

FORMING PEACE: Pedagogies and the Foundations of Peace Education at Faith-Based Universities in Indonesia

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Abstract: This article examines peace education at two faith-based universities in Yogyakarta, Indonesia, viz. UIN Sunan Kalijaga and Universitas Kristen Duta Wacana (UKDW), in the context of rising intolerance and radicalism amidst Yogyakarta's image as an inclusive city. Using a qualitative approach, this study explores how historical context, theological foundations, and pedagogical models shape peace education practices at both institutions. This study collected primary data from semi-structured interviews with key informants from each university. Findings indicate that peace education is developed through distinct forms of theological negotiation. UIN Sunan Kalijaga emphasizes epistemological transformation from a normative-textual approach to a scientific-multidisciplinary framework through an integration-interconnection paradigm, while UKDW develops a holistic theology of peace that focuses on civil society reconciliation through experiential learning. The study concludes that the effectiveness of peace education at faith-based universities depends on the institution's ability to interpret

and contextualize religious teachings through interfaith dialogue. This article contributes by demonstrating that religious identity can serve as a pedagogical resource in promoting tolerance.

Keywords: Faith-based universities; higher education institutions; interfaith dialogue; peace education; religious tolerance.

Introduction

Yogyakarta is known as a cultural city, that is, a melting pot for artists, and is often referred to as the “capital” of arts and culture across various genres and movements. Furthermore, Yogyakarta is also a student city and a primary destination for young people from various regions in Indonesia seeking higher education.¹ On the one hand, this has fostered Yogyakarta’s image as a dynamic, tolerant, and inclusive city for diverse groups. On the other hand, this image has been difficult to maintain due to the city’s long history of intolerance and radicalism.

The Yogyakarta Legal Aid Institute (LBH Yogyakarta) reported that Yogyakarta once ranked low on the Indonesian Tolerant City Index, based on data from the Setara Institute in 2017. In the report, Yogyakarta received a score of 3.40, above Depok, Cilegon, Bogor, Banda Aceh, and Jakarta.² This data indicates that Yogyakarta is among cities with a relatively low level of tolerance, ranking sixth out of the ten lowest-scoring cities.³ Furthermore, the Wahid Institute has designated Yogyakarta as an “intolerant city” due to the increase in cases of violence and intolerance over the past five years, including eight cases of violations of freedom of religion and belief. Even though the state has made various formal efforts to improve these conditions, the legalistic approach to managing diversity and community development at the grassroots level often receives less attention.⁴

¹ Usman, “Potret Buram (In)toleransi di Yogyakarta dan Faktor-Faktor Pemicunya,” in *Intoleransi dan Politik Identitas Kontemporer di Indonesia*, ed. Cahyo Pamungkas and Yogi Setya Permana (Jakarta: LIPI Press, 2020).

² Lembaga Bantuan Hukum Yogyakarta, *Policy Brief: Pemajuan dan Perlindungan Umat Beragama dan Kepercayaan di Daerah Istimewa Yogyakarta* (Yogyakarta: Lembaga Bantuan Hukum Yogyakarta, 2020).

³ Usman, “Potret Buram (In)toleransi di Yogyakarta dan Faktor-Faktor Pemicunya.”

⁴ David Efendi, Sanny Nofrima, and Herdin Arie Saputra, “Strategy for Anticipating Violence and Intolerance Practices in the Special Region of Yogyakarta 2016-2019,”

Academic institutions play a crucial role as hubs for responding to and addressing this trend through the implementation of peace education. Peace education at the university level is considered crucial for promoting respect for human rights, strengthening diversity, religious tolerance, and multiculturalism in Indonesia's pluralistic society.⁵ Effective implementation of peace education requires a profound understanding of the specific conflict context, including the dynamics of relationships between the actors involved within a specific spatial and temporal framework.⁶ Against this backdrop, the central question posed in this study is the tension between Yogyakarta's image as an inclusive center of education and culture, on the one hand, and the recent rise in radicalism and violence against minority groups fueled by the instrumentalization of identity politics, on the other.⁷

This article presents a qualitative case study of peace education initiatives at UIN Sunan Kalijaga and Universitas Kristen Duta Wacana (UKDW) in Yogyakarta. Both institutions were chosen on account of their historical background and track record in promoting peace and tolerance education. This study asks two main research questions: (1) how the historical context, theological foundations, and pedagogical approaches at UIN Sunan Kalijaga and UKDW shape the meaning and implementation of peace education; and (2) how the two universities respond to the phenomenon of intolerance.

This study uses a qualitative approach to investigate the theories and practices of peace education at UIN Sunan Kalijaga and UKDW, and their relationship to the dynamics of intolerance in society. Both universities were chosen owing to their historical commitment to the

Journal of Humanities and Social Studies 6, no. 1 (March 2022): 052–058, <https://doi.org/10.33751/jhss.v6i1.5303>.

⁵ A. Fanani, *Peace Education* (Semarang: Ravi Sarana Perkasa, 2022).

⁶ Gevariel Salomon, "The Nature of Peace Education: Not All Programs Are Created Equal," in *Peace Education: The Concept, Principles, and Practices Around the World*, ed. G. Solomon and B. Nevo (New York & London: Taylor & Francis Group, 2002); I. Harris, "Conceptual Underpinnings of Peace Education," in *Peace Education: The Concept, Principles, and Practices Around the World*, ed. G. Solomon and B. Nevo (New York & London: Taylor & Francis Group, 2002).

⁷ Paulus Sugeng Widjaja, Djoko Prasetyo Adi Wibowo, and Imanuel Geovasky, "Politik Identitas dan Religiusitas Perdamaian Berbasis Pancasila di Ruang Publik," *Gema Teologika: Jurnal Teologi Kontekstual Dan Filsafat Keilabian* 6, no. 1 (April 2021): 95, <https://doi.org/10.21460/gema.2021.61.658>.

values of inclusivity and tolerance, reflected in their institutional vision and curriculum development. UIN Sunan Kalijaga offers peace education courses at the undergraduate level as well as a Master of Religious Studies program with a concentration in Conflict and Peace Studies, whereas UKDW offers peace education courses at the undergraduate level and, since 2014, has offered a Master of Conflict and Peace Studies program with a specialization in practical theology and peace studies.

Primary data was collected through semi-structured interviews with eight informants selected using purposive sampling techniques tailored to the research objectives and questions. Informants were selected based on their strategic roles as faculty or university leaders involved in curriculum development, as well as lecturers with expertise in teaching courses related to peace education, religious studies, theology, education, philosophy, and the humanities. Four informants came from UIN Sunan Kalijaga, particularly from the Faculty of Literature and Cultural Studies and from the Faculty of Ushuluddin, and four from UKDW, particularly from the Faculty of Theology and from the coordinator of humanities courses.

The semi-structured interviews were designed to explore historical construction, conceptual framework, textual basis, operational definitions, and practices of peace education in responding to intolerance. Research questions cover the history and development of peace education at each university, the theoretical foundations and core values taught, the forms of implementation in the curriculum and lesson plans, and the contribution of peace education to strengthening tolerance among students and the community.

Interviews were conducted between September 2024 and May 2025. All informants received an explanation of the research objectives and provided written consent before the interviews. The principles of anonymity and confidentiality were maintained by only listing the informants' functional positions, in accordance with ethical standards for social research. Interview data were analyzed using thematic analysis through transcription and coding to identify key categories—such as theological foundations, pedagogical models, and responses to intolerance—and the extraction of key themes relevant to the research questions.

The analysis was conducted comparatively, comparing findings from both universities to identify similarities and differences. The comparison focused on how Islamic theology at UIN Sunan Kalijaga and Christian theology at UKDW shape distinct pedagogical models of peace education, as well as how each institution constructs narratives of inclusivity and tolerance among students and within the broader social context.

Managing Diversity Through Education

Ahnaf and Salim (2017) conducted a comprehensive analysis of numerous cases of violence, often categorized as vigilantism, targeting minority groups in Yogyakarta. They argue that this vigilantism cannot be understood solely as a consequence of religious conservatism or intolerance toward minorities. In contrast, Ahnaf and Salim emphasize the existence of other contributing factors, including the link between the emergence of various Islamic-identified militia groups—such as Forum Umat Islam (Islamic Community Forum), Front Jihad Islami (Islamic Jihad Front), and Gerakan Pemuda Ka’bah (Kaaba Youth Movement)—and aspirations to control space or land that has a certain economic value.⁸

According to Ahnaf and Salim, the sectarian narrative serves as an internal mechanism for such Islamic-identified militia groups to maintain member commitment and loyalty by targeting minority groups. More broadly, Yogyakarta has a long history of identity contestation, further exacerbated by the rise of identity politics amidst polarization between nationalist and Islamist groups. This polarization creates a recurring cycle of violence and contributes to increased attacks on minority groups, which in turn strengthens the Islamic-identified militia groups’ social legitimacy at the local level. Ahnaf and Salim also assert that the crisis surrounding Yogyakarta’s special status has contributed to the emergence and survival of such militia groups. Their existence is maintained through mutually beneficial relationships with local authorities, who also have a vested interest in ensuring that such militia groups’ activities remain in place.⁹

⁸ M. I. Ahnaf and H. Salim, *Krisis Keistimewaan: Kekerasan terhadap Minoritas di Yogyakarta* (Yogyakarta: CRCs Center for Religious and Cross-cultural Studies, 2017).

⁹ Ibid.

Furthermore, Ahnaf and Salim's study shows that the members of Islamic-identified militia groups are primarily recruited from junior high school students who are considered more ideologically malleable and relatively stable in their long-term commitment. This recruitment process is framed through the narrative of protecting the village as a "Muslim village" or the so-called "Green Zone." Members are involved in traditional Islamic study groups in village mosques and instilled with an identity as defenders of Islam who reject pluralism. Forum Umat Islam (FUI), in particular, carries out the ideologization process through a program called "Mujahideen Training," held in remote locations and encompassing spiritual guidance, internalization of Salafi understanding, instillation of jihadist ideology, and self-defense training. In addition, regular study groups are held in mosques and the homes of the members, mobilizing sectarian issues as a framework for action, such as accusations of Christianization and the practice of registering church buildings deemed unlicensed.¹⁰

Achmad Munjid argues that the high level of intolerance in Yogyakarta is the result of a combination of structural and social factors, with the strengthening of identity politics as a key factor.¹¹ Identity politics has been instrumentalized by certain actors to incite intolerance, manifested in hate speech, physical violence, dehumanizing practices, and restrictions on freedom of religion and belief, often targeting marginalized groups. In this context, the strategic use of ethnic, religious, or regional identities for political gain has the potential to become a threat to public safety and social cohesion. Furthermore, social fragmentation is exacerbated by increased sensitivity to identity-based issues mediated by social media. Political actors tend to exploit these sensitive issues to consolidate support, which in turn drives polarization at the voter level. Moreover, selective citation of religious texts disseminated through social media contributes to deepening sectarian divisions. In a pluralistic society, this kind of identity-based rhetoric encourages social fragmentation and escalates tensions, requiring critical attention to mitigate its destabilizing impacts.¹²

¹⁰ Ibid.

¹¹ Nindias Khalika, "Mengapa Insiden Intoleransi Bisa Subur di Yogyakarta," *IDN Times Jogja*, April 7, 2019, <https://jogja.idntimes.com/news/jogja/mengapa-insiden-intoleransi-di-yogyakarta-bisa-terjadi-00-d8cjt-myyw63>.

¹² Syafuan Rozi, *Politik Identitas: Problematika dan Paradigma Solusi Keetnisan versus Keindonesiaan di Aceh, Riau, Bali, dan Papua* (Jakarta: Bumi Aksara, 2019).

In the context of peace education in Yogyakarta and Indonesia more broadly, the phenomenon of social intolerance—particularly among the younger generation—presents a serious challenge. Nevertheless, there are still normative and institutional foundations that allow for the development of peace narratives and practices.¹³ This situation is problematic given that the fundamental goal of education is to humanize students, both culturally and physically, through the formation of whole and humanistic individuals.¹⁴ The strengthening of intolerant tendencies among students has the potential to distance the educational process from this goal and undermine its role in building an inclusive and civilized society.

Salim argues that diversity management cannot be left solely to religious regulations. While certain aspects of religious practice and expression require legal articulation, such an approach is insufficient to achieve peaceful coexistence. Diversity management requires a strong social ethos of neighborliness, tolerance, and solidarity. Without such a social environment, diversity management risks being reduced to a legalistic approach that neglects the social and cultural dimensions of coexistence. Therefore, mainstreaming the values of

¹³ Muhammad Kamil, “Cultural Tolerance, Diversity and Pluralism: The Recognition of Yogyakarta as The City of Tolerance,” *Journal of Local Government Issues* 1, no. 1 (March 2018): 85–104, <https://doi.org/10.22219/logos.Vol1.No1.85-104>; Eva Imania Eliasa et al., “The Student’s Perspective of Peace in Senior High School in Yogyakarta,” paper presented at 2nd International Seminar on Guidance and Counseling 2019 (ISGC 2019), Yogyakarta, Indonesia, *Proceedings of the 2nd International Seminar on Guidance and Counseling 2019 (ISGC 2019)*, 2020, <https://doi.org/10.2991/assehr.k.200814.054>; Assed Lussak and Muhamad Romdoni, “An Exploratory Study of Youth Peace Movement Effectiveness in Yogyakarta,” *International Journal of Scientific & Technology Research* 2, no. 12 (December 2019): 3579–81; Usman, “Potret Buram (In)Toleransi Di Yogyakarta Dan Faktor-Faktor Pemicunya”; Alif Lukmanul Hakim, “Pancasila and an Attempt to Revitalize Religious Tolerance in Yogyakarta,” *SOSIOHUMANIORA: Jurnal Ilmiah Ilmu Sosial dan Humaniora* 7, no. 2 (August 2021): 83–98, <https://doi.org/10.30738/sosio.v7i2.10401>; Efendi, Nofrima, and Saputra, “Strategy for Anticipating Violence and Intolerance Practices in the Special Region of Yogyakarta 2016-2019.”

¹⁴ A. Sudiarja, *Pendidikan dalam Tantangan Zaman* (Yogyakarta: Penerbit Kanisius, 2014); B. S. Mardiatmadja, *Komunitas Belajar* (Yogyakarta: Penerbit Kanisius, 2017).

tolerance and peace as a societal ethos needs to go hand in hand with the existing legal framework.¹⁵

In line with such a view, Usman notes that Yogyakarta has a positive narrative base regarding interfaith tolerance reflected in various institutions, such as universities, civil society groups, religious organizations, and the palace.¹⁶ The formation of a narrative of tolerance based on Pancasila, Indonesia's national ideology, has proven effective, particularly in the context of higher education. The values of Pancasila, which offer a framework for tolerance across identities, can be further strengthened through the role of educational institutions.

Those findings suggest that a simultaneous bottom-up and top-down approach is necessary in efforts to build tolerance and peace. A bottom-up approach can be implemented through the role of civil society, including formal educational institutions, religious institutions and communities, non-governmental organizations (NGOs), youth communities, and interfaith communities, which continuously promote the values of tolerance at the grassroots level and across generations. At the same time, a top-down approach is needed through central and regional government policies and regulations, which must be accompanied by a concrete commitment to implementation. In this context, educational institutions and civil society have strategic space to continue mainstreaming the values of tolerance and peace through education, religious messages, advocacy, and social campaigns.

In contrast to the various challenges in implementing peace education in Indonesia, such as resistance to change, limited resources, cultural diversity, and a tendency toward violence among youth, significant opportunities also exist. These opportunities are reflected in the growing academic interest, the emergence of successful integration practices, and the utilization of religious values and leadership to build social harmony and peace.¹⁷ One study

¹⁵ H. Salim, N. Kailani, and N. Azekiyah, *Politik Ruang Publik di Sekolah: Negosiasi dan Resistensi di Sekolah Menengah Umum Negeri di Yogyakarta* (Yogyakarta: Center for Religious and Cross-cultural Studies (CRCS), 2017).

¹⁶ Usman, "Potret Buram (In)toleransi di Yogyakarta dan Faktor-Faktor Pemicunya."

¹⁷ Muhammad Thoyib, "Pesantren and Peace Education Development: Challenges, Strategies and Contribution to Deradicalization in Indonesia," *Madania: Jurnal Kajian Keislaman* 22, no. 2 (December 2018): 225,

conducted in the past decade by Cuga et al. examined the effectiveness of a jurisprudential inquiry-based peace education learning model at the Muhammadiyah University of Gorontalo. The study demonstrates that this model contributed to improving students' knowledge, understanding, and attitudes regarding the history of conflict, social diversity, the concept of peace, human solidarity, and the causes of conflict, and has the potential to create a more peaceful and harmonious campus environment.¹⁸

Ratu and Amirullah's research on local wisdom-based peace education highlights innovative approaches to integrating local values into peace education programs, such as the *Nosarara Nosabatutu* model from Central Sulawesi. This model emphasizes the importance of cultural context in teaching peaceful coexistence and conflict resolution, to reduce violence among students by reinforcing local values emphasizing harmony and cooperation.¹⁹

Sadriani and Indartono examine the practice of peace-oriented religious education at the multicultural senior high school of BOPKRI 1, Yogyakarta. This study aims to analyze the role of religious education in fostering religious tolerance among students, showing that religious education at school focuses on developing socio-religious values and interfaith dialogue. The curriculum emphasizes the universal values inherent in each religion, rather than

<https://doi.org/10.29300/madania.v22i2.1174>; Lussak and Romdoni, "An Exploratory Study of Youth Peace Movement Effectiveness in Yogyakarta"; Mardan Umar, Theodorus Pangalila, and Julien Biringan, "Peace Education: An Effort to Realize a Peaceful Social Life in Indonesia," paper presented at Proceedings of the International Conference on Social Science 2019 (ICSS 2019), Surabaya City, Indonesia, *Proceedings of the International Conference on Social Science 2019 (ICSS 2019)*, 2019, <https://doi.org/10.2991/icss-19.2019.95>; Hafifuddin, Zulfikar Ali Buto, and Ahmad Muhaimin Mohamad, "Declaration of Peaceful Education in Indonesian Higher Education," *International Journal of Humanities Technology and Civilization*, July 19, 2021, 23–27, <https://doi.org/10.15282/ijhtc.v6i1.6664>.

¹⁸ Candra Cuga, Dasim Budimansyah, and Bunyamin Maftuh, "The Effectiveness of Peace Education Learning Models Toward Students' Understanding of Peace-Loving and Anti-Violence," paper presented at 2nd Annual Civic Education Conference (ACEC 2019), Bandung, Indonesia, *Proceedings of the 2nd Annual Civic Education Conference (ACEC 2019)*, 2020, <https://doi.org/10.2991/asschr.k.200320.082>.

¹⁹ B Ratu, Misnah Misnah, and M. Amirullah, "Peace Education Based on Local Wisdom Nosarara Nosabatutu," *JOMSIGN: Journal of Multicultural Studies in Guidance and Counseling* 3, no. 2 (October 2019): 106–18, <https://doi.org/10.17509/jomsign.v3i2.20958>.

specific ritual practices. These findings suggest that religious education can positively contribute to strengthening religious tolerance and understanding within the school environment.²⁰

Zainal et al.'s study of Aceh highlights the challenges faced by local governments in implementing peace education in a region with a history of violent conflict. Despite a supportive legal framework, these policies tend to emphasize Islamic-based education rather than adopting a comprehensive peace education approach. As a result, peace education is understood and practiced differently at the secondary school level. These findings highlight the structural limitations in efforts to integrate peace education into the formal curriculum.²¹

Ilfiandra et al. assessed the effectiveness of peace education on classroom climate and found that existing programs have not been fully successful in fostering peaceful learning environments. This quasi-experimental study in West Java shows that despite the introduction of peace education, its implementation often fails to manage conflict constructively. The results of this study emphasize the importance of context-sensitive interventions, including school and gender considerations, as well as improving teacher competency in peace education.²²

While various studies have addressed peace education at the primary and secondary levels, there remains a research gap regarding the development and implementation of peace education in faith-based universities, as well as the responses of these institutions to the phenomenon of intolerance in society. This study aims to fill this gap through a comparative qualitative approach to Islamic and Christian

²⁰ Andi Sadriani and Setyabudi Indartono, "Multicultural Education: Efforts to Realize Religious Tolerance in Schools," paper presented at Proceedings of the 2019 Ahmad Dahlan International Conference Series on Education & Learning, Social Science & Humanities (ADICS-ELSSH 2019), Yogyakarta, Indonesia, *Proceedings of the 2019 Ahmad Dahlan International Conference Series on Education & Learning, Social Science & Humanities (ADICS-ELSSH 2019)*, 2019, <https://doi.org/10.2991/adics-elssh-19.2019.35>.

²¹ Suadi Zainal et al., "The Policy of Local Government to Implement Peace Education at Secondary School Post-Armed Conflict in Aceh, Indonesia," *Journal of Social Studies Education Research* 12, no. 2 (2021): 277–409.

²² Ilfiandra, Nadia Aulia Nadhirah, Sofwan Adiputra, "The Peace Education Model in Developing a Peaceful Classroom Climate: Lesson-Learned from Indonesia," *Pegem Journal of Education and Instruction* 13, no. 4 (August 2023), <https://doi.org/10.47750/pegegog.13.04.04>.

universities in Yogyakarta, viz. UIN Sunan Kalijaga and Universitas Kristen Duta Wacana (UKDW), from an interfaith perspective. Thus, this research is expected to enrich the literature on peace education by presenting distinctive Islamic and Christian approaches, particularly in integrating historical background, theological foundations, and pedagogical models to respond to intolerance in Indonesian academic circles.

Based on the above context, the research gap in this article lies in the contradiction between Yogyakarta's reputation as a tolerant city and the reality of increasing intolerance, radicalism, and violence against minority groups, fueled by the instrumentalization of identity politics and the economic interests of certain actors. This article highlights that diversity management has tended to rely on a top-down, legalistic approach, while strengthening community ethos at the grassroots level has been relatively neglected. This situation emphasizes the urgency of understanding the role of higher education institutions, particularly those affiliated with religion, in filling this gap.

Theory of Peace Education

According to UNESCO, the main purpose of peace education is to cultivate the cognitive, affective, and behavioral dimensions of children, adolescents, and adults to promote peaceful living. Peace education is positioned as an integral part of social, cultural, and national concerns. The integration of principles rooted in local culture with universal humanitarian values is seen as strengthening peace education and increasing the effectiveness of its implementation. Through this approach, peace education contributes to the formation of peaceful mindsets, harmonious behavior, and the development of a culture of peace and nonviolence.²³

UNESCO identifies three main pillars of peace education, namely knowledge, attitudes, and skills. The knowledge dimension focuses on issues such as conflict resolution, human rights, and cultural diversity, to foster critical reflection on social issues and established assumptions. The attitude dimension emphasizes the formation of values essential to collective identity and respect, including accountability, mutual understanding, and tolerance. The

²³ UNESCO, *Peace Education: Framework for Teacher Education* (New Delhi: United Nations Educational, Scientific and Cultural Organisation, 2005).

skills dimension encompasses communication, negotiation, and problem-solving skills, enabling individuals to interact constructively, resolve conflicts nonviolently, and actively participate in building peaceful communities.²⁴ By encompassing these three dimensions, such peace education enables individuals to become agents of change towards a more just and peaceful society.²⁵

Peace education is increasingly recognized as a priority in higher education globally, with a growing number of universities integrating it into their curricula and academic programs to foster a safe, peaceful, and conflict-resolution-oriented learning environment.²⁶ In Indonesia, peace education plays a strategic role in addressing a culture of violence, as reflected in the history of political violence in the 1960s, the ethnic conflict in 1998, and various forms of violence in educational settings, such as bullying and the *klitib* phenomenon,²⁷ particularly in Yogyakarta.²⁸ Although peace cannot be achieved solely through formal education, various efforts have been made to incorporate peace education into the curriculum, particularly through civics and religious education.²⁹ This article positions peace education in higher education as a key variable in preventing intolerance and

²⁴ Ibid.

²⁵ A. Fanani, *Peace Education*; UNESCO, *Peace Education: Framework for Teacher Education*; Loreta Navarro-Castro and Jasmin Nario-Galace, *Peace Education: A Pathway to a Culture of Peace* (Quezon City: Center for Peace Education, 2004); Ian M. Harris, "Peace Education Theory," *Journal of Peace Education* 1, no. 1 (March 2004): 5–20, <https://doi.org/10.1080/1740020032000178276>.

²⁶ Harvey N. Oueijan, "Educating for Peace in Higher Education," *Universal Journal of Educational Research* 6, no. 9 (September 2018): 1916–20, <https://doi.org/10.13189/ujer.2018.060909>; Juliet Millican et al., "Pedagogies for Peacebuilding in Higher Education: How and Why Should Higher Education Institutions Get Involved in Teaching for Peace?," *International Review of Education* 67, no. 5 (October 2021): 569–90, <https://doi.org/10.1007/s11159-021-09907-9>; Yedi Purwanto et al., "The Peace Education Concept and Practice at Universities: A Systematic Review," *Cogent Education* 10, no. 2 (December 2023): 2260724, <https://doi.org/10.1080/2331186X.2023.2260724>.

²⁷ *Klitib* (in Javanese) in Yogyakarta refers to a form of juvenile delinquency that involves sporadic street violence such as sudden attacks, most often using sharp objects, on people in public places, especially at night.

²⁸ A. Fanani, *Peace Education*.

²⁹ Raihani, "A Whole-School Approach: A Proposal for Education for Tolerance in Indonesia," *Theory and Research in Education* 9, no. 1 (March 2011): 23–39, <https://doi.org/10.1177/1477878510394806>; Umar, Pangalila, and Biringan, "Peace Education: An Effort to Realize a Peaceful Social Life in Indonesia."

violence among students and society through the integration of peace values into the curriculum.

Mohammed Abu-Nimer explores the concepts of nonviolence and peacebuilding within Islamic tradition, religion, and culture. From an Islamic perspective, he demonstrates that the Quran, Hadith, and Islamic tradition contain principles that align with nonviolent and peacebuilding approaches to conflict resolution. Abu-Nimer synthesizes the philosophical and practical dimensions of nonviolent conflict resolution and peacebuilding practices in Muslim societies, with particular attention to the pedagogical aspects of integrating peace education and forgiveness. Abu-Nimer's peace education theory highlights the significance of developing a pedagogy of tolerance, diversity, and human rights within a mono-religious educational context. He posits that an Islamic model of peace education involves reinterpreting religious texts to promote peace, empathy, conflict resolution, and social justice, thus forging a more inclusive understanding of Islam and rejecting the legitimacy of violence.³⁰

In the Indonesian context, the purpose of peace education at UIN Sunan Kalijaga is to promote religious tolerance and anti-radicalism. UIN Sunan Kalijaga has also established a character education model based on social capital and Islamic values to shape students' character.³¹ Furthermore, the university emphasizes the connection between religious sciences and general sciences in general through an interconnected paradigm.³² Peace education is also realized through interfaith dialogue, along with the promotion of social solidarity, including the practice of joint prayer that emphasizes mutual respect and the rejection of violence. More broadly, there are differing perspectives within Islamic thought on peace education, between approaches that emphasize the reinterpretation of religious

³⁰ Mohammed Abu-Nimer, *Nonviolence and Peace Building in Islam: Theory and Practice* (Florida: University Press of Florida, 2003).

³¹ Sri Sumarni, Achmad Dardiri, and Darmiyati Zuchdi, "Pengembangan Model Pendidikan Karakter Berbasis Penguatan Modal Sosial bagi Mahasiswa UIN Sunan Kalijaga," *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi* 3, no. 1 (July 2015): 44–57, <https://doi.org/10.21831/jppfa.v3i1.7811>.

³² Mochammad Fu'ad, "Agama dan Pendidikan Karakter: Pengembangan Keilmuan dan Kompetensi Program Studi pada UIN Sunan Kalijaga Yogyakarta," *Jurnal Pendidikan Agama Islam* 11, no. 2 (February 2017): 149–68, <https://doi.org/10.14421/jpai.2014.112-01>.

texts and contexts, and those that emphasize the integration of scientific paradigms in religious sciences and general sciences.

Tabita Kartika Christiani argues that peace education should be predicated on the assumption that no situation justifies the use of violence. She contends that Christian religious education plays a crucial role in instilling values of peace in Indonesia's pluralistic society. According to Christiani, Christian religious education should aim to shape students' character as peacemakers, grounded in the values of love, forgiveness, and reconciliation. She also maintains that religious conflict in Indonesia provides an important context for Christian religious education to contribute to peacebuilding. That which is referred to as "religious conflict" is a complex one, involving social, political, and economic dimensions. Therefore, strengthening Christian religious education for peacebuilding aligns with Christian teachings, which emphasize peace based on contextual, theological foundations. Christiani also underscores the importance of multicultural education in efforts to achieve peace.³³ Peace education, in this case, needs to focus on raising public awareness of the destructive impacts of conflict and the importance of tolerance for racial, religious, and ethnic differences.

Peace education from a Christian perspective emphasizes the role of the family in promoting peace in multicultural environments. Christian communities are encouraged to strive for justice and equality to build peaceful relationships through peace-oriented religious education.³⁴ Other approaches to Christian peace education include reflecting on the humanity of God, promoting reconciliation through love, and seeking solutions to various global challenges.³⁵ The Christian perspective on peace education contributes to strengthening students' character as peacemakers through the values of forgiveness and reconciliation applied in a multicultural educational context.

A recent development in peace education is the emergence of the concept of transrational peace education, which integrates

³³ Tabita Kartika Christiani, "Pendidikan Kristiani untuk Perdamaian," *Gema Teologi* 30, no. 2 (2006): 1–13.

³⁴ Oktavianus Heri Prasetyo Nugroho, "Meretas Damai di Tengah Keberagaman: Mengembangkan Pendidikan Kristiani untuk Perdamaian dalam Perspektif Multikulturalisme," *Gema Teologi* 38, no. 2 (2014): 143–70.

³⁵ Karl Ernst Nipkow, *God, Human Nature and Education For Peace: New Approaches to Moral and Religious Maturity* (London: Routledge, 2018), <https://doi.org/10.4324/9781315197234>.

affective and aesthetic dimensions into conventional peace education theory and practice.³⁶ This article highlights the gaps in these theories, particularly the limitations of peace education approaches that rely solely on individual religious perspectives, be it Islamic, Christian, or secular. Therefore, this article proposes an approach to peace education that is anchored in the synergy between intellectual-scientific approaches and an inclusive theological foundation. This approach also aims to address the imbalance in diversity management, which has relied too heavily on top-down legal regulations and has paid little attention to strengthening community ethos at the grassroots level and among students.

Peace Education at UIN Sunan Kalijaga: History, Theology, and Pedagogical Practice

M. Amin Abdullah provides a historical framework for Islamic education in Indonesia, particularly Islamic higher education. He proposes three main categories in the development of Islamic education.

“The evolution of *‘ulūm al-dīn* to *al-fīkr al-islāmī* and then to *dirāsāt islāmīyah*. *Ulūm al-dīn* (the conventional Islamic knowledge) representing “local tradition” of Islam focuses on the study of “language” and “text” basically relates to the belief system (dialectical theology) and ritual, meanwhile *al-fīkr al-islāmī* (Islamic thought) as the Islamic human agency is mainly based on “reason and intellect,” while *dirāsāt islāmīyah* (Islamic studies) as a new intellectual tool is primarily based on scientific paradigm of social studies and research.”³⁷

This categorization is crucial for understanding the context of Islamic higher education in Indonesia, particularly at State Islamic Higher Education Institutions (PTKIN), such as UIN (Universitas Islam Negeri or State Islamic University), IAIN (Institut Agama Islam Negeri or State Islamic Institute), and STAIN (Sekolah Tinggi Agama Islam Negeri or State Islamic College). Unlike the first category,

³⁶ Kevin Kester et al., “Reflections on Decolonizing Peace Education in Korea: A Critique and Some Decolonial Pedagogic Strategies,” *Teaching in Higher Education* 26, no. 2 (February 2021): 145–64, <https://doi.org/10.1080/13562517.2019.1644618>.

³⁷ Muhammad Amin Abdullah, “Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community,” *Al-Jami’ah: Journal of Islamic Studies* 55, no. 2 (December 2017): 394, <https://doi.org/10.14421/ajis.2017.552.391-426>.

which tends to be local, the second and third categories have a more open orientation, emphasizing tolerance, coexistence, and peace. In the third category, intellectual and scientific approaches, including the social sciences and humanities, and engagement with the global context contribute to the formation of a broader worldview.

Abdullah argues that the character of Islamic education at PTKIN inherently promotes values of peace, including through the Islamic concept of *rahmatan li al-'ālamīn* (a mercy to the worlds). This is bolstered by a rational and intellectual approach, as reflected in UIN Sunan Kalijaga's vision as the oldest Islamic university in Indonesia. Abdullah also places greater emphasis on the importance of dialogue, complementarity, and negotiation between traditional Islamic education and Islamic studies to overcome local tendencies in *'ulūm al-dīn*. He even argues that the relatively peaceful conditions of Indonesian society cannot be separated from the contribution of *dirāsāt islāmīyah*. Nonetheless, Abdullah also acknowledges the serious challenges of fundamentalism, extremism, and religious-based violence. He notes that these three categories of Islamic education still tend to operate independently, lack interaction, and have not yet negotiated productively with each other.³⁸ This view differs significantly from Abu-Nimer, who maintains that peace education from an Islamic perspective is directly based on the Quran and Hadith and prioritizes the pedagogy of tolerance, diversity, and human rights within a mono-religious educational context.³⁹ Abdullah's three-category framework for Islamic education helps position peace education practices at UIN Sunan Kalijaga within the third category, namely Islamic studies. This framework thus paves the way for a more in-depth analysis of the uniqueness of the peace education approach developed at the institution.

A. *Historical Context of Peace Education at UIN Sunan Kalijaga*

The history of UIN Sunan Kalijaga can be divided into four main periods. The first period saw its establishment as the Faculty of Religion at Universitas Islam Indonesia (UII) or Indonesian Islamic University and its transformation into a State Islamic Higher Education Institution (PTAIN) in 1951. The second period was marked by significant institutional growth and infrastructure development from 1960 to 1972. The third period, from 1972 to

³⁸ Ibid.

³⁹ Abu-Nimer, *Nonviolence and Peace Building in Islam*.

1996, was marked by substantial academic growth and curriculum development, including the establishment of several new faculties. The fourth period began in 2004, when the institution evolved into a comprehensive university to integrate religious sciences and general sciences across eight diverse faculties.⁴⁰

Since its inception, UIN Sunan Kalijaga has demonstrated openness to religious diversity. The institution has had lecturers from UKDW and Sanata Dharma University (a Catholic university in Yogyakarta) teaching since the 1980s. This history has further strengthened the tradition of interfaith dialogue on campus. Founding figures of UIN Sunan Kalijaga, such as Professor Sarjito—who was also the founder of Universitas Gadjah Mada—actively built networks with various religious communities. Consequently, interfaith collaboration and exchange of ideas have been an integral part of the institution’s history.⁴¹

B. *Theological Foundation*

The theological foundation of peace education at UIN Sunan Kalijaga is rooted in an interpretation of Islam that emphasizes acceptance of other religions and peaceful coexistence. This perspective is supported by such figures as Mustofa Bisri and Ahmad Syafi’i Maarif, and such a perspective is based on Islamic philosophy from figures like Ibn ‘Arabī, who maintains the confluence of diverse religions towards God the One. A professor of Islamic cultural history at UIN Sunan Kalijaga remarked in an interview as follows:

“Ibn ‘Arabī, in the twelfth century, said that religions converge in one. So, there is confluence, the confluence of all religions, if you want to call it a term now. However, he certainly used a different term, which I have forgotten. He said that Islam, Christianity, and Judaism are merely *tariqahs* or paths to the same God.”⁴²

This inclusive theological foundation is also reflected in the scholarly tradition at UIN Sunan Kalijaga, providing a strong foundation for developing peace education that prioritizes tolerance and peaceful coexistence. In the intellectual history of Islam in Indonesia, there has been an important shift from an

⁴⁰ “History,” Universitas Islam Negeri Sunan Kalijaga Yogyakarta, accessed July 15, 2025, <https://uin-suka.ac.id/en/page/universitas/123-history>.

⁴¹ Interview with a professor of Islamic cultural history at UIN Sunan Kalijaga, on May 9, 2025.

⁴² Ibid.

apologetic approach—which studies other religions to look for their weaknesses—towards a dialogical approach and mutual understanding. This shift has especially been strengthened since the era of Abdul Mukti Ali in the 1970s, who reformed the comparative religious studies curriculum at UIN Sunan Kalijaga.⁴³

C. *Pedagogical Approach*

Peace education is implemented through a curriculum that includes courses such as the history of religion, sociology of religion, and interfaith dialogue. Pedagogical practices include inviting leaders from other religions as guest lecturers, as well as student involvement in interfaith activities, such as attending church services. This is in line with the statement of a professor of Islamic cultural history at UIN Sunan Kalijaga in an interview:

“In general, our educational institutions have not fully incorporated the beliefs of different religious groups into their curricula. However, critical attitudes and acceptance of differences are present in discussions. For example, at UIN Sunan Kalijaga, there is a course on religious studies.”⁴⁴

Such a statement demonstrates that the pedagogical approach at UIN Sunan Kalijaga emphasizes not only knowledge but also the development of attitudes and skills, as emphasized by UNESCO.⁴⁵ This is realized through direct student involvement in interfaith activities, such as observing Sunday Christian services at church.

Religious moderation is an institutional performance indicator that must be internalized by all faculty and lecturers. Annual evaluations include the achievement of religious moderation. In addition, there are special programs, two of which are intensive interfaith studies (e.g., Islamic studies for prospective pastors in collaboration with UKDW) and interfaith dialogue forums involving various religious communities.⁴⁶

D. *Attitude towards the Phenomenon of Intolerance*

Institutionally, UIN Sunan Kalijaga affirms its position as a moderate and pro-peace institution, through its curriculum, vision and mission, and various interfaith dialogue programs. The phenomenon of intolerance is responded to by strengthening

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ UNESCO, *Peace Education: Framework for Teacher Education*.

⁴⁶ Interview with a professor of Islamic cultural history at UIN Sunan Kalijaga, on May 9, 2025.

tolerance education, both in the classroom and through extracurricular activities. Key figures from UIN Sunan Kalijaga and mainstream Islamic organizations such as Nahdlatul Ulama (NU) and Muhammadiyah play a crucial role in shaping public sentiment and preventing intolerance from becoming mainstream. The attitudes of national and religious leaders are often a determining factor in tolerance tensions. Furthermore, UIN Sunan Kalijaga is active in dialogue forums and interfaith study centers to respond to and address issues of intolerance. The university demonstrates serious attention to the phenomenon of intolerance in society, including through educational pedagogy that promotes an inclusive and peaceful view of other religions, and through the direct involvement of Muslim intellectuals in responding to issues of intolerance that continue to threaten peaceful national life.

Peace education at UIN Sunan Kalijaga is grounded in the Islamic concept of acceptance of other religions and peaceful coexistence, as reflected in the Islamic ideal of *rahmatan li al-'ālamīn*. Its pedagogical approach centers on the integration of religious sciences and general sciences, embodied in courses such as Social and Religious Conflict Resolution and Interfaith and Cultural Communication. The curriculum is research-based, encouraging students to conduct literature research and connect theory with practice. The university also actively engages students in interfaith activities and invites guest speakers from diverse religious backgrounds.⁴⁷ This approach reinforces M. Amin Abdullah's view that Islamic studies at UIN Sunan Kalijaga—which integrates social sciences, peace studies, critical approaches, and field research—can equip students with sensitivity to differences and foster tolerance toward other groups. Hence, peace education at UIN Sunan Kalijaga is an important contribution to responding to the phenomenon of intolerance in society and a continuing effort to achieve peace pursuant to the university's vision since its inception.

Peace Education at UKDW: History, Theology, and Pedagogical Practice

A. Historical Context of Peace Education at UKDW

⁴⁷ Interview with a lecturer in Religious Studies at UIN Sunan Kalijaga, on December 6, 2024.

Peace education at UKDW began in the mid-1980s and was initiated by Reverend R. Judowibowo Poerwowidagdo who collaborated with the World Council of Churches (WCC) and focused on issues of peace, justice, and the integrity of creation. In 1985, UKDW established Pusat Studi dan Pengembangan Perdamaian (PSPP) or Center for Peace Studies and Development, which, from the outset, was positioned as an integral part of the university's vision and academic culture. A lecturer in Philosophy and Constructive Theology, Faculty of Theology, and a vice rector of UKDW stated in an interview that the vision of UKDW is to bring love and peace. At the time, love was the key to bringing peace.⁴⁸

PSPP holds a unique position because it is directly under the rectorate and is designed to be the “breath” of all study programs, not just the Faculty of Theology. Efforts to institutionalize peace education evolved from a study center and postgraduate program to a field of interest within the Faculty of Theology, which is in line with the university's internal dynamics and adjustments to government regulations.⁴⁹ The history of peace education at UKDW demonstrates a unique historical context in which the role of central figures significantly influenced the peace orientation inherent in UKDW's vision since its inception. This vision was then concretized through the establishment of PSPP, which was systematically institutionalized both in the curriculum and in the UKDW institutional culture.

B. Theological Foundation

The foundation of peace education at UKDW is heavily influenced by Christian theology, particularly the concept of holistic peace, encompassing spiritual, moral, material, and relational dimensions. A lecturer in Peace Studies and Ethics, Faculty of Theology at UKDW, remarked in an interview as follows:

“When we talk about peace, if we ask what peace is, it comes from Christian theology. We view peace holistically, meaning that peace involves the spiritual dimension, the moral dimension, the material dimension—our physical and material world—and the relational dimension. So, it is true that we approach it from a Christian theological perspective.”⁵⁰

⁴⁸ Interview with a lecturer in Philosophy and Constructive Theology and vice rector of UKDW, on May 14, 2025.

⁴⁹ Interview with a lecturer in Peace Studies and Ethics at UKDW, on May 5, 2025.

⁵⁰ Ibid.

This view aligns with Christiani's argument, discussed previously, that the foundation of peace education from a Christian perspective rests on the values of love, forgiveness, and reconciliation.⁵¹ Therefore, at UKDW, the theological foundation of peace education is not understood narrowly or unidimensionally, but rather multidimensionally, encompassing the spiritual, moral, material, and relational aspects of human life.

In developing peace education, UKDW draws heavily on the thinking of John Paul Lederach, emphasizing interfaith peacebuilding and focusing not only on church communities but also on interfaith relations. A lecturer in Philosophy and Constructive Theology at the Faculty of Theology as well as the vice rector of UKDW, stated in an interview, "We have four values in life: obedience to God, walking in integrity, striving for excellence, and service to the world. These values stem from the values of peace that remain part of our souls."⁵²

The vision for peacemaking has been present since UKDW's founding, primarily as an effort to promote interfaith peace in Indonesia's diverse society. In this context, UKDW's vision of peace is not directed at the state or political power, but rather at civil society and communities at the grassroots level.

C. *Pedagogical Approach*

Peace education at UKDW is integrated into the curriculum through compulsory university courses, such as Peace Education and Democracy and Human Rights Education, which are accessible to students from various disciplinary backgrounds.⁵³ UKDW's pedagogical approach synergizes theory and practice, with an emphasis on experiential learning, interfaith discourse, and student engagement in social issues in society.

There is an emphasis on balancing theoretical and practical work, despite government policy pressures that tend to separate academic and vocational studies. This pedagogical approach aligns with the three main components of peace education as formulated by UNESCO: cognitive, attitudinal, and skills.⁵⁴ Thus, UKDW's pedagogical approach to peace education can be categorized as comprehensive.

⁵¹ Tabita Kartika Christiani, "Pendidikan Kristiani untuk Perdamaian."

⁵² Interview with a lecturer in Philosophy and Constructive Theology and vice rector of UKDW, on May 14, 2025.

⁵³ UNESCO, *Peace Education: Framework for Teacher Education*.

⁵⁴ Ibid.

D. Attitude towards the Phenomenon of Intolerance

UKDW views peace education as a primary means of responding to and countering intolerance by instilling openness, interfaith communication, and an inclusive concept of peace throughout the academic community. A focus on civil society and interfaith peacebuilding is a hallmark of UKDW's approach to responding to intolerance, ensuring that peace efforts are not confined to the church but also involve interfaith communities.⁵⁵

The foundation of peace education at UKDW is rooted in Christian theology, with an emphasis on the concept of integral peace and interfaith peacebuilding, drawing on the thought of John Paul Lederach, among others. The methodological approach includes experiential learning, engagement with social issues, and service learning through community engagement. Courses offered include both compulsory and elective courses, such as Peace Education and Democracy and Human Rights Education.⁵⁶ This approach aims to shape students' character as peacemakers based on love, forgiveness, and reconciliation.

The strong emphasis on interfaith dialogue and experiential learning is also reflected in UKDW's peace education practices. This approach goes beyond the transfer of abstract knowledge by fostering empathy and understanding through direct interaction and openness to differing worldviews. This demonstrates UKDW's strong commitment to being sensitive to the phenomenon of intolerance in society and to preparing students to become agents of peace in responding to these challenges. Through the active involvement of students and faculty in interfaith and peacebuilding activities, UKDW makes a tangible contribution to peace efforts at the community level.

Education and Intensive Interfaith Dialogue

Both UKDW and UIN Sunan Kalijaga prioritize peace education through the integration of specialized courses into their respective study programs. At UKDW, these courses include Peace

⁵⁵ Interview with a lecturer in Philosophy and Constructive Theology at UKDW, on May 14, 2025.

⁵⁶ Interview with a lecturer in Teaching Peace Education at UKDW, on September 4, 2024.

Education and Democracy and Human Rights Education, while at UIN Sunan Kalijaga, they include Interfaith and Cultural Communication and Social and Religious Conflict Resolution. Both institutions also employ distinct yet complementary pedagogical practices, such as the involvement of visiting lecturers from other religions at UIN Sunan Kalijaga and the emphasis on hands-on practice and student involvement in resolving social issues at UKDW. Specifically, UIN Sunan Kalijaga emphasizes the integration of religious sciences and general sciences as the foundation of peace education.

Peace education at UIN Sunan Kalijaga is rooted in Islamic teachings that emphasize acceptance of other religions and peaceful coexistence, such as the Islamic ideal of *rahmatan li al-‘ālamīn*, the thoughts of Ibn ‘Arabī, and the reform of religious studies pioneered by Mukti Ali. Likewise, peace education at UKDW is grounded in Christian theology, holistic peace concepts, and interfaith peacebuilding, with primary reference to the thought of John Paul Lederach. This theological and philosophical foundation provides a strong and reflective foundation for fostering tolerance.

Both institutions actively engage in interfaith dialogue programs, interfaith prayer, and student participation in interfaith activities. These practices include, for example, the involvement of UIN Sunan Kalijaga students in observing church services and UKDW’s focus on peacebuilding through civil society and interfaith communities. This approach goes beyond theoretical knowledge and brings peace education into the realm of direct experience. Peace education at UIN Sunan Kalijaga is specifically designed to promote religious tolerance and counter radicalization in the Indonesian context, with a perspective that transcends local traditions, while UKDW places greater emphasis on civil society and grassroots communities as primary avenues for peacebuilding.

The theological foundation as a pedagogical basis is the basis of peace education at UIN Sunan Kalijaga and UKDW, as identified through thematic analysis of interviews with key informants. The informants explained that UIN Sunan Kalijaga uses an integration-interconnection paradigm in developing its peace education curriculum. In line with Abdullah’s argument that intellectual openness is a crucial element in confronting extremism, this approach aims to shift Islamic understanding from a normative-textual

orientation (*'ulūm al-dīn*) to a multidisciplinary and scientific approach (*dirāsāt islāmīyah*).⁵⁷ As one informant stated, one's understanding of sacred texts must be able to engage in dialogue with social realities. The Islamic ideal of *rahmatan li al-'ālamīn* does not remain a normative slogan but is translated into concrete practices that respect diversity.

The second point in terms of peace education is transformation through experiential learning. At UKDW, peace education emphasizes not only the delivery of theoretical knowledge in the classroom but also a holistic theological understanding, including affective aspects such as compassion and reconciliation. According to Christiani, this form of peace education aims to shape individual character as agents of change for peace. Informants at UKDW confirmed that involvement in humanitarian programs and interfaith meeting spaces has a more significant impact on students than conventional learning. This finding aligns with Solomon's view that effective peace education must be contextual and able to transform perspectives on the Other through direct interaction.⁵⁸

The final point pertains to institutional responses to the reality of intolerance in Yogyakarta. Both universities position themselves as academic bastions in the face of radicalism, but with different and complementary strategies. UIN Sunan Kalijaga underscores intellectual deradicalization and strengthens students' social capital. In contrast, UKDW develops a peace pedagogy rooted in holistic theology, emphasizing the values of love, forgiveness, and reconciliation. Put differently, while UIN Sunan Kalijaga prioritizes cognitive transformation to challenge radical ideology, UKDW emphasizes affective and relational transformation through direct engagement with humanitarian issues at the grassroots level.

The unique findings of this study indicate that peace education at faith-based universities in Indonesia is not monolithic in concept and practice. The effectiveness of the programs depends heavily on the institution's capacity to facilitate what can be called "theological negotiation," viz., the ability to translate the normative values of their respective religious traditions—such as the thought of Ibn 'Arabī at UIN Sunan Kalijaga or the ideas of Lederach at UKDW—into practical skills that students can deploy in conflict resolution. An important implication of these findings is that sustainable peace

⁵⁷ Abdullah, "Islamic Studies in Higher Education in Indonesia."

⁵⁸ Salomon, "The Nature of Peace Education."

education must be contextual and open to intensive interfaith dialogue.

Conclusion

This study concludes that peace education at UIN Sunan Kalijaga and UKDW is not simply a curricular addition, but rather a systematic process embedded in the theological and pedagogical identities of each institution. The research findings indicate that the effectiveness of peace education at faith-based universities depends heavily on the institution's ability to reinterpret religious texts and contextualize them through hands-on learning experiences, including interfaith dialogue.

The theoretical implications and academic contribution of this article lie in enriching the discourse on peace education by demonstrating that there is no universal model for peace education. The success of peace education at faith-based universities depends on a process that can be described as theological negotiation undertaken by each institution. In this context, UIN Sunan Kalijaga pursues an epistemological transformation from a normative approach to a scientific and multidisciplinary approach, while UKDW develops a holistic theological perspective with an emphasis on reconciliation in civil society. These findings upend traditional approaches to peace education that tend to view religious identity as a barrier, demonstrating that religious identity can actually serve as a resource for preventing intolerance and building peace.

This study recommends the importance of sustained institutional support, such as the integration of peace values into the institution's vision and mission and lecturer performance indicators, as a key factor in the sustainability of peace education programs. The findings of this study can also serve as a reference for other higher education institutions, particularly those located in conflict zones and pluralistic societies, to develop peace education programs tailored to their respective contexts and internal theological strengths. Further research is recommended to examine the long-term impact of these pedagogical approaches on the professional practices and social behavior of alumni.

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