The Integration of Islamic Education Value in Strengthening Higher Education Students' Peace-loving Character

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Abstract
Very important to provide understanding and awareness to students to manage religious differences into peace-loving characters. In Islamic education, it can be implemented in several ways, such as opposing violent methods and emphasizing the means of deliberation, upholding the values of togetherness, accepting the existence of various human attributes. The method of this study comprised of FGD in examining the curriculum of Islamic Education in Higher Education; developing Islamic Education curriculum models in strengthening the peace-loving character (the learning tools include syllabus, lesson plans, Media, and Evaluation). The results of the study demonstrated that the Islamic education curriculum in tertiary institutions was not yet oriented to human beings peace-loving character, and limited understanding was identified among the students regarding the implementation of that character in the classroom settings. The religious education provided at Palangka Raya University has not yet implemented interfaith education. It required the media to apply the students' understanding regarding the nature of human differences in activities involving different religions on a project. The Islamic Education Learning Toolkit was based on a student-based problem project with interfaith discussion techniques, making students solve problems that occur in the environment involving all students of different religions who take religious courses in odd semester of 2019/2020.
Keywords: Islamic education value, peace-loving character, higher education, tolerance.

A.   Introduction

Palangka Raya University is a university where students are heterogeneous in religion, with around 46% of students being Muslim, 48% of students being Christian, and 6% of students being Hindu. If not managed properly, these differences will not rule out the possibility of friction. Minor religious conflicts will become more massive conflicts. Therefore, it is essential to understand and understand students to manage religious differences into peace-loving characters. The peace-loving character in Islamic education can be implemented in various behaviors, such as opposing the ways of violence and emphasizing the means of deliberation in solving problems; upholding the values of togetherness, accept the existence of others who are different from him[1].

Religious Education as a compulsory subject given in tertiary institutions must provide an understanding of the concepts, attitudes, and behaviors of peace-loving students.[2] Students should not make religion a barrier that has extreme differences from other students, even though students must always have an obligation to the community that helps solve problems in the

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[1] International Conference and others, 'Distinguished Guests ',.

[2] Herlinawati Herlinawati, 'The Integration of Religious Moderation Values in Islamic Religious Education Learning at Public Universities (Efforts and Constraints in the Implementation of Anti-Radicalism Education)', *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 8.2 (2020) <https://doi.org/10.21093/sy.v8i2.2643>.

community[3]. Suppose religion is used as a barrier that separates religions from one another. In that case, students will not be able to unite to solve problems in society because there are still privacy issues that need to. Small concerning their religious understanding[4].

Various intolerance attitudes and behaviors in the name of religion are often found among students because of the radical and extreme understanding of the religion they believed. We have encountered many of these cases, for example, the bombings in Tamrin, 24 February 2017, which were carried out by those aged 26-32 years (Kompas, 25, 2-2017).

Tolerance itself is a willingness to accept differences in theology, differences in belief, respect for different things as real, and are believed by those who are indeed different from us[5]. This tolerance attitude will be born a pleasant attitude of difference, not blaspheming, hating, disbelieving, let alone want to kill because it is different from ours. Tolerance will be built from the person with peace-loving characters, that in resolving problems that occur should be done in ways that are full of compromise, oppose the ways of violence and emphasize the methods of deliberate deliberation in solving problems; uphold the values of togetherness, accept the existence of others who are different from him[6].

Specifically, the purpose of writing this article is to produce a form of implementation of the peace-loving character shown by students at the University of Palangka Raya as a reference for Islamic Religious Education courses. Strengthening the character of peace-loving students currently needs to be maximized by all elements of the nation, including educational institutions, especially universities. Religion courses are mandatory courses that all students must take to become a strategic medium in instilling a peace-loving character. The peace-loving character possessed by students is the seed of tolerance between religious communities

B. Method

This article uses the Development Method, data collection is carried out utilizing Focus Group Discussions to examine the curriculum of Islamic Religious Education in Higher Education which is attended by lecturers of Religious Education (Islam, Protestant Christianity, Catholic Christianity, and Hinduism) at the University of Palangka Raya, then developed in a model Islamic Education curriculum as a character strengthening material in RPS (Rencana Pembelajaran Semester). Purposive data collection techniques, with Informants Lecturer of Religious Education at the University of Palangka Raya, the existing data is then constructed to conclude[7].

C. Result and Discussion
C.1. The Study of Islamic Education Curriculum in Higher Education

There is a reference to religious education curriculum as a general course in tertiary institutions issued by the directorate general of learning and student affairs or *Belmawa*[8],

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[3] Nirwana Nirwana and Waode Surya Darmadali, 'Instilling Religious Moderation Value in ELT through Cross-Cultural Understanding Course', *Elsya : Journal of English Language Studies*, 3.2 (2021) <https://doi.org/10.31849/elsya.v3i2.6780>.

[4] Lawrence D. Weinberg, Bruce S. Cooper, and Eance D. Eusarelli, 'Education Vouchers for Religious Schools: Legal and Social Justice Perspectives', *Religion and Education*, 27.1 (2000) <https://doi.org/10.1080/15507394.2000.11000913>.

[5] Maykel Verkuyten, Kumar Yogeeswaran, and Levi Adelman, 'Toleration and Prejudice-Reduction: Two Ways of Improving Intergroup Relations', *European Journal of Social Psychology*, 50.2 (2020) <https://doi.org/10.1002/ejsp.2624>.

[6] Zuly Qodir, 'Kaum Muda, Intoleransi, Dan Radikalisme Agama', *Jurnal Studi Pemuda*, 5.1 (2018) <https://doi.org/10.22146/studipemudaugm.37127>.

[7] B. Mathew dan Michael Huberman Miles, 'Analisis Data Kualitatif Buku Sumber Tentang Metode-Metode Baru', *UIP*, 1992.

[8] Yedi Purwanto and others, 'Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum', *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 17.2 (2019) <https://doi.org/10.32729/edukasi.v17i2.605>.

wherein the Learning Outcomes of graduates who have taken religious education in tertiary institutions are: able to understand, analyze, accept, and practice religious values held in social life, nation and state in the development of the times following the object of the study and the substance of the general course of religious education such as Religious Education Purpose and Function of Religious Education in Building humanist personality; History of the Religion Development; Get to know the God; Get to know the Scriptures; Human Concepts in Personality Building; Ethical Teachings in Personality Building; Aesthetic Personality; Building the Harmony; and Human Awareness as Social Beings.

The Islamic Education Curriculum implemented at General Higher Education refers to the results of a consortium of the Association of Indonesian Islamic Education Lecturers (ADPISI). The consortium that was held in July 2019 resulted in a joint agreement that the inclusion of the character of love is still limited to sub-material studies not yet being the main discussion topic. One of the primary materials that have just been determined is about Islamic moderation. Material about peace-loving characters is part of the development of the discussion of Islamic moderation. Islamic moderation is based on the issues of radicalism that enter the college world, especially against lecturers and students who are Muslim. So, the Ministry of Religion conveyed the need for an in-depth understanding of the need for moderation in Islam that prioritizes a tolerant attitude towards the adherents of other religions[9].

The integration of peace-loving character education at Palangka Raya University is only limited to delivering lectures given to classes where all Muslim students are[10]. The planned integration of the peace-loving character has not been predicted in cooperation activities outside the lecture activities of students who take courses other than Islam within the university. The training must involve students from across religions so that emotional ties between students of different religions can be united through activities in the community[11]. Activities carried out side-by-side indirectly teach students, after learning conceptually about religious understanding that prioritizes moderate character and tolerance, not intolerance. The rise of events that are motivated by religious factors is one of the determining factors in determining the topic of the discussion. Thus, religious education becomes a bridge of understanding for the students that the people of religion must show an attitude to identify the differences that each other have so that they can be applied in activities carried out together.[12]

Based on the results of the FGD and the consortium, an agreement was reached that the importance of including religious moderation material in face-to-face meetings became a bridge for lecturers to explain to students to apply the attitude of loving the state and the nation by introducing that in our environment there are other tribes living with diverse customs and culture. Also, to conceptually understand the material in class, lectures also need to be designed through joint courses between students of different religions through interfaith dialogue and common activities outside the classroom.[13]

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[9] Moh. Nutfa and Sakaria Anwar, 'Membangun Kembali Perdamaian: Rekonsiliasi Konflik Komunal', *Sosial Ilmu Politik*, 1.1 (2015).

[10] Ahmad Saefulloh, Yuyuk Tardimanto, and Ahmad Irfan, 'Pendidikan Anti Narkotika Melalui Bimbingan Agama Terhadap Mahasiswa Di Universitas Palangkaraya', 8.November (2020), 339–52 <https://doi.org/10.15575/IRSYAD.V8I4.2197>.

[11] Eva Isdayanti, Eddy Lion, and Ahmad Saefulloh, 'Strategi Merawat Kerukunan Dalam Keberagaman Masyarakat Di Desa Pantai Harapan Kecamatan Cempaga Hulu Kabupaten Kotawaringin Timur', *Jurnal Pendidikan Ilmu Pengetahuan Sosial (JPIPS)*, 2020.12 (2020), 16–21.

[12] Syamsudduha Saleh, 'Cinta Damai Upaya Meminimalisir Konflik Dalam Masyarakat', *Jurnal Al-Fikr*, 14.3 (2010).

[13] Qodir.

The result of the Islamic education consortium agreement was only limited to bringing forth theories in lectures, not to interfaith activities. So, there is a need for a curriculum that covers an additional semester credit unit that specifically engages interfaith students in lectures. For example, discussing the moderation in Islam or tolerance material can be attended by various students with different religious backgrounds, accompanied by lecturers supporting their respective courses. It is hoped that each religion can understand the limitations of his religion. Therefore, it does not cause misunderstanding between followers of other religions if they do not participate in activities that are directed towards religious holidays of other religions.[14]

Palangka Raya University is a place that can be a reflection of the surrounding community and the Central Kalimantan community that the diversity that exists in this tertiary institution is well maintained, this has been going on for several years since the university was founded. Palangka Raya University itself has students consisting of Dayak, Javanese, Batak, Bugis, Sundanese, Minang, Minahasa, Malay and Papuan ethnic groups. The university makes a special dormitory for students who come from Papua as a tribute to those who pursue the education because of their determination and desire. Great distances need to be appreciated with the existence of a Papua students' dormitory. This is a form of maintaining diversity shown by Palangka Raya University, and Islamic Religious Education lecturers must provide students with an understanding of the importance of preserving unity beyond diversity held outside the classroom and through activities in the student dormitory.[15]

C.2. The Integration of Islamic Education Values to Strengthen Peace-Loving Characters

The efforts made above are to strengthen peace-loving characters; these efforts are part of the value of respecting differences as contained in the QS. Al-Hujurat verse 13, *"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."* In this verse, Allah SWT stated that one of the purposes of Allah SWT created many tribes, and many nations are that they are different and make these differences as evidence of the power of Allah SWT over the universe. In this case, Ibn Kathir in the *Tafsir* of Ibn Kathir said that Allah SWT tells people that He created them from oneself and Him, Allah created his wife, Adam-Eve, then, He made their nation-states.[16] From his offspring, humans are born alive today. So, Islamic education in higher education functions to give understanding to students to strengthen the peace-loving characters by respecting differences.[17]

The peace-loving characters can also be integrated through instilling the value of affection given during lectures. The Islamic Religious Education curriculum provides a particular discussion related to efforts to maintain unity in various differences[18]. In this material, the need to be emphasized to students is to show compassion towards our brother and sister, who are non-Muslim living in our homeland to realize a sense of justice and social. As Muslim students, of course, can also apply the commands of Allah in the al-Nisa verse 135 that Allah said, *"O you who have believed, be persistently standing firm in justice, witnesses for Allah,*

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[14] Saleh.

[15] Chaer.

[16] Ahmad Saefulloh, Mellyarti Syarif, and Dahrizal Dahlan, *Model Pendidikan Islam Bagi Pecandu Narkotika*, CV. Budi Utama (Deepublish), 2019.

[17] Imam Machali, Zainal Arifin, and Ahmad Rodli, 'Peace Education Sebagai Resolusi Konflik Studi Kasus Di Forum Persaudaraan Umat Beriman (FPUB) DIY', *Jurnal*, VII.2 (2015).

[18] Ahmad Saefulloh, Razali Razali, and Sari Famularsih, 'Religion, Education, and Sports: Internalization of Islamic Education Values in Mahatma Sports', *AKADEMIKA: Jurnal Pemikiran Islam*, 2020 <https://doi.org/10.32332/akademika.v24i2.1922>.

even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So, follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted."
In verse Imam Ibn Kathir said that Allah SWT had commanded His believer's servants to uphold justice, and they should not budge from justice the slightest thing, nor should they retreat from upholding justice because Allah was only because of the reproach of those who criticize, nor should they be influenced by something that makes them turn away from justice, let them help one another, work together, support one another and help for justice. This interpretation indirectly encourages Muslims to realize the sound and cooperative character and help each other. The character will not be realized if it does not have one of the character foundations, specifically the character of peace.[19]

The peace-loving characters can also bring forth a gentle attitude, which is, of course, contrary to violence. Allah SWT forbids Muslims to be hard and rude, both towards each other and to non-Muslims. Allah SWT says in the Qur'an Surah Ali-Imran verse 159, "*So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].*" Based on this verse, it is clear that Allah SWT commands to do affection and be gentle because by having a soft heart, there will be an attitude of affection in social life. In this case, Palangka Raya University students are educated and taught how to protect the feelings of other non-Muslim friends so as not to offend them. As one example, when Muslims pray on Friday, students who are waiting for further lectures can leave the classroom because they are used for worship for those who are Christians, as well as when the prayer time starts, the lecturer invites Muslim students for permission to pray alternately[20]

C.3. The Development of Islamic Educational Learning Tools to Develop Peace-Loving Characters at Palangka Raya University

The results of the workshop on the development of learning tools among religious education lecturers at the University of Palangka Raya, it was agreed that in the material discussed in spiritual education courses related to the purpose of religious education and the function of religious education in building humanist personality; building harmony; and human awareness as social beings need to be made interfaith lectures both through lectures in class, as well as courses outside the classroom.

Religious education equips students to be tolerant, respect each other, help each other, and have a peace-loving character; then, interfaith discussions will go well. This is supported by the familiarity that has been established by a mutual understanding of the boundaries and differences that have been identified.

Through joint lectures, we can discuss the learning tools needed for learning to be exciting and create an atmosphere of peace-loving within the framework of the unity and integrity of the Republic of Indonesia. So, in this case, we need appropriate learning media to explain the nature of human differences in terms of ethnicity, language, culture, customs, and religion itself. In the media, it is shown that even though there are characteristics owned by each of them, they can still build high solidarity to maintain unity and unity, namely through the cultivation of peace-loving character. The learning media needed must be designed not to

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[19] Mark Langager, 'Elements of War and Peace in History Education in the US and Japan: A Case Study Comparison', *Journal of Peace Education*, 6.1 (2009) <https://doi.org/10.1080/17400200802677985>.

[20] Eli Karliani, 'Pembinaan Masyarakat Multikultural Dalam Meningkatkan Integrasi Bangsa', *Jurnal Pendidikan Pancasila Dan Kewarganegaraan*, 24.2 (2011).

offend and corner one of the religions. It is often necessary to conduct interfaith dialogue, the show of religious identity, and the establishment of joint religious projects between students of different religions so that students can understand well and accept well the differences in beliefs in their environment

D. Conclusion

The Islamic education curriculum in tertiary institutions was not oriented to human beings' peace-loving character. The students identified limited understanding regarding implementing that character in the classroom settings. The religious education provided at Palangka Raya University has not yet implemented interfaith education. It required the media to apply the students' understanding of human differences in activities involving different religions on a project. The Islamic Education Learning Toolkit was based on a student-based problem project with interfaith discussion techniques, making students solve problems that occur in the environment involving all students of different religions who take religious courses in the odd semester of 2019/2020.

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