

Date Received : November 2025
Date Revised : December 2025
Date Accepted : December 2025
Date Published : December 2025

IMPLEMENTING PEACE PEDAGOGY IN THE ASWAJA CURRICULUM: DEVELOPING STUDENTS' TOLERANT CHARACTER

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Kata Kunci:

Pembelajaran Damai,
Kurikulum Aswaja,
Toleransi, Moderasi
Agama, Pendidikan
Islam

ABSTRAK

Latar Belakang: Penelitian ini dilatarbelakangi oleh masih munculnya tantangan intoleransi di kalangan pelajar serta kebutuhan lembaga pendidikan berbasis Nahdlatul Ulama untuk memperkuat moderasi beragama melalui kurikulum Aswaja. **Tujuan:** Penelitian ini bertujuan mendeskripsikan implementasi pedagogi perdamaian dalam kurikulum Aswaja dan menganalisis kontribusinya terhadap pembentukan karakter toleran siswa di Madrasah Aliyah D-Baito Temanggung. **Metode:** Metode yang digunakan adalah penelitian lapangan kualitatif dengan partisipan kepala madrasah, guru Aswaja, dan siswa; data dikumpulkan melalui observasi, wawancara mendalam semi-terstruktur, serta studi dokumentasi, lalu dianalisis secara tematik dengan model interaktif Miles & Huberman disertai triangulasi sumber dan metode. **Hasil:** Hasil penelitian menunjukkan pedagogi perdamaian terintegrasi pada kebijakan sekolah, praktik pembelajaran, dan budaya madrasah; nilai tawasuth, tasamuh, tawazun, dan i'tidal diinternalisasikan melalui pembelajaran reflektif, dialogis, dan kolaboratif dengan guru sebagai fasilitator kesadaran damai, sehingga berdampak pada meningkatnya pemahaman moderasi beragama, empati sosial, dan sikap toleran dalam interaksi sehari-hari. **Kesimpulan:** Kesimpulannya, pedagogi perdamaian merupakan pendekatan strategis untuk mengembangkan kurikulum Aswaja yang humanis dan moderat sekaligus menumbuhkan kultur damai di madrasah. **Implikasi:** Implikasinya, sekolah/pengambil kebijakan perlu memasukkan indikator damai-toleran dalam perencanaan pembelajaran, penguatan pelatihan guru, dan pengembangan budaya sekolah agar implementasi berkelanjutan serta dapat direplikasi di lembaga pendidikan Islam sejenis.

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Keywords:

Peace Pedagogy;
Aswaja Curriculum,
Tolerance, Religious
Moderation, Islamic
Education

ABSTRACTS

Background: This study is motivated by the ongoing challenges of intolerance among students and the need for Nahdlatul Ulama-based educational institutions to strengthen religious moderation through the Aswaja curriculum. **Purpose:** The study aims to describe the implementation of peace pedagogy in the Aswaja curriculum and analyze its contribution to the development of tolerant character among students at Madrasah Aliyah D-Baito Temanggung. **Method:** The research used a qualitative field study method with participants including the headmaster, Aswaja teachers, and students; data were collected through observation, semi-structured interviews, and document studies, then analyzed thematically using the Miles & Huberman interactive model with source and method triangulation. **Hasil:** The findings show that peace pedagogy is integrated into school policies, teaching practices, and school culture; the values of tawasuth, tasamuh, tawazun, and i'tidal are internalized through reflective, dialogical, and collaborative learning, with teachers acting as facilitators of peace awareness, resulting in an increase in religious moderation understanding, social empathy, and tolerant attitudes in daily interactions. **Conclusion:** In conclusion, peace pedagogy is a strategic approach to developing a humanistic and moderate Aswaja curriculum while fostering a peaceful culture in madrasahs. **Implication:** Its implications suggest that schools/policy makers need to include peace-tolerance indicators in lesson planning, strengthen teacher training, and develop school culture to ensure sustainable implementation and replicability in other similar Islamic educational institutions.

A. INTRODUCTION

Indonesia is known as a diverse nation with a variety of religions, cultures, languages, and traditions. However, in social reality, challenges to tolerance still often arise. The phenomena of intolerance, hate speech, discrimination, and the potential for religious and ethnic conflict are issues that cannot be ignored. Data from various survey institutions show a growing trend of intolerance, especially among the younger generation, which could threaten social unity. This is exacerbated by the widespread use of social media, which is often used as a means of spreading exclusive ideologies and radicalism.

In the context of education, students are a group that is very vulnerable to these influences. They need to be equipped with values that are not only cognitive, but also affective and psychomotor so that they are able to face complex social realities (Ajid et al. 2025). Therefore, schools and madrasas, especially educational institutions under the auspices of Nahdlatul Ulama such as LP Ma'arif, are required to provide a curriculum that can foster moderate, tolerant, and peaceful attitudes. The presence of Aswaja-based education integrated with the concept of peace pedagogy is a strategic answer to strengthen the character of students in facing today's socio-religious challenges (Muhammad 2025)v.

Peace pedagogy is an educational approach that aims to create a culture of peace through a learning process that instills values of non-violence, social justice, diversity, equality, and global responsibility. This pedagogy stems from the understanding that conflict is part of human life, but violence is not the only way to resolve it. Therefore, education must play a role in shaping individuals who are able to manage conflict peacefully and build fair social relationships (Harris and Morrison. 2013).

From an academic perspective, the concept of peace pedagogy has been widely studied as an educational approach that can shape a culture of peace. Johnson & Roger (2006) argue that peace education can minimize the potential for conflict in educational spaces while equipping students with constructive conflict resolution skills. In other words, peace pedagogy not only teaches about the theory of peace, but also accustoms students to living in peaceful practices on a daily basis (Arifin, Kayadibi, and Tabroni 2025).

Research in Indonesia also shows the relevance of peace pedagogy in the local context. Asrori & Sunarto (2024) state that Aswaja-based education can internalize the values of religious moderation and tolerance among students. Meanwhile, Nadhif (2025) highlights the importance of integrating a curriculum based on Aswaja values to counter radical and intolerant ideologies in the school environment. This is in line with the mission of LP Ma'arif PWNU Central Java, which seeks to introduce an Aswaja-based curriculum as a means of instilling Islamic character that is rahmatan lil 'alamin. Thus, the application of peace pedagogy in the Aswaja curriculum is relevant as an effort to shape students who are tolerant, moderate, and ready to live in a multicultural society.

This research departs from the urgency of three main tendencies found in previous relevant studies. First, a study entitled Analysis of Aswaja Values in the Context of Religious Moderation: A Case Study at SMP NU Simo Karanggeneng shows that the values of Aswaja—tawasuth (moderation), tasamuh (tolerance), tawazun (balance), i'tidal (justice), and amar ma'ruf nahi munkar (enjoining good and forbidding evil)—have been implemented in students' attitudes toward religious moderation (Sholikhah, Hidayah, and Rikza 2024). Second, a study entitled Student Tolerance through Religious

Moderation Values in Aswaja Courses reveals that the internalization of religious moderation values through Aswaja courses has a positive implication for students' tolerance attitudes (Ashoumi et al. 2023). Third, a study entitled Integration of Aswaja Values in the Islamic Education Curriculum in the Era of the Merdeka Curriculum highlights the flexibility of the curriculum and the opportunity to incorporate Aswaja values into school culture and formal learning processes (Ririn 2025).

These three studies, however, have not specifically examined peace pedagogy as a pedagogical framework integrated within the Aswaja curriculum. Therefore, this article seeks to fill this research gap with the aim of describing the implementation of peace pedagogy in the Aswaja curriculum, analyzing its contribution to the formation of students' tolerant character, and offering a conceptual framework for integrating peace pedagogy into Aswaja-based Islamic education as a strategic model to address the challenges of intolerance in the contemporary era.

The integration of peace pedagogy into the Aswaja curriculum is essential because it bridges the need for Islamic education that not only emphasizes mastery of religious knowledge but also focuses on shaping peaceful and tolerant social character. In the context of Indonesia's multicultural society, this approach is highly relevant to preventing potential intolerance from an early age while strengthening the Islamic identity of *rahmatan lil 'alamin* (a mercy to all creation). This argument is further reinforced by previous studies that have demonstrated the effectiveness of Aswaja values in fostering religious moderation, although they have not directly linked these values with the framework of peace pedagogy. Therefore, this article not only seeks to describe the practice of implementation but also offers a new perspective on how peace pedagogy can be positioned as an integrative pedagogical strategy in shaping students' tolerant character.

B. METHOD

This study employed a qualitative field research design to examine the implementation of peace pedagogy within the Aswaja curriculum in a single-school context. The research was conducted at Madrasah Aliyah D-Baito Temanggung, which was purposively selected due to its adoption of the Aswaja curriculum developed by LP Ma'arif PWNU and its large student population (1,230 students), providing a heterogeneous social context for the study of tolerance formation.

Research participants consisted of the principal as the policy maker, Aswaja teachers as curriculum practitioners, and students as the primary subjects of learning. The study focused on three key aspects: (1) the implementation of the Aswaja curriculum, (2) the integration of peace pedagogy values into Aswaja learning, and (3) the role of the Aswaja curriculum in shaping students' tolerance character.

Data were collected through participant observation, semi-structured in-depth interviews, and document analysis. Observations were used to examine instructional practices and school culture; interviews explored the experiences and perspectives of key actors; and document analysis included curriculum texts, syllabi, lesson plans, teaching materials, and institutional policies. Data analysis was conducted thematically using the interactive model of Miles and Huberman, which involved data reduction, data display, and conclusion drawing. The analysis process included coding interview transcripts, categorizing observational findings, and examining the alignment between

documented policies and classroom practices. Data credibility was ensured through source and method triangulation.

C. RESULT AND DISCUSSION

a. Implementation of Peace Pedagogy in the Aswaja Curriculum

Based on the results of observations and interviews at Madrasah Aliyah D-Baito Temanggung, the implementation of peace pedagogy within the Aswaja curriculum has been well integrated into various learning activities, both inside and outside the classroom. The Aswaja teachers in this madrasah do not merely deliver normative material on Ahlussunnah wal Jama'ah, but also instill values of peace, mutual respect, and tolerance through concrete learning practices.

The school principal explained that since its establishment, the institution has been committed to making Aswaja studies a means of developing religious and moderate character. The learning approach integrates cognitive, affective, and psychomotor dimensions in religious education. This is in line with Freire's ⁽¹⁹⁷⁰⁾ ideas in Pedagogy of the Oppressed, which emphasize that education must humanize people through dialogical processes and the development of critical consciousness. In other words, peace pedagogy teaches students to think openly, appreciate differences, and seek peaceful solutions when faced with differing perspectives.

Interviews with the Vice Principal for Curriculum revealed that the implementation of peace-pedagogy values is carried out by integrating the theme of peace into the teaching modules. Every Aswaja teacher is required to include indicators of tolerance and peace in each lesson. Although the Aswaja curriculum has its own standardized guidelines, the school provides room for teachers to innovate and connect the material with relevant social contexts.

An Aswaja teacher for grade XI also stated that the learning approach emphasizes dialogical methods. Teachers strive to create two-way discussions so that students can express their opinions and learn to respect differences in views. For instance, when discussing tawassuth (moderation) and tasamuh (tolerance), teachers do not only explain definitions but also invite students to relate these concepts to daily experiences. In the Aswaja curriculum context, teachers are not merely transmitters of dogma but act as peace educators who instill values such as justice (i'tidal), moderation (tawasuth), balance (tawazun), and tolerance (tasamuh). Philosophically, this approach aligns with Al-Ghazali's view that emphasizes balance between intellect and heart in the formation of moral character (Lestari, Windri, and Sari 2025). Teachers guide students not to be trapped in narrow textual interpretations but to understand Islamic values in a substantive and contextual manner.

Peace-pedagogy-based learning emphasizes active student participation. The methods employed include reflective discussion, case studies, constructive debates, and role plays aimed at developing empathy and critical thinking. This model aligns with Khoerunnisa's ⁽²⁰²⁴⁾ pedagogical principle that meaningful learning arises when students

are emotionally and socially engaged. At MA D-Baito, this strategy successfully creates a democratic learning space where students freely express opinions, hold different viewpoints, and collaboratively seek common ground.

Classroom observations show that the learning atmosphere is dynamic and participatory. Students do not sit passively listening to the teacher but actively engage in group discussions. The teacher acts as a facilitator who guides the discussion while keeping it aligned with Aswaja values. On several occasions, teachers use case-based approaches by presenting current issues such as differences in madhhab (schools of thought) in worship practices or Islamic holiday celebrations. Through this approach, students are taught to understand that diversity is a form of mercy and should not be a source of conflict.

Beyond the classroom, the application of peace pedagogy is also evident in extracurricular religious activities. Students are involved in halaqah Aswaja, bahtsul masail discussions, and Aswaja literacy activities that nurture critical thinking and social empathy. Teachers note that activities such as halaqah sessions are often used to habituate polite dialogue and to teach students how to respond wisely to differences in opinion.

One student stated that learning Aswaja made them feel calmer and more open to differences, indicating that the learning process has influenced their mindset and social behavior. School documentation also shows an event called Aswaja Week held every semester, serving as a platform for students to express their creativity and understanding of Aswaja values through short dramas, poetry, and thematic debates on peace. During these activities, teachers guide students to ensure that their messages always reflect the rahmatan lil 'alamin (mercy to all creation) values. This process demonstrates that Aswaja values are not only taught cognitively but also lived out through students' social experiences.

The results of these practices stem from the collective commitment of all educators. Teachers are expected to serve as role models who embody patience, humility, and empathy. This exemplary conduct forms what is known as the hidden curriculum—the implicit transmission of peace values through teachers' daily behavior (Fausta, Zahra, and Dewi 2024). Thus, at MA D-Baito, peace pedagogy is not merely a methodological approach but has evolved into an educational culture that fosters an inclusive and harmonious madrasah atmosphere.

b. The Urgency of Implementing Peace Pedagogy in the Formation of Tolerant Character

Based on the results of field observations and interviews at Madrasah Aliyah D-Baito Temanggung, the implementation of peace pedagogy within the Aswaja curriculum is considered highly important by the institution due to its relevance to contemporary educational challenges. The school principal stated that Aswaja education at MA D-Baito is not solely focused on the mastery of NU-based doctrinal knowledge but is also

directed toward shaping students' peaceful and tolerant character. He emphasized that the teaching of Aswaja must serve as a means of cultivating the values of peace rather than merely introducing doctrine. The urgency of implementing peace pedagogy within the Aswaja curriculum is increasingly significant in the era of globalization and information flow, which often fosters social polarization (Yumna et al. 2024). Islamic education must not be confined to ritual instruction but should play an active role in developing social, moral, and spiritual awareness. This aligns with the view of Syaifudin & Syafi'i (2025), who argue that Islam must serve as an inspiration for the realization of a peaceful and humane civilization. Therefore, Aswaja-based education must be oriented toward developing tolerant and inclusive character.

The principal further explained that the implementation of peace pedagogy is part of the school's strategic effort to strengthen religious moderation within the madrasah environment. According to him, peace-oriented education is highly relevant in light of the rising phenomenon of intolerance among youth. He added that the practice of peace pedagogy also helps create a more conducive learning atmosphere, where students feel safe to express their opinions without fear of being judged.

A similar perspective was shared by the Vice Principal for Curriculum, who explained that the integration of peace-pedagogy values into Aswaja learning is carried out through adjustments in teaching materials and pedagogical methods. In lesson planning, teachers are given the freedom to choose models that emphasize dialogue and collaboration. The Vice Principal noted that through this approach, students not only understand Aswaja teachings cognitively but also learn to apply them in their daily social behavior. Conceptually, peace pedagogy functions as an approach that combines Islamic spirituality with social praxis. Siswadi & Putri (2024) assert that peace education must teach values of nonviolence, respect for diversity, and conflict-resolution skills. When applied in the Aswaja curriculum, this approach enriches the learning orientation, which was previously more focused on doctrinal comprehension. The values of tawasuth (moderation) and tasamuh (tolerance) become the foundation for students to understand the diversity of madhhabs, social perspectives, and religious traditions.

Interviews with Aswaja teachers reveal a high awareness of the importance of peace pedagogy in shaping students' character. One teacher explained that this peace-oriented approach helps students more easily understand the values of tawasuth, tawazun (balance), tasamuh, and i'tidal (justice) because these are taught within real-life contexts. The teacher gave an example: when discussing differences of opinion among scholars, students are guided to view diversity as a form of mercy rather than as a source of conflict.

Furthermore, several students expressed that Aswaja learning infused with peace-pedagogy values made them more open to differing opinions. Based on interviews, some students noted that the Aswaja Week activities provided them with a unique learning experience, allowing them to discuss and collaborate with peers who hold diverse views.

They felt that these activities nurtured mutual respect and empathy among the madrasah community.

Documentation from the Aswaja Week program in the 2024/2025 academic year shows that each class presented peace-themed activities in the form of drama performances, written works, and public discussions. Field observations revealed a participatory learning atmosphere, where teachers and students interacted openly, and teachers acted as facilitators who guided rather than dominated. These findings demonstrate that the implementation of peace pedagogy at MA D-Baito is understood as a genuine necessity to instill values of tolerance and to create a peaceful learning climate within the madrasah.

From a psychopedagogical perspective, peace pedagogy balances knowledge (cognitive), feeling (affective), and action (psychomotor) dimensions (Siswadi and Putri 2024). This balance is essential because Islamic education often leans heavily toward memorization and textual understanding, leaving attitudes and behavioral aspects underdeveloped. At MA D-Baito, reflective and empathetic learning processes enable students to internalize Aswaja values not merely as memorized content but as moral consciousness. They learn to understand that diversity is a sunnatullah—a divine decree—that should be approached with wisdom rather than suspicion (Sulistyanto et al. 2023).

Another level of urgency lies in the role of the madrasah as a social fortress in addressing issues of intolerance among youth. Through the implementation of peace pedagogy, the madrasah not only teaches the values of moderation but also prepares students to become agents of peace in society. Thus, Aswaja education—when implemented contextually—serves as a moral force that upholds harmony within a pluralistic society.

c. The Contribution of Peace Pedagogy to Strengthening Students' Tolerance Character

Based on interviews with Aswaja teachers, the head of the madrasah, as well as observations during classroom activities and the Aswaja Week program, peace pedagogy has made a tangible contribution to strengthening students' tolerance character. This is evident from the changes in students' attitudes and behaviors—they have become more respectful of differences and more open to others' perspectives.

The head of the madrasah stated that since the implementation of peace pedagogy, the school environment has become more conducive and harmonious. According to him, students are now more willing to engage in dialogue and rarely become involved in heated arguments that previously led to minor conflicts. He emphasized that the peace-based educational approach has helped create a positive social climate within the school, particularly in fostering a sense of togetherness across classes and student organizations.

Interviews with Aswaja teachers also revealed noticeable changes in how students express their opinions in class. Teachers explained that some students were previously passive or even dismissive of differing views. However, after the adoption of peace pedagogy, they began to engage in dialogue and listen to their peers' arguments with mutual respect. During discussions, teachers observed that students often used empathetic expressions such as, "I understand my friend's point, but maybe we can also look at it from another perspective." According to Mezirow's (2000) Transformative Learning Theory, reflective learning processes can change a person's frame of reference toward the world. In this context, students at MA D-Baito have undergone a shift in perspective toward differences after engaging in dialogical and empathy-based learning. They no longer see differences as threats, but rather as opportunities for mutual learning and appreciation.

This contribution can be understood through three dimensions of change. First, in the cognitive dimension, students gain new understanding of the meanings of tolerance and peace. They are able to interpret Islamic teachings in a rational and moderate way. Second, in the affective dimension, they develop empathy, concern, and self-control in responding to differences. Third, in the behavioral dimension, they demonstrate concrete actions such as inter-class cooperation, resolving conflicts through dialogue, and participating in social community activities.

In addition to interviews, observations during Aswaja Week showed that students were actively engaged in cross-class and inter-group teams. They collaborated in creating peace posters, writing essays on tolerance, and performing dramas with themes of ukhuwah islamiyah (Islamic brotherhood). One student stated that the event taught them to accept their friends' opinions, even when they differed from their personal beliefs.

The Vice Principal for Curriculum added that the contribution of peace pedagogy is also reflected in students' improved social skills. He noted that the collaborative learning approach helps students understand that differences are not threats but assets in the learning process. According to teachers' observation notes, students have become accustomed to resolving minor conflicts through discussion, both in class activities and in student organizations.

Another Aswaja teacher mentioned that the impact of peace pedagogy extends beyond the classroom. Some students voluntarily act as mediators in small peer conflicts, imitating their teachers' methods of resolving differences through dialogue and gentle explanation. This fact indicates that the values taught in the Aswaja curriculum based on peace pedagogy have been internalized into students' real-life behavior within the school environment.

From the students' perspective, most expressed that the peace-oriented learning approach helped them better understand the importance of tasamuh (tolerance) and tawazun (balance). One 11th-grade student mentioned that through Aswaja discussions, they learned not to impose their own opinions and to appreciate the process of

deliberation. Another student said that the Aswaja Week activities fostered a spirit of togetherness, as all students were invited to participate regardless of their organizational background or personal viewpoints.

Overall, field data show that the contribution of peace pedagogy to strengthening students' tolerance character at MA D-Baito is reflected in the growing attitudes of mutual respect, empathy, and peaceful social interaction. Teachers and the head of the madrasah agreed that this change occurred gradually but consistently, along with the integration of peace pedagogy into the Aswaja curriculum and the strengthening of a humanistic school culture.

Peace pedagogy not only shapes individual character but also creates a conducive madrasah ecosystem for strengthening religious moderation. Teachers and students alike become co-learners in an atmosphere of mutual respect. In this context, Aswaja values serve as the ethical foundation guiding the entire educational process toward the formation of insan beradab—civilized human beings.

Such education aligns with Setiawan's ⁽²⁰²³⁾ concept of ta'dib, which states that the ultimate goal of Islamic education is to form morally conscious and civilized individuals. Therefore, peace pedagogy is not a foreign concept to Islam but rather a concrete actualization of the rahmatan lil 'alamin principle revived through education.

D. CONCLUSION

Based on the findings of this study, it can be concluded that the implementation of peace pedagogy within the Aswaja curriculum at Madrasah Aliyah D-Baito Temanggung is carried out in a systematic and integrative manner across school policy, instructional practices, and school culture. Core Aswaja values tawasuth (moderation), tasamuh (tolerance), tawazun (balance), and i'tidal (justice) are not merely conveyed at the conceptual level but are consistently internalized through dialogical learning, extracurricular programs such as Aswaja Week, and teachers' exemplary conduct in everyday school life. This integrated approach confirms that Aswaja-based education functions as a strategic space for cultivating a culture of peace and promoting universal human values within Islamic educational settings.

The application of peace pedagogy within the Aswaja curriculum also demonstrates strong relevance in responding to contemporary challenges, particularly intolerance and socio-religious polarization. By emphasizing reflective, empathetic, and participatory learning processes, peace pedagogy strengthens not only students' understanding of Nahdlatul Ulama's theological and ideological foundations but also their capacity to live harmoniously in a plural society. In this regard, peace pedagogy serves as an effective bridge between contextual Islamic education and societal realities, embodying the principle of rahmatan lil 'alamin—Islam as a source of mercy for all creation.

Furthermore, the contribution of peace pedagogy to the formation of students' tolerance character is evident through transformations in cognitive, affective, and behavioral domains. Students demonstrate not only a conceptual understanding of tolerance but also its practical expression through empathy, openness to dialogue, and constructive social engagement. Learning processes that prioritize dialogue, reflection, and collaboration have successfully fostered an inclusive and peaceful educational environment that values diversity.

FINDINGS

These findings suggest important implications for educators and policymakers. Schools and Islamic educational institutions seeking to integrate peace pedagogy into their curricula should embed peace-oriented values within curriculum design, teacher training programs, and school culture development to ensure coherence and sustainability. Institutional support, including policy alignment and continuous professional development for teachers, is essential to maintain the long-term implementation of peace-based educational practices.

Finally, future research is encouraged to explore the long-term impact of peace pedagogy on students' attitudes, behaviors, and civic engagement beyond the school context. Comparative studies across different educational institutions or longitudinal research examining graduates' social attitudes would provide deeper insights into the sustainability and broader societal implications of peace pedagogy in Islamic education.

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