

CONSTRUCTION OF PEACE EDUCATION LEARNING MODEL IN MADRASAH CURRICULUM TO SUPPORT STUDENTS UNDERSTANDING OF MODERATE DA'WAH

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Abstract

Formal educational institutions, both schools and madrasahs, are important tools for creating a safe, peaceful, calm, and dignified life in this world. The purpose of this article is to analyze the construction of a peaceful education learning model in the madrasah curriculum to support students' understanding of moderate preaching. The research method used is a qualitative approach with a case study design, employing interview and observation techniques, as well as descriptive-analytical data analysis. The research results show that Madrasah Aliyah Sidogiri implements a peace education learning model through five basic pillars, namely: educational objectives, lesson materials that contain ethics, basic rules and school regulations, a social pluralism atmosphere that supports the creation of harmony and peaceful life, and the Institute of Psychology and Counseling Guidance (IPCG) to handle problems in the learning process. Furthermore, the pedagogical design of peace education learning uses a framework whose elements consist of the main components of the curriculum, such as objectives, content, learning strategies, and evaluation. This framework is implemented by implementing the curriculum starting from the foundational level (instilling the school's vision and mission), conducting learning activities, practicing the application of what is learned at school, then examinations, and finally field practice.

Abstrak

Institusi pendidikan formal, baik sekolah maupun madrasah, merupakan salah satu alat penting untuk mewujudkan kehidupan yang aman, damai, tenang, dan bermartabat di dunia

Kata Kunci:

Pendidikan Perdamaian;
Kurikulum Madrasah;
Dakwah Moderat.

ini. Tujuan artikel ini adalah menganalisis konstruksi model pembelajaran pendidikan damai dalam kurikulum madrasah untuk mendukung pemahaman siswa tentang dakwah moderat. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan desain studi kasus, menggunakan teknik wawancara dan observasi, serta analisis data deskriptif-analitis. Hasil Penelitian menunjukkan bahwa Madrasah Aliyah Sidogiri menerapkan model pembelajaran pendidikan damai melalui lima pilar dasar, yaitu: tujuan pendidikan, materi pelajaran yang mengandung etika, aturan dasar dan tata tertib sekolah, Suasana pluralisme sosial yang mendukung terciptanya harmoni dan kehidupan damai dan Institut Psikologi dan Bimbingan Konseling (IPCG) untuk menangani masalah dalam proses pembelajaran. lebih lanjut, Desain pedagogis pembelajaran pendidikan damai menggunakan kerangka kerja yang unsur-unsurnya terdiri dari komponen utama dalam kurikulum, seperti tujuan, materi, strategi pembelajaran, evaluasi. Kerangka kerja tersebut diimplementasikan dengan menjalankan kurikulum mulai dari fondasi dasar (menanamkan fondasi sekolah sesuai visi dan misi), melaksanakan proses kegiatan pembelajaran, praktik menerapkan hasil yang dipelajari di sekolah, kemudian ujian, lalu praktik di lapangan.

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Introduction

Islam is a religion of da'wah, in the sense of a religion that spreads its teachings to mankind through a messenger and *dai* (preacher) after him. In Islam, da'wah functions as a mouthpiece and driving force that will ensure that the teachings of Islam continue to be introduced, spread, and embraced by mankind on this earth, from time to time, from generation to generation, until the Day of Resurrection. Therefore, one of the tasks of Muslims is to play the role of *dai*, namely a person who invites non-Muslims to Islam, or invites Muslims to increasingly practice Islamic teachings in various aspects, both creed, sharia, and morals.

Basically, there have been several studies on the same topic. Among them, 1) study of Internalization of Religious Moderation Values in Islamic Religious Education Learning through Problem Based Learning Model by Firdiansyah and Titi Hendrawati¹, 2) study of Religious Moderation for the Millennial Generation of Pancasila; Case Study of MI Tarbiyatus Sibyan in "Pancasila" Village, Balun, Turi, Lamongan by Imam Wahyuddin, Fajar Cahyono, Agus Himawan Utomo, Fitri Alfaris, and Ashari², 3) study of Peace Education for Children of Conflict Victims by Sukendar³, 4) study of the Development of Religious Education Curriculum in Creating Religious Tolerance in Madrasah Aliyah and Bangka Regency Senior High School by Soleha⁴, dan 5) Study on the Implementation of Peace Education in Moral Learning for Character Formation at An-Nur Bululawang Senior High School Malang by Zakiyatus Sholihah⁵. 6) Research on the internalization of Islamic values towards Bangsamoro in the conflict region of Mindanao, Philippines, conducted by Abdul Lantong, Aries Musnandar, and Mohalidin Tuya, which is contained in a paper entitled "Teaching Islamic Values

¹ Firdiansyah, "Internalisasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran Pendidikan Agama Islam Melalui Model Problem Based Learning," *AT-TAJDID: Jurnal Pendidikan Dan Pemikiran Islam* 7, no. 2 (2023): 292–303.

² Fitri Wahyuddin, Imam; Cahyono, Fajar; Alfaris, "Moderasi Beragama Untuk Generasi Mienial Pancasila: Studi Kasus MI Tarbiyatu Sibyan Di Desa 'Pancasila' Balun, Turi, Lamongan," *Tasamuh: Jurnal Studi Islam* 14, no. 1 (2022): 1–21.

³ Sukendar Sukendar, "Pendidikan Damai (Peace Education) Bagi Anak-Anak Korban Konflik," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 19, no. 2 (2011): 271–86, <https://doi.org/10.21580/ws.19.2.158>.

⁴ Soleha Soleha, "Pengembangan Kurikulum Pendidikan Agama Dalam Menciptakan Sikap Toleransi Beragama Di Madrasah Aliyah Dan Sekolah Menengah Atas Kabupaten Bangka," *Scientia: Jurnal Hasil Penelitian* 4, no. 2 (2019): 148–80, <https://doi.org/10.32923/sci.v4i2.1132>.

⁵ Zakiyatus Sholihah, "Implementasi Peace Education Dalam Pembelajaran Akhlak Untuk Pembentukan Karakter Di Sekolah Menengah Atas An-Nur Bululawang Malang," *Proceeding International Seminar On Islamic Education and Peace* 1, no. 1 (2021): 532–39.

Education Amid Conflict Situation: The Case of Bangsamoro Development Agency (BDA) In Mindanao”.⁶

From the five previous studies, it was regrouped into two things, namely a discussion that examined peace education, and a study of the madrasah curriculum and moderate da'wah. The gaps that exist and have not been discussed are discussions related to the role of peace education-based learning in shaping students understanding of moderate da'wah. Therefore, this writing only focuses on peace education, madrasah curriculum, and moderate da'wah.

The purpose of this article is to analyze the learning model based on peace education, madrasah curriculum, and moderate da'wah. Allah commanded the Prophet to tell mankind that da'wah in the religion of Allah (Islam) is the path he took. Thence, his followers (Muslims) who are also required to carry out the same activity, namely preaching to human, in order to enter Islam. Thus, da'wah on the religion of Allah is the way of life of the Prophet and all his people.

The expected benefit is to provide knowledge about the construction of the peace education learning model in the madrasah curriculum to support students understanding of moderate da'wah to all readers. In addition, it also provides a research that can be used as a reference in understanding peace education, madrasah curriculum, and moderate da'wah. So that this can be a guide in continuing and developing this study research.

The construction of peace education learning model in the Madrasah Miftahul Ulum Aliyah Sidogiri curriculum will reveal the achieved results during the learning process, in the form of changes in behavior and attitudes. The behaviour changes such as from naughty to diligent, from intolerant to tolerant, from closed to open, and various other positive changes as a result of the various elements that underlie the implementation of this peace education learning model. This is starting from the lesson materials delivered, methods for delivering the material, rules applied in madrasa, to the example of teachers and kiai.

Methods

The object that is studied and focused on is the da'wah subject matter used at Madrasah Aliyah Sidogiri Department of Da'wah and things related to it in it. The type of research used is qualitative research⁷ with a case study design (field research). The reason for this selection is because in this study, it seeks to reveal the value of the construction of what kind of learning model is internalized by Madrasah Miftahul Ulum Aliyah, Department of Da'wah of the Sidogiri Islamic Boarding School in forming students who have a moderate understanding of da'wah, how peace education is applied in Madrasah Miftahul Ulum in

⁶ Abdul Lantong, Aries Musnandar, and Mohalidin Tuya, “TEACHING ISLAMIC VALUES EDUCATION AMID CONFLICT SITUATION : THE CASE OF BANGSAMORO DEVELOPMENT AGENCY (BDA) IN MINDANAO,” n.d.

⁷ Penerbit Muhammad Zaini et al., *Metodologi Penelitian Kualitatif*, 2023., h.23

producing students who have a moderate understanding of da'wah, and how the results of the process are described.

There are two sources of data used, which include: The primary data is obtained from the object that is researched directly and in accordance with the theme of the research, namely Madrasah Miftahul Ulum Aliyah Department of Da'wah at the Sidogiri Islamic Boarding School which is sourced from the Head of Madrasah Miftahul Ulum Aliyah Sidogiri Islamic Boarding School, Administration, Teachers, Management of Teaching Tasks and Learning Tasks and Dai, print media, and news from the official website/account of the Sidogiri Islamic Boarding School or from the Secretariat of the Sidogiri Islamic Boarding School.

The secondary data used are sources of books, journals, and several similar sources as reinforcement of the field data that has been obtained. To obtain this data, researchers conduct interviews,⁸ observations, open official websites, documentation, and related literature such as matters related to research.

The analysis method that will be used is a descriptive-analytical method, which wants to try to describe peace education-based learning in the madrasah curriculum at Madrasah Miftahul Ulum Aliyah, Department of Da'wah at the Sidogiri Islamic Boarding School. This study has certain steps that the authors follow: 1) pre-field stage, 2) field work stage, and 3) completion stage.

In the pre-fieldwork stage, the researcher conducted an exploration by observing the real conditions of the research object, by directly observing the educational process carried out at the Miftahul Ulum Aliyah Madrasah, Department of Da'wah, at the Sidogiri Islamic Boarding School. In the fieldwork stage, the author conducted several fieldworks to obtain the necessary data, such as conducting several interviews with related parties, requesting curriculum data, and the like. Meanwhile, in the completion stage, the author conducted research on the data obtained, to be analyzed and then drawn conclusions.

Result

Based on the field research that we have conducted, we have succeeded in collecting the necessary data starting from the educational philosophy that is implemented, the learning methods used, several subjects that are used as a guide for students, to the form of evaluation carried out to determine the level of learning success, all of which we will describe below:

Peace Education Learning Model at Madrasah Aliyah Sidogiri

Peace education is education directed at the development of human personality, respect for human rights, the existence of fundamental freedoms, mutual understanding, tolerance, and establishing friendship with all races, tribes, and between groups that leads to peace. Through the process of peace education, it can be built firmly on the foundation of appreciation for existing differences. Peace Education prioritizes the harmony of three important pillars in its

⁸ Zaini et al., h.112

implementation, namely students, educators, and parents. The three pillars are active actors in the process of instilling noble values in building peace.⁹

Seeing the developments that have occurred in this modern period, many large Islamic boarding schools have established formal educational institutions, both schools and madrasas. This further adds to the spirit of Islamic education reform, where individually students are equipped with a religious understanding and Islamic character in themselves, then socially they can also compete with other children who graduated from public schools and universities in society and the world of work.¹⁰

There are five pillars that are the basis for the implementation of peace education learning at Madrasah Aliyah Sidogiri, that is a) set educational goals; to form students and students who become *ibadillahish-shalihin* (God's righteous servants), who adhere to the noble moral values contained in the Quran and hadith, b) determining subject matter that contains noble morals, c) establish the Basic Rules and Discipline of School Students, d) forming a climate of social plurality that supports the creation of harmony and peaceful living, e) establish the Institute of Psychology and Counseling Guidance to deal with problems that occur in the teaching and learning process.

Table 1. Five pillars of peace education learning at Madrasah Aliyah Sidogiri

Five pillars of peace education learning at Madrasah Aliyah Sidogiri	1. Set educational goals.
	2. Determining subject matter that contains noble morals.
	3. Establishing Basic Rules and Procedures for School Students.
	4. Forming a climate of social plurality that supports the creation of harmony and peaceful living.
	5. Establishing a Psychology & Counseling Guidance Institute to handle problems that occur in the teaching and learning process.

Moderate da'wah understanding that wants to be formed through peace education learning at Madrasah Aliyah Sidogiri

The da'wah stage, in accordance with the prototype in the Prophet's da'wah stage, can be divided into three stages: 1) the formation stage (*takwin*). At this stage, the main activity is oral da'wah (tabligh) as an effort to socialize the teachings of monotheism to the community, as carried out by the Prophet in Makkah. 2) The structuring stage (*tanzhim*). The *tanzhim* stage is the result of internalization and externalization of Islam in the form of comprehensive Islamic institutionalization in social reality. This stage began with the migration of the

⁹ Saifuddin Saifuddin, Romadlon Chotib, and Maulana Muhammad, "Definisi Sejarah Dan Konsep Peace Education (Pendidikan Perdamaian)," *Proceeding International Seminar on Islamic Education and Peace 2*, no. 36 (2022): 361., h.361-363

¹⁰ Muhammad Rouf, "Memahami Tipologi Pesantren Dan Madrasah Sebagai Lembaga Pendidikan Islam Indonesia," *Tadarus* 5, no. 1 (2016): 70.

Prophet to Medina (formerly known as Yathrib). 3) The level of delegation of da'wah mandate to the next generation (*taurits*). At this stage, in the context of the Prophet's fostered community, it is ready to become an independent society, because it is a stage of release and separation managerially. What the Prophet did during Haji Wada' can reflect this stage with the condition of the people who are ready to continue their treatises.¹¹

In Arabic, moderate is always aligned with the words *al-tawasuth* (middle), *al-i'tidal* (fair), and the like. On many occasions, a number of Islamic thinkers, the term above is often identified to classify a religious attitude or behavior that does not prioritize a violent and violent approach. Especially regarding problems, debates, and discussions of religious discourse that are in contact with the theological realm. The attitude of *tawasuth* (middle) represents a pattern of religion that on the one hand does not have a side with the right Islamic group, and on the other hand does not lean towards the left group.¹² Moderate da'wah has at least the following characteristics: 1) contextual, 2) tolerant, 3) respectful of tradition, 4) progressive, and 5) liberating.¹³

The understanding of da'wah that wants to be formed through peace education learning at Madrasah Aliyah Sidogiri, the researcher argues that the easiest way to find out this aspect is by researching the da'wah subject matter used at Madrasah Aliyah Sidogiri Department of Da'wah, which is the object of research in this study. The subject matter is as follows: 1) book of *ad-Da'watut-Tammah wat-Tadzkiyatul-'Ammah* by 'Abdullah bin 'Alawi al-Haddad. 2) book of *Ihya' 'Ulumiddin* by al-Gazali. However, what is used as material at Madrasah Aliyah Sidogiri Department of Da'wah is a discussion related to the heart, because it has a very close relationship with the problem of human psychology that is prepared as a dai. Therefore, Madrasah Aliyah Sidogiri took part in the discussion of *Ihya' 'Ulumiddin* about the heart as a special material separated from the Book of *Ihya' 'Ulumiddin*, to be used as a guide and lesson at Madrasah Aliyah Sidogiri Department of Da'wah. The material is named *Ilmu an-Nafs al-Islami*, which means Psychiatry in Islamic View. 3) book of *Hakadza Fal-Nad'u Ilal-Islam* by Muhammad Sa'id Ramadhan al-Buthi.

In addition to the three subjects above, there are still several other materials that are used as subject matter. However, these materials are not in the form of Arabic books written by scholars, but in the form of books written by da'wah experts, such as books on da'wah management, da'wah sociology, and

¹¹ Dalinur M Nur, "Dakwah Teori, Definisi Dan Macamnya," *Wardah* 2, no. 2 (2011): 135–41., h.136

¹² Abd Hannan, "Islam Moderat Dan Tradisi Populer Pesantren: Strategi Penguatan Islam Moderat Di Kalangan Masyarakat Madura Melalui Nilai Tradisi Populer Islam Berbasis Pesantren," *Jurnal Sosiologi Dialektika* 13, no. 2 (2020): 152, <https://doi.org/10.20473/jsd.v13i2.2018.152-168.>, h.156

¹³ Fitri Rahmawati, "Konsep Dakwah Moderat: Tinjauan Ummatan Wasathan Dalam Al-Qur'an Surat Al-Baqarah:143," *Studia Quranika* 6, no. 1 (2021), <https://doi.org/10.21111/studiquan.v6i1.5570.>, h.62-63

da'wah psychology. Thus, the combination of the work of scholars with da'wah management experts, da'wah sociology experts, and psychology experts can be a combination that complements and strengthens each other, so that students have a complete understanding of da'wah, from theory to practice. Ust. Nahdilar Tsanai, homeroom teacher of the da'wah department at Madrasah Aliyah Sidogiri, explained:

"The subject at Madrasah Aliyah Sidogiri, Department of Da'wah, is a combination of the works of scholars and the works of contemporary da'wah experts. It is intended so that students have a complete and balanced insight into da'wah materials, strategies and their applications in the field"

This is also in accordance with the statement of Khoirur Roziqin, one of the students of Madrasah Aliyah Sidogiri Department of Da'wah, about what the content of the subject is:

"The subjects at Madrasah Aliyah Sidogiri Department of Da'wah are various, some are general subjects that are also studied in non-Da'wah classes, namely Tarbiyah, Muamalah, and Tafsir-Hadith classes, such as fiqh, tafsir and moral lessons. There are also subjects that are specifically studied in Da'wah classes only, such as the book ad-Da'watut Tammah by Imam al-Haddad. This book is not taught in classes other than da'wah classes, because the content is to explain the goals of da'wah."

Table 2. Moderate Da'wah Understanding That Wants to be Formed Through Peace Education Learning at Madrasah Aliyah Sidogiri

Moderate da'wah understanding that wants to be formed through peace education learning at Madrasah Aliyah Sidogiri	1. The stages of the Prophet's da'wah are divided into three stages: 1) the formation stage (<i>takwin</i>). 2) the structuring stage (<i>tanzhim</i>). 3) the level of delegation of da'wah trust to the next generation (<i>taurits</i>).
	2. Moderate da'wah has five characteristics: 1) contextual teaching, 2) tolerance, 3) respect for tradition, 4) progressive, & 5) liberating.
	3. The da'wah subject matter used at Madrasah Aliyah Sidogiri Department of Da'wah is: 1) book of <i>ad-Da'watut-Tammah wat-Tadzkiyatul-'Ammah</i> by 'Abdullah bin 'Alawi al-Haddad. 2) book of <i>Ihya' 'Ulumiddin</i> by al-Gazali, and <i>Ilmu an-Nafs al-Islami</i> . 3) book of <i>Hakadza Fal-Nad'u Ilal-Islam</i> by Muhammad Sa'id Ramadhan al-Buthi. 4) da'wah management book. 5) sociology of da'wah book. 6) da'wah psychology book.
	4. The combination of the work of scholars with da'wah management experts, da'wah sociology experts, and psychology experts can be a complementary and reinforcing combination, so that students have a complete understanding of da'wah, from theory to practice.

Pedagogical design of peace education learning in the madrasah curriculum to form students understanding of moderate da'wah at Madrasah Aliyah Sidogiri

As is well known, the curriculum has four components, namely a) objectives, b) materials, c) learning strategies, d) curriculum organization, e) evaluation.¹⁴ Madrasah Aliyah Sidogiri Department of Da'wah has a special goal, which is to be able to act as a good and correct and professional dai, in accordance with the guidance of the Quran and hadith as well as the example of the Prophet. The Head of Madrasah Aliyah Sidogiri, Ust. Ahmad Baihaqi, confirmed this in his interview with the researcher, as follows:

"The most important purpose of education at Madrasah Aliyah Sidogiri is indeed to produce students to become ibadillahish-shalihin or pious servants of Allah. However, as a general goal, of course, it needs to be elaborated on certain fields, and it needs to be explored and trained with methods in accordance with the projections that have been set at the beginning. Students who are prepared to become teachers at school are certainly different from "those who are prepared to enter the community as dai"

The material taught at Madrasah Aliyah Sidogiri Da'wah Department can be grouped into four groups: 1) the main fan group who are fans with the highest grade urgency, so that they get priority in terms of learning and evaluation results. 2) Basic fans who are standard fans. 3) Department fans who are special fans who only exist in the da'wah department. 4) fan mulà to meet the requirements as a madrasah mulà from the Ministry of Religious Affairs of the Republic of Indonesia. It can also be seen from the data that basic fans fill as much as 50%, major fans fill as much as 25%, while main fans and mulà fans fill as much as 25% of the total fans taught at Madrasah Aliyah Sidogiri Department of Da'wah. For the learning strategy, the homeroom teacher of Madrasah Aliyah Sidogiri Department of Da'wah, namely Ust. Nahdlar Tsanai explained:

"At Madrasah Aliyah Sidogiri Da'wah Department we use a variety of learning strategies, including the teacher reading the book that is the subject matter while the student writes what is read by the teacher, and this is known as the bandongan system. In addition, of course, the teacher explained what the students had just written. We also use the sorogan system, where students read while the teacher listens, asks, reprimands, and corrects inappropriate explanations from students"

During the evaluation, Ahmad Fauzan, Head of the Madrasah Question Laboratory, explained when interviewed by researchers:

The function of the Madrasah Question Laboratory (Labsoma) is actually as a partner of teachers and madrasahs, to make it easier for teachers and madrasahs to conduct final evaluations, as well as to help analyze questions to be accurate and of high quality, as well as to analyze the results of student work. So the

¹⁴ Asep Hernawan Herry and Dewi Andriyani, "Hakikat Kurikulum Dan Pembelajaran," *Modul Pembelajaran*, 2014, 1–42., h.8

Madrasah Problem Laboratory does not intervene in the evaluation process from upstream to downstream, but only helps the implementation process so that it is more independent, accurate, and the results are reliable.

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“Madrasah and Teaching Assignments Learning & Dai are both institutions of the Sidogiri Islamic Boarding School, but both have different fields of work for the same students. I can describe the madrasah as a producer, while the Teaching Task Learning & Dai is like a distributor who is in charge of marketing goods that have been produced by producers. So here there is a relationship and linkage and synergy that must continue to be built between Madrasah Aliyah Sidogiri and the Teaching Task, Learning & Dai”

Table 3 Curriculum Structure of Madrasah Aliyah Sidogiri Department of Da‘wah Grades 2 & 3

No	Lesson	Classes and Time Allocation			
		II		III	
		1	2	1	2
A	Key Lessons				
1	Fikih	2	2	2	2
2	Tauhid	2	2	2	2
3	Tafsir	2	2	2	2
B	Basic Lessons				
1	Balaghah	2	2	2	2
2	Ushul Fiqih	2	2	2	2
3	Akhlaq	2	2	2	2
4	Fiqih Muqaran	4	4	4	4
5	Tarikh Tasyri’	2	2	2	2
6	Hadis	2	2	2	2
7	Qaidah Fiqih	2	2		
8	Qira’atul-Kitab	2	2	2	2
9	Sosiologi		2		2
10	Ulumul-Quran	2	2	2	2
C	Da‘wah Department Lessons				
1	Tarikh Tsagafah	2	2	2	2
2	Ilmu Nafs Islami	2	2	2	2
3	Tariqah Dakwah	2			

4	Ushul Dakwah	2			
5	Psikologi Dakwah	2	2		
6	Media Dakwah			2	2
7	Problematika Dakwah				2
8	Jurnalistik			2	
9	Paper				2
10	Manajemen Dakwah			2	2
D	Fan Muadalah				
1	Bahasa Indonesia	2	2	2	2
2	PKN	(2)		(2)	
3	IPA	(2)		(2)	
4	Matematika		(2)		(2)
	Sum	40	40	40	40

Peace Education Learning Framework in the Madrasah Curriculum to Form Students Understanding of Moderate Da'wah at Madrasah Aliyah Sidogiri

This aims to reveal how peace education learning with its main elements is carried out, how the order of implementation is, and the priority scale policy. The Head of Madrasah Aliyah Sidogiri, Ust. Ahmad Baihaqi said:

“At Madrasah Aliyah Sidogiri, the educational process begins with student orientation, which includes an introduction to the basics of education, the madrasah's vision and mission, and the formation of the right intention in seeking knowledge. Intention is considered very important because it will influence the learning process and results. To ensure the students' commitment, an examination is conducted beforehand before they are placed in departments that align with their interests and abilities, such as the Da'wah Department. The educational process is divided into three main stages. First, the theoretical learning stage, which takes place at the madrasah, where students receive lesson materials from teachers, understand them, and memorize them. Second, the practical stage, which is the responsibility of the Sidogiri Islamic Boarding School. Here, senior students from the Madrasah Aliyah serve as dormitory leaders and manage 30 to 50 students, thereby learning to apply their knowledge, lead, and instill values such as honesty, responsibility, and compassion. Third, the dissemination of knowledge phase, which takes place after Da'wah Department students pass their final exams. Before receiving their diplomas, they are required to undertake a one-year da'wah assignment in various regions as a form of service to the community. Thus, the Sidogiri Senior High School and the Sidogiri Islamic Boarding School are two integrated units that support each other in shaping students who are knowledgeable, virtuous, and ready to serve”

Thus, the framework for the implementation of peace education learning in the madrasah curriculum to form students understanding of moderate da'wah here involves four institutions in the Sidogiri Islamic Boarding School, namely Madrasah Aliyah Sidogiri, then the Madrasah Problem Laboratory, dormitories at the Sidogiri Islamic Boarding School, then the last one is the institution for the

Teaching Task of Learning and the Dai of the Sidogiri Islamic Boarding School. The administrators of the four institutions are different people, with different lines of coordination. However, they are united by the same design, the same masterplan, because indeed they manage the same students.

Similarly, it can be concluded that the peace education learning applied at Madrasah Miftahul Ulum Aliyah Pondok Pesantren Sidogiri majoring in da'wah is not a special design formed as an educational concept, but rather values that are raised through the curriculum, be it in the form of educational objectives, materials used, to evaluations carried out to students, both in the form of material evaluations and practical evaluations in the field. Therefore, the indicators of the achievement of the peace education-based learning model at Madrasah Miftahul Ulum Aliyah Sidogiri majoring in da'wah are also reflected through two aspects: first through the results of answering written and unwritten exam materials outlined through numbers, second through field practice, both carried out during the study period at the madrasah and when assigned as the dai of the Sidogiri Islamic Boarding School which was held for one academic year.

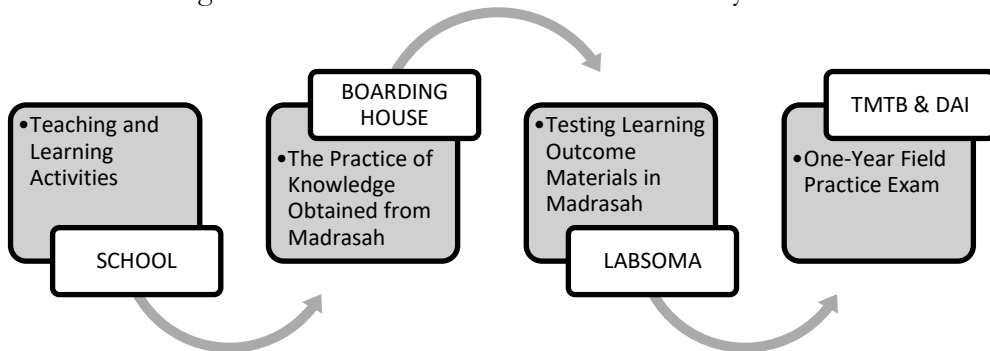


Figure 1. Framework and Flow of Implementation of Peace Education Learning at Madrasah Aliyah Sidogiri Department of Da'wah

Discussion

The peace education learning model carried out at Madrasah Aliyah Sidogiri majoring in da'wah, is carried out on five pillars, namely 1) setting educational goals in accordance with the principles of peace education, 2) determining subject materials that contain lessons about noble morals, 3) the existence of the Basic Regulations of the Sidogiri Islamic Boarding School and the Rules of Conduct for Students of Madrasah Miftahul Ulum Sidogiri Islamic Boarding School, which contains several items about the prohibitions to carry out things that harm others, in the form of violence, injury, both physically and non-physically, as well as punishments that are set if these prohibitions are violated, 4) the formation of a climate of social plurality that allows students to learn to apply the peace education learning materials that have been studied at Madrasah Aliyah Sidogiri, and 5) the existence of a Psychology and Counseling Guidance Institute to deal with problematic students, both morally and mentally. By paying attention

to the central aspects above, it shows that Madrasah Aliyah Sidogiri has carried out a culture of peace in the madrasah.

A culture of peace is the thoughts and attitudes that humans produce in the social context of a certain society that is full of love, cooperation, mutual understanding, and non-violence. From this definition, pesantren or madrassas as a subculture in the context of cultural studies occupy an important position as a pioneer of peace, because it reflects the life of the student community who are cooperative, understanding, non-violent, and full of love. From this the pillars of the culture of peace will be formed.¹⁵

The understanding of moderate da'wah that wants to be formed through peace education learning at Madrasah Aliyah Sidogiri is moderate da'wah in the style of Ahlusunah wal-Jamaah, which has been identified through several aspects: 1) Through the status of the Sidogiri Islamic Boarding School which is a boarding school with the manhaj Ahlusunah wal-Jamaah, where one of the teachers (KH. Nawawi bin Noerhasan) is the founder of Nahdlatul Ulama (NU), 2) The materials taught at Madrasah Aliyah Sidogiri Department of Da'wah are the works of Ahlusunah wal-Jamaah scholars, that is a) Book of *ad-Da'watut-Tammah wat-Tadzkirotul-'Ammah* by 'Abdullah bin 'Alawi al-Haddad al-Hadrami asy-Syafi'i. b) Book of *Ihya' 'Ulumiddin* by al-Ghazali. c) Book of *Hakadza Fal-Nad'u Ilal-Islam* by Muhammad Sa'id Ramadhan al-Buthi. Thus, the understanding of moderate da'wah that is to be formed through peace education learning at Madrasah Aliyah Sidogiri is moderate da'wah in the style of Ahlusunah wal-Jamaah.

The basis of a moderate attitude in religion, most of the hadiths related to it are hadiths that describe the meaning and understanding of the verse of the Qur'an surah al-Baqarah 143, and from the moderate meaning in the various histories of the hadith, it can be concluded that the essence of moderation in preaching and religion is an understanding and practice of religion that is fair, polite, able to tolerate differences and far from violence.¹⁶

The pedagogical design of peace education learning in the madrasah curriculum to form students' understanding of moderate da'wah applied at Madrasah Aliyah Sidogiri, is to combine all the core elements of the curriculum components, namely a) objectives, b) materials, c) learning strategies, d) evaluation. Therefore, the peace education learning framework applied in the Madrasah Aliyah Sidogiri curriculum describes a complete, integrated, and complete curriculum, covering all its elements. The completeness of this integrated curriculum component is the spirit taught by Islam in the Quran and hadith, in order to produce maximum results.

¹⁵ P.D. Darmoko and Muammar, "Pendidikan Pesantren Dan Nilai Budaya Damai," *Madaniyah* VIII, no. 2086–3462 (2015): 131–44., h.139

¹⁶ Nur Aslamiah et al., "Mimbar Kampius: Jurnal Pendidikan Dan Agama Islam Moderasi Beragama Dalam Prespektif Al-Qur'an Dan Hadist," *Jurnal Pendidikan Dan Agama Islam* 22, no. 1 (2023): 240, <https://doi.org/10.17467/mk.v22i1.2556>, h.240-243

The integrated curriculum framework, which is carried out step by step, and complete, describes the philosophy of life taught by Islam in the Quran and hadith, which consists of the following elements: 1) *at-Tahthîth* or planning of an upcoming activity with reference to achievement targets, an overview of the process, time, and certain methods. 2) the process of *tathbiq* or implementation, where the implementation in this education must be carried out on the foundations that have been built. 3) *Imtihan* or Evaluation Stage, to find out whether the educational process that has been carried out is successful or not.

While the learning framework of peace education in shaping students understanding of moderate da'wah, Madrasah Aliyah Sidogiri combines the modern or modern educational curriculum with the values of salaf education through the books of scholars, where the concept of salaf education is sourced from the Quran and the hadiths of the Prophet *shallallahu 'alaibi wa sallam*. The combination of salaf and modern, both contained in the curriculum of Madrasah Aliyah Sidogiri and in its framework and application, is a complete synthesis, in order to produce high-quality graduates, with a deep understanding of moderate Islamic teachings as well as being able to understand the current situation well, in order to be able to engage in good and correct da'wah activities. in accordance with the teachings of Islam Ahlusunah wal-Jamaah.

Conclusion

Based on the description above, it can be concluded that the Sidogiri Islamic Senior High School implements a peace education learning model through the five basic pillars mentioned. Of these five pillars, the Da'wah Department of Sidogiri Islamic Senior High School intends to instill an understanding of moderate da'wah in accordance with the concept of moderate da'wah in Ahlusunah wal-Jamaah Islam. The pedagogical design of peace education learning in shaping students' understanding of moderate da'wah at Sidogiri Islamic Senior High School is contained in its learning curriculum, where the framework of the curriculum is realized by implementing the curriculum starting from its basic foundation, namely the instillation of the madrasah foundation as stated in the vision and mission, then carrying out the teaching and learning process, followed by practice applying the results learned at the madrasah, then exams, and then practice in the field.

Thus, it can be concluded that Madrasah Aliyah Sidogiri in constructing a peace education learning model, forms a madrasah curriculum whose content combines the values of salaf Islamic boarding schools and the concept of modern education, so that it is expected to produce graduates who have a deep understanding of moderate Islam as well as have a broad insight into the modern world and the present, in order to help them in undergoing da'wah activities in

the future.¹⁷ The limitations of this research paper do not discuss the details of 1) Madrasah Aliyah Sidogiri in general which has four majors, namely the Department of Da'wah, the Department of Muamalah, the Department of Tarbiyah, and the Department of Hadith Tafsir. 2) students are required to run a field practice exam for one year after completing their education at Madrasah Aliyah Sidogiri for three years. The suggestion that can be developed in this study is that it is hoped that other researchers can try to discuss 1) other departments in Madrasah Aliyah Sidogiri. 2) the field practice exam program that is undertaken for one year.

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