

[ 16 ] *Implementation of Islam-based Peace Education in the Curriculum...*

Implementation of Islam-based Peace Education in the Curriculum of Higher  
Education Institutions

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**Abstract**

The concept of peace education has received much attention in academic circles around the world. The peace education has already been included in the curricula either as a separate subject or mixed with other subjects. After the great wars in the worlds, the countries have taken the initiative of peace education. The fact that peace education when taught consciously, has an impact on the lives of the students, has been proven in different research studies. The students would turn peaceful future citizens of the nations. Although peace education has been introduced in institutions across the globe, its place in higher education is still not where it should be. As compared to university faculty, the school teachers are more capable in better teaching their students in peace studies. Now, some universities offer programs like 'conflict management', 'transformation' etc., which shows concerns at higher education level. Mostly, these peace-education based programs are offered by the department of political sciences in universities. It is recommended that peace studies or subjects related to it may be introduced in all disciples of the university. In this way, the students who did not receive peace education in their school life, may avail the chance to learn about them at university level.

**Keywords:** Peace, Peace Education, Implementation, Education, University Education

**Introduction**

The name "Islam" comes from the Arabic word "silm," which means "peace." Islam teaches the value of peace and forbids Muslims from fighting non-combatants (those people who do not fight). Muslims, on the other hand, are permitted by Islam to fight for the preservation of

their faith (Munir, 2011). Islam is a religion practised by many millions of people. The name of this religion (Islam) is the most compelling justification for its peaceful nature. It seems strange that a religion that preaches peace can also be a source of bloodshed and suffering for its followers. Nobody is allowed to breach the limits of gentle and pious behaviour and always be peaceful and nice to others, according to the commands of Allah, the religion's creator. Wars are permitted in Islam only for the sake of defending and sustaining peace. People, in general, are unable to grasp the genuine spirit of Quranic verses of Qital (fighting), and hence misinterpretation is generated in order to comprehend the text's message (Salomon, 2018). The importance of peace in Islam is addressed several times in the Holy Quran and Hadith.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ. وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“And in (acts of) virtue and piety, constantly cooperate with one another, but not in (acts of) misdeed and evil-doing. And always be terrified of Allah; else, you will be severely punished by Allah in the form of disobedience”.

(Al-Maidah, 5:2)

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينِ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ. وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

“They are those who devote their lives to Allah's cause, whether they are wealthy or poor (in both cases), and who forgive people's errors; and Allah favours those who are helpful to others”.

(Al- Imran, 3:134)

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

“And this sinful deed is more deadly than ruthless assassinations”.

(Al-Baqra, 2:217)

وَجَادِلْهُمْ بَالِغٍ هِيَ أَحْسَنُ

“And conversation with the people argumently and in a good way”.

(Al-Nahl, 16:125)

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۖ إِعْدِلُوا ۖ هُوَ أَقْرَبُ لِلتَّقْوَىٰ

“And don't let (even) strong animosity for any nation drive you away from equity and fairness (in their case).”

(Al- Maaiada, 5:8)

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۚ فَإِنْ ابْتَغَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

“You can also battle them in order to free yourself from oppression and worship GOD freely. You must not aggress if they will not do so; aggressiveness is just permissible against oppressors” (Al-Baqra, 2:193)

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ

“When it comes to religion, there is no coercion” (Al-Baqra, 2:256)

Everyone has an unalienable right to life under Islam. In the Holy Quran, Allah says

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

“He who murders a life, unless for killing or generating chaos and destruction on the planet (in legal punishment), is as if he has murdered all humans, and he who saves a life is as if he

has spared the life of all humanity.” (Al- Maaiada, 5: 32)

The need of promoting peace has been underlined in different Hadiths, and Hazrat Muhammad's (SAW) activities have provided an ultimate paradigm of peaceful living including all humans. In this respect, the following Hadith is did mention:

Hazrat Abu Huraira (R.A) described: The Holy Prophet (SAW) said to us:

لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَوْ لَا أَذَلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ

“Without love for one another, your belief is incomplete, and if your believe is incomplete, you do not deserve to be in Paradise. Promoting peace within your community is the only way to create love amongst each other.”

(Sahih Muslim: 54)

Hazrat Abu Huraira (R.A.) stated: Hazrat Muhammad (SAW) said:

لَا تَمْنُوا لِقَاءَ الْعَدُوِّ فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا

“You may not want to confront your enemies, however if you are doing, you must strengthen yourself to confront them.”

(Sahih Bukhari: 2863)

Hazrat Ali Ibn Abu Talib (R.A) indicated: The Holy Prophet (SAW) said:

إِنَّهُ سَيَكُونُ بَعْدِي اخْتِلَافٌ أَوْ أَمْرٌ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ السَّلَامُ فَافْعَلْ

“There will undoubtedly be disagreements or differences after my departure from this planet; thus, if it is feasible for you, try to resolve the conflicts gently.”

(Musnad Ahmad: 697)

Abdullah Ibn Amr (R.A.) said: Hazrat Muhammad (SAW) stated:

اعْبُدُوا الرَّحْمَنَ وَأَفْشُوا السَّلَامَ

“Humble before Allah, the Most Merciful, and encourage mankind to live in peace.”

(Sunan Ibn Majah: 3694)

Abu Umamah (R.A.) stated:

أَمَرَنَا نَبِيُّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُفْشِيَ السَّلَامَ

“The Holy Prophet (SAW) well-ordered us to indorse peace universally.”

(Sunan Ibn Majah: 3693)

Hazrat Abu Umamah (R.A.) narrated: The Holy Prophet (SAW) said:

إِنَّ أَوَّلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَهُمُ بِالسَّلَامِ

“Behold? Allah loves those people who indorse peace while they meet each other”.

(Sunan-Abu Dawud: 5197)

“Protracted eras of the Holy Prophet's (SAW) reconstruction of Kaaba Sharif happened when he was 35 years old. Non-Muslim clans battled everyone in Hijr-e-Aswad to be established. It was decided that whoever starts things off in the Kaaba tomorrow shall place the Hijr-e-Aswad. So the Holy Prophet (SAW) started off by spreading the cloth, putting Hijr-e-Aswad on it, as well as encouraging all of the forerunners to grasp the cloth. They were all pleased with this decision, as well as the arguing condition was resolved, and Hijr-e-Aswad was placed on the Kaaba. It was the Blessed Prophet's (SAW) teaching of peace training to the people” (Heikal, 2013)

On the sixth Hijri, Sulah-e-Hudaibiya took place, and it was an agreement between the Heavenly Prophet (SAW) and Makkans. It had six criteria, one of which was that any non-

devotee who entered the Muslim meeting would return to the non-devotee gathering. When Hazrat Abu Jandal (R.A) entered the Muslim assembly, the Holy Prophet (SAW) wished that he reappearances notwithstanding the information that the markers on the layout had not been completed. Through this approach, the Blessed Prophet (SAW) taught us how to practice peace (Malik, 2016).

The Holy Prophet (SAW) encouraged his supporters as well as provided the subsequent the guidelines during the Ghuzwa-e-Mutah season in the seventh Hijri: first and foremost, you welcome the general public for tolerating Islam; if they acknowledge Islam, you reoccurrence; if they reject Islam, you fight with them; & don't implement children, women, or the elderly, and left from pulverizing households. These events are the main cause of cruelty, which is why the Holy Prophet (SAW) warned the overall public not to engage in them as well as provided instructions on how to practise peace (Daem, 2015). When Makkah was conquered in the eighth Hijri. Someone will be at peace if he breaks in the home of Hazrat Abu Safian (R.A) as well as somebody nears the entryway of his home and the general populace who will come in Baitullah Sharif, as the Blessed Prophet (SAW) excused his foes with the subsequent situations. This is also evidence of the people receiving peace teaching from the Sacred Prophet (SAW) (George, 2011).

Islam has established regulations for combat and enables you to battle with those who are battling against you. Mujahedeen (holy warriors) are required to battle according to Islamic law. They should endeavour to avoid civil casualties and win the hearts and minds of civil citizens (Munir, 2011). The Holy Prophet (SAW) visited Taif in the tenth Hijri and thanked the people of Taif for their acceptance of Islam. The descendants of the Taif people hurled stones at the Heavenly Prophet (SAW). Afterward whole were supposed and completed, the Holy Prophet (SAW) was seriously hurt, but He (SAW) never retaliated and did not seek vengeance alongside them. It was the goal of peace education (Alwi, 2011).

Just after time of the Holy Prophet (SAW), Hazrat Abu Bakar Siddique (R.A) was an important figure in Islamic history. In any case, the early Siddiqui period was rife with difficulties, the most of which were tied to foreign lands. There was no distress in the country on the inside. There was a sense of calm in the air. Non-Muslims conquered lands with great respect for their rights during his rule. When the Lake ul Muqadas was conquered throughout the rule of Hazrat Umer Farooq (R.A), a settlement was made in front of the Caliph, and He (R.A) urged his associates that the assets, holy place, and general populace would not be bound in the subject of religion. When a Ghassan Christian ruler came to happen Caliph Umer e Farooq (R.A), the king was abruptly pressed by an Arab. Indignantly, the lord beat the Bedouin for this activity. The Bedouins grumbled at the monarch. The Caliph made the decision, and the Bedouins will defeat the monarch. The king questioned how a Bedouin could be acceptable to communicate with the king. Caliph said that the rule is the similar for everyone. Islam's argues the equity clause, the ruler, the deprived, and the ridiculous are all equal (Moeen, 2015).

There were a few squabbles between the Najranian Christians and the Muslims during the time of Hazrat Usman Ghani (R.A). The Muslims were not pleased with them. Hazrat Usman (R.A), the faithful caliph, acted immediately on the complaint and wrote special letters to the Legislative Leader of Najran in order to resolve the matter. In this way, He (R.A) provided the general populace with peace teaching as well as integrity (Deen, 2016). When Hazrat Ali (R.A)

became the 4th caliph of Islam, the non-Muslims' water system was in disarray due to a few issues. Since a result, Hazrat Ali (R.A) wrote a letter to the relevant Senator Tarfa Receptacle Kab, requesting that he immediately restore the non-Muslims' water system arrangement, as it is the Muslims' responsibility. It was a practical example of Islam's uniformity and peace instruction (Ahmad, 2015).

Muhammad Bin Qasim arrived in Sind in 712 A.D. and stayed in India for a long period. For non-Muslims, numerous shrines were built and some were refurbished. Muhammad Canister Qasim bestowed rewards on Brahmins and Ministers. When he arrived in Sind and stated his intentions to the Sindese people. He stated that in our government, anybody would be free in matters of faith and morals, as well as that no one would be forced to tolerate Islam if they do not accept it (Deen, 2016).

Ghiasuddin Balban's time was a beautiful part in the mention of Hindu Muslims links as well as establishing peace "Honor" had been discovered in the Paleontology display hall in Delhi. The following phrases regarding Balban were written in "Palm." Sultan has taken up the burden of the entire world on their shoulders. Vishnu and Sheesh Bothar were relieved of their responsibilities. It reveals that Sultan Balban provided a peaceful environment for the general populace. The Mughal regime in India was established by Sultan Babar. Babar was basically free of religious bias and fanaticism, according to Educator Smash Prasad Khosla. He encouraged his son Hamayun during his illness. Keep in mind that India is a melting pot of religions, and as the ruler of this country, it is your responsibility to confiscate any spiritual biases as well as deliver equality to the general public according to their religions. It was also a training exercise in peacemaking (Khosla, 2003).

Sultan Tipu was a bold and outstanding Muslim leader. He was devoted to his country and to Islam. Hindus, Brahmins, and other non-Muslims were given prominent roles and respect under Sultan Tipu's reign. A Brahmin named Punnayya served as Tipu's chief administrator, and a Brahmin named Krishn Ras served as Tipu's military commander. Tipu used to give money-related advice to 156 Hindu shrines on a yearly basis. To conclude, we can say that since the beginning of Islamic rule, there have been several instances and models of peace and resistance. It is past time for the world's legislatures to follow Islam's peace-related models in order to promote global peace.

Conflict resolution, transformation, and peace education and studies are all diverse notions with varied approaches to the objective of making the world a more peaceful place. In his remarks, UNESCO Director General Koi Chiro Matsuura declared 2001-2010 as an international decade for a culture of peace and nonviolence. "The United States and UNESCO were established to bring peace to the world. This entails more than just the absence of conflict. It entails both fairness and equity for all as the foundation for peaceful and peaceful cohabitation. So many tragic conflicts all around the world are destroying fundamental human values. There is currently no continent free of war, and Samuel Huntington's (1996) prediction that "in this new world, the most tremendous, significant, and dangerous conflicts" between "peoples came from different cultural units" will be worrisome because they are based on profit-loss exegesis, which is never continuous and always developing, will be alarming. The winners establish their atmosphere on the loser, and the losers fight back; yet, records show that victors may also be losers, and losers can also be conquerors.

Various ways for creating peace are listed by Ian Harris and Mary Lee Morrison (2003).

Weapons and power are used to achieve peace through force. Peace through justice and change, on the other hand, deals with human needs and rights, as well as the reformation of behaviours and attitudes. Peace is achieved through the development of laws and treaties by politics. Peace through sustainability necessitates training that is both holistic and bio-centric. As a result, the key advised strategy is peace education. However, there are a few questions that must be asked. What is the definition of peace education? What Are the Advantages of a Peace Education Program? Should such education be included in our educational system as distinct programmes or as part of all academic curricula? Are school and university lecturers qualified to lead such programmes, moreover? Furthermore, are there sufficient programmes in all educational institutions, particularly universities, to achieve the required global beneficial change? Peace-related learning objectives for students, in our opinion, should be incorporated in all general education courses given by various departments at universities. We feel that students who are unable to become acquainted with such programmes during their school years should be able to do so at the university level through general education courses. Because there are so many different definitions of peace education, we believe it is vital to determine one that is used in this study.

Peace education, according to Harris and Morrison (2003) is "a philosophy and a process involving abilities such as listening, contemplation, problem-solving, cooperation, and conflict resolution." The process include equipping staff with the knowledge, attitude, and information required to construct a responsible and healthy world. Nonviolence, love, compassion, and amazement of life are all taught in philosophy. Peace education promotes peace-related attitudes, skills, and knowledge, all aimed at equipping learners to make positive changes in the world on a culture, social, and governmental level, according to "Learning to Abolish the Doctrine of War: Teaching Toward a Culture of Peace" (2000).

The geopolitical landscape is more precarious for states, parties, and individuals, warns Joseph Camilleri (2007). We are in the midst of substantial economic, economic, political, and cultural shifts. The "globalisation of uncertainties" is one trait that distinguishes this period, as we will discover. As a result, there is a growing demand for a new global peaceful philosophy. However, if one of the possibilities for settling disagreements is violent, the world's peace would never take advantage of the opportunity. As a result, this change in thinking must assist in the provision of a wide range of knowledge to both young and older different eras, which include, but again not limited to, multiculturalism, human rights, peace strategies, democratic processes, protection of the environment, as well as constructive interaction, a set of skills and knowledge that educators must incorporate into new bachelor's and even graduate courses. These programs should cover communication, compassion, teamwork, understanding of sources of violence, peacekeeping, and adaptability, as well as some of the essential inclinations for tolerance and understanding, such like accepting, respect, service, positivity, and involvement.

Whereas the benefits of such programs and courses are supposed to boost people's lives and beliefs and contribute to a safer world, the positive results of such programmes are most likely to be slow and far-reaching. According to Adrian Nastase, "the most interesting short goal of peace education should be to promote a concept based on peaceful resolution of existing or rising conflicts, and that the long-term goal should be to prevent all of them from becoming serious international conflicts." As a result, education system should aid in the

resolution or transformation of present conflicts as well as the prevention of future conflicts. Reform, reconstruction, and change are the three phases of peace education, according to Reardon (1998), each with a different purpose. The phases of peace education aim to prevent war and change behaviour, as well as to "create global institutions for dispute resolution and peacekeeping" and to condemn all forms of violence.

"The purpose of peace education is that individuals are able to develop peace between components of themselves (intrapersonal peace), individuals (personal and social peace), groups (inter-group peace), and countries to maintain societies," according to Johnson (2010). And cultures (peace on the international stage)." These objectives are incorporated into general education curricula in post-war countries because they have proven to be effective ways for teaching students how to properly settle and change conflicts. To put it another way, peace programmes have shown that they can help young people learn from their violent pasts, deal with their current crisis, and avoid future conflicts. Filipov (2007), for example, closes his analysis by stating that post-conflict peacebuilding efforts in Bosnia and Herzegovina, El Salvador, and Sierra Leone have yielded considerable outcomes and progress for long-term state reconstruction and the establishment of durable peace. Such efforts demonstrate that if adequate peace programmes are implemented, particularly in general education standards, peacekeeping is nearly guaranteed. Any student enrolling in a university, regardless of their field of study, can take general education classes. The goal of such courses is to educate students with a broad understanding of a variety of topics outside of their core studies. Furthermore, students gain skills that help them to be more useful citizens in their everyday lives. Other universities in the Middle East and most nations across the world now offer general education courses that include areas that are important for students' basic understanding. Languages, religion, literature, philosophy, as well as the arts are examples of subjects that lack the fundamental guidelines for promoting a tranquil attitude.

Religious courses tend to focus on one religion or the other, rarely revealing their parallels. Profit-loss exegesis is used in history classes, with the winners being praised and also the losers being frightened. Furthermore, winning historians generally always write history books, so they usually have the upper hand. Philosophy classes emphasise the distinctions between philosophical theories rather than the commonalities. Furthermore, instructors' ideologies are virtually always present in humanities classes. This is the most serious issue since such course instructors lack the ability to break free from their own ideological limitations in the classroom. As a result of the changes, most educational establishments are unwilling to pay the costs. These expenditures include teacher training, curriculum revisions, and a significant shift in thinking, which is frequently linked with a strong resistance to change.

Every common education classes should start with a major portion of the modifications. In classes such as languages, literature, education, economics, history, religion, and others, the number of perspectives, interpretations, and discussions is unlimited. Rather than celebrating the war, educators may focus a history class on how the war has always been more damaging than beneficial to all parties involved. As a result, a focus might be placed on how war could have been averted with sufficient dispute resolution and negotiation abilities. It is necessary to provide an interpretation of the facts that is not based on a change in the

facts themselves, and that emphasises that the loss of life by any party to the conflict is usually a risk of accidents. Educators stressed the importance of learning from history in order to avoid repeating the mistakes of rising and falling rulers such as Alexander the Great (I'm not sure why historians still call him "Great"), Napoleon, Hitler, and others. Furthermore, rather than fostering discrimination and dominance of one "ism" over another, language, literature, and philosophy classes might be utilised to highlight cultural connections rather than discrepancies, drawing the world's civilizations closer together. These classes could also be used as round tables to discuss local and global issues and develop answers. The same can be said for other schools' undergraduate courses. All fields of biology, biology, and physics could be represented as damaging or productive medium. Modern technologies have the potential to be both useful and destructive. People who are prepared to restrict their harmful usage through peace education must be the deterrence.

If there are incentives for conflicts, sources of revenue will only utilise science for destructive objectives. When disagreements are peacefully resolved, however, research is redirected for constructive goals. The most crucial point to ask here is whether all university lecturers are qualified to teach peace education (Harris, 2002)

Furthermore, university past presidents are attempting to assist their faculty members in achieving this goal by providing as many opportunities as possible for professional research growth in a variety of scientific fields, so that they can either sell their research to enhance their public image or profit. Teachers and administrators at universities have become much more material and less concerned with the true objective of education, as practised by the ancient Greeks, who sought to preserve a healthy body and mind. Peace educators' career development is aided by the fact that, in addition to courses, everyone must participate in peace-oriented training. Universities play a significant role in society.

"Institutions of higher learning have a deep responsibility to enhance the knowledge and understanding, understanding, abilities, as well as values required for a just and sustainable future," Cortese (2003) believes. "It must train the overwhelming bulk of professionals who develop, manage, learn, operate, as well as influence society's organizations, including some of the most fundamental K-12 education concepts" Higher education has a strong influence on the learning context of K-12 training, which is mostly based on subsequent university education, in addition to the training of future teachers. As just a consequence, university teachers at all levels, particularly those in education or another field like math or science, should be prepared to teach all courses in a peaceful manner. Therefore university administrators should be more interested in developing a calm individual than with developing a person who can make even more money no matter what the repercussions are. They must begin teaching their students the necessary qualifications to use their trilateral wisdom, bringing their mind, creativity. If this is to be accomplished, educational leaders must inspire teachers and administrators to collaborate together to educate children for harmony.

Different people have different ideas about how to accomplish the above. Peace treaty programmes, on the one hand, may appear to be more effective because they are focused on peace. On the other side, one can believe that peace education should be incorporated in the curricula of all courses in every educational establishment. This method would expose children to peace-related academic achievement on a regular basis. For example, Powers



(2004) determined that environmental education would be much more efficient if it were included within the primary school teaching of all methodological courses after interviewing 18 professors of education.

Such efforts show that including peace education into required general education courses is an excellent approach to prepare students of diverse disciplines for a peaceful mind-set that they have gained throughout their education, based on their future professional choices. Students can then study and use these training in a range of contexts across the multiple domains available. Whereas this an approach accomplishes both short - range and long peace aims, the results may not be as noticeable as the prior strategy. A student taking a language course that emphasises certain components of peace, such as diplomatic skills, may not be ready to use them right away. The goal of university education, on the other hand, is to ensure that the children to operate completely in actual situations. When needed in real life scenarios, the students' speaking course diplomatic skills can come in handy.

### **Conclusions**

It is concluded peace education is a highly important part of the curricula whether taught as separate entity or taught as a part of some other subject. The syllabi at tertiary level have pieces of peace education in the form of learning outcomes. It is concluded that introducing learning outcomes based on peace education inside the curriculum, is a good start. An initiative of peace education requires human as well as financial resources. The availability of financial and human resources over a longer period of time would yield desired outcomes. Currently, some of the universities on global level have started peace education programs which is, no doubt, a nice beginning. For powerful effect, most of the universities have to introduce such programs. The main jurisdiction within which the peace education program works is political science, but as a researcher, I firmly hold opinion all departments and particularly educators serve the purpose by putting their share in the whole process to make this world a better place.

### **Recommendations**

Following are some of the recommendations, I developed during the current research work with a hope to be considered by the concerned authorities.

1. It is recommended that separate peace education programs should be introduced in all the higher education institutes along with the integrated such programs in all other general education disciplines.
2. I recommend training programs for teachers and educators who are going to teach peace education. Workshops are recommended in this connection.
3. The university administration should provide facilities in terms of financial and material resource in order to assist peace education programs as integrated parts of other general education programs.

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