

Building Pacifist Character: Islamic Peace Education for Indonesian Youth in Divided Communities

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The ideological and political agenda of different groups are often put forward by way of hate speech and intolerant messages towards members of different ethno-religious groups. In this context, religious education could play a key part in promoting more positive views about diversity. This article presents an investigation into the curriculum of existing Islamic Religious Education in four junior high schools in Solo, as well as teachers and students' perceptions regarding religious diversity. The research results show that the curriculum lacks content that aims at co-existence and peace education. Also, around a third of the teachers and students reported intolerant attitudes towards different religions. The results were then followed up by a pilot project to develop the Islam-based Peace Education (IPE), which aims at building pacifist character in youth, through teaching mutual respect, non-violence, social justice, and co-existence, by using Islamic values derived from al-Qur'an and Sunnah.

Keywords: character building, Islamic values, peace psychology, peace education, co-existence.

Kepentingan ideologis dan politik berbagai golongan dalam memperebutkan kuasa ditengarai telah membuat masyarakat terpecah-belah oleh perbedaan etnis dan agama, sehingga rentan terhadap ketegangan antarkelompok, konflik, dan bahkan kekerasan berdarah, termasuk yang sering terjadi pada masyarakat majemuk di kota Solo. Dalam konteks ini, pendidikan agama memegang peran kunci untuk membentuk sikap yang lebih toleran terhadap perbedaan. Artikel ini meneliti muatan kurikulum Pendidikan Agama Islam di empat SMP di Solo, dan persepsi guru serta peserta didik tentang keanekaragaman agama dan budaya. Hasil penelitian menemukan bahwa muatan kurikulum yang mengajarkan hidup berdampingan dalam keanekaragaman secara damai ternyata masih kurang memadai. Sekitar sepertiga guru dan siswa ditengarai memiliki sikap intoleran terhadap perbedaan agama. Hasil penelitian ini ditindaklanjuti dengan program rintisan Pendidikan Perdamaian Berbasis Islam (PPBI) yang bertujuan mensosialisasikan nilai-nilai keadilan, nir-kekerasan, dan perdamaian sebagaimana diajarkan Islam melalui dua sumber utamanya, al-Qur'an dan Sunnah.

Kata kunci: pembentukan karakter, nilai Islam, psikologi damai, pendidikan kedamaian, hidup bersama

Social analysts assert that pelajaran agama or religious education (RE) in Indonesian schools has played positive and important roles in helping to develop students' piousness, belief in a monotheistic God as sanctioned by Pancasila, and moral characters (Pohl, 2009; Hefner & Zaman, 2005). However, some also

observe that there is a risk lurking behind this powerful agent of socialization, when the paradigm and contents conveyed by RE are exclusive and divisive (Pendidikan Karakter Bakal Diterapkan, 2011; PPIM UIN, 2008).

According to the National Education System Act 20/2003, all Indonesian students must take part in RE in accordance with their own faith (Departemen Pendidikan Nasional Sisdiknas, 2003). The Indonesian-style RE is learning about one's own religion. Muslim students study the laws of Islam and learn Arabic, Christian students study the salvation precepts through Jesus,

The authors extend deep gratitude to Almuntaqo Zainuddin and Khelmy Kalam Pribadi for assisting in administering the surveys, data collection, and coding.

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and so on. This approach is identified as learning into religion, which could be distinguished from learning about religion and learning from religion (Grimmitt, 1987). Learning into religion means that a single religion is taught from its own perspective by insiders to enable students to subscribe and strengthen their commitment to it. Learning about religion treats religion as a subject of academic study, while learning from religion places students at the centre of teaching process in finding answers to their own questions about religious and moral issues.

Some scholars and practitioners agree that learning into religion should be taught early on to establish the foundation of religious character (Brown, 2000; Gellman, 2000). However, when learning into religion is not complemented by at least one of the other two approaches, intolerance and religious divisions could emerge. In the midst of a highly-politicized plural yet divided society, mainstream RE in many schools tends to propound religious intolerance through inculcating dogmatic content and methods. Previous research by social psychologists and educators found that intolerance is responsible for increasing prejudice and hatred against different groups, heightening demonization of one socioreligious group by another, and intensifying the existing segregation among different religious communities (Kaymakcan and Leirvik, 2007; Appleby, 2000; Pettigrew, 1997; Hull, 1992; Allport, 1954). By only using a learning into religion approach, many Indonesian schools, including Islamic ones, may have become a political and ideological battleground.

This paper summarizes a pilot project entitled Islam-based Peace Education or Pendidikan Perdamaian Berbasis Islam (PPBI), starting with the research on the nature and dynamic of the existing RE in Solo schools, followed by the design of PPBI implemented in the four participating schools. Responding to the lack of content focusing on co-existence and pacifist values in RE, as will be later described in this paper and as widely lamented by the Indonesian Government and some elements of civil society (Pendidikan Karakter Bakal Diterapkan, 2011), PPBI aimed at teaching mutual respect, non-violence, and peaceful co-existence to Muslim students in junior schools. It should be as part of character building by means of using Islamic values that have long provided the basis for understanding plurality and acknowledging diversity in the local, national and international arenas.

Objectives of Research

The research was conducted during 2009-2010 and aimed at gaining empirical data regarding the nature of curriculum policies, taught content and teaching methods, and impacts

of the existing Islamic religious studies (pendidikan agama Islam, PAI) to students in public and private junior high schools in the city of Solo, Central Java, Indonesia. Specifically, the research looked at the worldview and practice of Islamic studies subjects in relation to messages of tolerance and respect towards socio-religious diversity in local and global plural societies. The focus was on the perceptions of Islamic studies teachers and their students towards difference and diversity, as well as contents of the curriculum as reflected in Islamic studies textbooks. The main research questions were: (a) What kinds of policies regarding Islamic studies are stipulated by junior high schools? How they are made and why? (b) What are the contents and teaching methods of Islamic studies in junior high schools? (c) How are issues of tolerance and respect for diversity and multiculturalism addressed by Islamic studies teachers? (d) What are the perceptions and attitudes of students toward otherness and religious pluralism?

Method

The research adopted a qualitative approach, utilizing content analysis of written documents (teachers' manuals and students' handbooks), combined with semi-structured questionnaires for principals, teachers, and students. Focused Group Discussion was utilized with teachers to assess their perceptions and attitudes towards otherness and difference. The sample came from four junior high schools, two public and two private schools, chosen to reflect various school's characteristics and management typically found in Solo city. The four schools—their names are changed into pseudonyms here to protect their real identities in accordance with codes of human research ethics—were:

1. Madrasah Tsanawiyah Negeri AB (MTsN AB-Islamic affiliation, public/government-funded, non-boarding school). The students in MTsN AB are all Muslims, mostly came from families with lower socioeconomic status background. 46.6% of parents finished up to primary schools, 25.8% junior high schools, 21.8% senior high schools, and only 5.8% of parents finished colleges, with subsequently low family income respectively ranging from less than 200.000 rupiahs per month for the majority of parents (46.1%), while the highest category of family income of more than 1.000.000 rupiahs is only for 10% of parents. The number of students in MTsN AB were ranging from 949 to 1.141 in the last three years. As a school designated to serve lower class families, MTsN AB's achievements was on the middle ground compared to other schools of similar characteristics in Solo.

2. Madrasah Tsanawiyah CD (MTs CD-Islamic, private/community-funded, boarding/ *pesantren*): The all-Muslim students in MTs CD mostly came from families with middle and upper socioeconomic status background. Students were from various provinces in Indonesia, sent by their economically-able parents to study and stay in the school dormitories. The number of students in MTs CD were ranging from 1.369 to 1.467 in the last three years. MTs CD's achievements in both academic and extracurricular activities were considerably very high compared to other schools of similar characteristics in Solo, and regarded as one of the best modern boarding school (*pesantren*) in Java and even in Indonesia.

3. Sekolah Menengah Pertama EF (SMP EF-Islamic, private, non-boarding): The students in SMP EF are also all Muslims, mostly came from families with middle class background. The number of students in MTs CD were ranging from 701 to 716 in the last three 3 years. SMP EF's achievements in both academic and extracurricular was considerably high compared to other schools of similar characteristics in Solo.

4. Sekolah Menengah Pertama Negeri GH (SMP Negeri GH-multi-faiths, public, non-boarding): The students in SMP Negeri GH subscribe to multi faiths (Islam, Protestant, Catholic, Hindu and Budha) and they mostly came from families with middle-upper socioeconomic status background. The number of students in SMP Negeri GH were ranging from 1.034 to 1.065 in the last three years. SMP Negeri GH's achievements in both academic and extracurricular was high compared to other schools of similar characteristics in Solo. The multi-faiths school offered two hours/week of Islamic studies, while the three Islamic schools offered between 10-14 hours/week of Islamic studies.

Four principals and all 22 Islamic studies teachers from the four schools filled a questionnaire and all were considered eligible for analysis. Questionnaires were also administered to 300 students from year seven to year eight; out of these, 120 students' responses were considered eligible for further analysis. All teacher manuals and student handbooks used in the Islamic studies subject, coming from both the curriculum office of Ministry of Religious Affairs (KEMENAG) and the schools' respective Management Body (Yayasan Sekolah), were analyzed for their contents revolving around the issues of peace, justice, non-violence and conflict resolution based on Islamic values.

The questionnaire and interview guide asked teachers and students their opinions and views regarding particular aspects of religious differences, notably regarding different *madzhab* or school of thoughts within Islam which represent intra-faith issues, and regarding different religions that other people subscribe which represent inter-faith-faith issues. There were additional questions in the questionnaire

for students about their actual social interaction and contact with non-Muslims in the form of number of friends they have, the reason why befriending with non-Muslims, and their views on their friendship.

The data sets from teachers and students' questionnaires were analyzed using descriptive statistics, while the interviews and Focused Group Discussions analyzed with thematic analysis. Basic coding was first used to organize the data, then followed up with interpreting the responses into two categories, namely "tolerant" and "intolerant" religious tolerance and intolerance is highly contested both in the literature and even more in the realm of social interactions in Indonesia's religiously plural communities. Religious exclusivism has been associated with religious fanaticism which could lead to religion-nuanced violent extremism (Iannacocce & Berman, 2006). However, Gellman (2000) and Silver (2001) defined religious exclusivism as a person's conviction of the truth of her/his religion, while at the same time could empathically understand other religious positions and tolerant for the religious beliefs of others. Gellman further argued for an appeal that philosophical defences of contented religious exclusivism always be accompanied by declarations of religious tolerance.

Meanwhile, Walzer (1997, p. 2) defined tolerance as "the peaceful coexistence of groups of people with different histories and cultures", and the Indonesian Ministry of Education Affairs' Center for Curriculum and Books (Kemendiknas, Pusat Kurikulum ..., 2010, p.9) defined tolerance as "attitudes and behaviors that respect differing religion, race, ethnicity, opinion, attitude and action of other people." Based on all these scholarly arguments, we synthesized and developed a definition of religious tolerance as an acceptance that followers of various other religions consider their own belief to be true, while still holding a conviction of the truth of her/his home religion. It does not mean believing that other religions are true, but acknowledging that others have the right to hold and practice their beliefs. Religious intolerance, on the other hand, is an unwillingness to recognize other people's religious beliefs, opinions and practice, including expressing fear and hatred towards persons of different religion affiliations.

The contents of teachers' manual and students' handbooks which were used by teachers in the classrooms from two curricular sources, namely Ministry of Religious Affairs and the schools' respective Council of Teachers' Deliberation (Musyawarah Dewan Guru), were analyzed by using categorised analysis. A coding frame of Islamic-based Peace Education 17 core values was created first to scrutinize the manuals and handbooks to check whether their contents contain each and all of the core values as outlined by Baidhaw (2007). The 17-values were: Tauhid (unity of Godhead), Ummah (living together), Rahmah

(love), Musawah (egalitarian), Ta'aruf (co-existence), Tafahum (mutual understanding), Takrim (mutual respect), Fastabikhul Khairat (fair competition in good deeds), Amanah (trust), Khusnudhan (positive thinking), Tasamuh (tolerance), 'Awf (forgiving), Sulh (conciliation), Islah (conflict resolution), Silah (peace), Lyn (non-violence), and Adl (justice).

Qualitative data from interviews and Focus Group Discussions with teachers regarding the content of curriculum were analyzed using content analysis for recurrent themes, logical relations among various themes, and variations of respondents' responses, and were checked by two different raters to assure its reliability. Results were interpreted within a theoretical framework of tolerance and intolerance as we reformulated above.

Results and Discussion

Curriculum Design and Development

In all of participating schools, the curriculum for Islamic studies were designed and developed based on policies and guidance set up by the national Ministry of Religious Affairs (MORA, or Kementerian Agama). However, all four schools regarded MORA's policies and guidance as not sufficient to equip Muslim students with characteristics envisioned by each school. Therefore, all four schools created additional curriculum policies through a self-initiated local educational consortium, namely the Council of Teachers' Deliberation (Musyawarah Dewan Guru). The curriculum policies designed by this council were fashioned locally to accommodate specific backgrounds, needs and characteristics of local students. In addition to this, private and Islamic schools also design their Islamic studies curriculum in accordance with the policies, visions and missions of their respective umbrella organization. Perhaps as results of these multiple policies, most teachers (87%) from Islamic schools admit that their Islamic studies curriculum carries a heavy load, and yet this is also seen as necessary in order to mould students to be excellent and 'complete' Muslims.

Contents of Teaching Materials

Content analysis of teachers' manuals and students' handbooks revealed that messages of peace are actually not new in Islamic studies in both the public and private, as well as the secular and Islamic junior high schools. To different degrees, the contents of teaching materials consist of some core values of peace: 1) Topics that are common but need to be elaborated further to bear their implications

for conveying peace messages. These include: tauhid (the unity of God), rahmah (blessing of love), ihsan/ta'aruf (co-existence/altruism), fastabiquil khayrat (fair competition), amanah (mutual trust), husnuzhann (positive thinking), and tasamuh (tolerance). 2) Topics that are available but insufficient in their elaboration regarding peace aspects. These include: ummah (living together), al-musawah (egalitarianism), tafahum (mutual understanding), 'afw/maghfirah (forgiveness), salam/silah (peace), and adl (social justice). 3) Topics that are rarely mentioned, but important for peace education. These include: takrim (mutual-respect), islah (conflict resolution) and sulh (reconciliation), and lyn (non-violence).

When asked about their evaluation of the Islamic studies materials, most teachers (90%) complain that they lack the time to cover the subject materials in the curriculum. Majority of teachers (77%) offered auto-criticisms to say that despite the variety and breadth of the subject material, it is not yet able to respond to contemporary issues in the modern world. They admitted that Islamic studies emphasize cognitive learning, while neglecting experiential learning. Therefore, Islamic studies' goal to build and develop character amongst Muslim students is not fulfilled. Three quarters of teachers (74%) suggested improving Islamic studies by incorporating more varied perspectives to create a more moderate interpretation of Islam that avoids blind faith to exclusive views. Lastly, almost a half of teachers (45%) acknowledged that the contents of Islamic studies have not adequately addressed multicultural ethics and social skills to live together with "others" in Indonesia's plural society and to relate with all other fellow human beings (hablum minannas).

Methods of Teaching Islamic Studies

Almost all teachers utilized one-way methods of teaching, namely lecturing, memorizing and drills, followed by giving students tasks to do in the classrooms and homework. Occasionally, question-and-answer sessions are held, sometimes leading to discussions. However, the latter method was only rarely used as it takes too much time. With time constraints compounded by the problem of too many materials to cover, most teachers resorted to conventional one-way teaching methods. As a result, for the purpose of transfer of knowledge, teachers admitted that Islamic study classes can only cover 75-80% of materials stipulated by the curriculum, while the goal of character building based on Islamic precepts or the so-called "transfer of values" only get crossed insignificantly. To improve this unsatisfactory condition, some teachers suggested that schools and educational institutions should adopt more interactive and experiential methods such as

small group discussions, class projects, simulation, multi-media, and outbound training.

Teachers' Perceptions and Attitudes on Religious Diversity

The questionnaire and interview's responses regarding different schools of thoughts (mazhabs) within Islam (intra-faith relations) indicated that the teachers were more tolerant and respectful to varieties of mazhabs than to different faiths and religions (inter-faith relations). When asked about how the existence of different mazhabs could be conveyed to students, more than half (64%) of the teachers stated that they give a basic introduction by explaining the different Islamic interpretations that lead to the formation of the mazhabs. The teachers said that they encourage their students to respect all mazhabs, to avoid being fanatical to one mazhab, as all mazhabs could claim to have their own principles of Islamic laws and precepts. Among common responses were:

"I give students information on all mazhabs and do not force them to pick one mazhab because all mazhabs have their own foundation of argument (hujjah)"

"We have to respect all mazhabs without being fanatical about one particular mazhab"

Some of the teachers gave students freedom to choose the most appropriate mazhab, using language that suits the students' level of intellectual development:

"I explain various opinions of Islamic scholars (ulemas) regarding reasonings and laws behind different mazhabs with a language suitable to students' cognitive development"

"I explain all the reasoning foundation of every mazhab so that students can choose the best one according to their own judgment"

Few teachers, however, were aware that respect and tolerance to different mazhabs has its problems, such as, that this respect and tolerance is typically reserved for mazhabs that are considered to be validly derived from the two main sources of Islam – the holy book of Qur'an and the Hadist (the Prophet's sayings and practices). When a particular mazhab is considered to be not in accordance with the Qur'an and Hadist, the mazhab in question is judged as a heresy. Ahmadiyah is an example of a mazhab labeled as heretical, as it does not acknowledge Muhammad as the last prophet of Islam. Liberal interpretation of Islam from JIL (Jaringan Islam Liberal) is another example, as it is viewed as diverging too far from mainstream interpret-

tation of Qur'an and Hadist. Only one teacher mentioned that they do not teach students about different mazhabs as the topic is not officially covered in the curriculum.

On the topic of different faiths and religions, the teachers' perceptions and attitudes were split into two groups: intolerant (28%) and tolerant (72%). In line with the definition of tolerance and intolerance which we formulated above, the tolerant teachers believed that God regards Islam as the only true religion, and consequently that religions other than Islam are rejected by God. However, this group of teachers also believed that the existence and the teachings of other faiths/religions must be acknowledged and respected, because they are all protected by the Indonesian constitution (Undang-Undang Dasar 1945). These tolerant teachers saw religious freedom as part of human rights, and therefore believed that Muslims should respect other peoples' faiths and religions while remaining faithful to Islam. The tolerant teachers encouraged mutual respect and building good relations between Muslims and non-Muslims in the realm of social interactions among fellow human beings (hablum minannas).

Similar like tolerant teachers, the intolerant teachers also believed that God regards Islam as the only true religion, and that religions other than Islam –although accepted by the Government –are rejected by God. The difference is that intolerant teachers believes that Muslims' obligation is to condemn non-Muslims as they believed there is no toleration in matters of faith other than Islam, and therefore Muslims should spread the message and mission of Islam (da'wah) to convert non-Muslims to become Muslims. Almost a third of teachers in the survey believed that God gives all human beings freedom to choose to become Muslims or to be infidels (kafir: non-believers of Islam) at their own risks. Choosing religions other than Islam will ultimately bring the risk of being condemned by God to hell. Muslims, according to this latter group of teachers, need to convince others that Islam is the only true religion and therefore that their religions are wrong. Accordingly, Muslims participating in celebrating Christmas and other religions' holy days are forbidden (haram), as is making friends with non-Muslims for the fear of being converted into other religions.

Students' Perceptions and Attitudes on Religious Diversity

Most students (78%) regard Islamic studies as an important subject that serves to guide them towards the right path in life. Students who like Islamic studies cited various reasons, from pragmatic ("It's an easy subject to learn"; "I like it because it's easy to get good grades [in the subject]"); substantive ("The topics are interesting, they expand my

knowledge and widens my horizons on Islam”; “Its a guide for me to become a good person”; “I like it because teachers are patient and funny”; “The teachers are open to our questions”; to normative (“I’m a Muslim so I’m obliged to learn Islamic studies; I want get heavenly rewards”). Students who do not like Islamic studies subject cited various reasons as well, such as “It’s a boring subject”; “Teachers are not clear in teaching”; and “The teachers are not open to different opinions”.

When asked whether Islamic studies subject and its teachers encourage students to respect different mazhabs and treat followers of different mazhabs with equal compassion and kindness, 75% of the students answered “yes”, 22,6% answered “no”, while the 2.4% rest did not answer. Meanwhile, when asked whether Islamic studies subject and its teachers encourage students to respect different faiths/religions and treat followers of different faiths/religions with equal compassion and kindness, 60% of the students answered “yes”, 32.5% answered “no”, 5.8% answered “I do not know”, and 1.7% did not answer. This results was in line with findings from the teachers’ survey: students and teachers were less tolerant in matters of interfaith relations than intra-faith relations.

The number of non-Muslim friends students had, and their comments regarding this issue, were used as behavioral indicators of respect and tolerance towards religious diversity. More than half (51,5%) of the students reported having more than one non-Muslim friend, citing reasons such as: “I have never discriminated my friends based on their religions”; “All human beings are the same although they have different religions”; “They are (non-Muslim friends) are tolerant and kind”; “They are fun to be with”; “My horizon and knowledge expand by befriending them”; “Because Islam is not the only religion Allah approves, there are other religions too.”

About 13% of the students said they had only 1 non-Muslim friend, citing reasons such as “I rarely meet non-Muslims in my kampung (neighborhood)”; “They are also created by Allah, so we shall bring them to convert to our religion if we can”; “Only if they are kind and respect us, then it’s OK to befriend with them”; “I only wanted to convert him to become a Muslim and I succeeded.”

About 35% of the students do not have any friends from non-Muslim backgrounds, with reasons such as: “Non-Muslims in my kampung have dogs, and dogs are haram [prohibited according to Islamic syariah laws]”; “It’s been written in Qur’an and Hadist that we are forbidden to interact with non-Muslims too much”; “I hesitate whenever meeting non-Muslims”; “They are arrogant”, “I pity non-Muslims because they are not right, so I just smile when meeting them, nothing more”; “Islamic education

subjects taught in my school do not encourage me to interact with non-Muslims”; “I just do not want to befriend non-Muslims. Not good.”; “There are no non-Muslims in my schools.”

Conclusion and Future Directions

The findings indicate that the level of tolerance and respect for religious diversity among students and Islamic studies teachers in junior high schools in Solo is problematic. Almost one third of the teachers expressed intolerant attitudes regarding socio-religious differences. A little more than half of students showed relatively high levels of tolerance and respects, meaning that almost half of the students expressed a lack of tolerance and respect. These findings might mean that values constructed by an exclusive religious education have its share in sharpening of prejudice, heightening demonization of one socio-religious group by another, and the institutionalization of religious camps in terms of “us” and “them”.

It is plausible that the characteristics of the religious education in these schools have contributed to the students’ lack of intra-faith and inter-faith tolerance. Furthermore, all of these may have contributed to the escalation of sectarian and communal conflicts in Indonesia, along with segregative values internalized by other socialization agencies such as home environments, socioreligious organizations, and the media. In other words, an exclusive religious education might not promote the appreciation of social diversity; instead, it denies diversity in a way that intensifies social segregation and escalates intergroup tensions as well as sectarian conflicts. These findings suggest that it is crucial to construct and implement an alternative paradigm, approach, method, and content for Islamic studies in secondary schools.

The novel paradigm should aim at countering inter-religious tensions and conflicts and at promoting peace and well-being for the whole community. Islam itself has provided the basis for acknowledging and respecting social-cultural diversity. The Al-Qur’an (1980) says, for example, that God created humankind in different ethnic groups and nations so that they may be acquainted with each other (Sura 49:13). Other Suras in the Qur’an, such as 2:31, 33:72, 2:30-31, 60:8, 49:13, 16:125, and 42:15, also express the message that God does not forbade tolerance, and that tolerance of others is a just imperative.

The history of Islam also shows that, for example, the prophet Muhammad himself and the second caliph Omar practiced religious tolerance, endorsed the freedom to worship, and respected cultural pluralism. In addition, the prophet also teaches that the Arab people are no better

Table 1
The Pacifist and Multicultural Values in Islam-Based Peace Education

Category	Content of Values
Core Values	<ol style="list-style-type: none"> 1. Tawhid: A worldview aimed at realizing the unity of God in inter-human relations; God is the Creator of all humankind, therefore humanity is one (ukhuwwah basyariyyah) 2. Rahmah (love): To manifest the attributes of God the Merciful and the Benevolent, humans were created by God to relate with each other based on the spirit of love and care 3. Al-musawah (egalitarianism): All humans are equal before Allah despite differences in gender, race, color, and religion. Every single soul has equal access to be an inhabitant of this universe, to live side by side, bound by social ties.
Implementations	<ol style="list-style-type: none"> 1. Husnuzhan (positive thinking): To think positively means being careful in judging someone by attempting to seek clarification first from trusted sources. 2. Tasamuh (tolerance): To acknowledge and accept socio-religious diversity and freedom of expression, to respect different cultural perspectives. 3. Takrim (mutual respect): The ability to listen to different voices and perspectives; to respect the dignity of diversity of individuals and groups; to promote mutual trust in inter-human relations. 4. Tafahum (mutual understanding): Awareness that individuals' values are different and unique, yet may also bear some similarities. Different values could complement one another to contribute to the creation of a dynamic relation. Dialog on a common platform that is crucial to forge the commitment to achieve common goals. 5. Ihsan, Ta'aruf (co-existence and altruism): The awareness and willingness to live together with others of different cultures, ethnic groups, and religions, in order to widen one's social horizon, to collaborate, to take and give (co-existence), and to perform good deeds towards others (altruism). 6. Fastabiqul khayrat (fair competition): Equality in diversity that supports fair communication and competition among individuals and groups to achieve higher quality and prestige in all aspect of social life. 7. Sabar (patience): Being steadfast, mindful, disciplined, and resilient in facing the challenges of daily life, and restraining from wrongdoing, anger and revenge. Sabar would lead to peace. 8. `Afw, maghfirah (forgiveness): To forgive means to transform wound, trauma, victimhood feelings and intention to revenge into understanding the other side to give pardon and provide sources of reconciliation and peace. 9. Islah (reconciliation): The peaceful way to assemble concepts of truth, mercy, and justice after the occurrence of violence and wrongdoing.
Goals	<ol style="list-style-type: none"> 1. `Adl (justice): Social equilibrium that can be achieved through caring and sharing with others, especially the disenfranchised and the disempowered. 2. Lyn (non-violence): Thoughts, sayings, attitudes, behaviours, actions, various structures and systems that protect the environment and human security. 3. Silah, salam (peace): Continuing commitment and efforts for peacekeeping, peacemaking and peacebuilding

than other ethnic groups, because God is only concerned with an individual's devotion and good deeds. These examples emphasize that differences and diversity are part of human nature and social reality that must be accepted, appreciated, and maintained.

As a universal religion that addresses all of humankind, Islam teaches its followers to become tolerant, open-minded global citizens who act conscientiously and responsibly to the planet and to humanity. Tolerance should only stop when people are not treated in a just and fair manner – wherever human rights are abused. Islam is the first religion

to call for interfaith dialogue to facilitate harmony, a call that has become even more relevant in today's inevitably pluralistic global society.

These results point to the need for designing and implementing an Islam-based peace education program. It is imperative to improve teachers and students' perceptions and attitudes on tolerance and respect towards religious diversity as advised by scholars and activists who promote peace building in divided societies (Althop & Berkowitz, 2006; Jackson, 2006; Vogt, 1997). To this end, one possible avenue is to re-examine the content and method of religi-

ous education currently practiced in schools, to provide feedback about its strengths and weaknesses, particularly regarding its potential contribution towards students' intolerant attitudes. Further, the current practice needs to be revitalized according to Islamic precepts which could be the basis of pacifist and non-violent virtues such as inclusiveness, tolerance and respect for diversity on the basis of social justice (Demircioglu, 2008; Kaymakcan & Leirvik, 2007).

As part of an ongoing Multicultural Islam project conducted by the Center for the Study of Culture and Social Change at Universitas Muhammadiyah Surakarta, we have developed the "Islam-based Peace Education" program, or in Bahasa Indonesia, Pendidikan Perdamaian Berbasis Islam (PPBI). Through a series of activities ranging from seminars, workshops, teacher trainings, to classroom implementation, in designing the PPBI curriculum we draw from Islamic tenets and tradition of tolerance and respect to diversity and pluralism. The PPBI manual (Khisbiyah & Thoyibi, 2011) is currently utilized as a supplemental material that is integrated into the existing conventional religious education in schools ranging from pesantren, madrasah, as well as secular public schools. The pacifist and multicultural values in the PPBI curriculum are as follows in Table 1.

PPBI's target audiences are the young students studying Islam in junior high schools. The PPBI manual was designed in the form of a comic book to make it interesting for teenage students. We choose the middle educational level because, as suggested by literature (Jackson, 2004; Dillen, 2011; Skeie, 2002), junior high school students are still in the formative years; religious education during these formative years is the foundation for future character development. Much hope for change lies in the young generation; this project represents a long-term investment into human resource development. Accordingly, we also target the schools' formal and informal systems, such as the community surrounding the schools, including parents, teachers, community leaders, and the relevant institutions in the educational system. There is still much homework to be done to foster noble characters amongst the young generation to make our world and the future more just and peaceful for all. We hope that PPBI could be one example of how a modest pilot project can initiate a first step in this long journey, important endeavor.

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