

Spirituality as a Paradigm of Peace Education

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ABSTRACT

This study aims to examine spirituality as a paradigm of peace education. This research presents solutions to various problems of Muslims in Indonesia today, especially the problem of the dry dimension of spirituality in their religion. The type of research used is library research. This research obtains information data by placing existing facilities in the library such as books, magazines, documents, records of historical stories or pure literature research related to the object of research. The results of this study explain that spirituality is the solution to achieving peace education. Spirituality is not a heresy in religion, but the spirit of religion itself. Religion is accompanied by an appreciation of spirituality that will get the essence of religion in the form of love for God and others. To approach the Khalik and also with his fellow beings, it is not enough just to go through the formalities. A spiritual approach full of values of love and compassion, ikhlas and ridlo will be more effective in arriving at justice and the Creator. On that basis, it is necessary to review the position and role of religion in human life.

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INTRODUCTION

Three categories about the time of the arrival of Islam in the archipelago later became Indonesia: (1) Islam entered Indonesia in the 7th century AD (Hamka); (2) Islam entered Indonesia in the 11th century AD (Snough Horgrunje); and (3) Islam became the religion of the Indonesian nation in the 16th century AD. As for where and who brought the teachings of Islam to Nusantara, there are three theories: (1) Islam came to Indonesia brought directly from Arabia in the Caliphate of Khulafaur-Rashidin; (2) Islam came to the archipelago brought by scholars from Persia, and (3) Islam entered the archipelago by Gujarati traders [1], [2], [3].

The process of Islamization in Indonesia can be said to have succeeded brilliantly because it can Islamize the population of the archipelago ± 90%. However, the process of Islamization was not short, ± 1000 years. In the 7th century, there were already Muslims in the archipelago, in the 11th century an Islamic kingdom was formed and only in the 16th century Islam was accepted by almost the entire population of the archipelago and made its national identity. Until now the process of Islamization is still ongoing, especially qualitatively [4], [5], [6], [7].

Indonesia is the most populous Muslim country in the world. This phenomenon is a miracle because geographically Indonesia is far from the center of Islam in the Middle East and to get to Indonesia the bearers of Islam must pass through nations that are majority not Muslim such as Thailand, Burma and China [8], [9], [10]. The acceptance of the people of the archipelago who later became Indonesians to Islam was partly due to: (1) The Indonesian people at that time were Hindus and Buddhists but there were often horizontal conflicts between the existing traditions, especially between Mahayana and Hinayana traditions, social polarization based on caste and social classes, and therefore Hindus and Buddhists did not feel peace; (2) Hinduism and Buddhism are used as state religions that oppress their people; (3) Religious leaders (monks, pedandes) serve

the ruler more (crazy rank, position and property) than to nurture their people, the people lose a *central* figure of role models; (4) The people are in abject poverty [2], [11], [12], [13].

In such an atmosphere, Islam came to answer: (1) Islam came with Sufi nuances that put forward aspects of spirituality that could give birth to unity and peace; (2) Islam offers equality and liberation; (3) The scholars (saints) are very intense in fostering the ummah to give birth to high admiration and obedience; (4) The propagators of Islam also promised economic prosperity because they were supported by economically strong traders. In general, the Muslim population (migrants) at that time had cultural and economic supremacy compared to the local population, so becoming Muslim was a way of liberation from all bondage [14], [15], [16], [17]. Becoming Muslim will have an impact on transformation especially economically culturally, and even politically in later times. Being Muslim can give birth to pride and confidence. One indicator is the development of Islamization (Arabization) of the name even though the Javanese dialect is still very thick. Example: Ahmad becomes kemas, Hasan becomes kasan, shafi'i becomes sapi'i or pingi and continues [18], [19], [20].

The question or subject of reflection is (1) whether the religious phenomenon of Muslims today has anything in common with the phenomenon of Hindu Buddhism when Islam came (horizontal conflict, Islam became a tool of power, the ulama *hub al-Dunya*, and poor). What is the answer to the problems of Muslims today, which is to offer peace, to be freed from bondage, to have their religious leaders intensely nurture their people, and to offer economic prosperity and social transformation?.

The problem is how to provide solutions to various problems of the people as stated above. One of the causes of the problems of Muslims in Indonesia today is the dry dimension of spirituality in their religion. The dryness of the spirituality dimension causes: (1) religion tends to formality (exoteric), tends to see the side of differences between religious sects or groups even though they are internal to the same religion (cannot find common ground, prone to violence and conflict); (2) it is difficult to obtain tranquillity and peace in true religion and to think that tranquillity and peace can be obtained through the "four ta" (treasures, thrones, women and words) or love of the world (*hub al-dunya*); (3) the relationship between scholars and the ummah is increasingly transactional (envelope); (4) the tendency to the emergence of "Talibanization", takfiri groups (like to disbelieve others), and "ghulluw" religion (excessive religious exaggeration that breeds extreme attitudes) all of which usually contribute to creating poverty, ignorance and backwardness. Spirituality is thus the "spirit" of a religion, being the key to the success of the da'wah/mission of a religion and is the key to achieving the goals of religion itself, namely submission, peace, and salvation (*islām*).

LITERATURE REVIEW

The Concept of Spirituality

The term "spiritual" is English derived from the root word "spirit" and has a diverse range of meanings. The word *spirit* among others has a scope of meanings: soul, spirit, soul, spirit, moral and purpose or ultimate meaning. While in Arabic, the term spiritual is related to the spiritual and *ma'nawi* of all things. In this paper, the author interprets the word "spiritual" as the spiritual and *meaning* as in Arabic above [21], [22], [23], [24].

The core meaning of the word spirit and its finished words such as *spiritual* and spirituality boils down to nature, immortality, truthfulness, eternity and *spirit*; not temporary and artificial. From a religious perspective, the dimension of spirituality is always directly related to the Divine reality, the One True God (*tawhid*). Spirituality is not something foreign to man, because it is the core of humanity itself. Human beings consist of material and spiritual elements or physical and spiritual elements [25], [26].

Human behaviour is the product of attraction between spiritual and material energy or between the spiritual and physical dimensions. Spiritual impulses always make it possible to bring man's material dimension to his

spiritual dimension (*spirit*, divinity). The trick is to understand and internalize His attributes, live according to His instructions and emulate His Apostle. His goal is to obtain His *ridlo*, to become a "friend" of *Allah*, a "beloved" (*guardian*) of God. This is a holy man, whose existence brings joy to other human beings [27], [28], [29].

The Position of Spirituality in Islam

The word *islâm* means surrender, congratulations, peace. The mission of Islam is *rahmatan lil'alamin*, which contains the notion of prosperity, safety, peace, harmony and submission, not only for Muslims but for all. To be able to live the beauty of the Islamic mission, it is required that people have closeness to the Khalik and his creatures at once. This closeness can be achieved if people think, speak, behave and act in the perspective of the Khalik (manunggaling kawulo-Gusti) to serve others. And it can be done if humans internalize divine values which according to Rahman in principle have four qualities: All-Creating, All-Nurturing, All-Just and All-Loving. This kind of man is an ideal man who has vertical and horizontal piety, a man who can carry out the mandate as Abdullah and Khalifatu al-Rab at the same time [8], [30], [31], [32].

The words of the Prophet SAW: "I am sent to perfect noble morals" can only be carried by moral humans, namely people who have a divine spirit (core *belief* and *core values*) in struggling with human problems [33], [34], [35], [36]. People who are moral and more than that can perfect noble morals are people who have the thickness of faith, the height of knowledge, purity of soul and the power of pious deeds so that they can be examples, do *ihsan*, and *Amar makruf nahi munkar* in various dimensions of their lives [37], [38].

METHODOLOGY

This study employs a qualitative research method with a library research approach aimed at understanding spirituality as a paradigm in peace education. Data and information were gathered through a comprehensive review of literature, including books, journal articles, official documents, historical narratives, and other credible academic sources relevant to the topic. This descriptive qualitative research focuses on analyzing theoretical concepts, historical contexts, and socio-cultural perspectives related to spirituality, Islamic education, and peace studies. The primary data collection method is document analysis, where researchers critically examine various scholarly works that discuss spirituality, the role of religion, peace education, and moral values [39], [40].

The data analysis process involves identifying relevant sources and categorizing the literature into key themes such as spiritual crises, religious violence, peacebuilding strategies, and education's role in moral development. Researchers synthesize and interpret these findings by integrating different viewpoints and drawing conclusions based on comparative and contextual analyses. Ultimately, the study develops a central argument that spirituality is a fundamental element for achieving genuine peace, especially in the context of Islamic education in Indonesia. This qualitative library research allows for a deep and reflective understanding of how spirituality can play a transformative role in addressing modern conflicts and fostering peace education across religious and cultural boundaries.

RESULTS AND DISCUSSION

Modern Man's Need for Spirituality

Amid the rise of material civilization accompanied by violence, wars, and injustices in various parts of the world, in Indonesia and even in the family environment, the word "peace" has become a word that is longed for and echoed by everyone who still has a conscience. Materialistic civilizations tend to be anti-humanity and at the same time do not value peace. Therefore, Snauwaert said to create world peace, the role of religion as the basis of spirituality and

morality is needed. Without the dimension of spirituality colouring civilization, people will be confused between yearning for peace and the fact of increasingly violent wars, as the verse of the song "Peace" from the Qasidah Nasyida Ria group: "many love peace, but war is getting more crowded...". History has proven how expensive peace can be. The dominant themes of history are conflict and war. The dynamics of history seem to be determined by the struggle for power and the cycle of history is generally driven by the motivation of mastery and revenge. The phenomenon of desecration of peace and human rights is always big news because it is related to threats to the essence of humanity.

Spirituality is like the "conscience" in man. Religions and the cries of philosophers are like consciences in the life of mankind. Religion and spirituality teach a peaceful life. Prophet Ibrahim longed for Makkah to be a safe country, and so did philosophers. al-Farabi yearned for a mainstream society (*al-mujtama' al-fadlilah*) and Thomas More imagined a land of peace and tranquillity. But this call for peace is only like the faint call to prayer heard by the cry of materialistic civilization whose words peace, human rights, democracy, environment and gender are only used as justifications for the hegemony of other nations [41].

Some of the reasons modern humans experience spiritual drought include: *first*, modern humans are required to standardize, efficiency and maximization in life and work whose results and achievements are measured materially so that these demands can underestimate or marginalize aspects of spirituality in their lives. The human work system is like a mechanical machine and is considered to only require material needs (energy) alone (fuel, lubricants and so on) [42].

Second, materialism as a buzzword in modern life has marginalized other components of humanity, especially the spiritual dimension. The intense competition for the limitless symbols of material success has taken up most of the time, attention and action. Even if there is still time for worship, the purpose (prayer) is to achieve material things. The problem that arises is that although materially fulfilled, it is spiritually beset by shock, anxiety, fear and worry [43].

Religious violence as a result of spirituality drought

The history of religions is marked by violence, especially when religion is united with political logic and power. Such violence seems to be justified by scripture if people do not carefully understand the meaning of the content of the scripture as a whole. In every religion, there is indeed a tendency to extremist understanding, including the phenomenon of "exaggeration in religion". Religion at a certain extreme or exaggeration in religion can be counterproductive to the mission of religion itself, namely the *attitude of justifying the means* (Machiavelli) which is usually strongly condemned by religious circles themselves.

Religious violence occurred in various parts of the world and the most tragic was the Crusades which until now still leave a stigma between Muslims and Christians. In Indonesia, religious violence usually occurs every transition period of a regime for example from the Old Order to the New Order, and from the New Order to the Reformation Era, as well as every cycle of changing political leaders. The violence occurred not only between religious people but also internal religious communities. Inter-religious violence still often occurs such as in Ambon, Poso, Ketapang, Sampit, Manokwari, and in various regions with various triggers or different causes. Recent phenomena of internal religious violence include violence against Ahmadis, violence by the FPI and finally violence by a group of Banser against FPI members. The phenomenon of violence has also occurred against LDII (formerly called Jamaah Islam), Salafis and even against Muhammadiyah. This series of religious and internal religious violence is very strange and very concerning because it has a pattern of bullying oppressors →etc.

To break the series of religious oppression, according to Sayuti, it is necessary to develop a dimension of spirituality in which, love and compassion are the basic manifestations of Islam and the Creator. That's why love languages always appear to compensate for the previous series of violence. Spirituality offers not only love but also wisdom and wisdom.

Gus Mus further said, "Had Islam been introduced with Rumi's approach, the world would have been more beautiful and Islam would not appear frightening [44].

Spirituality as a Solution

Spirituality is not a heresy in religion, but the spirit of religion itself. Religion is accompanied by an appreciation of spirituality that will get the essence of religion in the form of love for God and others. "Know, remembering the Lord the heart will be at ease" (Qs. 13:28). Ahl al-Hikmah says: "Whoever knows his soul, can undoubtedly know his God". Desmond Tutu said: "A person *is a person through another person*", and "When I undermine your humanity, I too am dehumanized"[9]. Spirituality in religion encourages people to self-convert, and self-knowledge gives birth to wisdom towards life and the purpose of existence [45].

To approach the Khalik and also with his fellow beings, it is not enough just to go through the formalities. A spiritual approach full of values of love and compassion, ikhlas and ridlo will be more effective in arriving at justice and the Creator. This kind of approach becomes especially important when religion is tarnished by violence. The Qur'an says: "Righteousness will be closer to taqwa" (Qs. 5:8).

On that basis, it is necessary to review the position and role of religion in human life. Religion as a source of values that are sociologically believed to be true by most mankind can play a role primarily in providing guidance, moral strength, and firm solutions to various human ethical problems. Religion is gaining increasing recognition as a force that can provide new directions, new atmospheres and new approaches that are alternatives in solving the complexity of human problems including in the life of the nation and state.

Sociological studies prove that religion has a close relationship with the problems of human life both as individuals and together. Adam Smith in *The Welt of Nation*, for example, was the first to link religion with economic development. It was he who spoke at length about religion, the church, religious sects, morals and ethics about economics. The relationship between religion and economics was caused at that time because economics was still called political economy and it was part of moral philosophy, which was the name of the social sciences at that time. Economics is the science of human behaviour (*morals*) and is closely related to the values espoused.

Religious involvement in political matters was demonstrated by God's Apostles who often confronted corrupt rulers. The Apostles of Allah and subsequent religious enforcers not only called on the way of God and the enforcer of morality but also carried out reforms for all dimensions of people's lives in the form of *amar ma'ruf* (*humanization*), *nahi munkar* (*liberalization*), *empowering mustadz'afin* (*oppressed, structural poverty*) and *warning mutrafin* (*greedy conglomerate*). That is why Comte thinks that the mission of the Apostles is the same as that of sociologists, which is to effect social change. Furthermore, Comte advocated the existence of religion, humanity, and the sociology of morality as the key to the unity and dynamics of society and at the same time as the meeting point of religious missions with sociologists.

Faced with human living conditions that can always be characterized by various humanitarian crises on the one hand and demands for the enforcement of human rights on the other, religion must remain steadfast as a moral force. Religion does not wash its hands in political affairs as far as politics is defined as involvement in community problems (*police*) in the fields of government, economy, law and so on. Because political policy choices are essentially moral choices [31].

Indeed, to uphold the mission of Islam, people need to struggle. Because in reality man's power to do damage is almost as powerful as the power to build it. For example, human life is always coloured by violence such as bloodshed, and natural and social destruction. Even violence is the same age as human history. Violence seems to be an "accessory", or even a "need" of man himself. In the history of mankind's journey, violence has been demonstrated by

the sons of Adam (): Qabil and Habil. If we interpret it according to the current context, the violence between Qabil and Habil that led to Habil's killing was caused by political, economic and sexual problems. After the heartbreaking events of Qabil and Habil of Adam's family, acts of violence continue to accompany the struggle of human life until now. Therefore, sociologist Peter L. Berger, after calculating the costs of man and his victims, concluded that "history is the flow of blood." Statements that reflect a culture of violence are also very popular such as *right or wrong in my country*, The end justifies the means (*Machiavelli*), *humans are homo homini lupus*, strength is coming from a barrage of fire from a rifle (Mao Tse Tung), prepare for war if you want peace and so on. Thus, violence in all its forms is, in essence, a historic humanitarian crisis.

So, is violence already a *blueprint* as an indispensable part of the struggle of human life? Wasn't the violence that man would commit have been signalled by the Angels when Allah wanted to make Adam the *Caliph of Rabb* on earth? God said: "*Remember when your Lord said to the angels, 'I am about to make or lift the caliphate in the land.'*" *The angels said, 'Why do you want to make a caliphate on the earth, a man who will cause mischief and shed blood.'*" (Q.S. 2: 30).

In terms of nature, humans dislike violence and tyranny. On the contrary, man craves justice, truth, compassion, harmony and cohesion. Acts of violence arise due to unlimited ambition on the one hand, and on the other hand, there is an overwhelming sense of worry and fear in people. Adam broke His Lord's prohibition in heaven because he was worried and afraid that he would not be able to enjoy heaven for long. God as the Loving and Loving Substance sent down religion (guidance) so that Adam and man in general could be free from these fears and worries. "... *Then if My instructions come to you, whoever follows My instructions, there will be no concern for them nor will they grieve*" (Q.S. 2:38).

The phenomenon of violence in a nuanced society is very complex. There is violence that is planned and organized and there is unplanned or spontaneous, there is individual or individual and social or gang violence; Some are legitimate or legalized by regulations and some are illegitimate. Legitimate violence or structural violence such as restrictions placed on citizens' rights or various forms of fabrication to make citizens obey a will. Included in legitimate violence are regulations that legitimize or allow certain groups of people to maintain hegemony to enable corruption, collusion, nepotism, monopoly, and other forms that shackle the emancipation of citizens in fulfilling their human dignity [36].

Other forms of violence include physical violence against the community such as murders, rapeworkers and bomb threats. While psychic violence involves various forms of slander and fighting. Violence can also be in the form of destruction of public facilities and violence against goods such as robbery, theft, arson and so on. Although violence is not unfamiliar to humans, humans are creatures who do not like violence in its various forms. That's why violence, which has recently increased in quantity and quality, is of course very concerning. There is a tendency to use violence as the language of oppression, the language of inequality, the language of politics and the language of power. Violence is met with violence and in turn breeds wider violence.

Return to Religion, Return to Peace

Islam in its original disposition was nonviolent. Islam teaches that people should have noble social attitudes: devotion replaces power, service replaces domination, forgiveness replaces hostility, love replaces hatred, charity replaces greed, justice replaces corruption, and patience replaces violence. Although Islam allows for appropriate and non-transgressive retribution, forgiveness is better and closer to *taqwa*. Indeed, the struggle to overcome painful events in life by apologizing and introspecting oneself can only be done with a high-level approach to spirituality. In general, people or communities will take revenge and may overreach the limits of September 11, 2001, which spawned a series of prolonged violence, although, in the end, Osama Bin Laden was innocent.

The original religious character was shown by the Prophet when he migrated to Thaif. When he arrived in Thaif he was stoned by some of the population until they were covered in blood, but he did not curse them but instead prayed

for guidance, and mercy for them. Likewise, during the battle of Uhud, the Prophet did not hate the archers who were not loyal to his orders which resulted in defeat, but he behaved meekly and continued to protect them. The apostles of Allah who were forgiving of the mistakes of their people proved more successful in their mission than the opposite. God said, *"By the grace of God you are gentle toward them. If you are being tough and rude, of course, they will distance themselves from your surroundings. Therefore forgive them, ask forgiveness for them and consult with them in that matter"* (Q.S. Ali Imran: 159).

Gentleness with compassion should be exemplified by parents, educators and other school communities as a manifestation of the teachings of the religion they believe in. Violence should not be allowed to occur in the school environment. Religion teaches compassion gentleness and forgiveness. God said: *"... And if you forgive it will be closer to taqwa. And do not forget the virtues among you. Verily Allah sees all that you do"* (Q.S. Al-Baqarah: 137).

In this world of life, humans tend to be extreme, that is, tend to emphasize one aspect and lack or even leave out other aspects. For example, prioritizing the world and forgetting the afterlife or vice versa prioritizing the world and forgetting the afterlife. There is materialism that considers matter as everything, rationalism that considers the ratio of everything, socialism that ignores individual rights and so on. There is also humanism that denies God and on the contrary, there is theocentrism that denies man. Islam has come to provide the best, which is the middle ground of the existing extremist tendencies. Islam offers the concept of *equilibrium*, namely the balance of the world-hereafter, individual-social, physical-spiritual, and the balance between the dimensions of humanity and divinity in action [22].

In the Islamic view, every problem must be viewed from two dialectical perspectives: objectification and transcendence, democracy and theocracy. Objectification means, in the life of the nation and state, all components of the nation must be *ta'aruf* or understand and understand each other; *Shura* must deliberate to solve problems together, *ta'awun*, must cooperate, help and operate; *Maslahah* does what benefits society; and *fairly*, always maintaining balance, harmony and harmony. Objectification requires each interest group in society to exercise restraint, not impose will, let alone deny the other. Because humans are ontologically (in reality) composed of various nations, tribes, religions, classes, parties, groups and so on [15].

What is meant by transcendence is the awareness that humans have *nature* and *hanief*. The belief in nature does not only say that man comes from God but more than that man is a "miniature God". Religion has established that man is His Caliph on earth. Therefore, in the complexity of carrying out the duties of the Caliphate, man needs to internalize divine values such as being just, compassionate, upholding truth and wisdom. Transcendence also means that human actions are *tactile*, therefore man must always have *responsibility* and *accountability* both vertically before God and horizontally to his fellow man. That is why Islam gives its prescription that *ta'aruf* must be based on a sense of devotion to Allah, in deliberation must be based on compassion for others, and helping must be beneficial to others and in the direction of *taqwa*, it is not allowed to help in anarchy and violating the limits of Allah's provisions.

CONCLUSION

Spiritual education is a part of education that has a strong influence on one's personality. Spiritual education tends to lead to goodness, adorned with noble qualities, clinging to personality and behaviour, noble character that is firm and consistent, happy to help and love to help, having a calm and optimistic soul, facing life with a positive spirit and unshakable determination; even though obstacles and problems hindered his efforts to keep going by asking God for help, taking refuge in Him in times of difficulty, danger, narrowness, and believing in His help and knowledge. Spiritual education plays an important role so that man can know the nature of his creation, and formulate the purpose and purpose of his life. With spiritual education, humans will understand that a person's success is not only measured by his ability to think and reason, or control emotions. The main thing is his ability to realize the meaning of his existence about God the creator of the universe (*Hablum minallah*), with others (*Hablum minannas*), as well as with the surrounding natural environment. In today's paradoxical era of globalization, the boundaries and nature of values,

goals, and meanings continue to be questioned. So it is not surprising that people's lives today experience overlap and chaos. The overlap between good and bad, between the demands of needs and lifestyle, between consciousness and lust. Everything converges in a vagueness that moves so fast and massively.

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All authors declare no conflict of interest.

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