

Pesantren for World Peace (A Case Study in a Pesantren in Jombang)

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Abstract

The issues of terrorism and radicalism emerge in almost all countries in the world. Acts of violence based on intolerance - religious, cultural, social- bring drastic consequences and often lead to a humanitarian crisis. Hate narratives, drastic changes of social order, poverty, and injustices influence people, especially youth, to be easily attracted by radical ideology. As a result, destructing church and other worship places, even killing non-Muslims become massive agendas held systematically and planned as the name of jihad. The wrong way to understanding Islam supporting peace and tolerance brings extremist people to have a perception that non-Muslim blood is halal. As a country with Muslims as the majority society, Indonesia needs to do comprehensive and systematic agendas to prevent young generations from radical ideology. Pesantrens as a reliable Islamic institution that have played significant roles in promoting peace and tolerance since many years ago need to have innovative ways to promote world peace. This study aimed to explore the role of a Pesantren in Jombang to promote world peace through conducting an international interfaith event namely ASEAN Youth Interfaith Camp involving 94 youths from many countries. This study was qualitative research using interview, observation and document analysis as tools to gather data. This study found that the Pesantren promote world peace through an international event involving credible speakers, and bringing the participants to visit some religious places and meeting various religious adherents. This paper hopefully could be an inspiration for other pesantrens in promoting world peace.

Keywords: Pesantren, World Peace, Youth.

Introduction

A recent tragedy in Surabaya, East Java, Indonesia, in which some churches are destructed by some Muslims through suicide bombing, brings a bad view toward

Islam. That tragedy indicates that some groups having fundamentalism and radicalism ideology have developed massively in Indonesia. Since Indonesia has a variety of religions, this nation has great challenges related to maintaining the integrity of the nation and humanity. The development of radicalism and fundamentalism ideology brings individuals who prefer to give terror to people having different beliefs with them. Many things are lost as the result of any violence in the name of religions. The loss is not only on materials but also on spiritual. Since the actors are Muslim, people's perceptions toward Islam have changed. That is why Islamophobia emerges.

Islamic trauma and phobias are one of the global issues that emerge in many countries especially in Western. Violence and terror in the name of religion, especially Islam, are assumed to increase every year because of the development of fundamentalism and radicalism ideology. The doctrine that Islam is rahmatil lilalamin is considered as further from reality. Various efforts are needed to be done to explore, interpret, explain, and socialize the true teachings of Islam that show Islam as a peaceful religion. Many elements need to conduct it to make sure that Islamic values are applied in the right way (Usman 2015).

The instrument considered as the most appropriate one to solve this problem is education, both private and public, both formal and informal. Unfortunately, many indications show that Indonesian Islamic education becomes a place with high intolerance, radicalism, and terrorism. Research has identified three characteristics of educational institutions suspected to have strong extremism thought. Those are as follows. First, they are closed schools. The characteristics of closed schools are teaching narrow and shallow attitudes and tend to cover up developing ideas from outsiders (non-Islamic parties). Besides, it clashes with Islamic and Western (Kafir) civilizations and rejects other religions' understandings or practices. Second, they are separated schools. This type could be seen from the way of teachers' recruitment and participation that are conducted in religious social activities. The recruitment process is strict and limited to their network, especially for religious teachers. Then, this school does not want to be involved in activities that are not appropriate with them. Third, they are schools that teach pure Islamic identity. This is marked by how schools construct Muslim identity. These schools build a perception of building a single identity versus another identity.

The results of the above studies show that the role of education as a powerful means of peacebuilding has lost. Education is an important place in which massive impacts could be created through the use of a particular curriculum, pedagogy, and evaluation. In the spirit of education for all, it appears to be important to use education as a friendly and peaceful atmosphere in the current era (Institute n.d.). Pesantren is a 'traditional' educational institution that has a great responsibility to

solve all doubts and distrust of the world's community about Islam and its worldly teachings. Almost all districts in this country have some pesantrens. Pesantren is believed as an Islamic educational institution that is reliable and capable to build world peace through the education side. The big number of pesantren in Indonesia could be used as a bridge to build world peace. Pesantren should appear as the antithesis and confirm the world related to the teachings of Islam to get global trust.

One of pesantrens in Indonesia that has contributed to building world peace is a Pesantren in Jombang. This pesantren belongs to one of old pesantrens in Indonesia. This study aimed to scrutinize the role of that Pesantren to promote world peace through conducting an international interfaith event namely ASEAN Youth Interfaith Camp. As an international event, this agenda involved 94 youths from Indonesia, Malaysia, Thailand, Singapore, Brunei Darussalam, Myanmar, Filipina, Laos, Cambodia, Japan, Egypt, and China. The participants came from different religions, different races, and different educational backgrounds. This paper hopefully could be an inspiration for other pesantrens in promoting world peace. This study is considered important due to the big number of pesantrens in Indonesia. Pesantren should be active in promoting world peace. This study discussed the way a pesantren in Jombang to promote world peace.

Method

This paper is qualitative research. Qualitative research deals with real people in real settings and studies some general ideas about people and how they interact in these settings. Qualitative research also deals with how an institution does something and what values and beliefs behind it (Litchman 2006). This study is qualitative research since it investigated how a real event, namely ASEAN Youth Interfaith Camp conducted to promote world peace. Since the data of this paper are in the form of words, this paper is a qualitative study. Qualitative is also a research technique that creates descriptive data in the form of words or verbally from individuals and observable behavior (Suryabrata 2011). With a qualitative descriptive model, this paper intended to make a description of situations or events namely describing the data obtained and explaining the data or events with explanatory sentences qualitatively (Hadi 1984).

This paper is a case study since it is only done in a Pesantren in Jombang. A case study is done when "what" and "how" questions are being asked, at what time the investigator has little control over events, and once the attention is on a present phenomenon within some real-life context. As a research endeavor, a case study contributes uniquely to our knowledge of the individual, organizational and social

phenomena. The case study allows an investigation to retain the holistic and meaningful characteristics of real-life events. The case study examines the contemporary event when the relevant behaviors could not be manipulated (Hamied 2018).

The approach used in this study was philosophical. The approach means the process, action, and way of approaching something. It is an effort in the context of research activities to make contact with the person being studied or the methods to reach an understanding of the research problem. The word philosophy came from the word Philo which means the love of truth, knowledge, and wisdom. Philosophy also means looking for the nature of something and trying to link cause and effect and trying to interpret human experiences (Nata 2010). According to Sidi Gazalba, philosophy related to thinking deeply, systematically, radically, and universally, to search truth, essence, wisdom, or important elements of everything that existed (Nata 2010). Philosophical thinking could then be used in understanding religious teachings, which is aimed at the wisdom and essence of religious teachings that could be understood thoroughly. Such a philosophical approach had been carried out by many experts who tried to express the wisdom that lied behind the teachings of Islam. The goal, among others, is that someone felt the wisdom of living side by side with others. Since this paper would like to investigate what that Pesantren did to build world peace, this study used a philosophical approach to know the truth and values behind this event.

The participants of this study were youths involved in ASEAN Youth Interfaith Camp. Those participants are chosen since they could give information dealing with how the event was done and how their feelings after joining that event. The technique used to choose the participants was purposive random sampling. Those participants were volunteers in this study.

In collecting the data, this paper used interview and document analysis. The interview is a process in which researchers and participants involved in a discussion focusing on questions related to a research study. This study used the semi-structured interview to make the participants comfortable and the deep data could be obtained. There are five issues that the researchers addressed at the outset of every interview; those are the investigator's and the inquiry's purpose, the protection of respondents' privacy through the use of pseudonyms, deciding who has final say over the study's content, about time and place and several interviews to

be scheduled (Merriam 2009). Interview questions asked for experiences, opinions, feelings of knowledge of the participants related to AYIC. The documents analyzed in this study were some guidelines and administrative documents used in the event. The additional data were also obtained through some videos related to this event that was uploaded on youtube.

Result

As an Islamic educational institution that has existed for several decades, Pesantren has an important role to teach and spread Islamic teaching, doctrine, and value that come from both Alquran and hadits. One of the essential Islamic values that have to be emphasized in society is peace. Peace means living with comfortable and tolerance to every difference exists. Building world peace is an important agenda that should be conducted by various elements in the society including Pesantren.

ASEAN Youth Interfaith Camp (AYIC)

AYIC was an event for world peace that had been done in a pesantren in Jombang on October, 28th – 30th 2017. The theme of this event was “Tolerance in Diversity for ASEAN and World Harmony”. The theme was divided into various topics which mainly aimed at generating discussion on interfaith and cooperation, tolerance, balance, and moderate views. The aims of this event were introducing countermeasures to religious-related intolerance and radicalism to students, providing access to youths on information related to diverse religious practice and tolerance in ASEAN, introducing Indonesia’s Islam Nusantara concept as a type of tolerance in diversity among people in Indonesia, enhancing youth networking and friendship among participants and establishing sustainable cooperation among ASEAN studies centers in ASEAN member states as well as other ASEAN dialogue partners.

This event involved 94 participants from various countries. A participant came from Cambodia, a participant from Japan, one participant from Laos, 15 youths from Malaysia, two participants from the Philippines, and one participant from Vietnam. Furthermore, the participants who came from Thailand were 8 people. A participant came from England and Egypt. Besides, the number of participants coming from Singapore was 10. A participant came from Brunei

Darussalam. The others came from Indonesia. Some of them were International students of Indonesian University. The rest ones were native to Indonesia.

In building world peace, this event conducted some agendas as a sequence. The first one was the international conference. The second one was the cultural art performance. The third one was a field trip.

The international seminar was held to teach the concept, idea, and notion related to world peace. On this occasion, the youths were taught how to live peacefully with people with differences around them. The speakers involved in the discussion were Mr. Jusuf Kalla (the vice president of Indonesia at that time), H. E. Le Luong Minh as the secretary-general of ASEAN, Kiai Yahya Cholil Tsaquf as the general secretary of Nahdhatul Ulama, Mr. Srawut Aree as the director of Muslim Studies Center- Institute of Asian Studies Chulalongkorn University Thailand, Antonius Venny Susetyo Pr, as the executive secretary committee of International Religion and Interfaith, Priest Conference of Indonesia and Bhante Viriyana di Mahathera as the senior Mon- Founder of Mahavihara Mojopahit Indonesia. Each speaker talked about tolerance in Indonesia, tolerance in the world, balance, and moderate. After getting some ideas and knowledge from those speakers, the participants conducted a focused group discussion. In this event, they had an opportunity to share their ideas with their friends. The discussion was led by six experts. The main topics of the discussion were tolerance, balance, and moderate. The participants also discussed the content of the Jombang declaration.

Jombang's declaration contained nine points and three action plans. First, they were committed to contributing to the establishment of a rules-based, people-oriented, people-centered ASEAN, guided by the principles enshrined in the ASEAN charter and the ASEAN Community vision 2025. Second, they strongly supported the concept of the ASEAN Declaration on Culture of Prevention for a peaceful, inclusive, resilient, healthy, and harmonious society. The culture of prevention was timely and relevant to address the various types of violence we encounter today, including radicalization. Third, they resolved the enhancement of the spirit of solidarity and self-restraint. They prayed for Myanmar so that peace may be restored in due course. They ought to join hands in providing humanitarian assistance. Fourth, they cherished their destiny to be a part of the region that is so diverse in many aspects. As an agent of change, they are going to champion the flag of peace in the region through constructive dialogues and people

to people contact. It is only through communication they could achieve mutual understanding. Fifth, they noted Indonesia's success in maintaining peace as one of the most diverse countries in the world is largely due to the internalization and true practice of the concept of tolerance, balance, and moderation. Indonesia is ready to share the experience with the international community and work together to promote peace in the region and the world at large. Sixth, they strengthened their commitment not to utilize religion, race, group, and ethnicity to pursue self-interest that may undermine peace. They believed that the politicization of the aforementioned aspects has the potential to bring about negative impacts on society in the long term. Seventh, they saw the need to spread the values of balance, such as the balance between rights and obligations of individuals and groups, the balance between private and public values, and respect towards social and religious rituals. They would like to proliferate interfaith dialogue as the main avenue to remedy issues related to violence that claims to act on behalf of certain religions. Eight, they must spread the values of moderation in the way they think, in the way they feel, in the way they perceive issues, in the way they see the world, and in the way they interact with humans. The last, they supported the internalization of the values of tolerance, balance, and moderation in every individual to achieve a state of serenity or peace of mind. Such internalization of values would extensively contribute to promoting peace in ASEAN and the world.

The discussion about peace did not end with only some ideas but also some action plans. The first action plan was they were committed to contributing to the development of resilient, participatory, and people-fostered ASEAN, based on the ASEAN community vision 2025, especially the ASEAN Socio-cultural blueprint 2025. The second action plan was they would like to establish that the ASEAN Youth Interfaith Camp (AYIC), as a people-driven initiative, to become an annual event of ASEAN, where the location of the event could be rotated among ASEAN member states with the collaboration of ASEAN partners. The last action plan was they acknowledge the opportunity to expand the convening of the ASEAN Youth Interfaith Camp to include influential people from various fields of expertise as resource persons, as well as other possible themes that are relevant to interfaith harmony to accommodate a broader range of participants.

The field trip was the most interesting agenda for the participants. The first place visited was the ASEAN garden, Ringin Contong, Jombang. This garden is

located in the middle of this city. This garden was built to welcome the participants of AYIC. It became a symbol of tolerance and peace. All participants took the picture at this place. The second place visited was Mahavihara Mojopahit Indonesia. In this place, the participants met Budha's followers and shared experiences. The third-place visited was Eastern Javanese Christianity Church (GKJW) Mojowarno. This place is used as a Christianity place to worship. The next place visited was Ngepeh, Ngoro, Jombang. In this area, there were three religious places built namely a mosque, Hindu temple, and church. This area became a real model in which some religions could live together peacefully. Most participants were surprised by seeing this phenomenon. They could not imagine how people having very different perspectives toward particular religions could share many things and respect each other. The next place visited was Hok Sang Kiong pagoda. The last one was Gus Dur grave.

In all religious places visited, the participants listened to the leader of each religion's opinion, idea, experience, and notion related to how to live peacefully. The participants got direct experiences to meet people from different religions even meeting the leader of them.

The participants' opinion toward this event is such as follows:

"My point of view related to this program, it is a very nice idea, it is good for exposure to other belief, other religion, other culture, other countries, so it is good to bring over together and try to find a solution by you because you can be a power in the future". Khanza, pseudonym, Egypt.

"I think it is a good start, it is a good opportunity for people to discuss this issue, I am happy to participate and learn about how people think about Indonesia and the region". Henki, pseudonym, Hungary.

Discussion

The role of pesantren in building world peace could be done through various activities such as conducting an International event like what this Pesantren did. This kind of event could give some advantages for participants such as the participants can learn and share their views on issues related to diversity and tolerance in harmony. The participants also could learn first-hand about cultures from fellow ASEAN member states and dialogue partners. Furthermore, they have

the opportunity to communicate their ideas related to tolerance in diversity. The participants are also involved in cultural activities in various places.

In building world peace, that Pesantren gave the experts of this theme as the speaker of the discussion. It shows that this pesantren gives an example that knowledge should be given by capable ones. The level of knowledge that someones have will influence what they think about something. The speakers chosen by this pesantren are evidenced could give appropriate doctrines to the participants to live peacefully.

From what that Pesantren did, it could also be seen that world peace is not only built by giving knowledge to people related to this theme but also giving opportunities for people to meet others having various backgrounds directly. The participants are from different countries. They also have different religions. They learn how to live with different people by staying in the same place as long as this event did. Some of the participants who are non-Muslims also stay in pesantren in which Islam is taught strongly. This is a scarce chance.

Staying in pesantren for some days becomes an interesting experience for participants. On this occasion, they directly look at how santris live and spend their most time to learn Islam. Having thousands of santris coming from various provinces in Indonesia, that Pesantren also taught to the participants that having different races did not make us hate others. About twenty-five santris could stay in a bedroom, sleep and eat together with their friends that they just meet in this place.

As an Islamic educational institution, pesantren becomes a model for living with tolerance. Santris studying in pesantren have many differences. They come from different places. They have a different culture. Their families come from different economic backgrounds. They have a different habit and thought. However, they can stay in a bedroom with their friends for at least three years. That's not a short time, but they do it. When the participants stayed in pesantren, they saw directly how tolerance was applied.

Building world peace effectively is also done by this pesantren by bringing the participants of the event to visit some religious places. This becomes an interesting part since almost no one has visited others' religious place before. Muslim participants have the opportunity to visit the church, Hindu temple, and pagoda. Non-Muslim participants also could get a scarce chance to visit the mosque and Islamic figure grave. Visiting other religious' places becomes one of

the effective ways to make peoples' emotional toward others having different religions became close. When they have ever met with different people, they would not easily judge, hatred, and suspected others.

Islamic Education as a Model of Peaceful Life

Education is a medium that can be used to increase violence, conflict, and hatred by giving a wrong understanding of the particular belief. Education play that role by indoctrinating the mindset of young people with certain wrong ideologies, increasing stereotypes, and highlighting differences. However, it can also be used to promote the importance to keep peace and tolerance in social life. If we want to use education as a supporter of a peaceful environment and ensure peaceful coexistence, then the solution can be seen in the following model where there have been efforts to synthesize available materials, research, and ideology that revolve around the concept of peace. These models aim to change the role of education as a catalyst in ensuring the coexistence of peace introduced by Johnson. These models include Social Sciences Theories, Islamic Philosophy, and Integration of Education with Peace Education (Nata 2010).

According to postmodernism theory, education emphasizes the institutionalization of pluralism, strengthening self-organized morality in students and the principles of education, avoiding dogmatism, fighting against systematism, and emphasizing on individual's freedom. In the realm of educational methods, it emphasizes student-centered learning, serious attention to marginalized people, and the rejection of pattern-based abilities. Pots-modernism brings a new idea that is relativism and rejects certain absolute beliefs and values. Using this theory, educational institutions should be able to open students' minds to respect peoples' beliefs even though it is different from their mind (Forghani, Nooshin 2015).

Islamic education for peace is the main and most urgent agenda since education is expected to create an environment where individuals can achieve their learning potential and meet their needs and replace the paradigm of violence with peace. This means that the change from peace education to education for peace is a key paradigm for Islamic education. This vision places education as a mouthpiece in the future agenda of peace and diversity (Agnihotri 2017).

Islam is the religion with the most followers in Indonesia. The process of getting independence of this Republic also could not be separated from the contribution of religious adherents. Indonesia's president as the head of this state is

also a Muslim. Institutions that use Islam as a label have developed in this nation, including education. It means that the role of Islam in Indonesia has been very good. Islam in Indonesia has been active at giving contributions in various areas including building world peace including through the education field. The peaceful life in Indonesia could not be separated from the role of Islamic educational institutions such as pesantren (Woodward 2015).

"Unity in Diversity" (Bhineka Tunggal Ika) is a motto that has been well communicated by the leaders of this nation. This idea is internalized in a lot of educational institutions from Sabang to Merauke. A study investigating this motto found that some practices in the educational institution had been able to describe and transform this concept into real or meaningful concepts or practices. The students also practiced this motto by living peacefully and respecting others having a difference in their families, schools, wider communities, and at the national level. The value of Bhineka Tunggal Ika had also been applied in religious ceremonies, architecture, and mutual assistance (or reciprocity) activities. However, this concept must also be seen as a fundamental cultural policy designed to build character and civilization that is appropriate for a pluralistic nation (Woodward 2015).

Many problems dealing with tolerance in Indonesia has provided many lessons for our country in living peacefully with diversity. However, the efforts to build tolerance could be conducted both by coercion of armed force and by persuasion. If it is done by the armed force, it usually remains hatred in society. According to Bakti, there are 6 factors of disbelief in the Indonesian context namely Muslim security with Christianity, periphery and Javanese culture, civil and military, indigenous entrepreneurs and Chinese conglomerates, local religion, and traditions with secularism and modernism, and men with women. The event conducted by That Pesantren that gathered youths from various religions, various races, and various genders hopefully could minimize the participants' disbelief toward others (Bakti 2014).

Pesantrens are Islamic educational institutions that have grown since the beginning of the entry of Islam in Java or Nusantara. Furthermore, others argued that pesantren only emerged during the Walisongo era. Maulana Malik Ibrahim is viewed as the first person who established a pesantren (Daulay 2007). Clearly, the Ministry of Religion said that pesantren is as a forum for religious education

activities that have existed since 1596 (Kemenag n.d.). Pesantren becomes a formal Islamic educational institution since it uses a particular curriculum that has been arranged. The part of the pesantren is surau. "Surau" is a house stayed by young people when they have been puberty. They are separated from their family (Dobbin 1992). Because some particular wisdom states that men should not have a bedroom in their mother's house, they have to rest and sleep at night in surau. It is considered a shameful thing for a man to sleep in the same house with his mother. If he continues to do so, they will be ridiculed by his friends, especially if there is an unmarried adult woman or an unmarried sister in their house. Another part of pesantren is a mosque. A mosque functions as a gathering place for adolescents and adults for all kinds of religious and social activities (Azra 2003). Almost all activities of santris are done in the mosque such as pray, dzikir, tahlil, etc.

In other places, Islamic education as a public place has a different term. It is called Menasah in Aceh. "Menasah" is not merely a place for learning but it has many functions such as a place for worship (prayer), a meeting place, information center, bed, and a place to stay for travelers (Daulay 2007). This kind of Islamic educational institution can provide defense and guidance for people with below-average economic abilities since they do not need to pay much money to have an opportunity to study there. The spirit of learning knowledge from one location to another one is a general habit in Islam. But it does not apply generally in other religions (Hourgronje 1997). Since many people learn Islam from one pesantren and move to another one, the intellectual network between pesantrens in this archipelago is very strong and organized well.

Pesantren as Institutional Peace: Kiai-Santri, Sanad, and Symbolization

Kiai and Santri as the main elements of pesantren play a significant role in social life. The Kiai who plays the role of cultural translator, political maker, and other public and private processes continues to find an important place in all communities. The Kiai determines the conditions and the situation of society. Kiai always tries to make everything become stable and solve every problem that happened even though it does not correlate with Islam. The dedication and contribution of Kiai in building synergistic relationships with various existing powers are a form of effective social investment to get people's beliefs.

This has been further strengthened by the emergence of traditions that Kiai, as a religious leader, gained legitimacy from their capacity in various mystical and

charismatic matters. Aside from Kiai's capacity to deal with religious knowledge, the sacredness and flexibility of Kiai are complementary aspects that are loved by teaching hunters.

In line with the position of the Kiai, Santri - students or learners - are an intellectual group that learns in the pesantren area. After graduating from a pesantren, Santris usually create a community with their friends from the same pesantren and the same city. It builds a good network that is very effective for supporting the agenda of Kiai in making a change. The santri group's networking community strengthens one another with various forms of social and personal engagement. Many santris get marry with others santris and build family ties. Then they create an Islamic educational institution in their home and teach Islamic teaching to people around them. It makes them connect sanad that they get from Kiai.

Sanad or continuity of knowledge is the key and the main foundation of kiai-santri to spread Islamic teaching strongly. Sanad encourages the mobilization and intensive communication between kiai-santri towards various political and social issues in their environment, including ideological and power harmonization. Major historical cases that I would like to mention here are the succession of Java III or Diponego 1825-1830 and the Resolution of Jihad on October 22, 1945. The spirit of networking is also marked by the emotional injection of tasawwuf which tends to be centralized and commanded. Such advantages not only strengthen the kiai-santri as intellectual ranks, but they will very easily become very aggressive military forces. However, it should be noted here, all sides of the kiai-santri are more geared towards the big idea of the Islamic narrative in which it emphasizes the harmony of the universe and the doctrine of da'wah that is inherent in their minds. Thus, they will easily transform to adjust the conditions and situations where they have to behave and act.

Social Science Theories

As stated before, education has an amazing potential to build world peace. Some experts who try to theorize the concept of Peace education programs finds some important notions. After reviewing the literature, some theories that have emerged dealing with peace education programs are as follows.

The first is the social inter-dependency theory. It has two types - positive (cooperation) and negative (competition). Cooperative means that Individuals

feel that they can achieve their goals if other individuals with whom they are cooperatively involved also reach their goals. It means that there is a positive relationship between someone to another one in achieving goals. However, it makes people could not stand alone. They always do something depends on others do. Related to this theory, world peace needed to be done comprehensively since many people could do something without logical reasons. They could do something just because others ask them to do that. This kind of motive could be got since they have someone to be their patron. They will do everything based on their patron says.

The second is Constructive Controversy Theories. The characteristics of this theory are as follows. When individuals are presented with a problem or decision, they have an initial conclusion based on the grouping and organization of current information, experience, and perspective. They have a high level of confidence in their conclusions. When individuals present their conclusions and reasons to others, they engage in cognitive exercise, deepen their understanding of their position, and use high-level reasoning strategies. The more they try to persuade others to agree with them, the more they commit to their position. When individuals are confronted with different conclusions based on other people's information, experience, and perspectives, they become uncertain about the truth of their views and the state of conceptual conflict or imbalance that arises. They dilute their epistemic processes.

Uncertainty, conceptual conflict, or imbalance motivates epistemic curiosity, active search for more new information and experience increase specific content, and more cognitive perspectives and reasoning processes increased validity with the expectation of complete uncertainty. By adapting their perspectives and cognitive reasoning through understanding and accommodating the perspectives and reasoning of others, individuals reach new conclusions, are reconceptualized, and reorganized. New solutions and decisions that tend to be qualitatively better are detected. Positive feelings and commitments felt by individuals in creating solutions to shared problems are extended to each other, and interpersonal interest is increased. Their competence in managing conflict constructively tends to increase.

The third is the integrative negotiation theory. This theory focuses on resolving conflicts to maximize joint gain. The theory underlying the resolution of conflicts

of interest to maximize mutual benefits and mutual benefits is the theory of integrative negotiations. Negotiation is the process by which people who have shared and opposed interests and want to reach an agreement try to complete a settlement. In general, there are two approaches to negotiation: distributive (where the aim is to make an agreement more profitable for yourself than other negotiators) and integrative (where the aim is to make an agreement that benefits everyone involved). When individuals cannot negotiate a resolution for their conflict, they can ask for help from the mediator. A mediator is a neutral person who helps two or more people resolve their conflict, usually by negotiating an integrative agreement.

Islamic Philosophy

As a sacred book that is used as the main source in understanding Islam, Al Quran contained mainly tolerant teaching. According to Freedman, although al-Qur'an does not have the explicit term of tolerance (tasamuh), there are many ayahs in Al Qur'an that encourage people to respect each other and appreciate the diversity and the freedom of expression (Freedman 2003). As an example, peace and tolerant teaching are stated in QS. Al-Baqarah; 62. Despite various interpretations given by many scholars, they have mainly the same belief toward this ayah. One of the Indonesian mufassirs, Hamka, said that if Muslims, Jews, Christians, and Shabiuns believe in God and do good deeds, in the end, they will receive good things in the hereafter (Hamka 1967). The other ayahs in Alquran that talk about tolerance and peace are QS. Ali Imran 113-114, 199, QS. Al Ankabut 46 and others.

Al-Qur'an's appreciation toward religious differences is a manifestation of moderate, humanist, and inclusive Islam. Islam, said CakNur, is an open religion so that it serves as a mediator among the diversity that exists (Madjid 2001) as stated in QS. Al-Maidah 48, QS. Al-Rum 22, QS. Al-Hujurat 13. The idea for peace has been so clear in Islam (Thabarah 1966). Islamic teaching emphasizes the emergence of peaceful life whatever differences exist.

Conclusion

The role of pesantren in building world peace could be done in various activities such as conducting an International event like what That Pesantren did.

This kind of event could give some advantages for participants such as the participants can learn and share their views on issues related to diversity and tolerance in harmony. In building world peace, That Pesantren Jombang gave the experts of this theme as the speaker of the discussion. It showed that this pesantren gave an example that knowledge should be given by capable ones. From what That Pesantren did, it could also be seen that world peace is not only built by giving knowledge to people related to this theme but also giving opportunities for people to meet others having various backgrounds directly. As an Islamic educational institution, pesantren becomes a model for living with tolerance. Building world peace effectively is also done by this pesantren by bringing the participants of the event to visit some religious places. This became interesting ones since almost no one has visited others' religious place before. Muslim participants have the opportunity to visit the church, Hindu temple, and pagoda. Non-Muslim participants also could get a scarce chance to visit the mosque and Islamic figure grave. Visiting other religious' places became one of the effective ways to make peoples' emotional toward others having different religions became close. When they have ever met with different people, they would not easily judge, hatred, and suspected others. The event done by the pesantren is considered successful in promoting world peace as the participants said that they have changed their mind to be more positive and optimism to people from different religions after joining this event.

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