PEACE RESOLUTION IN EDUCATION

Muh. Idris
Pascasarjana IAIN Manado
Jl. DR.SH Sarundajang Kawasan Ringroad 1 Manado
email : idristunru02@gmail.com

Abstrak: Resolusi Perdamaian dalam Pendidikan. Penelitian ini bertujuan untuk menganalisis resolusi perdamaian dalam pendidikan. Perdamaian tidak bisa dilihat sebagai substansi yang berdiri sendiri dan parsial. Kekerasan melibatkan banyak faktor yang sangat mungkin saling terkait, sehingga penanganannya membutuhkan kesabaran yang luar biasa. Beberapa kasus konflik dan kekerasan yang terjadi di Indonesia memberikan gambaran yang cukup jelas. Melalui penelitian dapat disimpulkan bahwa Pendidikan adalah solusi terbaik untuk membantu manusia melihat bagaimana seharusnya manusia dan bagaimana seharusnya hidup. Pendidikan harus menjadi cara hidup dalam penemuan cara hidup yang benar. Pendidikan dapat melakukan sesuatu untuk perdamaian setidaknya dalam dua cara: *Pertama*, Pendidikan mengambil strategi konservasi bahwa Pendidikan perlu diarahkan untuk merawat, memelihara, mempertahankan "aset agama dan budaya" pengetahuan, nilai, dan adat istiadat dari waktu ke waktu oleh sejarah dalam rangka mempertahankan harkat dan martabat manusia dan *Kedua*, Pendidikan mengambil strategi restorasi yaitu Pendidikan diarahkan untuk memperbaiki dan memulihkan aset-aset agama dan budaya yang telah mengalami pencemaran, pembusukan, perusakan.

Abstract: This study aims to analyze peace resolution in education. Peace cannot be seen as an independent and partial substance. Violence involves many factors that are very likely to be interrelated, so handling it requires tremendous patience. Several cases of conflict and violence that occurred in Indonesia provide a reasonably clear picture. Through research, it can be concluded that Education is the best solution to help humans see how humans should be and live. Education must be a way of life in the discovery of the right way of life. Education can do something for peace in at least two ways: First, Education takes a conservation strategy that Education needs to be directed to care for, maintain, maintain "religious and cultural assets" of knowledge, values, and customs from time to time by history in order to maintain dignity. Moreover, human dignity and Second, Education adopts a restoration strategy, namely Education is directed to repair and restore religious and cultural assets that have been polluted, decayed, and damaged.

Keywords: Resolution, Conflict, Peace, Education

Introduction

Peace is a tricky thing that must be handled correctly and adequately. The resolution of the current peace problem we are hoping for is essentially an effort to restore the trust and ability of human beings to deal with the most fundamental world crises, namely the crisis of civilization and humanity, by the contract to become God's Khalifah on earth.

Addressing some cases of conflict and violence that occurred in Indonesia, for example, can provide a reasonably clear illustration. Events in the provinces of West Kalimantan and Central Kalimantan, known as the Sambas and Sampit conflict, can not be reduced merely as violence between ethnic or religious conflicts. Applied anthropology research describes the violence that spills much human blood that also involves the factors of economic inequality, demographic pressure, law enforcement, indigenous issues, political issues, and even trivial factors that are "thuggery" and the role often called provocateurs.[1]

Similarly, conflict in Ambon, Aceh, and Poso, and Irian illustrate the complexities of conflict and violence. These violent acts continue to happen every time and everywhere. Minor and sometimes individual discrepancies turn into high-scale, such as mass brawls among learners in big cities, inter-village fights, inter-groups (race, ethnicity, religion), and Ahmadiyah cases that eat victims to disturb and destroy even burning places of worship. On the other hand, violence affects the world of education in Indonesia, among others, the new student's persecution by his seniors to death at the College of Domestic Government (STPDN), including Sekolah Tinggi Ilmu Sailing (STIP). On the other side of the BBM demo, to swallow casualties as experienced by students in UNAS.[2] Next was the shooting of police officers in Solo by a group of young terrorists who caused casualties on the police side. Unceasingly this country is shaken by acts of terrorist violence in the name of religion by exploiting the doctrine of jihad in such a way as ammunition for the resistance movemen.[3] Jihad is the main reason for terrorists to commit suicide bombings.[4] Whereas the Qur'an and the experience of the Messenger of Allah indicate that jihad does not necessarily have to be forever by violence, let alone to cast souls innocent.[5]

Two fundamental forms of violence are horizontal hardness and structural or vertical hardness. Horizontal violence is violence between personal, visible, and displayed violence on TV. Structural or vertical violence is violence due to power more precedence and protecting itself.[6] In 1993 the world was struck by the Huntington publication cited by Harahap's (though not absolutely) truthful Harahap, who predicted future world conflicts occur between different groups of civilizations. There will be a clash between Western civilization and others, especially with Islam and Confucianism.[7] Dialogue is the best and democratic way to bring about peace. It should be pursued jointly to create a peaceful and comfortable social order. To maximize the peaceful path we are worth taking, we use educational, religious, and cultural

---

[1] A. Malik Fadjar, *Pendidikan. Agama, Kebudayaan, dan Perdamaian,* (Malang : UIN Malang, 2004), p. 1-2)

[2] A. Malik Fadjar, *Pendidikan. Agama, Kebudayaan, dan Perdamaian,* p. 1-2

[3] Masdar Hilmi, *Pendidikan Islam dan Tradisi Ilmiah,* (Malang: Madani, 2016), p. 77

[4] Bachtiar Efendi dan Soetrisno Hadi, *Agama dan Radikalisme di Indonesia,* (Jakarta : Nuqtah, 2007), p. 54

[5] Nasaruddin Umar, *Deradikalisasi Pemahaman Al-Quran dan Hadis,* (Jakarta: Kompas Gramedia, 2014), p. xii

[6] Azhar Arsyad," Peranan Pendidikan Rohani dalam Mewujudkan Perdamaian Dunia" dalam Azhar Arsyad (ed), *Islam dan Perdamaian Global*, (Yogyakarta : Madyan, 2002), p. 46

[7] Syahrin Harahap, *Islam dan Modernitas : Dari Teori Modernisasi Hingga Penegakkan Kesalehan Modern,* (Jakarta : Prenadamedia, 2015), p. x

institutions as social glues within a dialogical framework. The interesting question is, can education help human efforts to resolve problems of peace on earth? This is one of the most essential and fundamental questions in education that reflects our shared conscience and concern for violent events and crimes that are increasingly likely to achieve such a high escalation.

Hope for Peace

Man's task is to make fellow human beings actualize themselves, become people who love peace and uphold humanity.[8] The attitude of respect for fellow human beings should be upheld, both in speech and behavior is a binder and adhesive to an organized community. The wind must be tested for truth, and impatience must be disciplined. Vilification with all its kind must be cursed. All quarrels and differences must be reconstructed with honesty and justice. Painful words should be avoided, whether the person being spoken to is present or not. Suspicion and spying are not appropriate for the faithful. Mutual respect and trust are a duty and a virtue.

Conflict resolution and violence should be restored to the principle of great kinship and brotherhood among fellow human beings. This principle puts forward "ishlah" (reconciliation) and peace. The settlement is legitimized even though it can not bring about the peace we are dreaming about. When "powerful bombs" (atom bombs) are attempted to complete the war and realize the overall security of the history of humanity in this world can not achieve what they aspire to. The issue of weapons of mass destruction as if perpetuating the mind-human mind continues to center on conflict and war. The root cause is that humans can not recognize the "who is the enemy, who are the friends" form of their minds (in the structure of the human mind). And replace it with the cultural formula "all of us are brothers.[9]

Peace is the necessity and the needs of human beings individually, individuals, and collectively as people of the world. The problem is that fulfilling these intentions and needs is not easy, even within certain limits. It seems impossible. The historical certainty states that in addition to peace, war is an inevitable part of the life of humanity. Peace and war as alternating in filling the life history of people in this world. From the dimension of time, peace is the period between war and war.[10]

The Qur'an provides information to all human beings (and not just Muslim brotherhoods), two basic principles to unite all the nations of the world in global harmony. Surat al-Hujurat verse 13 clarifies unity in belief and tolerance in distinctions, both ethnic, racial, and cultural groups. Here the Qur'an states that two points can create a sense of profound unity. It is thus expected to create peace among the different ethnic, racial, and cultural groups and religions of the world. Human unity reflects the unity and essence of their creator and the unity of humanity which reflects the source of human origin, that is, from Adam. According to the above verse, all humanity comes from a pair of parents, Adam and Eve. Their race, their ethnic group, their ethnicity, and their nation are only named or labeling with their distinctly recognizable features. In the presence of God, they are all one. The noblest is the most cautious. God is the creator of all humanity, and thus, they are all equal in His sight.

---

[8] Otong Surasman, *Pendidikan Agama Islam,* (T.t : Emir, 2016), p. 217
[9] A. Malik Fadjar, *Pendidikan. Agama, Kebudayaan, dan Perdamaian,* p. 17
[10] A. Malik Fadjar, *Pendidikan. Agama, Kebudayaan, dan Perdamaian,* p. 4

History shows that Muhammad Saw. Never built a society based on this principle, a society free from internal conflict. Even E.G., Wells, quoted by Azhar Arsyad, who is very critical of the personal life of the Holy Prophet, declared that it is a patriotic act or a skill that is reliable to Muhammad SAW because he has built a human society based on the moral ideas of peace. That prejudice, stereotypes, and ethnocentrism constitute an obstacle to realizing good relations between culturally different societies. However, such statements have been reported in detail by the Qur'an. This was stated in order to maintain harmonious survival and to maintain the integrity of society itself.[11]

The message of the Koran rejects racial prejudice or some sort of superiority of other people. The awareness of the abolition of racial distinctions between Muslims is one of the achievements of moral performance demonstrated by Islam. In the contemporary world, as is usually the case, a crying need for the virtue of Islamic values emerges. The power of inter-racial tolerance is now fighting heavily in a battle for a spiritual battle that has significance for humanity. These forces are likely to remain on the board. Understandably, the spirit of Islam reinforces this issue in order to provide opportunities for tolerance and peace.

A world war that has claimed millions of human lives, in addition to possessions, including the most precious relics of history for future generations, is continued with contradictions sparked in the form of wars between groups of people and between nations. We all know that the end of the cold war does not reduce the tension and the prolonged conflict. To create peace, we must behave more justly and proportionately because justice is necessary for the realization of peace.

Nevertheless, a constant belief must be fostered in our hearts that the struggle for peace can not be reduced. Moreover, a message embodied in the struggle for upholding peace is: "As far as possible do not fight for peace through war." The philosophy of building peace by developing and utilizing weaponry and war technology is a recurring historical error because in the end, it is the violence itself.[12]

Undeniably, many of us are incessantly pursuing peace efforts by emphasizing the need for socio-cultural approaches in the form of intergroup dialogue with an interest. The world body has advocated for all of us to pursue a dialogue approach on an ongoing basis and not to use military approaches.[13] The destruction of humanity and the erosion of the religious spirit. The blurring of human values and the loss of national identity are the most climactic human worries in the global melee scene. The order of human life has undergone a fundamental change.[14]

Peace Efforts

Dialogue is the best and democratic way to bring about peace. It should be pursued jointly to create a peaceful and comfortable social order. To maximize the peaceful path we are worth taking, we use educational, religious, and cultural institutions as social glues within a dialogical framework.

---

[11] Azhar Arsyad," Peranan Pendidikan Rohani dalam Mewujudkan Perdamaian Dunia" dalam Azhar Arsyad (ed) *Islam dan Perdamaian Global*, p. 170

[12] A. Malik Fadjar, *Pendidikan. Agama, Kebudayaan, dan Perdamaian,* p. 4

[13] A. Malik Fadjar, *Holistika Pemikiran Pendidikan*, (Jakarta : PT. Raja Grafindo, 2005), p. 216

[14] Baharuddin and Moh.Makin, *Pendidikan Humanistik (Konsep, Teori dan Aplikasi Praksis dalam Dunia Pendidikan,* (Jogjakarta: Ar-Ruz-Media Group, 2007), p. 17

When all our attention, thoughts, and hearts are centered on the issues of peace, our starting point is to re-start his wisdom-wise efforts to understand one of the fundamental aspects of human life. A. Malik Fadjar argues from the theological point of view: First, to do and do the commendable task of life in society is an act of worship, a series of actions carrying out God's commands for the benefit of others and together. Secondly, the basic philosophy of the Indonesian people declared since independence interconnects the aspects of humanity, civilization, justice, popular unity with divinity. Thirdly, most of the literature that contains the intellectual thoughts of man and his life is almost certain to provide a framework of divine, divine meaning.[15]

Peace and reconciliation are the goals of every Muslim. This is because the spirit of Islam is peace. Education is a vehicle in-keep and maintaining peace. However, we must be heartened to understand the peace that becomes the spirit and the message of religion from antagonistic glasses. That peace becomes urgent because of its innate human nature has the (potential) likes to make damage and spill blood on the earth. The Qur'an indicates this characteristic in a discourse between God and the Angel, which is mentioned in the letter of al-Baqarah verse 30. The description of this potential nature is part of God's design of the creation of man with the task of organizing and managing the earth as an extension of His-iradat.[16]

In order for man's sinful and destructive nature not to enlarge the dark side of his caliphate, religion gives the messages to be fought for. The first basic message is that human beings strengthen their relationship with God as the supreme being who controls their life with the natural surroundings. Religious glossary calls the bond of the relationship with God with the word faith. With this word, man must reinforce faith in God, namely

1. to strengthen the attitude of life that sees God as a place to rely on and rely on hope;
2. making God Almighty the only direction and purpose of life activity;
3. reinforce the awareness that life comes from God and leads to God;
4. to surrender wholeheartedly, sincerely, and peacefully to the One God.

With some dimensions of the bonding of human relationships with God like this, the manifestation of the life of equality (many-patrons) will appear in the interaction of human life.[17] Furthermore, the Qur'an gives a signal about the educational system that will guide people to logical thinking, which is manifested in ethical action. This is the ultimate goal of education and teaching that is held all the time.[18]

The Value of Education for Peace

The interesting question is, could education help human efforts to resolve problems of peace on earth? This is one of the most essential and fundamental questions in education that reflects our shared conscience and concern for violent events and crimes that are increasingly likely to achieve such a high escalation.

The role of educational institutions as an agent of change is exact but not maximal implementation. Education at this time is merely changing from the do not know to know.

---

[15] A. Malik Fadjar, *Pendidikan. Agama, Kebudayaan, dan Perdamaian,* p. 216

[16] M. Quraish Shihab, *Secercah Cahaya Ilahi Hidup Bersama al-Qur'an*, (Bandung : Mizan, 2014), h. 417

[17] Nurcholis Madjid, *Islam : Doktrin dan Peradaban*, (Jakarta : yayasan Paramadina, 2000), p. 97-99

[18] Suyudi, *Pendidikan dalam Perspektif al-Qur'an : Integrasi Epistimologi Bayani, Burhani dan Irfani,* (Yogyakarta : Mikraj, 2005), p. 223

New to the cognitive level only. Unfortunately, the cognitive change was not followed by other intelligence to compensate, namely emotional intelligence and religious intelligence. The two fields have not been fully processed. The result shows that the educational process only created intelligent people and is sometimes used for other people's minions. His behavior does not precisely reflect an intelligent human being. What is the result? Education is often seen as failing in fostering its intellectual, emotional, and religious intellectual students.[19] At the same time, many affairs that lead to violence and evil appear so natural infront of our eyes. The longing and hope for a safe, peaceful, and prosperous life are increasingly tempestuous. The enforcement of values and norms of peace is so urgent and non-negotiable.[20]

The wisdom of building prosperity in the various fields of life is not worth the suffering experienced by other human beings who seem destined to be the bearers of the cost of development; for example, it can be seen that to meet the welfare of his life, people build technology and industries loaded with energy consumption. In its development, the energy consumption reaches such an extent that the availability of this natural energy is threatened and coupled with the destruction of the extraordinary ecosystem, which causes the suffering of millions of people. Not a few high escalation conflicts occur due to the struggle to win access to control of energy sources.

Human consciousness must be put forward that he is God's best creation on earth. This awareness is so important that human beings are motivated to : 1. always believe in God, 2. do good deeds on earth for their benefit, mutual benefit of humans, even for the benefit of the natural surroundings, 3. mutual counseling among fellow human beings with patience and patience. When the motivation to do these three things is not cultivated and manifested, God's best creation status on earth will be released. Then human dignity will fall. They will manifest the creation of God as "the lowest of the low".[21] Humans need to understand and realize that God created them on earth as "great kindship" or even "world kindship" among them are relatives. At the same time, it is also true that God created them in groups (ethnic, nationality, etc.), in order that they create a friendly and loving social life.[22] Through the message of human religion, get encouragement to create a social order that encourages mutual understanding and cooperation. So essential is the "value of the life of the sons" that this value is made a measure of one's faith. Humans are declared unbelievers when they have not yet "loved their siblings (others) as they love themselves." This attitude of life is a natural form of religious prosocial behavior. Developing this religious prosocial behavior, in turn, will manifest a secure world life, comfortable, peaceful, and prosperous.

With that religious message, warnings and burdensome restrictions so that people do not take damage and spill blood on the face of the earth. This message tells us that what is essential in human caliphate programs is to build a peaceful, sentosa, and prosperous life and life. At the same time, vandalism and murder are a form of defiance of God's chosen task to man, namely as His vicegerent on this earth. Mainly to do destruction and murder, acting excessively has been given a stern warning from God. Acting excessively is something disgraceful and displeased by God.

---

[19] Taat Wulandari, Menciptakan Perdamaian Melalui Pendidikan Perdamaian di Sekolah, *Jurnal Mozaik*, Volume 5 Nomor 1, Januari 2010

[20] A. Malik Fadjar, *Pendidikan. Agama, Kebudayaan, dan Perdamaian,* p. 2

[21] A. Malik Fadjar, *Pendidikan. Agama, Kebudayaan, dan Perdamaian,* p. 3-4

[22] A. Malik Fadjar, *Pendidikan. Agama, Kebudayaan, dan Perdamaian,* p. 15

The basic message of religion has two interests. First, as a "message," it is all imperative. This is in line with normative human nature. As a "normative being," man implies provisions that can provide illumination and vision for his life in carrying out the tasks of culture on earth (as Caliph). Second, the messages of religion as a whole are humanitarian and humanitarian. So there is no reason to treat religious views and cultural outlook in a dualistic way. There is no need for a gulf between religion and culture.[23]

To this extent, we view the process of culture as nothing but a humanization process. The order of life on earth, especially those concerning the perfection of fellow human beings everywhere, needs to be established with the spirit of equality (emancipatory). Even equality should eventually become a universal cultural norm. Human superiority over other human beings, as individuals and groups, is entirely possible. However, the more bloated feeling that leads to oppressive domination, for example, appears in the act of genocide, is indeed a moral deviation of civilization. At the same time, colonization of other human classes alone must have been eliminated. Equality is a cultural principle for building interdependence. This theory of equality needs to be reinforced by the factor of spiritualization to incorporate the dimensions of faith in the social interaction of humanity, where the nature of equality is itself the resultants of one's faith.

Human dignity should not be tainted and degraded by violent forms of violence, from hidden and sporadic battles, direct violence, structural violence, ecological violence to cultural violence. The contamination of human dignity itself has phenomenally, and in such a broad spectrum, encompassed virtually nothing left of culture: politics, economics, religion, education, creation and the arts, information and communication, technology and science. Development that essentially to improve the living standard and human welfare turned face to be not friendly to humans, to the environment, excessive and exploitative character.

Conflict resolution and violence should be restored to the principle of great kinship and brotherhood among fellow human beings. This principle puts forward "*ishlah*" (reconciliation) and peace. The settlement is legitimized even though it can not bring about the peace we are dreaming about.[24] When "powerful bombs" (atom bombs) are attempted to complete the war and realize the overall security of the history of humanity in this world can not achieve what they aspire to. The issue of weapons of mass destruction as if perpetuating the mind-human mind continues to center on conflict and war. The reason is that humans can not recognize the "who is the enemy, who are the friend" formulas of the minds of their minds (in the structure of the human mind). Moreover, replace it with the cultural formula "all of us are brothers.[25] Education is the best solution to help people see clearly how a man should be and live. Education must be a way of life in the discovery of a righteous way of life. Education can do something for peace in the human life of humanity in this world. In this case, education must occupy the vanguard, holding tightly to religion and culture. The civilized society in which peace is the value and norm of measuring it can not be created peace with arrogance and authoritarianism but through human intelligence.

Building education is essentially building a civilization. This requires a long process accompanied by tenacity, perseverance, dedication, unyielding spirit, even sacrifice. Building education is creating a crater to cultivate the human child into the successor of the demanding generation for its future.[26] Humanizing humans or helping humans become human beings.[27]

---

[23] A. Malik Fadjar, *Pendidikan. Agama, Kebudayaan, dan Perdamaian,* p. 302

[24] A. Malik Fadjar, *Pendidikan. Agama, Kebudayaan, dan Perdamaian,* p. 17

[25] A. Malik Fadjar, *Pendidikan. Agama, Kebudayaan, dan Perdamaian,* p. 20

[26] Mujia Raharjo, (ed), *Quo Vadis Pendidikan Islam: Pembacaan Realitas Pendidikan Islam, Sosial dan*

Which is a view that implies the educational process with the orientation to the development of humanitarian aspects. [28] Therefore, the existence of education is one of the fundamental conditions to continue and perpetuate the human culture.[29] The resolution of the current peace problem we expect is essentially an effort to restore the trust and ability of humans to deal with the most fundamental world crises, namely the crisis of civilization and humanity by the contract to become the Khalifah of God on earth, where the principalities of the mind in the educational context can undertake ways that must be developed in two primary directions, as follows : First, education takes a conservation strategy. Academic and creative education needs to be directed towards maintaining, maintaining, maintaining "religious and cultural assets" in the form of knowledge, values, and habits that are still sufficiently tested from time to time by history in order to maintain human dignity. Humans are scattered and inhabit the planet earth, still quite a lot who have a high commitment to conserving for the survival of humanity peacefully. Currently, we are in a community of educational communities that steadily develop humanistic education that visionaries structure education, culture, and peace.

Second, education takes a restoration strategy. Academic and creative education is directed towards improving, restoring, restoring religious and cultural assets that have been subjected to pollution, decay, and destruction. If not restored, then the assets of religion and culture will lower human dignity to the lowest degree. Scripture calls it lower than animals (*asfala sâfilîn*). So that can be understood together if violence by humans everywhere is no exception in Indonesia has exceeded the limits of human behavior. Humans have also done pollution, decay, and destruction of religious assets and culture.[30]

What does education do to improve, restore, restore the assets of religion and culture that have experienced destructions, what is done in the present, the results, and its utilization for the future. In this case, the task of education is indeed to provide a future alternative. Education is a physical, mental, and moral exercise for individuals to become cultured human beings. With education, they can fulfill their duties as human beings that Allah created as perfect beings and chosen as His Caliphs on earth and become citizens who are meaningful and beneficial to a country.[31] Education within the various levels needs to be mobilized to create constructive changes in order to bring about an alternative civilization of the future, where violence against religion and culture is transformed towards a peaceful and peaceful outlook on religion and culture; where religious and cultural violence is transformed into a religion and a culture of peace. Therefore, desire and voice of peace is not a blast of voices and words from alienated people. The desire and the voice of peace is a manifestation of care from the human beings who feel the mandate as God's khalifah on earth. They must do it with optimism. And one of them came to believe that education is a peaceful road to peace.

Keagamaan, (Malang : Malang Press, 2006), p. ix

[27] Heri Gunawan, *Pendidikan Islam Kajian Teoritis dan Pemikiran Tokoh,* (Bandung : PT. Remaja Rosdakarya, 2014), p. 10

[28] Imam Tholkhah and Ahmad Barizi, *Membuka Jendela Pendidikan*: *Mengurai Akar Tradisi dan Integrasi Keilmuan Pendidikan Islam,* (Jakarta : PT. Raja Grafindo Persada, 2004), p. v

[29] Samsul Nizar, *Sejarah Sosial & Dinamika Intelektual Pendidikan Islam Nusantara,* (Jakarta : Penerbit Kencana, 2013), p. v

[30] A. Malik Fadjar, *Pendidikan. Agama, Kebudayaan, dan Perdamaian,* p. 23

[31] Azyumardi Azra, *Paradigma Baru Pendidikan Nasional Rekonstruksi dan Demokratisasi,* (Jakarta : Penerbit Buku Kompas, 2002), p. ix

Conclusion

Education is the best solution to help people see clearly how a man should be and live. Education must be a way of life in the discovery of a righteous way of life. Education can do something for peace at least in two ways: First, education takes a conservation strategy that education needs to be directed toward maintaining, maintaining, maintaining "religious and cultural assets" of knowledge, values, and customs from time to time by history in order to maintain human dignity; and Secondly, education takes a restoration strategy that education is directed towards improving, restoring, restoring religious and cultural assets that have been subjected to pollution, decay, and destruction.

References

Arsyad, Azhar, "Peranan Pendidikan Rohani Dalam Mewujudkan Perdamaian Dunia" dalam Azhar Arsyad (Ed), *Islam dan Perdamaian Global,* Yogyakarta: Madyan, 2002

Azra, Azyumardi, *Paradigma Baru Pendidikan Nasional Rekonstruksi dan Demokratisasi,* Jakarta : Penerbit Buku Kompas, 2002

Baharuddin dan Moh. Makin, *Pendidikan Humanistik (Konsep, Teori dan Aplikasi Praksis dalam Dunia Pendidikan*, Jogjakarta : Ar-Ruz-Media Group, 2007

Effendy, Bachtiar dan Soetrisno Hadi, *Agama dan Radikalisme di Indonesia,* Jakarta: Nuqtah, 2007

Fadjar, A. Malik, *Pendidikan, Agama, Kebudayaan dan Perdamaian,* Malang: UIN Malang, 2004

Fadjar, A. Malik, *Holistika Pemikiran Pendidikan,* Jakarta : PT. Raja Grafindo, 2005

Gunawan, Heri, *Pendidikan Islam: Kajian Teoritis dan Pemikiran Tokoh*, Bandung : PT. Remaja Rosdakarya, 2014

Harahap, Syahrin, *Islam dan Modernitas : Dari Teori Modernisasi Hingga Penegakan Kesalehan Modern,* Jakarta : Prenadamedia Group, 2015

Hilmi, Masdar, *Pendidikan Islam dan Tradisi Ilmiah,* Malang : Madani, 2016

Madjid, Nurcholish, *Islam : Doktrin dan Peradaban,* Jakarta : Yayasan Paramadina, 2000

Nizar, Syamsul, *SEjarah Sosial & Dinamika Intelektual Pendidikan Islam Nusantara,* Jakarta: Penerbit Kencana, 2013

Rahardjo Mudjia (ed), *Quo Vadis Pendidikan Islam: Pembacaan Realitas Pendidikan Islam, Sosial dan Keagamaan,* Malang : Malang Press, 2006

Shihab, M. Quraish, *Secercah Cahaya Ilahi Hidup Bersama Al-Qur'an,* Bandung : Mizan, 2014

Surasman, Otong, *Pendidikan Agama Islam,* T.t : Emir, 2016

Suyudi, *Pendidikan dalam Perspektif Al-Qur'an : Integrasi Epistemologi Bayani, Burhani, dan Irfani,* Yogyakarta : Mikraj, 2005

Tolkhah, Imam. Dan Ahmad Barizi, *Membuka Jendela Pendidikan : Mengurai Akar Tradisi dan Integrasi Keilmuan Pendidikan Islam,* Jakarta: PT. Raja Grafindo Persada, 2004.

Umar, Nasaruddin, *Deradikalisasi Pemahaman Al-Qur'an & Hadis,* Jakarta : Kompas Gramedia, 2014

Wulandari, Taat, *Menciptakan Perdamaian Melalui Pendidikan Perdamaian di Sekolah, Dalam Jurnal,* Mozaik, Volume V, Nomor 1. Januari 2010