: 33 as following:

Knowledge	Building a critical reasoning through habituation of <i>tabayyun</i> (4: 94) [37], explaining <i>jihad</i> ethics in both context of war and peaceful condition (9: 36); as well as exploring criminal laws relating to violence act, including murder (17: 33)
Attitude	Internalizing the characters of peace and love (8: 61) and building a peaceful heart or so called <i>qalb salim</i> (37: 84)
Life Skill	Implementing Islamic teaching wholly in the sense of <i>imān</i> , <i>Islām</i> and <i>ihsān</i> (2: 2018); doing polite interaction and communication with the jahil community (25: 73); as well as implementing de-radicalization values in a family realm (5: 30), among Moslems (4: 93) and among believers (2: 191)

The aims of Qur’anic Peace Education are in line with three main objectives of Peace Education learning consisting of cognitive, affective and psychomotor domain. *First* is building awareness on the fact, root of problem and consequences of violence actions. *Second* is building care and developing empathy, love, hope and social responsibilities. *Third* is doing any action based on strong willingness to change mindset and self attitude then actuating it in concrete manners relating to the violence [38].

In more detail, UNICEF released the aim of Peace Education as following [39];

First is cognitive aspect. It includes self-awareness; understanding on the nature of conflict, ability to identify causes of conflict and anti-violence resolution; conflict analysis; developing people’s knowledge on mechanism for building peace and resolving conflict; mediation process; understanding both right and obligation; understanding the condition of inter-dependency among individuals and society; caring on cultural heritage; and knowing pre-assumption.

Second is psychomotor aspect. It covers communication (actively listening; self-expression; interpretation; rearrangement); firmness; ability to work together; affirmation; critical thinking; ability of critical thinking on assumption; ability to deal with stereotype; managing emotion, problem solving; ability to create alternative solution; arranging conflict resolution; conflict prevention; society’s participation on peace campaign; and ability to survive in any changes.

Third is affective aspect. It includes self respect; positively self assessment; strong personalities; tolerance; acceptance on others; respecting differences; respecting right and responsibility of both children and adult; being aware of presumption; gender equality; empathy; reconciliation; solidarity; social responsibility; justice and equality; happiness life.

Meanwhile, according to UNESCO, Peace Education aims to secure students’ ideas away from any influence of violence in the society and prepare them to build a peaceful world through equipping them with knowledge, attitude and skill that they need. To sum up, Peace Education is to humanize students, learning process and school [40].

In implementing education aims, it needs materials prioritizing the principle to create goodness and avoid badness. Therefore, education material in Qur’anic Peace Education is based on hermeneutic meanings of *hasana*, *zalama* and derivation of both found in Qur’an, 4: 36, 28: 77, 33: 21, 41: 34, 67: 2, 2: 279, 4: 10, 5: 45, 35: 32 and 38: 24 as follow:

Knowledge	Understanding Islamic ethics in social interaction (4: 36) economic attitude (2: 279); materials of criminal law (5: 45) and civil law which both support and obstruct peace.
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Attitude	Imitating prophetic attitude (33: 21); balanced (<i>tawāzun</i>) attitude between religious and humanistic values (28: 77); and being competitive in doing religious teachings.
Life Skill	Having life skills as alternative solution on real life problems (67: 2); practicing conflict management, advocacy and diplomacy to change hostility into peace (41: 34) and showing social care to marginalized group (4: 40).

Sukendar, on the other hand, mentioned that Peace Education materials do not only cover conflict management, but also post-conflict management. It is about recovery on conflict victims so that they would no longer have any trauma and still become those who love peace [41].

Huda's research reveals that materials in Islamic Peace Education references cover: basics for conflict resolution, negotiation, mediation, facilitation, arbitrary and conflict management. Additionally, there also found another special chapter as a practical training consisting of counseling, psychology, family and psychology analysis, anger management, positive and negative approach in peace building, stages of violence, root of conflict problem, pluralism practice and complex dialogue, law order and understanding on influence of violence to children [42].

Next on, the material presentation of Qur'anic Peace Education is through effective and efficient education method. One of excellent methods in Islamic education is so called *al-hikmah* with various attached meanings. Therefore, method in Qur'anic Peace Education is based on hermeneutical meanings of *hakama*, *hawā* and derivation of both found in Qur'an, 2: 151, 2: 269, 11: 1, 16: 125, 31: 12, 4: 135, 18: 28, 30: 29, 38: 26, and 79: 40 as follow;

Educator Approach	Students Approach
The method of <i>tilāwah</i> , <i>tazkiyyah</i> and <i>ta'lim</i> (2: 151)	The method of scientific work and practical science (2: 269)
The method of giving good example or <i>uswah</i> (16: 125)	Scientific method (30: 29)
The method of <i>maw'izah</i> (31: 12)	Justice principles based participatory method (4: 135)
The lecture method explaining physical reality and spiritual essence (11: 1)	Proportional method between individual need and students collaboration (18: 28)
	Problem solving method or problem based learning (38: 26)
	<i>Riyāḍah</i> method or anger/desire controlling (79: 40)

Considering that Peace Education aims to create character (state of mind), experiential learning method becomes a key method in internalizing values, attitudes, perception, skill, as well as tendency on the behavior. In other words, students need to live in a Peace Education nuanced condition so they can directly practice how to live with others applying Peace Education goals [43].

UNICEF suggested a participatory active student based as the main method as it is believed to facilitate students reach their highest potential. It includes, among others, study club, peer teaching, brain-storming, exercises to make decision and develop deals, negotiation, role play and simulation [44].

In order to know the result of education process, it needs a measureable evaluation. Therefore, evaluation on Qur'anic Peace Education is based on hermeneutical terms of *hasiba*, *sarafa* and derivation of both found in Qur'an, 2: 284, 3: 142, 10: 5, 40: 17, 84: 8, 4: 6, 25: 67, 26: 151, 40: 28 and 40: 40 as follow:

Planning	Evaluation principles are to make everything easy, instead of making it complicated (84: 8); not surpassing the limits in budgeting for evaluation process and making it proportional, not less and not more (25: 67)
Organizing	Evaluation is arranged in a clear academic calendar (10: 5), adjusting it with students' ability (3: 142) and convincingly as well as validly arranged (40: 34)
Actuating	Evaluation aims to implement both written and hidden curricula (2: 284), being conducted in effective and efficient based principles (40: 17); and warning students who break the law during evaluation process (26: 151)
Controlling	Evaluation process prioritizes values of honesty instead of lies (40: 28); functioning as a measurement of students' achievement (4: 6)

Relating to this, UNICEF suggested six methods of evaluation through comparing students' condition between before and after following the Peace Education. They include survey or questionnaire; interview; focused group discussion; observation; documentation on school notes; and experimental method [45].

The research on high school reveals that an institution is successful in conducting Peace Education when they implement peaceful values covering a) mutual belief; b) working together; c) tolerance; d) acceptance on differences; and e) appreciation on environmental preservation. Meanwhile, attitudes or behaviors with peaceful indicators are, among others, a) self-control; b) ability to resolve any conflict; c) having social competency; d) character; e) obeying the rule and norms; and f) communicative [46].

4. CONCLUSION

Both theory and practice of Peace Education in Islamic education are still based on the Western philosophy and education theory which are *anthropocentric*. This makes it not totally suitable for Islamic education which is *theo-anthropocentric*. As an alternative solution, this paper offers Qur'anic Peace Education based on the philosophy of Islamic education through hermeneutical study of Ricouer and thematic educational exegesis (*tafsir tarbawi*) on some relevant Qur'anic sources. From that point, this paper then comprehensively and systematically reconstructs ontological, epistemological and axiological aspects in the frame of philosophy of science (epistemology). As an implication, this discussion needs a follow-up collaboration with both field and library researches to do both verification and falsification on the construction of Qur'anic Peace Education.

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