

RELIGIOUS DUTY BOUND IN SAFEGUARDING THE COUNTRY Assessing the Role of Nahdlatul Ulama in Peace Education in Jakarta

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Abstract: Jakarta, the capital of Indonesia is a religiously plural region in Indonesia that experienced social unrest and riots in recent history. It withstands social, economic and turmoil that Indonesia experience during its lifetime until today. As a country with Muslims as majority, the role of Islam and Muslims is instrumental in keeping it safe and endured. This study analyzes the role of Nahdlatul Ulama in peace education, using a qualitative descriptive method. As the biggest Muslim organization in Indonesia with moderate stance, the importance of strengthening peace education by Nahdlatul Ulama is certainly beyond any doubt. The study shows that Nahdlatul Ulama promoted its moderate values to its members and Jakarta populations as well as introduced many initiatives to contain exclusive understanding of Islam. It does not only in accordance with the message of peace by Islam as promoted by Nahdlatul Ulama, but from security perspective it contribute to national security greatly as well.

Keywords: Jakarta, Nahdlatul Ulama, national security, peace education, social conflict.

Introduction

Nahdlatul Ulama is one of the largest Islamic organizations in Indonesia with approximately 90 million followers.¹ Since its establishment in 1926, it has involved in the formation of secular state

¹ AT. Kuru, "How the world's Biggest Islamic Organization Drives Religious Reform in Indonesia – and Seeks to Influence the Muslim World," <https://theconversation.com/how-the-worlds-biggest-islamic-organization-drives-religious-reform-in-indonesia-and-seeks-to-influence-the-muslim-world-165064> accessed on 16 May 2025

of Republic of Indonesia as a multi-religious and pluralistic nation state. Nahdlatul Ulama has participated in every defining phase of the Indonesia as a nation and continuously contributed to the results, such as the end of Dutch colonialism in the late 1940s, the experiment of Indonesia's to liberal democracy in the 1950s, the crushing of communists in the 1960s, the experience of authoritarian regime in the 170s to 1990s and Reformasi in the 1998 onward.²

Therefore Nahdlatul Ulama certainly has an important role in strengthening the concept of the Nation State in the midst of a plural society and its efforts to build and maintain peace in Indonesia. Through the identification of "Moderate Islam" or mid-Islam and its four main attitudes, namely *tawassut*, *tawazun*, and *i'tidal* (moderation), *tasamub* (tolerance), and *amr ma'ruf nabi munkar* (promoting good deed and prohibiting evil). As the organization charter states, Nahdlatul Ulama does positions not in extreme left nor extreme right attitudes,³ although some recent studies show erosion of this values among its membership.⁴

Given this strategic position, Nahdlatul Ulama is potential in contributing to the realization of a more substantial democratic life. Nahdlatul Ulama once fought for Islamic cause in Indonesia as a political party (1952-1973), but later returned to its social religious function until today. Likewise, some founding fathers of the nation originating from Nahdlatul Ulama tradition, such as Abdul Wachid Hasyim and Abdul Wahhab Chasbullah are true democrats. Furthermore, Abdurrahman Wachid, the son of Abdul Wachid Hasyim and chariman of Nahdlatul Ulama 1984-1999, known for his democratic fights during Suharto's authoritarian regime was democratically elected as president of Indonesia back in 1999. All of these contributes to shape Indonesia as a democratic country. Several leading scholars have dubbed this tolerant and democratic Muslim as 'Indonesian Islam' which will become the future of Islam in the world.

² Timothy S. Shah, *Religious Freedom Landscape Report: Indonesia* (Washington DC: Religious Freedom Institute, 2020)

³ Pengurus Besar Nahdlatul Ulama, *Anggaran Dasar Anggaran Rumah Tangga Nahdlatul Ulama Keputusan Mukhtamar ke-34 di Lampung* (Lampung: Pengurus Besar Nahdlatul Ulama, 2022).

⁴ Marcus Mietzner and Burhanuddin Muhtadi, "The Myth of Pluralism: Nahdlatul Ulama and the Politics of Religious Tolerance in Indonesia," *Contemporary Southeast Asia* 42, no. 1 (2020): 58–84.

It will feature peace, inclusion, tolerance, a friendly attitude towards plurality and diversity, future-oriented.⁵

According to Azca et al.'s reference to Diamond's conceptual framework on the consolidation of democracy among various social groups that are growing in society, Nahdlatul Ulama occupies three actor positions at once, namely elites, organizations, and masses. Therefore, to understand democracy as a political culture, Nahdlatul Ulama will assume a strategic role through its various programs and activities. These include education, religious preaching, health, social services, and conflict resolution and peacebuilding, all of which contribute significantly. In addition, that Nahdlatul Ulama has also actively played a role in maintaining domestic, political stability and supporting the country's democracy. Together with Muhammadiyah, Nahdlatul Ulama believe that peace and democracy are important aspects of Islam.⁶

As one of the issues that often arises nowadays, religion seems to be a new passion for the Indonesian people with developments that continue to increase from year to year. Some experts call this conservative turn.⁷ However, this does not necessarily lead to a more peaceful atmosphere for Indonesian society. In fact, the 2020 Setara Institute Report on freedom of religion and belief states that violations are still common in Indonesia. There were 180 incidents involving freedom of religion or belief, totaling 424 violations. These numbers have risen from 72 incidents in 2019 and 327 violations previously.⁸ This conflict is getting hotter when there are individuals who try to take advantage of the situation for their personal interests and the

⁵ M. N. Azca et al., *Dua Menyemai Damai: Peran dan Kontribusi Muhammadiyah dan Nabdlatul Ulama dalam Perdamaian dan Demokrasi* (Yogyakarta: Pusat Studi Keamanan dan Perdamaian Universitas Gadjah Mada, 2019).

⁶ H. Fansuri, "Riset: Dua alasan mengapa pengaruh NU dan Muhammadiyah berkurang di masyarakat perkotaan," <https://theconversation.com/riset-dua-alasan-mengapa-pengaruh-nu-dan-muhammadiyah-berkurang-di-masyarakat-perkotaan-176888> accessed on 12 February 2022.

⁷ Martin van Bruinessen, "Introduction: Contemporary developments in Indonesian Islam and the 'conservative turn' of the early twenty-first century," Martin van Bruinessen, *Contemporary Developments in Indonesian Islam: Explaining the 'Conservative Turn'* (Singapore: ISEAS Yusof Ishak Institute, 2013), 1-20.

⁸ KA. Sigit & H. Ismail, *Intoleransi Semasa Pandemi: Laporan Kebebasan Beragama dan Berkeyakinan* (Jakarta: Setara Institute, 2021).

political interests of their group, or indeed it occurs in political years, such as general elections or regional head elections.

The Special Capital Region of Jakarta is one area of plurality and long history of social conflict.⁹ According to the results of the 2020 Population Census of the Central Bureau of Statistics, the population of Jakarta has reached 10.56 million people and keep counting. In the mean time, the increase in population results in the increase in population density. With an area of only 662.33 square kilometers, the population density of Jakarta in 2020 is about 14,555 people per square kilometer, which is much more dense than the average population density of Indonesia with 141 people per square kilometer.¹⁰ This dense and very heterogeneous population coming from all over Indonesia, coupled with economic and social, political and religious discrepancies, this situation prone to variety of tensions and even conflicts.

The conservative turn gave rise to an Islamic movement which was triggered by a comment by Basuki Tjahaya Purnama, a Christian governor of Jakarta in 2016 that later deemed as religious blasphemy has at least become a new trend of Islamic movement solidarity.¹¹ The mass demonstrations of 411 and 212 seemed to legitimize the actions that were carried out in the following volumes. This action is often carried out as a response when there is disagreement over government policies in Jakarta. Therefore, it is not uncommon for this momentum to be driven and give rise to religious sentiments in the political sphere, especially those related to sensitive issues ahead of the political years. In addition, the rise of news and hoaxes on social media makes the atmosphere noisier, so that it can disrupt public peace and national security. CSIS data also states that throughout 2021 Jakarta will be the 5th city with the most collective violence. Among them are due to vigilante actions and identity-based actions.¹²

⁹ Thomas B. Pepinsky, R. William Liddle, and Saiful Mujani, *Piety and Public Opinion* (New York: Oxford University Press, 2018).

¹⁰ "Penduduk Jakarta Terus Bertambah, Meski Laju Pertumbuhan Menurun," <https://www.tempo.co/data/data/penduduk-jakarta-terus-bertambah-meski-laju-pertumbuhan-menurun-997942> accessed on 29 January 2022

¹¹ Syamsul Huda, "The Local Construction Of Religious Blasphemy In East Java," *Journal of Indonesian Islam* 13, no. 1 (2019), 96-114.

¹² CSIS, *Dataset Peringatan Dini Kekerasan Kolektif di Indonesia* (Jakarta: CSIS, 2022).

This study is a qualitative research method, which explores information deductively. This research led to an interactive process in describing social reality in Jakarta.¹³ Various data obtained using qualitative methods in writing taken from various references related to social conflict after carrying out the analysis process,¹⁴ by which researchers gradually understand the meanings hidden behind the visible reality. This is one of the goals to be achieved through qualitative research. researchers can directly collect data, analyze it, reflect continuously, and gradually "build" a thorough understanding of something. In this study, data collection techniques use observation, interviews and document review.¹⁵

Social Conflict

Conflict is a social process between two or more people, or it can also be a group, in which one party tries to eliminate the other party by destroying it and making it powerless..¹⁶ Dreu and Gelfand¹⁷ say that "conflict as a process that begins when an individual or group perceives differences and opposition between itself and another individual or group about interests and resources, beliefs, values, or practices that matter to." From this definition it can be understood that conflict starts with individuals or groups who have different perceptions between themselves and other individuals or groups regarding interests and resources, beliefs, values, or other practices. As

¹³ Sugiyono, *Metodologi Penelitian Kuantitatif, Kualitatif dan R&D* (Bandung: Alfabeta, 2019).

¹⁴ IJ. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Rosda Karya, 2000).

¹⁵ MB. Miles, A M. Huberman, and J. Saldana, *Qualitative Data Analysis: a Methods Sourcebook* (London: SAGE Publications Ltd, 2014).

¹⁶ AM. Darlis, *Konflik Komunal: Studi dan Rekonsiliasi Konflik Poso* (Yogyakarta: Buku Litera, 2012).

¹⁷ CK. Dreu and M. Gelfand (eds), *The Psychology of Conflict and Conflict Management in organizations*. Lawrence Erlbaum Associates (London: Taylor & Francis Group/Lawrence Erlbaum Associates, 2008), 3-54.

proven everywhere, religion may become source of conflict,¹⁸ but also provide resolutions to it.¹⁹

On the other hand, Lewis A. Coser in Djayanti,²⁰ divides conflict situations into two major parts, realistic and unrealistic conflicts considering the roots of the conflict. Realistic conflict stems from disappointment with various demands in a relationship or from allegations of potential benefits for the conflicting parties, targeting the object of that disappointment. Meanwhile, unrealistic conflict is conflict that doesn't stem from scientifically proven facts, such as religion or other beliefs, making the validity of the ranking argument difficult to discern.

Horizontal conflicts can occur between community groups with different backgrounds. Vertical conflicts occur between residents and the government or security forces, especially in the issue of evictions. While cyber conflicts occur Polarization and hate speech on social media often trigger conflicts in the real world.²¹

Based on the phenomena and problems described above, it is crucial to promote peace within the context of educating the public to prevent them from being tempted by various currents of sentiment and hatred between individuals and groups, particularly religious hatred. According to Asfinawati of the Indonesian Legal Aid Foundation, the pattern of various blasphemy cases often begins with crime, slander, incitement to hatred, and progresses to mobilization, violence, and ultimately, criminalization.²² Jakarta as the capital city of the nation and region with a high plurality of population, ethnicity, religion, and class has a very high chance of similar things happening as in the previous case, even bigger conflicts than that which of course is not expected to happen. Therefore, the implementation of peace

¹⁸ Misbahuddin et.al, "The Possibility of Social Conflict in the Momentum of General Elections in the Sociological Perspective of Islamic Law," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 1 (2025), 63-82.

¹⁹ E. Siregar, S. Susilawati, and A. Arrasyid, "Sufistic Approach in Islamic Education to Increase Social Concern and Peace," *Miqot: Jurnal Ilmu-ilmu Keislaman* 48, no. 1 (2024), 25-38.

²⁰ HD. Djayanti, "Potensi Konflik Sosial dalam Pemindahan Ibukota Negara Republik Indonesia," Unpublished paper (Bogor: Universitas Pertahanan, 2021).

²¹ A. Azra, *Demokrasi, Pluralisme, dan Intoleransi* (Jakarta: Kompas, 2017).

²² A. Nursahid, "Hate Spin?: Kebencian Berbasis Agama dan Tantangannya bagi Demokrasi (Jakarta: PUSAD Yayasan Wakaf Paramadina, 2017).

education as a form of social conflict prevention needs to be carried out in the community.

Table 1. Social Conflict in Jakarta from 1998 to 2024.²³

Year	Incident	Types of Conflict	Reason	Form of Conflict	Impact
1998	May Riots	Horizontal & Racial	Economic crisis, ethnic sentiment	Looting, burning	The Fall of the New order
2004	Tanah Abang traders conflict	Social-economic	Trader control and forced relocation	Clashes between traders and authorities	Property damage, loss of income
2008	Duri Hill Eviction	Vertical conflict	Ciliwung River Normalization Project	Mass riots, clashes, forced evictions	Residents lose homes, legal conflicts
2012	Clashes in Tanah Abang	Horizontal (inter-community)	Land struggle for power and extortion	Acts of physical violence, arson	Residents' fear, damage to public facilities
2012	Eviction of Kampung Pulo	Vertical	Gentrification, urban order	Clash between officers and residents	Lost a place to live
2016 - 2017	Jakarta Regional Head Election	Identity, mobilization of identity politics	Religious & ethnic issues	Mass riots, social polarization	Declining tolerance, criminalization of minority figures
2019	May 22 Riots	Politics	Allegations of election fraud	Riots, clashes	Casualties, damage
2021	Ordering of Bayam Village Residents	Vertical, City Space	Relocation of residents after the construction of the Jakarta International Stadium	Relocation rejection, residents protest	Uncertainty of housing, marginalization of residents

²³ Data processed from various sources: Kompas, Tempo, CNN Indonesia, Tirto.id

Year	Incident	Types of Conflict	Reason	Form of Conflict	Impact
2023	Conflict between traders at Block G Tanah Abang	Social, Economic	Regulation of shop buildings	Protests, road blockades	losses for small traders
2023	Land dispute conflict in Pulogadung	Socio-economic, agrarian	Land conflicts between residents and private sector	Legal conflicts	Legal uncertainty, threat of eviction

Thus, considering the various dynamics of social conflict occurring among Jakarta residents, the importance of conflict prevention and peacebuilding efforts, and the shifting role of Nahdlatul Ulama in promoting peace and harmony, particularly in urban areas, this article seeks to examine Nahdlatul Ulama's role in peacebuilding efforts in Jakarta. Thus, through Nahdlatul Ulama's strategic role as the largest Islamic organization in the world and Indonesia, it can play a role in various aspects of life to achieve national security.

Conflict: Its Causes and Conditions

The emergence of social conflict within a society is an iceberg phenomenon. The conditions that emerge cannot simply be interpreted as representing the entire conflict. The true roots of the conflict, which are not visible on the surface, but can be much larger, whereas the visible conflict is only a small part of. The complexity of conflict is similar; the various causes, factors, and roots that underlie conflict within a society may be invisible, so the actual conflict can occur on a much larger scale.²⁴ One example of conflict resolution in a region experiencing prolonged conflict is Aceh in which peace

²⁴ G. Harpendya, S. Sumantri, & B. Wahyudi, "Pendidikan Perdamaian: Sebuah Urgensi di Tengah Maraknya Konflik Sosial Berdimensi Suku, Agama, Ras, dan Antar-Golongan di Indonesia," *Jurnal Mimbar Demokrasi* 21, no. 2 (2022) <http://dx.doi.org/10.21009/jjmd.v21i2.26488>

education is systematically integrated into the junior high school social studies curriculum.²⁵ Others proposes sufism values for conflict resolution.²⁶

Elsewhere, Galtung²⁷ states that conflicts occur because of a discrepancy that occurs between attitudes, behavior, and contradictions. Galtung described it in the following ABC triangle:

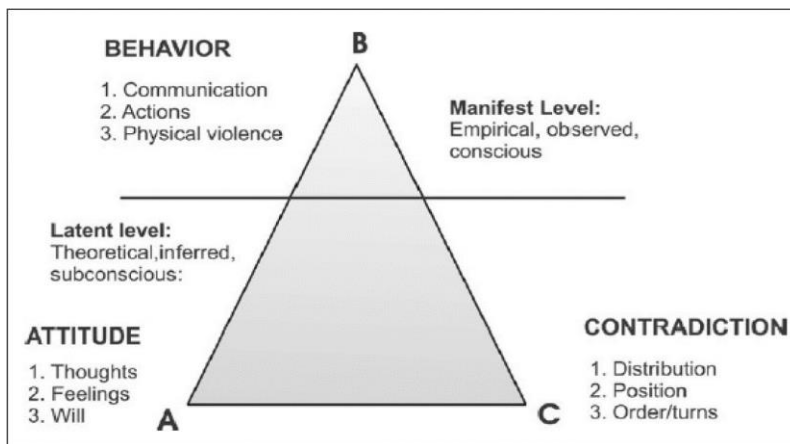


Figure 1. Conflict Triangle, source: Galtung (1996)

This Galtung conflict triangle is useful for tracing and identifying flows in six directions, which can start from anywhere. Contradiction is illustrated as a goal that is hindered by something or a gap between the expectation and reality of the conflicting parties, which then heads to aggressive attitude coming from the perceptions and psychological conditions experienced by the parties in a conflict situation. Attitudes are usually cognitive aspects such as perception, enemy constructs, negative stereotypes, and feelings such as anger, hatred, or suspicion. Then behavior means as the actual activity or behavior of the parties in

²⁵ Halik, et.al., “Cultivating Peace through Education: A Case Study of Social Studies in Aceh’s Junior High Schools,” *Jurnal Ilmiah Peuradeun* 13, no. 3 (2025), 2171-2194. <https://doi.org/10.26811/peuradeun.v13i3.1494>

²⁶ Limas Dodi and Amir Maliki Abitolkha, “From Sufism to Resolution: Examining the Spiritual Teachings of Tarekat Shiddiqiyah as the Theology of Peace in Indonesia,” *QIIS (Qudus International Journal of Islamic Studies)* 10, no. 2 (2022).

²⁷ J. Galtung, *Peace by Peaceful Means: Peace and Conflict Development and Civilization* (London: SAGE Publications, 1996).

a conflict²⁸. The picture above means that there are two levels of conflict, namely, the latent and the manifest. Conflict is still a contradiction and an attitude that is theoretical, conjecture, and is based on feelings at the latent level, and will appear at the manifest level when it becomes an empirical, observable, and conscious action taken.²⁹

In this study, conflict theory is used to analyze various conflict conditions that occurred in Jakarta in 2016-2022, where in those years the potential for conflict and tension that occurred in Jakarta began with "blasphemy" by one of the figures. This conflict theory is very appropriate to be used to provide an overview of the dynamics of society as a potential conflict, so it needs to be a reference in further discussions. The need for peace education is something that cannot be negotiated in which the role of the Nahdlatul Ulama Regional Board of Jakarta in implementing peace education is crucial.

From the above social identity framework, there are three important elements: categorization, identification, and comparison. The tendency for a person, when in a group, to feel that they are not only part of the group but also that the group is also part of themselves—that is categorization. Then, group members are given a comparative understanding. It is at this stage that a person simultaneously identifies themselves based on their in-group and out-group, or 'who we are' and 'who they are'. Tajfel further emphasizes that with the bonds between group members, a person's existence will guide their feelings. A person tends to have a comfortable, soft, and warm feeling when it comes to their group. At the same time, a person can also abruptly be furious when something is perceived as offensive or hurtful to their group, or feel guilty when a member of their group offends or hurts another group.³⁰

This study analyzes the mapping of various groups in heterogeneous Jakarta. Thus, the potential for conflict arising from the existence of diverse social identities in Jakarta is latent since social

²⁸ Ichsan Malik, *Resolusi Konflik Jembatan Perdamaian* (Jakarta: Kompas Media Nusantara, 2017).

²⁹ Akbar Kurniadi, "Transformasi Konflik Sosial Antar Etnis Bali Dan Lampung Dalam Mewujudkan Perdamaian Di Balinuraga Kecamatan Way Panji Kabupaten Lampung Selatan," *Jurnal Pertahanan dan Bela Negara* 9, 1 (2019).

³⁰ MA. Hogg, "Social identity theory," S. McKeown, R. Haji, & N. Ferguson (eds.), *Understanding Peace and Conflict through Social Identity Theory: Contemporary Global Perspectives* (London: Springer International Publishing, 2016), 3-17.

identities as the root of conflict exist and lead to become source of conflict. Furthermore, it attempts to examine how groups interact and respond to disputes. In this regard, the Nahdlatul Ulama office in Jakarta is positioned as an organization with a strong social identity in Jakarta, thus its role will have a broad impact.

Third is the trigger, which is usually a sudden event. Malik explains that triggers are elements of "fire" that can burn and scorch "bunches of dry grass" (structural elements). Typically, triggers can emerge suddenly in a series of conflict events, such as the assassination of important figures, regional elections and political scandals, youth weakness, the exposure of identity symbols, and so on. Triggers can be sporadic and short-term.³¹

In this research, the SAT concept is a carryover of previous conflict theories. This concept is an analytical tool that will investigate the roots, accelerators, and triggers of conflict in Jakarta. The years 2016-2022 were years of increased conflict escalation, so a comprehensive understanding of the factors affecting the conflict in Jakarta is necessary.

Peace Education towards Peaceful Conditions

There are numerous opinions that peace education teaches individuals and communities about a peaceful existence based on non-violence, tolerance, equality, respect for differences, social and economic justice, international law, and human rights.³² Likewise,

Mentor Isufaj analyzes the complex relationship between state ideology, the international structure of conflict, and the role of education. The key points of Isufaj's proposed sociological framework for peacebuilding and social cohesion are:³³ *First*, the Dynamics of Conflict and State Ideology. State ideology and ideological polarization play a crucial role in creating the structure of international conflict. Excessive nationalism and identity-based mobilization, especially during periods of political transition, are key triggers for conflict

³¹ Malik, *Resolusi Konflik Jembatan Perdamaian*.

³² AU. Abubakar & N. Ropers, "Transforming Conflict," Kamarulzaman Askandar, *Peace and Conflict Transformation in Southeast Asia* (Bangkok: ASEAN University Network – Human Rights Education, 2021), 1-292.

³³ M. Isufaj, "Education, State Ideologies, and International Conflict: A Sociological Framework for Peacebuilding and Social Cohesion" *European Journal of Social Science Education and Research*, 12, no. 4 (2025), 80-95 <https://doi.org/10.26417/xt8fxt85>

reproduction. The anarchic structure of the international system creates strategic insecurity that exacerbates conflict.

Second, the Role of Education in Conflict and Peace. Isufaj highlights the dual role of education: 1) As a Potential Catalyst of Conflict; schools can exacerbate conflict through exclusive citizenship narratives, centralized historical memory, and segregated learning environments. 2) As an Agent of Peacebuilding; education can be a central mechanism for mitigating conflict by strengthening social cohesion, teaching tolerance and understanding between groups. It also enhances democratic competence by developing critical thinking skills and responsible citizenship. Critical media literacy is implemented to help students filter information amidst ideological polarization.

Third, a Sociological Framework for Peacebuilding. The proposed framework combines perspectives from international relations, political sociology, and the sociology of education. Peacebuilding cannot focus solely on individuals but must transform educational structures to be more inclusive and promote peace values. The implementation of transformation-based education, with a focus on a curriculum that promotes reconciliation and values diversity, addresses the root causes of social divisions.

Peace education has different definitions in various writings and studies. This is because the focus and development of peace education is different in every place, according to the situation of conflict or violence in that region. As said by Navarro (2019) that peace education is multi-dimensional and holistic, both in content and process. Peace education according to Harris³⁴ is a process that involves empowering people with knowledge, attitudes, and skills in order to create a safe world and build a sustainable environment.

Huxley in his research explored how local and indigenous cultural art forms can facilitate dialogue between children and youth, educators, and policymakers to advance everyday peacebuilding. The researchers present a conceptual framework for pedagogy, 'Artfully Infused Dialogue,' that begins to address how cultural forms can be used for dialogue and create alternative spaces for peacebuilding efforts and curriculum development. This framework promotes an adaptive, integrated, and intergenerational peace education pedagogy in non-formal, informal, and formal post-conflict learning contexts. The

³⁴ Ian M. Harris, "Peace Education Theory," *Journal of Peace Education* 1, no. 1(2004), 5-20.

framework draws inspiration from the learning and findings of 'Mobile Arts for Peace'.³⁵

Meanwhile, various theories and concepts of peace education emerged as peace movement activists struggled to address various forms of violence at the global, ecological, community, and individual levels. According to Ardizzone, peace education primarily focused on the causes of war and its prevention. This study later evolved into a study that examines violence in all its manifestations and teaches how to resist the system of war in order to create a system of peace, both at the structural and international levels.³⁶

Furthermore, peace education has many themes and forms that have developed in various countries. This reflects the development of progressive education and social movements over the past few decades. Each form practiced in peace education encompasses a specific knowledge base, a set of normative skills, and the value orientations it seeks to develop. All of these signify a philosophy of nonviolence, love, compassion, and respect for all life.³⁷

Peace education has five main assumptions as basic assumptions used to warn about the dangers of violence, consisting of: First, Explanation of the sources of violence (demonstrated violence). Second, Teach violent alternatives (Presenting various peace strategies that can be used to address the problem of violence), Third, Adjustment to include various forms of violence (illustrating the dynamic nature of peace education because it changes its emphasis according to the type of violence it faces). Fourth, Peace itself is a process that varies according to context. (embedding the theory and practice of peace education in specific cultural norms), and fifth, Conflict is everywhere, in the sense that peace educators cannot eliminate conflict, but can provide valuable skills in managing conflict.

From the various peace education concepts above, it can be concluded that peace education is not simply an effort to avoid or prevent conflict or war in society. Peace education is an alternative to the existing method that can be offered as a model for educational

³⁵ S. Huxley, "Artful Dialogue: Moving towards an Alternative Peace Education Pedagogy," *Journal of Culture and Values in Education* 8, no. 1 (2025), 127-150.

³⁶ Harris, *Peace Education Theory*, 5-20.

³⁷ YT. Tacoh, "Membangun Perdamaian Relasional di Poso: Sebuah Kontribusi Pendidikan Perdamaian di Sekolah Perempuan terhadap Perdamaian di Poso," *Jurnal Humaniora Yayasan Bina Darma* 8, no. 1 (2021), 51- 78.

development to build and foster the values and culture of peace as life skills for society. The utilization and optimization of peace education can be carried out in formal, non-formal, and informal education, so that the goals can be comprehensive across all these channels.

In building sustainable peace, Mashuri focuses on seven components related to multicultural religious education, namely; improving the competence of multicultural religious teachers, school policies related to multicultural religious learning, formulation of learning objectives from a multicultural perspective, integration of multicultural values into the curriculum, practice of contextual learning strategies, external learning strategies, and evaluation of learning outcomes from a multicultural perspective.³⁸

Adan, M.Y., analyzes the crucial role of peace education in building social justice and sustainable peace in post-conflict areas. Using the 4R framework, this study highlights how curriculum and pedagogy can address the root causes of conflict, promote reconciliation, and build more just societal structures. The 4R framework—redistribution, recognition, representation and Reconciliation—proposed by Pherali offers a comprehensive point of view to examine the integration of peace education into the national curriculum. Each component of the 4Rs reflects principles essential to justice and peacebuilding: redistribution emphasizes the need for equitable access to resources, recognition values diverse identities and experiences, representation ensures that all voices are included in the educational narrative, and Reconciliation facilitates the process of healing and understanding among warring parties.³⁹

In their study, Özel, D., & Sümer, Z., research underscored the importance of addressing harmony and creating a peaceful environment through education. The modified program aims to prepare individuals with skills for conflict resolution, empathy, and social justice. The needs analysis revealed significant aggravating factors for unity, such as language proficiency, socio-economic issues, and prejudice, necessitating a comprehensive, culturally sensitive

³⁸ S. Mashuri, “The Building Sustainable Peace Through Multicultural Religious Education in the Contemporary era of Poso, Indonesia,” *Cogent Education* 11, no. 1 (2024).

³⁹ MY. Adan, “The Role of Peace Education in Promoting Social Justice and Sustainable Peace in Post-conflict Societies: a 4Rs Framework Analysis,” *Frontier in Political Science* (2025)

educational intervention. Nevertheless, factors like parental characteristics and a peaceful school environment can serve as facilitator factors. The study's findings informed the development of peace education program to the identified needs, emphasizing cultural recognition, conflict resolution, and empathy that underlines the significant role of peace education in promoting social cohesion and resilience.⁴⁰

In this study, peace education is a more specific follow-up to the theory of peace which is used in analyzing educational programs in the Nahdlatul Ulama Regional Board of Jakarta, especially those related directly and indirectly to peace. Education in question includes the realm of formal, informal, and non-formal.

Based on the definition of peace above, peaceful conditions and situations between parties who rarely or never interact are classified as negative peace, where when there is potential for conflict to transform into violence, it is immediately controlled. However, the success and control of direct conflict situations cannot be said to be a state of absolute peace. Negative peace still inhibits forms of violence, both structural and cultural. A peace agreement that only brings conflict conditions into a state of negative peace will not create constructive relationships within society, even though state stability has been achieved. In such a state, the needs and security of society cannot be fully fulfilled.⁴¹

Based on these theory and concept of peace, peace is actually not just the absence of war or conflict, but rather a continuous effort as a way of life. It is this peaceful way of life that leads to an absolute peace, in which harmonious non-violent cooperation is established. In this study, peace theory is used to analyze the values of peace Nahdlatul Ulama and the extent to which local Nahdlatul Ulama board apply it to build peace in Jakarta which will be associated with peace theory in general.

⁴⁰ D. Özel, & Z. Sümer, "Peace Education Program Adaptation: A Sustainable Way for Harmony," *Journal of Ethnic and Cultural Studies* 12, no. 2 (2025), 231–251 <https://doi.org/10.29333/ejecs/2142>

⁴¹ S. Zainal, S. Yunus, & Fadli, *Pendidikan Perdamaian: Model Pembelajaran, Tantangan, dan Solusinya* (Aceh: Bandar Publishing, 2019).

The Role of Nahdlatul Ulama in Peace Education in Jakarta

In this study, role theory is one of the micro theories used to explore and analyze the role of the Nahdlatul Ulama Jakarta Regional Board in peace education, which includes formulated programs and strategies, as well as synergies with stakeholders. As previously explained, Nahdlatul Ulama is one of the mass organizations in Jakarta and its role is quite broad, making this organization one of the stakeholders in realizing peace in Jakarta, especially in conflict prevention.⁴² To say the least, Nahdlatul Ulama and personalities as well as institutions affiliated to it have participated in many instances of peace building in conflicts areas, namely working with ex-communists in South Blitar,⁴³ and building peaceful coexistence in West Kalimantan between Dayaks and Madurese.⁴⁴

Accordingly, a role is defined as an individual's behavior in which he or she occupies a certain position. Thus, a role refers to the behavioral pattern expected of someone who holds a certain status/position within an organization or system.⁴⁵ Therefore, based on the explanation of the role above, it can be analyzed that a role is identical to the attitude, behavior, or action carried out by an individual, group of people, or an organization that has a certain direction and purpose, so that these actions or behaviors influence or impact a social condition or change. This has significant implications for social harmony, cooperation, social cohesion, solidarity, and the mitigation of ethnic-based provocations. The involvement of Islamic boarding schools offers a new perspective in reconstructing strategies to address inter-ethnic conflict, thus introducing a new cultural construction approach as a framework for future conflict resolution mechanisms.

⁴² Robert W. Hefner, *Civil Islam: Muslims and Democratization in Indonesia* (Princeton: Princeton University Press, 2019).

⁴³ Auliya Ridwan and Ahmad Yusam Thobroni, "The Silent Grievances And Untold Regrets: Cultural Reconciliation of the Nahdliyyin and the Former 1965 Political Prisoners in South Blitar," *Journal of Indonesian Islam* 19, no. 1 (2025), <http://dx.doi.org/10.15642/JIIS.2025.19.1.24-47>

⁴⁴ A. Rozaki, & A. Izudin, "Peacebuilding Pesantren: The Study of Madurese Diaspora in Reinforcing Social Resilience in Post-ethnic Conflicts West Kalimantan, Indonesia," *Ulumuna* 29, no. 1 (2025), 123-145.

⁴⁵ SB. Lantaeda, FD. Lengkong, & J. Ruru, "Peran Badan Perencanaan Pembangunan Daerah dalam Penyusunan RPJMD Kota Tomohon," *Jurnal Administrasi Publik* 4, no. 48 (2017), 1-9.

Nahdlatul Ulama actively carries out peace education in Jakarta through an approach of religious moderation, counter-radicalism, and character building among students and Islamic boarding school students.⁴⁶ There are some concrete examples of peace education initiatives carried out by Nahdlatul Ulama in Jakarta.

The most recent is the "Anti-Brawl Islamic Boarding School" program carried out by the Nahdlatul Ulama DKI Jakarta Islamic Boarding School Association (Rabithah Ma'ahid Islamiyah) routinely provides mentoring to teenagers and Islamic boarding school students to become "Peace Ambassadors," aiming to prevent brawls that often occur in Jakarta.⁴⁷ Another campaign is Ahlussunnah wal Jamaah Values Education at the Nahdlatul Ulama Kemayoran, Branch Representative Council conducts Ahlussunnah wal Jamaah ideological education which teaches the understanding of the middle path (*tawassuth*), tolerance (*tasamuli*), and balance (*tawazun*) to ward off radicalism in Central Jakarta.⁴⁸ Another effort in spreading peaceful messages is when Nahdlatul Ulama together with the DKI Jakarta Interfaith Harmony Forum is actively involved in the initiation of "Harmony Villages" in various pilot sub-districts in Jakarta as a concrete manifestation of peace and harmony education between religious communities.⁴⁹ The Mata Air Foundation, which is affiliated with Nahdlatul Ulama, held the Students Peace Camp as a forum for developing leadership and creativity capacity for students/activists of Intra-School Student Organizations in DKI Jakarta to strengthen nationalism and peace.⁵⁰

⁴⁶ At-Tamami, "Kampung Kerukunan sebagai Model Moderasi Beragama di Jakarta," <https://jakarta.nu.or.id/jakarta-raya/kampung-kerukunan-sebagai-model-moderasi-beragama-di-jakarta-IuOoR> accessed on 15 October 2025

⁴⁷ "RMINU Jakarta Bentuk Kader Anti Tawuran Melalui Penguatan Karakter," <https://jakarta.nu.or.id/jakarta-raya/rminu-jakarta-bentuk-kader-anti-tawuran-melalui-penguatan-karakter-A4yc3>, accessed on 15 October 2025

⁴⁸ "LDNU Jakarta Utara Gelar Pengajian Rutin Berbasis Nilai Aswaja An-Nahdliyah," <https://jakarta.nu.or.id/jakarta-utara/ldnu-jakarta-utara-gelar-pengajian-rutin-berbasis-nilai-aswaja-an-nahdliyah-i9sUx>, accessed on 10 August 2025.

⁴⁹ "Harmony Award 2025 Resmi Dibuka, Kemenag: Indonesia Layak Disebut Laboratorium Kerukunan Umat Beragama," <https://www.nu.or.id/nasional/harmony-award-2025-resmi-dibuka-kemenag-indonesia-layak-disebut-laboratorium-kerukunan-umat-beragama-sBuuc>, accessed on 2 October 2025.

⁵⁰ "Students Peace Camp Mata Air Perkuat Nasionalisme Pelajar Jakarta," <https://www.nu.or.id/daerah/students-peace-camp-mata-air-perkuat-nasionalisme-pelajar-jakarta-kU6Dr>, accessed on 1 June 2025.

In addition to those aforementioned programs, there are published works on Nahdlatul Ulama's integrated peace education programs, both within Islamic boarding schools (*pesantren*), formal schools, and the general public. These programs generally emphasize religious moderation (*wasathiyah*), tolerance (*tasamul*), and humanity (Islamic humanitarianism). Here are some examples of Nahdlatul Ulama's peace education programs:

First, the Religious Moderation Education Program in Islamic Boarding Schools (Pesantren for Peace). Nahdlatul Ulama implements education that emphasizes the values of peace and tolerance in Islamic boarding schools and other educational institutions.⁵¹ This program often collaborates with the Center for the Study of Religion and Culture (CSRC) of Syarif Hidayatullah State Islamic University Jakarta, a research center focused on religious and cultural studies. Through the "Pesantren for Peace" initiative, the CSRC of UIN Syarif Hidayatullah and Nahdlatul Ulama educational institutions collaborate to establish a network of Islamic boarding schools (*pesantren*) that actively contribute to the creation of a safe, just, and democratic society.⁵² Religious moderation education within Nahdlatul Ulama, particularly through the "Pesantren for Peace" initiative, is a strategic effort to promote peace, tolerance, and moderate Islamic values (*rahmatan lil 'alamin*).⁵³

Second, the Wasathiyah Islamic Education Curriculum Development Program: Through the Nahdlatul Ma'arif Education Institute, this organization strives to revitalize school and madrasah curricula to include diversity-friendly, anti-violence, and inclusive content.⁵⁴

Third, the Women's Empowerment-Based Peace Education Program (Fatayat Nahdlatul Ulama). Fatayat Nahdlatul Ulama provides

⁵¹ T. Yugo, "Pendidikan Karakter Berbasis Aswaja Nahdlatul Ulama," *Journal of Nahdlatul Ulama and Contemporary Islamic Studies* 3, no. 1 (2025).

⁵² Center for the Study of Religion and Culture "Pesantren and Peacebuilding: The Role of Pesantren in Promoting Peace in Indonesia," Research Report, CSRC UIN Jakarta (2024).

⁵³ Mujahid, "Transformation of Nahdlatul Ulama Islamic Education," *Jurnal Pendidikan Islam* 12, no 1 (2023), 191-6.

⁵⁴ Abdul Wahab et.al., "Kurikulum Perguruan Tinggi Nahdlatul Ulama Berbasis Wasathiyah," *Edukasi Islami: Jurnal Pendidikan Islam* 12, 4 (2023) 2749-2764.

programs that equip women to understand social issues, combat intolerance, and promote peace at the grassroots level.⁵⁵

Fourth, the "Humanitarian Islam" Study and Da'wah Program. Nahdlatul Ulama actively promotes the principles of justice, equality, and religious tolerance through interfaith dialogue to support harmonious relations and world peace.⁵⁶

Fifth, the "Peace Village" Program (Wahid Foundation): An initiative supported by Nahdlatul Ulama community to strengthen the values of tolerance, local wisdom, and early conflict detection systems at the village/sub-district level.⁵⁷

Sixth, the Character Education Program Based on Respect for Diversity (Alternative Education): Nahdlatul Ulama clerics frequently provide alternative education focused on inclusive character building and respect for religious and cultural differences, especially in heterogeneous regions. These programs are designed to create a generation aware of the importance of harmony and to protect communities from radical ideologies.⁵⁸

Essentially, Nahdlatul Ulama advances concepts that are originated from Islamic beliefs. In addition, Muslims in Indonesia has developed and adapted tradition and cultural conditions Indonesian society, without reducing or eliminating the core values of its teachings.⁵⁹ Nahdlatul Ulama is known as the concept of mid-Islam or *wasatiyah* where according to Yusuf Al-Qardhawi quoting Niam⁶⁰ mid-Islam incorporates *al-tawazun* (balance), namely the balance between two

⁵⁵ N. Hannah et.al., "Assessing the Impact of De-radicalisation and Counter-radicalism Initiatives: A Case Study of PW Fatayat NU in West and East Java, Indonesia," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 10, no, 1 (2025).

⁵⁶ B. Tania, et.al., "How Humanitarian Islam Fosters Peace: The Perspective of Nahdlatul Ulama," *El Harakah: Jurnal Budaya Islam* 26, no, 1 (2024), 171-203.

⁵⁷ MS. Umam & H. Ash-Shiddiqi, "Nahdlatul Ulama's Perspective on Religious Moderation for Global Peace and Justice," *Journal of Pesantren and Diniyah Studies* 2, no. 1 (2025), 39-50.

⁵⁸ Paelani Setia and Rahimin Afandi Abdul Rahim, "The Nahdlatul Ulama's Contribution to Peacemaking in a Digital Era," *Hanifiya: Jurnal Studi Agama-Agama* 7, no. 1 (2024), 73-86.

⁵⁹ Vedi R. Hadiz, *Islamic Populism in Indonesia and the Middle East* (Cambridge: Cambridge University Press, 2017).

⁶⁰ ZW. Niam, "Konsep Islam Wasatīyah Sebagai Wujud. Islam Rahmatan lil 'alamin: Peran Nu dan Muhammadiyah dalam. Mewujudkan Perdamaian di Indonesia," *Journal of Social-Religion Research* 4, no. 2 (2019), 91-106.

sides or two directions that face each other or conflict, between *ruhijah* (spiritualism) and *maddiyah* (materialism), between *fardiyah* (individual) and *jama'iyah* (collective), between *waqi'iyah* (contextual) and *mithaliyah* (idealism), between *thabat* (stability) with *taghayyur* (change).

Therefore, balance (*al-tawazun*), apart from being the nature of the universe (the universe) it is also the character of Islam. this middle way is also realized in the middle principles or the balance between *hablum min allah* and *hablum min al-naas*. It is this principle of balance that makes the basis of Islam a *hudan* (life guide) that guides and leads to the progress of society. The concepts are used by Nahdlatul Ulama as an Islamic social organization based on the Statutes and Bylaws, as well as the Outline of Nahdlatul Ulama resulting from the Decision of the 34th Congress of Nahdlatul Ulama in Lampung in 2021 ago.

The concept is also manifested in the Khittah (direction) of Nahdlatul Ulama. It the basis for thinking, behaving, and acting of Nahdlatul Ulama as organization which must be reflected in individual and organizational behavior as well as in every decision-making process. The foundation is the Islamic ideology Ahl al-Sunnah Wa al-Jama'ah of Sunni Islam which in the history of Islam was recorded as the path of majority characterized by tolerance and moderation. The understanding of Ahlussunnah Wal Jama'ah or Aswaja is defined as teachings that always follow and adhere to the sunnah of the prophet and the sunnah of Khulafaur Rosyidin after him.⁶¹ In politics, Sunni Islam concept always supports the legitimate power at the expense of anarchy and lawlessness in its absence. This understanding is carried out and applied according to social conditions in Indonesia, including the basics of religious and social charity as well as its long standing support to the ruling governments.⁶² Khittah Nahdlatul Ulama is also excavated from the essence of the historical journey of its service from time to time.⁶³

Nahdlatul Ulama emphasizes that Islam is a fitri (pristine) religion which complements the goodness possessed by humans. Therefore, the religious understanding of Nahdlatul Ulama perfects the noble values

⁶¹ I. Kharismatunisa & M. Darwis, "Nahdlatul Ulama Dan Perannya Nahdlatul Ulama Dan Perannya An-Nahdliyah Pada Masyarakat Plural," *Tarbiyatuna: Jurnal Pendidikan Islam* 14, no. 2 (2021), 141-163.

⁶² Bush, Robin. (2009). *Nahdlatul Ulama and the Struggle for Power within Islam and Politics in Indonesia*, Singapore: ISEAS

⁶³ PBNU, *Anggaran Dasar Anggaran Rumah Tangga Nahdlatul Ulama*.

that already exist and are part and characteristic of a group of people, such as ethnicity or nation, and does not aim to erase these values.⁶⁴ From here Nahdlatul Ulama wants to promote explain that Islam is a religion that is contextual to culture as a human value. Islam is here to polish it, not substitute or remove it.

Nahdlatul Ulama's Role in Conflict Resolution in Jakarta

In the context of a pluralistic society like Jakarta, it is often the center of complex social dynamics. Population density, cultural and religious diversity, and socio-economic disparities often trigger conflict. In the midst of this situation, Nahdlatul Ulama plays an important role as a civil religious actor that is active in conflict resolution through religious and social approaches. The role of religious organizations such as Nahdlatul Ulama is crucial in building cross-group communication and encouraging social cohesion. Therefore, Nahdlatul Ulama plays a vital role in maintaining social stability in Jakarta, not only through religious approaches, but also through education, economy, and culture.⁶⁵ it exists is a cultural force that is able to calm the situation and offer solutions based on local wisdom. When the state is faltering in responding to conflict, civil society such as Nahdlatul Ulama becomes the last hope for peace.

Nahdlatul Ulama often acts as a mediator between community groups and the government. Through figures such as KH. Ma'ruf Amin and Gusdurian Jakarta, Nahdatul Ulama facilitates peaceful dialogue when political or inter-religious tensions occur. Through its wing organizations such as Rabitah al-Maahid al-Islamiyah (Boarding Schools Association affiliated to Nahdlatul Ulama), the Ansor Youth Movement and Banser, is active in tolerance outreach activities in schools and mosques, in order to counter radicalism. To further legitimize these efforts, Fatwa and Cultural Approach are used by Nahdatul Ulama by incorporating local and religious values, such as through the Majelis Ta'lim (religious study groups), to reduce conflicts based on religious sentiment.⁶⁶

⁶⁴ Ibid.

⁶⁵ Ibid.

⁶⁶ Setara Institute, "Laporan Tahunan Kebebasan Beragama, 2017," <https://setara-institute.org/en/laporan-kondisi-kebebasan-beragama-dan-berkeyakinan-di-indonesia-tahun-2017/> accessed on 15 August 2025

Realizing National Security

In this study the concept of national security is used as a macro theory,⁶⁷ in which in this study national security is a concept that is studied for its relevance as an expected outcome for the realization of national security stability, based on the mapping of conflicts that occurred in Jakarta and the implementation of peace education conducted by the Management Jakarta's Nahdlatul Ulama area.

Peace education, as implemented by Nahdlatul Ulama in Jakarta, is closely and crucially linked to national security. Peace education is not only about instilling non-violent values, but also serves as a strategic tool for creating long-term stability that strengthens national security. Specifically, this relationship can be useful in preventing conflict and violence (Preventive Measure): Peace education conducted by Nahdlatul Ulama, such as anti-brawl boarding schools, can change mindsets, attitudes, and behaviors that trigger violence into tolerance, empathy, and a desire to resolve conflicts peacefully, thereby reducing the potential for horizontal conflict in society. Ultimately, this can prevent instability in national security.

Peace education also contributes positively to deradicalization and countering extremism: Peace education is considered crucial for maintaining security from the threat of violence and terrorism that undermine human security and national security. As a religious institution that prioritizes peace and aims to bring blessings to all beings, Nahdlatul Ulama has made numerous efforts to combat radicalization and extremism, through an inclusive curriculum in both Islamic boarding schools and madrasas. Numerous studies have shown that education helps reduce the risk of radicalization in the younger generation.⁶⁸

In addition to the two aforementioned aspects, peace education contributes to national security by enhancing social cohesion and national identity. Education helps instill a strong social identity, address the legacy of past conflicts, and build a cohesive society. A harmonious and peaceful society (in diversity) will create a safe and secure environment. Nahdlatul Ulama (NU) has demonstrated its commitment to the Unitary State of the Republic of Indonesia

⁶⁷ Arifuddin Uksan, *Pendidikan Karakter Bangsa dan Bela Negara* (Jakarta: YPM, 2021).

⁶⁸ Munajat and Sukron Makmun, "When Policies Miss Childhood: Rethinking Indonesia's Deradicalization Framework," *Al-Jami'ah: Journal of Islamic Studies* 63, no. 1 (2025), 59-85.

(NKRI). Its acceptance of the Pancasila ideology is also unquestionable. Nahdlatul Ulama also continues to transmit this commitment to the younger generation through various activities and programs. As Badrun suggests, peace education in Indonesia can be achieved by maintaining that Pancasila and Islam coexist harmoniously. This kind of harmony is a valuable esteem to reinforce unity, diversity, and cultural heritage within the society.⁶⁹

At last, peace education contributes to building long-term stability. Having witnessed and experienced Indonesia's long history, Nahdlatul Ulama understands that peace is the primary foundation for economic, social, and political stability and prosperity. With a safe and peaceful environment resulting from peace education, the nation can thrive and avoid internal conflicts that undermine stability. This is supported by Nahdlatul Ulama's current activities not only in the religious field but also in the socio-economic and community sectors to realize a just and prosperous nation in God's grace.⁷⁰

Conclusion

Peace education is not merely an effort to avoid or prevent conflict or war in society, but rather an alternative that can be used as a model for developing education to instil and cultivate the values and culture of peace as social life skills. The utilization and optimization of peace education can be implemented through formal, non-formal, and informal educational avenues, so that its goals can be achieved comprehensively through all of these methods.

Conflict is a reality that exists within society, and its presence is inevitable. No society is free from conflict. Wherever there are groups of people, conflict exists and is highly likely to occur. Sociologically, conflict is defined as a social process involving two or more individuals or groups, in which one party seeks to eliminate the other by destroying it and rendering it powerless.

In this study, peace education serves as a more specific application of peace theory used to analyze educational programs within the Nahdlatul Ulama Regional Executive Board, particularly those related to peace. The education in question encompasses formal, informal,

⁶⁹ Badrun et.al., "Pancasila, Islam, and Harmonising Socio-Cultural Conflict in Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 1 (2023), 137-156.

⁷⁰ Moh. Mas'udi, "Muhammadiyah and Nahdlatul Ulama Contribution to the Islamic Economics Development in Indonesia," *Jurnal Afkaruna* 19, no. 1 (2023).

and non-formal settings. It also includes other programs related to the role played by the Nahdlatul Ulama Regional Executive Board in promoting peace.

Based on the mapping of conflicts that occurred in Jakarta and the implementation of Peace Education programs organized by the Regional Board of Nahdlatul Ulama Jakarta, the expected result is the realization of national security stability in Jakarta as the capital city and therefore the barometer of Indonesia's stability. The efforts of Nahdlatul Ulama contributes dearly to national security since it eventually will create long-term stability that strengthens national security, contribute positively to deradicalization and countering extremism, enhance social cohesion and national identity, as well as build long-term stability. []

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