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PEACE EDUCATION IMPLEMENTATION FOR YOUNG INTERFAITH PEACE COMMUNITY (YIPC) OF MALANG

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Abstract

This study aims to obtain information related to the urgency and variety of activities associated with the implementation of peace education for the young interfaith peace community of Malang. This research is mixed-methods research, which is a combination of qualitative and quantitative research methods with a descriptive approach. The subject of this study is a Muslim facilitator and participant in SIPC 2019. The data collection techniques used are questionnaires and documentation, and the data analysis used is explanatory sequential, then explained descriptively. The result of this research explains that peace education implementation for the YIPC of Malang is urgent for human relations reasons, and the peace goal includes the vulnerability of youth and interfaith potential. Young interfaith communities offer fertile ground for fostering tolerance, understanding, and collaborative problem-solving. Peace education for YIPC of Malang is implemented through several activities, including SIPC (Student Interfaith Peace Camp), regular meetings, and WIHW (World Interfaith Harmony Week).

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A. INTRODUCTION

Nowadays, peace education is something millennials need because the development of religion and diversity issues is increasingly becoming hate speech, and terror was waged by extremists who claimed to be defenders of the truth, as was the case of the terror bombing in a worship place that occurred a few moments ago. The incident became a trigger for mutual action and war between religions. However, the action can be prevented with the existence of peace communities that can extinguish revenge and revive the spirit of peace in the hearts of each people; therefore, Millennials are expected to contribute and spread peace as agents of peace and start the first steps of peace, not only for Indonesia but also for the world.

As we know, Indonesia is a unitary country with a diverse population and culture. There are 17.504 islands with 1.340 tribes and 718 languages, and this fact shows that Indonesia is a pluralist country. The situation then illustrates the “beautiful face” of Indonesia. As a multicultural country, Indonesia has become very vulnerable to conflicts involving ethnicity, religion, race, and intergroup. However, few millennials want to be involved in maintaining and cheering for peace. Therefore, YIPC (Young Interfaith Peace Community) packs theories and propositions about peace values based on the scriptures in a modern and attractive way, so it can trigger the millennial curiosity to learn, understand, and implement peace values in their social lives.

Castro & Galace (2010, p. 17) asserted that peace is the absence of death and destruction as a result of war and direct violence (. It is a term that refers to a condition of harmony, security (no war), harmony, and mutual understanding. Peace can also mean a calm atmosphere and the absence of violence. It is a series of learning processes that direct us toward the culture of peace, starting with the cultivation of knowledge, skills, attitudes, and values that are able to change our habits, attitudes, and mindsets. This change starts with building care, understanding, values of peace, and expertise to stop violence and injustice and demonstrate a culture of peace (Castro & Galace, 2010, p. 27).

According to Ian Haris and John Synott (2002), peace education is a series of interesting learning processes from people with a desire for peace, non-violent

living, conflict management, and the ability to analyze the structural rules that lead to injustice and inequality. James Page (2008) suggested making peace education a thought that could encourage commitment to make peace a priority and increase confidence as an agent of peace; as informing students on the consequences of war and social injustice; as informing students of the value of peaceful and just social structures and working to uphold or develop such social structures; as encouraging the student to love the world and imagine a peaceful future; as caring for the student and encouraging the student to care for others. Peace education, as defined by Thomas Aquinas, requires a close relationship with virtue, with humility being a key factor in building peace at school (Aquino et al., 2021).

In Islamic perspectives, peace education is related to the word, "Islam" which is in Arabic has several meanings. First, in the Arabic dictionary, Islam has the meaning of the true faith among the prophet Muhammad, obedience to the will of God, submission, humbling one's self. Second, Islam comes from the word *aslama yuslimu islaman* which means submission, obedience and salvation. Islam means total submission and obedience to Allah Almighty. In the above sense, Islam applies to all the creatures created by Allah as stated in the Q.S. Ar Ra'd: 15. Islam comes from the word *salima* which means salvation, because Islam is a way of salvation for mankind to achieve happiness in the world and the Hereafter. This has been stated in Q.S. Al-Baqarah: 201. Islam comes from the word *silmun* which means peace, this refers to four interrelated relationships namely (Khum, 2023).

The importance of peace education has also been mentioned in the Qur'an, one of which is in Q.S. Al-Baqarah: 256 which describes:

a. Peace with God, almost all people are in conflict with God's theosophy and justice, because they expect divine justice and theosophy according to their desire to live a life that is always beautiful, then when they get unhappy in life they feel God is unfair. Oftentimes people want problems to be solved with just one petition to God without being accompanied by effort, as a result they only feel disappointed because God does not help His servants. One of the best things that can help us to be reconciled with God is to be grateful and fully aware that what

we are experiencing is a scenario that God created for us, so that we can become closer and love God more as our creator. Thus the feeling of Peace with God will grow in the heart.

b. Peace with The Universe, the literal meaning of Universe is a set of entities including the sacred nature of God and all His divine manifestations. According to Taheri and Maryam (2014), “universe is applied in idiomatic sense, referring to the set of divine manifestations”.

Peace with nature requires two things, firstly the awareness of the superiority of each creation, which man will naturally drift into the flow of love of the universe. Second, the formation of harmonization between creations in unity.

c. Peace with One's Self, Generally, humans will feel at peace when they see themselves in a desired position. Because of that, they are encouraged to exercise their personal power. Everyone has their own standards of adequacy and shortcomings, both of which are tied to each individual and can be a measure of the sense of peace they receive. The danger is that when their standards of lack are limitless (they always feel lacking) then their sense of peace will never be met. This can have an impact on their psychological condition that is unable to show concern for their surroundings because they are too busy to compare themselves with others.

d. Peace with Other, Peace with others is quite challenging level of the four points of peace. Because there is only one way to resolve conflicts with others and achieve peace with them. That is, by building awareness, thus we can realize and understand the state of each being.

The four points of peace above are a series of foundations for maintaining peace that stem from the fundamental belief that Allah is Almighty. As a source of peace (salam), Allah loves peace and commands his creatures to live in peace.

B. METHODS

The method used in this research is qualitative method. The qualitative method itself is a research method that emphasizes the analysis and description of data. The main technique used by the author in this research is Literature Study. This study used the mixed research method, which is a combination of qualitative and quantitative methods in one study. Mixed method is a research method using a combination of research procedures, where one method is more dominant to other methods (Creswell, 2014). This non-dominant method is only positioned as a complement as additional data. In this study, qualitative methods became the more dominant methods and quantitative methods were complementary.

This research was carried out at Villa Bukit Tlekung at the Peace Camp activity on November 18, 2019. This activity was attended by 30 participants and 15 committees. With 14 Christian participants and 16 Muslim participants. This activity contains the cultivation of the concept of peace with lectures, discussions, and social experiments as the application of peace values, as well as conducting online campaigns containing peace values. Population is all subjects in a study. In this study, the population was Muslim participants of Peace Camp 2019 and facilitators of YIPC Regional Malang, which was 22 people. The sample is a portion of the population, which if the subjects are less than 100, it is better to take all, while if the number is more than 100 can be taken by 10-15% or more (Arikunto, 1996). So in this study, the samples taken by the author were all participants of the peace camp class of 2019 and 22 facilitators of the East Java Regional YIPC who were Muslims.

C. RESULTS AND DISCUSSION

YIPC was established in DI Yogyakarta on July 13, 2012, and under the auspices of ICRS (Indonesian Consortium for Religious Studies); an inter-religious studies postgraduate program in collaboration with Gajah Mada University, Sunan Kalijaga State Islamic University and Duta Wacana Christian University by two ICRS students with different religions, namely Andreas Jonathan (Christian) and Ayi Yunus Rusyan (Muslim).

From 2012 to 2018, this community has expanded to several regions in Indonesia, including Yogyakarta, Central Java, Medan, Bandung, Jakarta,

Surabaya, and Malang. Meanwhile, the community form was taken because the YIPC movement was built from below and the nature of membership is not exclusive, in the sense that it is allowed to be a member in other communities or organizations.

YIPC is a community based on Pancasila. With the main aim to build harmonious relations between religious people as a manifestation of love for God and others, in accordance with Pancasila and the 1945 Constitution. Like other communities, YIPC also has a Vision and Mission, namely: YIPC's Vision: A generation of peace based on love for God and others. Its mission: "Building Peace Generation Trough Young Peacemakers" which is realized by conducting the interfaith dialogue openly, honestly and deeply on a regular basis, mobilizing the young generations and society to live in peace and love for each other, and involving in the process of transforming the nation and the world in realizing global peace.

In accordance with its founding purpose, YIPC has an open nature without distinction of race, ethnicity, religion, and background. Just because this community is an independent community, it also has an independent nature, militant, patriotic, innovative, creative movements, struggles and total commitment.

The logo of YIPC is a symbol of hands and hearts surrounded by the words "Young Interfaith Peacemaker Community". The symbol of the hand and heart as a picture of efforts to realize peace starting from the heart is channeled through the hands. Make peace with God, self, universe and others. The colors of the YIPC logo are green and blue which means movement and peace. In line with the color of its logo, YIPC also has a uniform with the same color as the words salam, peace, shalom which is the motto of YIPC that all can be interpreted as a peace. In addition to the emblem and motto, YIPC also has a movement song entitled,"Salam".

YIPC has two important pillars in its establishment, namely peace education and interfaith dialogue. These two pillars contain peace values material as follows: (1. Peace with one self: with the scope of material about accepting one self, overcoming prejudice and stereotypes. 2. Peace with Other: with the scope of material about celebrating religion (Ethnicity, Religion, Race, Gender, Status),

Nonviolent conflict. 3. Peace with God: with the scope of materials about knowing faith and heart-to-heart dialogue. 4. Peace with Universe: with the scope of deepening material on nature sustainability continued with the making of a short video as a campaign as a form of environmental love.

The activities such as Student Interfaith Peace Community (SIPC) was the core of YIPC because it is the entrance for new members who want to join the community. The SIPC was held for 3 days with the following agenda:

Tabel 1. Student interfaith peace camp session

Activities	Description
Celebrating Diversity	Understand and clarify diversity in life
A Common Word	Understand the similarities and the differences between each religion
Clarifying Prejudice	Identify and clarify the prejudice among Muslim and Christian.
No prejudice	Critical thinking about prejudice
Conflict Transformation	Respond conflict wisely
Heart Dialogue	Dialogue between Muslim and Christian
Inner wound recovery	Respond unpleasant experiences positively
Self-acceptance	Self-acceptance
Conflict without Violence	Accept other as they are, tolerance, empathy and respect on them
Conflict reconciliation	Reconcile conflict
Forgiveness	Forgiving and apologizing

The foundation of the material presented in each session is come from the scriptures (Jonathan et.al. 2023), it can be seen from the following session:

Table 2. Basic materials for peace education

Materials	Basic Materials		
	Al- Qur'an		Bible
	Q.S	At-	Korintus
	Tahrim(66:8)		5:1820
Peace with God	Q.S	Al-Qashash	Efesus 2:8-9
	(28:77)		Bilangan 16:9
	Q.S	Az-Zumar	Matius 4:10
			Yesaya 43:7

	(39:2)	
	Q.S Adz-Dzariyat	
	(51:56)	
Peace with oneself	Q.S An-Nisa (4:69)	Yesaya 43:7
a. Self-acceptance	Q.S Al-Tiin (95:4)	Yesaya 43:6b7
b. Overcoming prejudice	Q.S Al-Hujuraat (49:12)	Mazmur 17:2a
	Q.S Al-Hujuraat (49:13)	
Peace with other	Riwayat al-Bukhari no.13	
a. Celebrating diversity	Q.S Fushshilat (41:34)	Mazmur 86:9 Roma 12:17-
b. Understanding nonviolence conflict	Q.S Al-Syuuraa (42:40)	18 Kolose 3:40
c. Conflict transformation	Q.S Ar-Rum (30:41-42)	Yesaya 24:3-5 Kejadian 1:2
	Q.S Al-Baqarah (2:30)	
Peace with universe	Q.S Al-Anbiya' (21:16)	Yesaya 54:10

Regular meeting activity was on the follow-up agenda of SIPC as a "maintenance" community. This activity was held every week with the agenda of "NGOPI" NGObrol Perkara Iman, followed by scriptural reasoning and chats about daily activities. This activity was also an effort to ground the values of peace among members in responding to differences continuously, so it became a habit for YIPC members.

In line with the World Interfaith Harmony Week (WIHW) was first initiated on September 23, 2010 by King Abdullah II of Jordan at the UN General Assembly. The main purpose of this activity was to spread God's commandments by emphasizing the concepts of love for God and love for others (worldinterfaithharmonyweek.com). As the name implies, this activity is carried out by YIPC for a whole week, which is scheduled to visit places of worship of each faith. This activity was attended by participants from various other communities, such as literary communities, Gusdurians, and others. The essence of this activity is to "keep in touch" between believers. There, we will have a dialogue about the history of each place of worship and how they ended the violence.

The data that has been collected from the results of the questionnaire is then processed in the form of a table using the descriptive percentage technique. The purpose of processing such data is to be able to provide meaning and explanation. To facilitate the analysis of the data, each question is tabulated so that conclusions can be drawn from the problems studied. The results of the questionnaire can be seen in the following table:

Table 3. Positive impact felt by members after participating in YIPC activities

Categories	Frequency	Percentage
Impactful	7	31,9%
Big Impact	10	45,4%
Impact less	5	22,7%

The table above states that 31.9% of respondents felt that they had a very positive impact on the development and understanding of peace values in themselves after participating in SIPC; 45.4% felt that they had a big and good impact; and 22.7% felt that they did not get any impact after SIPC activities. This shows that SIPC's activities to rebuild the pillars of peace through the cultivation of peace values are excellent. This is proven through the understanding and application of peace values instilled in YIPC members, which start to have an impact and are then conveyed to other communities.

Table 4. Members are able to make peace with themselves

Categories	Frequency	Percentage
Always	12	54,55%
Sometimes	10	45,4%
Not yet	0	0%

According to the above data, 54.55% of YIPC members have been able to accept who they are and reconcile their hurt in light of the circumstances that God has for them. This demonstrates that after participating in a number of events at YIPC, the members started to be able to reconcile and accept themselves, even though the remaining 45.45% of them occasionally still find it difficult to fully reconcile that all they go through is what God has intended for them.

Table 5. Members are able to make peace with God

Categories	Frequency	Percentage
Always	13	59,1%
Sometimes	6	27,2%
Not yet	3	13,63%

59.1% of members, as seen in the above table, have found peace with God and all that He has planned for them. Of all His decisions, 27.27% have been able to find some measure of serenity. The remaining 13.63%, however, are still unable to come to terms with and accept their fate.

Table 6. Members are able to make a peace with the universe

Categories	Frequency	Percentage
Always	15	68,19%
Sometimes	7	31,81%
Not yet	0	0%

The table above shows that 68.9% of members have made peace with their surroundings. And 31.81% have been able to slightly reconcile with the surrounding environment.

Table 7. Members are able to make a peace with the universe

Categories	Frequency	Percentage
Always	15	68,19%
Sometimes	7	31,81%
Not yet	0	0%

The table above shows that 68.9% of members have made peace with their surroundings. And 31.81% have been able to slightly reconcile with the surrounding environment.

As can be seen from the above table, every member of YIPC is aware that Indonesia is a pluralist nation. As a result, YIPC members are dedicated to working together to bring about peace in Indonesia.

Table 8. Members are able to preserve nature

Categories	Frequency	Percentage
Always	9	40,9%
Sometimes	11	50%
Not yet	2	9,1%

By using fewer waste-producing products that raise the risk of environmental pollution, 40.9% of members have been able to preserve environmental sustainability, as the table above demonstrates. While 9.1% believe they have not been able to contribute to environmental preservation efforts, 50% have made attempts to protect the environment.

Table 9. Members are able to tolerate differences

Categories	Frequency	Percentage
Always	16	72,73%
Sometimes	5	22,73%
Not yet	1	4,54%

According to the above table, 72.73% of YIPC members are able to put up with the differences they encounter, 22.73% are making an effort to accept them, and 4.54% are completely unable to do so.

Table 10. Members are able to overcome prejudices and stereotypes

Categories	Frequency	Percentage
Always	10	45,6%
Sometimes	8	36,36%
Not yet	4	18,18%

The table above shows that 45.6% of YIPC members have been able to overcome existing prejudices and stereotypes; 36.36% are trying to overcome prejudices and stereotypes that are being faced; and 18.18% are still struggling to overcome prejudices and stereotypes around them.

Table 11. Members are able to resolve conflicts without violence

Categories	Frequency	Percentage
Always	15	68,2%
Sometimes	5	22,72%
Not yet	2	9,09%

68.2% of members have successfully settled disputes amicably and without resorting to violence, as the table

above demonstrates. While 22.72% of members continue to attempt peacefully and without using violence to settle disputes, 9.09% of members are still readily swayed to use violence.

Table 12. Members are able to be wise in resolving conflicts

Categories	Frequency	Percentage
Always	13	59,1%
Sometimes	8	36,36%
Not yet	1	4,54%

According to the table above, 59.1% of members have successfully settled disputes amicably and sensibly. While 4.54% of members are still readily prompted to use violence to address problems, 36.36% of members continue to attempt to resolve conflicts more amicably.

Table 13. Members are able to practice the values of peace taught at YIPC

Categories	Frequency	Percentage
Always	11	50%
Sometimes	10	45,45%
Not yet	1	4,55%

Up to 50% of YIPC members have been able to incorporate the peace values they learnt into their daily lives, as the above table demonstrates. While 4.55% of members are currently struggling to apply the peace ideals they have learnt effectively, 45.45% of members make an effort to always incorporate the values into their daily life.

Table 14. Members are able to harmonize social and religious life

Categories	Frequency	Percentage
Always	12	54,54%
Sometimes	7	31,81%
Not yet	3	13,64%

54.54% of YIPC members have effectively balanced their social and religious life, as shown in the preceding table. 31.82% of people are still trying to

bring their social and religious lives into harmony, while 13.64% of individuals still struggle to find a balance between both.

Table 15. Members are able to forgive mistakes that have been received

Categories	Frequency	Percentage
Always	11	50%
Sometimes	3	13,64%
Not yet	8	36,36%

According to the above data, half of the YIPC members have chosen to forgive and make peace with all types of hurt they have experienced in the past. 13.64% are attempting to let go. A further 36.36% find it difficult or impossible to move on from their past hurt and forgive others.

Table 16. Members are able to sincerely apologize for the mistakes they have made

Categories	Frequency	Percentage
Always	14	63,64%
Sometimes	4	18,18%
Not yet	4	18,18%

The preceding table demonstrates that the majority of members have the ability to set aside their pride and offer sincere apologies to the person they have offended. Of those who have made mistakes, 18.18% still make an effort to apologize, while the remaining 18.18% decide not to do so.

Table 17. Why members are interested in joining the SIPC program

Categories	Frequency	Percentage
Always	5	22,73%
Sometimes	3	13,63%
Not yet	14	63,64%

According to the above table, the majority of YIPC members initially joined the SIPC program out of curiosity; 22.73% joined the program in order to

become a part of the peace agent; and 9.1% participated in SIPC activities in order to build relationships.

Table 18. Why members decided to become part of YIPC

Categories	Frequ ency	Percentage
Always	14	63,64%
Sometimes	2	9,1%
Not yet	6	27,27%

The above table demonstrates the shift in perspective that most YIPC members had from their first curiosity about the organization's peace education program to their awareness of being a part of being a peace agent with all of their tenacity and dedication. 9.1% of YIPC members joined in order to strengthen their friendships and become more useful in their social lives. A further 27.27% joined YIPC in order to obtain understanding and information regarding the procedures involved in establishing peace.

Table 19. Why members should practice the values of peace they have learned

Categories	Frequ ency	Percentage
Always	12	54,54%
Sometimes	5	22,73%
Not yet	5	22,73%

The table above shows that 54.54% of members of YIPC realize that the practice of peace values they have learned is the key to world peace; 22.73% feel that the practice of peace values is in accordance with the teachings of Islam; and 22.73% feel that this practice is a step toward a more pleasant life.

According to the calculation of 16 questions related to the urgency of peace education implementation given to 22 members of the YIPC Malang region, peace education implementation toward the YIPC of Malang is included in the category "urgent." This can be seen from the results of the questionnaire calculation, which state that the average score of the questionnaire is in the urgent category, which is 38.81.

Peace education is considered important to be delivered to students (youth) because youth are the generation of heirs to civilization who are in a productive period and strengthening their identity. This is conducted by the Malang regional Young Interfaith Peacemaker Community (YIPC). This peaceful education activity is based on two things, namely: 1. the pluralistic conditions in Indonesia make conflicts vulnerable; and 2. the role of students (young people) as agents of change is expected to initiate peaceful movements in society. Thus, it can be concluded that peace education implementation towards the YIPC of Malang is appropriate and should be included in the urgent category to be implemented.

This implementation is in line with the urgency of peace education in plural religious society which is supposed to be backed up by state legislation, credo authority, and civil society to shape attitudes toward others as it develops interfaith dialogue and tolerance to reduce conflict and foster better relations among various religious groups. To lessen conflict and advance social harmony, it makes the case that religious communities must promote mutual respect and understanding (Ja'far, 2024).

Sheikh et al. (2023) stated that peace education promotes a culture of peace by equipping individuals with knowledge, skills, and values to prevent and resolve conflicts and promote peaceful coexistence. Kroeker (2020) emphasizes that peace education in post-conflict zones is designed to boost understanding, tolerance, and environmental care while respecting human rights and freedoms to contribute towards preventing future conflicts and reducing current ones. Integrating peace education into the curriculum or through extramural activities, while also addressing challenges and shaping the mind and spirits of learners, can promote reconciliation and nonviolence (Chandran & Nagaraj, 2020).

One important note is that peace education's result depends on certain ages. The peace education program for preschool children improved social and emotional behavior, promoting social justice and accepting differences (Mushaqiri et al., 2020). Compared to peace education in universities should be prioritized to create a safe, harmonious, and peaceful atmosphere among students and academic society members (Purwanto et al., 2023).

D. CONCLUSION

Peace education is an alternative education model for solving every problem that is experienced by someone in a creative way and sourced from the Qur'an. Peace education is important to be implemented so that the values in it can be embedded in the heart and mind, so that it can form a conscious effort to help spread peace. There are four things that become the main foundation in efforts to create peace, namely: peace with God, peace with oneself, peace with others, and peace with the universe.

The importance of peace education implementation towards the YIPC of Malang is based on the condition of Indonesia as a pluralist country that is prone to conflict, and the role of youth as agents of change is expected to initiate peaceful movements in society. The implementation of peace education in YIPC is carried out through several types of activities, namely:

- 1) SIPC (Student Interfaith Peace Camp) as the main program for the introduction of peace values.
- 2) Regular meetings as a further step in introducing and instilling peace values and as a means for community maintenance.
- 3) WIHW (World Interfaith Harmony Week) as an example of concrete steps from the cultivation of peace values,

The material presented in the process of implementing peace education is self-acceptance, overcoming prejudice, celebrating diversity, non-violent conflict resolution, forgiveness, and apologizing.

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