THE VALUES OF PEACE EDUCATION IN TEXTBOOK OF ISLAMIC EDUCATION FOR SENIOR HIGH SCHOOL

IAIN PURWOKERTO

THESIS

Presented to Faculty of Tarbiya and Teacher Training, State Institute on Islamic Studies Purwokerto as a Partial Fulfillment of Requirements for Undergraduate Degree in Islamic Education (S.Pd)

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Purwokerto, 25th July 2018

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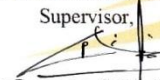**Tanty Saputri**
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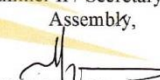
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
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ABSTRACT
THE VALUES OF PEACE EDUCATION IN TEXTBOOK OF ISLAMIC EDUCATION FOR SENIOR HIGH SCHOOL
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The background of this research is that Islamic religion basically carries the mission as a blessing to all mankind, and Islamic Education is an effort to make it happen. The occurrence of acts of terrorism, student brawl, social irregularities committed by teenagers, acts of violence, discrimination and anarchic actions that occur lately indicate not yet the realization of a culture of peace as a whole. Education is a mainstay for shaping the character of a civilized and dignified nation and society, and Islamic Education is a material that allows teaching the values of peace. This study aims to describe and analyze the values of peace education in Islamic education materials for high school and the urgency of peace education values in Islamic high school education. The results of this study are expected to encourage Islamic educators to put pressure on material that leads to peace and the deepening of the value of peace.

This research is a library research, with the hermeneutic approach. Data collection using the documentation and interview method. Data analysis using the content analysis method. In this case, the researchers describe the values of peace education in the textbook of Islamic Education for Senior high school then interpret and look for urgency in Islamic Education.

The results showed; 1) In the textbook of Islamic Education for Senior High School there are values of Peace Education, such values are: tolerance value, empathy, Democracy, the value of justice and equality, fraternal value, integrity value, and humanity value. 2) The values of peace education have urgency in Senior High School. Islamic Education as an effort to form noble character, justice, tolerance, the personal and social harmony that leads to the establishment of a culture of peace. Islamic Education has a potential strategy in actualizing the values of peace education. 3) Relevance of peace education with Islamic education, viewed from the dimensions of philosophy, the dimension of goals, the dimensions of the curriculum, the dimensions of matter and the dimensions of teaching, both have sustainable relationships, namely the growing attitude of preventing violence, resolving conflict peacefully, and promote conditions conducive to the realization of peace and nonviolence.

Keywords: Values, Peace education, Islamic Education, Textbook, Senior High School.

"let not you hate each other, envy each other, and hostile to one another. But be brothers and sisters."

(H.R.Muslim dan Imam Ahmad)

DEDICATION

I dedicate my work to:

my beloved Mom, Sugiarti and Kusmartini and my beloved Dad, Sudaryono, my beloved brother, Eko Saputra and my little brother Didi who always support me in every single days,

and

Dr.KH. Mohammad Roqib, M.Ag. as my life teacher in An Najah Islamic Boarding School for Higher Student Purwokerto. Thanks for all your big motivations.

and not forget

All of members AArJEC (An Najah Arabic Javanese English Community) who always support me when I was down,

I hope that this simple thesis will make all you proud of me and give a little benefit for your life.

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بِسْـــــمِ اللهِ الرَّحْـــــمٰنِ الرَّحِـــــيْمِ

All praise and grateful to Allah that has bestowed His mercy and guidance until I can accomplish this Thesis punctually. Peace be upon him, the noble Prophet Muhammad Saw and also his family, companions, and Moslem community in this world. Aamiin.

This script is the Thesis that has been proposed to Islamic Education Departement of State Institute on Islamic Studies Purwokerto as a partial fulfillment of the requirements for Undergraduate Degree in Islamic Education (S.Pd).

During the arrangement of this Thesis and as long as the writer learns in Islamic Education Depatement of State Institute on Islamic Studies Purwokerto, the writer has got many direction, motivation, aid and guidance from many side. Thus, in this chance the writer will convey the gratefulness and award as high as possible to the honorable:

1. Dr. Kholid Mawardi, S.Ag., M.Hum, The Chief of Faculty of Tarbiya and Teacher Training, State Institute on Islamic Studies Purwokerto.

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3. Dr. Rohmat, M.Ag, M.Pd The Second-Dean Faculty of Tarbiya and Teacher Training, State Institute on Islamic Studies Purwokerto.

for my leader's complex Sofi and all of SA complex members generally and AArJEC members specially.

13. All friend of PAI-F, that always be the rival in achievement and in accomplishing this Thesis. May our friendship will go on and on, success for you all.

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The writer only can say thank you very much for all. May the good deed will be relied by Allah Almighty. The writer also knows that still many weaknesses in arranging this Thesis. May this Thesis will give the good significances for reader commonly and for the writer especially. Aamiin.

Purwokerto, 25th July 2018

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CHAPTER I

INTRODUCTION

A. Background of The Problem

Islam is a religion that brings the concept of grace (love of God) to all mankind. In Islam there is no violence in any form. Because Islam is present to the face of this earth is to save the human race from dwarf thinking, the darkness of the ignorance, and most importantly peace for all mankind. That is the ideals of Islam that must remain embedded seriously in the chests of its adherents. Peace Education is a concept of education that is in line with the teachings of Islam as a religion that *rahmatan lil 'alamin*.

وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ۝

Meaning: "And We have sent you (Muhammad) not but as a mercy for the *'Alamin* (mankind, jinn and all that exists)". (*Q.S Al-Anbiya* [21]: 107).[1]

Peace alone in Islam takes precedence over warfare because basically warfare is only allowed when it is urgent. As the Word of Allah Almighty in *Q.S al-Anfal* [8]:61[2] :

وَإِن جَنَحُوا۟ لِلسَّلْمِ فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ۝

Meaning: "But if they are inclined to peace, you also incline to it, and (put your) trust in Allah. Verily, He is the All-Hearer, the All-Knower".

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[1] Al Qur'an Karim Inggris (offline) application.
[2] Al Qur'an…

1

In addition, in the *Qur'an Al Baqarah* [2]:30 also explained that the main purpose of human created in the earth is to be a *khalifah* who served to prosper the earth.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓاْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

Meaning: "And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: Will you place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks and sanctify you." He (Allah) said: "I know that which you do not know".[3]

Prosperity can be created if human beings are able to perform their duties as a *kalifah* with a good that is creating harmony in life and realize peace.

Globalization has led to cosmopolitan life among various nations, cultures, religions, languages, races, ethnicities, gender, social status and plurality, education must be able to stand on the pillars of learning to live together. To support this, universal, cultural, moral and religious values need to be empowered, in order for education to be humanistic. Islam is full of positive

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[3] Al Qur'an...

character guidance in the form of morality *al kharimah* at the same time leaving negative emotions or morals *al madzmumah*.[4]

Recent public concerns are caused by the many events and acts of violence that arise such as war anarchism, to global terrorism. It is seen in various cases of conflict and anarchism due to differences of opinion, opinion, ideological, ethnic and even religious thoughts that always arise in the midst of the condition of the nation which until now continue to suffer problems and prolonged crises in various areas of life, including the crisis in the world education.

In terms of religion, today the degree of deterioration of one's religiosity leads to a complete deterioration, nowadays people prefer to stay longer for dating, dissipation, browsing, and others than to follow recitations, pray and study religion. The orientation of most Indonesians today turns 180 degrees towards the glory fixation of something that makes them happy rather than something to do with earnest effort. This makes the degradation of religiosity weak. Then when we look at the majority of the urban community, we will find that the universal values of the Islamic mission are already shifting, which is like helping each other, tolerance, justice, mutual understanding and so on as if we have rarely found there, is just an egoistic, indifferent and so on. This also encourages their morality to decline.

Some moslem still often take actions that are contrary to the spirit of peace. Often the plurality of nations that should be grateful as the mercy of Allah

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[4] Abd Rahman Assegaf, *Pendidikan Tanpa Kekerasan: Tipologi kondisi, Kasus dan Konsep*, (Yogyakarta: Tiara Wacana. 2004), page. viii.

Almighty, it is regarded as the source of trouble. In this context, there is a gap between the majesty of Islamic teachings and the practice of Islamic religion. It is unfortunate that every Muslim does not yet have the realization that they are actually carrying a sacred mission, spreading the message of peace on earth. The teachings of Islam have not really been present as a religion that is *rahmatan lil 'alamin*.

The various conflicts that arise in society include the conflict of different ethnic groups, religions, or interests that have caused mass destruction, soul, and property. So, in order to anticipate the recurrence of cases of violence on a larger scale, it can even be protracted, prevention efforts are needed through the study of peace. One way to transform the study of peace is through education. The process of education becomes an effort to form learners who can develop themselves in their intellectual, moral and psychological dimensions. The intended education is the school as an institution that is needed by modern society at this time. Schools as educational institutions give meaning to learners because they are internalized in relationships with others, as well as a place to learn, interact, cooperate, coexist peacefully, understand each other, and add life learning together in situations of plurality or diversity. Education itself is a process of culture to provide opportunities for learners to understand life so that later can live worthy and useful for themselves and family and also the community.

However, the reality that exists, in schools is not as a place to learn to be smart and be educated, human, but on the contrary, sometimes used as an

intermediary to commit acts of violence such as fights between students who come from the same school or different, brawl, student mischief in school, lack of discipline, teacher hitting pupils, street crime, bullying, prejudice and negative stereotypes.

Lately a lot of popping up cases of violence that occurred in the school environment. As in the case of violence that occurred in SMK Kesatrian Purwokerto on 20th April 2018 become viral among the community. Where a teacher is seen slapping his student very hard. The teacher admits why he slapping his student only to give punishment to his student who came late to follow his class. This kind of this case often happens lately. This gives us prove how important to insert the values of peace education on the subject that are still correlated with peace education as well as on islamic education materials in hope that kind of this case is no longer found in our education.

In many ways, until now the implementation of Islamic Education that takes place in schools is still considered less successful in working on the attitudes and behavior of the diversity of learners and build the moral and ethics of the nation. Various arguments are presented to reinforce these statements, including the existence of weakness indicators inherent in the implementation of Islamic religious education in schools, which can be identified as follows: (1) Islamic Education less able to change the knowledge of cognitive religion into "meaning" and "Value" or less encourages the inspiration of religious values that need to be internalized in the learners. In other words, religious education has been emphasizing the aspects of knowing and doing and has not led to the aspect

of being, i.e. How learners live according to the teachings and values of the known religion, whereas the core of religious education is in this aspect. (2) Islamic Education is are less able to work together and work together with non-religious programs. (3) Islamic Education is less relevant to socio-cultural change and is statistically contextual and independent of history, so learners less appreciate the values of religion as a living value in everyday life.

Violent culture must be overcome by fostering a culture of peace. Socialization of the value of peace needs to be done through education. Especially in formal education. The value of peace needs to be instilled in the younger generation because it is they who can improve the quality of our nation in the future. It is hoped that generations of peace-loving nations will be generated, have the skills to overcome various conflicts that may arise.

The teaching of Islamic education begins with a curriculum that has been prepared by educational practitioners and forwarded into the subject matter. Formation of knowledge, understanding, and behavior of course formed from various components of both the quality of teachers, materials submitted by teachers, to the textbook that became the reference for teachers and students themselves. In Islamic studies, of course, many books are used and among them are often a reference is the book Islamic Education of Yudhistira published and Erlangga Published. Both books are widely used in some of Senior High School in Indonesia. Some of them are SMA Negeri 1 Ajibarang dan SMA Negeri 1 Wangon.

In the material of Islamic Education for Senior High School, the values

of Peace Education can be found in the following materials:

> *Islam sangat menentang kekerasan dalam bentuk apa pun karena kekerasan akan* menimbulkan *permasalahan yang lebih luas. Islam sebagai agama yang membawa misi rahmatan lil'alamin (rahmat bagi semesta alam) memerintahkan kepada pemeluknya untuk memberikan kedamaian kepada masyarakat dan meninggalkan segala tindak kekerasan atau perusakan terhadap alam.*
> *Allah SWT sendiri tidak pernah memerintahkan manusi untuk saling bermusuhan dan saling membunuh, atau saling merusak milik orang lain, baik terhadap sesama muslim maupun nonmuslim, Allah SWT memerintahkan manusia untuk menyembah-Nya tidak menyekutukan-Nya dengan sesuatu, dan berlomba-lomba dalam kebaikan antar sesama, serta saling menolong atau meringankan beban penderitaan orang lain.jika perbuatan baik tersebut terus dilakukan dan menjadi kebiasaan, maka Allah akan memberikan rahmat-Nya kepada kita. Di antara perbuatan baik itu adalah berperilaku toleran, rukun dan menghindarkan diri dari tindak kekerasan.*[5]

Education remains a mainstay for shaping the character of a civilized and

dignified Indonesian nation and society. To that end, value education, including

the education of values of peaceful life, becomes highly relevant in national

education builders. The whole process of Islamic education has an important

role in actualizing peace education because Islam is essentially a religion of

peace.

B. Operational Definition

In this study, the researcher defined operationally in order to avoid

misunderstanding of terms contained in the tittle was taken, the operational

definition is as follows.

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[5] Margiono, et al. *Pendidikan Agama Islam dan Budi Pekerti SMA Kelas XI*, (Jakarta: Yudistira, 2013), Bab 2 tentang Berperilaku Toleran, Rukun, dan Menghindarkan diri dari Tindak Kekerasan. page.22.

1. Definition of Value

The notion of value according to Milton Rokeach and James Bank in Kartawisastra books is a type of belief that is within the scope of the belief system, in which one must act or avoid an act, or about something that is inappropriate or inappropriate to be done, owned and trusted. This sense means that the value is an inherent attribute to something that has to do with the subject (human giver).

Meanwhile, the understanding according to Fraenkel in Kartawisastra is the standard of behavior, beauty, justice, truth, and efficiency that binds man and is duly executed and maintained. This understanding shows that the relationship between the subject and the object has an important meaning in the life of the subject. [6]

Based on some of the above understanding, it can be underlined that value is the essence that is attached to something that is very meaningful to human life. Essence itself is not meaningful before human need, but it does not mean that the essence is due to human need. It's just the significance of the essence is increasing in accordance with the increase in capture and meaning of humanity itself. The essence of social life is for peace. Peace of life is the essence of human life. Essence will not disappear even higher as long as humans are able to give meaning to that peace.

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[6] Mawardi Lubis. *Evaluasi Pendidikan Nilai Perkembangan Moral Keagamaan Mahasiswa PTAIN*, (Yogyakarta : Pustaka Pelajar Offcet. 2009). page. 16-18.

2. Peace education

According to Dr. Marimba education is the physical and spiritual guidance to form the ultimate personality, guiding the physical and spiritual skills as concrete behaviors that benefit the lives of students in society.[7] As the statement of Kingsley Price "education is the process by which the non-physical possessions of a culture are preserved or increased in the rearing of the young or in the instruction of adults."

Mochtar Buchori defines education contains two meanings, namely first, all the activities undertaken by someone or an institution to instill values in a number of students; second, all educational institutions that base their educational programs and activities or an audience.[8] In other words, the term education in the first part means the value-adding activity of the learners, while the second is more to educational institutions or institutions. In this paper, the meaning of education is more to the first sense, the activities are undertaken in order to instill values.

UNICEF (United Nations Children's Fund) is one of United Nations organizations which working around the world to tackle poverty, violence, disease outbreaks and discrimination in children explaining that Peace education refers to the process of promoting the knowledge, skills, attitudes, and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and

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[7] Tatang S, *Ilmu Pendidikan*, (Bandung: CV. Pustaka Setia, 2012), page. 16.
[8] M Nurul Ikhsan Saleh, *Peace Education Kajian sejarah, Konsep dan Relevansinya dengan Pendidikan Islam*, (Yogyakarta: Ar Ruzz Media, 2012), page.37.

structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level.[9]

UNESCO is a United Nations specialized agency established in 1945. The purpose of this organization is to promote peace and security by promoting inter-state cooperation through education, science and culture in order to promote mutual respect based on justice, the rule of law, human rights and freedom intrinsic. According to UNESCO peace education includes skills and information training that lead to efforts to foster a culture of peace based on human rights principles. This education not only provides knowledge about the culture of peace but also teaches the skills and attitudes necessary to defuse and recognize the potential for conflict, which is needed to actively promote and build a culture of peace and nonviolence.

While the definition of peace education under the Charter of the United Nations and the general statement of human rights of 1974, it is stated:

Education shall be directed to the full development of the human personality and to the strengthening of respect for human right and fundamental freedoms. It shall promote understanding, tolerance, and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.[10]

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[9] Susan Fontain. *Peace Education in UNICEF*, (New York: Programme Division UNICEF. 1999), page.1.
[10] Susan Fontain. *Peace Education…*, page.1.

This definition shows the importance of education in the context of human heterogeneity with the basic human rights of every person to be recognized and respected, then the need for mutual understanding, tolerance and respect even though different nation, race or religion but remain in the same circle, that is peace.

In the preamble of the Charter of the United Nations, it is mentioned that peace education has been developed as the main goal to be achieved. This means that education is directed towards the development of human personality and strengthens respect for human rights and fundamental freedoms, its purpose for mutual understanding, tolerance and friendship among all nations, races, or religious groups and strengthening the activities of the United Nations to maintain peace.

From some of the above understanding can be concluded that peace education Peace education is education directed to the development of human personality, respect for human rights, the existence of fundamental freedom, mutual understanding, tolerance and friendship with all nations, races, and groups that lead to peace. Through and the process of peace education can be built firmly on the basis of appreciation for the differences.

3. Definition of The Values of Peace Education

The values of peace education is the essence that is attached to something that is very meaningful to human life that existing in peaceful education which is used as a basis, reason or motivation in all its behavior

and actions as an effort to create an atmosphere of peace that is to be realized in everyday reality.

The values included in peace education are tolerance value, empathy, Democracy, the value of justice and equality, fraternal value, integrity value, and humanity value. Below are some definitions of values that included in peace education:

a. Tolerance

Tolerance comes from the Latin word "tolelare" which means mutual respect. Broadly speaking, or generally tolerance is a behavior or mutual respect between individuals or groups in a social scope.

The benefits of tolerance are creating a sense of kinship with fellow creatures created by God, creating compassion between one another, creating a harmonious life in society, creating security, tranquility and peace.

b. Empathy

Empathy is defined as a complex affective and cognitive response to other people's emotional distress. [11] Empathy includes the ability to feel the emotional state of others, feel sympathetic and try to solve problems, and take the perspective of others. The word empathy in English (Empathy) was discovered in 1909 by E.B. Titchener as an effort to translate the German word "Einfühlungsvermögen", a new phenomenon explored by Theodor Lipps in the late 19th century.

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[11] Baron & Byrne, *Psikologi Sosial Jilid 2*, (Jakarta: Erlangga, 2004), page. 111.

After that, it was translated back into German as "Empathie" and used there.[12]

The ability to empathize should be owned by everyone, because usually this ability appears in primary school age or around the age of six. What distinguishes an individual's feelings of empathy from others is the depth of feeling and the way to express feelings of empathy. The importance of empathy can be seen in the health of personal relationships between people, who can feel the feelings of others but can still maintain the integrity of their own thoughts. So that the person still has his own integrity and identity.

c. Democracy

Democratic life has the meaning of life that is characterized by democracy. A democratic life is a life based on the principles of democracy in all fields of life, both in the fields of politics, economics, social culture and defense and security. Democratic life is a life full of peace, without violence and coercion of will, individual freedom to determine their own destiny, respect for differences but still have the responsibility to realize joint order.

The culture of democracy teaches that every human being has equal values and degrees from the same source as an all-created creature. Therefore, in everyday life we should be able to make and

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[12] http://plato.stanford.edu/entries/empathy/

act to respect others as a form of self-awareness to accept diversity in society.

d. Justice and Equality

Fair according to language is not biased, does not take sides or equate with one another, put things in place, be proportional, and side with the right.

Fair in terms is balanced or impartial and gives the right to those who have the right to receive it without any reduction, and put all matters in the real place without persecution, and say the correct sentence without being feared except for Allah SWT. Then set a the truth of two problems or some problems to be solved in accordance with the rules set by religion. Thus the just act is an act based on truth, not following the will of personal lust.

Fair is often interpreted as a moderate attitude, objective towards others in giving the law, often interpreted with equality and balance in giving the rights of others, without being overstated or reduced.

Regardless of the notion of fairness, fairness is one of the qualities that is highly glorified in Islam and this attitude will not be affected by factors such as group factors, relatives, intimacy, affection even family factors. As taught in Islamic religion, a person is required to always do justice. By implementing a fair attitude in everyday life, even a life full of peace will be easy to materialize.

e. Fraternal value

Brotherhood (*ukhuwwah*) meant here is not limited to kinship relations due to hereditary factors, but what is meant by brotherhood in Islam is a brotherhood bound by *aqidah* (Muslim fellow) and brotherhood because of humanity's function (fellow human beings created by Allah Almighty).

Brotherhood is a psychological bond, a spiritual bond, a human bond that grows and develops deeply within everyone's conscience, is embedded and integrated into a single entity in thinking, behaving and acting. This brotherhood bond arises because of the similarity of faith, similarity in thought patterns, similarities in mind set, similarity of aspirations, similar needs, and similarities of ideals and hopes in community life. Brotherhood is thus a force that assesses the existence of the community as a social system, the existence of the State, the existence of the nation, the existence of any organization. This brotherhood is thick with values that is the basis of the dynamics of the life of a person, group, and society.

f. Integrity Value

Integrity (honest) understanding seen in of language is acknowledging, saying, or even giving information that is in accordance with what really happened / reality. In terms of language, honest can also be referred to as an antonym or even a false opponent,

which means to say or even give information that is not in accordance with the truth.

If interpreted in full, then integrity is the attitude of a person when dealing with something or even certain phenomena and tells the incident without any changes / modifications in the slightest or truly in accordance with the reality that occurred. Integrity attitude is what comes out of the conscience of every human being and is not what comes out of the results of thinking involving the brain and lust. Honesty can bring truth, truth can lead to peace.

g. Humanity Value

Humanity is a broad term but is revolves around the concept of kindness, helpfulness and of course the understanding of any situation. If you have humanity it means that you are a person who is "always" ready to help the needy. Humanity is not applicable only for human species it is also applicable on animals i.e. helping a wounded animal on road or a trapped animal in fencing etc. Humanity must be main profession of any human being on this planet. Another way is not always earn money for yourself donate some part of it to poor people who are deficit of food, water or home this is the biggest act of humanity.

4. Peace Education in Islamic Education

According to the literal meaning (etymology), "Islam" means peace (to fellow human beings and surrender to Allah). In various ways, Islam is the only religion that broadcast the words of peace (*Salam*) in all its forms.[13] Thus, Islam is a religion that loves peace.

Religion comes to the peace and harmony of human life based on the values of truth and justice. All religions teach the basic principles of mutual love, caring and loving among human beings as God's creatures.

Islam emerges not as the bearer of the destruction of the people. But Islam was born in the world to save people from bad things. Long before another religion emerged, Islam had already called for the concept of peace. And calling on his people to live by upholding the teachings of religion to bring into the good.

The goal of Islamic Education is to guide and shape human beings to be a devoted servant of God, steadfast in faith, obedient to worship and morality.[14]

Islamic education orientation has a link with the goal of human creation on earth as a *khalifah*. For the function of the *khalifah* to go perfectly, the role of science is necessary to maintain a human relationship with his God and human relationships with other human beings.

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[13] Bernando J. Sujibto, et al. *Islam dan Terorisme*, (Purwokerto: Obsesi Press, 2010), page. 332.

[14] Moh. Roqib, *Ilmu Pendidikan Islam*, (Yogyakarta: PT. LkiS Pelangi Aksara. Cetakan ke-2 2016), page. 31.

In *Permendiknas No 22 of 2006* about *Standard Konpetensi (SK)* and *Kompetensi Dasar (KD)* Islamic education is the background that explained that religion has a very important role in the life of mankind. Religion becomes a guide in an effort to bring about a meaningful, peaceful and rewarding life.

Realize how important the role of religion for human life then the internalization of religious values in the life of each individual becomes a necessity, which is pursued through education both in the family, school or society. Religious education is meant to increase spiritual potential and to make the student become faith man and fear Allah Almighty and noble character. Increase spiritual potential encompasses experience, understanding, and cultivation of religious values, as well as the practice of these values in individual or collective life. The increase in spiritual potential is ultimately aimed at optimizing the potentials of human beings whose actualization reflects their worth and dignity as God's creatures.

5. Definition of Textbook

According to Surahman and Fella. In general, the book is divided into four types, namely:

a. The sourcebook. That is a book that is used as a reference and source for a particular study of science, usually contains a comprehensive study of science.

b. Book reading, is a book that only works for reading only, for example, stories, legends, novels, etc.

c. Handbook, which is a book that can be used as the guidance of teachers or teachers in implementing the teaching process.

d. Textbooks, which is a book prepared for the learning process and containing materials or subject matter to be taught.

The textbook of the lesson is a compulsory textbook that is used in the school which contains learning materials in order to achieve the national education objectives. Hence, textbooks are a process for conducting objective assessments to ensure the quality of the content, the method of the lesson, the discussion, and the graph.[15]

Based on *Peraturan Menteri Pendidikan Nasional, No 11 tahun 2005*, states that the textbook must be used by teachers and students as a reference in the learning process.

6. Definition of Senior High School

Senior High School is a secondary education in formal education in Indonesia after graduating from junior high school. Senior High School is taken within 3 years, starting from grade 10 to grade 12.

Senior High School students are generally 16-18 years old. Senior High School does not include the government's compulsory education program, although in 2005 it has been enacted a 12-year compulsory education program that includes a high school in some areas, such as in Yogyakarta and Bantul.

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[15] www.pelajaran.co.id/2016/02/pengertian-buku-teks-menurut-para-ahli-dan-jenis-jenis-buku-teks.html accessed on Saturday, 5th May, 2018.

Senior High Schools are run by both the government and the private sector. Since the enactment of regional autonomy in 2001, the management of public senior high schools in Indonesia previously under the Ministry of National Education is now the responsibility of the District Government. While the Ministry of National Education only acts as a regulator in the field of national education standards. Structurally, the state high school is a technical implementation unit of the district education office.[16]

C. Problem Statement

Based on the definition above, so the writer makes problem statement is "How are the values of peace education in the textbook of Islamic education for senior high school?"

From the definition above, the writer concludes the problem statement is as follows:

1. What are the values of peace education in the textbook of Islamic education for senior high school?

2. What is the urgency of the values of peace education in Islamic education?

D. The Objectives and Significance of the Research

Based on the problem statement above, so the objectives and significance of the research are:

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[16] https://id.m.wikipedia.org/wiki/Sekolah_menengah_atas accessed on Saturday, 5th May, 2018.

1. The objectives of the research

   a. To describe the values of peace education in the textbook of Islamic education for senior high school.

   b. To describe the urgency of the values of peace education in Islamic education.

2. The significances of the research

   The study which the researcher does hopefully can be used for the researcher, and for the reader or other parties which concerned. It can be broken down into the benefit of theoretical and practical benefits such as follows:

   a. Theoretical Benefit

      1) To increase the concept of knowledge and *khazanah* scientific in Islamic Education for the readers and writer also.

      2) To describe the concept of peace education

      3) To describe the values of peace education who was there in the textbook of Islamic Education for senior high school

   b. Practical Benefit

      1) Provide effective input to the author of Islamic Education textbooks on the extent to which the values of peace education are conceptualized in Islamic Education materials

      2) For educators, especially teachers of Islamic Education can actualize the values of peace education from various relevant books

3) Provide information to the community that Islamic Education teaches peace

E. Literature Review

This research is a rare study conducted at IAIN Purwokerto, on Faculty of Tarbiyah and Teacher Training (FTIK). With this, the author takes some relevant references from off-campus IAIN Purwokerto.

After reviewing several papers, there are several supporting research papers:

Muhammad Hanif, in his journal about *"Pendidikan, Pluralitas, dan Dialog Agama di SMA Negeri 1 Purwokerto"* is an early step in this research. With this research, strengthening that in educational institutions there are values of Peace Education in Islamic Education material which taught in SMA Negri 1 Purwokerto. As the proof is the establishment of harmony among the school people who have different beliefs. The difference between this research and the research of Muhammad Hanif is on the object of research studied, namely the values of Peace Education in the material book of Islamic High School Education and multicultural diversity in SMA Negeri 1 Purwokerto. The results of this study indicate that there is no religious doctrine dialogue between students of different religions. Students do not study other religious doctrines. In

addition, all non-Muslim students receive adequate religious facilities, such as funding for activities, teachers, rooms, and freedom of religious celebrations.[17]

The thesis is written by Ahmad Minan Zuhri (2010) Student of Islamic Education Department of Faculty of Tarbiyah and Teacher Training UIN Sunan Kalijaga entitled "*Peace Education Dalam Islam*". Ahmad Minan focuses his research on peace education in Islam. Peace education in Islam in a study written by Ahmad Minan Zuhri has an important meaning in living this life, because in peace education in Islam delivered by Ahmad Minan Zuhri has several aspects of how to relate to peace, namely having peace with God, having peace with man, and having peace with Nature, and to make it easier to carry it out there also has Zuhri conveyed how the material and methods used to provide peaceful education according to Islam.[18]

Then Bayu Dwi Setyoko in his thesis (2014) "*Implementasi Pembelajaran Pendidikan Agama Islam Berbasis Multikultural dalam Membina Toleransi Umat Beragama Siswa SMP Nasional 3 Bahasa Putera Harapan Purwokerto Tahun Ajaran 2013/2014*" Bayu focuses his research on the discussion of Islamic Education Learning Implementation to foster religious tolerance. In this research is explained that one of the factors of creating a high tolerance attitude in *SMP Nasional 3 Bahasa Putera Harapan* is the element of Peace Education in Religion taught the material. The results of this study are that existing Islamic education teachers make

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[17] Muhammad Hanif, Pendidikan, Pluralitas dan Dialog Agama di SMA Negeri 1 Purwokerto, *Insania*, vol.13 number 2 July-December, 2012.

[18] Ahmad Minan Zuhri, *Peace Education dalam Islam*, Undergraduate Thesis,UIN Sunan Kalijaga, 2010.

learning plans in accordance with the curriculum used and also in accordance with the material presented. In delivering multicultural-based Islamic education material, it only inserts material related to multicultural values in the core activities, therefore Islamic Education teachers always associate the material with the facts, so that students are more sensitive to the diverse environment around them.[19]

Then the author found in the study of Muhammad Nur Fauzan, in his thesis entitled, "*Penerapan Peace* Education *dalam Mewujudkan Kerukunan Umat Beragama (Study Kasus di Forum Kerukunan Umat Beragama Kota Magelang)*" in this research Fauzan focuses the discussion on the Application of Peace Education as a tool to realize harmony of religions. The result of this study is that peace education can be applied well through formal channels and non-formal channels. The values of peace education are applied in various activities such as youth camp across faith, community service, social service, to safaris to various places of worship with the aim of respecting fellow believers. These activities aim to instill values of peace and anti-violence, tolerance, mutual respect, and respect for differences in religion, race and language. So the end point is to create harmony among religious communities.[20]

Then the last author found in research conducted Khisbiyah in the Center of Cultural Studies in 2008 with the theme "*Pendidikan Perdamaian Berbasis*

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[19] Bayu Dwi Setyoko, *Implementasi Pembelajaran Pendidikan Agama Islam Berbasis Multikultural dalam Membina Toleransi Umat Beragama Siswa SMP Nasional 3 Bahasa Putera Harapan Purwokerto Tahun Ajaran 2013/2014,* Undergraduate Thesis, STAIN Purwokerto, 2014.

[20] Muhammad Nur Fauzan, *Penerapan Peace Education dalam Mewujudkan Kerukunan Umat Beragama (Study Kasus di Forum Kerukunan Umat Beragama Kota Magelang)*, Undergraduate IAIN Walisongo, 2013.

Islam *(PPBI)*". This study of Islamic peace education research emphasizes on the application of education with the concept of competency-based curriculum to students in schools that are Muslim. This is in addition to the introduction in the teen generation that the concept of Islam has applied peace both from the source of Islam itself that is the *Qur'an* and *Hadis* as well as the daily application. The study of peace in this study looks at the concept of education in the field of religious studies.[21]

From the study of the literature, this research entitled "The Values of Peace Education in the Textbook of Islamic Education for Senior High School". This research is different from previous studies because this research tries to describe and analyze the values of peace education in the material of Islamic Education for Senior High School.

F. Research Method

1. The Type of Research

    The kind of this research is Library research, is the activity which related to the collecting data technique and bibliography, read, write and mix the data of the research.[22]

2. Source of Data

    The source data for this research are:

    a. Primary Source

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[21] Yahya Khibsiyah, Pendidikan Perdamaian Berbasis Islam (PPBI) 2008 in Ahmad Minan Zuhri's Thesis *Peace Education dalam Islam*, Undergraduate Thesis,UIN Sunan Kalijaga, 2010.

[22] Mestika zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2004), page.3.

The primary source or the first-hand data is the source data has gotten from the subject research directly used the size tool or data take tool as the subject, as the look for direct references.[23] The primary source of this research is the book from Erlangga Published named *Pendidikan Agama Islam dan Budi Pekerti SMA* for First grade and Yudhistira published named *Pendidikan Agama Islam dan Budi Pekerti SMA* for second (XI) and third (XII) grade.

b. Secondary Source

A secondary source is the useful research of another source undirectly as a document based on researcher needed.[24] The secondary source of this research are the book that has relation with the discussion, it was like the book by Abd Rahman Assegaf named *Pendidikan Tanpa Kekerasan : Tipologi kondisi, Kasus dan Konsep*, the book written by M Nurul Ikhsan Saleh named *Peace Education Kajian sejarah, Konsep dan Relevansinya dengan Pendidikan Islam* and the book of Susan Fontain named Peace Education in UNICEF, etc.

3. The technique of Collecting Data

The technique of Collecting Data in this research is using documentation technique, it's looking for data such as the theories, the concepts, and proportions which might on Book, magazine, internet, video,

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[23] Sugiono, *Metode Penelitian Pendekatan Kuantitatif Kualitatif dan R&D*, (Bandung: Alfabetha, 2010), page. 308.
[24] Sugiono, *Metode Penelitian Pendekatan Kuantitatif Kualitatif Dan R&D...*, Page. 308.

and others.[25] It was liked according to by Sugiono on his book which said that the documentation method is looking for data about the something or variables is like note, transcript, book, new paper, magazine, meeting writer, journal, agenda, and others. Moreover, author also using interview technique as a supporting data.

4. The technique of Analyzing Data

    Data analysis in this research is using content analysis method that is the method used to analyze data in the form of values of peace education (love, compassion, harmony, tolerance, caring and sharing interdependence, empathy, spirituality, and gratitude) in Islamic education material for Senior high school. The steps are as follows:

    a. Identify research data about the form, is the activity of identifying the data into sections which are then analyzed.

    b. Describe the characteristics or components that contained in each data.

    c. Analyse the message components that contained in each data.

    d. Compile the whole clarification, so get a description of the content of the values of peace education.

G. Structure of the study

In this research, in order to the step of research is easier to understand by the reader, so the writer will explain the structure of the study as follows:

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[25] Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2013), Page. 172.

The first part will mentions about the title page, original statement, the agreement page, motto, dedication page, abstract and discussion list page.

The second part will explain the research which consists of five chapters, that are :

Chapter I is explaining about the introduction, It is about the basic problem, Operational definition, problem structure, the objectives and significance of research, research method, literature review, and the structure of the study.

Chapter II is explaining and studying the basic theory is used in this research and then explaining the definition from the theory which used in this research process. It is consist of the theoretical basis of The concept of peace education.

Chapter III is explaining the data which has been gotten by the writer it consists of the concept of Islam on peace, description of Islamic education book for Senior High School and Islamic education materials.

Chapter VI is explained about the analysis of the values of peace education in the textbook of Islamic education for senior high school.

Chapter V is the closing. It consists of a conclusion and recommendation.

CHAPTER V

CONCLUSION

A. Conclusion

Based on the whole description of the previous Chapter it can be deduced:

The study of specific peace education has been studied by educational figures for a long time. Comenius, a Czech educator who was mentioned as the first person in Europe to create peace education, was followed by other figures concentrating on peace education, such as Jane Addams, Maria Montessori, Betty Reardon, Ian M. Harris, John Dewey, and Johan Galtung, then followed by other figures in the recent century. Studies of peace education concepts from the beginning discussed a lot about the philosophy of peace education that outlines why one should commit to peace education. The purpose of peace education is related to its application in school or outside of school or commonly called intrakulikuler, ekstrakulikuler and hiddenkurikuler. Peace education material covers three main domains, namely knowledge, skill and attitudes and the last teaching of peace education that encourages critical thinking of learners.

In the textbook of *Pendidikan Agama Islam dan Budi Pekerti SMA* published by Yudhistira and Erlangga, there are values of peace education, the values of peace education are Tolerance value, empathy value, Democracy, The value of justice and equality, Fraternal value, Integrity value, and Humanity value.

The values of peace education have urgency in Islamic Education as an effort to create a culture of peace. From the point of view, Islamic Education has a goal towards the formation of noble character, justice, tolerance and personal and social harmony. While from the material side, most of the Islamic Education materials have values that lead to peace education. The actualization of the values of peace education more extensively and profoundly depends on the extent to which the material writers concern the formation of a culture of peace.

Peace education has actually become part of our national education that is explicit in the meaning, function, and purpose of national education, as set forth in the *Undang-undang Sistem Pendidikan Nasional Nomor 20 Tahun 2003*.

Peace education becomes very important for the nation of Indonesia, given the Indonesian people have a character as a plural society that has the considerable potential of conflict and has been shown historically from the journey of the Indonesian nation from the beginning until now.

Peace education cannot be separated from culture, as well as the relationship between education and culture. Peace education is the heir of peaceful cultural values so that culture of peace in society. In peace education, it is also necessary to look from the perspective of relevant sociological theories.

Some things that should be the basis of peace education:

1. Peace education is a process, meaning that to achieve the goal of peace education takes a short time.

2. Aspects to be fostered and developed in peace education include aspects of knowledge, attitudes, and skills.

3. Characters that need to be developed in peace education at least include tolerance, solidarity, cooperation, democracy, and respect for human rights, non-violence, and justice.

4. The level of peace should cover the level of intrapersonal, interpersonal, intergroup, national and international.

5. Peace education spaces include families, schools, communities and all the environments in which humans live.

The relevance of peace education with Islamic education in terms of philosophy dimension, goal dimension, curriculum dimension, the dimension of material and teaching dimension both have a continuous relationship, that is to grow the attitude of preventing violence, resolve conflict peacefully and promote conducive condition for the realization nonviolent peace.

B. Suggestion

1. For Educational Practitioners, the study of peace education will be deepened so that the historicity and conceptual peace education can be explored more comprehensively. Peace education is an alternative to peace-oriented education. To manifest human life in this world to be better, to uphold the values of peace and nonviolence. Furthermore, more importantly, educational practitioners can merelevansikan peace education with Islamic education as a whole. No longer as an autonomous or even contradictory study. The actual peace education already stored in Islam needs to be studied further.

2. Authors of the book Islamic High School Education, need to further explore the issues of peace and values of peace education in addition to knowledge and practice to students about peace.

3. Teachers of Islamic Education, Constitution of Islamic Religious Education and religious values, peace education needs to be emphasized in order to overcome the understanding of radical Islam, juvenile delinquency, student brawl, and various acts of violence so that Islamic Education becomes more meaningful for the student.

4. Readers need to broaden their understanding of peace education, as well as global issues about the dangers of war and violence so that the study of peace education can be explored more deeply.

C. Closing

Peace education is an effort to create a culture of peace. The phenomenon that often occurs in the new peace education held in the event of a great conflict, so that peace education becomes a solution to create peace. Islamic Education is more than that because basically in Islamic education contains many values of peace education so that religious teachings that can actualize the value of peace is needed to create a culture of peace.

All praise to Allah Almighty over the abundance of His grace and grace so that the writing of this thesis entitled "The Values of Peace Education in Textbook of Islamic Education for Senior High School" can be resolved properly.

The author realizes that this writing is still far from perfection, but the authors have done their best to present in the best possible form.

Finally, hopefully the compilation of this paper can be useful and can be an additional reference for anyone who desires Islamic education really leads to the teaching of *rahmatan lil alamin.* May Allah Almighty give a worthy reply to all the encouragement, help, support and encouragement from various parties towards the completion of this thesis.

Purwokerto, 25th July 2018

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