Implications of Peace Education in Fighting Terrorism Issues at the Al-Iryad Islamic Boarding Schools

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Abstract: *The accusation of Islamic boarding schools as hotbeds of terrorism is still a phenomenal issue. This is contrary to the values of Islamic boarding schools which uphold peace. This study aims to narrate the implications of peace education in Islamic boarding schools in responding to the issue of terrorism. Data were collected through in-depth interviews, observations, and documentation studies to be analyzed using Miles and Huberman's model. This research shows: (1) Teaching materials (textbooks) and Al-Irsyad Islamic Boarding School regulations direct students to an ideology that is highly anti-terrorism, this data is taken from the description of the responses that researchers see from the side of perception with convincing statements that peace is a nature that must be attempted, either with a theological or rational approach. This response was strengthened by the views of the management and students who stated that peace is a common property so that all acts of terrorism are not part of Jihad. (2) Santri's response to terrorism has implications for strengthening social solidarity, building tasamuh attitudes, establishing mutual assistance, being fair and wise, and understanding diversity. The second result contributes to fighting accusations of Islamic boarding schools as hotbeds of terrorism, while simultaneously confirming that peace education in Islamic boarding schools can be used as a model for public schools in fighting terrorism issues.*
Keywords: *Peace Education; Islamic Boarding School; Terrorism*

Abstrak: *Tuduhan pesantren sebagai sarang terorisme masih menjadi isu fenomenal. Hal ini berlawanan dengan nilai kepesantrenan yang menjunjung tinggi perdamaian. Penelitian ini bertujuan untuk menarasikan implikasi pendidikan damai di pesantren dalam merespons isu terorisme. Data*

dikumpulkan melalui wawancara mendalam, observasi, dan studi dokumentasi untuk dianalisis dengan model Miles dan Huberman. Penelitian ini memperlihatkan: (1) Bahan ajar (buku teks) dan peraturan Pesantren Al-Irsyad mengarahkan santri pada ideology yang sangat anti terorisme, data ini diambil dari gambaran respon yang peneliti lihat dari sisi persepsi dengan pernyataan yang meyakinkan bahwa perdamaian adalah fitrah yang harus diusahakan, baik dengan pendekatan teologis ataupun rasional. Respon ini diperkuat dengan pandangan pengurus dan santri yang menyebut bahwa perdamaian adalah milik bersama, sehingga segala bentuk aksi terorisme bukan bagian dari Jihad. (2) Respons santri terhadap terorisme berimplikasi pada terlaksananya penguatan solidaritas sosial, membangun sikap tasamuh, menjalin sikap saling menolong, bersikap adil dan bijaksana dan memahami keberagaman. Hasil yang kedua memberikan kontribusi dalam melawan tuduhan pesantren sebagai sarang terorisme, sekaligus menegaskan bahwa pendidikan damai di pesantren dapat dijadikan model sekolah umum dalam melawan isu terorisme.
Kata kunci: Pendidikan Damai; Pesantren; Terorisme

INTRODUCTION

Peace education has been applied in Islamic boarding schools to counter accusations of terrorism and the development of jihadist groups in Islamic boarding schools.[1] This accusation was based on data that 198 Islamic boarding schools were allegedly affiliated with the terrorist network, 11 Islamic boarding schools affiliated with Jamaah Anshorut Khalifah, 68 Islamic boarding schools affiliated with *Jemaah Islamiyah* (JI), and 119 Islamic boarding schools affiliated with Ansharut Daulah. The three groups have been declared prohibited corporations by the courts in Indonesia.[2] Meanwhile, accusations of Islamic boarding schools' involvement in jihadist groups surfaced again after Polda Metro Jaya declared several Islamic boarding schools anti-Pancasila organizations. For example, the Khilafatul Muslimin Islamic boarding school is said to be against the law because it is against Pancasila. This was conveyed by the police after arresting the top leader of Khilafatul Muslimin Abdul Qadir Hasan Baraja in Bandar Lampung. This group has a significant influence on education in

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[1]Bjørgo, Tore. Root Causes of Terrorism: Myth, Reality and the Way Forward. London: Routledge, 2004.
[2]https://mediaindonesia.com/opini/474171/pesantren-dan-labelisasi-teroris

Indonesia, as evidenced by the findings of 23 office areas spread across Java, Sumatra, to eastern Indonesia.[3] These two problems trigger slander that Islamic boarding schools are synonymous with violence and religious teachings that are anti-peace, even anti-Pancasila.

Research on Islamic boarding schools and terrorism currently talks about three things. First, the study of pesantren and terrorism is seen in the realm of literature to explore the role of pesantren in preventing radicalization.[4] Second, existing research narrates the concept of deradicalization in statutory policies through critical reviews and assessments, for example, in Law Number 5 of 2018, Article 43d of Law Number 5 of 2018, or others.[5] Third, studies on terrorism and Islamic boarding schools are more directed at mapping the areas that are the basis or helper for spreading terrorism.[6] The study revealed that there are 12 terrorist red zone areas in Indonesia.[7] Of these three tendencies, there are still rare studies that discuss the response of students to terrorism even though this case is essential to discuss to prove whether or not Islamic boarding school students are involved in the phenomenon of terrorism.

This study aims to fill in the gaps in writing that discuss the response of students to terrorism, especially at the Islamic boarding school al-Irsyad Semarang. The choice of location was based on the high number of violent cases in the name of religion in the city of Semarang.[8] In addition, the issue of religion in the city of Semarang is often a sensitive material in undermining religious harmony.[9] For this reason, there are two questions to be answered in this study. First, how is the student's response to anti-terrorism understanding at the Islamic

[3]https://www.cnnindonesia.com/nasional/20220609103649-12-806766/khilafatul-muslimin-tercatat-di-kemenkumham-sebagai-yayasan-pendidikan

[4]Laura Taylor & Anita Soni (2017) Mencegah radikalisasi: tinjauan sistematis literatur yang mempertimbangkan pengalaman hidup dari strategi Cegah Inggris dalam pengaturan pendidikan, Pastoral Care in Education, 35:4, 241-252, DOI: 10.1080 /02643944.2017.1358296

[5]Tinjauan Yuridis Pasal 43d Uu No 5 Tahun 2018 Pelaksanaan Dan Kendala Deradikalisasi Sebagai Upaya Penanggulangan Terorisme

[6] Bramantyo. "Sebaran Zona Merah Terorisme di Indonesia," E-Journal Mahasiswa Vol. 1, No. 1 2012. 12, No. 1 2016.

[7]Imam Zamroni, "Islam, Pesantren dan Terorisme", dalam Jurnal Pendidikan Agama Islam Vol. 2, No. 2, 2005, 188.

[8]Somad, Politik agama di Indonesia, (Semarang: Tiga Saudara, 2019), 28.

[9]Eka Yona, Walikota Semarang ingatkan agama menjadi isu sensitive di tahun-tahu npoliyik, https://infopublik.id/kategori/nusantara/320283/wali-kota-semarang-ingatkan-isu-agama-sensitif-masuki-tahun-politik

Islamic Boarding School al-Irsyad Semarang. And secondly, what are the implications of the student's response to the understanding of anti-terrorism at the Islamic boarding school al-Irsyad Semarang. In addition to answering these questions, comprehensively this study will also analyze the factors that influence students' responses to terrorism through the concept of peace education at the Islamic boarding school al-Irsyad Semarang.

Among the assumptions underlying this paper is the understanding that implementing peace education can affect student responses to addressing terrorism.[10] This is reasonable because the pattern of pesantren education contains a lot of material content relevant to efforts to handle terrorism cases.[11] However, it is not yet known whether the implementation of peace education in Islamic boarding schools is by the provisions. This gap must be answered to make a real contribution to increasing intellectual treasures related to patterns of peace education in Islamic boarding schools, especially in influencing students' responses to accusations of terrorism in Islamic boarding schools.

METHOD
This qualitative study is field research conducted at the Al-Irsyad Islamic Boarding School, Semarang Regency. This sociological approach with a theoretical framework of charisma and religious authority aims to analyze peace education in influencing students' responses to terrorism issues. In addition to observation and documentation studies, this study collected data through in-depth interviews with pesantren administrators, students, and caregivers. The analytical method used is the data analysis stage recommended by Huberman and Miles which includes data reduction, data presentation, and data verification to conclude.[8]

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[10] Mustaqim, Mustaqim. "Manajemen Komunikasi Pendidikan Multikultural Menuju Pendidikan Damai Dan Toleransi." *Jurnal Nomosleca* 6.1 (2020).
[11] Desvian B. dalam jurnal berjudul Fondasi Filosofis Pendidikan di Era Post Truth diterbitkan oleh Historia: Jurnal Pendidik dan Peneliti

RESULTS AND DISCUSSION

Peace Education at al-Irsyad Islamic Boarding School

Al-Irsyad Tengaran Islamic Boarding School was founded by several asatidzah who are members of the management of the Al-Islamiyyah Semarang branch which was spearheaded by ustadz Umar Abdat Rahimahullah. Established at the beginning of 1408 H on 1 Muharram to coincide with 26 August 1986 by building 6 (six) local classes. The teaching and learning activities began in the month of Dzulqo'dah 1409 H or coincided with July 1988. Every year the Al-Irsyad Tengaran Islamic Boarding School graduates around 200 students who then undergo a period of service in the form of practical work in educational and da'wah institutions for 1 year.[12] The role of al-Irsyad Islamic boarding school in organizing peace education can be seen from at least two sides, 1) The contents of a peace education-based textbook as a guideline for upbringing students, 2) Islamic boarding school regulations that encourage the character of peace education for students.

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Peace education in textbooks is used as teaching materials. Peace education content that seeks to prevent acts of terrorism is found in the santri parenting guidebook. This book describes the importance of human competence in upholding peace education, based on the commandments of the Koran or hadith. The teaching materials, with assignments and observation sheets, also contain notes about the student's daily activities. The content of peace education contained therein is as follows;

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[12] Al-Irsyad, Profile of the Tengaran Al-Irsyad Islamic Boarding School in Semarang, Downloaded on the page https://Pesantrenalirsyad.org/, 01/06/2023.

a. Tenderness in *Amar Ma'ruf and Nahi Munkar*

Class/Semester	12/ Gasal
Number of Meeting	14-15
Competency standards	Showing an attitude of caring for the environment in life
Basic competencies	Dare to be amar ma'ruf nahi munkar

Competency strengthening regarding good deeds and good deeds was given at the 14th-15th meeting. In this book, students are taught to be gentle and polite. The reason stated in this parenting book is that everything that is accompanied by gentleness will become more beautiful and better. Conversely, if violence accompanies something, it will become ugly and ugly.[13] The theory was developed from the hadith of Al-Bukhari "*Verily, Allah is Gentle, He loves to be forgiving in all matters and gives to gentleness what is not given to violence and what is not given to other people.*"[14] To achieve these competencies, students are given a statement of commitment that must be signed with the contents; *1) I will train myself to be gentle in my speech and polite in my attitude. 2) When inviting other people to do good, I will try to choose the best words so that I don't seem patronizing and do not offend others. 3) when I see others make mistakes, I will try to prevent and advise them* well.[15]

b. Maintain Government Authority

Class/Semester	12/ Gasal
Number of Meeting	18
Competency standards	Students can show their role in obeying the law in the Unitary State of the Republic of Indonesia.
Basic competencies	Students can demonstrate a role in government authority

The content of this competency contains that in enforcing the regulations of the unitary state of the Republic of Indonesia, the government needs to show its

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[13] , *Buku panduan pengasuhan Muslim Peduli Lingkungan (6)*, Balitbangwas Pesantren Islam al-Irsyad, 27.

[14] , *Buku panduan pengasuhan Muslim Peduli Lingkungan (6)*, Balitbangwas Pesantren Islam al-Irsyad, 27.

[15] , *Buku panduan pengasuhan Muslim Peduli Lingkungan (6)*, Balitbangwas Pesantren Islam al-Irsyad, 28.

authority. Therefore, the authority of the government is always maintained.[16] In the regulation book it is stated that the law is obliged to maintain the government's authority because if the government's authority collapses, the government cannot enforce the regulations. If the rules are not upheld, social order cannot be created. It can be seen that Sheik al-Ustaimin's statement was quoted, *"If the authority of the government has fallen then the country will be destroyed and there will be destruction, various ugliness, crime, and corruption."*[17] In this competency, students are tasked with expressing their thoughts on what can be done to maintain the government's authority. While the observation sheet is to assess the attitude of students in maintaining the authority of the government, students are asked to write things that have been done that reflect citizens who maintain government authority.

c.   Developing an Attitude of Consideration

Class/Semester	12/ Gasal
Number of Meeting	22
Competency standards	Students can show their role in maintaining the unity of fellow citizens.
Basic competencies	Students can demonstrate a role in developing an attitude of tolerance for *tepa salira*

Based on basic competence, the 22nd meeting of the rush teaches awareness of social beings contained in teaching materials. This book explains the importance of harmonizing human relations to live a good life. On page 210, it is written *"We must be able to respect and respect the feelings of others. An attitude of tolerance, also called tepa salira, is an expression from the Javanese language, which means to feel what other people feel."* As a further explanation, this book encourages students to maintain harmony. The tasks that must be done by the students along with their observation sheets are; *1) Write down at least three things that you can do to develop an attitude of tolerance, 2) write down the*

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[16] *Buku panduan pengasuhan Muslim Peduli Lingkungan (6)*, Balitbangwas Pesantren Islam al-Irsyad,37.
[17] *Buku panduan pengasuhan Muslim Peduli Lingkungan (6)*, Balitbangwas Pesantren Islam al-Irsyad,37.

things that you have done that reflect that you have implemented and developed an attitude of tolerance.[18]

d. Maintaining Harmony with Adherents of Other Religions.

Class/Semester	12/ Gasal
Number of Meeting	27
Competency standards	Students can respect ethnic, cultural, and religious differences.
Basic competencies	Students can maintain harmony with followers of other religions.

The peace education textbook compiled by the Al-Irsyad Islamic Boarding School supports the strengthening of harmony competencies through the awareness that Indonesia is inhabited by people with diverse religions.[19] In this book, it is explained that Islam highly upholds inter-religious harmony. For example, the Prophet and his companions exemplified when they were in Medina where the population was not only Muslims but also adherents of other religions. Muslims still maintained harmony with adherents of other religions. There is also an explanation of Al-Qur'an letter al-Mumtahanah verse 8 which encourages students to be fair to people who do not fight you in religious matters. The task given to the students is to write at least three things that can be done in maintaining environmental security. In contrast, the assessment of students is carried out through observations which contain instructions to write down experiences that reflect that students have maintained harmony with adherents of other religions.[20]

e. Not Underestimating Other Tribes and Cultures

Class/Semester	12/ Gasal
Number of Meeting	31
Competency standards	Students are able to respect ethnic, cultural and

[18] *Buku panduan pengasuhan Muslim Peduli Lingkungan (6)*, Balitbangwas Pesantren Islam al-Irsyad, 46.

[19] *Buku panduan pengasuhan Muslim Peduli Lingkungan (6)*, Balitbangwas Pesantren Islam al-Irsyad, 55.

[20] *Buku panduan pengasuhan Muslim Peduli Lingkungan (6)*, Balitbangwas Pesantren Islam al-Irsyad, 56.

	religious differences.
Basic competencies	Students can show an attitude of not insulting and belittling other ethnicities and cultures.

The content of peace education can also be seen in Chapter 15, meeting 31. This section explains the content of the Qur'an sura al-Hujurat verse 11 which instructs that Santi not make fun of other people, perhaps those who are made fun of more than those who make fun of.[21] In addition to respecting and accepting differences, this book teaches students not to insult and belittle other ethnicities and cultures. This santri parenting book provides logical reasons why one should not underestimate other ethnicities and cultures. If mutual insults and belittling of other tribes and cultures occur, of course, the other cultures and tribes that are insulted will reciprocate. As a result, disputes arise and enmity arises between tribes. The task given to the students is to write at least three things that can be done in a way that does not insult and belittle other ethnicities and cultures. While the assessment of students is carried out through observations which contain instructions to write down experiences that reflect that students do not insult and belittle other ethnicities and cultures.[22]

Peace Education Content in Pesantren Rules

The Al-Irsyad Islamic Boarding School has regulations that bind the students in the student guidebook Level IL (I'dad Lughawi). This book restricts students from taking radical actions that lead to terrorism. Paragraph 5 contains that what is included as a violation in terms of vandalism and crime is injuring another person either with an empty hand or a sharp weapon.[23] Understandably, injuring another person with an empty fist is considered an offense, let alone committing an act of terrorism using a weapon or a detonator reverently a more severe offense.

The Santri s that the violations are divided into minor, moderate, and serious ones. Paragraph 4 regarding violations in terms of ethics and decency

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[21] *Buku panduan pengasuhan Muslim Peduli Lingkungan (6)*, Balitbangwas Pesantren Islam al-Irsyad, 63.

[22] *Buku panduan pengasuhan Muslim Peduli Lingkungan (6)*, Balitbangwas Pesantren Islam al-Irsyad, 64.

[23]. Buku pedoman santri pesantren Islam al-Irsyad Jenjang IL (*I'dad Lughawi*)/IM (I'dad Muta'allimin) tahun 2021, 33.

states that what is considered a severe violation is forming a group that leads to asabiyyah or fanaticism. Other serious violations were intimidating, making other people afraid, threatening, ridiculing, insulting, harassing, slandering, and defaming the pesantren civitas or non-civitas civitas orally or in writing without planning. Meanwhile, if intimidating, making other people afraid, and so on is carried out in a planned manner, then it is categorized as a severe violation.[24]

　　　To prevent radicalism that leads to acts of terrorism, Islamic boarding school al-Irsyad also takes precautions for its educators. Among the violations considered very serious are storing firearms, explosives, or carrying out acts of terrorism and specific missions to destabilize the Islamic boarding school environment.[25] In addition, thoughts that support or justify terrorist movements are also classified as severe violations.[26] This grave violation is not just committing an act of terrorism but justifying the movement of terrorism.

Peace Education in Fighting Terrorism Issues in Islamic Boarding Schools

　　　Historical records say that pesantren in Indonesia are educational institutions that existed long before the formation of the Republic of Indonesia. The pesantren was often used as a base camp to fight against invaders. Nahdlatul Ulama once wrote that the students then formed the Hezbollah line, which later became one of the seeds of the military establishment.[27] If in the era of colonialism, pesantren played a role as a stronghold for the people against colonialism, then to a democratic Indonesia, pesantren played a role as one of the supporting components of the defense system in the national defense system.[28] Terrorism as a threat to democratic countries must be rejected and fought by

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[24] Buku panduan siswa MTs al-Irsyad Tengaran Pesantren Islam al-Irsyad Tengaran tahun 2022, hal. 48.
[25] Dewan Pengawasan dan Pengembangan Pesantren Islam al-Irsyad Tengaran, *Pokok-pokok Peraturan Kepegawaian Pesantren Islam al-Irsyad*, 49.
[26] Dewan Pengawasan dan Pengembangan Pesantren Islam al-Irsyad Tengaran, *Pokok-pokok Peraturan Kepegawaian Pesantren Islam al-Irsyad*, 49.
[27] Gaban, Farid, Surya Kusuma, and Alfian Hamzah. *Apa dan Siapa Hizbullah & Nasrallah: Sudut Pandang Fakta dari Pembelaan Islam yang Sebenarnya*. Shaf, 2015.
[28] HASANAH-NIM, N. U. R. *PERJUANGAN LASKAR HIZBULLAH KLATEN DALAM MENGHADAPI AGRESI MILITER BELANDA II TAHUN 1949*. Diss. UIN Sunan Kalijaga Yogyakarta, 2010.

everyone in the pesantren. This kind of role also appears in the values of peace education in pesantren as shown in the following explanation.

Fostering social solidarity between students. In the pesantren education system, social solidarity is essential to increase cooperation in avoiding possibilities that threaten the comfort of life. Social solidarity is fundamental because it relates to human dignity. In pesantren education, social solidarity is realized through moral education that teaches loving others.[29] This can be seen from the expressions of Respondents (Ghozali, 20),

> "Get used to buying necessities from the community, coincidentally from the people, the culture of eating together food brought by parents in one room or another, Spreading greetings." This was then corroborated by the respondent's expression (Sanatin, 21), "KBM in class, great empathy for the community, social service for the Lombok earthquake, used clothes, lectures in class. Taught to learn to guide his brother."

Social changes in social and environmental conditions dominated by differences cause a loss of solidarity from generation to generation in dealing with differences.[30] Creating an orderly and one social situation is the goal of solidarity. Differences in character in Islamic boarding schools are not to be laughed at and alienated, but that is where the important role of solidarity is, namely to equate and unite feelings of tolerance.[31] The important role of solidarity in this pesantren can create unity and equality of struggle in society.[32] Ibnu Khaldun explained that the easiest thing to foster a sense of solidarity is fostering a sense of brotherhood because it allows for a sense of "shared destiny" and "mutual feeling" of what one's brothers and sisters receive.[33]

Changes in solidarity that occur at Al-Irsyad Islamic Boarding School are the result of social changes that occur in structure, culture, and interactions, in the form of changes to shared values, social ties, loyalty, and integrity. Changes in

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[29] Bafadhol, Ibrahim. "Pendidikan Akhlak dalam Perspektif Islam." Edukasi Islami: Jurnal Pendidikan Islam 6.02 (2017): 19.

[30] Zamroni, Amin. "Strategi Pendidikan Akhlak Pada Anak." Sawwa: Jurnal Studi Gender 12.2 (2017): 241-264.

[31] As-Sirjani, Raghib. Solidaritas Islam Untuk Dunia. Pustaka Al-Kautsar, 2015.

[32] Suparta, Suparta. "Nilai-nilai pendidikan islam dalam budaya nganggung dan implikasinya terhadap solidaritas umat di Kecamatan Mendo Barat Kabupaten Bangka." Madania: Jurnal Kajian Keislaman 21.1 (2017): 101-112.

[33] Haq, Fajar Riza Ul. Membela Islam, membela kemanusiaan. Mizan Pustaka, 2018.

solidarity that occur among the students of the Al-Irsyad Islamic Boarding School lead to a pattern of solidarity which Durkheim calls organic solidarity, in which the pattern of relationship between students and students or students and the management of Al-Irsyad Islamic Boarding School is a relationship due to dependence on a system that is divided because Division of work.

Building Tolerance. Tolerance is mutual respect as a social being. In humans, an attitude of tolerance and tolerance is cultivated so that they are permanently moved to cover for each other's shortcomings.[34] Tolerance is divided into two kinds, namely, tolerance towards fellow Muslims and tolerance towards non-Muslims. Tolerance towards fellow Muslims is an obligation because of the form of brotherhood bound by the same faith. Even a person is not perfect in his faith if he does not have compassion and tolerance for his other brothers. As for tolerance towards non-Muslims, there are certain limits as long as they still respect us and we must also respect them.

Tolerance education in Islamic boarding schools educates students to respect other religions through muamalah, as stated by respondents (Ilham Fathurrahman (19),

> "Here there is no invitation to terrorism, terrorism is not the teaching of Islam, the scare is forbidden, different religions must be maintained, the Prophet also has good relations with religions other than Islam.

Tasamuh is an orderly, safe, peacemaker, and unifier in communication and social interaction. Practicing tasamuh in the Islamic religion has advised its people to do the following: First; acknowledge equality, equal rights, and equal obligations among human beings, second; love each other as human beings, third; develop an attitude of tolerance, fourth; not arbitrarily towards other people, fifth; uphold human values, seventh; dare to defend truth and justice, eighth; feel part of

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[34] Maksum, Ali. "Model pendidikan toleransi di pesantren modern dan salaf." *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 3.1 (2015): 81-108.

humanity.[35] The benefits of tasamuh for every believer include: strengthening unity and integrity to achieve high and noble goals, bringing sustenance and a way of life to maintain human survival, and creating peace and peace in social life.[36]

Respondent (Aufah Nasri, 19) stated that tolerance education in Islamic boarding schools is crucial for the following reasons,

> "Living in a society requires each other, social beings, it will not be comfortable if there is no peace, even the slightest problem must be stopped, peace must be maintained."

Respondent (M. Refanza al-Qadar (21) explained the pesantren environment internalizes practice-based tolerance values.

> "Aulita Organization (Aulad like Tadabur Alam), Mountain climbing activities, helping natural disasters, compensation for orphans with the community."

Humans need a harmonious social environment so that life is peaceful and peaceful. One of the requirements for peace in society is that each member has tolerance for differences and respects the rights of others. Sometimes, this need cannot always be realized because some individuals or groups ignore brotherhood and tolerance.[37] That is, he has no respect for others, leaves feelings of love and brotherhood, and promotes egoism so that their relationship cracks.[38]

Establish Ta'awun with others. Humans as social beings need each other. This need gave birth to relationships and interactions which then increased to brotherhood and mutual help.[39] Unity and mutual help are positive things recommended by Islam. Therefore, teenagers must get used to always working together and building brotherhood, especially in achieving shared goals.[40]

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[35] Sodik, Fajri. "Pendidikan Toleransi dan Relevansinya dengan Dinamika Sosial Masyarakat Indonesia." Tsamratul Fikri 14.1 (2020): 1-14.

[36] Maksum, Ali. "Model Pendidikan Toleransi Di Pesantren Modern Dan Salaf." Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies) 3.1 (2015): 81-108.

[37] Said, Nur. "Pendidikan Toleransi 2020): 1-14.

[37] Maksum, Ali. "Model Pendidikan Toleransi Di Pesantren Modern Dan Salaf." Jurnal Pendidikan Agama Islam (Journal of Islamic Education Beragama Untuk Humanisme Islam Di Indonesia." Edukasia: Jurnal Penelitian Pendidikan Islam 12.2 (2017): 409-434.

[38] Hadisaputra, Prosmala. "Implementasi pendidikan toleransi di Indonesia." Dialog 43.1 (2020): 75-88.

[39] Hariyanto, Muhsin. "Membangun Tradisi Ta'awun." Yogyakarta: Universitas Muhammadiyah Malang (2011).

[40] Sugesti, Delvia. "Mengulas Tolong Menolong Dalam Perspektif Islam." Pelita Bangsa Pelestari Pancasila 14.2 (2019).

"The environment of the boarding school in which there are many students of various origins and backgrounds makes them have to respect each other and establish mutual intimacy with one another"

Islamic boarding school education teaches students to help each other as ta'awaun concept. Its presence is important because ta'awun is the basic concept used as the basis for applying the Islamic theory of wealth, without ta'awun, this theory cannot be realized.[41] And without a correct understanding of the meaning of ta'awun and deep faith, then the life of Islamic society will never be built, and its economic concept is only rhetoric. As disclosed (Ilham Fathurrahman (19),

“In the scope of the Islamic boarding school, students are taught to help each other, there is Majma' Da'wah: da'wah organizations, teaching Al-Qur'an Education Parks even in mountainous areas, Komandos (pencak silat).

The Muslim community has a syi'ar: "and the grace of your Lord is better than what they collect in the sense, wealth is not the goal of life, wealth serves as the primary function of life and has social tasks that are quite urgent, humans are equal before Allah, and what distinguishes is the level of righteousness that will deliver a servant to God's grace.[42]

"We have a culture of eating together with food brought by our parents in one room or another, and we are used to greetings (Rakin al-Hasan: (18),

Be Fair and Wise. Fairness is the ability to put things professionally and impartially. Fair is equal treatment or does not differentiate between one and another; concerns equal rights to protection against violence, opportunities in education opportunities to gain power, income, and prosperity.[43] Also equality in rights, position in the process before the law regardless of race, group, position/position, relatives, rich or poor, people who are liked or hated even

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[41] Maikomah, Selfi, Erlina Zahar, and Harbeng Masni. "Analisis Nilai Etika Tolong-Menolong Tokoh Hepi dalam Novel Anak Rantau Karya A. Fuadi." Jurnal Ilmiah Dikdaya 8.1 (2018): 204-212.

[42] Taib, Herlina. "Mengembangkan Sikap Tolong Menolong Anak Melalui Metode Bermain Peran Di PIAUD Lamahu Kecamatan Tilongkabila Kabupaten Bone Bolango." Skripsi 1.153408077 (2012).

[43] Rusydiyah, Evi Fatimatur. "Pendidikan Islam dan kesetaraan gender: konsepsi sosial tentang keadilan berpendidikan dalam keluarga." Jurnal Pendidikan Agama Islam 4.1 (2016): 20-43.

against enemies. Islamic boarding schools prohibit insulting and bullying each other. Bullying is an act that is unfair and abuses others. In line with what the respondents said (Rakin al-Hasan: 18);

> "Santri peace is taught, bullying is not allowed, bullying is given severe sanctions, it can be expelled, for example, bullying from older siblings to younger siblings"

Wisdom is a commendable human trait that has implications for intelligence, justice, and accuracy in thinking and acting. All of these essences are an integrated whole inherent in human beings.[44] This means that wisdom will give birth to people who always maintain a vertical relationship with the Creator and horizontal relations, namely maintaining relationships with fellow human beings and being able to place relationships with other people, namely the same age, younger and older.

This expression is in line with what was conveyed by the respondent (M. Refanza al-Qadar (21),

> "The boarding school teaches peace through teaching and learning activities, lectures, we as seniors are taught to raise the right students, respect the older ones, love the younger ones, so there will be peace."

In the context of Islamic boarding school education, being fair is not only limited to giving everything equally but also preventing the emergence of hurt feelings for people who feel their lives are full of injustice. Don't just side with one party, living life must be able to level other people regardless of who they are.[45]

Understanding Diversity. Diversity and tolerance education is essential to implement, including in Islamic boarding schools. Belief in religion should make a person who can spread love to fellow human beings and their natural surroundings. However, there are still many people who make belief a difference. Diversity and difference are a reality and sunnatullah in human life. Humans have different religions, diverse ethnicities and cultures, and male and female genders. However, these differences are not something that must be contested, but these

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[44] Rangkuti, Afifa. "Konsep keadilan dalam perspektif Islam." Tazkiya: Jurnal Pendidikan Islam 6.1 (2017).
[45] Rahardjo, Satjipto. "Pendidikan hukum sebagai pendidikan manusia." (2009).

differences must be made a bond of unity for humanity on this earth. This kind of education has been implemented as mentioned (M. Refanza al-Qadar (21),

> Ustad teaches us to do good not only in Islamic boarding schools but also in society, don't give gifts.

Santri can form regional organizations not to forget their origins but may not give rise to the fanaticism that can break unity and oneness. This is as stated by one of the ustadz respondents;

> Regional organizations are revived with the aim of not losing their origins, but those who are fanatical are prohibited, for example, t-shirts as regional costumes. To unite there are also students' organizations, for example, Futsal, Football, Love Nature,

Humans were created by God with different ethnicities, nations, and genders. This difference is sunnatullah which must be accepted by every human being. Plurality and human complexity give birth to pride in-group identity. However, this does not mean that they have to bring down other people or groups, instead, they have to be transformed into elements that can enrich the treasures of human life.[46]

CONCLUSION

The implementation of peace education in Islamic boarding schools can ward off terrorism. Implementing peace education illustrated through various forms of activity has implications for students' response to fighting terrorism. This research shows that, based on educational programs that promote peace at the Al-Irsyad Islamic Boarding School, the response of students towards terrorism tends to be in a moderate direction which is the opposite of acts of terrorism. This conclusion is drawn from the description of the response that the researcher sees from the perspective of perception with statements that tend to assume that peace is a natural trait that must be pursued either with a theological or rational approach.

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[46] Mulia, Harpan Reski. "Pembelajaran berbasis multimedia: upaya memahami keberagaman gaya belajar anak." Jurnal Penjaminan Mutu 5.2 (2019): 144-154.

This response was strengthened by the views of the santri who said that peace is a common property so that all acts of terrorism are not part of Jihad.

The results of this study provide a new discourse that accusations of Islamic boarding schools as hotbeds of terrorism can be rejected. This is evidenced by the affirmation of peace education in Islamic boarding schools which can be used as a model for public schools in combating the issue of terrorism. Furthermore, the student's responses to the first finding have implications for forming an anti-terrorism education culture such as strengthening social solidarity, understanding diversity, building tasamuh and ta'awun attitudes, and strengthening fair and wise attitudes. This implication can fortify students so they do not fall prey to radicalism which results in the emergence of criminal acts of terrorism. This effort must be applied to all Islamic educational institutions so that cases of terrorism cannot grow in the Indonesian educational environment.

This study has limitations on aspects of data and data analysis. The data only involved one pesantren as an informant. Data limitations have an impact on the limitations of the analytical techniques applied. Furthermore, the limitations of these two aspects lead to a less comprehensive generalization formulation. For this reason, further research is needed which involves more informants, participants, and respondents from various schools and various regions using a grounded research approach, so that sufficient data can be produced to serve as the basis for formulating generalizations that are more comprehensive and close to actual conditions occurring in the field. In line with that, the results of the follow-up research can be used as a reference for the authorities in formulating policies in the field of peace education in Islamic boarding schools.

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