

## EXPLORING THE CONTRIBUTION OF ISLAMIC EDUCATION FOR PEACE: A CONCEPTUAL FRAMEWORK FOR PESANTREN IN INDONESIA

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### ABSTRAK

Penelitian ini mengusulkan kerangka konseptual untuk mengungkap kontribusi pendidikan Islam dalam mempromosikan perdamaian, khususnya dalam konteks pesantren di Indonesia. Dengan menggunakan kerangka konseptual berdasarkan teori ekologi Brofenbrenner, penelitian ini mengeksplorasi karakteristik unik pesantren dan potensinya untuk memajukan upaya perdamaian. Studi kasus di Pesantren As-Shuffah Rembang menunjukkan pengaruh yang signifikan pada tingkat mikro, mezzo, exo, dan makro dalam mempromosikan pendidikan perdamaian. Dengan mengkaji unsur-unsur kunci pendidikan Islam dan perannya dalam membentuk sikap, nilai, dan perilaku yang berorientasi pada perdamaian, penelitian ini memberikan wawasan tentang bagaimana Pesantren dapat berkontribusi dalam mewujudkan keharmonisan dan keharmonisan sosial di Indonesia.

**Kata Kunci:** Pendidikan Islam, Pesantren, Pendidikan Perdamaian

### ABSTRACT

*This study proposes a conceptual framework to uncover the contribution of Islamic education in promoting peace, particularly in the context of Islamic boarding schools in Indonesia. Using a conceptual framework based on Brofenbrenner's ecological theory, this study explores the unique characteristics of Islamic boarding schools and their potential to advance peace efforts. Case studies at Pesantren As-Shuffah Rembang show significant influence at micro, mezzo, exo, and macro levels in promoting peace education. By examining the key elements of Islamic education and its role in shaping peace-oriented attitudes, values, and behaviors, the study provides insight into how Pesantren can contribute to realizing social harmony and harmony in Indonesia.*

**Keywords:** *Islamic Education, Pesantren, Peace Education*

## INTRODUCTION

Islamic religious education has become a significant pillar in Indonesian culture and society, primarily through pesantren. These traditional Islamic educational institutions have a central role in shaping the character and values of society (Hidayat et al., 2017). In the context of complex social and political dynamics, the issue of peace becomes increasingly crucial, considering that Indonesia has high ethnic, religious, and cultural diversity. Therefore, a deep understanding of the contribution of Islamic religious education, especially that delivered through pesantren, is needed in forming a solid foundation of peace.

Pesantren, as a traditional Islamic educational institution, has a central role in shaping the character and values of the Indonesian Muslim community (An-Nahidl, 2017). Previous studies have shown that when properly implemented, Islamic religious education can stimulate peace awareness, strengthen the spirit of nationalism, and form a harmonious civic identity.

This research proposes a comprehensive conceptual framework to explore the contribution of Islamic religious education in peacebuilding, focusing on the role of pesantren. Pesantren, an Islamic educational institution with a long historical continuity, is considered to have great potential in shaping attitudes and understandings that support peace, both at the local and national levels. By combining qualitative approaches and case studies, this research will investigate in depth the role of Islamic religious education in pesantren in shaping peace awareness among pesantren, strengthening the spirit of nationalism, and building a harmonious civic identity. Case studies will allow researchers to explore interaction dynamics within pesantren, highlighting educational practices that can be key in shaping attitudes toward peace.

In addition, the research will also identify critical factors in pesantren that can contribute significantly to conflict resolution at the local and national levels. By understanding these factors, we can better understand how Islamic religious education, primarily through pesantren, can be a positive agent in efforts to achieve peace amid challenges and conflicts that may arise.

*Peace Education developed* as an academic study aimed at promoting peace and justice (Atmanto & Haryanto, 2020). Students are invited to increase awareness and understanding through peace education and encourage targeted and practical actions to realize peace. Based on the literature search, three trends exist in the study of peace education in pesantren. *First*, a conceptual study of peace education in pesantren; *second*, the practice of *peace education in pesantren*; and *third*, a study of *the role of pesantren in promoting peace*. These studies indicate that the discourse of peaceful education in pesantren has developed from concept to implementation. However, themes related to peace education mostly review the literature review of peace education in pesantren and the implementation of peace education based on pedagogical practices to confirm the existence of peace education in pesantren.

Pesantren has a peculiarity in its components, including Kiai, Kitab Kuning, Santri, Mosque, and Cottage. Pesantren often carries out peacebuilding, peacemaking, and peacekeeping functions with these five components. This is different from educational institutions in general that only carry out peacebuilding functions. However, research on peace in Islamic boarding schools has not often been explored comprehensively. This can be observed from the peace studies in Pesantren. Therefore, it is necessary to develop a conceptual framework that can be used to research and reflect on peace in the context of Pesantren education.

This study uses a qualitative research design of case studies to reveal the contribution of Islamic education in Islamic boarding schools in building peace. Researchers conducted a case study at Pesantren As Shuffah Rembang, a post-conflict cement industry area. Researchers collected research data through interviews with Islamic boarding school caregivers and students, participatory observations, and document analysis. Thus, this research is expected to contribute to enriching our understanding of the potential of Islamic religious education, especially in pesantren, in forming a peaceful, harmonious, and empowered society.

## **DISCUSSION**

### **What is Peace Education?**

Various prominent scholars have presented definitions and views on peace education, who generally hold the uniform idea that the primary purpose of peace education is to counter the culture of war by advocating a culture of peace (Standish, 2016). The United Nations (UN) defines a culture of peace as "a set of values, attitudes, modes of behavior, and ways of life that reject violence and prevent conflict by addressing its root causes through dialogue and negotiation among individuals, groups, and nations"(Harris, 2004). In order to achieve this goal, peace education challenges the assumption that violence is an innate characteristic of human beings and seeks to change the content, pedagogy, and structure of education to address various forms of violence.

Peace education programs aim to trigger transformation in individual and community relations, replacing polarization, dehumanization, and delegitimization with reconciliation, solidarity, and tolerance (Alnufaishan, 2020). With a focus on values, peace education aims to equip students with the skills to resolve conflicts without resorting to violence to become responsible citizens who are open to differences and respectful of other cultures. This approach also seeks to overcome exclusionary ideologies and overhaul social structures that can perpetuate a culture of violence, including repressive educational structures.

Peace education is aligned with UN declarations, initiatives of the United Nations Educational, Scientific and Cultural Organization (UNESCO), and the United Nations Children's Fund (UNICEF), and has support from transnational conferences, civil society, and international organizations. Peace education covers a wide range of empirical topics and approaches, including conflict resolution education that emphasizes individual and interpersonal skills such as anger

management, emotional awareness, empathy, assertiveness, and self-esteem. In addition, there are programs for creative conflict resolution, communication, anti-bullying, peer mediation, and restorative approaches (Fountain, 1999; Zembylas, 2019).

Other approaches to peace education involve international education, development, the environment, and human rights (Wong et al., 2021). These programs also include cross-cultural studies, social justice education, and linkages to global issues such as global citizenship, planetary stewardship, and social justice. Although the formal literature is still unclear on the purpose of peace education in the context of formal institutions, this study aims to fill in those gaps and provide practical guidance to advance its implementation.

### Bronfenbrenner's Ecological Theory

Urie Bronfenbrenner, a psychologist from Cornell University, United States, is the originator of the theory of developmental ecology (Ady Dharma, 2023; Diab et al., 2018). The theory of developmental ecology, influenced by the environment, can have a behavioral impact on individuals. This means that relationships or interactions between individuals can provide individual behavior. The environment around individuals can provide an overview and clarify the impact of interactions between individuals (Neal & Neal, 2013). The interaction of such individuals can be seen in systems or subsystems in ecological theory. Here is an overview of systems and subsystems in ecological theory:

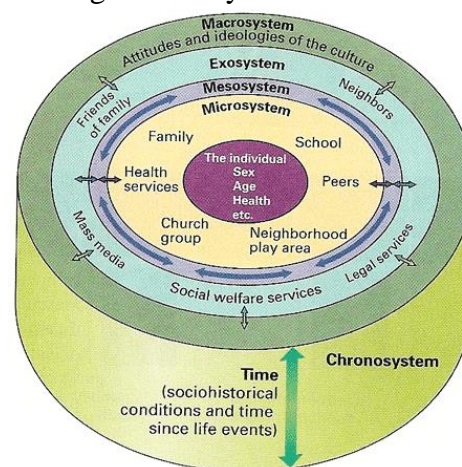


Figure 1. Subsystems in Bronfenbrenner's Ecological Theory

Bronfenbrenner's ecological theory identifies five environmental systems that play a role in child development, ranging from personal interactions to broader cultural influences (Navarro & Tudge, 2022; Soyer, 2019). Bronfenbrenner describes these five systems as microsystems, mesosystems, ecosystems, macrosystems, and chronosystems (Figure 1). Microsystems are the settings where individuals spend most of their time, including contexts such as family, peers, school, and neighbors. Within the microsystem, individuals interact directly with parents, teachers, peers, and others. Bronfenbrenner emphasizes that students not

only receive passive experiences in these settings, but they actively interact and help shape those settings.

As a microsystem, a mesosystem consists of relationships and processes between two or more arrangements containing evolving individuals. For example, the relationship between home and school can be considered a mesosystem. Research shows that students with more opportunities to communicate and make decisions at home, school, or community show initiative and better academic grades (Tudge et al., 2016).

Ecosystems include larger social systems that do not involve direct interaction of children but greatly influence their character development (Crawford, 2020). Ecosystem subsystems include the workplace environment of parents, acquaintances of siblings, siblings, and school rules. For example, a parent's work experience can influence family relationships and parent-child interaction patterns. Other subsystems that do not directly affect a child's personality involve media such as newspapers, television, doctors, extended family, and others.

The macrosystem covers a wider range of cultures, including the role of ethnicity and socioeconomic factors in child development (Hertler et al., 2018). Culture includes the values and customs of the society in which students and teachers live. For example, cultures in some Islamic countries encourage traditional gender roles, while cultures in the United States accept more varied gender roles. Other aspects of macrosystems involve state ideology, government, religion, law, and others.

The chronosystem is a dimension that includes sociohistorical conditions of child development. It involves changes or consistency over time, not only in individual characteristics but also in the surrounding environment (Ady Dharma, 2023). For example, today's students are the first generation to grow up in an era of information technology, sexual revolution, and disordered urbanization.

### **Peace Education based on Brofenbrenner's Ecology Theory: Analyzing Pesantren's Contribution for Sustainable Peace**

Peace education is becoming increasingly important in dealing with the challenges of conflict and violence in society. Peace education aims to form individuals who understand peace, tolerance, dialogue, and non-violent conflict resolution. In the Indonesian context, pesantren have become centers of Islamic education that have a significant role in shaping students' character and promoting peaceful societal values. In this study, Brofenbrenner's Ecological Theory is used as a theoretical framework to analyze the contribution of pesantren in realizing sustainable peace.

The research framework on peace education in pesantren, using Brofenbrenner's Ecological Theory, can be constructed in depth in 5 units of analysis in Table 1.

Table 1 Research design Contribution of Pesantren to peace

<b>Unit Analysis</b>	<b>Data Sources</b>	<b>Data Collection Techniques</b>	<b>Data</b>
Microsystem	Kiai, Santri, Kitab Kuning/ Pesantren curriculum	Interview, Observation, Study of documentation	Materials and methods on peaceful values Knowledge, appreciation, and social-student skills, such as communication skills, cooperation, empathy, and conflict resolution
Mesosystem	Kiai, Surrounding Communities, Community empowerment activity report documents	Interview, Observation, Study of documentation	the role of pesantren as agents of change in local communities through social activities, interfaith dialogue, and community empowerment programs,
Ecosystem	governments, international institutions, and non-governmental organizations involved in pesantren	Surveys, Interviews	External factors influencing pesantren in promoting peace education
Makrosistem	Kiai and pesantren students who are leaders in various fields in building a peaceful and sustainable society	Surveys, Interviews	The impact of pesantren in promoting peace education at the macro level, both on a regional, national, and global scale
Chronosystem	Education Archives, Policy Documents, and Annual	Documentation studies	Changes and developments in peace education in pesantren over time, including the adaptation of

	Reports of Pesantren		pesantren to social, cultural, and political changes that affect the context of peace education.
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Pesantren microsystems can be analyzed by identifying and analyzing individual-student interactions with the microenvironment, such as relationships with teachers, peers, and religious activities. In addition, a review of religious education in pesantren and how peaceful values are instilled in daily religious teaching and practice also needs to be carried out. The search for social-student skills, such as communication skills, cooperation, empathy, and conflict resolution, is an important focus at the micro level. As the first dimension in Bronfenbrenner's Ecological Theory, the pesantren microsystem can be explored through direct observation methods and interviews with individuals, teachers, and parties involved in religious activities in pesantren. The identification of daily interactions, the dynamics of interpersonal relationships, and the involvement of students in religious activities are the focus in understanding the influence of the microenvironment on peace education. Data collection at the Microsystem level also includes analysis of religious education curricula in pesantren. Document analysis methods can be used to investigate the applied curriculum, explore peaceful values instilled in subject matter, and assess teaching strategies supporting peaceful attitudes among students.

At the Mesosistem level, the interaction between the pesantren microenvironment and the wider environment needs to be examined. This includes an analysis of the relationship between the pesantren and local communities, religious organizations, and the community surrounding the pesantren. A significant aspect is a review of the role of pesantren as agents of change in local communities through social activities, interfaith dialogue, and community empowerment programs. Tracing the influence of inter-pesantren relations in promoting peace education and sustainable peace provides an essential dimension at this level. At the Mesosistem level, data mining involves observing the interaction between pesantren and the wider pesantren environment. Interviews with representatives of pesantren, local communities, and local religious organizations can provide insight into the role of pesantren as agents of change in society. Analysis of pesantren participation in social activities, interfaith dialogue, and community empowerment programs can be carried out by involving related parties. In addition, data collection at the Mesosistem level also involves documentary studies to evaluate the success of pesantren in promoting peaceful education in surrounding communities. This may include analysis of activity reports, documentation of empowerment programs, and participation of pesantren in interfaith dialogue activities at the local level.

At the Ecosystem level, data mining requires analysis of external factors influencing pesantren in promoting peace education. Surveys and interviews with external stakeholders, such as governments, international agencies, and non-governmental organizations, can help identify policy impacts, financial support, and cooperation between agencies. Data collection at the Ecosystem level also includes education policy analysis by exploring the role of pesantren in national or regional policies that support peace education. In addition, a review of collaboration between Islamic boarding schools, governments, international institutions, and non-governmental organizations may involve the analysis of cooperation documents, program evaluation results, and their impact on peaceful education development.

At the Ecosystem level, analyzing external factors influencing pesantren in promoting peace education becomes essential. This includes government policies, cooperation between Islamic boarding schools, and support from international institutions. The focus of attention is a review of collaborative efforts between pesantren, government, international institutions, and non-governmental organizations in building sustainable peace education. Tracing the role of pesantren in creating an external environment that supports peace education and its influence on policies and practices at the local, national, and global levels becomes a complex element.

The macrosystem level involves analyzing the impact of pesantren in promoting peace education at the macro level, both on a regional, national, and global scale. The main focus is a review of the contribution of pesantren students who are leaders in various fields in building a peaceful and sustainable society. Exploring the linkages between pesantren and broader peace and sustainability initiatives, such as the Sustainable Development Goals (SDGs) or other international programs, adds an important dimension. At the macrosystem level, data mining includes analysis of the impact of pesantren in promoting peace education at the macro level. Case studies can be conducted involving pesantren that significantly influence a regional, national, or international scale. Interviews with pesantren leaders and analysis of the contributions of students who are leaders in various fields can provide insight into the influence of macrosystems. In addition, data collection at the macrosystem level also includes analysis of pesantren participation in broader peace and sustainability initiatives, such as the Sustainable Development Goals (SDGs). Surveys and interviews with pesantren representatives can show how pesantren contribute to achieving sustainable development goals at the national and global levels.

The Chronosystem degree involves analyzing changes and developments in peace education in pesantren over time. This includes the adaptation of pesantren to social, cultural, and political changes that affect the context of peaceful education. A review of the role of policy and practice change at the micro, mezzo, exo, and macro levels in influencing peace education in pesantren provides a crucial evolutionary perspective. The Chronosystem level requires collecting longitudinal



data to understand changes and developments in peace education in pesantren over time. Analysis of historical data, such as education archives, policy documents, and annual reports of pesantren, can help identify trends and changes in pesantren's approach to peace education. Interviews with parties involved in education decision-making, both at the pesantren level and at the government level, can provide insight into the adaptation of pesantren to social, cultural, and political changes. Data analysis at the Chronosystem level also includes exploring the role of policy and practice changes at the micro, mezo, exo, and macro levels in influencing peace education in pesantren over time.

By investigating each of these dimensions, research can build a more comprehensive understanding of the contribution of pesantren in promoting sustainable peace, using the principles of Bronfenbrenner's ecological theory. By utilizing this frame of mind, research on peace education in pesantren is expected to achieve a more holistic and comprehensive understanding of the contribution of pesantren in promoting sustainable peace, following the principles of Bronfenbrenner's Ecological Theory.

**Educating for Peace in Pesantren As-Shuffah: A Case Study**

Environmental issues are increasingly inviting the attention of academics and environmental activists, including some religiousists (Purnomo, 2020). This phenomenon can be seen in issues such as the conflict in the cement industry in Tegaldowo Village, Gunem District, Rembang District, and Central Java. Sociologically, the people of conflict areas are Muslim communities that are thick with Islamic values and *Nahdlatul Ulama' religious traditions*. Therefore, many influential Ulama or Kiai in the Rembang community were involved in this conflict. They were asked for suggestions and considerations related to the response that the community must do to the existence of the cement industry.(Achmad, 2016) One of those who actively assists in this conflict is KH. Ubaidillah Achmad Tamam (Abah Ubaid) is the founder and caretaker of Pesantren As-Shuffah Rembang. Based on Bronfenbrenner's ecological theory, the contribution of Pesantren As-Shuffah in peace education can be described as in table 2.

Table 2. Contribution of Pesantren As-Shuffah

<b>Under System</b>	<b>Contribution</b>
Microsystem	Contextualizing maqashid sharia as the basis of peace education
Mesocyme	Pesantren regularly conducts studies with the surrounding community to instill the values of peace education
Ecosystem	Pesantren As-Shuffah holds activities that can instill the values of peace in collaboration with government and non-governmental organizations

Makrosistem	The caregivers of As-Shuffah Islamic Boarding School pioneered the environmental conservation movement during the Semen Rembang conflict
Chronosystem	Pesantren As-Shuffah shows commitment from time to time in mainstreaming the values of peace in students and society.

Based on data analysis, pesantren have a significant contribution in peace education. At the micro level, pesantren provide religious education that teaches peaceful values and develops social-student skills in interacting with others. At the mezzo level, pesantren are agents of change in local communities by holding social activities, interfaith dialogue, and community empowerment programs. At the exo-level, pesantren work with governments and non-governmental organizations to promote peace and tolerance. At the macro level, pesantren contribute to building a peaceful and sustainable society by influencing students who become leaders in various fields.

Pesantren As-Shuffah, as a traditional Islamic educational institution in Indonesia, has a strategic role in building peace and resolving conflicts at the local and national levels. Key factors within the pesantren form a solid foundation for such positive contributions. First, education of Islamic values is the main foundation in shaping students' character. Through learning about tolerance, compassion, and justice, pesantren helps reduce tensions between individuals and groups. Second, pesantren provides religious education and trains students in dialogue and mediation skills. These skills are vital in overcoming disagreements and facilitating constructive communication. Third, pesantren that accommodate students from various backgrounds create an environment that supports understanding pluralism. It helps reduce conflict by promoting tolerance of differences. Fourth, the involvement of pesantren in social activities and empowerment of local communities creates a close relationship between pesantren and the community. This allows pesantren to be mediators and catalysts in resolving conflicts at the local level. Fifth, pesantren help critical and contextual education students understand the current socio-political context and analyze the root causes of conflict. With this deep understanding, students can act as leaders who can facilitate conflict resolution at the national level. By maximizing this potential, pesantren can become a pillar that builds a more peaceful and just society. As an Islamic educational institution, pesantren has a moral responsibility to continue to play an active role in building peace and resolving conflicts, strengthening its position as a positive agent in shaping the character of Indonesian society.

## CONCLUSION

This research shows that pesantren are essential in realizing sustainable peace based on Bronfenbrenner's Ecological Theory. Pesantren significantly influences the micro, mezzo, exo, and macro levels in promoting peace education. Pesantren in the microenvironment provides religious education that teaches peaceful values and develops social-student skills. At the mezzo level, pesantren become agents of change in local communities through social activities and interfaith dialogue. At the exo-level, pesantren work with various parties to promote peace and tolerance. At the macro level, pesantren contribute to building a peaceful society through the influence of santri, who become leaders in various fields.

The conceptual framework in this study seeks to provide a better understanding of the contribution of pesantren in realizing sustainable peace. These findings could be the basis for developing more effective peace education programs in pesantren and other educational contexts. To realize sustainable peace, pesantren, government, international institutions, and communities need to continue to work together and support peace education in pesantren and other educational institutions. Using the conceptual framework in this study is expected to provide a more comprehensive view of the potential of Islamic religious education, especially in pesantren, as a positive agent in peacebuilding in Indonesia. Through deeper understanding, we can explore practical strategies and approaches to harness this potential to realize a harmonious and peaceful society.

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