Peace Resolution in Education and Application on Information and Communication Technology

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Abstract

Peace can not be seen as a substance that stands alone and partially. Violence has involved many factors that are highly likely to be intricately interconnected, so their handling requires tremendous patience. Some cases of conflict and violence that occurred in Indonesia provide a fairly clear illustration. Through research, it can be concluded that Education is the best solution to help people to see how human should be and how he should live. Education must be a way of life in the discovery of a righteous way of life. Education can do something for peace at least in two ways: First, education takes a conservation strategy that education needs to be directed to take care, maintaining "religious and cultural assets" of knowledgeable, values, and customs from time to time by history in order to retain human dignity and Secondly, education takes a restoration strategy that education is directed to improving and restoring religious and cultural assets that have been subjected to pollution, decay, destruction.

Keywords: Resolution, Conflict, Peace, Education

1. Introduction

Peace is a serious thing that must be handled properly and correctly (Goodman, 2020: 165-193; Brown, 2020: 84-101). The resolution of the current peace problem we are hoping for, is essentially an effort to restore the trust and ability of human beings to deal with the most fundamental world crises, namely the crisis of civilization and humanity (El-Awaisi, 2020: 115-131) in accordance with the contract to become God's khalifah on earth (Muhammad, 2020: 16-23).

Addressing some cases of conflict and violence that occurred in Indonesia (Werner, & Lambsdorff, 2020: 859-873; Kusuma, 2020: 26) for example, can provide a fairly clear illustration. Events in the provinces of West Kalimantan and Centra Kalimantan, known as Sambas and Sampit conflict, can not be reduced merely as violence between ethnic or religious conflicts (Marta, & Fernando, 2020: 1-13; Hartono, Sukawiti, & Nuryadi, 2019). Applied anthropology research describes the violence that spills a lot of human blood that involves also the factors of economic inequality (Tadjoeddin, 2019: 284-303; Anggriyani, & Dartanto), demographic pressure (Maryati, Gunawan, & Suharno, 2019), law enforcement, indigenous issues (Laksana, & Octaviani, 2019: 20-34), political issues (Muhtadi, & Warburton, 2020: 31-58), and even trivial factors that are "thuggery" (Ibda, 2019: 1-14), and the role often called provocateurs.

Similarly conflict in Ambon (Werner, & Lambsdorff, 2020: 859-873), Aceh (Lee, 2020: 115-139; Khalil, & Jamil, 2019: 16-25; Fahmi, & Danial, 2018), and Poso (Schulze, 2019: 35-62), and Irian (Philpott, 2018: 259-277) illustrate the complexities of conflict and violence. These violent acts continue to happen every time and everywhere. Small, and sometimes individual, discrepancies turn into high-scale, such as mass brawls among learners.
in big cities, inter-village fights, inter-groups (race, ethnicity, religion) including Ahmadiyah cases that eat victims to disturb and destroy even burning places of worship (Nurdin, Jamaludin, Supriatna, & Kustana, 2019: 63-74; Soedirgo, 2018: 191-207). On the other hand, violence affects the world of education in Indonesia (Wokoma, & Udociiukwu, 2020: 146-158; Østby, Urdal, & Dupuy, 2019: 46-92), among others, the new student's persecution by his seniors to death at the College of Domestic Government (STPDN) including Sekolah Tinggi Ilmu Sailing (STIP) (Mustofa, Istikomah, & Ma’mun, 2019: 65-79). On the other side of the BBM demo, to swallow casualties as experienced by students in UNAS. Next the shooting of police officers in Solo by a group of young terrorists who caused casualties on the police side. Unceasingly this country is shaken by acts of terrorist violence in the name of religion, by exploiting the doctrine of jihad in such a way as ammunition of the resistance movement (Prabhakar, 2020: 213; Apromico, Soponyono, & Hafidz, 2020: 585-592). Jihad is the main reason for terrorists to commit suicide bombings (Samaan, & Jacobs, 2020: 401-415). Whereas the Qur'an and the experience of the Messenger of Allah indicate that jihad does not necessarily have to be forever by violence let alone to cast souls innocent (Colas, 2019: 779-797).

There are two fundamental forms of violence that are horizontal hardness and structural or vertical hardness. Horizontal violence is violence between personal, visible and displayed violence on TV. Structural or vertical violence is violence due to power more precedence and protect itself (Alvis, 2019: 211-233). In 1993 the world was struck by the Huntington publication as cited by Harahap's (though not absolutely) truthful Harahap who predicted future world conflicts occur between different groups of civilizations. There will be a clash between Western civilization and others, especially with Islam and Confucianism (Acemoglu, Naidu, Restrepo, & Robinson, 2019: 47-100).

Dialogue is the best and democratic way to bring about peace (Yilmaz, & Barry, 2020: 1-16). It should be pursued jointly to create a peaceful and comfortable social order. To maximize the peaceful path we are worth taking is to make use of educational, religious and cultural institutions as social glues within a dialogical framework (Filip, Šolcová, Kovářová, Lukavská, Hofer, & Čermák, 2020; Kafid, & Rohmatika, 2020: 335-352). An interesting question is, can education help human efforts to resolve problems of peace on earth? This is one of the most important and fundamental questions nowadays in education that reflects our shared conscience and concern for violent events and crimes that are increasingly likely to achieve such a high escalation.

2. Result and Discussion
2.1. Hope for Peace

The task of man is how to make fellow human beings able to actualize themselves, become people who love peace and uphold humanity (Cornell, 2020). The attitude of respect for fellow human beings should be upheld, both in speech and in behavior is a binder and adhesive an organized community. The wind must be tested for truth and impatience impatience must be disciplined. vilification with all its kind must be cursed. All quarrels and differences must be reconstructed with honesty and justice. Painful words should be avoided, whether the person being spoken to is present or not. Suspicion and spying are not appropriate for the faithful. Mutual respect and trust is a duty and a virtue.
Conflict resolution and violence should be restored to the principle of great kinship and brotherhood among fellow human beings. This principle puts forward "ishlah" (reconciliation) and peace (Moritz, 2020: 33-58). The settlement is legitimized even though it can not bring about the peace we are dreaming about. When "powerful bombs" (atom bombs) are attempted to complete the war and realize the overall security of the history of mankind in this world can not achieve what they aspire to. The issue of weapons of mass destruction as if perpetuating the mind-human mind continues to center on conflict and war. The root cause is that humans can not recognize the "who are the enemy, who are the friends" form of the minds of their minds (in the structure of the human mind). And replace it with the cultural formula "all of us are brothers (Wekke, & Mokodenseho, 2017). 

Peace is the necessity and the needs of human beings individually, individuals, as well as collectively as people of the world. The problem is that the fulfillment of these intentions and needs is not easy even within certain limits it seems impossible. The historical certainty states that in addition to peace, war is an inevitable part of the life of mankind. Peace and war as alternating in filling the life history of people in this world (White, 2020). From the dimension of time, peace is the period between war and war.

The Qur'an provides information to all human beings (and not just Muslim brotherhoods) two basic principles to unite all the nations of the world in global harmony. Surat al-Hujurat verse 13 gives clues to unity in belief and tolerance in distinctions, both ethnic, racial and cultural groups. Here the Qur'an states there are two points that can create a sense of deep unity. It is thus expected to create peace among the different ethnic, racial, and cultural groups and religions of the world. Human unity that reflects the unity and essence of their creator and the unity of mankind which reflects the source of human origin, that is, from Adam.

All humanity, according to the above verse, comes from a pair of parents, Adam and Eve. Their race, their ethnic group, their ethnicity, and their nation are only naming or labeling with their distinctly recognizable features. In the presence of God, they are all one. The most noble are the most cautious. God is the creator of all mankind and thus, they are all equal in His sight. History shows that Muhammad Saw. never built a society based on this principle, a society free from internal conflict. Even E. G. Wells, who is very critical of the personal life of the Holy Prophet, declared that it is a patriotic act or a skill that is reliable to Muhammad SAW because he has actually built a human society based on the moral ideas of peace (Behrens, Colvin, Dorigatti, & Pekarek, 2020: 312-344).

That prejudice, stereotypes, and ethnocentrism constitute an obstacle to the realization of good relations between culturally different societies. However, such statements have been reported in detail by the Qur'an. This was stated in order to maintain the harmonious survival and to maintain the integrity of society itself (Motsi & Park, 2020: 115-127).

A world war that has claimed millions of human lives, in addition to possessions, including the most precious relics of history for future generations, is continued with contradictions sparked in the form of wars between groups of people and between nations. We all know that the end of the cold war does not reduce the tension and the prolonged conflict. To create peace we must behave more justly and proportionately, because justice is a necessary condition for the realization of peace.

Nevertheless, a constant belief must be fostered in our hearts that the struggle for peace
can not be reduced. And a message embodied in the struggle for upholding peace is: "As far as possible do not fight for peace through war". The philosophy of building peace by developing and utilizing weaponry and war technology is a recurring historical error, because in the end it is the violence itself (Putra, & Sukabdi, 2020: 214-219; Hope Sr, 2020: 57-77).

Undeniably, many of us are incessantly pursuing peace efforts by emphasizing the need for socio-cultural approaches in the form of intergroup dialogue with an interest (Siliman & Kearns, 2020: 47-54). The world body has advocated for all of us to pursue a dialogue approach on an ongoing basis and not to use military approaches (Ramati, 2020: 149-169). The destruction of humanity and the erosion of religious spirit, and the blurring of human values and the loss of national identity are the most climactic human worries in the global melee scene. The order of human life has undergone a fundamental change.

2.2. Peace Efforts

Dialogue is the best and democratic way to bring about peace. It should be pursued jointly to create a peaceful and comfortable social order. To maximize the peaceful path we are worth taking is to make use of educational, religious and cultural institutions as social glues within a dialogical framework.

When all our attention, thoughts and hearts are centered on the issues of peace, our starting point is to re-start his wisdom-wise efforts to understand one of the basic aspects of human life. Putra and Sukabdi, argues from the theological point of view: First, that to do and do the commendable task of life in society is basically an act of worship, a series of actions carry out God's commands for the benefit of others and together. Secondly, the basic philosophy of the Indonesian people declared since independence interconnects the aspects of humanity, civilization, justice, popular unity with divinity. Thirdly, most of the literature that contains the intellectual thoughts of man and his life is almost certainly to provide a framework of divine divine meaning (Putra & Sukabdi, 2020: 214-219).

Peace and reconciliation are the goals of every Muslim (Dirnstorfer & Saud, 2020: 122-141). This is because the spirit of Islam is peace. Education is a vehicle in keep and maintaining peace. But we must be heartened to be able to understand the peace that becomes the spirit and the message of religion from antagonistic glasses. That peace becomes something urgent because of its innate human nature has the (potential) likes to make damage and spill blood on the earth. This characteristic is indicated by the Qur'an in a discourse between God and the Angel which is mentioned in the letter of al-Baqarah verse 30. The description of this potential nature is part of God's design of the creation of man with the task of organizing and managing the earth as an extension of His-iradat.

In order for the bad and destructive nature of man not to enlarge the dark side of his caliphate, religion gives the messages to be fought for. The first basic message is that human beings strengthen the bond of relationship with God as the supreme being who controls their life with the natural surroundings. Religious glossary calls the bond of the relationship with God with the word faith. With this word man must reinforce faith in God, namely: (1) to strengthen the attitude of life that sees God as a place to rely on and rely on hope; (2) making God Almighty the only direction and purpose of life activity; (3) reinforce the awareness that life comes from God and leads to God; (4) to surrender wholeheartedly, sincerely and peacefully to the One God. With some dimensions of the bonding of human relationships
with God like this, the manifestation of life of equality (emansipatoris) will appear in the interaction of human life (Jones, 2020: 171-212). Furthermore, the Qur'an gives a signal about the educational system that will guide people to logical thinking which is manifested in ethical action. This is the ultimate goal of education and teaching that is held all the time (Lovat, 2020: 1-19).

2.3. The Value of Education for Peace

An interesting question is, could education help human efforts to resolve problems of peace on earth? This is one of the most important and fundamental questions nowadays in education that reflects our shared conscience and concern for violent events and crimes that are increasingly likely to achieve such a high escalation.

Actually, the role of educational institutions as an agent of change is very precise but not maximal implementation. Education at this time is merely changing from the do not know to know. New to the cognitive level only. Cognitive change was unfortunately not followed by other intelligence to compensate, namely emotional intelligence and religious intelligence. The two fields have not been fully processed. The result shows that the educational process only created smart people and is sometimes used for other people's minions. His behavior does not exactly reflect a smart human being. What's the result? Education is often seen as failing in fostering its intellectual, emotional, and religious intellectual students (Szcześniak & Strochalska, 2020: 219).

At the same time, many affair that lead to violence and evil appear so real infront of our eyes, then the longing and hope for a safe, peaceful, and prosperous life is increasingly tempestuous. The enforcement of values and norms of peace is so urgent and non-negotiable (Lewis, 2020: 15-37).

The wisdom of building prosperity in the various fields of life is not worth the suffering experienced by other human beings who seem destined to be the bearers of the cost of development, for example it can be seen that to meet the welfare of his life, people build technology and industries loaded with energy consumption. In its development, the energy consumption reaches such an extent that the availability of this natural energy is threatened and coupled with the destruction of the extraordinary ecosystem, which in turn causes the suffering of millions of people. In fact, not a few high escalation conflicts occur due to the struggle to win access to control of energy sources.

Human consciousness must be put forward, that he is God's best creation on earth. This awareness is so important that human beings are motivated to: (1) always believe in God; (2) do good deeds on earth for their own benefit, mutual benefit of human, even for the benefit of the natural surroundings, (3) mutual counseling among fellow human beings with patience and patience. When the motivation to do these three things is not cultivated and manifested, then God's best creation status on earth will be released. Then human dignity will fall. They will manifest the creation of God "the lowest of the low" (Bloom, 2020: 247-264). Humans need to understand and realize that they were created by God on earth as "great kindship" or even "world kindship" among them are relatives, while it is also true that they were created by God in groups (ethnic,nationality, etc.) , in order that they create a friendly and loving social life (Ellis, 2019: 243-249).

Through the message of human religion get encouragement to create a social order that
encouraged mutual understanding and cooperation. So essential is the "value of life of the sons" that theologically this value is made a measure of one's faith. Humans are declared to be unbelievers, when they have not yet "loved their siblings (others) as they love themselves." This attitude of life is a real form of religious prosocial behavior. With developing this religious prosocial behavior in turn will manifest a secure world life, comfortable, peaceful, and prosperous.

With that religious message, warnings and hard restrictions so that people do not make damage and spill blood on the face of the earth. This message basically tells us that what is essential in human caliphate programs is to build a peaceful, sentosa and prosperous life and life. While vandalism and murder are a form of defiance of God's chosen task to man, namely as His vicegerent on this earth. Especially to do destruction and murder, acting in an excessive way has been given a stern warning from God. Acting in an excessive way is something disgraceful and displeased by God.

Štimac (2020:65-74), states that the basic message of religion has two interests. First, as a "message" it is all imperative. This is in line with the normative human nature. As a "normative being", man implies provisions that can provide illumination and vision for his life in carrying out the tasks of culture on earth (as Caliph). Second, the messages of religion as a whole are humanitarian and humanitarian. So there is no reason to treat religious views and cultural outlook in a dualistic way. There is no need for a gulf between religion and culture.

To the extent we view the process of culture is nothing but a humanization process. The order of life on earth, especially those concerning the perfection of fellow human beings everywhere, needs to be established with the spirit of equality (emancipatory). Even equality should eventually become a universal cultural norm. Human superiority over other human beings, as individuals and groups, is quite possible. But the more excessive feeling that leads to oppressive domination, for example, appears in the act of genocide, is indeed a moral deviation of civilization. While colonization of other human classes alone must have been eliminated. Equality is a cultural principle for building interdependence. This theory of equality needs to be reinforced by the factor of spiritualization, as an effort to incorporate the dimensions of faith in the social interaction of mankind. Where the nature of equality is itself the resultant of one's faith.

Human dignity should not be tainted and degraded by violent forms of violence, from the hidden as well as to the sporadic battles, from direct violence, structural violence, ecological violence, to cultural violence. The contamination of human dignity itself has taken place phenomically, and in such a broad spectrum, encompasses virtually nothing left of culture: politics, economics, religion, education, creation and the arts, information and communication, technology and science (Sanusi, Purwanto, Wekke, Utu, & Lydia, 2020). Development that essentially to improve the living standard and human welfare, it turned face to be not friendly to humans, to the environment, excessive and exploitative character (Kuraedah, Gunawan, Wekke, & Hamuddin, 2018).

Conflict resolution and violence should be restored to the principle of great kinship and brotherhood among fellow human beings. This principle puts forward "ishlah" (reconciliation) and peace. The settlement is legitimized even though it can not bring about the peace we are dreaming about (Smidt, 2020: 344-372). When "powerful bombs" (atom
bombs) are attempted to complete the war and realize the overall security of the history of mankind in this world can not achieve what they aspire to. The issue of weapons of mass destruction as if perpetuating the mind-human mind continues to center on conflict and war. The reason is that humans can not recognize the "who are the enemy, who are the friend" formulas of the minds of their minds (in the structure of the human mind). And replace it with the cultural formula "all of us are brothers".

Education is the best solution to help people see clearly how man should be and how he should live. Education must be a way of life in the discovery of a righteous way of life (Asfiati & Wekke, 2019: 2604-2608). Education can do something for peace in the human life of mankind in this world. In this case education must occupy the vanguard, holding tightly to religion and culture. The civilized society in which peace is the value and norm of measuring it can not be created peace with arrogance and authoritarian but must be through human intelligence.

Building education is essentially building a civilization. This requires a long process that is accompanied by tenacity, perseverance, dedication, unyielding spirit, even sacrifice. Building education is creating a crater to cultivate the human child into the successor of the tough generation for its future. García-Moya, Brooks and Moreno (2020:1-20), states humanizing humans or helping humans become human beings, is a view that implies the educational process with the orientation to the development of humanitarian aspects. Therefore, the existence of education is one of the fundamental conditions to continue and perpetuate human culture.

The resolution of the current peace problem we expect is essentially an effort to restore the trust and ability of humans to deal with the most fundamental world crises, namely the crisis of civilization and humanity in accordance with the contract to become the khalifah of God on earth, where the principalities of the mind in the educational context can undertake ways that must be developed in two major directions, as follows:

First, education takes a conservation strategy. Visionary and creative education needs to be directed towards maintaining, maintaining, maintaining "religious and cultural assets" in the form of knowledge, values, and habits that are still sufficiently tested from time to time by history in order to maintain human dignity (Sukardi, Ngarawula, Dewi, & Wekke, 2020). Humans are scattered and inhabit the planet earth, still quite a lot who have a high commitment to conserve for the survival of humanity peacefully. Currently we are in a community of educational communities who steadily develop humanistic education that visionaries structuring education, culture, and peace.

Second, education takes a restoration strategy. Visionary and creative education is directed towards improving, restoring, restoring religious and cultural assets that have been subjected to pollution, decay, and destruction (Alfita, Kadiyono, Nguyen, Firdaus, & Wekke, 2019). If not restored, then the assets of religion and culture will actually lower human dignity to the lowest degree. Scripture calls it lower than animals (asfala sâfilîn). So that can be understood together if at this time of violence by humans everywhere is no exception in Indonesia has exceeded the limits of human behavior, because at this time also humans have done pollution, decay, destruction of religious assets and culture.

What does education do to improve, restore, restore the assets of religion and culture that
have experienced destructions, what is done in the present, the results and its utilization for the future. In this case the task of education is indeed to provide a future alternative.

Education is a physical, mental and moral exercise for individuals to become cultured human beings. With education they are able to fulfill their duties as human beings that Allah created as perfect beings and chosen as His Caliphs on earth and become citizens who are meaningful and beneficial to a country (An, 2020: 192-205; Snauwaert, 2020: 1-13).

Education within the various levels needs to be mobilized to create constructive changes in order to bring about an alternative civilization of the future, where violence against religion and culture is transformed towards a peaceful and peaceful outlook on religion and culture; where religious and cultural violence is transformed into a religion and a culture of peace. Desire and voice of peace, therefore, is not a blast of voices and words from alienated people. The desire and the voice of peace is a manifestation of care from the human beings who feel the mandate as God’s khalifah on earth. They must do it with optimism. And one of them came to believe that education is a peaceful road to peace.

3. Conclusion

Education is the best solution to help people see clearly how man should be and how he should live. Education must be a way of life in the discovery of a righteous way of life. Education can do something for peace at least in two ways: First, education takes a conservation strategy that education needs to be directed toward maintaining, maintaining "religious and cultural assets" of knowledgeable, values, and customs from time to time by history in order to maintain human dignity; and Secondly, education takes a restoration strategy that education is directed towards improving, restoring religious and cultural assets that have been subjected to pollution, decay and destruction.

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