

Peacesantren: From Islamic Fundamentalism to Peace Education Islamic Boarding Schools Transformation

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Abstract

This study aims to analyze the foundation, educational process, and teaching curriculum at Peacesantren Welas Asih, Garut, as an Islamic educational institution that actually promotes the values of peace. The educational model at Peacesantren offers a peace education model that is capable of producing a generation of students who are able to become peacemakers and changemakers in society. This study uses a qualitative approach. The data was collected through observation, in-depth interviews, and document review. Observations focused on students' activities in Peacesantren. Interviews were conducted with three teaching representatives (ustadz) who teach at the Peacesantren Welas Asih, Garut. A document review was carried out on sources related to Peace-Santren. Data were analyzed using descriptive-analytic method, which includes data collection, reduction, presentation, and conclusion. This study shows that the notion of Islamic boarding schools as a source of Islamic fundamentalism is an inaccurate assumption. The practice of education and teaching in Islamic boarding schools can be directed to meet the needs of the community in resolving conflict issues in the midst of a pluralistic society, issues of harmony and tolerance, and issues related to world peace. Islamic boarding schools are able to actually contribute to these issues by performing peace education institutions. The formulation of the educational foundation, educational process, and educational curriculum that refers to the values of peace originating from Islamic teachings is concrete evidence that Islamic boarding schools develop from Islamic fundamentalist institutions to peace education institutions.

Keywords: *Peace education, Islamic boarding schools, Islamic education, Peacesantren Welas Asih, Peace values.*

1. Introduction

Pesantren or Islamic boarding schools are often considered to provide radical religious teachings and perpetuate intolerant values for the younger generation. This assumption is inseparable from the fact that several terrorists, whether affiliated with certain terror organizations or acting independently, have an educational background in Islamic boarding schools. Some exclusive Islamic movements are also believed to originate from Islamic teachings in Islamic boarding schools. This condition, in turn, raises the question whether Islamic boarding schools are synonymous with Islamic fundamentalism. Why are Islamic boarding schools considered to teach values that are exclusive, intolerant, and justify conflict, even though Islam actually teaches the values of peace to its followers.

This problem forces the government to contrive educational policies related to religious moderation. In one of those policies, all educational institutions are required to be

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actively involved in teaching tolerance and inter-religious harmony. In particular, educational institutions are also encouraged to teach and instill the values of peace in their students (Quezada & Romo, 2004). Various formal educational institutions, starting from the elementary, middle, high school, to tertiary levels, have an obligation to teach and implement the values of peace and moderation in their teaching curriculum (Buchori, 2021). Islamic boarding schools are also not an exception. Teaching and internalizing the peace values can also be found in various subjects namely Civic Education, Religion and Ethics, Religious Education (Islam, Christianity, Hinduism, Buddhism), and others. This policy of religious moderation shows the importance of the values of peace for the unity and integrity of a pluralistic society in Indonesia (Sibawaihi, 2022).

The same educational policies and curricula also apply to Islamic boarding schools. The teaching and implementation of the values of peace is carried out to support the achievement of the objectives of the religious moderation policy. Islamic boarding schools in this regard receive greater emphasis, considering that Islamic boarding schools are institutions that focus on teaching and developing Islamic sciences. Islamic boarding schools are demanded to be centers for spreading Islamic values that support peace and religious moderation. This demand is supported by historical facts from the Islamic boarding school itself which has been involved in spreading Islamic inclusive values in Indonesian society. Ma'arif's study (2018) explains that Islamic boarding schools are educational institutions that are able to adapt to changes and demands in society. Ma'arif denied that Islamic boarding schools were an exclusive and intolerant source of Islamic teachings. Because if Islamic boarding schools are exclusive institutions, then Islamic boarding schools will not be able to adapt and survive to this day (Mujahid, 2021). Anam (2019) and Ni'am (2015) in their studies even stated that Islamic boarding schools in Indonesia actually teach the values of moderation that focus on national unity.

The demand for teaching and internalizing the values of peace through education has become a necessary demand amid various religious conflicts and acts of intolerance in Indonesian society. Therefore, if Islamic boarding schools are still associated with Islamic teaching which is exclusive, intolerant, and considered as a producer of terrorists, then this means: First, there is a mistake in the public's perspective on the existence and practice of Islamic boarding schools; or Second, some Islamic boarding schools have indeed become institutions that produce Islamic fundamentalism and terror actors as perceived by society. Therefore, it is only natural that Islamic boarding schools are required to show evidence of Islamic teaching that is inclusive, tolerant, and instills peace values that are able to contribute to the unity and integrity of the Indonesian nation (Kusnandi, 2017).

A different view is shown in Nurochim's study (2016), which states that the presence of Islamic boarding schools is needed to ward off fundamentalism and radicalism in society. Islamic boarding schools also have the ability to become Islamic teaching institutions that are inclusive, tolerant, and produce agents of peace in society. This ability is inseparable from the historical context of Islamic boarding schools and the wealth of Islamic scientific treasures which provide many interpretations of Islam as a religion full of grace (*rahmatan lil 'alamin*). If Islamic boarding schools are viewed negatively, then this is likely due to a wrong understanding of Islamic teachings in Islamic boarding schools. The role of Islamic boarding schools in teaching the values of peace is considered not optimal, especially at Islamic boarding schools with conventional Islamic teaching models and are not open to change (Isbah, 2020). Therefore, the transformation of Islamic boarding schools from Islamic fundamentalism teaching institutions to peace education institutions is an important discourse to study.

The transformation of Islamic Boarding Schools from educational institutions that focus on Islamic teaching into institutions that actively contribute to Islamic teaching for the sake of tolerance, religious moderation, and the internalization of the values of peace can be found at the Peacesantren Welas Asih, Garut, West Java, Indonesia. The use of the

name Peacesantren, not Pesantren, shows that the Islamic educational institution of Peacesantren Welas Asih focuses on teaching Islamic values that support peace, tolerance, harmony and religious moderation. One of the important characteristics of the educational process at Peacesantren Welas Asih is the creation of a peaceful learning culture. Learning practices at Peacesantren Welas Asih is held with an emphasis on equality and equity, brotherhood in humanity, and the internalization of the values of peace. In this way, Peacesantren Welas Asih hopes to produce Islamic boarding school graduates who are able to become peacemakers and changemakers to build peace and harmony in society.

This study aims to analyze the foundation, educational process, and teaching curriculum at Peacesantren Welas Asih, Garut, as an Islamic educational institution that actually promotes the values of peace. Through this study, it is hoped that a model of Peacesantren or Islamic Boarding Schools can be built and teaches the values of peace while at the same time producing a generation of students who are able to become peacemakers and changemakers in society.

2. Literature Reviews

Several studies discussing Islamic teaching in Islamic boarding schools in Indonesia generally focus on the integration of the national curriculum and the Islamic boarding school curriculum. Kusnandi (2017) and Musfah et al. (2018), for example explains that the importance of unifying the curriculum in Islamic boarding school education is to create a balance between mastering general knowledge and religious knowledge. Then, in addition to focusing on curriculum integration, studies on Islamic boarding schools have also been carried out in inculcating character education, such as Hamid (2017), Mustakim (2021), Saepudin (2019), and Suhardi (2012). These studies conclude the importance of instilling character values based on Islamic religious ethics in students. The inculcation of these Islamic ethical values will be more effective through a combination of the National education curriculum and Islamic boarding schools' religious curriculum.

There are not many studies that specifically examine the role of Islamic boarding schools in instilling peace values. This condition is due to the fact that teaching the values of peace has not become the focus of teaching in Islamic boarding schools, as well as the lack of awareness and need for teaching the values of peace. Curriculum development in Islamic boarding schools is not as fast as general education institutions. Therefore, the response to government policies and the needs of the community regarding the importance of the values of peace is not optimal. As a result, peace education has not been considered significant to be taught in Islamic boarding schools (Lengauer, 2022).

This condition is confirmed in the study of Francoise (2017) which highlights the importance of Islamic boarding schools to become a source and model of peace education. Francoise (2017) considers that Islamic boarding schools have the advantage of making their institutions a center for teaching the values of peace and spreading a culture of peace. Islamic boarding schools have a centralized teaching system, students living in dormitories who can be conditioned for continuous learning, and Kyai (Leader of the Islamic Boarding School) figures who can be role models for tolerance, openness, and peace. Another study from Thoyib (2018) shows that the challenges of peace education in Islamic boarding schools are challenges to religious fundamentalism and the exclusivity of Islamic doctrines. Islamic boarding schools must be able to develop an educational model based on a culture of non-violence, appreciation of human rights, and increased awareness of democratic values and tolerance.

Peace education or the teaching peace values has become an important discourse in Indonesian society. Quezada and Romo (2004) explain that peace education is a learning effort that aims to shape and produce good citizens. Peace education provides various

alternatives for understanding the roots of violence in society and solving conflicts. Through the implementation of peace education, all students can have a more holistic understanding of the main issues in peace education, including maintaining, creating and building peace in society. In another perspective, peace education can be seen as a multidisciplinary and moral study to solve problems related to war, injustice and human rights violations through the development of institutions and movements that can contribute to peace. This effort is primarily based on the principles of justice and the spirit of reconciliation (Carter, 2010; Fitz-Gibbon, 2010; Wynn et al., 2010).

In the context of a plural Indonesian society, Hermino's study (2017) specifically shows that peace education is very much needed in conflict-prone areas in Indonesia, namely West Papua. Peace education is not only needed to reduce potential conflicts, but also to protect the younger generation from the dangers of teaching wrong values that can perpetuate conflict as a tradition (Indriani et al., 2019). The same study from Zainal et al. (2019) also shows that peace education is important for building a culture of peace in post-conflict societies, namely in Aceh society, Indonesia. Through peace education, the younger generation can learn and make sense of past conflict events to increase awareness and understanding of the importance of living in harmony and peace.

Noer's study (2019) explains in more detail that peace education in Indonesia must be implemented through educational institutions by considering the following reasons. First, peace education is an important effort to build awareness about pluralism and acceptance of differences in society. This awareness is needed to reduce the risk of social conflict. Second, peace education can be used as a tool for trauma recovery. Teaching history of conflict in peace education is not intended to add to the burden of wounds and trauma. Teaching about conflict is intended as instructional materials in recovering victims of conflict and violence from trauma and revenge. Third, peace education is important to train students in conducting dialogue activities and understanding other people. This activity is also expected to reduce potential conflicts. Fourth, peace education is essential in building and increasing the spirit of nationalism in the younger generation.

Several previous studies have shown that peace education is a necessary requirement for building harmony, tolerance, conflict resolution, social reconciliation, and respect for human rights amidst various differences in the backgrounds of each individual. Islamic boarding schools are expected to have an active contribution to peace education, especially through teaching Islamic values that are peaceful, tolerant, inclusive and open to differences. However, the implementation of peace education in this Islamic boarding school requires a model formulation that is appropriate and in accordance with the educational and religious culture of the Islamic boarding school itself. This study seeks to find this model by analyzing the peace education model at the Peacesantren Welas Asih, Garut, West Java, Indonesia.

3. Methods

This study uses a qualitative approach. The data was collected through observation, in-depth interviews, and document review. Observations were focused on students' activities, such as learning activities, working on learning projects, and their interactions in Peace Santren. Meanwhile, the interviews were conducted with 3 teaching representatives (ustadz) who teach at the Peacesantren Welas Asih, Garut. Then, a document review was carried out on sources related to Peacesantren, primarily through the website of Peacesantren (www.welasasih.space/), learning modules, student project notes, and Peacesantren books. The study was conducted for 5 months, starting from the beginning of May to the end of September 2022.

Data were analyzed using a descriptive-analytic method, which includes data collection, reduction, presentation, and conclusion (Denzin & Lincoln, 2009). In addition, the

validation or validity of the data used is carried out using source triangulation to check the validity of the data by comparing and checking back the degree of trust in information obtained through different times and tools. The referenced research procedures are as follows: (1) reading and describing phenomena related to the importance of peace education and the role of the Peacesantren Welas Asih, Garut, in organizing peace education; (2) determining the design and methodology used in the study; (3) literature studies, observations, interviews, and document reviews; (4) data processing and triangulation; (5) analysis and interpretation of study findings; and (6) reporting of study results.

4. Results

4.1. The Profile of Peacesantren Welas Asih, Garut, West Java, Indonesia

Peacesantren Welas Asih is an Islamic educational institution (Pesantren) located in Garut Regency, West Java Province, Indonesia. Peacesantren Welas Asih was originally named Muhammadiyah Boarding School Baitur Rahmah. In 2019, Irfan Amalee, the founder of this educational institution, changed its name to Peacesantren Welas Asih. The name change is intended as an affirmation and strengthening of the values of peace and harmony which are the core of Islamic teachings at Peacesantren Welas Asih. The main goal of education at Peacesantren Welas Asih is to form a generation of students who are able to become peacemakers and change-makers as an example of the teachings of the Prophet Muhammad.

The vision of Peacesantren Welas Asih is to create future leaders with noble characters and spirits and social entrepreneurs by equipping them with compassionate religious understanding and social change skills. Peacesantren Welas Asih is a progressive Islamic educational institution. The learning curriculum used is the result of the integration of the National curriculum with the Peacesantren Welas Asih's curriculum. The Peacesantren curriculum focuses on instilling the 12 Values of Peace (PWA, 2022b). Subjects taught in Peacesantren are divided into three clusters, namely Tawhid (Aqidah, Worship, Quran, Mathematics, and Science), Morals (Hadith, Sirah, Social, and Arts), and Tools of Science (Arabic language, English language, Communication skills, Literacy, Information Technology, and Sport). In addition, the Peacesantren curriculum also applies education-based life skills with an emphasis on 21st-century skills, such as literacy, technological competencies, and good character, which aims to produce quality and competitive educational graduates. Therefore, educational practice for teaching peace values is also followed by equipping students with 21st century life skills (PWA, 2022a).

Peacesantren Welas Asih creates a learning process by creating a peaceful learning culture, a learning process that emphasizes high respect for human dignity as God's most perfect creature. A peaceful learning culture means that learning is carried out by habituating positive values, such as respect for others, solidarity, respect, acceptance of differences, and others. The learning process at Peacesantren Welas Asih is directed at practical learning from real life. The methods that are more emphasized are project-based learning methods and design for change methods. The goal is that all students (santri) can learn to recognize and be sensitive to problems (feel), be able to think of solutions (imagine), be able to execute ideas (do), and share these solutions with others (share). Peacesantren Welas Asih strives to continue to instill an optimistic attitude, a willingness to be serious in business, to pay attention to one another, aspirations, creativity and innovation to all of its students.

Every student enrolled in Peacesantren Welas Asih will be placed in a special dormitory like the practice of education in other Islamic boarding schools. A dormitory is also a place for students to live, interact with other students, and adopt a positive attitude that will support their development. This dormitory has an important role as a holistic

educational facility in the Peacesantren Welas Asih. Dormitories are designed not only as a place to live for students, but also as an educational environment where students can learn and be responsible for carrying out various activities and obligations. Students also learn to apply the values they learn directly in life with other students.

In addition, Peacesantren Welas Asih is also led by Irfan Amalee, one of the founders of the Peace Generation (PeaceGen) Indonesia movement. Amalee is widely known as one of the initiators of the Indonesian Peace Generation (PeaceGen) movement along with Eric Lincoln. Amalee and Lincoln started PeaceGen Indonesia by promoting the idea of 12 values of peace (Lincoln & Amalee, 2007). These twelve values of peace are disseminated and instilled in the PeaceGen movement which is widely spread in Indonesia. Amalee has also implemented these 12 values of peace in the Peacesantren Welas Asih she leads.

4.2. Peace Education at Peacesantren Welas Asih, Garut, West Java

Interviews were conducted with 3 teachers at the Compassionate Peacesantren, Garut, regarding the foundation, educational process, and teaching curriculum at the Peacesantren Welas Asih for peace education, which can be summarized in the following points.

First, the foundation of peace education. The realization of peace is not an easy endeavor to do. This effort requires the right steps based on the right idea. The educational practice at the Peacesantren Welas Asih is part of the effort to create peace, especially by teaching and instilling the values of peace through holistic education. In the context of the Peacesantren Welas Asih, this effort is systematically carried out by providing education based on the twelve values of peace to students.

The 12 values of peace initiated by Amalee and Lincoln are (1) Self-acceptance: interpreting gratitude and self-confidence without worrying about social standards; (2) Removing prejudice: teaching the importance of understanding before judging; (3) Ethnic diversity: every tribe is unique and all are equal before God, no one is superior; (4) Differences in religion: every religion equally teaches goodness; (5) Gender differences: provide an understanding of men and women although they are different but equal and need to be treated fairly; (6) Differences in social status: learn to get along with people of all economic levels and don't discriminate; (7) Group differences: do not make groups with harmful content become anchorages; (8) Celebrate diversity: all are special and precious; (9) Understanding conflict: interpreting conflict from a positive perspective for trauma recovery; (10) Rejecting violence: violence creates chaos, destroys opportunities, and creates feelings of discomfort; (11) Admit mistakes: not ashamed to admit mistakes and promise not to repeat them; and (12) Forgiveness: getting used to sincerely apologizing.

The practice of education and teaching the values of peace in Peacesantren Welas Asih, as explained by informants, is based on the belief that the values of peace are the main needs of today's society. Education must be carried out with reference to the actual values and needs of society. Educational practices that do not refer to actual values and needs will only produce graduates who are fixated on the past. This condition is often the source of Islamic fundamentalism and radicalism. Informant 1 stated:

We believe that education must be in accordance with the spirit of the times. Ali bin Abi Talib for example said: "Educate your children according to their times. Because they did not live in your time." All students at Peacesantren Welas Asih are taught the values of peace which are the needs of today's society. These peace values are based on the real condition of Indonesian society which is diverse and prone to conflict. (S-1)

Second, the educational process at the Peacesantren Welas Asih. The educational process at Peacesantren Welas Asih is organized with the aim of producing peacemakers and changemakers in society. Peacesantren Welas Asih graduates are expected to be able to

make a real contribution to the realization of peace on earth by spreading the values learned while at Islamic boarding schools. This demand is in accordance with the Prophet's teachings about the virtues of good example and compassion for fellow creatures. The educational practices at Peacesantren Welas Asih, thus, is not only meant to produce graduates with qualified scientific competence and good morals but also to be able to make a real contribution to society.

In an effort by Peacesantren Welas Asih to achieve its educational goals, the educational process is carried out by referring to 3 (three) important criteria for Peacesantren graduates, which include: (1) having 21st century life skills (literacy, technological competencies, and good characters); (2) applying ethical values as a Muslim figure who imitates the Prophet (tawhid, empathy, independence, and courage); and (3) to have a real impact on life (problem solver, critical, creative, communicative, and collaborative). These three criteria, according to interview informants, describe what the Prophet termed the most useful human being. Informant 2 stated:

The Prophet said that the best human being is the most beneficial for other human beings. Referring to the hadith of the Prophet, we believe that the educational process at Peacesantren Welas Asih can only produce graduates who are useful when these students are taught and conditioned to have the skills needed to solve real problems in society. Therefore, 21st century life skills, good ethical and moral values, and the ability to contribute to life are the main focus of education at the Compassionate Peacesantren. (S-2)

Informant 2 also explained that Peacesantren Welas Asih has interesting activities for peace education for its students, including Peace Camp activities, exchanging letters to get to know each other through I Message Card activities, and collaboration programs with the PeaceGen Indonesia movement for dialogue and building ideas about conflict resolution in society. These activities are intended as real learning that can educate all Peacesantren Welas Asih students to practice the values of peace in its various forms.

Third, the teaching curriculum at the Peacesantren Welas Asih. The practice of teaching at Peacesantren Welas Asih refers to a curriculum that integrates the National curriculum and the Peacesantren curriculum. The Peacesantren curriculum is simply described as a journey map that must be passed by students to find their identity. The journey map in more detail is shown in the form of material mapping which includes 10 points which include: Compassion for the Universe, Self, Home, School, Society, Tatar Sunda, Indonesia, Global World, Earth, and the Universe. At each stage there are various quests that must be completed by all students which provide lessons about the values of peace.

Students at Peacesantren Welas Asih, both at the junior and senior high school levels, will study a variety of subjects, whether they fall into the fields of religious knowledge, general knowledge, or 21st century life skills. The teaching process does not only focus on text, but on objects, phenomena, and actual events experienced by students. All student activities are an important part of the learning process for internalizing the values of peace. According to interview informants, the implementation of the teaching curriculum at Peacesantren Welas Asih refers to the three pillars of Islamic boarding school culture, that are positive discipline, reflective relationships, and effective learning. These three cultural pillars are expected to shape the character of students who are empathetic, independent, and brave. Informant 3 revealed:

The learning curriculum is an important part of Peacesantren Welas Asih's efforts to build 3 pillars of culture, namely positive discipline, reflective relationships, and effective learning. The pillar of positive discipline culture aims to build student discipline without threats through coaching and mentoring. The reflective relationship culture pillar aims to build peaceful relationships, anti-bullying, and mental well-being. While the pillars of an effective learning culture aim to form graduates who have 21st century life skills and are able to make real contributions to society. (S-3)

5. Discussions

5.1. Internalization of Peace Values in Peacesantren Welas Asih

Referring to the results of previous observations, interviews, and document reviews, the foundation, educational process, and teaching curriculum at the Peacesantren Welas Asih are intended to build peace education based on Islamic teachings. The practice of peace education that takes place at the Peacesantren Welas Asih can be analyzed further as an effort to internalize peace values to produce graduates who are able to become peacemakers and changemakers in society. This internalization effort in more detail can be formulated in the following points.

a. Internalization of Peace Values through Curriculum and Learning Models

Internalizing the values of peace through the curriculum is an effort to formulate foundations, philosophies, processes and learning objectives that can produce a generation of students in accordance with the goals and criteria for graduates set by Peacesantren. The curriculum is the main guide for the education and learning process at Peacesantren Welas Asih which is carried out by emphasizing 12 values of peace and 3 pillars of a learning culture. The uniqueness of the learning curriculum at Peacesantren Welas Asih lies in efforts to integrate the needs for developing Islamic and general scientific studies, the need to emulate the noble morals of the Prophet, and the need for mastering 21st century life skills. This integration allows Peacesantren to remove the stigma in society that Islamic boarding school graduates are only competent in the field of religion.

Material mapping is used as a roadmap for students' adventures to find their identity, making the education and learning process at Peacesantren Welas Asih more enjoyable. Students are faced with various quests that give them direct experience of interacting with peace values. An integrated curriculum, teaching materials that are not too dense, and more focused on essential matters in the context of forming empathetic, independent, and courageous attitudes and behavior of students, also greatly support the effectiveness of education at the Peacesantren Welas Asih. This integrated curriculum is the best alternative in the midst of interconnection discourses in fields of science and globalization of values (Susan et al., 2020; Gurkan, 2021; Akib et al., 2020).

While the internalization of peace values through learning models is an effort to teach peace values and their various derivative values through the use of appropriate learning models. The learning model that has been chosen and used in Peacesantren Welas Asih is a project-based learning model that is intended to provide direct learning experiences to students. Through the project-based learning model, students can learn more independently, build knowledge based on practice, and are able to understand their needs in learning effectively.

The use of this project-based learning model requires students to be directly involved in learning and to be creative independently to build their own knowledge. The use of this learning model is considered appropriate and able to accommodate the goals of education at the Peacesantren Welas Asih. Learning models that emphasize the active role of students such as this project-based learning model can in turn help Peacesantren Welas Asih to produce graduates who not only have good scientific and moral competence, but are also able to contribute in an actual way through problem solving skills and innovation. This is consistent with the advantages of implementing a project-based learning model that is able to foster creativity, the ability to cooperate, independence, the use of technology, to destroy barriers that hinder learning (Scarborough et al., 2004; Boss & Krauss, 2015; Sathappan & Gurusamy, 2021; Astuti et al., 2021).

The project-based learning model or other learning models that require students to learn through direct experience are believed to be in line with Peacesantren's desire to build a culture of peace in learning. The values of peace, such as tolerance, respect for human

rights, acceptance of differences, to religious moderation, require real implementation so that students are accustomed to practicing these values in life. Learning that encourages students to behave and behave according to the values taught can foster positive habits that have an impact on the development of their character as individuals.

The application of a curriculum and learning model that focuses on internalizing the values of peace in the Peacesantren Welas Asih can be the answer to various community doubts regarding education and teaching in Islamic boarding schools. The educational practice at Peacesantren Welas Asih shows that educational practice at Islamic boarding schools does not only have to contain studies of classical Islamic books, but also contains teaching about 21st century life skills. The Peacesantren Welas Asih even proves that Islamic boarding schools do not have to be left behind in terms of using technology to learning. The virtual academy program for distance learning and the Welas Asih Digital Village program at Peacesantren Welas Asih are proof that Islamic boarding schools also have the ability to adapt to the demands of global education.

The learning process with reference to the integrated curriculum and using a learning model that emphasizes student independence in learning at Peacesantren Welas Asih is also followed by a process of action and reflection. Every teaching related to peace education or the internalization of peace values is carried out repeatedly (*tikrar*). Peace values are conveyed repeatedly to students. This is intended to the students can understand and make these values a habit, then in turn become the character of student. In this way, Peacesantren Welas Asih can convince the public that the education it offers can be an alternative amid various criticisms of Islamic boarding school education as a whole.

The education and learning model at Peacesantren Welas Asih, as previously mentioned, always boils down to two things, namely the formation of students who have noble characters and students who have an impact. This shows that the focus of education in Islamic boarding schools is not only on mastery of scientific fields and competencies, but also on the ability to make a real contribution to life. In practice, Peacesantren also equips all of its students with involvement in various collaborative programs to practice tolerance, dialogue and conflict resolution. One form of collaborative program that involves students at Peacesantren Welas Asih is the Breaking Down the Walls activity. This activity is one of the collaborative programs between PeaceGen and Peacesantren Welas Asih which is intended as a meeting place for two different communities to learn from each other, listen to each other, and create a sense of security for mutual dialogue on various conflict issues and efforts to resolve them.

b. Internalization of Peace Values through the Formation of Behavior

The next internalization of the values of peace is internalization through the formation of behavior in the form of activities that require students to learn and shape their behavior according to these values of peace. Some of the activities that shape this behavior, as revealed in the interviews and the results of previous observations, are the I Message Card activities and the Peace Camp activities.

The I Message Card activity is one of the Peacesantren Welas Asih efforts to internalize the values of peace that must be carried out by every student. In this activity, students are instructed to send letters to other students, where they will learn to get to know one another. The I Message Card activity through exchanging messages via letter allows students to practice writing, conveying messages, opening up to others, and learning to understand the existence of other people. This activity allows students to talk and do a dialogue more openly about their experiences with one another, which could grow empathy, sensitivity, and openness to differences. The I Message Card activity is an effective way to get students to tell others about the problems they face.

While the Peace Camp activity is a camping activity where students are invited to get to know individuals or other groups that are different, both in terms of ethnicity, religion or

belief, and other personal backgrounds. The Peace Camp activity, like many other activities at Peacesantren Welas Asih, is an important effort to internalize the values of peace. Through this Peace Camp activity, students are educated and trained to apply the values of tolerance, openness dialogue, understand the differences between individuals, and form certain behaviors that are in line with the goals of peace education in the Peacesantren Welas Asih.

The practice of training and habituating the values of peace in student behavior through the I Message Card and Peace Camp activities is an important effort to internalize the values of peace at Peacesantren Welas Asih. What is important to observe in this context is that educational practice for the formation of students to become peacemakers at Peacesantren Welas Asih requires certain activities that are fun and according to students' tastes. Educational and learning activities can only provide optimal benefits when students also have an interest in participating (DiCarlo, 2009; Yesmambetova, 2019; Oblinger, 2006).

5.2. Peacesantren: Transformation of Islamic Boarding Schools from Islamic Fundamentalism Towards Peace Education

The practice of peace education at Peacesantren Welas Asih shows that Islamic boarding schools can contribute positively in building peace in society. The formulation of the educational foundation, educational process, and educational curriculum that refers to the values of peace from Islamic teachings are concrete evidence that Islamic teaching is a source of teaching that bring mercy to the universe (*rahmatan lil 'alamin*). Peace education at the Peacesantren Welas Asih also shows that Islamic boarding schools are not institutions producing intolerant actors, terror and radical teachings. The teaching of Islamic sciences and traditions in Islamic boarding schools does not necessarily make Islamic boarding schools an institution of Islamic fundamentalism. The practice of education and teaching of Islamic sciences in Islamic boarding schools can adapt to certain goals that are more universal, such as peace and harmony in life.

The educational model at Peacesantren Welas Asih can thus provide important lessons about the transformation of Islamic boarding schools from teaching institutions and sources of Islamic fundamentalism into institutions of peace. The special characteristics of Islamic boarding schools that focus on Islamic studies and traditions do not have to make them trapped in narrow traditions and ideological understanding for their own interests. Conversely, Islamic boarding schools can also be transformed into institutions that play an active role in building peace on earth, which transcend cultural barriers and religious boundaries.

Referring to the foundation, educational process, and learning curriculum at the previous Peacesantren Welas Asih, a transformative Islamic boarding school model that focuses on peace education can also be formulated, as shown in Figure 1 below.

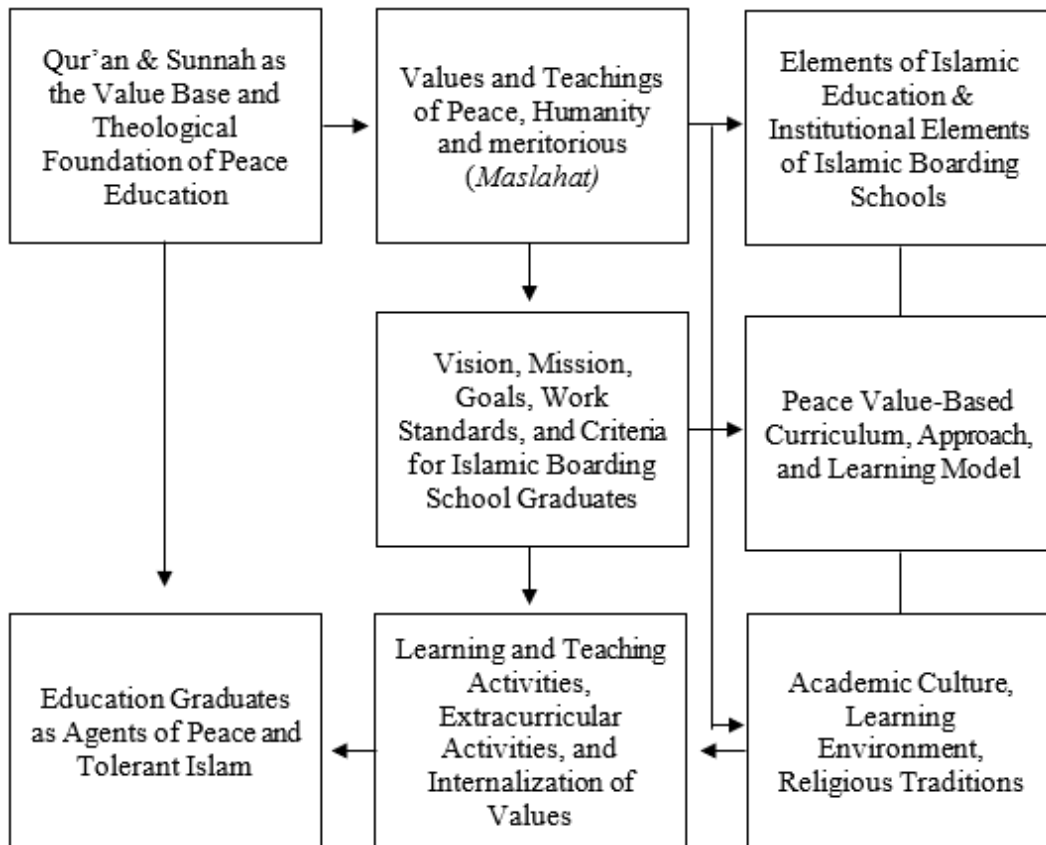


Fig. 1. Transformative Islamic Boarding School Model for Peace Education

The transformation of Islamic boarding schools from Islamic fundamentalism institutions to peace education institutions is the answer to doubts and negative stigma about Islamic boarding schools that have recently developed in society. Islamic boarding schools can become institutions that contribute actively and positively to peace, through appropriate theological foundations and an educational focus that refers to the values of harmony, tolerance, human rights, religious moderation, democracy and brotherhood in humanity. These values originating from Islamic teachings (the Qur'an and Sunnah of the Prophet) must be applied in the vision, mission, goals, work standards, curriculum, approaches, models, academic culture, learning environment, traditions, to learning activities in Islamic boarding schools. In this way, Islamic boarding schools can produce outputs in the form of graduates who are able to become agents of peace and a tolerant representation of Islam.

6. Conclusions

This study shows that the notion of Islamic boarding schools as a source of Islamic fundamentalism is an inaccurate assumption. The practice of education and teaching in Islamic boarding schools can be directed to meet the needs of the community in resolving certain issues related to potential conflicts in the midst of pluralism, issues of harmony and tolerance, or issues of world peace. Islamic boarding schools have an important capital to actually contribute to these issues by transforming them into peace education institutions. The model of peace education at the Peacesantren Welas Asih, Garut, shows that education and teaching at Islamic boarding schools can be based on the values of peace.

The transformation of Islamic boarding schools from Islamic fundamentalism institutions to peace education institutions is an important effort to address various national problems and global issues today. However, this transformation must be based on the formulation of the right values and theological framework, the formulation of values that are fully focused on teaching the values of peace, as well as the formulation of curriculum and learning models to build a peaceful learning culture. In this way, Islamic boarding schools can assert their role in society, especially by producing graduates who are able to become agents of peace and change.

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