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Peace-Oriented Islamic Education in Primary Schools: Institutional Strategies Management for Cultivating Students' Peace Behavior in East Java-Indonesia

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ABSTRACT: This study aims to examine how peace-oriented Islamic education management is institutionally implemented in primary schools and to analyze its contribution to the cultivation of students' peace behavior in East Java, Indonesia. A qualitative multi-site case study approach was employed involving five Islamic primary schools. Data were collected through semi-structured interviews with school leaders, teachers, students, and parents, classroom and school environment observations, and institutional document analysis. The data were analyzed using thematic coding and cross-case synthesis to identify recurring institutional patterns and contextual variations. The findings reveal that peace-oriented education management operates through four interconnected institutional strategies: value-based curriculum integration, teacher-mediated ethical leadership, institutionalization of peace-centered school culture, and school–community partnership engagement. These strategies collectively foster students' empathy, cooperation skills, conflict resolution competence, emotional regulation, and social responsibility. Schools demonstrating strong alignment between leadership vision, curriculum design, and organizational culture exhibited more sustainable peace behavior outcomes. This study provides empirical evidence supporting the integration of peace education within institutional management frameworks of faith-based schools. However, the findings are limited to qualitative case studies in one regional context. Future research should employ longitudinal and mixed-method approaches to examine long-term behavioral impacts and test the scalability of peace-oriented management models across different educational systems. This study offers a novel institutional management perspective on peace education by integrating Islamic pedagogical values with contemporary peace education theory. It contributes a culturally responsive model of peace-oriented school governance that extends peace education discourse beyond classroom-level interventions and provides practical insights for policymakers and educational leaders in multicultural and religiously diverse contexts

KEYWORDS- Peace-oriented Islamic education, peace behavior, primary school, educational management

I. INTRODUCTION

Education is increasingly recognized as a strategic instrument for fostering sustainable peace in multicultural societies (Halid 2025). Beyond the transmission of academic knowledge, schools are expected to cultivate values, attitudes, and social competencies that enable students to live harmoniously in diverse environments (Halid, Sulaiman, et al. 2024). Scholars of peace education emphasize that educational institutions play a central role in transforming structural and cultural conditions that perpetuate violence and intolerance (Galtung 2015), (Bear et al. 2017). Consequently, the management of educational institutions is no longer viewed merely as an administrative function but as a moral and social leadership process that shapes institutional culture and learners' behavioral orientations.

Within this global discourse, primary education occupies a particularly critical position. Early childhood and primary school stages are formative periods during which social values, emotional regulation, and moral reasoning are established. Research indicates that peace-oriented learning environments at the primary level significantly influence the development of empathy, cooperation, and nonviolent conflict resolution skills (Scott and Davis 2016). However, most empirical studies on peace education management remain concentrated in Western or secular schooling contexts, leaving limited exploration of faith-based educational institutions, especially within Muslim-majority societies.

Islamic education offers a distinctive philosophical foundation for peace-oriented learning. The concept of *salaam* (peace) is not only understood as the absence of conflict but as a holistic condition encompassing justice, compassion, and social balance. Classical Islamic scholars emphasized that education (*tarbiyah*) must integrate intellectual growth with moral cultivation (*akhlaq*) to produce socially responsible individuals (Al-Attas 2010), (Ahmad 2024). Contemporary Islamic education theorists further

argue that value-based management is essential for institutionalizing ethical behavior within school systems (Niyozov and Memon 2011). Nevertheless, despite the strong normative foundations of peace in Islamic teachings, systematic managerial strategies for translating these values into everyday school practices remain under-researched.

Indonesia, as the world's largest Muslim-majority country, provides a unique socio-cultural context for examining peace-oriented Islamic education (Halid, Ilyas, et al. 2024). East Java, in particular, represents a region characterized by strong Islamic traditions, cultural pluralism, and active community engagement in education. Islamic primary schools in this region operate within dynamic interactions between religious values, national education policies, and local cultural norms. While previous studies have explored character education and religious instruction in Indonesian Islamic schools, limited attention has been given to institutional management strategies specifically designed to cultivate students' peace behavior.

Existing literature on educational management tends to focus on leadership effectiveness, academic achievement, and organizational performance (Bush 2020), while peace education studies often emphasize curriculum content and classroom pedagogy (Bear et al. 2017) (Cohen, Manion, and Morrison 2017). The intersection between these two domains namely, how educational management systems intentionally organize institutional resources to promote peace behavior remains insufficiently theorized and empirically tested. This gap becomes more pronounced in Islamic education settings, where spiritual values and organizational practices are deeply intertwined.

Therefore, this study addresses this gap by examining how peace-oriented Islamic education management is institutionally implemented in primary schools and how it contributes to the cultivation of students' peace behavior in East Java, Indonesia. Specifically, this research focuses on identifying strategic managerial practices related to curriculum integration, teacher professional development, school culture formation, and community collaboration. By integrating Western peace education frameworks with Islamic pedagogical principles, this study seeks to develop a context-sensitive analytical perspective that enhances both theoretical and practical understandings of peace-oriented educational management.

This research contributes to the existing literature in three significant ways. First, it extends peace education scholarship by incorporating Islamic educational management perspectives into mainstream academic discourse. Second, it provides empirical evidence from primary level Islamic schools, a context that remains underrepresented in international journals. Third, it offers a practical framework that can inform policymakers, school leaders, and educational practitioners seeking to institutionalize peace-oriented education in culturally diverse and religiously grounded educational environments.

Value-Based Curriculum Integration as the Structural Foundation of Peace Education

All participating schools systematically embedded peace values across both religious and general subjects. Rather than limiting peace education to Islamic studies courses, schools integrated peace-related competencies such as empathy, cooperation, and conflict mediation into language learning, social studies, and thematic learning modules. Curriculum mapping analysis indicated that peace values were aligned with institutional vision and operationalized through learning indicators and assessment rubrics. This finding supports the argument that curriculum coherence enhances value internalization by creating consistent moral messaging across learning domains (Tyler 2013).

Teachers reported that interdisciplinary integration strengthened students' ability to translate abstract peace concepts into everyday behavior. Classroom observations confirmed that cooperative learning strategies and dialogical discussion models increased peer respect and reduced interpersonal conflict. This aligns with Bruner's constructivist learning principle that meaning construction becomes more effective when learners actively engage with socially relevant content (Bruner 1996).

Teacher-Mediated Peace Leadership and Ethical Modeling

Teacher behavior emerged as a decisive factor in shaping students' peace orientation. Participants consistently emphasized that peace values were more effectively transmitted through daily interaction patterns than through formal instruction alone. Teachers who demonstrated calm conflict management, respectful communication, and emotional regulation created psychologically safe learning environments.

This finding corresponds with Bandura's social learning theory, which posits that children acquire behavioral patterns through observation and imitation of role models (Bandura 1986). Interview data revealed that students frequently mirrored teachers' interaction styles, particularly in peer mediation and collaborative tasks.

Professional development programs focusing on ethical pedagogy and reflective teaching were found to strengthen teacher awareness of their moral influence. Schools that implemented continuous reflective training exhibited more consistent peace-oriented classroom practices. This supports Schön's reflective practitioner framework, which highlights reflection in action as a key mechanism for improving professional judgment and ethical sensitivity (Schön 1983).

Institutionalization of Peace Culture Through Organizational Practices

Beyond classroom instruction, peace behavior was reinforced through school-wide organizational culture. Daily routines such as communal prayers, shared responsibility programs, peer mentoring, and service-based extracurricular activities institutionalized peace values into habitual practices. Observational data indicated that ritualized cooperation activities

strengthened students' sense of collective responsibility and reduced competitive behavior. This finding is consistent with Schein's organizational culture model, which emphasizes that repeated symbolic practices and shared norms gradually shape institutional identity and behavior patterns (Schein, H 2010).

Furthermore, student disciplinary systems shifted from punitive models to restorative approaches. Instead of focusing on punishment, schools implemented reflective dialogue sessions and peer mediation mechanisms. These approaches were associated with improved emotional awareness and accountability among students. Research on restorative education demonstrates that dialogical discipline fosters moral reasoning and empathy development (Zehr 2015).

School Community Synergy in Reinforcing Peace Behavior

The involvement of parents and community leaders significantly strengthened peace-oriented educational outcomes. Schools regularly organized parenting workshops, community service programs, and inter-institutional collaboration activities. These initiatives ensured value consistency between school and home environments.

Parents reported increased awareness of peaceful communication strategies at home following school engagement programs. This finding aligns with Epstein's school–family partnership model, which argues that synchronized educational environments enhance students' social and behavioral development (Epstein 2018).

Community collaboration also contributed to contextual relevance. Schools adapted peace education activities to local cultural norms and social challenges, increasing student engagement and ownership of peace values. This supports Vygotsky's sociocultural learning perspective, which emphasizes that learning effectiveness increases when educational practices resonate with learners' cultural contexts (Vygotsky 1978).

Observable Impact on Students' Peace Behavior

Across all research sites, students demonstrated measurable improvements in peace-related behavioral indicators, including: (1) Increased peer cooperation and inclusive interaction, (2) Improved emotional regulation during conflict situations, (3) Enhanced empathy toward diverse backgrounds, and (4) Greater willingness to engage in collective problem-solving. Teachers and school leaders reported a noticeable decline in disciplinary incidents and interpersonal conflicts. Observation records confirmed more constructive communication patterns among students during group activities.

These behavioral outcomes reflect the multidimensional nature of peace competence described by UNESCO, which includes emotional, social, and ethical dimensions of peaceful citizenship (UNESCO 2017). The consistency of behavioral change across multiple sites indicates that peace-oriented institutional management functions as a systemic intervention rather than isolated classroom practice.

Cross Case Synthesis: An Integrated Institutional Peace Management Model

Cross-case analysis revealed that the effectiveness of peace education management depended on the alignment between leadership vision, curriculum structure, teacher practices, organizational culture, and community engagement. Schools that demonstrated coherence across these dimensions exhibited stronger and more sustainable peace behavior outcomes.

This integrated pattern reflects systems theory in educational organizations, which emphasizes that institutional effectiveness emerges from coordinated interaction among organizational subsystems (Hoy, K and Miskel 1987). The findings suggest that peace oriented management is not a single program but a comprehensive institutional transformation process.

Table 1. Summary of Institutional Strategies and Their Impact on Students' Peace Behavior

No.	Institutional Strategy	Key Implementation Practices	Observed Student Peace Behaviors	Supporting Theoretical Basis
1	Value-Based Curriculum Integration	Interdisciplinary peace value embedding, cooperative learning, dialogical classroom discussions, integrated assessment rubrics	Increased empathy, cooperative interaction, inclusive peer relationships	Curriculum coherence theory (Tyler, 2013); Constructivist learning theory (Bruner, 1996)
2	Teacher-Mediated Peace Leadership	Ethical role modeling, reflective teaching practices, emotional regulation training, classroom conflict mediation	Improved conflict resolution skills, respectful communication, self-control behavior	Social learning theory (Bandura, 1986); Reflective practice theory (Schön, 1983)
3	Institutionalization of Peace-Oriented School Culture	Restorative discipline systems, communal rituals, peer mentoring, service-learning programs	Reduced disciplinary incidents, increased responsibility, stronger social cohesion	Organizational culture theory (Schein, 2010); Restorative justice education (Zehr, 2015)
4	School–Community	Parenting education programs,	Consistent peace behavior	School–family partnership

	Partnership Model	community service projects, family engagement initiatives	at school and home, enhanced social awareness	framework (Epstein, 2018); Sociocultural learning theory (Vygotsky, 1978)
5	Integrated Institutional Alignment	Leadership vision alignment, policy coherence, stakeholder coordination	Sustainable peace culture, long-term behavioral stability	Educational systems theory (Hoy & Miskel, 2013); Institutional theory (Scott, 2014)

Table 2. Cross Case Behavioral Outcomes Across Research Sites

Peace Behavior Indicator	Manifestation in School Activities	Institutional Support Mechanism
Empathy Development	Peer assistance programs, inclusive group learning	Teacher modeling, curriculum integration
Conflict Resolution	Student mediation teams, reflective dialogue sessions	Restorative discipline policies
Cooperation Skills	Project-based learning, teamwork assignments	Collaborative pedagogy design
Social Responsibility	Community service activities, environmental campaigns	School–community partnership programs
Emotional Regulation	Classroom emotional literacy sessions	Teacher professional training

II. RESEARCH METHODS

Research Design

This study employed a qualitative multi-site case study design to explore institutional strategies of peace-oriented Islamic education management in primary schools. A qualitative approach was selected to capture contextual meanings, institutional practices, and social interactions that cannot be adequately explained through quantitative measurement (Merriam and Tisdell 2016). The multi-site design enabled cross-case comparison and enhanced analytical depth by identifying common patterns and contextual variations across different school settings (Yin 2018). The case study framework was particularly appropriate because the research focused on contemporary educational phenomena situated within real-life institutional contexts. This design allowed the integration of organizational processes, leadership practices, and pedagogical dynamics into a coherent analytical model.

Sampling Strategy and Research Sites

A purposive sampling strategy was applied to select information-rich cases that demonstrated institutional commitment to peace-oriented values (Patton 2015). Five Islamic primary schools in East Java were selected based on the following criteria: (a) Formal integration of peace or character education programs within the curriculum, (b) Active implementation of value-based school management practices, (c) Diverse geographical and socio-cultural contexts (urban and semi-rural settings), and (d) Willingness of school stakeholders to participate in the research process. Participants included school principals, vice principals, classroom teachers, Islamic education teachers, parents' representatives, and students in upper primary grades. This multi-stakeholder sampling approach ensured triangulation of institutional perspectives and strengthened the validity of findings (Creswell and Poth 2018).

Data Collection Procedures

Data were collected over a six-month period using three complementary techniques: semi-structured interviews, non-participant classroom observations, and document analysis. Interviews: In-depth semi-structured interviews were conducted with school leaders and teachers to explore institutional policies, leadership strategies, and pedagogical practices related to peace education. Semi-structured interviews were chosen to allow flexibility while maintaining consistency across cases (Kvale and Brinkmann 2015). Each interview lasted between 45 and 90 minutes and was audio-recorded with participants' consent.

Classroom and School Observations

Observations focused on classroom interactions, school rituals, cooperative learning activities, and conflict resolution practices. Field notes were systematically recorded using observation protocols to capture behavioral patterns and institutional culture (Angrosino 2016). Observations were conducted repeatedly to ensure data saturation and contextual accuracy.

Document Analysis Institutional documents such as school vision statements, curriculum plans, lesson plans, student discipline policies, and extracurricular program reports were analyzed to examine the formal integration of peace values into institutional frameworks. Document analysis provided longitudinal and policy-level insights that complemented interview and observation data (Bowen 2009).

Data Analysis Techniques

Data analysis followed a thematic analysis framework using an iterative and inductive coding process. Interview transcripts, observation notes, and documents were organized and coded in multiple stages. *First*, open coding was conducted to identify preliminary concepts related to peace-oriented management practices. *Second*, axial coding was applied to group similar

categories and establish relationships among emerging themes. Finally, selective coding was used to integrate key categories into a coherent conceptual framework (Saldaña 2016). Cross-case analysis was employed to compare institutional strategies across different schools. This process enabled the identification of recurring patterns as well as context-specific practices, enhancing analytical generalization (Miles, Huberman, and Saldana 2014).

Trustworthiness and Research Rigor

To ensure methodological rigor and credibility, this study applied four trustworthiness criteria: credibility, transferability, dependability, and confirmability (Lincoln and Guba 1985). Credibility Credibility was enhanced through data triangulation across interviews, observations, and documents. Member checking was conducted by sharing preliminary findings with selected participants to validate interpretations and minimize researcher bias (Creswell and Plano Clark 2018).

Transferability. Thick description was used to provide detailed contextual information about research sites, institutional characteristics, and participant roles. This approach allows readers to assess the applicability of findings to similar educational contexts(Merriam and Tisdell 2016).

Dependability

An audit trail documenting research procedures, data collection steps, coding decisions, and analytical processes was maintained to ensure transparency and replicability (Miles, M, Huberman, and Saldana 2014).

Confirmability

Confirmability was strengthened through reflexive journaling and peer debriefing sessions with fellow researchers. These practices helped ensure that findings were grounded in empirical data rather than personal assumptions (Lincoln and Guba 1985).

III. RESEARCH RESULTS AND DISCUSSION

Theoretical Integration of Peace Education and Islamic Educational Management

This study demonstrates that peace oriented Islamic education management functions as an integrated institutional ecosystem rather than a standalone pedagogical initiative. The empirical findings confirm that peace behavior is produced through the interaction of curriculum design, leadership practices, organizational culture, and community engagement. This pattern supports socio-institutional learning theory, which emphasizes that educational outcomes are shaped by systemic organizational processes rather than isolated instructional strategies (Scott 2014).

The integration of Western peace education frameworks with Islamic pedagogical philosophy represents a significant theoretical contribution. Western peace education literature conceptualizes peace as a set of social competencies related to empathy, dialogue, and conflict transformation (Bar-Tal 2013). Meanwhile, Islamic educational theory frames peace as a moral obligation rooted in ethical self-discipline (*ta'dib*) and communal responsibility (*ukhuwah*). The findings show that when these two paradigms are institutionally aligned, peace education becomes both behaviorally observable and morally internalized.

Furthermore, the results align with moral development theory, which emphasizes that ethical behavior is formed through consistent value reinforcement across social environments (Nucci 2016b), (Nucci 2016a). In Islamic primary schools, the integration of spiritual routines with social learning activities provides a unique hybrid mechanism for moral habituation that extends beyond cognitive instruction.

Novelty and Conceptual Contributions

This study offers three primary dimensions of novelty. ***First***, it introduces a peace-oriented Islamic education management model that conceptualizes peace education as an institutional governance strategy rather than a curriculum add-on. Previous studies tend to focus on peace education as a classroom-based intervention (Bajaj 2015), whereas this research demonstrates that institutional management structures significantly determine peace behavior outcomes. ***Second*****,** the study contributes to theoretical innovation by empirically operationalizing Islamic ethical principles within a modern organizational management framework. While Islamic education literature frequently discusses normative values, empirical evidence linking these values to institutional management mechanisms remains limited. This research bridges that gap by demonstrating how Islamic ethical foundations can be translated into measurable organizational practices. ***Third***, the multi-site comparative approach strengthens analytical generalization by identifying cross-contextual patterns rather than isolated case narratives. This methodological contribution enhances the scalability of peace-oriented management models across diverse educational systems.

Global Relevance and Cross-Cultural Transferability

Although this study is situated in East Java, its implications extend beyond Indonesia. Many multicultural societies face challenges related to social polarization, religious diversity, and youth radicalization. International education policy frameworks emphasize the role of schools in fostering global citizenship and peaceful coexistence (OECD 2018). The findings demonstrate that faith-based educational institutions can serve as strategic platforms for peacebuilding when institutional management aligns

religious values with universal peace education principles. This challenges the assumption that religious schooling is inherently exclusionary. Instead, the results indicate that value-based institutional leadership can produce inclusive social outcomes.

Moreover, the community engagement dimension offers a transferable model for low resource educational contexts. By mobilizing local social capital and parental participation, schools can extend peace education beyond formal classrooms and strengthen social cohesion. This aligns with global education sustainability frameworks emphasizing community-based governance models (UNESCO 2021).



Figure 1 Integrating Peace Education and Islamic Educational Management

CONCLUSION

This study concludes that peace-oriented Islamic education management in primary schools plays a decisive role in cultivating students' peace behavior. The findings demonstrate that peace education becomes effective when institutional leadership integrates ethical values into curriculum structures, teacher professional development, organizational culture, and community partnerships. The integration of Islamic pedagogical principles with contemporary peace education theory creates a culturally responsive institutional model that promotes empathy, social responsibility, and conflict resolution skills among students. Rather than functioning as isolated programs, peace-oriented practices operate as interconnected governance mechanisms that reshape institutional identity and daily educational routines.

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