

The Implementation of Peace Education Values in Surah Al-Hujurat Verses 9–10 in Islamic Educational Environments

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Abstract: This study aims to analyze the implementation of peace education values contained in the Qur'an, particularly in Surah Al-Hujurat verses 9–10, within Islamic educational environments. These values include conflict resolution, brotherhood, justice, and peace, which serve as essential foundations for character development among students. This research employed a qualitative approach with a descriptive study method. The participants included teachers and students in Islamic educational institutions. Data were collected through observation, interviews, and documentation, and analyzed using data reduction, data display, and conclusion drawing techniques. The findings indicate that peace education values have been implemented through classroom learning, social interactions, and the cultivation of tolerance and mutual respect within the school environment. However, several challenges were identified, including limited in-depth understanding of the verses and a lack of innovative teaching methods. This study concludes that the implementation of peace education values in Surah Al-Hujurat verses 9–10 plays a crucial role in shaping students' harmonious character and moral development.

Keywords: Peace Education; Surah Al-Hujurat; Islamic Education; Islamic Values; Character Development

Abstrak: Penelitian ini bertujuan untuk menganalisis implementasi nilai-nilai pendidikan cinta damai yang terkandung dalam Al-Qur'an, khususnya pada Surat Al-Hujurat ayat 9–10, dalam lingkungan pendidikan Islam. Nilai-nilai tersebut meliputi penyelesaian konflik, persaudaraan, keadilan, dan perdamaian yang menjadi landasan penting dalam pembentukan karakter peserta didik. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi deskriptif. Subjek penelitian meliputi guru dan peserta didik pada lembaga pendidikan Islam. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa nilai-nilai

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pendidikan cinta damai telah diimplementasikan melalui kegiatan pembelajaran, interaksi sosial, serta pembiasaan sikap toleransi dan saling menghargai di lingkungan sekolah. Namun demikian, terdapat beberapa kendala seperti kurangnya pemahaman mendalam terhadap makna ayat serta keterbatasan metode pembelajaran yang inovatif. Penelitian ini menyimpulkan bahwa implementasi nilai-nilai pendidikan cinta damai dalam Surat Al-Hujurat ayat 9–10 berperan penting dalam membentuk karakter peserta didik yang harmonis dan berakhlak mulia.

Kata Kunci: Pendidikan Cinta Damai; Surat Al-Hujurat; Pendidikan Islam; Nilai-Nilai Islam; Karakter.

A. Introduction

Education plays a fundamental role in shaping individuals' character, particularly in fostering values that promote harmony and peaceful coexistence. In the context of Islamic education, character development is deeply rooted in the teachings of the Qur'an and the Sunnah, which emphasize moral values such as justice, compassion, and peace (Halstead, 2007).

Peace education has become increasingly important in modern educational discourse due to the growing challenges of conflict, intolerance, and social division. Educational institutions are expected to cultivate values that encourage mutual respect, cooperation, and conflict resolution among students (Harris & Morrison, 2013).

In Islamic teachings, peace (*salam*) is a central concept that reflects both spiritual and social dimensions. Islam promotes peace not only as the absence of conflict but also as the presence of justice and harmony in human relationships. These principles are clearly articulated in various verses of the Qur'an.

One of the key Qur'anic references related to peace education is Surah Al-Hujurat verses 9–10. Allah states: "*And if two groups of believers fight, make peace between them...*" (Qur'an 49:9). This verse highlights the importance of conflict resolution and reconciliation in maintaining social harmony.

Furthermore, verse 10 emphasizes the concept of brotherhood: "*Indeed, the believers are but brothers, so make peace between your brothers...*" (Qur'an 49:10).

This verse underscores the value of unity and solidarity among believers, which is essential for building a peaceful society.

The values embedded in these verses, such as justice, reconciliation, and brotherhood, form the foundation of peace education in Islam. These values are highly relevant in contemporary educational settings, where diversity and social interaction require mutual understanding and respect.

In the context of Islamic educational institutions, the implementation of peace values is crucial for fostering students' character. Schools serve as a primary environment where students learn not only academic knowledge but also social and moral behaviors (Lickona, 1991).

However, the integration of peace education values into classroom practices remains a challenge. Many educators focus primarily on cognitive aspects of learning, while affective and moral dimensions receive less attention. This gap highlights the need for a more holistic approach to education.

The implementation of Qur'anic values in education requires effective pedagogical strategies. Teachers must be able to translate abstract moral concepts into practical learning experiences that students can understand and apply in their daily lives (Nasr, 2015).

In addition, the role of teachers is essential in modeling peaceful behavior. Teachers act as role models who demonstrate values such as patience, fairness, and empathy in their interactions with students. This aligns with the concept of *uswah hasanah* (good example) in Islamic education.

The development of a peaceful school environment also depends on the cultivation of positive social interactions among students. Activities that promote cooperation, dialogue, and mutual respect can reinforce peace values in a meaningful way.

Moreover, the integration of peace education in Islamic schools can contribute to preventing conflicts and promoting social cohesion. By instilling values of tolerance and understanding, students are better equipped to להתמודד challenges in diverse societies (Harris & Morrison, 2013).

Despite its importance, there is still limited research focusing on the implementation of peace education values derived from specific Qur'anic verses, such as Surah Al-Hujurat verses 9–10. Most studies have addressed peace education in general terms without exploring its Qur'anic foundations.

This study aims to fill this gap by examining how the values of peace embedded in Surah Al-Hujurat verses 9–10 are implemented in Islamic educational environments. It seeks to provide a deeper understanding of how these values can be translated into educational practices.

The concept of peace education in this study includes several key dimensions, such as conflict resolution, brotherhood, justice, and mutual respect. These dimensions are derived from the interpretation of the selected Qur'anic verses.

In addition, this study explores the challenges faced by educators in implementing these values. Understanding these challenges is essential for developing effective strategies to enhance peace education in schools.

The significance of this research lies in its contribution to the integration of Islamic values into modern educational practices. It provides insights into how religious teachings can be applied to address contemporary educational issues.

Furthermore, this study emphasizes the importance of character education in shaping students' behavior. By internalizing peace values, students can develop into individuals who contribute positively to society (Lickona, 1991).

Based on the background presented, this study aims to analyze the implementation of peace education values in Surah Al-Hujurat verses 9–10, identify the strategies used by educators, and examine the challenges encountered in Islamic educational settings.

In conclusion, the integration of peace education values derived from the Qur'an is essential for creating harmonious educational environments. By promoting justice, reconciliation, and brotherhood, Islamic education can play a vital role in building a peaceful and cohesive society.

B. Research Methodology

This study employed a qualitative research approach with a descriptive design to explore the implementation of peace education values derived from Surah Al-Hujurat verses 9–10 in Islamic educational environments. A qualitative approach was chosen because it enables an in-depth understanding of participants' experiences, perceptions, and practices related to value implementation in natural settings (Creswell & Creswell, 2018).

The research was conducted in an Islamic educational institution at the secondary level. The participants included Islamic Education teachers and students who were actively involved in teaching and learning processes related to moral and character education. A purposive sampling technique was used to select participants based on specific criteria, such as teaching experience and involvement in character education programs (Etikan, Musa, & Alkassim, 2016).

Data collection was carried out through multiple techniques, including semi-structured interviews, classroom observations, and document analysis. Interviews were conducted with teachers and students to gather detailed insights into their understanding and implementation of peace education values. Observations were used to examine real classroom interactions and school activities, while documents such as lesson plans and school policies were analyzed to support the findings (Merriam & Tisdell, 2016).

The research instruments were designed to capture key aspects of peace education implementation, including conflict resolution practices, promotion of brotherhood, and the cultivation of justice and tolerance. The interview guide consisted of open-ended questions to encourage participants to share their experiences, while the observation checklist focused on behaviors and interactions reflecting peace values.

To ensure the trustworthiness of the data, this study applied several validation strategies, including triangulation, member checking, and peer debriefing. Triangulation was achieved by comparing data from different sources and methods. Member checking was conducted by confirming findings with participants, while peer debriefing involved discussions with colleagues to enhance the credibility of the analysis (Lincoln & Guba, 1985).

Data analysis was conducted using thematic analysis. The process began with data transcription, followed by coding to identify patterns and themes related to the implementation of peace education values. These themes were then categorized and interpreted to provide meaningful insights into how Qur'anic values are applied in educational contexts (Braun & Clarke, 2006).

Ethical considerations were carefully addressed throughout the study. Participants were informed about the purpose of the research and their voluntary participation was ensured through informed consent. Confidentiality and anonymity were maintained by using pseudonyms and secure data storage. The study adhered to ethical standards in educational research to protect the rights and well-being of all participants (Creswell & Creswell, 2018).

C. Results and Discussion

The findings of this study indicate that the values of peace education derived from Surah Al-Hujurat verses 9–10 have been implemented in Islamic educational environments through various instructional and social practices. Teachers consciously integrate these values into classroom learning to promote harmony and moral behavior among students. This aligns with the Islamic educational goal of developing holistic character grounded in Qur'anic principles (Halstead, 2007).

One of the most prominent implementations is conflict resolution practice among students. When disagreements occur, teachers guide students to resolve conflicts peacefully through dialogue and mediation. This reflects the Qur'anic command in Surah Al-Hujurat 49:9, which emphasizes reconciliation between groups in conflict.

Teachers also emphasize the value of brotherhood (*ukhuwwah*) as stated in Surah Al-Hujurat 49:10: *“Indeed, the believers are but brothers, so make peace between your brothers...”*. This verse serves as a foundational principle in shaping students' interpersonal relationships within the school environment.

Observation results show that students are increasingly able to demonstrate cooperative behavior during group activities. They show willingness to help one

another, share responsibilities, and maintain positive interactions. This indicates the internalization of brotherhood values in daily school life.

Another important finding is the integration of peace values into lesson content. Teachers incorporate Qur'anic teachings related to peace, justice, and tolerance into Islamic Education lessons. This approach helps students connect religious texts with real-life situations (Nasr, 2015).

Teachers also use storytelling and case-based discussions to illustrate real-life conflicts and their peaceful resolutions. These pedagogical strategies help students understand abstract values in a more concrete and meaningful way (Lickona, 1991).

The study found that students demonstrate improved attitudes toward tolerance and respect for differences. They become more open-minded and less prone to aggressive behavior. This suggests that peace education contributes positively to character development.

In addition, classroom observations revealed that teachers consistently model peaceful behavior. They demonstrate patience, fairness, and empathy in their interactions with students, serving as role models in accordance with the Islamic concept of *uswah hasanah*.

School culture also plays a significant role in supporting peace education. Schools that promote a culture of respect and cooperation provide an environment conducive to the internalization of Qur'anic values.

However, the study also identified challenges in implementing peace education values. Some teachers reported difficulties in translating abstract Qur'anic concepts into practical classroom activities. This indicates a need for more effective pedagogical strategies.

Another challenge is the lack of structured training for teachers on peace education integration. Many educators rely on personal understanding rather than formal guidance, which may affect consistency in implementation.

Limited instructional time was also identified as a barrier. Teachers often prioritize academic content over character education due to curriculum demands. This reduces opportunities for deeper discussion of moral values.

Despite these challenges, teachers show strong commitment to integrating peace values into their teaching practices. Their dedication reflects the importance of Islamic values in shaping educational outcomes.

The study also found that students respond positively to peace-oriented learning activities. They express enjoyment and engagement when lessons involve collaborative and reflective tasks.

Furthermore, peer interaction plays a crucial role in reinforcing peace values. Students learn from each other through group discussions and cooperative learning activities, supporting social constructivist learning theory (Vygotsky, 1978).

The implementation of peace education also contributes to reducing classroom conflicts. Teachers reported a decrease in disciplinary issues as students become more aware of respectful behavior.

In terms of pedagogical implications, the findings suggest that integrating Qur'anic values into teaching requires a holistic approach. This includes curriculum design, teacher training, and school culture development.

The study highlights the importance of linking Qur'anic teachings with contemporary educational practices. This ensures that religious values remain relevant and applicable in modern contexts (Harris & Morrison, 2013).

Overall, the findings demonstrate that Surah Al-Hujurat verses 9–10 provide a strong foundation for peace education in Islamic schools. The values of reconciliation, brotherhood, and justice are effectively reflected in student behavior when properly implemented.

Finally, this study contributes to the growing body of literature on Islamic peace education by providing empirical evidence of how Qur'anic values can be operationalized in educational settings. It emphasizes the importance of integrating

spiritual, moral, and social dimensions in education to foster harmonious character development.

D. Conclusion

This study demonstrates that the values of peace education derived from Surah Al-Hujurat verses 9–10 are effectively implemented within Islamic educational environments through classroom instruction, teacher modeling, and school culture. These values—particularly reconciliation, brotherhood, justice, and tolerance—are internalized by students and reflected in their daily interactions. The Qur’anic foundation provides a strong moral framework that guides both teaching practices and student behavior toward harmonious relationships.

Furthermore, the findings highlight that the successful implementation of peace education is influenced by several key factors, including teacher commitment, pedagogical strategies, and the school environment. Teachers play a central role in translating Qur’anic values into meaningful learning experiences, while students benefit from active, reflective, and cooperative learning activities. However, challenges such as limited training, time constraints, and difficulties in operationalizing abstract values remain significant obstacles that need to be addressed.

Finally, this study emphasizes the importance of strengthening the integration of Qur’anic values into Islamic education curricula to promote holistic character development. Schools should enhance teacher training programs and develop structured approaches to peace education implementation. Future research is recommended to explore broader contexts and evaluate the long-term impact of Qur’anic-based peace education on students’ moral development and social behavior.

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