

## CIVIL SOCIETY PEACE EDUCATION: A PORTRAIT OF THE SUKOHARJO INTERFAITH COMMUNITY IN CENTRAL JAVA

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**Abstract:** *The presence of intolerant religious groups in Mojolaban Sukoharjo encourages civil society to voice harmony and peace. This research is a descriptive qualitative research with a sociology of religion approach. Data collection through direct observation, in-depth interviews, and documentation. Its data analysis uses interactive analysis models including data reduction, data delivery, and conclusions. PSAP together with the interfaith communities of Pelita, Purwakanthi, and Waskitha Sukoharjo as part of the civil society socio-religious movement that actively develops a culture of peace through continuous life dialogue with various activities. First, PSAP through the interfaith community actively builds communication and dialogue among religious people and advocates for humanitarian and religious issues at the lower levels of society. Second, PSAP becomes a space for interfaith community encounters with activities in it inserted discussions about religious, social, and cultural themes as a form of life dialogue. Third, PSAP and interfaith communities empower the community with the aim of building a peaceful and respectful life between religious people in Sukoharjo. Fourth, through peace education, it is hoped that the people of Sukoharjo can have a dialogue and experience firsthand the religious life of each religion. This peaceful education is expected to give them new experiences about religious life so that there is no prejudice and mutual suspicion. Peace education through the dialogue model developed by PSAP is a sustainable life dialogue by emphasizing an inclusive and even pluralist perspective towards peace in society. This perspective emphasizes religion as a social ethic and spirit for the transformation of society in the midst of the diversity that exists in Sukoharjo*

**Keywords:** *Peace Education, PSAP, Pelita, Purwakanthi, Waskitha*

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### 1. INTRODUCTION

After the end of Soeharto's rule in 1998, the discourse on intolerance of radicalism, and social conflict in Indonesia emerged massively. The reform era had a significant impact on the order of social, political, cultural, and religious life in Indonesia. The democratic space that is formed opens up opportunities for intolerant religious groups to articulate their political aspirations and religious ideologies aggressively, reactively, and demonstratively (Mibtadin, 2017). Indonesia is like a house that opens its doors wide to all social elements including anti-mainstream religious movements that



carry violent ideologies. The ideology developed alongside the influx of trans-national Islam such as Hizbut Tahrir (HT), Ikwanul Muslimin (IM), Salafi, Jihadi, and Jamaah Tabligh (JT). In the community, the ideological movement transformed to form new nodes at the local level such as through halaqoh and small studies in mosques. Their movement is also anti-local culture, potentially giving rise to religious-based social conflicts in the community. Their existence is strengthened by establishing educational institutions, media, and chariti institutions oriented towards ideological interests.

The open structure of political opportunity is used by intolerant religious groups to develop violent ideologies, even their religious expressions are displayed in public spaces with formal identities. Public spaces, whether real or virtual, are used jointly by society to communicate and negotiate ideas and interests, including religious interests (Hardiman, 2009). According to Habermas, the discourse of Islam in the public sphere also contains a political dimension, where various social forces try to publicly articulate their interests to the state (Habermas, 1991). In the open public sphere, the problems of intolerance, radicalism, and social conflict are global phenonema found in all religions. The phenomenon is that forms of violence in the name of religion continue as long as they misinterpret the text and address existing differences. This has resulted in intolerance and religious-based social conflict growing rapidly due to the mis-contextualization of theological doctrines such as hijra, 'amarma'rufnahimunkar, and jihad which are used as justifications for justifying intolerant acts.

This phenomenon is also symptomatic in Soloraya, especially Sukoharjo as if it is the realm of intolerant religious ideologies in which there is a network of local, national, and trans-national theorists (Faishol, 2012). This illustrates the region as a place for the growth and development of intolerant religious groups that promote takfiri, anti-mainstream, and unfriendly theology to local culture. It can be measured by several things: first, intolerant attitude, unwilling to value the opinions and beliefs of others. Second, a bigoted attitude, always self-righteous as well as thinking the other is wrong. Thirdly, an exclusive attitude, distinguishing oneself from the habits of the general public. Fourth, it is revolutionary and tends to use violence to achieve goals (Fanani, 2002). The emergence of various violence and social conflicts in the name of religion stemming from the weak historical consciousness has encouraged the emergence of dissociates of certain groups of people with the real reality that exists. They try to open up the historical memory of the past that was forced back in the present moment so as to undermine harmony and peace in society.

Sociologically, Sukoharjo is a buffer area for Surakarta City so it is very likely to be influenced by any socio-religious understanding and ideology to develop. In this open space, intolerant movements and social conflicts that promote violence gain fertile ground to develop in Sukoharjo. On the other hand, the ideology of secularism developed due to urban society that ignores the importance of public morality, including in seeking economic benefits through means that come out of public ethics such as gambling and prostitution that have their own place in this region (Mibtadin, 2021). The dynamics of the strengthening of intolerant ideological movements and social conflicts in Sukoharjo are caused by several things. First, geographically Sukoharjo is a buffer area for Surakarta's life both economically, politically, culturally, and religiously. Second, Sukoharjo's religious ideology is vulnerable to the spread of intolerance in groups of different faiths also began to emerge. On the other hand, the discourses and practices of the local culture of the people began to be muzzled under the pretext of purifying religious teachings. Historical, actor, and social environmental factors played an important role in driving the proliferation of intolerance movements in the region.

The presence of the Center for the Study of Religion and Peace (PSAP) Surakarta initiated the interfaith communities of Pelita (Interfaith Youth), Purwakanthi, and Waskitha to try to optimize social capital to detect and prevent the threat of intolerance and social conflict that develops in the community, including encouraging the strengthening of tolerance and peace in Sukoharjo. PSAP with interfaith communities maximizes social institutions to contribute to empowering peace in the community. The existence of PSAP and cross-community as a public space that can encourage the development of peace, harmony, and strengthen the role of religion in people's lives. PSAP

encourages interfaith communities as public spaces to spread peace through counter-intolerant narratives by promoting humanitarian images and messages. PSAP hopes that interfaith communities will become “agents” to seed tolerance, peace, and unite plural societies. This article narrates PSAP peace education for the interfaith communities of Pelita, Purwakanthi, and Waskitha in developing a tolerant and peaceful religious narrative to the people of Sukoharjo.

## 2. METHOD

Research on PSAP peace education for interfaith communities incorporated in Pelita, Purwakanthi, and Waskitha Mojolaban Sukoharjo in developing tolerant and peaceful diversity in the community is descriptive qualitative research. This research is expected to reveal the existing meaning of the thoughts and actions of the research object (Strauss, 2007). This research uses a sociology of religion approach, namely religion as social actions and facts, something real can be observed and affect people's behavior (Sodik, 2006). Religion is a belief system embodied in certain social behaviors (Connolly, 2002). The sociology of religion approach studies the social aspects of religion (Suprayogo, 2003). Data collection was carried out in three ways: direct observation, in-depth interviews, and documentation on PSAP peace education for the interfaith communities of Pelita, Purwakanthi, and Waskitha in promoting moderate, tolerant, and peaceful religious values in the community. The data analysis uses an interactive analysis model including data reduction, data delivery, and conclusions. Existing conclusions are tested for validity by data triangulation and informant reviews.

## 3. RESULT AND DISCUSSION

### 3.1 Peace Education and Cultural Building: Developing a Life Dialogue

The socio-religious dynamics that occurred in Mojolaban Sukoharjo built public awareness, especially the interfaith communities of Pelita, Purwakanthi, and Waskitha to build an early warning system. PSAP through peace education has a focus on interfaith communities for youth there is Pelita, women there is Purwakanthi, and for religious and community leaders there is Waskitha. Community empowerment by PSAP to build sustainable peace in society by involving all social elements in two ways: first, peaceful education for the community, both youth, women, and religious and community leaders; and second, expanding the peace network by initiating interfaith communities. According to Tricia, peace education is a spectrum of processes that utilize communication skills and creative and analytic thinking to prevent, manage, and peacefully resolve conflict (Baedhowi, 2010). Peace education is an important pillar in resolving conflicts in society by involving all elements so that sustainable prevention is realized.

PSAP in conducting peace education by using a quality service system as offered to customers. This is a core or main service in the form of peace education to its customers, namely the interfaith community Pelita, Purwakanthi, and Waskitha. Its service is by facilitating the process of peace education so that it can be realized in accordance with the desired goals, namely to build sustainability in society by involving all social elements. This concerns matters related to equipment (tangibility), service capability (reliability), excellent service (responsiveness), certainty (trust), and concern (empathy) for customers (Nuriyanto, et al, 2022).

Peace education carried out by PSAP is not only enrichment of knowledge (cognition), but emphasizes the formation of attitudes (affection) and habituation (psychomotor). Building awareness about the importance of peaceful living is not only in the interests of elitists but also the lower classes such as youth, women, and religious leaders so that they can build sustainable peace in society. Peace education is carried out by PSAP so that the people of Sukoharjo know their own territory, both social character, religious portraits, and cultural narratives to foster an attitude of responsibility “*rumangsa handarbeni*” on social issues. PSAP initiated an interfaith community by giving the name “Pelita,” namely Interfaith Youth, it is hoped that the name “pelita” can be a bright light in the Sukoharjo community in terms of social conflicts. While “purwakanthi” comes from the word “*purwa*” meaning beginning, and “*kanthi*” means to be held together and equipped, with knowledge and peaceful character. The word “*waskitha*” means smart, intelligent,



and genius, it is hoped that society can be smart in responding to all socio-religious problems that exist in society.

PSAP's peace education towards the interfaith communities of Pelita, Purwakanthi, and Waskitha is carried out through a dialogical approach in principle to cultural building in realizing peace in Sukoharjo in various ways both open and using mutual communication. The dialogical approach becomes a process carried out between two or more entities by means of open communication. According to Kent and Taylor, dialogue is explained as communicating about issues with the public (Taylor, 2002). This approach emphasizes the interests and involvement of the public in dialoguing the problems and issues that are happening in the sukoharjo community so that the process occurs equally and communicatively where each member of the community and the interfaith community has the same rights and rights.

According to Swidler, dialogue is a conversation on a common subject between two or more persons with differing views, the primary purpose of which is for each participant to learn from the other so that he or she can change and grow (Swidler, 2000). For PSAP, dialogue is not used as a place for debate, politics, and imposing will but is used as a medium for learning about the experiences of religious life and seeking meeting points to dilute the frozen atmosphere in a plural society of both religion and culture. PSAP initiated the interfaith communities of Pelita, Purwakanthi, and Waskitha to build social interaction between each other openly, understanding each other's differences of beliefs, and various problems faced. Dialogical approach as a form of social awareness to carry out social transformation actions as a change in unfavorable conditions towards a better life in the form of peace, harmony, and prosperity.

Peace education through a model of religious dialogue developed by elements of civil society is a dialogue of sustainable life. A dialogue that begins with a critical attitude towards one's own religion. This dialogue embodies the deconstruction of the dialogue participants' understanding of their fundamental understanding of their own religious teachings. The principle of dialogue is expected to be obtained by the readiness of dialogue participants to accept the truth that other religions have. Through that awareness they no longer talk about symbolic differences more on the essential similarities of each religion (Nafi', 2000). The religious dialogue conducted by the interfaith communities of Pelita, Purwakanthi, and Waskitha starts from a critical attitude towards their religion to see their own religion whether it brings community benefits or vice versa. This dialogue requires a new theology that can be transformed in the realm of praxis in society (Mibtadin, 2022). Based on the essentialist understanding, religious dialogue shifted towards life dialogue as carried out by PSAP and interfaith communities, giving birth to a tolerant, inclusive, and even pluralist perspective. The pluralist perspective seeks to be critical of his own beliefs and open to the truths of other religions outside of himself which are used as a medium of cooperation for the peace of the Sukoharjo community. This makes religion a spirit of social transformation in society at large (Siraj, 2006).

Peace education is very necessary so that an area can maintain its cultural conditions from shifts in its society. This is caused by the wave of globalization that is present in the midst of life which is marked by advances in science and technology that society cannot avoid. Globalization as a universal phenomenon appears along with the presence of modernization in all aspects of human life, such as trade, transportation, and social economic factors. Prior to the 1990s, Indonesian people in general only knew religious organizations, namely Nahdlatul Ulama (NU) and Muhammadiyah. However, after the reform, many religious movements emerged with various ideologies. This causes certain social dynamics that undergo dynamic distillation and encourage changes in society. A transnational Islamic movement that carries the ideology of violence and the Islamic caliphate as the extreme right. Meanwhile, as a threat from the left movement in the form of religious liberalism which weakens Islam towards secularism or La Diniyah (Mibtadin, at al., 2022)

The existence of an interfaith community is a new medium of understanding in religious tolerance in the Sukoharjo community developed by PSAP through life dialogue by prioritizing several principles. First, the spirit of religiosity (*ar-ruh ad-diniyah*). This spirit is the spirit of understanding



religion correctly and comprehensively. Fostering the spirit of religiosity by returning religious people to the substance of religious teachings, namely increasing human dignity and dignity as the purpose of Islamic teachings in al-maqashid as-sharia (Mibtadin, 2021). For the people of Sukoharjo, religious maturity and tolerance can be seen from the growing principles: *sedaya agama sae* and *agama ageming aji*. They believe that all religions are derived to glorify human beings based on principles: *memayuhayuningpribadi*, *memayukeluargo*, *memayuhayuningbongso*, and *memayuhayuningbawono*. Second, the spirit of nationalism (*ar-ruh al-wathoniyah*). They considered that the Sukoharjo community was ideologically and nationally bound by the Republic of Indonesia. The people of Sukoharjo are obliged to love the homeland where they live and breathe according to the principle: *hubbulwathonminaliman*. Love is based on responsibility for its role by putting aside existing differences and putting nationalism above all else (Mibtadin, 2022). Nationalism is used by the people of Sukoharjo to encourage religious people to move towards a point of equality on the view of peace, tolerance, and national unity. It is based on the principle : *man laisalahu 'ardhlaisalahutarikh, wa man laisalahutarikhlaisahudzakirah*.

Third, the spirit of tolerance (*ar-ruhta'adudiyah*). Through this principle, PSAP and the interfaith communities of Pelita, Purwakanthi, and Waskitha assessed that religious diversity in Sukoharjo must be based on religious awareness of the value of universal truth of religion. The attitude of tolerance pushes society to a comprehensive understanding because each religion has its own similarities with others and peculiarities so as to place differences as a necessity. Fourth, the spirit of humanitas (*ar-ruh al-insaniyah*). PSAP and interfaith communities uphold human values in everyday life, giving rise to an attitude of respect for other different religious groups based on *paugeran* (principle): *ojosenengtumindakdaksiyo, uripikuwelasasihmringliyan* (don't like to do hard to others, life is love for others). Kung assessed in global ethics norms that are carried out based on the universal value of religion so that it can unite religious people in a social context. There are three global concessions: there is no life without having a global ethic; there is no peace without religious peace; and there is no religious peace without religious dialogue (Kung, 2000).

Peace education in the form of religious dialogue places religion as a social ethic and an instrument of strengthening tolerance by creating public spaces for joint activities. According to Baso, in the empowerment of civil society religion is understood as a public religion considering that the public context of religion is no longer the state or society but in civil society (Baso, 2000). Religion in the process of strengthening civil society uses a social transformation approach, namely emphasizing empowerment in the lower communities through maintaining distance from the state even though it does not reject the existence of the state (Mibtadin, 2021).

Peace education in the form of religious dialogue practiced by the interfaith communities of Pelita, Purwakanthi, and Waskitha is a form of life dialogue, local culture-based dialogue in the form of *nguwongkewong* (humanizing human beings) as the most humane award. The Sukoharjo community as part of Javanese society has a world view of the concept of harmony. *Mabda' al-hayah* (worldview) is built on two main principles: the need to avoid conflict and prioritize living in harmony. Both principles of community practice are based on respect for religious differences so that harmony, harmony of life, and peace in society are realized (interview Anas Ajudin, director of PSAP. 24/5/2022).

The condition of harmony for the Javanese people is sought in all situations so as to create peaceful conditions (Prabowo, 2003). PSAP and interfaith communities with life dialogue develop the *paugeran* (principle) of Javanese society that: *rukunagawesentosa, crahagawebubrah*, and *uripiku kudu urup* (getting along makes strong, conflict makes division, and life must be beneficial). The principle of harmony and harmony developed by Pelita, Puwakanthi, and Waskitha can lead to the condition of the Sukoharjo community at peace, namely: *toto titi tentremkertosaharjo* (organized, peaceful and prosperous). Their presence in the community also aims to develop the value of tolerance and a sense of peace through sharing existing life problems, especially related to social, cultural, and religious that raise vulnerabilities to social conflicts. Through life dialogue, they put as an effective medium introducing peace to respond to the intolerant and radicalism that develops in society. PSAP and interfaith communities through life dialogue encourage people to



learn to be open, democratic, and tolerant as a humane effort to view plurality as a necessity. The dialogue of life also encourages people's willingness to understand differences from the point of view of religious people even without having to follow their beliefs as truth. The ultimate goal of life dialogue is peace in society. Dialogue is not a debate that views something in the beliefs of dialogue partners in our point of view (Katerengga, 2007). Dialogue fosters awareness and attitudinal change so as to produce productive consensus in life (Swidler, 2002).

The peace education that PSAP developed for the interfaith communities of Pelita, Purwakanthi, and Waskitha is a form of life dialogue that places religion as the main characteristic that characterizes a civilization. That is, fostering religious life does not have to change the traditions and culture of the local people (Dowson, 1950). Peace education in the form of religious dialogue conducted by PSAP with interfaith communities encourages cooperation so as to create harmony, harmony, and peace in the Sukoharjo community. The dialogue that is built is more open, friendly, and based on the local culture so that it reflects a more humble behavior and is not uprooted from its cultural roots. The dialogue can be a new hope with a form of cooperation of religious people in the behavior of daily life without losing the character of each religion so that its identity, symbols, and existence are maintained (Mibtadin, 2022).

PSAP is part of the civil society movement actively promoting peace in the great Surakarta through its activities in the form of research, mentoring, and community empowerment. PSAP initiates the interfaith communities of Pelita, Purwakanthi, and Waskitha with hobby-based and fun activities to strengthen dialogue between religious people at the civil society level to realize peace. Its presence in the public space of Sukoharjo became a space for encounters between religious people through religious forums, hobby communities, cultural dancers, and social movements for social harmony and peace. This is because geographically Sukoharjo became an area with high potential and threat of intolerance as a result of the expansion of religious ideological movements that prioritize violent theology. Their presence seeks new space for the establishment of their ideology, which is considered less friendly to the local culture.

This reality makes the religious ideology of the Sukoharjo people vulnerable in the spread of intolerance. Its presence can muzzle local culture and living traditions wrapped in religious narratives under the pretext of religious purification. This encourages the importance of strengthening social resilience in Sukoharjo in the form of peaceful education for cultural resistance to intolerant religious movements. One of them is strengthening religious discourse, religious dialogue, and developing a culture of peace through the interfaith communities of Pelita, Purwakanthi, and Waskitha. The Sukoharjo community has the potential to be developed to counteract religious intelligence with cultural movement patterns ranging from art communities, local culturalists, networks between religious people, religious leaders, women's organizations, interfaith youth, and other elements of civil society. Through noble cultural traditions, the Sukoharjo community encourages the spirit of owning, nurturing, and caring for each other. Various socio-cultural religious activities in the community can be a gathering space such as mutual aid, village cleaning, and cultural performances. In addition, folklore can unite them from division so that it can face the danger of intolerance. Like pager bowls are more becik tinimbang pager walls become a spirit for the community to develop traditions to continue to be able to take care of each other.

PSAP peace education through interfaith communities aims to strengthen the social resilience of the Sukoharjo community, which previously had immunity in the form of social ties, cultural systems, and maturity in religion. This can be seen from the surviving and running traditions of the community as the foundation of peaceful life such as coexistence, mutual cooperation, and mutual care. This nuance of peaceful life is a typology in itself as a genuine village where the community offers politeness, friendliness, and a strong handarbeni attitude. The existence of Pelita, Puwakanthi, and Waskitha became the pillars of civil society and social capital for the Sukoharjo people in developing tolerance and peace that were naturally ingrained in them. The Sukoharjo community indirectly carries out cultural resistance to the new culture that comes that is not in line with their local values such as intolerance and theology of ideological religious group violence.



Cultural struggle is the strength of civic culture to develop social resilience while still upholding local traditions, folklore, and local customs in order to create an atmosphere of *ayementrem*, *teposliro*, *ngajeni*, and peace.

The social values developed by PSAP together with the interfaith communities of Pelita, Purwakanthi, and Waskitha through peace education are counter discourses of intolerant and social conflicts based on the cultural traditions of the Sukoharjo community that are communal, friendly, and open. Nowadays, Sukoharjo society is shifting to urban, so the religious pattern is more open to all new things than rural people. This is because of the level of education, access to information, and open-mindedness of the people who can accept anyone, and they think all the things that exist are basically good. Moreover, the Sukoharjo community is a society that loves culture, through a cultural approach they are easily invited to communicate and build social resilience. This is known as the resilience capacity that a social system has when it is disturbed and is able to maintain its functions and controls.

In the community, there are many local socio-cultural institutions that can be used for peaceful education in mobilizing community resilience from the threat of intolerance and other ideologies that are not in line with the breath of local traditions. Peace education is aimed at strengthening people's resilience as measured by the magnitude of the disturbances that social systems can tolerate and their persistence from external threats. Peace education is carried out by activating the role of the community, interfaith communities of Pelita, Purwakanthi, and Waskitha in promoting a tolerant and peaceful socio-religious narrative in the community. In addition, cultural and spiritual communities into spaces of encounter can be developed into social capital for the community to strengthen social resilience in order to prevent intolerance and communal conflict (interview Rio Kurniawan, PSAP peace education facilitator, 21/7/2022).

### **3.2 Peace Education as a Process of Awareness**

Peace education conducted by PSAP has an important role in building multicultural awareness about a peaceful and tolerant life in Sukoharjo. Education is a medium for the peaceful inheritance of noble values. There are five important things education included in peacebuilding in society. First, education is a medium of community participation into education; Second, education is a vehicle for residents to enjoy the results of development. Third, education is an open and peaceful vehicle for vertical social mobility. Fourth, education becomes a medium for building the character of society through cultural inheritance and the development of new community values. Fifth, education becomes a space for individuation, an effort to build citizens to learn as individuals who can bear social, cultural, political, and legal responsibilities (Nafi', 2000). Community empowerment through peace education carried out by PSAP aims to empower the community with its own abilities without depending on outside parties. The ability to manage its own problems makes it able to make independent decisions, has resilience, and is not easily influenced by developing social, political, and religious conditions (Schirch, 2010).

The implication of this community empowerment is the establishment of public spaces in the Sukoharjo community. The public sphere is an arena for everyone to actualize themselves freely based on the similarity and equality of the relationship patterns of each party involved in it. In a political context, the public sphere is understood to be a space for citizens not as members of a particular religious social group but as members of society. With this empowerment program, PSAP is not separated from the community. PSAP can learn from the community because they become socio-religious laboratories, on the contrary, the community also learns from PSAP about social innovation (Burhanuddin, et al., 2003). The empowerment carried out by PSAP with the formation of interfaith communities such as Pelita, Purwakanthi, and Waskitha as an effort to encourage people to reflect on their experiences. People can recognize their own problems and encourage them to take real action. Education must involve three elements, namely the learner, the teacher, and the reality faced (Fakih, 2004). The emphasis on community participation shows that every change that occurs must go through the process of involving the entire community in organizing (Darwis, 2004).



Peace education is an effort to strengthen human values in the Sukoharjo community, especially interfaith communities such as Pelita, Purwakanthi, and Waskitha. The values are: first, the awakening of democratic awareness in the community, they are aware of the importance of respect for local institutions, the establishment of a culture of tolerance for nonviolent and dialogical conflict resolution. Second, the importance of developing inclusive, peaceful, and moderate religious understanding in the community (interview Sriyanto Zein, PSAP peace education facilitator, 03/6/2022).

Community empowerment through peaceful education by the PSAP reflects progressive actions. This condition emphasizes the readiness, discipline, and involvement of as many Sukoharjo people as possible, *turutama* who are members of the Pelita, Purwakanthi, and Waskitha interfaith communities. They are always in the process of identifying and determining the verdict on an ongoing basis. Peace education conducted by PSAP is aimed at: first, the people of Sukoharjo through the interfaith community are actively involved in social issues, the issues raised are in direct contact with their needs. Second, the organization carried out by the PSAP as an effort to protect weak and marginalized communities. PSAP designs participatory organizing to encourage people to be more critical and responsible for their own problems. Third, the nature of problem solving, peaceful education carried out by PSAP as a way to enable people to creatively find solutions to the problems they face. Fourth, the pattern of peace-based education is equality-based so that there is no dominance. Strengthening the resilience of the Sukoharjo community by the PSAP to voice harmony, improve justice, and reduce faith-based violence in the community.

Efforts to minimize faith-based violence can be done by: first, dialogue between religious people needs to be intensified at the level of education and real action. Second, the reconciliation empowerment program to encourage the community, especially religious leaders, to manage conflicts without violence. Third, prevent the silting of religion by emphasizing religion rather than religious formalism (interview Anas Ajudin, director of PSAP, 24/5/2022).

PSAP peace education through the interfaith communities of Pelita, Purwakanthi, and Waskitha is expected to be able to increase critical awareness of the community. They are encouraged to analyze their problems creatively and rationally so that people can find the root of the problems faced in their lives (Nafi', 2000). People are driven to make changes based on their consciousness. This process of awareness comes from problems empirically experienced by society, then analyzes them, concludes, and takes concrete actions. Awareness activities start from the individual level and then develop at the community level (Darwis, 2004). The process of peaceful education as a medium of awareness carried out by PSAP is in line with Freire's liberation education using a dialogical approach. Education that places human beings as subjects who have an identity and need to develop together (Fasihol, 2010). With dialogue, society is enabled to change a reality together with others, and not others who must be changed. The dialogical model demands the participation of society to solve the problem at hand. Dialogue can go well as long as dialogue participants have critical awareness in seeing problems and talking about finding solutions. Without any critical awareness people have difficulty solving their problems (Fakih, 2004).

The task of education for conscientization, the process of awareness on systems and structures that oppress and criminalize humanitarian problems. The existence of critical awareness of dialogue can result in problem solving can last longer. Dialogue is not only one-time but is carried out continuously on an ongoing basis (Fasihol, 2010). Dialogue reinforces views, religion carries the sacred message of humanity, peace, harmony, and tolerance. This is important because Sukoharjo is directly adjacent to Surakarta which is famous for Islamic activism so that the region is targeted for the development of intolerant ideologies. PSAP peace education is aimed at three things: first, strengthening humanistic values in society in the form of democratic consciousness; second, the development of transformative theology; and third, strengthening tolerance as a foundation for building a multicultural community in Sukoharjo.

In strengthening a multicultural society, PSAP has a strong role in providing perspectives and meanings of cultural expression. This role is carried out by interfaith figures who are members of Pelita, Purwakanthi, and Waskitha in order to prevent the occurrence of cultural entropy, a





condition marked by the loss of the power of a culture in encouraging creativity, because culture lives as a container without content or expression without spirit humanizing humans (interview Sumadi, PSAP peace education participant, 11/6/2022).

As a basis for the development of multiculturalism, PSAP uses the scriptures of each religion from the interfaith communities of Pelita, Purwakanthi, and Waskitha. For the promotion of multiculturalism, it is carried out by encouraging government policies from a gender perspective, strengthening democracy, and expanding public spaces in the process of social life. PSAP peace education seeks to develop networks between community communities and stakeholders in Sukoharjo. The promotion of multiculturalism is accompanied by developing a coherent political structure because multiculturalism values the importance of unity, diversity, and building fair and equal relations between sukoharjo communities. In a pluralistic society like Sukoharjo, the vision of multiculturalism can encourage the realization of harmony in society so as to create social justice. Government policies are needed as an effort to ensure justice for all people, because multiculturalism if allowed to become a medium for the growth of social injustice. The government is obliged to advance culture, one of which is through education. Through education, people can have cultural sensitivity and be able to network in public spaces (interview Sriyanto Zein, PSAP peace education facilitator, 6/4/2022).

The public space formed through this social process is a picture of the collective narrative of the Sukoharjo community, especially the interfaith communities of Pelita, Purwakanthi, and Waskitha. The collective narrative understood human life follows and forms a certain narrative, which always involves the masses and various experiences and knowledge. All knowledge and experience are compiled and passed down in a declining manner so as to form a vision of living together in society (Nafi, 2000). The diverse knowledge possessed by the community, especially the interfaith community, requires enrichment from the point of view and experience. In the collective narrative, there is neutrality of the procedures of culturally and religiously diverse community groups and has the opportunity to contribute their best educational themes to the strengthening of social and multicultural life in the Sukharjo community.

Multicultural problems involve the memory of the collective narrative of the Sukoharjo community by enabling them to gain local wisdom so that they can be used as a common vision and ideal. PSAP through the interfaith communities of Pelita, Purwakanthi, and Waskitha enables the community to improve their mindset and design a multicultural future. Mutual respect and understanding must be instilled in all elements of Sukoharjo society, especially the interfaith community, this is related to the many faith-based violence and conflicts in society (Mibtadin, 2021). PSAP and interfaith communities develop multiculturalism based on six important contents, namely: self-respect, commitment, spirituality, human rights, value clarification, and peace competence. Self-respect is a form of self-respect as the work of God, no human being is the same, each individual is created with a different and valuable narrative. Self-respect keeps society away from self-defilement and demeaning others.

Commitment is a form of human awareness that God is equally sent to carry out a prophetic mission to convey goodness and spread peace on earth (*memayuhayuning jaga memulyatitahngarcopodo*) even though they come from different cultural and religious backgrounds. Meanwhile, spirituality is based on human understanding created according to the divine *fitrah* so that the seeds of human nobleness and social piety have been instilled by God into man (Mibtadin, 2022). PSAP through peaceful education for interfaith communities instills an understanding that life is the one that fosters goodness, togetherness, and nobleness of mind to seek the meaning of life that increases all the time from biological beings to social beings, historical beings and religious beings. That entity that encourages man to become a real human being is cultured and religious based on noble morals with the principle of *takhallaqu bi al-akhlaqillah* placing religious values as core values so that a harmonious relationship with God, fellow human beings, and the universe is framed.

Another issue in the promotion of multiculturalism in Sukoharjo is the enforcement of human rights as an effort to humanize humans with respect and promotion of basic human rights including equality of fellow citizens, gender, and respect for human dignity and dignity from various



different backgrounds including the right to religion, opinion, to obtain information, to maintain the body spirit, and to maintain property including intellectual property. The promotion of multiculturalism through peaceful education can be a means of clarifying values by allowing people to choose the values in their lives based on their human needs. . PSAP through the interfaith communities of Pelita, Purwakanthi, and Waskitha communicates values in society so as not to cause prejudice, intolerance, and self-righteousness in the name of religion. PSAP invites the public to weigh the feelings between humane values and other ethics so as to support character education in the Sukoharjo community for peace.

Another educational value that supports the development of multiculturalism in society is the competence of peace. Based on a good understanding of education is to enable society to resolve conflicts through respectable means. PSAP through peace education encourages the interfaith communities of Pelita, Purwakanthi, and Waskitha to master the way to negotiate, mediate, and arbitrate. Mastery of this field allows society to avoid conflict and violence in the name of religion. They are equipped with knowledge of conflict analysis skills such as knowing the root of the problem, drawing conflict maps, stake holders, and conflict management. Community initiatives are important because they have defense and self-development mechanisms in managing the diversity that exists both religiously, culturally, and others so that they can advance multiculturalism.


Self-defense mechanisms are known as "boundary poultices" in the form of characteristics and views of life of society that give birth to social identities, namely the building of ideologies that are real, effective, and point to the same feelings among citizens despite different beliefs. Appreciation of community identity is interpreted as a tribute to the existence of society itself, as well as appreciative treatment of the social identity of interfaith communities so that it can be accepted as a recognition of their existence. The social identity of the interfaith communities of Pelita, Purwakanthi, and Waskitha became a fundamental need to be fought for. PSAP through peace education seeks to empower and promote multiculturalism so as to strengthen social identity as a common value in order to realize a multicultural society by prioritizing tolerance, local culture, and respect for human rights.

#### 4. CONCLUSION

PSAP together with the interfaith communities of Pelita, Purwakanthi, and Waskitha Sukoharjo as part of the civil society socio-religious movement that actively develops a culture of peace through continuous life dialogue with various activities. First, PSAP through the interfaith community actively builds communication and dialogue among religious people and advocates for humanitarian and religious issues at the lower levels of society. Second, PSAP becomes a space for interfaith community encounters with activities in it inserted discussions about religious, social, and cultural themes as a form of life dialogue. Third, PSAP and interfaith communities empower communities at three levels, namely youth (Pelita), women (Purwakanthi), and religious leaders (Waskitha) with the aim of building a peaceful, harmonious, and respectful life between religious people in Sukoharjo. Fourth, through peace education, it is hoped that the Sukoharjo community can have a dialogue and feel directly the atmosphere of religious life of each religion. This peaceful education is expected to provide new experiences for the interfaith communities of Pelita, Purwakanthi, and Wskitha about religious life so that there is no prejudice and mutual suspicion. Peace education through the dialogue model developed by PSAP is a sustainable dialogue of life by emphasizing an inclusive and even pluralist perspective that leads to peace in society. This perspective, religion becomes a social ethic and spirit for the transformation of society in the midst of the diversity that exists in Sukoharjo.

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