

The Grounding Islamic Washatiah-Based Peace Education at Al Qodiri Islamic Boarding School Jember Indonesia

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Abstract

Since its establishment, Al Qodiri Islamic Boarding School has set itself as a peace boarding school with moderate character. When radicalism, extremism, and terrorism threaten world peace, the schools consistently campaign for peaceful movement. Therefore, this study focuses on peace education in planning, implementing, and its implication on students' behavior and attitude in Al Qodiri Islamic Boarding School Jember to find a learning model of planning, implementing, and implication of peace education. This study used a qualitative research design using a multiple case study approach. The informants were chosen using a purposive sampling technique. The findings of the research are: first, peace education planning in al Qodiri Islamic Boarding School Jember refers to vision, mission, institutional philosophy, Islam washatiyah, started with the need analysis of an era, society, and students and by considering the suggestion of education users formulated by an educational institution. Second, peace education implementation employs an adaptation of religious text material using a moderation approach, Islamic method, and universal method, a website supporting media containing digital washatiyah literacy and digital sufism literacy implemented in formal institution integrated with ahlussunnah waljama'ah teaching through class-based-extracurricular activities and intensive and doctrinal extracurricular activities. Third, the peace education implication in Islamic boarding schools builds students' polite and tolerant behavior, moderate and contextual perspective, sufistic behavior, and positive image for the local, national, and regional society and supports Islamic boarding schools' continuous transformation.

Keywords

Peace Education; Islamic Boarding School; Islam Washatiyah

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1. INTRODUCTION

Since its establishment, the Islamic Boarding School, widely known as *pesantren*, has focused on reinforcement, development, and preservation of the blueprint of *ahlussunah wa al-jama'ah*, considered the strongest Islamic believing basis in the world. Such a blueprint is sure to be able to give an Islamic sentiment as the Prophet brings it, that is *Islam ahmatal lilalamin*. Apart from religious messages, *ahlussunah wa al-jama'ah*-based Islamic practice transmits noble messages, including personal and universal peace. Moreover, Islam, today tends to be presented as a feverish religion that is furious, unfriendly, and frightening by a group of people who often claim as they speak for the sake of Islam. On the other hand, they forget that religious bases, morality, and peace have been practiced. It has been going on for a long time in Islamic Boarding Schools, including the Al Qodiri Islamic Boarding School Jember. Although in previous studies, it was widely discussed that violence occurring in educational institutions is merely a personal existential crisis (Nurwanto & Habiby, 2020).

Likewise, Al-Qodiri Islamic boarding school was established by KH. Ach. Muzakki Shah on Thursday night, June 6 in 1974. At first, Al-Qodiri Islamic Boarding School resided with few numbers of students, and most of the students were still not living in the Islamic Boarding School complex. Regarding the naming of Al-Qodiri, mentioned by Hefni Zain in the book *Pearls in the Middle of the Ocean: Thoughts, Struggles, and Biography of KH. Muzakki Shah* (lit. translation) is based on two things; *first*, it is based on the name of God "*Al-Qadir*" which means "almighty above all else." This naming process is intended so that the power of God is centralized in this institution so all guests who come, such as students (*santri*), congregation, or anyone, will be blessed as all their wishes come true since God is almighty over everything, including granting their wishes. *Secondly*, the name "Al-Qodiri" is also based on the great name of Syeh Abdul Qodir Jailani, because kyai Muzakki, since the second grade of his elementary school life, has been practicing *manaqib Syeh Abdul Qodir Jailani dhikr* as he expects to have the *karomah* of Syeh Abdul Qodir Jailani.

While learning the Qur'an, the books of Tafsir are also used. Some of them are *Rawa'il Bayan* and *Tafsir Al-Jalalain*. The learning of Tajwid uses the book of *Tuhfatul Athfal*, *Hidayatul Mustafidz*, and *Al-Muqathofat*. The Hadith learning uses the book of *Ibanatul Ahkam*. Further, the Tawheed learning implements the book of *Jawahirul Kalamiyah*, *Al-Qo'id Hasan Al-Bana*, and *Minhajul Muslim*. For the learning of *Ulum As-shari'ah*, the book of *Fiqh:Al-Mabadi' al-Fiqhyiyah* is used. Meanwhile, the Usul Fiqh learning uses *Ghoyatul Wushul fi'ilmil Wushul*, *Al-Warogot Qowa'idul Fiqh: Idhlohu Qowaidul Fiqhiyah*.

In the field of *Akhlaq*, the book of *Taisirul Kholaq*, *Minhajul Muslim*, *Mau'idlotul Mukminin*, and *Ta'limul Muta'alim* are used. The learning of *Ulumul Lughoh Al-Arobiyah* used some books such as *Al-Arobiyah bin Namadjij* for Arabic learning, *Alfiyah*, *Jurumiyah*, *Mulakhosh Qowaidul Lughoh* for Nahwu learning, and *Qowaidul I'lal*, *At-Tasrif Al-Isytiqoqi*, *At-Tasyrif Ma'ad Dhoma'ir*, *Qowaidul Asasiyah*. *Al-Qiro'ah/Mahfudhot* for *Shorof* learning. The *tarikh* learning uses *Khulashah Nurul Yakin*, *Tarikh Daulah Umayyad Wa Abbasiyah*. Likewise, some books that are allowed for *sorogan* learning are *Safinatun Najah*, *Fathul Mu'in*, *Ahkamun Nisa'*, and some other books used in *Bandongan* learning are *Fiqh Muhadzab*, *Tafsir Al-Muraghi*, *At-Taqrif*, *Mau'idlotul Mukminin*, *Ta'limul Muta'limandRiyadus sholihin* (Dokumentasi Ponpes Al-qodiri, 2022). The method within the curriculum implemented at the Al-Qodiri Islamic Boarding School is based on *ahlussunah wa al-jama'ah* combined with the *Manaqib* program every Friday night.

In Indonesia, especially in the field of Islamic education itself, it has generated enthusiasm. So, in teaching and learning activities, the curriculum has experienced significant developments. Islamic boarding schools are the forerunner of Islamic education itself. Some experts such as Dhofier (1990), Mastuhu (1994), and Qomar (2009) have the view that Islamic Education has become a culture in this country. Apart from this, it cannot be denied that Islamic education is rooted in past history, namely starting from an Islamic educational institutions such as Islamic Boarding Schools (Makdisi, 1990). Recently, in its development, there have been several views and social problems in Islamic education.

This has also occurred in the development of monolithic and intolerant religious understandings built from certain thoughts and ideologies, so Islamic boarding school education based on radical ideology will give birth to intolerance. In this context, institutions that are within the scope of the world of Islamic education, in fact, experienced difficult developments and were established in neutral territory (Nuryanto, 2008), as it is always built through social construction, cultural mediation, political intervention, and the basis of a certain understanding is the role model of an institution or actors.

Living harmoniously, peacefully, and without fear is the people's vision of living on this earth, including us who live in Indonesia. But it's really a shame to see the fact that this desirable life is impossible for us to enjoy forever. Conflicts between ethnic groups, organizations, and even religions still transpire frequently, although it does not reach warfare-based conflicts, which means we are still in a permanently non-peace situation (Grewal, 2003). The development of the Islamic education domain recently shows that it is sided to a radicalism phenomenon of religious thought in educational institutions such as Islamic boarding schools, madrasas, and schools. In essence, those who are the output or graduates of an Islamic educational institution are the masterminds or triggers behind several phenomena of terrorism and violence. This happens because these people have a strong desire that triggers an extreme ideology of radicalism. The general public knows that the condition of the relationship between idealistic religious understanding is inseparable from violence. One of the triggers for this phenomenon is none other than an effort to compete and fight for ideological and political capacity in a society (W. Kaeuper & Warriors, 2009). In its history, the function of an Islamic boarding school has changed according to the needs of the masses. Apart from functioning as an educational institution, the pesantren also functions as a place that broadcasts religious teachings. The pesantren also participated actively in the era of colonialism by penetrating the colonialists by closing themselves from outside influences (Daud Ali & Daud, 1995).

Along with the development of increasingly rational human thinking, pesantren leaders are more oriented towards expanding pesantren by creating institutions that are by what is needed by the community. This is done by changing the management of the educational order by providing formal (public) schools. In line with Kuntowijoyo's opinion quoted from Ghazali, pesantren are focused on developing their education and social activities covering economics, technology, and ecology (Ghazali, 2002).

Judging from its history, the Al Qodiri Islamic boarding school itself is certainly inseparable from the "kingdom or throne system." In its development, this pesantren has characteristics that distinguish it from other educational institutions. The Al Qodiri Islamic Boarding School has moved to a more contemporary approach since it was established (Lukens-Bull, 2005). However, it still included the yellow book (lit. translation of *Kitab Kuning*) produced by scholars since long ago. The Middle East has been an orientation in the focus of their knowledge.

The period of rivalry has begun, KH. Muzzaki Syah, as a kyai or caretaker of the Islamic boarding school, regularly makes efforts so that the Al Qodiri Islamic boarding school can excel in terms of competitiveness. It's just that it can be seen that this Islamic boarding school is still the same as other pesantren, namely its elite character and far from reality in the social field by having social problems which include poverty, dehumanization, and moral degradation and its orientation still tends to be theocentric. In addition, there are other factors, such as imbalances, differences, and alienation between religious knowledge and modernization in the world which also exacerbate academic problems in Islamic boarding schools. It's a shame that Islamic Boarding School graduates cannot compete and are not ready to stand on their feet with those who graduate from non-Islamic institutions in the working field. Experiencing such a problem, Islamic boarding schools face a heavy responsibility burden (Malik, 2005).

Therefore, Creating the output of graduates with high competitiveness is an effort carried out by Islamic boarding schools through training with characteristics that distinguish them from others to

realize unity within a plurality. The Al Qodiri Islamic boarding school carried out the internal rearrangement to prepare ready-to-use outputs and be able to answer community needs through vocational development, which is expected to be a secondary ability for graduates. So that the dual aspects can move harmoniously to seek graduates who are ready to use, such as: *first*, creating a generation that believes and fears Allah. In other words, the function of a pesantren is not only a "religious institution" that makes "celestial affairs" its orientation but also produces scholars who are certainly of Islamic, scientific, and moral quality who can adapt to society. *Second*, produce scientists according to the needs of the times and the development of science and technology.

Interestingly, facing these duties, *kyai* astonishingly responded to this demand by not giving up the uproot of their traditions. They were deemed consistent with Islamic spiritual values and a culture of peace, mutual respect, loving acts, fairness, justice, cooperation, and tolerance. For them, *pesantren* as educational institutions need to participate in the struggle to integrate science and technological development with some Islamic spiritual values. Such a standpoint is finally undeniable where Islamic boarding schools must consistently and continuously play their prophetic function in increasing human resources, both in the mastery of science and technology and in the character of moral attitudes, appreciation, and religious teachings practice.

2. METHODS

The approach used in this research is a descriptive qualitative approach/description in depth. This type of research is a case study with a multi-case design because it examines two research, namely the Al Qodiri Jember Islamic Boarding School. Multi-case research tries to examine a subject and make comparisons of these subjects, including the similarities or things that differentiate them (Wahab, 1999). The set of subjects to be compared must be allied and able to produce a comparison because several places can be used as subjects in individual case research. Still, the design used in this kind of research is usually multi-case (Mudzakir, 2008). Cross-case data analysis aims to compare the results obtained in each observation, which functions as an integration between cases. Quoted by Ibrahim Bafadhal and Masykuri Bakri, there is an opinion from Lincoln and Guba states that the stages passed in checking the validity of the findings can be carried out by carrying out degrees of credibility, transferability, dependability, and confirmability (Bafadhal & Bakir, 2013).

3. FINDINGS AND DISCUSSIONS

Peace Education

As a result of an era that is experiencing rapid development, it has an impact on the term "peace education," which seems difficult to understand, so the emergence of differences of opinion within its conceptual aspect where each definition interestingly different from one another in which they cannot be identified to be accurate or not, for each expert has their definition coming from a different perspective on understanding the concept of peace education itself. However, it is urgent to understand the complete sense of peace education before carrying it out in daily routine life, especially inside and outside the school context. Sometimes individuals can make choices freely about peace education that can represent values and frameworks, Abebe Gbesso and Nyawalo suggests that:

Peace education is a design used to unite and have a holistic ideology managed as a whole in the field of education. It's just that it has characteristics that cannot be separated, and its presence is very dependent on contextual characteristics, namely the ability to integrate. When quoted from the UNESCO Literature, it can be said that if you can carry out peace education according to the socio-cultural background and what has become the country's needs, it will be more meaningful and effective in its application. That is why peace

education must effectively integrate cultural and spiritual values with human morals (Abebe et al., 2006).

From the above explanation, it is very clear that peace education is education should be interpreted holistically. When education is by sociocultural conditions and country intentions, it is more meaningful and effective. Besides, it must be able enriched with spiritual and human values. In this case, Jhon Dewey defines peace education as:

All kinds of hatred and suspicion increasingly rampant in this country can be suppressed with a curriculum integrated with peace education. Of course, this is also supported by learning that instills mutual respect for the differences owned by other nations in the world by using schools as a medium. Dewey emphasized that the attitude of patriotism and internationalism used when in the midst of a world war was able to end the tension that occurred at that time, itself by globalist theory (Dewey, 1923).

The highlight point from Dewey's perspective is that peace education was developed in the midst of the two World Wars, as it focuses on an attitude of patriotism and internationalism that was able to end the tension through a globalist theory. Therefore, in an effort to maintain world peace so that curriculum can remove the hatred and distrust and to be more leaning towards being respectful and friendly for the social community, the whole nation, as Edward Moxon-Browne suggests:

In language, the word 'peace' comes from the Latin word 'pax.' Pax in Roman times was used to terming the cessation of a battle that made race the subject. Modern parallels are found in the definition of peace through prevention. This definition describes peace in terms of what it is not and what it is not. A child might graphically represent negative peace by drawing a weapon of war, such as a rocket or bomb, and then placing a cross over it. A limitation of this approach is that even if there may not be armed hostilities, the groundwork for the next war may be dug. For example, militaristic attitudes, stockpiling of weapons, glorification of heroic conquests in history, and using enemy imagery or dehumanizing stereotypes in texts can become fertile ground for larger conflicts in the future (Moxon-Browne, 1998).

Such definitions above provide examples commonly applied in modern educational institutions. Peace education is considered a holistic and interdisciplinary approach that strives to increase knowledge, skills, values, and attitudes for peaceful purposes. Meanwhile, although there are some definitions offered for the concept of peace education, this compilation shows the various ways that peace education can be defined according to Nel Noddings Emerita:

Education is not only focused on the ability to collect facts, such as – what Whitehead called "inert ideas," – more than that, on a process that includes efforts to improve previous understanding or new understanding that will be obtained. Various parties approve this perception through critical thinking by making ideas, but the lack of attention makes this difficult to realize. This practice is carried out by giving an argument to students and asking them to evaluate it under reasonable conditions, there is valid evidence, and it is presented clearly. This practice is quite useful but still lacking in realizing the orientation that has been set. This is proven by the emergence of subconscious emotion to consider something when we talk about the positive and negative impacts of war (Emerita, 2011).

If studied through literacy from the West, the term peace education is not a new symposium, for some authors or experts have discussed and developed ideas and actions for its conceptual framework. Many defining opinions have been on peace education, including the UNICEF version. The definition of peace education put forward by the United Nations Agency is an effort that takes place by promoting knowledge, attitudes, skills, and values that are expected to have an impact on the behavior of children to adults so as not to trigger problems, conflicts or divisions others, being able to resolve conflicts

without ending with a sense of revenge, as well as creating conditions that feel safe and enjoyable for all parties (Fountain, 1999). Aghulor and Iwegbu expressed another opinion. They say it is an effort to be instilled within a society that can create peace in both individual, community and national life (Adeymi & Selawudeen, 2014). The definition of peace education put forward by Akbar Metrid in Imam Machali is a learning methodology of education that strives for community empowerment so that they can solve the problems they face without involving violence, of course, creatively. The essence of a peace education term includes mutual love, love, respect, fairness, and upholding cooperation (Machali, 1970).

History of Peace Education

The first author of an academic paper in support of peace education was Comenius (a European) (Harris, 2004). Comenius is a person who is involved in the world of education in the seventeenth century in Czech. He believes that creating peace can be passed by sharing knowledge about diversity as a whole. One way to spread the notion of peace is to respect and accept the opinions of others and use them as shared values. This is at the same time, an effort to overcome conflict. Peace education is hoped to create a world where everyone can experience an ideal and harmonious life and be respectful despite their cultural diversity (Harris, 2008). The developing study about peace education is in line with the growth of the peace movement. This movement prevented wars from occurring in the nineteenth century, particularly after the Napoleonic era, from which politicians and intellectuals were formed.

There are branches in almost all states in the United States of the School Peace League in 1912, which functioned to spread peace for the sake of justice and companionship through the interest caused by international schools (Scanlon, 1959). This plan is realized by introducing peace-oriented teachers to more than 500,000 people.

Peace Education Transformation Through Islamic Boarding School Culture

When an individual critically and meaningfully changes the direction they choose, then that is where the purpose of transformative learning is, as well as believing that the learner is aware of carrying out the plan and generates a set of new ways of life, when the teacher starts critical thinking by starting a communication session, asking questions creatively and looking at students' emotional aspects. These are not the only examples of transformative learning which suggest that each student has a different way of learning. Thus, the approach applied by the teacher should be varied.

The urgency of the transformative type of learning is as a series of carrying capacities in the form of activities in learning peace education. Peace education as a learning practice is seen as a learning model to change society from a cultural perspective, bringing the idea of peaceful culture instead of conflicting culture. Further, the current view of peace education is that it is reflected in the prevalence of war. Consequently, based on this belief, people view knowledge, behavior, and actions. In peace education, transformative learning plays the most important role. There are several factors of transformative peace education, such as diversity, participatory learning, standpoints, customs awareness, and basic spiritual values.

Everyone wants a peaceful life; by all means, it transcends all ages and areas. It is very unfortunate that, in reality, humans have not created a well-defined culture for peaceful order where everyone, without exception, can live in a state of peace. If you see the direction of life guided by culture, it shows that making peace as a culture means that someone has lived a life in peace. Furthermore, the main challenge that needs to be overcome is the effort to design a peaceful global living order. This challenge needs to be overcome and followed up. Peace education can be broadly defined as an effort to educate and create a peaceful culture that integrates the concept of peace from both negative and positive standpoints and involves the transformation of society from a conflicting and violent culture towards peaceful and non-violence culture. The peaceful cultural model includes the flower and integral models.

Peace Education at Al Qodiri Islamic Boarding School Jember

In this study, there are three main discussions. They are; planning peace education at the Al Qodiri Islamic Boarding School, Jember. The curriculum and learning process requires a well-thought-out plan within the classroom context. In this case, planning the curriculum within peace education requires some preliminary actions before performing the planning itself. There is a formulation of four stages of the conceptual framework put forward by James A.F. Stoner that must be passed in planning something (Stoner & Wankel, 1983). Those four planning steps can be adapted to the whole process activity plan in all areas within the organizational structure. Those four steps include setting targets, explaining current conditions, preventing alienation of things internally and externally that help and hinder organizational goals, and developing a plan or set of actions for achieving goals.

The steps of planning offered by A.F. Stoner has performed well in particular environment and situations. However, the concept suggested by A.F. Stoner must likely adapt to the environment and different situations. In this matter, the result of research in the field shows that the concept by A.F Stoner isn't sure can be implemented to specific circumstances, suggesting that it's a different element hindered by delays in the plans that have been prepared, precisely there are some latest conclusions identified of the planning design in future research.

Refers to research finding for implementation of planning design analysis from A.F. Stoner, it proves that peace education planning includes some stages such as; *first*, peace education planning refers to the principle used within *Islamic Wasatiyyah* (moderate), the philosophical stand in Islamic boarding school's name, The books of the Ulama' Mazhab As'ariyah and the works of well-known Islamic scholars are the cornerstone of an Islamic Boarding Schools in formulating its vision and mission. *Second*, Before planning peace education, The preliminary thing to do is to analyze the demanding aspects of the current age, the needs of society, and individual student needs, as well as respond to suggestions provided by parents, alumni, and various parties involved. Third, institutional stakeholders participate and take part in drafting peace education plans.

Implementation of peace education at Al Qodiri Jember Islamic Boarding School has been organized well. Integrating curriculum content with peace education within the scope of Islamic boarding schools is important. This is considered so because peace education contains concepts like *Islam rahmattan lil 'alamin*, *tasamuh* or tolerance, and religious plurality actions. Apart from that, according to Magnis-Suseno, some values are recognized by any individual or organization acting in the name of religion that is not easily eroded by fundamentalist-ideological. As for these points, among others, it is easy to judge other people with a reference to chastity; ravaging acts is prohibited as other lives may not be obliterated; one cannot insult and hurt others; having different ideas and resolve needs in a just and peaceful manner by avoiding any violence; everyone in the community must respect the identity of one another, including their beliefs (the core of religious freedom); to coerce one's will is a bad thing he deems cruel (the core of ethical/moral freedom); one should not let people in distress and hunger (empathy for oppressed people), respect the richness of the plurality of cultur and having accept towards exoticities of people/groups of people (as long as they do not threaten us); the act of lying, deceiving, performing corruption has never been considered to be the right thing under any circumstances; the treatment that humans get must be equal and based on humanity without discriminating their race, religion, gender, social culture, and political beliefs (Magnis-Suseno, 2008).

An Islamic boarding school that is education held for learning purposes the basics of Islam. This educational institution does not generate Civil Servants who want to be governed by others. Islamic boarding schools are also institutional education that generates people who do not want to depend on others but stand on their own (Soeryo Pratondo & Syarif, 1976). Further examination suggests that *pesantren* is peace education oriented. Because peace education within Islamic boarding schools will always integrate into the objective of having worldly and hereafter *Khasanah*. There are two factors at the core of Islamic boarding school education. Hence, it can be said that *pesantren* has focused on peace

education.

Islamic boarding school peace education focuses on the features such as (1) dynamics; (2) a solution to overcome a conflict fairly without fighting; (3) harmonizing various interactions in social life; (4) the public likes peace because it creates good things; (5) having without violence means having no peace; (6) peace must stand on justice and freedom; (7) having unfair and no liberty will result in having no peace (Suparno, 2008).

Nowadays, the educational model implemented in Al Qodiri Islamic boarding school contextualizes the Islamic boarding school subjects that have special characteristics from renewable issues (issues related to humanity), for example, gender, multiculturalism, and counter-radicalism. In general, the content of Islamic learning focuses on the ancient writings studied. They have been translated to be more realistic as they have become a part of the study of humanitarian issues, human rights, gender, human trafficking, global warming, ecology, technological advances, and the dynamics of other humanitarian issues. Peace education aims to realize values, behaviors, and lifestyles that are expected to become supporters in realizing a culture of peace. Based on the opinion of Asama as quoted by Eneng Muslihah, The main goal of peace education is to provide education about the triggers of tension that ends in conflict and something that can reconcile the minds of everyone in the world, including at the national, regional and international levels (Muslihah, 2014).

Several factors cause why peace education is so important. *First*, peace education can be the most effective trauma recovery medium. *Second*, peace education is important as it enables students to understand coping strategies and ways to resolve conflicts and problems. *Third*, peace education is important to be passed on to the younger generation because they are seen as the 'backbone' of sustainable peace establishment. Peace education is considered to be a significant part of the peace movement (Fernando, 2000).

Substantially peace education taught to students has three characteristics: knowledge/understanding, skill/competencies, and attitude/value. These characteristics are synergistically shown in the triangle of knowledge-skill-attitude (Ken & Tirca, 1999). In this process of changing behavior, some of the practices that can be done are: (1) Making peace and conflict issues a shared awareness; (2) Compelling the issue of peace and conflict as a common concern; (3) Growing an understanding and ability related to the issue; (4) Developing motivation based on new attitudes and values; (5) Having the desire to act; (6) Endeavoring new behavior such as peaceful conflict resolution; (7) Evaluating the experience; (8) Performing the recommended behavior (Fountain, 1999).

The implications of peace education have been instilled within the attitudes and behavior of Al Qodiri Islamic Boarding School students. Islamic boarding schools as educational institutions are characterized by nationwide culture based on the teachings of *Walisongo*. Islamic boarding schools develop education by teaching the basics of Islam and the studies of the Yellow Book (lit. translation of *Kitab Kuning*). Islamic boarding schools are also educational institutions that produce students as agents of change in society through preaching activities and independence, by the purpose of Islamic boarding schools in Indonesia (Zamroni, 2005). As the results of Muammar's research Ramadhan in regards to the history of the Islamic boarding schools development, it suggests that Islamic boarding schools are educational institutions that are anti-extreme and accommodative of those differences that exist in the community so that they transform into educational institutions which makes the development of an education system that integrates local wisdom with the support of community empowerment strategy based on the situations and conditions (Ramadhan, 2015).

The results of research conducted at the Al Qodiri Jember Islamic Boarding School implicate that these Islamic boarding schools develop the concept of teachings by the teachings of Nahdatul Ulama (NU) which implements the concept *tasāmuḥ*, *tawassut*, *tawāzun*, and *I'tidāl* that are considered to be the advice and believe system hold by students as their way of life. This is the standpoint where the researchers conclude the role of this Islamic boarding school in providing peace education. This is clear

evidence that Islamic boarding schools are an institution that instills peaceful values in social life and religious activities and has anti-violence practice (Wahid, 1999).

From what has been described above, the impact of peace education in Al-Qadiri Islamic boarding schools was found. They are; *First*, tolerance and courtesy can be seen in the behavior of students who have carried out everyone. *Second*, having a moderate educational system, the students have developed a moderate and contextual perspective. *Third*, Sufi education for students will be better if obtained from pesantren. *Fourth*, generating a good vibe towards social community within regional and national scope. *Fifth*, its institutional progress and change.

4. CONCLUSION

The planning stage for peace education within Islamic Boarding Schools refers to the construction of institutional vision and mission, paying attention to the institutional philosophy, establishing Islamic washatiah (moderate) principles, performing analysis of the current age's demands, recognizing the social and students' needs, and comprehending the input from users of educational services which then designed by educational experts in the institute. The implementation of peace education within Islamic boarding schools is done through adapting the learning material from religious texts employing a moderate scheme, Islamic and universal methodological, providing a framework-based contextual media such as digital washatiah literacy and digital sufism literacy carried out in formal institutions with an integration pattern of aswaja teachings both through intensive class-based intra-curricular practice and doctrinal extracurricular activities in Islamic boarding schools. The implications of peace education in Islamic boarding schools are seen from students' politeness and tolerant attitudes, the establishment of moderate and contextual perspectives, the apprehension of sufistic attitudes from students, delivering positive images for local, national, and regional communities to encourage the transformation of Islamic boarding schools in a sustainable manner. The theoretical implication of this research lies within the curriculum management and learning theory proposed by James A.F. Stoner related to the four steps in the planning process, such as: setting goals, defining the current situation, identifying things that help and hinder organizational goals, developing plans or devices of action to achieve goals. Based on the findings of this research, The planning stage for peace education within Islamic Boarding Schools signifies the construction of institutional vision and mission, paying attention to the institutional philosophy, establishing Islamic washatiah (moderate) principles, performing analysis of the current age's demands, recognizing the social and students' needs, and comprehending the input from users of educational services which then formulated by educational foundations/institute.

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