

Exploring Education Peace in Islamic Boarding Schools: Local Wisdom as Forming the Character of Peace-Minded Students

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Abstract:

Peace education is generally held in formal education, whereas in non-formal education environments such as Islamic boarding school Complex R2, many have been born through their traditions. This study aims to examine the habits of the Al Munawwir Islamic Boarding School Complex R2 in implementing peace education in Islamic boarding schools. This research is essential to explore peace education so that it can add and prove the existence of *pesantren* treasures. The research approach used is descriptive-qualitative to analyze, interpret and conclude deductively-inductively as well as the dynamics of phenomena object relationships. The research data sources consist of primary data and secondary data. Preliminary data were obtained from key informants such as Kiai; secondary data came from data and documentation. Data were collected by observation and interviews. The study results show that peace education at the Al-Munawwir Islamic boarding school Complex R2 aims to form peace-loving students and is carried out through a variety of local activities, such as: 1) Study of the Islamic classic book with the theme of tolerance and justice, 2) Implementation of *bubbul wathon* (love of country) through the commemoration of national holidays, 3) Involvement of all *santris* (students) as activity organizing agents, and 4) Performance of democratic attitudes by caregivers.

Keywords: *Islamic Boarding School, Character Education, Nationalism, Peace, Local Wisdom*

Introduction

Education, as a way to shape a generation, enters the area of the ability to carry out its role. Islamic Boarding Schools, a religious educational institution, has a unique set of values, norms, and traditions.¹ As a religious educational institution, Islamic Boarding School has the primary goal of producing a generation of religious experts. With the influence of the times, information related to religion has become something that is easily accessible. Knowledge about religion circulates freely and can be produced by anyone. Such conditions trigger the birth of a diversity of understanding. This multi-diversity of expertise, in turn, impacts the stability of relations between people and fellow religious people.

The condition in question is about the nature of religion with a complex atmosphere and tends to be rigid. However, carrying belief with a relaxed, warm, and loving atmosphere is not

¹ Zamakhsyari Dhofier, *The pesantren tradition: a study of the kyai's view of life and his vision of the future of Indonesia*, Cet. 8 rev (Jakarta: LP3ES, 2011).

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uncommon. This phenomenon then became the starting point for this research on the efforts of Islamic Boarding Schools educational institutions that not only have the authority to produce religious experts but are also literate for peace in the complexities of understanding that are prone to conflict.

Peace education has been implemented in formal education, but it is also held in non-formal education environments such as *pesantren*. However, Islamic boarding schools do not have a specific system or curriculum to provide peace education. Peace education in Islamic Boarding School is tucked away in its traditions so that researchers will examine in depth the practices possessed by *pesantren*, especially the Al Munawwir Islamic Boarding School Complex R2 Yogyakarta.

Peace education teaches non-violence, love, trust, justice, cooperation, and respect for fellow human beings and all existing life. Various traditions owned by the R2 complex will then be studied in depth to find several practices that are part of peace education. The researchers claim these findings as to the local wisdom of the *pesantren*. This is because this strategy was born from the Islamic Boarding School and has a good impact on the sustainability of the benefit of the Islamic Boarding School community and in general.

This research will look at the local wisdom possessed by the Al-Munawwir Islamic Boarding School Complex R2 as a form of peace education in Islamic boarding schools. The urgency in this research is to explore peace education to add and prove the existence of Islamic Boarding School-treasures. Islamic Boarding School with the condition of urban santri as students is also interesting to study because to see the extent to which Islamic Boarding School can produce a moderate generation during the onslaught of information that quickly leads students to a radical understanding.

Literature Review

Similar research has also been done before. First, Asnawan² in his dissertation titled Peace Education: A Multi-case Study at the Nurul Islam Islamic Boarding School and Al-Qodiri Islamic Boarding School Jember. This study explores and looks at the implications of peace education held in the two *pesantren*. The forms of peace education carried out at the two Islamic Boarding Schools include adapting religious texts with a religious approach, using the Islamic method and the Uni-

² Asnawan, "Peace Education"

versal method, media supporting websites that contain digital wasataniyah literacy, and digital su-fism literacy content carried out in formal institutions with a pattern of integration of teachings. *Ablu Sunnah Wal Jama'ah* through intra-curricular and extra-curricular activities.

Second, Saifuddin³ has also conducted similar research on peace education at An Nashlihah Islamic Boarding School Singosari Malang. The results of this study indicated that in implementing peace education, the principles of ukhuwah Islamiyah, ukhuwah wahaniiyyah, and ukhuwah basyariyah. These principles are then manifested in various activities leading to peace education.

Third, the final project, Lia Herliawati⁴ also discussed the effectiveness of peace education programs in *pesantren*. This research was conducted at the Center for the Study of Religion and Culture (CSRC). The practice of peace education is carried out like a training model so that participants must attend a series of events. Participants in this study were 60 *ustadzah* (female teacher usually teaching religions) and 30 students from various Islamic boarding schools collaborating with CSRC. Participants in this peace education activity will be facilitated by the facilitator in obtaining materials, facilities, and infrastructure for the training. The success of this education is evidenced by an understanding of human rights values and peaceful conflict resolution, which is then implemented by the participants in their respective Islamic Boarding schools and the general public.

From the three previous studies that raised peace education, the researcher saw a complex variation of peace education owned by each Islamic boarding school. The differences in models, technical implementation, and forms of activities that exist in the Islamic Boarding School that have been studied are evidence that there is a treasure of Islamic Boarding School that has a strong influence on peace education.

Methods

This research is descriptive-qualitative⁵ to explain the various forms of a set of Islamic Boarding School traditions that are part of peace education. Peace education that will be studied in this research is the efforts of Islamic boarding schools as educational institutions in shaping the character of peace-loving, national and religious experts.⁶ Qualitative research explains and analyzes

³ Saifuddin, "Peace Education and Islamic Boarding Schools."

⁴ Herliawati, "Effectiveness of Peace Education Programs at Islamic Boarding Schools Case Study on Pesantrens Program For Peace at Center For The Study Of Religion And Culture (Csrc)."

⁵ Muhammad Idrus, *Research Methods in the Social Sciences: Qualitative and Quantitative Approaches* (Yogyakarta: UII Press, 2007).

⁶ Azwar Saifuddin, *Research Methods* (Yogyakarta: Student Library, 2011).

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phenomena, events, social activities, attitudes, perceptions, and thoughts of people, either personally or in groups.⁷ In short, the qualitative approach focuses on trying to answer research questions in a formal and argumentative way.⁸ This approach allows researchers to interpret various data and facts that have been obtained.

There are two kinds of research data sources: primary and secondary data. Preliminary data were obtained from key informants such as Kiai/nyai, ustadz/ustadzah, and students at the Al Munawwir Islamic Boarding School Complex R2. The data was collected by observation and interviews. The secondary data comes from data and documentation of Islamic boarding schools and those related to this research. Regarding the collection of secondary data collected through library research, see archives, learning resources, documents, newspapers, magazines, scientific journals, related photos, and other research reports related to this research. The analytical technique used in this study is discourse analysis, which focuses on the social context and communication carried out by researchers, informants, and other parties involved.

Results and Discussion

Flashback to Islamic Boarding Schools as Part of the Independence Organizer

The first figure famous for pioneering the construction of the first Islamic boarding school in Indonesia, especially in Java, was Sheikh Maulana Malik Ibrahim, Sunan Gresik (d. 1419 H). It is written in history that the forerunners of the establishment of Islamic Boarding School in the early period of wali songo were on the northern coast of Java, such as Gresik, Ampel (Surabaya), Bonang (Tuban), Kudus, Cirebon, and so on.⁹

In the colonial era, one of the leading examples of the role of the Islamic Boarding School, which was felt by the community, was the formation of cadres of ulama and Islamic knowledge bearers. In addition, there were also protest movements against the Dutch colonial government. Not a few Islamic boarding schools openly fought, such as Kiai Rifai in Batang, KH. Zainal Musthafa in Tasikmalaya with students.¹⁰ They did not only protest physically but also defended

⁷Syariful Himam, Asep Maulana, "Implementation of al-Quran Learning Method of Speed up Student's Memorization at Syarifuddin Islamic Boarding School Wonorejo Lumajang", *International Journal of Islamic Education* Vol. 1. No. 1. June 2021, p. 26.

⁸ Moh Soehada, *Qualitative Social Research Methods for Religious Studies* (Yogyakarta: Suka Press, 2012).

⁹ Amin Haedari, "Islamic boarding school transformation," 2021.

¹⁰ Haedari.

and fought for independence. This is an undeniable fact that Islamic Boarding School has a relatively significant role in the series of Islamic history in Indonesia.¹¹

In the era before independence, the existence of the Islamic Boarding School was often underestimated. Entering the old order era, Islamic boarding schools were faced with communists. Not a few disputes occurred in some areas between the students and the communists. Likewise, in the New Order era. It seems that the government does not appreciate the services of *pesantren*. Santri is in the second stratum below the general public. As a result, they cannot continue their education in college and are not accepted as government employees.¹² Formal institutions are considered more capable of producing advanced and innovative generations of the nation's children. On the other hand, Islamic Boarding School has grown great people whose positions are essential in the state structure, such as KH. Wahid Hasyim, M. Natsir, Buya Hamka, Mukti Ali, KH. Saifuddin Zuhri, et al.

Islamic Boarding School education and curriculum are increasingly organized and structured. In addition to the religious curriculum, Islamic boarding schools also use the general curriculum (referring to the Ministry of Education and Culture and the Ministry of Religion). However, the highest authority remains with the Kiai. Regarding the development of *pesantren*, apart from being the internal responsibility of the *pesantren*, it must also be seriously supported by the government. Improving and developing the role of Islamic boarding schools in the development process is a strategic step in national development efforts, especially in education. Especially at that time, the nation's condition was experiencing moral degradation. Islamic Boarding School, as an educational institution, shaped moral values and became a pioneer and inspiration for the nation's ethical generation. Even though it seems to be running slowly, thanks to independence and firm belief,

At the end of the New Order leadership, Indonesia's economic growth declined. Islamic Boarding School still exists with new programs that the government has rolled out. Seeing this, the government seeks to cooperate with Islamic boarding schools as partners in alleviating poverty and developing a people's economy.¹³ Islamic boarding schools are considered the only institutions that are capable and trusted for channeling people's economic funds and have solid roots & mentality that can be accounted for.¹⁴

¹¹ Karel A. Steenbrink, *Islamic Boarding Schools, Schools and Madrasas, Islamic Education in the Modern Period*. (Jakarta: LP3ES, 1994).

¹² Imam Syafie, "Pondok Pesantren; Character Building Educational Institutions," *Journal of At Tadzkiah* 8 (May 2017).

¹³ Imam Syafie.

¹⁴ Kuntowoyo, *Islamic Paradigm: Interpretation for Action* (Bandung: Mizan, 1993).

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One thing that needs to be underlined is that Islamic Boarding School must remain a "home" in developing a spiritual, national, and tolerant mentality with all the times. In addition, the Islamic Boarding School model learning is maintained to have a (general-religious) pattern and does not discriminate between the scientific dimensions and the teaching of da'wah and society.¹⁵

Islamic Boarding School Model and Development of Religious Education Institutions

A simple description of the Islamic boarding school capital is expected to provide an explanation and an introduction to the development of Islamic Boarding schools from time to time. Islamic boarding schools develop as evidence of adjustment to the times.¹⁶ Different eras also give birth to different challenges. So, on this occasion, a brief explanation of the Islamic Boarding School model will more easily lead to the explanation of the Al Munawwir Islamic Boarding School Complex R2 Krapyak Yogyakarta as the study area in this research.

The education system is one of the efforts to maintain and preserve the value of religious teachings apart from being carried out through the internal family. Education is one of the factors that determine social change. With education, it is hoped that the next generation of the nation will have a strong character, high tolerance, and a love of peace to accept the baton of leadership. Although not a few students are involved in drugs, brawls, and other juvenile delinquency. This situation raises awareness of educators to develop the world of education.

Islamic Boarding School is one of the alternative education that many people choose. The Islamic Boarding School in Indonesia, in its development, is very influential on society, especially in character building. This is because the early establishment of the Islamic Boarding School was prepared to educate and spread Islamic teachings, both traditional and modern.¹⁷ The purpose of Islamic boarding school education - to quote the opinion of Zamakhsyari Dhofier - is not to pursue worldly personal or group interests, but learning is an obligation and devotion to God alone.¹⁸

Islamic boarding schools in various models have similarities in elements because this is essential in *pesantren*. The details of the Islamic Boarding School are Kiai¹⁹, Students²⁰, books that are

¹⁵ Imam Syafie, "Pondok Pesantren; Character Building Educational Institutions."

¹⁶ Dakir Dakir and Umiarso Umiarso, "Bookings And Social Change: Optimization Of Social Capital For Community Progress," *Al-A'raf: Journal of Islamic Thought and Philosophy* 14, no. 1 (27 June 2017): 1, <https://doi.org/10.22515/ajpif.v14i1.587>.

¹⁷ M Quraish Shihab, *Grounding the Qur'an* (Bandung: Mizan, 1992).

¹⁸ Dhofier, *Islamic boarding school tradition*.

¹⁹ The kiai, the leader or caretaker of the pesantren is one of the most essential elements in a pesantren. Usually, the kiai is also the initiator and founder of the pesantren, or their descendants. The predicate of the kiai as a religious expert is given by the community to acknowledge one's wisdom in mastering the treasures of Islam Dhofier.

²⁰ Santri are people who study Islam, worship earnestly and are pious. Fn number 6. Another definition says that students are students who learn from a teacher. According to the pesantren tradition, santri are divided into 2,

taught, and buildings (mosques, huts).²¹ Santri not only gain knowledge (transfer knowledge) from the Kiai but also learns about morals, manners, and follow the system that the *pesantren* has created. The development of education in Islamic boarding schools manifests the community's need for alternative education. The Islamic Boarding School is an educational institution, Islamic da'wah, and social religion.

Zamakhshari Dhofier explained that Islamic Boarding School could be grouped into 2, namely:

1) Old model (*classic*)

The hallmark of classical Islamic Boarding Schools is that its education refers to classical Islamic books (Kitab Kuning).²² His teaching technique is known as *sorogan*²³ and *bandongan*²⁴, using a rote system, *halaqah*, deliberation, *bahtsul masail*.

2) New type (*modern*)

Islamic Boarding School institutions establish public schools/madrasahs whose curriculum does teach not only classical books but also includes general lessons.²⁵ The pattern of modern Islamic Boarding Schools is usually collective-democratic so that the duties and authorities are clearly described, there is no concentration of decisions on the Kiai figure. The system used is classical, and the evaluation used also has definite standards.²⁶

This research was conducted at Al Munawwir Islamic Boarding School Complex R2 Krapyak Yogyakarta, a boarding school in the classical *pesantren* category. The R2 complex uses the yellow book as a learning material for the students, summarized in the Salafiyah V madrasa curriculum.²⁷

namely santri mukim (students who recite the Koran, participate in Islamic boarding school activities and sleep/settled in the boarding school), and santri kalong (students who recite the Koran in a pesantren but do not stay/sleep in a boarding school. they are still around the pesantren) seeDhofier.

²¹Pondok is another term for hostel; residence for students. Some of the reasons a pesantren must provide dormitories for its students include first, the interest of the students with the kiai and their knowledge makes them want to be closer to the kiai. Second, the majority of pesantren are located in villages/regions that do not provide buildings to accommodate santri. Third, the bond between the kiai and the santri is like a father and his son, so that the kiai considers the santri to be a gift from God that must be guarded, protected and educated properly. LookDhofier.

²²The paper in these books is indeed yellow, so the mention of the classic books used is more famous as the yellow book. seeAzyumardi Azra, *Islamic Education; Tradition and Modernization Towards the New Millennium* (Jakarta: Logos Wacana Ilmu, 2002).

²³The word sorogan means sorog or sodor in Indonesian. In Arabic it is known as "takrar" (repetition). The sorogan method referred to here is what is taught by the teacher is repeated again in the form of mushafahah (handing it to the teacher). In other words, sorogan is one way of evaluating a student's reading. view moreMuljono Damopoli, *Islamic Boarding School Imim Modern Muslim Print* (Jakarta: Rajawali Press, 2011).

²⁴ Dhofier, *Islamic boarding school tradition*.

²⁵ Dhofier.

²⁶ Wahioetomo, *Islamic Boarding School College, Future Alternative Education* (Jakarta: Gema Insani Press, 1997).

²⁷Borrowing Nur Kholis Majid's language, the pesantren curriculum is not the same as other formal institutions, mainly related to religious resources and skills in dealing with life's problems. See more A. Amiruddin, et al, "The Implementation of Quranic Science Curriculum at an Islamic Boarding School in Bondowoso Eat Java", *International journal of Islamic Education* Vol. 1. No. 1, June 2021, p. 3-6.

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The R2 complex is indeed included in the classic category. Still, geographical conditions in the middle of the city also affect several things in the *pesantren*. The R2 complex is inhabited by students who are also busy, meaning that the students of the R2 complex have sufficient general knowledge from campuses as a second-place of study.

These conditions then affect the opening of the R2 complex to the progress of the times. The R2 complex allows students to access electronics such as smartphones, etc. Access to the products of the times is something that can be enjoyed easily by the students of the R2 complex. In terms of the madrasa curriculum, Madrasah Salafiyah V, as the unit that oversees the education of students in the R2 complex, does not provide general material. However, the activities organized by the management of the R2 complex include various activities that contain general knowledge for the students. If it has to be adapted to the model described above, the R2 complex is a boarding school that is the result of the elaboration of the two existing models.

Islamic Boarding School Local Wisdom: Islamic Boarding Traditions That Are Part of Peace Education

The discussion in this section will begin with a simple description of the concept of peace education. First, peace education is education that teaches non-violence, compassion, justice, cooperation, respect, and all existing life.²⁸ In addition, the values of peace education are, first, upholding human rights, tolerance, and democracy. Second, against all forms of discrimination. Third, promote the principles of democracy to all levels of society. Fourth, fight poverty and ensure endogenous development and continue for the benefit of all. Fifth, protect and respect our environment.²⁹ Researchers then use this concept to measure the various traditions possessed by Islamic Boarding School as part of a form of peace education which is further claimed as local wisdom of pesantren

Islamic Boarding School is a unique educational institution. Not only has it existed for a long time (the oldest educational institution), but also because of the culture, network, methods, and teaching applied by the institution.³⁰ As an institution that has developed from the previous hundred years and still exists in this modern era, of course, the offer of change is getting more intense. However, few Islamic boarding schools can maintain their uniqueness, including the AlMunawwir

²⁸ Nurul Ikhsan Saleh, *Peace Education: Study of History, Concepts and Its Relevance to Islamic Education* (Yogyakarta: Ar Ruzz, 2012).

²⁹ UNESCO, "Recommendations Concerning Education for International" (Paris France, 1974).

³⁰ Imam Syafie, "Pondok Pesantren; Character Building Educational Institutions."

Islamic Boarding School Complex R2. Located in the middle of the city does not necessarily eliminate the classical learning system through the yellow Book

By the division that has been made in the previous sub-chapter, the R2 complex is one of the Islamic Boarding Schools that can be categorized as an elaboration type of the two existing models. Because the students of the R2 complex were introduced to the classical Islamic Boarding School learning method. In addition, the students also get access to general knowledge, which in turn applies to the collective-democratic principle of their caregivers.

The traditions in the R2 complex have attracted the attention of researchers to explore the aspects included as a form of peace education. Peace education is an effort by Islamic Boarding schools to form peace-loving students. Here's the shape:

a. The Yellow Book Study Themed Tolerance and Justice

The R2 complex uses the yellow Book as material for studying Islamic boarding schools. Many fields are explored through the yellow Book, such as Sufism, morality, fiqh, nahwu, short, hadith, and others. The R2 complex boarding school lecturers are teachers engaged in the Islamic Boarding School environment and non-Islamic boarding schools, such as working as lecturers.

Book studies with the theme of tolerance include the Kitab Al Mawa'idz Al' Ushfuriyyah. The Book of 'Ushfuriyyah is a book that discusses various traditions, which are then complemented by different stories that give the message of Islam that is rahmatal Lil' Alamin. The accounts presented provide the image of a calm and peaceful Islam, not an Islam full of hatred. Among them is the story of Umar bin Khattab when he became caliph with a non-Muslim grandfather. He, as a leader, teaches to remain concerned about the fate of his people, even those from different religions. Umar provides an example of being someone who has a high tolerance and is fair without discriminating between religious and cultural backgrounds.³¹

In addition to the Book of '*Ushfuriyyah*, books with the theme of justice were also studied in the R2 complex. The Book of Mambaus Sa'adah is a contemporary book that specifically discusses the concept of reciprocity in husband and wife relationships³² Various themes are concerned with the ideal husband-wife relationship by applying the concept of reciprocity. Implicitly, this Book teaches about the idea of justice to all God's creatures, both male and female. Any form of discrimination is something that is not justified, and justice based on compassion is something that must be perpetuated

³¹ "Recitation of the Ushfuriyyah Book of Ramadan Activity Program (PKR) 1443 H," Study of the Special Ramadan Program (Yogyakarta, Indonesia, March 12, 2022).

³² Observations at Complex R2, interviewed by Khoniq Nur Afiah, 12 April 2022.

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e-Book studies with tolerance and justice have become a tradition that characterizes education in the R2 complex. This tradition is from now on referred to as peace education. Bearing in mind that peace education focuses on tolerance.

b. Implementation of Hubbul Watson through the Commemoration of National Holidays

Islamic Boarding School also has a tradition of preserving the commemoration of national holidays, such as Independence Day. The R2 complex and all the complexes in the Al Munawwir Islamic Boarding School commemorate independence day with a flag ceremony and celebrate with various activities as a form of independence commemoration. Mrs. Nyai Ida Fatimah Zainal as the caretaker of the R2 complex also gave a speech and message to the students in celebration of independence which in turn was part of the development of peace education.³³ Scholars, fighters, and founders fought for freedom. If we are independent, we can manage our country and have high ideals. If we are not separate, we will still be trapped by the invaders. The struggle for independence is something huge to fight for.

The message about the magnitude of the struggle carried out by these heroes became a sign for the students about the importance of maintaining the independence they had been fighting for. As a generation that enjoys independence, it is necessary to protect it because this independence is an important thing that has been fought for with great sacrifice and is not easy. In addition, in the video uploaded by the R2 complex's Instagram, there are many opinions from the students in interpreting independence. Among them, as stated by Puput Lestari that one of the meanings of independence is that someone is free to work, be creative, and remain productive, but when their views and ways of thinking are different from other people, they can respect them.³⁴

c. Involvement of all Santri as Activity Organizing Agents

The seniority culture is one of the diseases that must be fought in *pesantren*. The R2 complex, as a boarding school inhabited by students, turns out to have a critical awareness to combat this culture. This is done by involving all students to be part of the agents of change and agents of activity organizers.³⁵

³³ "Defining Independence in the Pandemic Period on Instagram Complex R2," Meaning of Independence in the Pandemic Period (Yogyakarta, Indonesia, 17 August 2021).

³⁴ "Defining Independence in a Time of Pandemic in Instagram Complex R2."

³⁵ Ayna, Interview with Penderek Nyai Ida, March 1, 2022.

The implementation of this activity then provides space for all new and old students to be creative without being limited by the fears of seniors in the *pesantren*.³⁶ This suppresses the authority and power centered on the old santri. These efforts also impact the birth of generations who respect and love each other.

d. Implementation of Democratic Attitude by Caregivers

They are referring to the maqalah "*Al-mubaafadzatu 'Alaa qodimi as-Sbiloh wal akhdzu bil Jadidi al-ashlah*," maintaining all that is good and making something even better (innovating). Al Munawwir Islamic Boarding School Complex R2 has a *Salafiyah Madrasa*³⁷ that has a vision and mission that students, besides being able to master the Qur'an³⁸, read the yellow book, lecture³⁹ also organize.⁴⁰ The uniqueness of the Islamic Boarding School remains. However, the potential of the santri is still given a place in the organization. It maintains reason by participating in learning in the world of lectures according to their respective interests.

Several other things in the R2 complex are the way of thinking and views conveyed by Mrs. Nyai Ida Fatimah Zainal. He is open to the development of the world of education and organization to technology without leaving a legacy of existing traditions. For example, he appreciates the suggestions and ideas conveyed by the students.⁴¹ On the other hand, he still provides space for students to learn to serve the *pesantren*. On one occasion, he gave an example of how to respect teachers. Usually, when students meet or pass their teacher, they bend down, bend slightly, and ask them to give way to the teacher. Mrs. Nyai Hj. Ida Fatimah Zainal teaches that respecting the teacher does not have to be that way. The way to appreciate the

³⁶ Mirza, Interview on Peace Education, April 12, 2022.

³⁷ Al Munawwir Krapyak Yogyakarta Islamic Boarding School besides having many complexes, it also has Salafiyah (diniyah) madrasas. Among them, complex R2 which has a Salafiyah madrasa is in fifth place (based on the order of establishment).

³⁸ In history, it is stated that the Krapyak Islamic Boarding School (as Al Munawwir Islamic Boarding School was called in the early era, because it is located in Krapyak Hamlet) is an educational institution whose teaching characteristic is the Koran. This is in accordance with the expertise of the founder of the Al Munawwir Islamic Boarding School, namely KHM. Moenawwir bin Abdullah Rosyad, despite his development, students are also taught books and study in formal institutions See inMedia Team, "Profile of Caregivers of the R2 PP Complex of Al Munawwir R2 Complex," April 11, 2022, <https://www.almunawwir.com/sejarah/>.

³⁹ Complex R2 is one of the complexes under the auspices of the Al Munawwir Krapyak Islamic Boarding School, Yogyakarta. The location is still in the area of the central complexes (around the PP. Al Munawwir mosque). Established in 2004, by him, Mrs. Nyai Hj. Ida Fatimah Zainal who is the wife of KH. Zainal Abidin Munawwir. The students in the R2 complex are female students (only women) who are studying at several universities in Yogyakarta, such as UIN, UGM, UNY, UNU, Alma Ata and other private universities.

⁴⁰ Mrs. Nyai Ida Fatimah Zainal, who is the caretaker of the R2 complex, was an activist at the PW Muslimat and the Yogyakarta DPRD and currently serves as A'wan PBNU. seeMedia Team, "Complete Arrangement of the PBNU Kepengurusan 2022," April 11, 2022, <https://www.nu.or.id/nasional/susunan-complete-kepengurusan-pbnu-2022-2027-NnLZc#closed>.

⁴¹ Observations at Complex R2.

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santri is to offer help to the teacher. In his opinion, students are educated to be sensitive to the situation.

The values of local wisdom that have been mentioned above are unconsciously able to form a peace-loving character. The character originated in a santri will affect the traditions that arise in the community. Habits that lead to local wisdom in the form of the formation of peace-loving characters will strengthen students' internalization. At the same time, a tradition will be created that also reinforces the mentality of students and becomes a moral benchmark for a student in socializing with the community, appreciating something different from himself, and taking action.

The ability of students to communicate and interact effectively and politely is a reinforcement of the presence of character education and peace-loving in the Islamic boarding school. The character in the santri is generally formed thanks to the inspiration and motivation of people within the scope of the *pesantren*, which is none other than the Kiai. The Kiai can encourage and direct the interlocutors, especially the students. Without realizing it, a Kiai also contributes to the stimulus effect of ideas and hopes for santri in achieving success in *tholabul 'ilmi*.⁴²

Conclusion

Al Munawwir Islamic Boarding School Complex R2 is one of the Islamic Boarding schools that applies the classical system but still accepts the novelty. Its location in the middle of the city also affects several things in the *pesantren*. These conditions then affect the opening of the R2 complex to the progress of the times. It is proven that the generation produced by Islamic Boarding Schools can create a moderate generation amidst the onslaught of information that quickly leads students to radical understanding.

In terms of the madrasa curriculum, the Salafiyah V madrasa in complex R2 does not provide general material. However, in addition to the activities of students carried out outside the Islamic Boarding School (lectures), the management of the R2 complex provides space with activities containing general knowledge. The students also get access to the available inside, which is then applied to the collective-democratic principle by the caregivers.

⁴² M. Syaifuudien Zuhriy, "Islamic Boarding School Culture and Character Education in Salaf Islamic Boarding Schools," *Journal of Walisongo* 19, no. 2 (November 2011).

The traditions in the R2 complex are fascinating, especially regarding aspects that are included as a form of peace education. Peace education is an effort by Islamic Boarding schools to form peace-loving students. Among those that already exist in the R2 complex is the study of the yellow book (the classic book) with the theme of tolerance and justice—second the implementation of the Hubble Watton through commemorating national holidays. The third is the involvement of all students as agents for organizing activities—the fourth is the implementation of democratic attitudes by caregivers.

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