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#7714 SUMMARY

1. SUMMARY 2. REVIEW 3. EDITING

Submission

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Author comments
 Dear Prof. Andries G. van Aarde,
 Editors in Chief of HTS Theological Studies

Greetings from Indonesia and wishing you a great day with happiness and healthy condition in this era COVID-19.

I'm writing the manuscript entitled "The Attributes of Peace Educators from Sang Pencerah, the Biography of KH Ahmad Dahlan: A Hermeneutic Study" for consideration for publication in the HTS Theological Studies. This paper provides comprehensive studies about a promising research approach in the city of culture, namely the peace educator based on the one of the Islamic leaders in Indonesia.

 AUTHOR

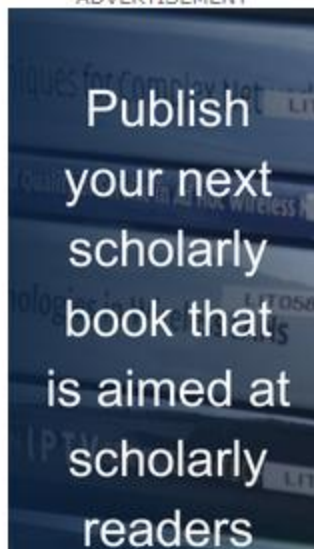
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The Attributes of Peace Educators from Sang Pencerah, the Biography of KH Ahmad Dahlan: A Hermeneutic Study

Abstract:

Peace in every human being encourages humans to eliminate the impulse of violence within themselves. Peace in students can drive the development of peace in their social environment. Educators should be able to play the role of peace educator to take part in creating true peace. This study aims to identify the attributes of peace educators through the life experiences of KH. Ahmad Dahlan, as narrated in the novel Sang Pencerah (The Enlightener). This qualitative research employs the hermeneutic approach. The results indicate that the attributes of peace educators, according to KH. Ahmad Dahlan, include showing affection, having sincerity, having good attitudes, doing practices aligning with the educators' knowledge, and teaching knowledge based on tolerance and empathy. Those attributes of peace educators can be used as a guide for developing the competencies of educators in order to help students develop a peace-loving character for creating a culture of peace in their environment.

Contribution: This research has contributed to the successful implementation of education through teachers who have the attributes of peace educators. The characteristics of peace educators based on KH Ahmad Dahlan are a reference for teachers to become teachers who can create peace through school settings.

Keywords: peace, peace educator, KH Ahmad Dahlan, Sang Pencerah, The Enlightener.

25 **1 INTRODUCTION**

26 Peace is one of main elements that every human being aims to achieve. It has become
27 the 21st century vision (Wamsler & Restoy, 2020). Peace includes not only personal peace, but
28 also social and universal ones (Abdurrachim, 2020). Competitive conditions without
29 contradiction and diversity without any conflict create peace (Spring, 2020). Peace will create
30 a safe and comfortable environment for every human being to perform self-actualization
31 activities (Naoufal, 2014). Therefore, it requires the active role and support of various parties
32 (Duckworth et al., 2012). Previous studies recommend that a curriculum containing contents
33 on peace should be developed so that students not only understand the concept of peace, but
34 also practice it (Cunningham & Ladd, 2018).

35 One of the world peace leaders, Mahatma Gandhi, said that efforts to achieve true
36 peace should start from children (Dündar et al., 2016). Children have the ability to understand
37 messages quickly and practice the concept of peace in their everyday life. Mahatma Gandhi
38 recommends several peace values that need to be taught to children, such as love for others,
39 justice, non-violence, tolerance, and responsible freedom when faced with certain situations in
40 life (Dündar et al., 2016). Teaching peace since childhood reflects an important principle that
41 peace is a process and that realizing peace requires the cooperation of various parties (Leckman
42 et al., 2014). Peace building which is carried out since childhood and involves collaboration
43 among parties will develop true peace.

44 Mahatma Gandhi raised the topic of love for creating peace (Hartnett, 2020). Love is
45 the basis for an individual's behavior in various areas of life, including in school life. Students
46 who are able to show and maximize love in carrying out their various lives are able to find
47 solutions to various problems without any violence. A previous study shows that love is a
48 strong character that can support students' subjective well-being (Gillham et al., 2011). On the
49 other hand, education in Indonesia emphasizes character development through character
50 education, which includes loving peace.

51 Peace education is one of the educational models that can be employed to build peace
52 in every human mind. Indonesia is one of the countries that should implement peace education
53 as it is facing the challenges of global citizenship life in the 21st century in which conflicts
54 between groups might emerge (Umar et al., 2019). The development of peace in children's
55 thinking supports the success of education in minimizing conflicts and acts of violence,
56 especially at schools. Thus, children can learn to build true peace both in and outside the school
57 environment.

58 Peace building in children through education is hindered by problems students face
59 at school, especially those who are in adolescence. One of the problems emerging in
60 adolescents is violence which is a manifestation of aggressive urges (Völkl-Kernstock et al.,
61 2016). Aggressive behavior refers to physical or verbal behavior which is aimed to
62 intentionally hurt others (Myers & Smith, 2015). Aggressive behavior emerges due to the aim
63 of responding to threats coming from other individuals or groups outside the group (MacLaren
64 et al., 2010). Aggressive behavior in adolescents might result in physical injury, psychological
65 injury, and social injury to both the perpetrator and the victim (Fitri et al., 2020). Thus,
66 aggressive behavior is one of the triggers of disharmony in peace building for students in
67 Indonesia.

68 Violence, conflict, environmental destruction, and moral damage are some of the
69 reasons for conducting a study on the role of educators as agents of peace, especially in the
70 school environment. A study in China showed that 17.9% of students reported that they had
71 one or more times of physically aggressive behavior towards their peers in the last 12 months
72 (Wang et al., 2012). Further, research by Routt and Anderson (2011) in Washington showed
73 that 72% of students physically assaulted their mother, 16% attacked or threatened their father,
74 5% attacked or threatened their sister, and 5% attacked or threatened their sibling. On the other

75 hand, a study in Norway showed that 5% of adolescents had aggressive behavior towards others
76 during the last 6 months (Undheim & Sund, 2010). The problem of aggressive behavior seems
77 to occur in some countries. This is a problem that should be alleviated by involving various
78 parties.

79 The results of studies in some countries reflect research conducted in Indonesia on
80 aggressive behavior. Aggressive behavior has become one of problems which changes over
81 time and a subject of research in the area of counseling (Saputra, Alhadi, et al., 2020; Wiretna
82 et al., 2020). Research conducted in a city in Indonesia reveals that the level of aggressive
83 behavior of male and female students tends to be similar (Saputra et al., 2017). This condition
84 requires various parties to pay attention to the problem of juvenile violence in schools in order
85 to build a culture of peace.

86 Educators who can teach peace in Indonesia can create a conducive environment for
87 students to learn. Research shows that the lack of peace in students has an influence on their
88 aggressive behavior (Saputra, Supriyanto, et al., 2021). The results of previous research
89 recommend teachers to teach peace based on Islamic values (Rusyana, 2012). Another research
90 shows that identity, discourse, and religious actors are aspects that support the development of
91 peace in a conflict-ridden area in Indonesia, such as Ambon (Al Qurtuby, 2013).

92 One of Indonesian Islamic leaders striving to uphold the values of peace in his
93 teaching was KH. Ahmad Dahlan. The life of KH. Ahmad Dahlan is described in a novel and
94 film *Sang Pencerah* (The Enlightener), proposing that the teachings of KH. Ahmad Dahlan can
95 also be applied in the current globalization and modern era (Puspitasari et al., 2016). As an
96 organization known for its slogan “Hidup-hidupilah Muhammadiyah, jangan mencari hidup di
97 Muhammadiyah” (“Live Muhammadiyah. Don't seek life in Muhammadiyah),
98 Muhammadiyah holds a modern view which plays an important role in advancing Islam as a
99 religion of enlightenment (Nashir et al., 2019), including in creating peace (Latief & Nasir,
100 2020).

101 Various studies have identified the patterns and forms of efforts to build peace. The
102 results show that educators have succeeded in teaching peace through classroom video
103 conferencing as an instructional approach (Paderanga, 2014). Other studies have also shown
104 that a peace education program called “The Dream of the Good” is effective for developing
105 non-violence attitudes and behaviors (Sommerfelt & Vambheim, 2008). Furthermore, the
106 implementation of peace education in counseling has been successful in reducing student
107 aggressive behavior (Saputra et al., 2019; Saputra, Supriyanto, et al., 2020a). However, not
108 many studies have identified the attributes of peace educators, especially for the
109 implementation of peace education in Indonesia.

110 This paper aims to identify the attributes of peace educators based on the character of
111 KH Ahmad Dahlan in the novel *Sang Pencerah*. The role of educators in building peace is to
112 create a conducive student perception of the school climate. A conducive perception of the
113 school climate can increase student involvement in obtaining academic achievement (Saputra,
114 Supriyanto, et al., 2020b). The discussion on the findings of this study can be used as a
115 reference for educators to maximize their role in building and maintaining peace in the school
116 environment.

117

118 **2 METHOD**

119 **2.1 Research Design**

120 This qualitative study employs the hermeneutic approach. The hermeneutics
121 approach is used to explore the hidden meanings in a text. Every interpretation is an attempt to
122 understand the hidden meanings in a text. The researcher used Gadamerian hermeneutics in
123 finding the meanings of the novel *Sang Pencerah*. Hermeneutics is a discipline focusing on the
124 interpretation of meanings in the text. Hermeneutic research is divided into two, namely

125 objective hermeneutics and alethic hermeneutics. Gadamerian hermeneutics is a type of
126 objective hermeneutic. The main idea of Gadamerian hermeneutics is that there is a
127 hermeneutic circle. The circle consists of up and down patterns between the part and the whole
128 which can be applied to understand the meaning in a text. The part will change our
129 understanding of the whole. On the other hand, changes of the understanding of the whole will
130 change our understanding of the part

131 **2.2 Data Collection Instruments**

132 Data collection in this study was conducted through documentation of the meaning
133 of the text. In this study, we want to see the representation of the attributes of peace educators
134 by determining how the hermeneutic circle works to obtain an optimal understanding.
135 Therefore, hermeneutics is able to represent the attributes of peace educators based on the novel
136 *Sang Pencerah*. The circle as a whole defines the parts and the parts together form the circle.
137 One complete sentence, for example, is a unit.

138 **2.3 Data collection**

139 The first type of data used in this study is secondary data. The secondary data in this
140 study is the novel *Sang Pencerah* which tells the struggle of KH. Ahmad Dahlan. Based on the
141 content of the novel, the attributes of peace educators are investigated. The researchers used
142 data obtained from the content of the text. The secondary data in this study was analyzed by
143 reading and citing sources such as books, articles, dictionaries, journals, and websites related
144 to the research.

145 **2.4 Data Analysis**

146 From the interpretation of the attributes of peace educators based on the novel, the
147 researchers put them into three stages: (1) overall understanding (whole); (2) understanding of
148 parts; and (3) obtaining an understanding of the underlying meaning. Data analysis techniques
149 in this study include data reduction, data presentation, and inference (Miles & Huberman,
150 1994).

151

152 **3 RESULTS**

153 This section presents the research findings in the form of the attributes of peace
154 educators interpreted from the biography of KH Ahmad Dahlan in the novel *Sang Pencerah*.
155 The preaching of KH Ahmad Dahlan which upholds the value of peace is one of the bases of
156 the research. Based on the data analysis, the next section explains that there are at least five
157 groups of attributes of a peace educator.

158 The first attribute describes KH Ahmad Dahlan as a figure who shows affection to
159 fellow human beings. In the story, KH Ahmad Dahlan mentioned.

160 *“Semua Kiai yang aku kenal menunjukkan bahwa mereka memang*
161 *menyanyangi anak – anak. Tidak seperti seorang lelaki yang pernah kulihat*
162 *di Malioboro yang bersikap kasar sekali terhadap para bocah”* (h_63)

163

164 *“All the Kiai I know show that they really love children. Not like a man I*
165 *swa in Malioboro who was very rude to children”* (h_63)

166

167 The statement indicates that KH Ahmad Dahlan emphasizes love for children. This is
168 shown by the experience of KH Ahmad Dahlan who saw that almost all Kiai he knew showed
169 affection for children. KH Ahmad Dahlan shows his rejection of violence that people usually
170 do to children in Maliboro, Yogyakarta.

171 A similar story was also presented in the novel, as indicated by the following excerpt
172 of KH Ahmad Dahlan's conversation.

173 *“Islam harus menjadi rahmat bagi siapa saja yang bernaung didalamnya,*
174 *baik muslim maupun bukan muslim. Merahmati artinya melindungi,*

175 *mengayomi, membuat damai, tidak mengekang atau membuat takut pada*
176 *umat” (h_175)*

177

178 "Islam must be a blessing for anyone who holds it, both Muslim and non-
179 Muslim. Mercy means protecting, nurturing, making peace, not restraining
180 or frightening the people” (h_175)

181

182 The statement of KH. Ahmad Dahlan reflects his principle to be a human being who
183 is full of love and compassion for others. This principle is adopted from Islamic values which
184 must be a blessing for everyone. The principle means that humans who embrace Islam need to
185 show attitudes and behaviors that protect, make peace, and do not scare the people around
186 them.

187 KH Ahmad Dahlan had another experience that also shows the feeling of love and
188 compassion for fellow human beings. This experience is shown by the following statement.

189

190 *“Anak-anak di sekitar kita adalah titipan Allah yang harus kita jaga dan*
191 *didik dengan sebaik-baiknya” (h_402).*

192

193 "Children around us are a gift from God that we must take care of and
194 educate as well as possible" (h_402).

195

196 This statement emphasizes the importance of showing love and affection for fellow
197 human beings, even to people who do not have the same understanding and are of different
198 class. KH Ahmad Dahlan held the principle that all human beings are people who need attention
199 and always help each other when experiencing difficulties.

200 In the second attribute, KH Ahmad Dahlan showed sincere attitudes and behavior
201 when interacting with other people. One of the life stories of KH Ahmad Dahlan that shows
202 these attitudes and behaviors is as follows.

203 *“Apapun pekerjaan kita sekarang, itulah yang harus kita kerjakan sepenuh*
204 *hati dan membawa manfaat bagi sebanyak mungkin umat” (h_21).*

205

206 "Whatever the work we do now, what we must do wholeheartedly and bring
207 benefits to as many people as possible" (h_21).

208

209 This statement means that sincerity is an important element in carrying out various
210 activities. A person does a certain task not only for getting a reward, but more than that, for
211 providing benefits to many people. Meaningful activities should benefit many people.

212 Another story of KH Ahmad Dahlan concerning sincerity is as follows.

213 *“Allah sendiri menyatakan kepada kanjeng Nabi Muhammad bahwa,*
214 *tugasnya hanyalah menyampaikan. Begitu juga dengan tugas kita sekarang*
215 *hanya untuk menyampaikan kebenaran bukan untuk memperbesar*
216 *permusuhan. Bersihkan niatmu ketika menempel selebaran-selebaran ini*
217 *hanyalah untuk menyampaikan kebenaran, bukan di barengi niat-niat lain”*
218 *(h_233).*

219

220 "Allah stated to the Prophet Muhammad that his job was only to deliver the
221 truth. Our duty now is, therefore, only to convey the truth, not to make
222 enemies. Purify your intentions when putting these leaflets, only to convey
223 the truth, not accompanied by other intentions” (h_233).

224

225 The excerpt implies that one of the tasks of humans is to convey the truth in a sincere
226 way. Telling the truth with other intentions is an action that is not in accordance with the norm
227 and can trigger other problems. KH Ahmad Dahlan also emphasized that humans should not
228 create hostility when trying to impose the truth they want to convey.

229 In the third attribute of peace educators, KH Ahmad Dahlan is an individual who
230 guides people to goodness and avoids revenge. The following experience describes the attitude
231 and behavior of KH Ahmad Dahlan to refrain from anger.

232
233 *“Apapun yang akan aku lihat, aku harus bisa menahan diri. Terutama dari*
234 *amarah untuk membalas dendam” (h_248).*

235
236 *“Whatever I'm going to see, I have to be able to restrain myself. Especially*
237 *from anger for revenge” (h_248).*

238
239 The excerpt suggest the importance of a person's ability to contain anger. Moreover,
240 every human being has the urge to vent his anger. An educator should have the ability to
241 accommodate students in managing their anger, especially when they want to take revenge on
242 people who have hurt them.

243 Another experience also appears in the novel, which shows the role of an educator
244 who guides students, as implied in the following excerpt.

245 *“Salah satu kecerdasan Sunan Kali Jaga yang lain dalam memahami dunia*
246 *kanak – kanak sekaligus konsep figur imam. Pengembala adalah seorang*
247 *yang selalu mengarahkan hewan-hewan gembalanya agar tidak tersesat,*
248 *layaknya seorang imam yang berkewajiban untuk membimbing*
249 *makmumnya di jalan yang benar, betapa pun sulitnya jalan itu” (h_324).*

250
251 *"One of Sunan Kali Jaga's intelligences is understanding childhood as well*
252 *as the concept of imam figure. A shepherd is a person who always directs*
253 *his herd animals so as not to get lost, like an Imam who is obliged to guide*
254 *his community on the right path, no matter how difficult the path is”*
255 *(h_324).*

256
257 The above message from KH Ahmad Dahlan means that a good educator has the
258 ability to direct his students so that they do not get lost. The responsibility of an educator is to
259 equip his students with knowledge and skills so that they can live their life well. These students
260 can determine the direction to which they will walk towards goodness.

261 In the fourth attribute, KH Ahmad Dahlan emphasized the concept of amaliyah.
262 Amaliyah means that an educator can apply his knowledge in everyday life and use everyday
263 phenomena or events as a source of learning.

264 *“Selesai pelajaran tentang “Kentut” itu aku habiskan jatahku mengajar*
265 *dengan mengupas pentingnya bersyukur setiap saat kepada Allah. Biarlah*
266 *pengajaran agama ini kuperkenalkan melalui peristiwa sehari –hari yang*
267 *mereka alami saja sehingga lebih mudah untuk mereka pahami” (h_351).*

268
269 *"After the lesson about "fart" I spent my time teaching by discussing the*
270 *importance of being grateful to Allah every moment. Let me introduce this*
271 *religious teaching through everyday events that they experience so that it is*
272 *easier for them to understand” (h_351).*

273

274 The statement by KH Ahmad Dahlan suggests that every human being has an
275 understanding of certain concepts. However, humans are not necessarily able to apply the
276 knowledge they have in everyday life. In the excerpt above, KH Ahmad Dahlan mentioned the
277 meaning of being grateful. Being an educator requires a commitment to apply the knowledge
278 the educator has in everyday life. This commitment becomes a role model for students to
279 implement their knowledge in everyday life.

280 Another excerpt also shows the importance of KH Ahmad Dahlan's commitment, who
281 at that time was an educator, to practice his knowledge. The following excerpt presents KH
282 Ahmad Dahlan's statement about the science of amaliyah.

283
284 *"Aku mengajarkan agama lewat tembang itu supaya memudahkan anak-*
285 *anak memahami inti agama"* (h_358).

286
287 "I teach religion through songs to make it easier for children to understand
288 the essence of the religion" (h_358).

289
290 The excerpt shows KH Ahmad Dahlan's commitment to teach his knowledge to
291 others. KH Ahmad Dahlan, acting as an educator, looks for strategies so that his students can
292 absorb knowledge easily. The use of the violin shows that KH Ahmad Dahlan is trying hard to
293 share his knowledge with others.

294 In the fifth attribute, KH Ahmad Dahlan shares a message about educators who
295 uphold tolerance and empathy. The following excerpt describes KH Ahmad Dahlan showing
296 tolerance when different opinions emerge.

297 *"Saya hanya ingin mengatakan bahwa arah kiblat yang kita yakini selama*
298 *ini menghadap ke Ka'bah itu ternyata keliru, baik berdasarkan perhitungan*
299 *ilmu falaq dan hisab maupun dengan bantuan alat-alat baru seperti*
300 *Kompas"* (h_201).

301
302 "I just want to say that the direction of Qibla which we believe is actually
303 wrong, both based on calculations of falaq and hisab as well as calculation
304 by using new tools such as the compass" (h_201).

305 The excerpt above indicates that KH Ahmad Dahlan does not carry out intolerant
306 behavior towards the Qibla of the mosque which does not face the Kaaba. However, KH
307 Ahmad Dahlan tried to be open and show that the Qibla of the mosque has not fully faced the
308 Kaaba. One of KH Ahmad Dahlan's efforts is calculating the science of falaq and hisab as well
309 as using new tools such as the compass.

310 Another experience of KH Ahmad Dahlan about educators who have tolerance and
311 empathy is as follows.

312
313 *"Kebenaran sesuai dengan pengetahuan dan pemahan kita yang selalu*
314 *terbatas dibandingkan ilmu Allah. Karena itulah kita harus selalu belajar,*
315 *bersikap terbuka dan mau memperhatikan sekeliling"* (h_448)

316
317 "Truth from our knowledge and understanding is always limited compared
318 to Allah's knowledge. That's why we must always learn, be open and willing
319 to pay attention to the surroundings" (h_448)

320
321 The statement means that humans do not need to boast their abilities. Every human
322 being needs to pay more attention to the people around them when they have problems. This

323 concept of empathy needs to be possessed by an educator, considering that students certainly
324 have various problems in their lives.

325 The research finding shows that the attributes of peace educators implied in the novel
326 are: (a) showing compassion, (b) having a sincere feeling, (c) guiding to good attitudes, (d)
327 having practices in accordance with knowledge, (e) conveying knowledge based on tolerance
328 and empathy. Table 1 presents the attributes of peace educators described in the novel.
329

330 **Table 1. The Attributes of Peace Educators**

No	Classification	Remark	Code
1	Showing compassion	An educator prioritizes the development of compassion dimensions for students	h_63, h_175, h_402
2	Having a sincere feeling	An educator also teaches how to live selflessly when doing a good deed	h_21, h_233
3	Guiding to good attitudes	An educator avoids teaching about revenge for the pain experienced by students	h_248, h_324
4	Having practices in accordance with knowledge	An educator needs to have the concept of amaliah science, practice the knowledge that he already has in everyday life	h_351, h_358
5	Conveying knowledge based on tolerance and empathy	Seorang pendidik mendorong siswa untuk melakukan kotrol terhadap dorongan-dorongan kekerasan dalam melaksanakan suatu kegiatan	h_201, h_284

331

332 **4 DISCUSION**

333 The research findings indicate that an educator needs to have specific attributes to
334 create peace. According to the life story of KH Ahmad Dahlan, the attributes of peace educators
335 are showing affection, having a sincere feeling, guiding to good attitudes, having practices that
336 are in accordance with his knowledge, and conveying knowledge based on tolerance and
337 empathy. It is important for educators to have the attributes of peace educators to create a
338 conducive atmosphere for students, socially, and even the environment around students. The
339 concept of integrated peace education is important in the school setting (Gursel-Bilgin &
340 Flinders, 2020). Peace education is integrated within the curriculum at schools, so that the
341 learning process is not only limited to the transfer of knowledge, but also creates true peace
342 (Joyce, 2020).

343 The first attribute of peace educators according to KH Ahmad Dahlan is showing
344 compassion. The interpretation of Al-Maun represents the importance of showing feelings of
345 love and compassion towards fellow human beings (Yusuf, 2021). The results also show that
346 the concept of love is one of the values of peace according to the teachings of KH Ahmad
347 Dahlan (Saputra, Mappiare-AT, et al., 2021). Love becomes an important character to support
348 the emergence of peace (Barcelos, 2021). In an individual who has love, there is no urge to
349 commit violence that can damage peace itself, both self, social, and environmental peace
350 (Chapman & Wolfner, 2017). Hartnett (2020) argues that love is also one of the foundations
351 for the emergence of peace in pluralism. Moreover, Indonesia has a diverse culture. Thus,
352 teachers who prioritize love and compassion can be the answer to suppress the high urge of
353 adolescent violence.

354 The second attribute of peace educators, according to KH Ahmad Dahlan, is having
355 a sincere feeling. The slogan "Live Muhammadiyah! Don't seek life in Muhammadiyah" is a
356 representation of sincerity (Lubis et al., 2021). The sincerity of educators in carrying out their
357 duties is one aspect that supports the creation of peace. Sincerity is the act of an individual who
358 selflessly helps others. An educator needs to have a sense of sincerity in carrying out his duties
359 (Grzanka et al., 2020). According to the perspective of humanism, an educator's self-concept

360 should match his behavior (Grafanaki, 2013). The sincerity of educators in carrying out the
361 learning process allows students to feel comfortable and safe in interacting with others (Lai et
362 al., 2021). Sincerity is a variable which can support commitment without anything in return
363 and the variable supports the creation of a culture of peace in the school environment.

364 Third, a peace educator should be a guide for students in developing good attitudes.
365 One of the characteristics of students who are in the adolescent phase is an identity crisis
366 (Crocetti, 2018). In this phase, they have two possibilities, which are good and bad behavior.
367 The influence of the social environment on adolescent behavior is significant (Kornienko et al.,
368 2016). Thus, educators have a central role in providing direction so that students are able to
369 reduce negative behavior and develop positive behavior.

370 Fourth, peace educators according to KH Ahmad Dahlan do practices that are in
371 accordance with their knowledge. Carl Rogers' humanistic learning perspective names the
372 concept congruence (Nelson et al., 2014). Meanwhile, KH Ahmad Dahlan calls it *amaliyah*
373 science; not only do humans understand certain contents, but they also need to implement them
374 (Khoirudin et al., 2020; Kurniawanti & Kumalasari, 2020). In this fourth attribute, educators
375 teach students to apply the understanding they have about building peace in everyday life.

376 Last, peace educators should be committed to sharing knowledge based on tolerance
377 and empathy. The development of tolerance is one of the needs of modern education (Safina
378 & Abdurakhmanov, 2016). This culture of tolerance can spur the emergence of peace that starts
379 from the school setting (Tadjibaeva & Oblomuradova, 2020; Yazdani, 2020). Meanwhile,
380 empathy is one aspect that is also able to support the emergence of peace (Calloway-Thomas,
381 2021). The interpretation of Al Maun's is a representation of the importance of showing
382 empathy when interacting with others (Sutanti & Diponegoro, 2018). Teachers who carry out
383 learning with the attributes of tolerance and empathy help students learn to eliminate violent
384 impulses when interacting with people who have different principles.

385 The five attributes of peace educators can support the success of educators in creating
386 peace in the school setting. It is a challenge for educators to implement peace education. This
387 is in line with Cook's (2014) view that there are two challenges educators face in implementing
388 peace education, which are the limited understanding of teachers in peace education pedagogy
389 and teachers' limitations in compiling teaching materials on peace education. The results of
390 previous studies show that educators as agents of change should have the attributes to support
391 peace education programs (Novelli & Sayed, 2016). Therefore, peace education and the
392 development of peace educators are important components of any educational system.

393 The findings of this study contribute to guidance and counseling services at schools,
394 particularly in Indonesia. Counselors as educators are agents of peace who play an important
395 role in building peace starting with students (Lee, 2018). As one of the agents of peace,
396 counselors can adapt the attributes of peace shown by KH Ahmad Dahlan as discussed in this
397 study. Cremin (2018) argues that counselors get many benefits when they successfully
398 internalize the attributes of peace educators within themselves. Counselors should have such
399 attributes as compassion, sincerity, guiding to good attitudes, having practices that are in
400 accordance with their knowledge, and tolerance based on empathy. These attributes can support
401 the success of the counselors in carrying out their role in building true peace in the school
402 environment.

403 Counselors as practitioners in education have the potential to address various issues
404 related to violence against adolescents. Moreover, counselors have a central role in suppressing
405 the development of violence problems among students at school (Paolini, 2015). In terms of
406 service, counselors can apply guidance as a preventive measure, and counseling as a curative
407 step. Various research results show that counselors can be agents of peace to create a culture
408 of peace in the school environment (Gerstein & Moeschberger, 2003). Therefore, this study

409 contributes to knowledge related to alternative sources of peace educator attributes that can be
410 used by counselors for cultivating peace values in schools.

411

412 5 CONCLUSION

413 The figure of KH Ahmad Dahlan can be a role model of a peace educator. An educator
414 should have such attributes as showing affection, having a sincere feeling, guiding to good
415 attitudes, having practices that are in accordance with his knowledge, and conveying
416 knowledge based on tolerance. and empathy. Peace is a condition desired by everyone.
417 Moreover, a safe and calm conducive situation can support a person in maximizing self-
418 actualization. On the other hand, peace can be built through education with a systematic and
419 continuous process. Educators can be agents of peace who teach peace to students by having
420 attributes that can support them to become agents of peace. These findings can be used as the
421 foundation for further research in developing a peace-based education model at schools.

422

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1. SUMMARY 2. REVIEW 3. EDITING

2.1. Submission

Authors Purwadi Purwadi, Wahyu N.E. Saputra, Rina R.S. Sudaryani, Prima S. Rohmadheny

Title The attributes of peace educators from Sang Pencerah, the biography of KH Ahmad Dahlan: A hermeneutic study

Section Original Research: HTS Historical Thought and Source Interpretation

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MANUSCRIPT TO REVIEW

1 **The Attributes of Peace Educators from Sang Pencerah, the Biography of KH Ahmad**

2 **Dahlan: A Hermeneutic Study**

3 [information redacted to maintain the integrity of the review process]

4 **Abstract:**

5 Peace in every human being encourages humans to eliminate the impulse of violence within
6 themselves. Peace in students can drive the development of peace in their social environment.

7 Educators should be able to play the role of peace educator to create true peace. This study
8 aims to identify the attributes of peace educators through the life experiences of KH. Ahmad
9 Dahlan, as narrated in the novel Sang Pencerah (The Enlightener). This qualitative research
10 employs the hermeneutic approach. The results indicate the attributes of peace educators,
11 according to KH. Ahmad Dahlan includes showing affection, sincerity, good attitudes, doing
12 practices aligning with the educators' knowledge, and teaching knowledge-based on tolerance
13 and empathy. Those attributes of peace educators can be used as a guide for developing the
14 competencies of educators to help students develop a peace-loving character to create a
15 culture of peace in their environment.

16 **Contribution:** This research has contributed to the successful implementation of education
17 through teachers who have the attributes of peace educators. The characteristics of peace
18 educators based on KH Ahmad Dahlan are a reference for teachers to become teachers who
19 can create peace through school settings.

20 **Keywords:** peace, peace educator, KH Ahmad Dahlan, Sang Pencerah, The Enlightener,
21
22

Commented [A1]: The research title corresponds to the content of the content and something new in the world.

Commented [A2]: The abstract in its entirety illustrates this research, but the detailed design of the study hasn't yet emerged.

Commented [A3]: The contribution is very much in line with peace education.

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23 1 INTRODUCTION

24

25 Peace is one of the main elements that every human being aims to achieve. It has
26 become the 21st-century vision (Wamsler & Restoy, 2020). Peace includes social and universal
27 personal peace (Abdurrachim, 2020). Competitive conditions without contradiction and
28 diversity without conflict create peace (Spring, 2020). Peace will create a safe and comfortable
29 environment for every human being to perform self-actualisation activities (Naoufal, 2014).
30 Therefore, it requires various parties' active roles and support (Duckworth et al., 2012).
31 Previous studies recommend that a curriculum containing content on peace should be
32 developed so that students understand the concept of peace and practice it (Cunningham &
33 Ladd, 2018).

34

35 One of the world peace leaders, Mahatma Gandhi, said that efforts to achieve true
36 peace should start with children (Dündar et al., 2016). Children can understand messages
37 quickly and practice the concept of peace in their everyday life. Mahatma Gandhi recommends
38 several peace values that need to be taught to children, such as love for others, justice, non-
39 violence, tolerance, and responsible freedom when faced with certain situations in life (Dündar
40 et al., 2016). Teaching peace—teachingldhood reflects an essential principle that peace is a
41 process and that realising peace requires the cooperation of various parties (Leckman et al.,
42 2014). Peacebuilding which is carried out since childhood and involves collaboration among
43 parties will develop true peace.

44

45 Mahatma Gandhi raised the topic of love for creating peace (Hartnett, 2020). Love is
46 the basis for an individual's behaviour in various areas, including school life. Students who can
47 show and maximise love in carrying out their multiple lives can find solutions to various
48 problems without any violence. A previous study shows that love is a strong character that can
49 support students' subjective well-being (Gillham et al., 2011). On the other hand, education in
50 Indonesia emphasises character development through character education, which includes
51 loving peace.

52

53 Peace education is one of the educational models that can be employed to build peace
54 in every human mind. Indonesia is one of the countries that should implement peace education.
55 It faces the challenges of global citizenship life living the 21st century in which conflicts

56 between groups might emerge (Umar et al., 2019). The development of peace in children's
57 thinking supports education success, minimising conflicts and acts of violence, especially at
58 schools. Thus, children can learn to build true peace both in and outside the school
59 environment.

60

61 Peacebuilding in children through education is hindered by problems students face at
62 school, especially in adolescence. One of the problems emerging in adolescents is violence,
63 which manifests in aggressive urges (Völkl-Kernstock et al., 2016). Aggressive behaviour
64 refers to physical or verbal conduct aimed at intentionally hurting others (Myers & Smith,
65 2015). Aggressive behaviour emerges due to the aim of responding to threats coming from
66 other individuals or groups outside the group (MacLaren et al., 2010). Aggressive behaviour
67 in adolescents might result in physical injury, psychological injury, and social injury to both
68 the perpetrator and the victim (Fitri et al., 2020). Thus, aggressive behaviour is one of the
69 triggers of dispeace in peacebuilding for students in Indonesia.

70

71 Violence, conflict, environmental destruction, and moral damage are some of the
72 reasons for conducting a study on the role of educators as agents of peace, especially in the
73 school environment. A study in China showed that 17.9% of students reported having one or
74 more times of physically aggressive behaviour towards their peers in the last 12 months (Wang
75 et al., 2012). Further, research by Routt and Anderson (2011) in Washington showed that 72%
76 of students physically assaulted their mother, 16% attacked or threatened their father, 5%
77 attacked or threatened their sister, and 5% attacked or threatened their sibling. On the other
78 hand, a study in Norway showed that 5% of adolescents had aggressive behaviour towards
79 others during the last six months (Undheim & Sund, 2010). The problem of aggressive
80 behaviour seems to occur in some countries. This is a problem that should be alleviated by
81 involving various parties.

82

83 The results of studies in some countries reflect research conducted in Indonesia on
84 aggressive behaviour. Aggressive behaviour has become one of the problems that change over
85 time and is a subject of research in counselling (Saputra, Alhadi, et al., 2020; Wiretna et al.,
86 2020). Research conducted in a city in Indonesia reveals that the level of aggressive behaviour
87 of male and female students tends to be similar (Saputra et al., 2017). This condition requires

88 various parties to pay attention to the problem of juvenile violence in schools to build a culture
89 of peace.

90
91 Educators who can teach peace in Indonesia can create a conducive environment for
92 students to learn. Research shows that the lack of peace in students influences their aggressive
93 behaviour (Saputra, Supriyanto, et al., 2021). A previous study recommends that teachers teach
94 peace based on Islamic values (Rusyana, 2012). Another research shows that identity,
95 discourse, and religious actors support the development of peace in a conflict-ridden areas in
96 Indonesia, such as Ambon (Al Qurtuby, 2013).

97
98 One of the Indonesian Islamic leaders striving to uphold the values of peace in his
99 teaching was KH. Ahmad Dahlan. The life of KH. Ahmad Dahlan is described in the novel and
100 film *Sang Pencerah* (The Enlightener), proposing the teachings of KH. Ahmad Dahlan can also
101 be applied in globalisation and the modern era (Puspitasari et al., 2016). As an organization
102 known for its slogan “Hidup-hidupilah Muhammadiyah, jangan mencari hidup di
103 Muhammadiyah” (“Live Muhammadiyah. Don't seek life in Muhammadiyah),
104 Muhammadiyah holds a modern view which plays an important role in advancing Islam as a
105 religion of enlightenment (Nashir et al., 2019), including in creating peace (Latief & Nasir,
106 2020).

107
108 Various studies have identified the patterns and forms of efforts to build peace. The
109 results show that educators have succeeded in teaching peace through classroom video
110 conferencing as an instructional approach (Paderanga, 2014). Other studies have also
111 demonstrated that a peace education program called “The Dream of the Good” effectively
112 develops non-violence attitudes and behaviours (Sommerfelt & Vambheim, 2008).
113 Furthermore, peace education in counselling has successfully reduced student aggressive
114 behaviour (Saputra et al., 2019; Saputra, Supriyanto, et al., 2020a). However, not many studies
115 have identified the attributes of peace educators, especially for implementing peace education
116 in Indonesia.

117
118 This paper aims to identify the attributes of peace educators based on the character of
119 KH Ahmad Dahlan in the novel *Sang Pencerah*. The role of educators in building peace is to
120 create a conducive student perception of the school climate. A conducive perception of the

121 school climate can increase student involvement in obtaining academic achievement (Saputra,
122 Supriyanto, et al., 2020b). The discussion on the findings of this study can be used as a
123 reference for educators to maximise their role in building and maintaining peace in the school
124 environment.

Commented [A5]: Peace in the perspective of KH. Ahmad Dahlan is very relevant to the theory and conditions in certain countries. Goals have emerged and are relevant.

126 2 METHOD

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127

128 2.1 Research Design

129

130 This qualitative study employs the hermeneutic approach. The hermeneutics
131 approach is used to explore the hidden meanings in a text. Every interpretation is an attempt to
132 understand the hidden meanings in a text. The researcher used Gadamerian hermeneutics to
133 find the meanings of the novel *Sang Pencerah*. Hermeneutics is a discipline focusing on the
134 interpretation of meanings in the text. Hermeneutic research is divided into two, namely
135 objective hermeneutics and eclectic hermeneutics. Gadamerian hermeneutics is a type of
136 objective hermeneutics. The main idea of Gadamerian hermeneutics is that there is a
137 hermeneutic circle. The circle consists of up and down patterns between the part and the whole,
138 which can be applied to understand the meaning of a text. The role will change our
139 understanding of the whole. On the other hand, changes in the knowledge of the whole will
140 change our version of the part.

141

142 2.2 Data Collection Instruments

143

144 Data collection in this study was conducted through documentation of the meaning
145 of the text. In this study, we want to see the representation of the attributes of peace educators
146 by determining how the hermeneutic circle works to obtain an optimal understanding.
147 Therefore, hermeneutics can represent the attributes of peace educators based on the novel
148 *Sang Pencerah*. The circle as a whole defines the parts, and the elements together form the
149 loop. One complete sentence, for example, is a unit.

150

151

152

153

154 2.3 Data collection

155

156 The first type of data used in this study is secondary data. The secondary data in this
157 study is the novel Sang Pencerah which tells the struggle of KH. Ahmad Dahlan. Based on the
158 novel's content, the attributes of peace educators are investigated. The researchers used data
159 obtained from the scope of the text. The secondary data in this study were analysed by reading
160 and citing sources such as books, articles, dictionaries, journals, and websites related to the
161 research.

162

163 2.4 Data Analysis

164

165 From the interpretation of the attributes of peace educators based on the novel, the
166 researchers put them into three stages: (1) overall understanding (whole); (2) understanding of
167 parts; and (3) obtaining an understanding of the underlying meaning. This study's data analysis
168 techniques include data reduction, presentation, and inference (Miles & Huberman, 1994).

169

170 3 RESULTS

171

172 This section presents the research findings in the form of the attributes of peace
173 educators interpreted from the biography of KH Ahmad Dahlan in the novel Sang Pencerah.
174 The preaching of KH Ahmad Dahlan, which upholds the value of peace, is one of the research
175 bases. Based on the data analysis, the following section explains at least five groups of
176 attributes of a peace educator.

177

178 The first attribute describes KH Ahmad Dahlan as a figure who shows affection to
179 fellow human beings. In the story, KH Ahmad Dahlan is mentioned.

180

181 *“Semua Kiai yang aku kenal menunjukkan bahwa mereka memang*
182 *menyanyangi anak – anak. Tidak seperti seorang lelaki yang pernah kulihat*
183 *di Malioboro yang bersikap kasar sekali terhadap para bocah” (h_63)*

184

185 “All the Kiai I know show that they love children. Not like a man I saw in
186 Malioboro who was very rude to children” (h_63)

187
188 The statement indicates that KH Ahmad Dahlan emphasises love for children. This is
189 shown by the experience of KH Ahmad Dahlan, who saw that almost all Kiai he knew showed
190 affection for children. KH Ahmad Dahlan shows his rejection of violence that people usually
191 do to children in Malioboro, Yogyakarta.

192
193 A similar story was also presented in the novel, as indicated by the following excerpt
194 of KH Ahmad Dahlan's conversation.

195
196 *"Islam harus menjadi rahmat bagi siapa saja yang bernaung didalamnya,*
197 *baik muslim maupun bukan muslim. Merahmati artinya melindungi,*
198 *mengayomi, membuat damai, tidak mengekang atau membuat takut pada*
199 *umat" (h_175)*

200
201 "Islam must be a blessing for anyone who holds it, both Muslim and non-
202 Muslim. Mercy means protecting, nurturing, making peace, not restraining
203 or frightening the people" (h_175)

204
205 The statement of KH. Ahmad Dahlan reflects his principle of being a human being
206 full of love and compassion for others. This principle is adopted from Islamic values , which
207 must be a blessing for everyone. The code means that humans who embrace Islam need to show
208 attitudes and behaviours that protect, make peace, and don't scare the people around them.

209
210 KH Ahmad Dahlan had another experience showing the feeling of love and
211 compassion for fellow human beings. The following statement shows this experience.

212
213 *"Anak-anak di sekitar kita adalah titipan Allah yang harus kita jaga dan*
214 *didik dengan sebaik-baiknya" (h_402).*

215
216 "Children around us are a gift from God that we must take care of and
217 educate as well as possible" (h_402).

218

219 This statement emphasises the importance of showing love and affection for fellow
220 human beings, even to people who don't have the same understanding and are of different
221 classes. KH Ahmad Dahlan held the principle that all human beings are people who need
222 attention and always help each other when experiencing difficulties.

223

224 In the second attribute, KH Ahmad Dahlan showed sincere attitudes and behaviour
225 when interacting with other people. One of the life stories of KH Ahmad Dahlan that shows
226 these attitudes and behaviours is as follows.

227

228 *"Apapun pekerjaan kita sekarang, itulah yang harus kita kerjakan sepenuh*
229 *hati dan membawa manfaat bagi sebanyak mungkin umat"* (h_21).

230

231 "Whatever the work we do now, what we must do wholeheartedly and bring
232 benefits to as many people as possible" (h_21).

233

234 This statement means that sincerity is vital in carrying out various activities. A person
235 does a specific task not only to get a reward but also to provide benefits to many people.
236 Meaningful activities should benefit many people.

237

238 Another story of KH Ahmad Dahlan concerning sincerity is as follows.

239

240 *"Allah sendiri menyatakan kepada kanjeng Nabi Muhammad bahwa,*
241 *tugasnya hanyalah menyampaikan. Begitu juga dengan tugas kita sekarang*
242 *hanya untuk menyampaikan kebenaran bukan untuk memperbesar*
243 *permusuhan. Bersihkan niatmu ketika menempel selebaran-selebaran ini*
244 *hanyalah untuk menyampaikan kebenaran, bukan di barengi niat-niat lain"*
245 (h_233).

246

247 "Allah stated to the Prophet Muhammad that his job was only to deliver the
248 truth. Therefore, our duty now is only to convey the truth, not make enemies.
249 Purify your intentions when putting these leaflets, only to convey the truth,
250 not accompanied by other intentions" (h_233).

251

252 The excerpt implies that one of the tasks of humans is to convey the truth sincerely.
253 Telling the truth with other intentions is an action that isn't by the norm and can trigger other
254 problems. KH Ahmad Dahlan also emphasised that humans shouldn't create hostility when
255 trying to impose the truth they want to convey.

256
257 In the third attribute of peace educators, KH Ahmad Dahlan is an individual who
258 guides people to goodness and avoids revenge. The following experience describes the attitude
259 and behaviour of KH Ahmad Dahlan to refrain from anger.

260
261 *"Apapun yang akan aku lihat, aku harus bisa menahan diri. Terutama dari*
262 *amarah untuk membalas dendam"* (h_248).

263
264 "Whatever I'm going to see, I have to be able to restrain myself. Especially
265 from anger for revenge" (h_248).

266
267 The excerpt suggests the importance of a person's ability to contain anger. Moreover,
268 every human being has the urge to vent his anger. An educator should have the ability to
269 accommodate students in managing their anger, especially when they want to take revenge on
270 people who have hurt them.

271
272 Another experience also appears in the novel, which shows the role of an educator
273 who guides students, as implied in the following excerpt.

274
275 *"Salah satu kecerdasan Sunan Kali Jaga yang lain dalam memahami dunia*
276 *kanak – kanak sekaligus konsep figur imamat. Pengembala adalah seorang*
277 *yang selalu mengarahkan hewan-hewan gembalanya agar tidak tersesat,*
278 *layaknya seorang imam yang berkewajiban untuk membimbing*
279 *makmumnya di jalan yang benar, betapa pun sulitnya jalan itu"* (h_324).

280
281 "One of Sunan Kali Jaga's intelligence is understanding childhood and the
282 concept of imamate figure. A shepherd is a person who always directs his
283 herd animals so as not to get lost, like an Imam who is obliged to guide his
284 community on the right path, no matter how difficult the path is" (h_324).

285
286 The above message from KH Ahmad Dahlan means that a good educator can direct
287 his students so that they don't get lost. An educator's responsibility is to equip his students with
288 knowledge and skills to live their lives well. These students can determine the direction in
289 which they will walk toward goodness.

290
291 In the fourth attribute, KH Ahmad Dahlan emphasised the concept of aliyah. Aaliyah
292 means that an educator can apply his knowledge in everyday life and use everyday phenomena
293 or events as a source of learning.

294
295 *"Selesai pelajaran tentang "Kentut" itu aku habiskan jatahku mengajar*
296 *dengan mengupas pentingnya bersyukur setiap saat kepada Allah. Biarlah*
297 *pengajaran agama ini diperkenalkan melalui peristiwa sehari –hari yang*
298 *mereka alami saja sehingga lebih mudah untuk mereka pahami" (h_351).*

299
300 "After the lesson about "fart", I spent my time teaching by discussing the
301 importance of being grateful to Allah every moment. Let me introduce this
302 religious teaching through everyday events that they experience to make it
303 easier for them to understand" (h_351).

304
305 The statement by KH Ahmad Dahlan suggests that every human being has an
306 understanding of certain concepts. However, humans can't necessarily apply their knowledge
307 in everyday life. In the excerpt above, KH Ahmad Dahlan mentioned the meaning of being
308 grateful. Being an educator requires a commitment to use the educator's knowledge in
309 everyday life. This commitment becomes a role model for students to implement their
310 knowledge in everyday life.

311
312 Another excerpt also shows the importance of KH Ahmad Dahlan's commitment, who
313 was an educator, to practice his knowledge. The following section presents KH Ahmad
314 Dahlan's statement about the science of aliyah.

315
316 *"Aku mengajarkan agama lewat tembang itu supaya memudahkan anak-*
317 *anak memahami inti agama" (h_358).*

318

319 "I teach religion through songs to make it easier for children to understand
320 the essence of the religion" (h_358).

321

322 The excerpt shows KH Ahmad Dahlan's commitment to teaching his knowledge to
323 others. KH Ahmad Dahlan, acting as an educator, looks for strategies so that his students can
324 absorb knowledge quickly. The use of the violin shows that KH Ahmad Dahlan is trying hard
325 to share his knowledge with others.

326

327 In the fifth attribute, KH Ahmad Dahlan shares a message about educators who
328 uphold tolerance and empathy. The following excerpt describes KH Ahmad Dahlan showing
329 patience when different opinions emerge.

330

331 *"Saya hanya ingin mengatakan bahwa arah kiblat yang kita yakini selama*
332 *ini menghadap ke Ka'bah itu ternyata keliru, baik berdasarkan perhitungan*
333 *ilmu falaq dan hisab maupun dengan bantuan alat-alat baru seperti*
334 *Kompas"* (h_201).

335

336 "I just want to say that the direction of Qibla which we believe is wrong,
337 both based on calculations of falaq and hisab and calculation by using new
338 tools such as the compass" (h_201).

339

340 The excerpt above indicates that KH Ahmad Dahlan doesn't behave intolerantly
341 towards the mosque's Qibla, which doesn't face the Kaaba. However, KH Ahmad Dahlan tried
342 to be open and show that the Qibla of the mosque hasn't fully met the Kaaba. One of KH
343 Ahmad Dahlan's efforts is calculating the science of falaq and hisab and using new tools such
344 as the compass.

345

346 Another experience of KH Ahmad Dahlan about educators who have tolerance and
347 empathy is as follows.

348

349 “*Kebenaran sesuai dengan pengetahuan dan pemahan kita yang selalu*
350 *terbatas dibandingkan ilmu Allah. Karena itulah kita harus selalu belajar,*
351 *bersikap terbuka dan mau memperhatikan sekeliling*” (h_448)

352

353 “Truth from our knowledge and understanding is always limited compared
354 to Allah's knowledge. That's why we must always learn, be open and willing
355 to pay attention to the surroundings” (h_448)

356

357 The statement means that humans don't need to boast about their abilities. Every
358 human being needs to pay more attention to the people around them when they have problems.
359 An educator needs to possess this concept of empathy, considering that students certainly have
360 vaissuesoblems in their lives.

361

362 The research finding shows that the attributes of peace educators implied in the novel
363 are: (a) showing compassion, (b) having a sincere feeling, (c) guiding to good attitudes, (d)
364 having practised knowledge, (e) conveying knowledge based on tolerance and empathy. Table
365 1 presents the attributes of peace educators described in the novel.

366 **Table 1. The Attributes of Peace Educators**

No	Classification	Remark	Code
1	Showing compassion	An educator prioritises the development of compassion dimensions for students	h_63, h_175, h_402
2	Having a sincere feeling	An educator also teaches how to live selflessly when doing a good deed	h_21, h_233
3	Guiding to good attitudes	An educator avoids teaching about revenge for the pain experienced by students	h_248, h_324
4	Having practised knowledge	An educator needs to have the concept of Remaliah science and practice the knowledge that he already has in everyday life	h_351, h_358
5	Conveying knowledge based on tolerance and empathy	Seorang pendidik mendorong siswa untuk melakukan kontrol terhadap dorongan-dorongan kekerasan dalam melaksanakan suatu kegiatan	h_201, h_284

Commented [A7]: The stages of the research are by the steps of the hermeneutic study, but the details of the interpretation results are related to peace in KH's perspective. Ahmad Dahlan needs profound interpretation.

367

368 4 DISCUSSION**369 D**

370 The research findings indicate that an educator needs specific attributes to create
371 peace. According to the life story of KH Ahmad Dahlan, the characteristics of peace educators
372 are showing affection, having sincere feelings, guiding to good attitudes, having practices that
373 are by his knowledge, and conveying knowledge based on tolerance and empathy. Educators
374 need to have the attributes of peace educators to create a conducive atmosphere for students,
375 socially and even the environment around students. Integrated peace education is essential in
376 school (Gursel-Bilgin & Flinders, 2020). Peace education is integrated into the curriculum at
377 schools so that the learning process is limited to the transfer of knowledge and creates true
378 peace (Joyce, 2020).

379
380 The first attribute of peace educators, according to KH Ahmad Dahlan, is showing
381 compassion. The interpretation of Al-Maun represents the importance of showing feelings of
382 love and compassion towards fellow human beings (Yusuf, 2021). The results also show that
383 the concept of love is one of the values of peace, according to the teachings of KH Ahmad
384 Dahlan (Saputra, Mappiare-AT, et al., 2021). Love becomes a solid character to support the
385 emergence of peace (Barcelos, 2021). In an individual who has love, there is no urge to commit
386 violence that can damage peace itself and social and environmental peace (Chapman &
387 Wolfner, 2017). Hartnett (2020) argues that love is also one of the foundations for the
388 emergence of ease in pluralism. Moreover, Indonesia has a diverse culture. Thus, teachers who
389 prioritise love and compassion can be the answer to suppress the high urge for adolescent
390 violence.

391
392 The second attribute of peace educators, according to KH Ahmad Dahlan, is having
393 a sincere feeling. The slogan “Live Muhammadiyah! Don't seek life in Muhammadiyah”
394 represents sincerity (Lubis et al., 2021). The sincerity of educators in carrying out their duties
395 is one aspect that supports the creation of peace. Sincerity is the act of an individual who
396 selflessly helps others. An educator needs to have a sense of sincerity in carrying out his duties
397 (Grzanka et al., 2020). According to the perspective of humanism, an educator's self-concept
398 should match his behaviour (Grafanaki, 2013). The sincerity of educators in carrying out the
399 learning process allows students to feel comfortable and safe in interacting with others (Lai et

400 al., 2021). Sincerity is a variable that can support commitment without anything in return, and
401 the variable endorses creating a culture of peace in the school environment.

402

403 Third, a peace educator should guide students in developing good attitudes. One of
404 the characteristics of students in the adolescent phase is an identity crisis (Crocetti, 2018). In
405 this phase, they have two possibilities, which are good and bad behaviour. The influence of the
406 social environment on adolescent behaviour is significant (Kornienko et al., 2016). Thus,
407 educators have a central role in providing direction so that students can reduce negative
408 behaviour and develop positive behaviour.

409

410 Fourth, according to KH Ahmad Dahlan, peace educators practice by their
411 knowledge. Carl Rogers' humanistic learning perspective names the concept congruence
412 (Nelson et al., 2014). Meanwhile, KH Ahmad Dahlan calls it aliyah science; not only do
413 humans understand specific contents, but they also need to implement them (Khoirudin et al.,
414 2020; Kurniawanti & Kumalasari, 2020). In this fourth attribute, educators teach students to
415 apply their understanding of building peace in everyday life.

416

417 Last, peace educators should be committed to sharing knowledge based on tolerance
418 and empathy. The development of tolerance is one of the needs of modern education (Safina
419 & Abdurakhmanov, 2016). This culture of tolerance can spur the emergence of peace that starts
420 in the school setting (Tadjibaeva & Oblomurova, 2020; Yazdani, 2020). Meanwhile,
421 empathy is one aspect that can support the emergence of peace (Calloway-Thomas, 2021). The
422 interpretation of Al Maun represents the importance of showing empathy when interacting with
423 others (Sutanti & Diponegoro, 2018). Teachers who carry out learning with the attributes of
424 tolerance and empathy help students learn to eliminate violent impulses when interacting with
425 people who have different principles.

426

427 The five attributes of peace educators can support the success of educators in creating
428 peace in the school setting. It is a challenge for educators to implement peace education. This
429 is in line with Cook's (2014) view that educators face two challenges in implementing peace
430 education: the limited understanding of teachers in peace education pedagogy and teachers'
431 limitations in compiling teaching materials on peace education. The results of previous studies
432 show that educators as agents of change should have the attributes to support peace education

433 programs (Novelli & Sayed, 2016). Therefore, peace education and the development of peace
434 educators are essential components of any educational system.

435

436 The findings of this study contribute to guidance and counselling services at schools,
437 particularly in Indonesia. Counsellors, as educators, are agents of the peace who
438 play essential roles in building peace, starting with students (Lee, 2018). As one of the
439 agents of peace, counsellors can adapt the attributes of peace shown by KH Ahmad Dahlan, as
440 discussed in this study. Cremin (2018) argues that counsellors get many benefits when they
441 successfully internalise the attributes of peace educators within themselves. Counsellors should
442 have such attributes as compassion, sincerity, guidance to good attitudes, practices according
443 to their knowledge, and tolerance based on empathy. These attributes can support the
444 counsellors' success in carrying out their role in building true peace in the school environment.

445 Counsellors as practitioners in education have the potential to address various issues
446 related to violence against adolescents. Moreover, counsellors have a central role in
447 suppressing the development of violence problems among students at school (Paolini, 2015).
448 In terms of service, counsellors can apply guidance as a preventive measure and counselling as
449 a corrective step. Various research results show that counsellors can be agents of peace to create
450 a culture of peace in the school environment (Gerstein & Moeschberger, 2003). Therefore, this
451 study contributes to knowledge related to alternative sources of peace educator attributes
452 counsellors can use for cultivating peace values in schools.

453

454 5 CONCLUSION

455

456 The figure of KH Ahmad Dahlan can be a role model for a peace educator. An
457 educator should have such attributes as showing affection, having sincere feelings, guiding
458 good attitudes, practising according to his knowledge, and conveying knowledge based on
459 tolerance and empathy. Peace is a condition desired by everyone. Moreover, a safe and calm
460 conducive situation can support a person in maximising self-actualisation. On the other hand,
461 peace can be built through education with a systematic and continuous process. Educators can
462 be agents of the peace who teach peace to students by having attributes that can support them
463 to become agents of peace. These findings can be used as the foundation for further research
464 in developing place-based education models at schools.

Commented [A8]: Further recommendations are needed.

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466 [information redacted to maintain the integrity of the review process]

467 **Competing interests**

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475 **Disclaimer**

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478 [information redacted to maintain the integrity of the review process]

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MANUSCRIPT TO REVIEW

1 **The Attributes of Peace Educators from Sang Pencerah, the Biography of KH Ahmad**

2 **Dahlan: A Hermeneutic Study**

3 [information redacted to maintain the integrity of the review process]

4

5 **Abstract:**

6 Peace in every human being encourages humans to eliminate the impulse of violence within
7 themselves. Peace in students can drive the development of peace in their social environment.

8 Educators should be able to play the role of peace educator to take part in creating true peace.

9 This study aims to identify the attributes of peace educators through the life experiences of

10 KH. Ahmad Dahlan, as narrated in the novel Sang Pencerah (The Enlightener). This

11 qualitative research employs the hermeneutic approach. The results indicate that the attributes

12 of peace educators, according to KH. Ahmad Dahlan, include showing affection, having

13 sincerity, having good attitudes, doing practices aligning with the educators' knowledge, and

14 teaching knowledge based on tolerance and empathy. Those attributes of peace educators can

15 be used as a guide for developing the competencies of educators in order to help students

16 develop a peace-loving character for creating a culture of peace in their environment.

17 **Contribution:** This research has contributed to the successful implementation of education

18 through teachers who have the attributes of peace educators. The characteristics of peace

19 educators based on KH Ahmad Dahlan are a reference for teachers to become teachers who

20 can create peace through school settings.

21

22 **Keywords:** peace, peace educator, KH Ahmad Dahlan, Sang Pencerah, The Enlightener.

23 1 **INTRIDUCTION**

Commented [A1]: typo

24

25 Peace is one of main elements that every human being aims to achieve. It has become
26 the 21st century vision (Wamsler & Restoy, 2020). Peace includes not only personal peace, but
27 also social and universal ones (Abdurrachim, 2020). Competitive conditions without
28 contradiction and diversity without any conflict create peace (Spring, 2020). Peace will create
29 a safe and comfortable environment for every human being to perform self-actualization
30 activities (Naoufal, 2014). Therefore, it requires the active role and support of various parties
31 (Duckworth et al., 2012). Previous studies recommend that a curriculum containing contents
32 on peace should be developed so that students not only understand the concept of peace, but
33 also practice it (Cunningham & Ladd, 2018).

34

35 One of the world peace leaders, Mahatma Gandhi, said that efforts to achieve true
36 peace should start from children (Dündar et al., 2016). Children have the ability to understand
37 messages quickly and practice the concept of peace in their everyday life. Mahatma Gandhi
38 recommends several peace values that need to be taught to children, such as love for others,
39 justice, non-violence, tolerance, and responsible freedom when faced with certain situations in
40 life (Dündar et al., 2016). Teaching peace since childhood reflects an important principle that
41 peace is a process and that realizing peace requires the cooperation of various parties (Leckman
42 et al., 2014). Peace building which is carried out since childhood and involves collaboration
43 among parties will develop true peace.

44

45 Mahatma Gandhi raised the topic of love for creating peace (Hartnett, 2020). Love is
46 the basis for an individual's behavior in various areas of life, including in school life. Students
47 who are able to show and maximize love in carrying out their various lives are able to find
48 solutions to various problems without any violence. A previous study shows that love is a
49 strong character that can support students' subjective well-being (Gillham et al., 2011). On the
50 other hand, education in Indonesia emphasizes character development through character
51 education, which includes loving peace.

52

53 Peace education is one of the educational models that can be employed to build peace
54 in every human mind. Indonesia is one of the countries that should implement peace education
55 as it is facing the challenges of global citizenship life in the 21st century in which conflicts

56 between groups might emerge (Umar et al., 2019). The development of peace in children's
57 thinking supports the success of education in minimizing conflicts and acts of violence,
58 especially at schools. Thus, children can learn to build true peace both in and outside the school
59 environment.

60
61 Peace building in children through education is hindered by problems students face
62 at school, especially those who are in adolescence. One of the problems emerging in
63 adolescents is violence which is a manifestation of aggressive urges (Völkl-Kernstock et al.,
64 2016). Aggressive behavior refers to physical or verbal behavior which is aimed to
65 intentionally hurt others (Myers & Smith, 2015). Aggressive behavior emerges due to the aim
66 of responding to threats coming from other individuals or groups outside the group (MacLaren
67 et al., 2010). Aggressive behavior in adolescents might result in physical injury, psychological
68 injury, and social injury to both the perpetrator and the victim (Fitri et al., 2020). Thus,
69 aggressive behavior is one of the triggers of disharmony in peace building for students in
70 Indonesia.

71
72 Violence, conflict, environmental destruction, and moral damage are some of the
73 reasons for conducting a study on the role of educators as agents of peace, especially in the
74 school environment. A study in China showed that 17.9% of students reported that they had
75 one or more times of physically aggressive behavior towards their peers in the last 12 months
76 (Wang et al., 2012). Further, research by Routt and Anderson (2011) in Washington showed
77 that 72% of students physically assaulted their mother, 16% attacked or threatened their father,
78 5% attacked or threatened their sister, and 5% attacked or threatened their sibling. On the other
79 hand, a study in Norway showed that 5% of adolescents had aggressive behavior towards others
80 during the last 6 months (Undheim & Sund, 2010). The problem of aggressive behavior seems
81 to occur in some countries. This is a problem that should be alleviated by involving various
82 parties.

83
84 The results of studies in some countries reflect research conducted in Indonesia on
85 aggressive behavior. Aggressive behavior has become one of problems which changes over
86 time and a subject of research in the area of counseling (Saputra, Alhadi, et al., 2020; Wiretna
87 et al., 2020). Research conducted in a city in Indonesia reveals that the level of aggressive
88 behavior of male and female students tends to be similar (Saputra et al., 2017). This condition

89 requires various parties to pay attention to the problem of juvenile violence in schools in order
90 to build a culture of peace.

91
92 Educators who can teach peace in Indonesia can create a conducive environment for
93 students to learn. Research shows that the lack of peace in students has an influence on their
94 aggressive behavior (Saputra, Supriyanto, et al., 2021). The results of previous research
95 recommend teachers to teach peace based on Islamic values (Rusyana, 2012). Another research
96 shows that identity, discourse, and religious actors are aspects that support the development of
97 peace in a conflict-ridden area in Indonesia, such as Ambon (Al Qurtuby, 2013).

98
99 One of Indonesian Islamic leaders striving to uphold the values of peace in his
100 teaching was KH. Ahmad Dahlan. The life of KH. Ahmad Dahlan is described in a novel and
101 film *Sang Pencerah* (The Enlightener), proposing that the teachings of KH. Ahmad Dahlan can
102 also be applied in the current globalization and modern era (Puspitasari et al., 2016). As an
103 organization known for its slogan “Hidup-hidupilah Muhammadiyah, jangan mencari hidup di
104 Muhammadiyah” (“Live Muhammadiyah. Don't seek life in Muhammadiyah),
105 Muhammadiyah holds a modern view which plays an important role in advancing Islam as a
106 religion of enlightenment (Nashir et al., 2019), including in creating peace (Latief & Nasir,
107 2020).

108
109 Various studies have identified the patterns and forms of efforts to build peace. The
110 results show that educators have succeeded in teaching peace through classroom video
111 conferencing as an instructional approach (Paderanga, 2014). Other studies have also shown
112 that a peace education program called “The Dream of the Good” is effective for developing
113 non-violence attitudes and behaviors (Sommerfelt & Vambheim, 2008). Furthermore, the
114 implementation of peace education in counseling has been successful in reducing student
115 aggressive behavior (Saputra et al., 2019; Saputra, Supriyanto, et al., 2020a). However, not
116 many studies have identified the attributes of peace educators, especially for the
117 implementation of peace education in Indonesia.

118
119 This paper aims to identify the attributes of peace educators based on the character of
120 KH Ahmad Dahlan in the novel *Sang Pencerah*. The role of educators in building peace is to
121 create a conducive student perception of the school climate. A conducive perception of the

122 school climate can increase student involvement in obtaining academic achievement (Saputra,
123 Supriyanto, et al., 2020b). The discussion on the findings of this study can be used as a
124 reference for educators to maximize their role in building and maintaining peace in the school
125 environment.

126

127 **2 METHOD**

128

129 **2.1 Research Design**

130

131 This qualitative study employs the hermeneutic approach. The hermeneutics
132 approach is used to explore the hidden meanings in a text. Every interpretation is an attempt to
133 understand the hidden meanings in a text. The researcher used Gadamerian hermeneutics in
134 finding the meanings of the novel *Sang Pencerah*. Hermeneutics is a discipline focusing on the
135 interpretation of meanings in the text. Hermeneutic research is divided into two, namely
136 objective hermeneutics and alethic hermeneutics. Gadamerian hermeneutics is a type of
137 objective hermeneutic. The main idea of Gadamerian hermeneutics is that there is a
138 hermeneutic circle. The circle consists of up and down patterns between the part and the whole
139 which can be applied to understand the meaning in a text. The part will change our
140 understanding of the whole. On the other hand, changes of the understanding of the whole will
141 change our understanding of the part

142

143 **2.2 Data Collection Instruments**

144

145 Data collection in this study was conducted through documentation of the meaning
146 of the text. In this study, we want to see the representation of the attributes of peace educators
147 by determining how the hermeneutic circle works to obtain an optimal understanding.
148 Therefore, hermeneutics is able to represent the attributes of peace educators based on the novel
149 *Sang Pencerah*. The circle as a whole defines the parts and the parts together form the circle.
150 One complete sentence, for example, is a unit.

151

152 **2.3 Data collection**

153

Commented [A2]: it would be better if it was added with a book reference

154 The first type of data used in this study is secondary data. The secondary data in this
155 study is the novel Sang Pencerah which tells the struggle of KH. Ahmad Dahlan. Based on the
156 content of the novel, the attributes of peace educators are investigated. The researchers used
157 data obtained from the content of the text. The secondary data in this study was analyzed by
158 reading and citing sources such as books, articles, dictionaries, journals, and websites related
159 to the research.

160

161 2.4 Data Analysis

162

163 From the interpretation of the attributes of peace educators based on the novel, the
164 researchers put them into three stages: (1) overall understanding (whole); (2) understanding of
165 parts; and (3) obtaining an understanding of the underlying meaning. Data analysis techniques
166 in this study include data reduction, data presentation, and inference (Miles & Huberman,
167 1994).

168

169 3 RESULTS

170

171 This section presents the research findings in the form of the attributes of peace
172 educators interpreted from the biography of KH Ahmad Dahlan in the novel Sang Pencerah.
173 The preaching of KH Ahmad Dahlan which upholds the value of peace is one of the bases of
174 the research. Based on the data analysis, the next section explains that there are at least five
175 groups of attributes of a peace educator.

176

177 The first attribute describes KH Ahmad Dahlan as a figure who shows affection to
178 fellow human beings. In the story, KH Ahmad Dahlan mentioned.

179

180 *“Semua Kiai yang aku kenal menunjukkan bahwa mereka memang*
181 *menyayangi anak – anak. Tidak seperti seorang lelaki yang pernah kulihat*
182 *di Malioboro yang bersikap kasar sekali terhadap para bocah” (h_63)*

183

184 “All the Kiai I know show that they really love children. Not like a man I
185 swa in Malioboro who was very rude to children” (h_63)

186

Commented [A3]: menunjukkan

Commented [A4]: menyayangi

187 The statement indicates that KH Ahmad Dahlan emphasizes love for children. This is
188 shown by the experience of KH Ahmad Dahlan who saw that almost all Kiai he knew showed
189 affection for children. KH Ahmad Dahlan shows his rejection of violence that people usually
190 do to children in Maliboro, Yogyakarta.

191

192 A similar story was also presented in the novel, as indicated by the following excerpt
193 of KH Ahmad Dahlan's conversation.

194

195 *"Islam harus menjadi rahmat bagi siapa saja yang bernaung didalamnya,*
196 *baik muslim maupun bukan muslim. Merahmati artinya melindungi,*
197 *mengayomi, membuat damai, tidak mengekang atau membuat takut pada*
198 *umat" (h_175)*

199

200 "Islam must be a blessing for anyone who holds it, both Muslim and non-
201 Muslim. Mercy means protecting, nurturing, making peace, not restraining
202 or frightening the people" (h_175)

203

204 The statement of KH. Ahmad Dahlan reflects his principle to be a human being who
205 is full of love and compassion for others. This principle is adopted from Islamic values which
206 must be a blessing for everyone. The principle means that humans who embrace Islam need to
207 show attitudes and behaviors that protect, make peace, and do not scare the people around
208 them.

209

210 KH Ahmad Dahlan had another experience that also shows the feeling of love and
211 compassion for fellow human beings. This experience is shown by the following statement.

212

213 *"Anak-anak di sekitar kita adalah titipan Allah yang harus kita jaga dan*
214 *didik dengan sebaik-baiknya" (h_402).*

215

216 "Children around us are a gift from God that we must take care of and
217 educate as well as possible" (h_402).

218

219 This statement emphasizes the importance of showing love and affection for fellow
220 human beings, even to people who do not have the same understanding and are of different
221 class. KH Ahmad Dahlan held the principle that all human beings are people who need attention
222 and always help each other when experiencing difficulties.

223

224 In the second attribute, KH Ahmad Dahlan showed sincere attitudes and behavior
225 when interacting with other people. One of the life stories of KH Ahmad Dahlan that shows
226 these attitudes and behaviors is as follows.

227

228 *“Apapun pekerjaan kita sekarang, itulah yang harus kita kerjakan sepenuh*
229 *hati dan membawa manfaat bagi sebanyak mungkin umat” (h_21).*

230

231 "Whatever the work we do now, what we must do wholeheartedly and bring
232 benefits to as many people as possible" (h_21).

233

234 This statement means that sincerity is an important element in carrying out various
235 activities. A person does a certain task not only for getting a reward, but more than that, for
236 providing benefits to many people. Meaningful activities should benefit many people.

237

238 Another story of KH Ahmad Dahlan concerning sincerity is as follows.

239

240 *“Allah sendiri menyatakan kepada kanjeng Nabi Muhammad bahwa,*
241 *tugasnya hanyalah menyampaikan. Begitu juga dengan tugas kita sekarang*
242 *hanya untuk menyampaikan kebenaran bukan untuk memperbesar*
243 *permusuhan. Bersihkan niatmu ketika menempel selebaran-selebaran ini*
244 *hanyalah untuk menyampaikan kebenaran, bukan di barengi niat-niat lain”*
245 *(h_233).*

246

247 "Allah stated to the Prophet Muhammad that his job was only to deliver the
248 truth. Our duty now is, therefore, only to convey the truth, not to make
249 enemies. Purify your intentions when putting these leaflets, only to convey
250 the truth, not accompanied by other intentions" (h_233).

251

252 The excerpt implies that one of the tasks of humans is to convey the truth in a sincere
253 way. Telling the truth with other intentions is an action that is not in accordance with the norm
254 and can trigger other problems. KH Ahmad Dahlan also emphasized that humans should not
255 create hostility when trying to impose the truth they want to convey.

256
257 In the third attribute of peace educators, KH Ahmad Dahlan is an individual who
258 guides people to goodness and avoids revenge. The following experience describes the attitude
259 and behavior of KH Ahmad Dahlan to refrain from anger.

260
261 *“Apapun yang akan aku lihat, aku harus bisa menahan diri. Terutama dari*
262 *amarah untuk membalas dendam” (h_248).*

263
264 *“Whatever I’m going to see, I have to be able to restrain myself. Especially*
265 *from anger for revenge” (h_248).*

266
267 The excerpt suggest the importance of a person's ability to contain anger. Moreover,
268 every human being has the urge to vent his anger. An educator should have the ability to
269 accommodate students in managing their anger, especially when they want to take revenge on
270 people who have hurt them.

271
272 Another experience also appears in the novel, which shows the role of an educator
273 who guides students, as implied in the following excerpt.

274
275 *“Salah satu kecerdasan Sunan Kali Jaga yang lain dalam memahami dunia*
276 *kanak – kanak sekaligus konsep figur imamat. Pengembala adalah seorang*
277 *yang selalu mengarahkan hewan-hewan gembalanya agar tidak tersesat,*
278 *layaknya seorang imam yang berkewajiban untuk membimbing*
279 *makmumnya di jalan yang benar, betapa pun sulitnya jalan itu” (h_324).*

280
281 *“One of Sunan Kali Jaga's intelligences is understanding childhood as well*
282 *as the concept of imamat figure. A shepherd is a person who always directs*
283 *his herd animals so as not to get lost, like an Imam who is obliged to guide*

284 his community on the right path, no matter how difficult the path is”
285 (h_324).

286
287 The above message from KH Ahmad Dahlan means that a good educator has the
288 ability to direct his students so that they do not get lost. The responsibility of an educator is to
289 equip his students with knowledge and skills so that they can live their life well. These students
290 can determine the direction to which they will walk towards goodness.

291
292 In the fourth attribute, KH Ahmad Dahlan emphasized the concept of amaliyah.
293 Amaliyah means that an educator can apply his knowledge in everyday life and use everyday
294 phenomena or events as a source of learning.

295
296 *“Selesai pelajaran tentang “Kentut” itu aku habiskan jatahku mengajar*
297 *dengan mengupas pentingnya bersyukur setiap saat kepada Allah. Biarlah*
298 *pengajaran agama ini kuperkenalkan melalui peristiwa sehari –hari yang*
299 *mereka alami saja sehingga lebih mudah untuk mereka pahami” (h_351).*

300
301 "After the lesson about "fart" I spent my time teaching by discussing the
302 importance of being grateful to Allah every moment. Let me introduce this
303 religious teaching through everyday events that they experience so that it is
304 easier for them to understand” (h_351).

305
306 The statement by KH Ahmad Dahlan suggests that every human being has an
307 understanding of certain concepts. However, humans are not necessarily able to apply the
308 knowledge they have in everyday life. In the excerpt above, KH Ahmad Dahlan mentioned the
309 meaning of being grateful. Being an educator requires a commitment to apply the knowledge
310 the educator has in everyday life. This commitment becomes a role model for students to
311 implement their knowledge in everyday life.

312
313 Another excerpt also shows the importance of KH Ahmad Dahlan's commitment, who
314 at that time was an educator, to practice his knowledge. The following excerpt presents KH
315 Ahmad Dahlan's statement about the science of amaliyah.

316

317 *“Aku mengajarkan agama lewat tembang itu supaya memudahkan anak-*
318 *anak memahami inti agama” (h_358).*

319
320 "I teach religion through songs to make it easier for children to understand
321 the essence of the religion" (h_358).

322
323 The excerpt shows KH Ahmad Dahlan's commitment to teach his knowledge to
324 others. KH Ahmad Dahlan, acting as an educator, looks for strategies so that his students can
325 absorb knowledge easily. The use of the violin shows that KH Ahmad Dahlan is trying hard to
326 share his knowledge with others.

327
328 In the fifth attribute, KH Ahmad Dahlan shares a message about educators who
329 uphold tolerance and empathy. The following excerpt describes KH Ahmad Dahlan showing
330 tolerance when different opinions emerge.

331
332 *“Saya hanya ingin mengatakan bahwa arah kiblat yang kita yakini selama*
333 *ini menghadap ke Ka’bah itu ternyata keliru, baik berdasarkan perhitungan*
334 *ilmu falaq dan hisab maupun dengan bantuan alat-alat baru seperti*
335 *Kompas” (h_201).*

336
337 "I just want to say that the direction of Qibla which we believe is actually
338 wrong, both based on calculations of falaq and hisab as well as calculation
339 by using new tools such as the compass" (h_201).

340
341 The excerpt above indicates that KH Ahmad Dahlan does not carry out intolerant
342 behavior towards the Qibla of the mosque which does not face the Kaaba. However, KH
343 Ahmad Dahlan tried to be open and show that the Qibla of the mosque has not fully faced the
344 Kaaba. One of KH Ahmad Dahlan's efforts is calculating the science of falaq and hisab as well
345 as using new tools such as the compass.

346
347 Another experience of KH Ahmad Dahlan about educators who have tolerance and
348 empathy is as follows.

349

350 *“Kebenaran sesuai dengan pengetahuan dan pemahan kita yang selalu*
351 *terbatas dibandingkan ilmu Allah. Karena itulah kita harus selalu belajar,*
352 *bersikap terbuka dan mau memperhatikan sekeliling” (h_448)*

353

354 “Truth from our knowledge and understanding is always limited compared
355 to Allah's knowledge. That's why we must always learn, be open and willing
356 to pay attention to the surroundings” (h_448)

357

358 The statement means that humans do not need to boast their abilities. Every human
359 being needs to pay more attention to the people around them when they have problems. This
360 concept of empathy needs to be possessed by an educator, considering that students certainly
361 have various problems in their lives.

362

363 The research finding shows that the attributes of peace educators implied in the novel
364 are: (a) showing compassion, (b) having a sincere feeling, (c) guiding to good attitudes, (d)
365 having practices in accordance with knowledge, (e) conveying knowledge based on tolerance
366 and empathy. Table 1 presents the attributes of peace educators described in the novel.

367 **Table 1. The Attributes of Peace Educators**

N	Classification	Remark	Code
1	Showing compassion	An educator prioritizes the development of compassion dimensions for students	h_63, h_175, h_402
2	Having a sincere feeling	An educator also teaches how to live selflessly when doing a good deed	h_21, h_233
3	Guiding to good attitudes	An educator avoids teaching about revenge for the pain experienced by students	h_248, h_324
4	Having practices in accordance with knowledge	An educator needs to have the concept of amaliah science, practice the knowledge that he already has in everyday life	h_351, h_358
5	Conveying knowledge based on tolerance and empathy	Seorang pendidik mendorong siswa untuk melakukan kotrol terhadap dorongan-dorongan kekerasan dalam melaksanakan suatu kegiatan	h_201, h_284

368

369 **4 DISCUSSION**

370

371 The research findings indicate that an educator needs to have specific attributes to
372 create peace. According to the life story of KH Ahmad Dahlan, the attributes of peace educators
373 are showing affection, having a sincere feeling, guiding to good attitudes, having practices that
374 are in accordance with his knowledge, and conveying knowledge based on tolerance and
375 empathy. It is important for educators to have the attributes of peace educators to create a
376 conducive atmosphere for students, socially, and even the environment around students. The
377 concept of integrated peace education is important in the school setting (Gursel-Bilgin &
378 Flinders, 2020). Peace education is integrated within the curriculum at schools, so that the
379 learning process is not only limited to the transfer of knowledge, but also creates true peace
380 (Joyce, 2020).

381

382 The first attribute of peace educators according to KH Ahmad Dahlan is showing
383 compassion. The interpretation of Al-Maun represents the importance of showing feelings of
384 love and compassion towards fellow human beings (Yusuf, 2021). The results also show that
385 the concept of love is one of the values of peace according to the teachings of KH Ahmad
386 Dahlan (Saputra, Mappiare-AT, et al., 2021). Love becomes an important character to support
387 the emergence of peace (Barcelos, 2021). In an individual who has love, there is no urge to
388 commit violence that can damage peace itself, both self, social, and environmental peace
389 (Chapman & Wolfner, 2017). Hartnett (2020) argues that love is also one of the foundations
390 for the emergence of peace in pluralism. Moreover, Indonesia has a diverse culture. Thus,
391 teachers who prioritize love and compassion can be the answer to suppress the high urge of
392 adolescent violence.

393

394 The second attribute of peace educators, according to KH Ahmad Dahlan, is having
395 a sincere feeling. The slogan "Live Muhammadiyah! Don't seek life in Muhammadiyah" is a
396 representation of sincerity (Lubis et al., 2021). The sincerity of educators in carrying out their
397 duties is one aspect that supports the creation of peace. Sincerity is the act of an individual who
398 selflessly helps others. An educator needs to have a sense of sincerity in carrying out his duties
399 (Grzanka et al., 2020). According to the perspective of humanism, an educator's self-concept
400 should match his behavior (Grafanaki, 2013). The sincerity of educators in carrying out the
401 learning process allows students to feel comfortable and safe in interacting with others (Lai et

402 al., 2021). Sincerity is a variable which can support commitment without anything in return
403 and the variable supports the creation of a culture of peace in the school environment.

404
405 Third, a peace educator should be a guide for students in developing good attitudes.
406 One of the characteristics of students who are in the adolescent phase is an identity crisis
407 (Crocetti, 2018). In this phase, they have two possibilities, which are good and bad behavior.
408 The influence of the social environment on adolescent behavior is significant (Kornienko et al.,
409 2016). Thus, educators have a central role in providing direction so that students are able to
410 reduce negative behavior and develop positive behavior.

411
412 Fourth, peace educators according to KH Ahmad Dahlan do practices that are in
413 accordance with their knowledge. Carl Rogers' humanistic learning perspective names the
414 concept congruence (Nelson et al., 2014). Meanwhile, KH Ahmad Dahlan calls it amaliyah
415 science; not only do humans understand certain contents, but they also need to implement them
416 (Khoirudin et al., 2020; Kurniawanti & Kumalasari, 2020). In this fourth attribute, educators
417 teach students to apply the understanding they have about building peace in everyday life.

418
419 Last, peace educators should be committed to sharing knowledge based on tolerance
420 and empathy. The development of tolerance is one of the needs of modern education (Safina
421 & Abdurakhmanov, 2016). This culture of tolerance can spur the emergence of peace that starts
422 from the school setting (Tadjibaeva & Oblomuradova, 2020; Yazdani, 2020). Meanwhile,
423 empathy is one aspect that is also able to support the emergence of peace (Calloway-Thomas,
424 2021). The interpretation of Al Maun's is a representation of the importance of showing
425 empathy when interacting with others (Sutanti & Diponegoro, 2018). Teachers who carry out
426 learning with the attributes of tolerance and empathy help students learn to eliminate violent
427 impulses when interacting with people who have different principles.

428
429 The five attributes of peace educators can support the success of educators in creating
430 peace in the school setting. It is a challenge for educators to implement peace education. This
431 is in line with Cook's (2014) view that there are two challenges educators face in implementing
432 peace education, which are the limited understanding of teachers in peace education pedagogy
433 and teachers' limitations in compiling teaching materials on peace education. The results of
434 previous studies show that educators as agents of change should have the attributes to support

435 peace education programs (Novelli & Sayed, 2016). Therefore, peace education and the
436 development of peace educators are important components of any educational system.

437
438 The findings of this study contribute to guidance and counseling services at schools,
439 particularly in Indonesia. Counselors as educators are agents of peace who play an important
440 role in building peace starting with students (Lee, 2018). As one of the agents of peace,
441 counselors can adapt the attributes of peace shown by KH Ahmad Dahlan as discussed in this
442 study. Cremin (2018) argues that counselors get many benefits when they successfully
443 internalize the attributes of peace educators within themselves. Counselors should have such
444 attributes as compassion, sincerity, guiding to good attitudes, having practices that are in
445 accordance with their knowledge, and tolerance based on empathy. These attributes can support
446 the success of the counselors in carrying out their role in building true peace in the school
447 environment.

448
449 Counselors as practitioners in education have the potential to address various issues
450 related to violence against adolescents. Moreover, counselors have a central role in suppressing
451 the development of violence problems among students at school (Paolini, 2015). In terms of
452 service, counselors can apply guidance as a preventive measure, and counseling as a curative
453 step. Various research results show that counselors can be agents of peace to create a culture
454 of peace in the school environment (Gerstein & Moeschberger, 2003). Therefore, this study
455 contributes to knowledge related to alternative sources of peace educator attributes that can be
456 used by counselors for cultivating peace values in schools.

457 458 **5 CONCLUSION**

459
460 The figure of KH Ahmad Dahlan can be a role model of a peace educator. An educator
461 should have such attributes as showing affection, having a sincere feeling, guiding to good
462 attitudes, having practices that are in accordance with his knowledge, and conveying
463 knowledge based on tolerance. and empathy. Peace is a condition desired by everyone.
464 Moreover, a safe and calm conducive situation can support a person in maximizing self-
465 actualization. On the other hand, peace can be built through education with a systematic and
466 continuous process. Educators can be agents of peace who teach peace to students by having

467 attributes that can support them to become agents of peace. These findings can be used as the
468 foundation for further research in developing a peace-based education model at schools.

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470 [information redacted to maintain the integrity of the review process]

471 **Competing interests**

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477 **Data availability**

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479 **Disclaimer**

480 [information redacted to maintain the integrity of the review process]

481 **Ethical Consideration**

482 [information redacted to maintain the integrity of the review process]

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MANUSCRIPT TO REVIEW

1 **The Attributes of Peace Educators from Sang Pencerah, the Biography of KH Ahmad**

2 **Dahlan: A Hermeneutic Study**

3 [information redacted to maintain the integrity of the review process]

4

5 **Abstract:**

6 Peace in every human being encourages humans to eliminate the impulse of violence within
7 themselves. Peace in students can drive the development of peace in their social environment.

8 Educators should be able to play the role of peace educator to take part in creating true peace.

9 This study aims to identify the attributes of peace educators through the life experiences of

10 KH. Ahmad Dahlan, as narrated in the novel Sang Pencerah (The Enlightener). This

11 qualitative research employs the hermeneutic approach. The results indicate that the attributes

12 of peace educators, according to KH. Ahmad Dahlan, include showing affection, having

13 sincerity, having good attitudes, doing practices aligning with the educators' knowledge, and

14 teaching knowledge based on tolerance and empathy. Those attributes of peace educators can

15 be used as a guide for developing the competencies of educators in order to help students

16 develop a peace-loving character for creating a culture of peace in their environment.

17 **Contribution:** This research has contributed to the successful implementation of education

18 through teachers who have the attributes of peace educators. The characteristics of peace

19 educators based on KH Ahmad Dahlan are a reference for teachers to become teachers who

20 can create peace through school settings.

21

22 **Keywords:** peace, peace educator, KH Ahmad Dahlan, Sang Pencerah, The Enlightener.

23 1 INTRODUCTION

24

25 Peace is one of main elements that every human being aims to achieve. It has become
26 the 21st century vision (Wamsler & Restoy, 2020). Peace includes not only personal peace, but
27 also social and universal ones (Abdurrachim, 2020). Competitive conditions without
28 contradiction and diversity without any conflict create peace (Spring, 2020). Peace will create
29 a safe and comfortable environment for every human being to perform self-actualization
30 activities (Naoufal, 2014). Therefore, it requires the active role and support of various parties
31 (Duckworth et al., 2012). Previous studies recommend that a curriculum containing contents
32 on peace should be developed so that students not only understand the concept of peace, but
33 also practice it (Cunningham & Ladd, 2018).

34

35 One of the world peace leaders, Mahatma Gandhi, said that efforts to achieve true
36 peace should start from children (Dündar et al., 2016). Children have the ability to understand
37 messages quickly and practice the concept of peace in their everyday life. Mahatma Gandhi
38 recommends several peace values that need to be taught to children, such as love for others,
39 justice, non-violence, tolerance, and responsible freedom when faced with certain situations in
40 life (Dündar et al., 2016). Teaching peace since childhood reflects an important principle that
41 peace is a process and that realizing peace requires the cooperation of various parties (Leckman
42 et al., 2014). Peace building which is carried out since childhood and involves collaboration
43 among parties will develop true peace.

44

45 Mahatma Gandhi raised the topic of love for creating peace (Hartnett, 2020). Love is
46 the basis for an individual's behavior in various areas of life, including in school life. Students
47 who are able to show and maximize love in carrying out their various lives are able to find
48 solutions to various problems without any violence. A previous study shows that love is a
49 strong character that can support students' subjective well-being (Gillham et al., 2011). On the
50 other hand, education in Indonesia emphasizes character development through character
51 education, which includes loving peace.

52

53 Peace education is one of the educational models that can be employed to build peace
54 in every human mind. Indonesia is one of the countries that should implement peace education
55 as it is facing the challenges of global citizenship life in the 21st century in which conflicts

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Commented [A2]: It is better to present firstly the meaning of peace, then to continue with other elements of peace.

Commented [A3]: Childhood? The author/s should present argumentation, why peace must be started early.

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56 between groups might emerge (Umar et al., 2019). The development of peace in children's
57 thinking supports the success of education in minimizing conflicts and acts of violence,
58 especially at schools. Thus, children can learn to build true peace both in and outside the school
59 environment.

60

61 Peace building in children through education is hindered by problems students face
62 at school, especially those who are in adolescence. One of the problems emerging in
63 adolescents is violence which is a manifestation of aggressive urges (Völkl-Kernstock et al.,
64 2016). Aggressive behavior refers to physical or verbal behavior which is aimed to
65 intentionally hurt others (Myers & Smith, 2015). Aggressive behavior emerges due to the aim
66 of responding to threats coming from other individuals or groups outside the group (MacLaren
67 et al., 2010). Aggressive behavior in adolescents might result in physical injury, psychological
68 injury, and social injury to both the perpetrator and the victim (Fitri et al., 2020). Thus,
69 aggressive behavior is one of the triggers of disharmony in peace building for students in
70 Indonesia.

71

72 Violence, conflict, environmental destruction, and moral damage are some of the
73 reasons for conducting a study on the role of educators as agents of peace, especially in the
74 school environment. A study in China showed that 17.9% of students reported that they had
75 one or more times of physically aggressive behavior towards their peers in the last 12 months
76 (Wang et al., 2012). Further, research by Routt and Anderson (2011) in Washington showed
77 that 72% of students physically assaulted their mother, 16% attacked or threatened their father,
78 5% attacked or threatened their sister, and 5% attacked or threatened their sibling. On the other
79 hand, a study in Norway showed that 5% of adolescents had aggressive behavior towards others
80 during the last 6 months (Undheim & Sund, 2010). The problem of aggressive behavior seems
81 to occur in some countries. This is a problem that should be alleviated by involving various
82 parties.

83

84 The results of studies in some countries reflect research conducted in Indonesia on
85 aggressive behavior. Aggressive behavior has become one of problems which changes over
86 time and a subject of research in the area of counseling (Saputra, Alhadi, et al., 2020; Wiretna
87 et al., 2020). Research conducted in a city in Indonesia reveals that the level of aggressive
88 behavior of male and female students tends to be similar (Saputra et al., 2017). This condition

Commented [A5]: Children and adolescence are two different groups. Children is more general; while adolescence points to a special category of children. Thus, it is better the author/s focus on one.

89 requires various parties to pay attention to the problem of juvenile violence in schools in order
90 to build a culture of peace.

91
92 Educators who can teach peace in Indonesia can create a conducive environment for
93 students to learn. Research shows that the lack of peace in students has an influence on their
94 aggressive behavior (Saputra, Supriyanto, et al., 2021). The results of previous research
95 recommend teachers to teach peace based on Islamic values (Rusyana, 2012). Another research
96 shows that identity, discourse, and religious actors are aspects that support the development of
97 peace in a conflict-ridden area in Indonesia, such as Ambon (Al Qurtuby, 2013).

98
99 One of Indonesian Islamic leaders striving to uphold the values of peace in his
100 teaching was KH. Ahmad Dahlan. The life of KH. Ahmad Dahlan is described in a novel and
101 film *Sang Pencerah* (The Enlightener), proposing that the teachings of KH. Ahmad Dahlan can
102 also be applied in the current globalization and modern era (Puspitasari et al., 2016). As an
103 organization known for its slogan “Hidup-hidupilah Muhammadiyah, jangan mencari hidup di
104 Muhammadiyah” (“Live Muhammadiyah. Don't seek life in Muhammadiyah),
105 Muhammadiyah holds a modern view which plays an important role in advancing Islam as a
106 religion of enlightenment (Nashir et al., 2019), including in creating peace (Latief & Nasir,
107 2020).

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108
109 Various studies have identified the patterns and forms of efforts to build peace. The
110 results show that educators have succeeded in teaching peace through classroom video
111 conferencing as an instructional approach (Paderanga, 2014). Other studies have also shown
112 that a peace education program called “The Dream of the Good” is effective for developing
113 non-violence attitudes and behaviors (Sommerfelt & Vambheim, 2008). Furthermore, the
114 implementation of peace education in counseling has been successful in reducing student
115 aggressive behavior (Saputra et al., 2019; Saputra, Supriyanto, et al., 2020a). However, not
116 many studies have identified the attributes of peace educators, especially for the
117 implementation of peace education in Indonesia.

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118
119 This paper aims to identify the attributes of peace educators based on the character of
120 KH Ahmad Dahlan in the novel *Sang Pencerah*. The role of educators in building peace is to
121 create a conducive student perception of the school climate. A conducive perception of the

122 school climate can increase student involvement in obtaining academic achievement (Saputra,
123 Supriyanto, et al., 2020b). The discussion on the findings of this study can be used as a
124 reference for educators to maximize their role in building and maintaining peace in the school
125 environment.

126

127 2 METHOD

128

129 2.1 Research Design

130

131 This qualitative study employs the hermeneutic approach. The hermeneutics
132 approach is used to explore the hidden meanings in a text. Every interpretation is an attempt to
133 understand the hidden meanings in a text. The researcher used Gadamerian hermeneutics in
134 finding the meanings of the novel *Sang Pencerah*. Hermeneutics is a discipline focusing on the
135 interpretation of meanings in the text. Hermeneutic research is divided into two, namely
136 objective hermeneutics and alethic hermeneutics. Gadamerian hermeneutics is a type of
137 objective hermeneutic. The main idea of Gadamerian hermeneutics is that there is a
138 hermeneutic circle. The circle consists of up and down patterns between the part and the whole
139 which can be applied to understand the meaning in a text. The part will change our
140 understanding of the whole. On the other hand, changes of the understanding of the whole will
141 change our understanding of the part

142

143 2.2 Data Collection Instruments

144

145 Data collection in this study was conducted through documentation of the meaning
146 of the text. In this study, we want to see the representation of the attributes of peace educators
147 by determining how the hermeneutic circle works to obtain an optimal understanding.
148 Therefore, hermeneutics is able to represent the attributes of peace educators based on the novel
149 *Sang Pencerah*. The circle as a whole defines the parts and the parts together form the circle.
150 One complete sentence, for example, is a unit.

151

152 2.3 Data collection

153

Commented [A8]: The main principle of gadamer's hermeneutics is first, deconstruction of a text, then reconstruction.

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154 The first type of data used in this study is secondary data. The secondary data in this
155 study is the novel Sang Pencerah which tells the struggle of KH. Ahmad Dahlan. Based on the
156 content of the novel, the attributes of peace educators are investigated. The researchers used
157 data obtained from the content of the text. The secondary data in this study was analyzed by
158 reading and citing sources such as books, articles, dictionaries, journals, and websites related
159 to the research.

160

161 2.4 Data Analysis

162

163 From the interpretation of the attributes of peace educators based on the novel, the
164 researchers put them into three stages: (1) overall understanding (whole); (2) understanding of
165 parts; and (3) obtaining an understanding of the underlying meaning. Data analysis techniques
166 in this study include data reduction, data presentation, and inference (Miles & Huberman,
167 1994).

168

169 3 RESULTS

170

171 This section presents the research findings in the form of the attributes of peace
172 educators interpreted from the biography of KH Ahmad Dahlan in the novel Sang Pencerah.
173 The preaching of KH Ahmad Dahlan which upholds the value of peace is one of the bases of
174 the research. Based on the data analysis, the next section explains that there are at least five
175 groups of attributes of a peace educator.

176

177 The first attribute describes KH Ahmad Dahlan as a figure who shows affection to
178 fellow human beings. In the story, KH Ahmad Dahlan mentioned.

179

180 *“Semua Kiai yang aku kenal menunjukkan bahwa mereka memang*
181 *menyanyangi anak – anak. Tidak seperti seorang lelaki yang pernah kulihat*
182 *di Malioboro yang bersikap kasar sekali terhadap para bocah” (h_63)*

183

184 “All the Kiai I know show that they really love children. Not like a man I
185 swa in Malioboro who was very rude to children” (h_63)

186

Commented [A10]: As a novel, it is better to describe about: setting, plot, figure and characteristic of each through which s/he/they can get the meaning.

187 The statement indicates that KH Ahmad Dahlan emphasizes love for children. This is
188 shown by the experience of KH Ahmad Dahlan who saw that almost all Kiai he knew showed
189 affection for children. KH Ahmad Dahlan shows his rejection of violence that people usually
190 do to children in Maliboro, Yogyakarta.

191

192 A similar story was also presented in the novel, as indicated by the following excerpt
193 of KH Ahmad Dahlan's conversation.

194

195 *"Islam harus menjadi rahmat bagi siapa saja yang bernaung didalamnya,*
196 *baik muslim maupun bukan muslim. Merahmati artinya melindungi,*
197 *mengayomi, membuat damai, tidak mengekang atau membuat takut pada*
198 *umat" (h_175)*

199

200 "Islam must be a blessing for anyone who holds it, both Muslim and non-
201 Muslim. Mercy means protecting, nurturing, making peace, not restraining
202 or frightening the people" (h_175)

203

204 The statement of KH. Ahmad Dahlan reflects his principle to be a human being who
205 is full of love and compassion for others. This principle is adopted from Islamic values which
206 must be a blessing for everyone. The principle means that humans who embrace Islam need to
207 show attitudes and behaviors that protect, make peace, and do not scare the people around
208 them.

209

210 KH Ahmad Dahlan had another experience that also shows the feeling of love and
211 compassion for fellow human beings. This experience is shown by the following statement.

212

213 *"Anak-anak di sekitar kita adalah titipan Allah yang harus kita jaga dan*
214 *didik dengan sebaik-baiknya" (h_402).*

215

216 "Children around us are a gift from God that we must take care of and
217 educate as well as possible" (h_402).

218

219 This statement emphasizes the importance of showing love and affection for fellow
220 human beings, even to people who do not have the same understanding and are of different
221 class. KH Ahmad Dahlan held the principle that all human beings are people who need attention
222 and always help each other when experiencing difficulties.

223

224 In the second attribute, KH Ahmad Dahlan showed sincere attitudes and behavior
225 when interacting with other people. One of the life stories of KH Ahmad Dahlan that shows
226 these attitudes and behaviors is as follows.

227

228 *“Apapun pekerjaan kita sekarang, itulah yang harus kita kerjakan sepenuh*
229 *hati dan membawa manfaat bagi sebanyak mungkin umat” (h_21).*

230

231 "Whatever the work we do now, what we must do wholeheartedly and bring
232 benefits to as many people as possible" (h_21).

233

234 This statement means that sincerity is an important element in carrying out various
235 activities. A person does a certain task not only for getting a reward, but more than that, for
236 providing benefits to many people. Meaningful activities should benefit many people.

237

238 Another story of KH Ahmad Dahlan concerning sincerity is as follows.

239

240 *“Allah sendiri menyatakan kepada kanjeng Nabi Muhammad bahwa,*
241 *tugasnya hanyalah menyampaikan. Begitu juga dengan tugas kita sekarang*
242 *hanya untuk menyampaikan kebenaran bukan untuk memperbesar*
243 *permusuhan. Bersihkan niatmu ketika menempel selebaran-selebaran ini*
244 *hanyalah untuk menyampaikan kebenaran, bukan di barengi niat-niat lain”*
245 *(h_233).*

246

247 "Allah stated to the Prophet Muhammad that his job was only to deliver the
248 truth. Our duty now is, therefore, only to convey the truth, not to make
249 enemies. Purify your intentions when putting these leaflets, only to convey
250 the truth, not accompanied by other intentions" (h_233).

251

252 The excerpt implies that one of the tasks of humans is to convey the truth in a sincere
253 way. Telling the truth with other intentions is an action that is not in accordance with the norm
254 and can trigger other problems. KH Ahmad Dahlan also emphasized that humans should not
255 create hostility when trying to impose the truth they want to convey.

256
257 In the third attribute of peace educators, KH Ahmad Dahlan is an individual who
258 guides people to goodness and avoids revenge. The following experience describes the attitude
259 and behavior of KH Ahmad Dahlan to refrain from anger.

260
261 *“Apapun yang akan aku lihat, aku harus bisa menahan diri. Terutama dari*
262 *amarah untuk membalas dendam” (h_248).*

263
264 *“Whatever I’m going to see, I have to be able to restrain myself. Especially*
265 *from anger for revenge” (h_248).*

266
267 The excerpt suggest the importance of a person's ability to contain anger. Moreover,
268 every human being has the urge to vent his anger. An educator should have the ability to
269 accommodate students in managing their anger, especially when they want to take revenge on
270 people who have hurt them.

271
272 Another experience also appears in the novel, which shows the role of an educator
273 who guides students, as implied in the following excerpt.

274
275 *“Salah satu kecerdasan Sunan Kali Jaga yang lain dalam memahami dunia*
276 *kanak – kanak sekaligus konsep figur imamat. Pengembala adalah seorang*
277 *yang selalu mengarahkan hewan-hewan gembalanya agar tidak tersesat,*
278 *layaknya seorang imam yang berkewajiban untuk membimbing*
279 *makmumnya di jalan yang benar, betapa pun sulitnya jalan itu” (h_324).*

280
281 *“One of Sunan Kali Jaga's intelligences is understanding childhood as well*
282 *as the concept of imamat figure. A shepherd is a person who always directs*
283 *his herd animals so as not to get lost, like an Imam who is obliged to guide*

284 his community on the right path, no matter how difficult the path is”
285 (h_324).

286

287 The above message from KH Ahmad Dahlan means that a good educator has the
288 ability to direct his students so that they do not get lost. The responsibility of an educator is to
289 equip his students with knowledge and skills so that they can live their life well. These students
290 can determine the direction to which they will walk towards goodness.

291

292 In the fourth attribute, KH Ahmad Dahlan emphasized the concept of amaliyah.
293 Amaliyah means that an educator can apply his knowledge in everyday life and use everyday
294 phenomena or events as a source of learning.

295

296 *“Selesai pelajaran tentang “Kentut” itu aku habiskan jatahku mengajar*
297 *dengan mengupas pentingnya bersyukur setiap saat kepada Allah. Biarlah*
298 *pengajaran agama ini kuperkenalkan melalui peristiwa sehari –hari yang*
299 *mereka alami saja sehingga lebih mudah untuk mereka pahami” (h_351).*

300

301 "After the lesson about "fart" I spent my time teaching by discussing the
302 importance of being grateful to Allah every moment. Let me introduce this
303 religious teaching through everyday events that they experience so that it is
304 easier for them to understand” (h_351).

305

306 The statement by KH Ahmad Dahlan suggests that every human being has an
307 understanding of certain concepts. However, humans are not necessarily able to apply the
308 knowledge they have in everyday life. In the excerpt above, KH Ahmad Dahlan mentioned the
309 meaning of being grateful. Being an educator requires a commitment to apply the knowledge
310 the educator has in everyday life. This commitment becomes a role model for students to
311 implement their knowledge in everyday life.

312

313 Another excerpt also shows the importance of KH Ahmad Dahlan's commitment, who
314 at that time was an educator, to practice his knowledge. The following excerpt presents KH
315 Ahmad Dahlan's statement about the science of amaliyah.

316

317 *“Aku mengajarkan agama lewat tembang itu supaya memudahkan anak-*
318 *anak memahami inti agama” (h_358).*

319
320 "I teach religion through songs to make it easier for children to understand
321 the essence of the religion" (h_358).

322
323 The excerpt shows KH Ahmad Dahlan's commitment to teach his knowledge to
324 others. KH Ahmad Dahlan, acting as an educator, looks for strategies so that his students can
325 absorb knowledge easily. The use of the violin shows that KH Ahmad Dahlan is trying hard to
326 share his knowledge with others.

327
328 In the fifth attribute, KH Ahmad Dahlan shares a message about educators who
329 uphold tolerance and empathy. The following excerpt describes KH Ahmad Dahlan showing
330 tolerance when different opinions emerge.

331
332 *“Saya hanya ingin mengatakan bahwa arah kiblat yang kita yakini selama*
333 *ini menghadap ke Ka’bah itu ternyata keliru, baik berdasarkan perhitungan*
334 *ilmu falaq dan hisab maupun dengan bantuan alat-alat baru seperti*
335 *Kompas” (h_201).*

336
337 "I just want to say that the direction of Qibla which we believe is actually
338 wrong, both based on calculations of falaq and hisab as well as calculation
339 by using new tools such as the compass" (h_201).

340
341 The excerpt above indicates that KH Ahmad Dahlan does not carry out intolerant
342 behavior towards the Qibla of the mosque which does not face the Kaaba. However, KH
343 Ahmad Dahlan tried to be open and show that the Qibla of the mosque has not fully faced the
344 Kaaba. One of KH Ahmad Dahlan's efforts is calculating the science of falaq and hisab as well
345 as using new tools such as the compass.

346
347 Another experience of KH Ahmad Dahlan about educators who have tolerance and
348 empathy is as follows.

349

350 *“Kebenaran sesuai dengan pengetahuan dan pemahan kita yang selalu*
351 *terbatas dibandingkan ilmu Allah. Karena itulah kita harus selalu belajar,*
352 *bersikap terbuka dan mau memperhatikan sekeliling” (h_448)*

353

354 “Truth from our knowledge and understanding is always limited compared
355 to Allah's knowledge. That's why we must always learn, be open and willing
356 to pay attention to the surroundings” (h_448)

357

358 The statement means that humans do not need to boast their abilities. Every human
359 being needs to pay more attention to the people around them when they have problems. This
360 concept of empathy needs to be possessed by an educator, considering that students certainly
361 have various problems in their lives.

362

363 The research finding shows that the attributes of peace educators implied in the novel
364 are: (a) showing compassion, (b) having a sincere feeling, (c) guiding to good attitudes, (d)
365 having practices in accordance with knowledge, (e) conveying knowledge based on tolerance
366 and empathy. Table 1 presents the attributes of peace educators described in the novel.

Commented [A11]: About the result, there are some remarks:
1). The main focus of this research is the Novel of Sang Pencerah. As a novel, the author/s should describe about: setting, plot, characteristics and figure of each through which the author/s can get the ideas of Ki Ahmad Dahlan about peace.
2). Describing only what Ki Ahmad Dahlan words and then offers short comments did not meet the research method.
3). Besides, the novel itself shall be the peace teaching media which may more interested to adolescence. Thus, the novel itself should be given a meaning.

367 **Table 1. The Attributes of Peace Educators**

N	Classification	Remark	Code
1	Showing compassion	An educator prioritizes the development of compassion dimensions for students	h_63, h_175, h_402
2	Having a sincere feeling	An educator also teaches how to live selflessly when doing a good deed	h_21, h_233
3	Guiding to good attitudes	An educator avoids teaching about revenge for the pain experienced by students	h_248, h_324
4	Having practices in accordance with knowledge	An educator needs to have the concept of amaliah science, practice the knowledge that he already has in everyday life	h_351, h_358
5	Conveying knowledge based on tolerance and empathy	Seorang pendidik mendorong siswa untuk melakukan kotrol terhadap dorongan-dorongan kekerasan dalam melaksanakan suatu kegiatan	h_201, h_284

368

369 **4 DISCUSSION**

370

371 The research findings indicate that an educator needs to have specific attributes to
372 create peace. According to the life story of KH Ahmad Dahlan, the attributes of peace educators
373 are showing affection, having a sincere feeling, guiding to good attitudes, having practices that
374 are in accordance with his knowledge, and conveying knowledge based on tolerance and
375 empathy. It is important for educators to have the attributes of peace educators to create a
376 conducive atmosphere for students, socially, and even the environment around students. The
377 concept of integrated peace education is important in the school setting (Gursel-Bilgin &
378 Flinders, 2020). Peace education is integrated within the curriculum at schools, so that the
379 learning process is not only limited to the transfer of knowledge, but also creates true peace
380 (Joyce, 2020).

381

382 The first attribute of peace educators according to KH Ahmad Dahlan is showing
383 compassion. The interpretation of Al-Maun represents the importance of showing feelings of
384 love and compassion towards fellow human beings (Yusuf, 2021). The results also show that
385 the concept of love is one of the values of peace according to the teachings of KH Ahmad
386 Dahlan (Saputra, Mappiare-AT, et al., 2021). Love becomes an important character to support
387 the emergence of peace (Barcelos, 2021). In an individual who has love, there is no urge to
388 commit violence that can damage peace itself, both self, social, and environmental peace
389 (Chapman & Wolfner, 2017). Hartnett (2020) argues that love is also one of the foundations
390 for the emergence of peace in pluralism. Moreover, Indonesia has a diverse culture. Thus,
391 teachers who prioritize love and compassion can be the answer to suppress the high urge of
392 adolescent violence.

393

394 The second attribute of peace educators, according to KH Ahmad Dahlan, is having
395 a sincere feeling. The slogan "Live Muhammadiyah! Don't seek life in Muhammadiyah" is a
396 representation of sincerity (Lubis et al., 2021). The sincerity of educators in carrying out their
397 duties is one aspect that supports the creation of peace. Sincerity is the act of an individual who
398 selflessly helps others. An educator needs to have a sense of sincerity in carrying out his duties
399 (Grzanka et al., 2020). According to the perspective of humanism, an educator's self-concept
400 should match his behavior (Grafanaki, 2013). The sincerity of educators in carrying out the
401 learning process allows students to feel comfortable and safe in interacting with others (Lai et

402 al., 2021). Sincerity is a variable which can support commitment without anything in return
403 and the variable supports the creation of a culture of peace in the school environment.

404
405 Third, a peace educator should be a guide for students in developing good attitudes.
406 One of the characteristics of students who are in the adolescent phase is an identity crisis
407 (Crocetti, 2018). In this phase, they have two possibilities, which are good and bad behavior.
408 The influence of the social environment on adolescent behavior is significant (Kornienko et al.,
409 2016). Thus, educators have a central role in providing direction so that students are able to
410 reduce negative behavior and develop positive behavior.

411
412 Fourth, peace educators according to KH Ahmad Dahlan do practices that are in
413 accordance with their knowledge. Carl Rogers' humanistic learning perspective names the
414 concept congruence (Nelson et al., 2014). Meanwhile, KH Ahmad Dahlan calls it amaliyah
415 science; not only do humans understand certain contents, but they also need to implement them
416 (Khoirudin et al., 2020; Kurniawanti & Kumalasari, 2020). In this fourth attribute, educators
417 teach students to apply the understanding they have about building peace in everyday life.

418
419 Last, peace educators should be committed to sharing knowledge based on tolerance
420 and empathy. The development of tolerance is one of the needs of modern education (Safina
421 & Abdurakhmanov, 2016). This culture of tolerance can spur the emergence of peace that starts
422 from the school setting (Tadjibaeva & Oblomuradova, 2020; Yazdani, 2020). Meanwhile,
423 empathy is one aspect that is also able to support the emergence of peace (Calloway-Thomas,
424 2021). The interpretation of Al Maun's is a representation of the importance of showing
425 empathy when interacting with others (Sutanti & Diponegoro, 2018). Teachers who carry out
426 learning with the attributes of tolerance and empathy help students learn to eliminate violent
427 impulses when interacting with people who have different principles.

428
429 The five attributes of peace educators can support the success of educators in creating
430 peace in the school setting. It is a challenge for educators to implement peace education. This
431 is in line with Cook's (2014) view that there are two challenges educators face in implementing
432 peace education, which are the limited understanding of teachers in peace education pedagogy
433 and teachers' limitations in compiling teaching materials on peace education. The results of
434 previous studies show that educators as agents of change should have the attributes to support

435 peace education programs (Novelli & Sayed, 2016). Therefore, peace education and the
436 development of peace educators are important components of any educational system.

437
438 The findings of this study contribute to guidance and counseling services at schools,
439 particularly in Indonesia. Counselors as educators are agents of peace who play an important
440 role in building peace starting with students (Lee, 2018). As one of the agents of peace,
441 counselors can adapt the attributes of peace shown by KH Ahmad Dahlan as discussed in this
442 study. Cremin (2018) argues that counselors get many benefits when they successfully
443 internalize the attributes of peace educators within themselves. Counselors should have such
444 attributes as compassion, sincerity, guiding to good attitudes, having practices that are in
445 accordance with their knowledge, and tolerance based on empathy. These attributes can support
446 the success of the counselors in carrying out their role in building true peace in the school
447 environment.

448
449 Counselors as practitioners in education have the potential to address various issues
450 related to violence against adolescents. Moreover, counselors have a central role in suppressing
451 the development of violence problems among students at school (Paolini, 2015). In terms of
452 service, counselors can apply guidance as a preventive measure, and counseling as a curative
453 step. Various research results show that counselors can be agents of peace to create a culture
454 of peace in the school environment (Gerstein & Moeschberger, 2003). Therefore, this study
455 contributes to knowledge related to alternative sources of peace educator attributes that can be
456 used by counselors for cultivating peace values in schools.

457 458 **5 CONCLUSION**

459
460 The figure of KH Ahmad Dahlan can be a role model of a peace educator. An educator
461 should have such attributes as showing affection, having a sincere feeling, guiding to good
462 attitudes, having practices that are in accordance with his knowledge, and conveying
463 knowledge based on tolerance. and empathy. Peace is a condition desired by everyone.
464 Moreover, a safe and calm conducive situation can support a person in maximizing self-
465 actualization. On the other hand, peace can be built through education with a systematic and
466 continuous process. Educators can be agents of peace who teach peace to students by having

467 attributes that can support them to become agents of peace. These findings can be used as the
468 foundation for further research in developing a peace-based education model at schools.

469 **Acknowledgement statement**

470 [information redacted to maintain the integrity of the review process]

471 **Competing interests**

472 [information redacted to maintain the integrity of the review process]

473 **Author contributions**

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477 **Data availability**

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479 **Disclaimer**

480 [information redacted to maintain the integrity of the review process]

481 **Ethical Consideration**

482 [information redacted to maintain the integrity of the review process]

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Introduction:

- It is better to present firstly the meaning of peace, then to continue with other elements of peace.
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- The author/s should explain here, how s/he/they apply Gadamerian hermeneutic on their exploration of the novel Sang *Pencerah*. How this hermeneutics work on finding the meaning of the novel.

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- About the result, there are some remarks:
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 - 2). Describing only what Ki Ahmad Dahlan words and then offers short comments did not meet the research method.
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MANUSCRIPT INFORMATION PAGE

Manuscript title	The Attributes of Peace Educators from Sang Pencerah, the Biography of KH Ahmad Dahlan: A Hermeneutic Study
Manuscript abstract	Peace in every human being encourages humans to eliminate the impulse of violence within themselves. Peace in students can drive the development of peace in their social environment. Educators should be able to play the role of peace educator to take part in creating true peace. This study aims to identify the attributes of peace educators through the life experiences of KH Ahmad Dahlan, as narrated in the novel Sang Pencerah (The Enlightener). This qualitative research employs the hermeneutic approach. The research stages include overall understanding (whole), understanding of parts, and obtaining an understanding of the underlying meaning. The results indicate that the attributes of peace educators, according to KH Ahmad Dahlan, include showing affection, having sincerity, having good attitudes, doing practices aligning with the educators' knowledge, and teaching knowledge based on tolerance and empathy. Those attributes of peace educators can be used as a guide for developing the competencies of educators to encourage students to achieve peace-loving characters. This character supports the emergence of a culture of peace in their environment. Contribution: This research has contributed to the successful implementation of education through teachers who have the attributes of peace educators. The characteristics of peace educators based on KH Ahmad Dahlan are a reference for teachers to become teachers who can create peace through school settings.
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1 INTRODUCTION

Peace is a friendship and harmonious condition in a specific environment (Ozcan & Neslihan, 2021). Peace also has meaning as a non-violent attitude and creative conflict transformation to suppress the drive for violence in humans (Hansen, 2016). Other literature mentions that peace is not just a lack of non-violence but also an individual's effort to think about eradicating all aspects of injustice (Navarro-Castro & Nario-Galace, 2010). Various parties are moving to challenge the conventional view of peace.

Peace is one of main elements that every human being aims to achieve. It has become the 21st century vision (Wamsler & Restoy, 2020). Peace includes not only personal peace, but also social and universal ones (Abdurrachim, 2020). Competitive conditions without contradiction and diversity without any conflict create peace (Spring, 2020). Peace will create a safe and comfortable environment for every human being to perform self-actualization activities (Naoufal, 2014). Therefore, it requires the active role and support of various parties (Duckworth et al., 2012). Previous studies recommend that a curriculum containing contents on peace should be developed so that students not only understand the concept of peace, but also practice it (Cunningham & Ladd, 2018).

Mahatma Gandhi, a world peace leader, suggested starting from children to develop true peace (Dündar et al., 2016). Children have the ability to understand messages quickly and practice the concept of peace in their early life. Showing peaceful behaviors from an early age helps develop a peaceful character. Mahatma Gandhi's perspective proposes that teachers can incorporate the values of love, non-violence, justice, responsible freedom, and tolerance in learning (Dündar et al., 2016). Teachers create true peace from an early age to children require cooperation from various parties (Leckman et al., 2014). Peace building which is carried out since childhood and involves collaboration among parties will develop true peace.

Mahatma Gandhi raised the theme of love for creating true peace (Hartnett, 2020). Love is the reason individuals show various behaviors in various areas of life, including in school life. Students who face various problems on the basis of love can suppress the impulse of violence in themselves. A previous study showed that individuals who show a loving character can support the development of students' subjective well-being (Gillham et al., 2011). On the other hand, education in Indonesia emphasizes character development through character education, which includes loving peace.

Peace education is the educational approach that can be employed to build peace in every human mind, especially adolescence. Indonesia is one of the countries that should implement peace education as it is facing the challenges of global citizenship life in the 21st century in which conflicts between groups might emerge (Umar et al., 2019). Peace of mind in adolescence can contribute to lower levels of conflict and violence, especially in classrooms and schools. This adolescence 's peace of mind can help create true peace inside and outside the school environment.

Peace building in adolescence through education is hindered by problems students face at school. One of the problems emerging in adolescents is violence which is a manifestation of aggressive urges (Vökl-Kernstock et al., 2016). Aggressive behavior refers to physical or verbal behavior which is aimed to intentionally hurt others (Myers & Smith, 2015). Aggressive behavior emerges due to the aim of responding to threats coming from other individuals or groups (MacLaren et al., 2010). Aggressive behavior in adolescents might result in physical injury, psychological injury, and social injury to both the victim and the perpetrator (Fitri et al., 2020). Thus, aggressive behavior is one of the triggers of disharmony in peace building for students in Indonesia.

Violence, conflict, environmental destruction, and moral damage are some of the reasons for conducting a study on the role of educators as agents of peace, especially in the school environment. A study in China showed that 17.9% of students reported that they had one or more times of physically aggressive behavior towards their peers in the last 12 months (Wang et al., 2012). Further, research by Routt and Anderson (2011) in Washington showed that 72% of students physically assaulted their mother, 16% attacked or threatened their father, 5% attacked or threatened their sister, and 5% attacked or threatened their sibling. On the other hand, a study in Norway showed that 5% of adolescents had aggressive behavior towards others during the last 6 months (Undheim & Sund, 2010). The problem of aggressive behavior seems to occur in some countries. This is a problem that should be alleviated by involving various parties.

The results of studies in some countries reflect research conducted in Indonesia on aggressive behavior. Aggressive behavior has become one of problems which changes over time and a subject of research in the area of counseling (Saputra, Alhadi, et al., 2020; Wiretna et al., 2020). Research conducted in a city in Indonesia reveals that the level of aggressive behavior of male and female students was the same (Saputra et

al., 2017). This condition requires various parties to pay attention to the problem of juvenile violence in schools in order to build a culture of peace.

Educators who can teach peace in Indonesia can create a conducive environment for students to learn. Research shows that the lack of peace in students has an influence on their aggressive behavior (Saputra, Supriyanto, et al., 2021). The results of previous research recommend teachers to teach peace based on Islamic values (Rusyana, 2012). Another research shows that identity, discourse, and religious actors are aspects that support the development of peace in a conflict-ridden area in Indonesia, such as Ambon (Al Qurtuby, 2013).

One of Indonesian Islamic leaders striving to uphold the values of peace in his teaching was KH Ahmad Dahlan. The life of KH Ahmad Dahlan is described in a novel and film *Sang Pencerah* (The Enlightener), proposing that the teachings of KH Ahmad Dahlan can also be applied in the current globalization and modern era (Puspitasari et al., 2016). As an organization known for its slogan “Hidup-hidupilah Muhammadiyah, jangan mencari hidup di Muhammadiyah” (“Live Muhammadiyah. Don't seek life in Muhammadiyah), Muhammadiyah holds a modern view which plays an important role in advancing Islam as a religion of enlightenment (Nashir et al., 2019), including in creating peace (Latief & Nasir, 2020).

Various studies have identified the patterns and forms of efforts to build peace. The results show that educators have succeeded in teaching peace through classroom video conferencing as an instructional approach (Paderanga, 2014). Other studies have also shown that a peace education program called “The Dream of the Good” is effective for developing non-violence attitudes and behaviors (Sommerfelt & Vambheim, 2008). Furthermore, the implementation of peace education in counseling has been successful in reducing student aggressive behavior (Saputra et al., 2019; Saputra, Supriyanto, et al., 2020a). However, not many studies have identified the attributes of peace educators, especially for the implementation of peace education in Indonesia.

This paper aims to analyze the attributes of peace educators according to KH Ahmad Dahlan from the novel *Sang Pencerah*. The role of educators in building peace is to create a conducive student perception of the school climate. A conducive perception of the school climate can increase student involvement in obtaining academic achievement (Saputra, Supriyanto, et al., 2020b). The discussion on the findings of this study can be used as a reference for educators to maximize their role in building and maintaining peace in the school environment.

2 METHOD

2.1 Research Design

This qualitative study employs the hermeneutic approach. The hermeneutics approach is used to explore the unseen meanings inside a transcript. Each interpretation is an effort to be aware of the hidden meanings in a transcript. The researcher used Gadamerian hermeneutics to find the meanings of the novel *Sang Pencerah* (Basral, 2013). Hermeneutics is a discipline focusing on the interpretation of meanings in the transcript. The principle of Gadamerian hermeneutics is the deconstruction and reconstruction of the transcript. Hermeneutic research is divided into two, namely objective hermeneutics and alethic hermeneutics. Gadamerian hermeneutics is a type of objective hermeneutic. The main idea of Gadamerian hermeneutics is that there is a hermeneutic circle. The circle consists of up and down patterns between the part and the whole which can be applied to understand the meaning in a transcript. The part will change our understanding of the whole. On the other hand, changes of the understanding of the whole will change our understanding of the part. Through the hermeneutic circle, the research seeks to explore hidden meanings and rebuild the definitions of peace inherent in the novel *Sang Pencerah*. The researcher finds and understands the experiences of KH Ahmad Dahlan about peace and interprets them.

2.2 Data Collection Instruments

Data collection in this research was conducted utilizing documentation of the meaning of the transcript. In this study, we want to see the representation of the attributes of peace educators by determining how the hermeneutic circle works to obtain an optimal understanding. Therefore, hermeneutics can reflect the attributes of peace educators from the novel *Sang Pencerah*. The circle as a whole defines the parts and the parts together form the circle. One complete sentence, for example, is a unit.

2.3 Data collection

The initial kind of data utilized in this research is secondary data. The secondary data in this research is the novel *Sang Pencerah* which tells the struggle of KH Ahmad Dahlan. Based on the content of the novel, the attributes of peace educators are investigated. The researchers used data obtained from the content of the transcript. The novel *Sang Pencerah* tells the story of KH Ahmad Dahlan's struggle to establish Muhammadiyah. The stories in the novel are set in Yogyakarta, Indonesia. The main character of this novel is KH Ahmad Dahlan, who characters such as full of love, hard work, tolerance, and the courage to take risks for the truth. The secondary data in this research was analyzed by citing sources such as books, articles, word references, journals, and websites related to the study.

2.4 Data Analysis

From the interpretation of the attributes of peace educators based on the novel, the researchers put them into three stages: (1) overall understanding (whole); (2) understanding of parts; and (3) obtaining an understanding of the underlying meaning. Data analysis techniques in this research consist of data reduction, data presentation, and conclusion (Miles & Huberman, 1994).

3 RESULTS

This section presents the research findings in the form of the attributes of peace educators interpreted from the biography of KH Ahmad Dahlan in the novel *Sang Pencerah*. The preaching of KH Ahmad Dahlan which upholds the value of peace is one of the bases of the research. Based on the data analysis, the next section explains that there are at least five groups of attributes of a peace educator.

The first attribute describes KH Ahmad Dahlan as a figure who shows affection to fellow human beings. In the story, KH Ahmad Dahlan mentioned.

“Semua Kiai yang aku kenal menunjukkan bahwa mereka memang menyayangi anak-anak. Tidak seperti seorang lelaki yang pernah kulihat di Malioboro yang bersikap kasar sekali terhadap para bocah” (h_63)

“All the Kiai I know show that they really love children. Not like a man I swa in Malioboro who was very rude to children” (h_63)

The statement indicates that KH Ahmad Dahlan emphasizes love for children. This is shown by the experience of KH Ahmad Dahlan who saw that almost all Kiai he knew showed affection for children. KH Ahmad Dahlan shows his rejection of violence that people usually do to children in Maliboro, Yogyakarta.

A similar story was also presented in the novel, as indicated by the following excerpt of KH Ahmad Dahlan's conversation.

“Islam harus menjadi rahmat bagi siapa saja yang bernaung didalamnya, baik muslim maupun bukan muslim. Merahmati artinya melindungi, mengayomi, membuat damai, tidak mengekang atau membuat takut pada umat” (h_175)

"Islam must be a blessing for anyone who holds it, both Muslim and non-Muslim. Mercy means protecting, nurturing, making peace, not restraining or frightening the people” (h_175)

The statement of KH Ahmad Dahlan reflects his principle to be a human being who is full of love and compassion for others. This principle is adopted from Islamic values which must be a blessing for everyone. The principle means that humans who embrace Islam need to show attitudes and behaviors that protect, make peace, and do not scare the people around them.

KH Ahmad Dahlan had another experience that also shows the feeling of love and compassion for fellow human beings. This experience is shown by the following statement.

“Anak-anak di sekitar kita adalah titipan Allah yang harus kita jaga dan didik dengan sebaik-baiknya” (h_402).

"Children around us are a gift from God that we must take care of and educate as well as possible" (h_402).

This statement emphasizes the importance of showing love and affection for fellow human beings, even to people who do not have the same understanding and are of different class. KH Ahmad Dahlan held the principle that all human beings are people who need attention and always help each other when experiencing difficulties.

In the second attribute, KH Ahmad Dahlan showed sincere attitudes and behavior when interacting with other people. One of the life stories of KH Ahmad Dahlan that shows these attitudes and behaviors is as follows.

“Apapun pekerjaan kita sekarang, itulah yang harus kita kerjakan sepenuh hati dan membawa manfaat bagi sebanyak mungkin umat” (h_21).

"Whatever the work we do now, what we must do wholeheartedly and bring benefits to as many people as possible" (h_21).

This statement means that sincerity is an important element in carrying out various activities. A person does a certain task not only for getting a reward, but more than that, for providing benefits to many people. Meaningful activities should benefit many people.

Another story of KH Ahmad Dahlan concerning sincerity is as follows.

“Allah sendiri menyatakan kepada kanjeng Nabi Muhammad bahwa, tugasnya hanyalah menyampaikan. Begitu juga dengan tugas kita sekarang hanya untuk menyampaikan kebenaran bukan untuk memperbesar permusuhan. Bersihkan niatmu ketika menempel selebaran-selebaran ini hanyalah untuk menyampaikan kebenaran, bukan di barengi niat-niat lain” (h_233).

"Allah stated to the Prophet Muhammad that his job was only to deliver the truth. Our duty now is, therefore, only to convey the truth, not to make enemies. Purify your intentions when putting these leaflets, only to convey the truth, not accompanied by other intentions" (h_233).

The excerpt implies that one of the tasks of humans is to convey the truth in a sincere way. Telling the truth with other intentions is an action that is not in accordance with the norm and can trigger other problems. KH Ahmad Dahlan also emphasized that humans should not create hostility when trying to impose the truth they want to convey.

In the third attribute of peace educators, KH Ahmad Dahlan is an individual who guides people to goodness and avoids revenge. The following experience describes the attitude and behavior of KH Ahmad Dahlan to refrain from anger.

“Apapun yang akan aku lihat, aku harus bisa menahan diri. Terutama dari amarah untuk membalas dendam” (h_248).

"Whatever I'm going to see, I have to be able to restrain myself. Especially from anger for revenge" (h_248).

The excerpt suggest the importance of a person's ability to contain anger. Moreover, every human being has the urge to vent his anger. An educator should have the ability to accommodate students in managing their anger, especially when they want to take revenge on people who have hurt them.

Another experience also appears in the novel, which shows the role of an educator who guides students, as implied in the following excerpt.

“Salah satu kecerdasan Sunan Kali Jaga yang lain dalam memahami dunia kanak – kanak sekaligus konsep figur imamat. Pengembala adalah seorang yang selalu mengarahkan hewan-hewan gembalanya agar tidak tersesat, layaknya seorang imam yang berkewajiban untuk membimbing makmumnya di jalan yang benar, betapa pun sulitnya jalan itu” (h_324).

"One of Sunan Kali Jaga's intelligences is understanding childhood as well as the concept of imamat figure. A shepherd is a person who always directs his herd animals so as not to get lost, like an Imam who is obliged to guide his community on the right path, no matter how difficult the path is" (h_324).

The above message from KH Ahmad Dahlan means that a good educator has the ability to direct his students so that they do not get lost. The responsibility of an educator is to equip his students with knowledge and skills so that they can live their life well. These students can determine the direction to which they will walk towards goodness.

In the fourth attribute, KH Ahmad Dahlan emphasized the concept of amaliyah. Amaliyah means that an educator can apply his knowledge in everyday life and use everyday phenomena or events as a source of learning.

“Selesai pelajaran tentang “Kentut” itu aku habiskan jatahku mengajar dengan mengupas pentingnya bersyukur setiap saat kepada Allah. Biarlah pengajaran agama ini kuperkenalkan melalui peristiwa sehari –hari yang mereka alami saja sehingga lebih mudah untuk mereka pahami” (h_351).

"After the lesson about "fart" I spent my time teaching by discussing the importance of being grateful to Allah every moment. Let me introduce this religious teaching through everyday events that they experience so that it is easier for them to understand" (h_351).

The statement by KH Ahmad Dahlan suggests that every human being has an understanding of certain concepts. However, humans are not necessarily able to apply the knowledge they have in everyday life. In the excerpt above, KH Ahmad Dahlan mentioned the meaning of being grateful. Being an educator requires a commitment to apply the knowledge the educator has in everyday life. This commitment becomes a role model for students to implement their knowledge in everyday life.

Another excerpt also shows the importance of KH Ahmad Dahlan's commitment, who at that time was an educator, to practice his knowledge. The following excerpt presents KH Ahmad Dahlan's statement about the science of amaliyah.

“Aku mengajarkan agama lewat tembang itu supaya memudahkan anak-anak memahami inti agama” (h_358).

"I teach religion through songs to make it easier for children to understand the essence of the religion" (h_358).

The excerpt shows KH Ahmad Dahlan's commitment to teach his knowledge to others. KH Ahmad Dahlan, acting as an educator, looks for strategies so that his students can absorb knowledge easily. The use of the violin shows that KH Ahmad Dahlan is trying hard to share his knowledge with others.

In the fifth attribute, KH Ahmad Dahlan shares a message about educators who uphold tolerance and empathy. The following excerpt describes KH Ahmad Dahlan showing tolerance when different opinions emerge.

“Saya hanya ingin mengatakan bahwa arah kiblat yang kita yakini selama ini menghadap ke Ka’bah itu ternyata keliru, baik berdasarkan perhitungan ilmu falaq dan hisab maupun dengan bantuan alat-alat baru seperti Kompas” (h_201).

"I just want to say that the direction of Qibla which we believe is actually wrong, both based on calculations of falaq and hisab as well as calculation by using new tools such as the compass" (h_201).

The excerpt above indicates that KH Ahmad Dahlan does not carry out intolerant behavior towards the Qibla of the mosque which does not face the Kaaba. However, KH Ahmad Dahlan tried to be open and show that the Qibla of the mosque has not fully faced the Kaaba. One of KH Ahmad Dahlan's efforts is calculating the science of falaq and hisab as well as using new tools such as the compass.

Another experience of KH Ahmad Dahlan about educators who have tolerance and empathy is as follows.

“Kebenaran sesuai dengan pengetahuan dan pemahan kita yang selalu terbatas dibandingkan ilmu Allah. Karena itulah kita harus selalu belajar, bersikap terbuka dan mau memperhatikan sekeliling” (h_448)

“Truth from our knowledge and understanding is always limited compared to Allah's knowledge. That's why we must always learn, be open and willing to pay attention to the surroundings” (h_448)

The statement means that humans do not need to boast their abilities. Every human being needs to pay more attention to the people around them when they have problems. This concept of empathy needs to be possessed by an educator, considering that students certainly have various problems in their lives.

The research finding shows that the attributes of peace educators implied in the novel are: (a) showing compassion, (b) having a sincere feeling, (c) guiding to good attitudes, (d) having practices in accordance with knowledge, (e) conveying knowledge based on tolerance and empathy. Table 1 presents the attributes of peace educators described in the novel.

Table 1. The Attributes of Peace Educators

No	Classification	Remark	Code
1	Showing compassion	An educator prioritizes the development of compassion dimensions for students	h_63, h_175, h_402
2	Having a sincere feeling	An educator also teaches how to live selflessly when doing a good deed	h_21, h_233
3	Guiding to good attitudes	An educator avoids teaching about revenge for the pain experienced by students	h_248, h_324
4	Having practices in accordance with knowledge	An educator needs to have the concept of amaliah science, practice the knowledge that he already has in everyday life	h_351, h_358
5	Conveying knowledge based on tolerance and empathy	An educator encourages students to control violent impulses in carrying out an activity	h_201, h_284

4 DISCUSSION

The research findings indicate that an educator needs to have specific attributes to create peace. According to the life story of KH Ahmad Dahlan, the attributes of peace educators are showing affection, having a sincere feeling, guiding to good attitudes, having practices that are in accordance with his knowledge, and conveying knowledge based on tolerance and empathy. It is important for educators to have the attributes of peace educators to create a conducive atmosphere for students, socially, and even the environment around students. The concept of integrated peace education is important in the school setting (Gursel-Bilgin & Flinders, 2020). Peace education is integrated within the curriculum at schools, so that the learning process is not only limited to the transfer of knowledge, but also creates true peace (Joyce, 2020).

The first attribute of peace educators according to KH Ahmad Dahlan is showing compassion. The interpretation of Al-Maun represents the importance of showing feelings of love and compassion towards fellow human beings (Yusuf, 2021). The results also show that the concept of love is one of the values of peace according to the teachings of KH Ahmad Dahlan (Saputra, Mappiare-AT, et al., 2021). Love becomes an important character to support the emergence of peace (Barcelos, 2021). In an individual who has love, there is no urge to commit violence that can damage peace itself, both self, social, and environmental peace (Chapman & Wolfner, 2017). Hartnett (2020) argues that love is also one of the foundations for the emergence of peace in pluralism. Moreover, Indonesia has a diverse culture. Thus, teachers who prioritize love and compassion can be the answer to suppress the high urge of adolescent violence.

The second attribute of peace educators, according to KH Ahmad Dahlan, is having a sincere feeling. The slogan "Live Muhammadiyah! Do not seek life in Muhammadiyah" is a representation of sincerity (Lubis et al., 2021). The sincerity of educators in carrying out their duties is one aspect that supports the creation of peace. Sincerity is the act of an individual who selflessly helps others. An educator needs to have a sense of sincerity in carrying out his duties (Grzanka et al., 2020). According to the perspective of humanism, an educator's self-concept should match his behavior (Grafanaki, 2013). The sincerity of educators in carrying out the learning process allows students to feel comfortable and safe in interacting with others (Lai et al., 2021). Sincerity is a variable which can support commitment without anything in return and the variable supports the creation of a culture of peace in the school environment.

Third, a peace educator should be a guide for students in developing good attitudes. One of the characteristics of students who are in the adolescent phase is an identity crisis (Crocetti, 2018). In this phase, they have two possibilities, which are good and bad behavior. The influence of the social environment on adolescent behavior is significant (Kornienko et al., 2016). Thus, educators have a central role in providing direction so that students are able to reduce negative behavior and develop positive behavior.

Fourth, peace educators according to KH Ahmad Dahlan do practices that are in accordance with their knowledge. Carl Rogers' humanistic learning perspective names the concept congruence (Nelson et al., 2014). Meanwhile, KH Ahmad Dahlan calls it *amaliyah* science; not only do humans understand certain contents, but they also need to implement them (Khoirudin et al., 2020; Kurniawanti & Kumalasari, 2020). In this fourth attribute, educators teach students to apply the understanding they have about building peace in everyday life.

Last, peace educators should be committed to sharing knowledge based on tolerance and empathy. The development of tolerance is one of the needs of modern education (Safina & Abdurakhmanov, 2016). This culture of tolerance can spur the emergence of peace that starts from the school setting (Tadjibaeva & Oblomurova, 2020; Yazdani, 2020). Meanwhile, empathy is one aspect that is also able to support the emergence of peace (Calloway-Thomas, 2021). The interpretation of Al Maun's is a representation of the importance of showing empathy when interacting with others (Sutanti & Diponegoro, 2018). Teachers who carry out learning with the attributes of tolerance and empathy help students learn to eliminate violent impulses when interacting with people who have different principles.

The five attributes of peace educators can support the success of educators in creating peace in the school setting. It is a challenge for educators to implement peace education. This is in line with Cook's (2014) view that there are two challenges educators face in implementing peace education, which are the limited understanding of teachers in peace education pedagogy and teachers' limitations in compiling teaching materials on peace education. The results of previous studies show that educators as agents of change should have the attributes to support peace education programs (Novelli & Sayed, 2016). Therefore, peace education and the development of peace educators are important components of any educational system.

The findings of this study contribute to guidance and counseling services at schools, particularly in Indonesia. Counselors as educators are agents of peace who play an important role in building peace starting with students (Lee, 2018). As one of the agents of peace, counselors can adapt the attributes of peace shown by KH Ahmad Dahlan as discussed in this study. Cremin (2018) argues that counselors get many benefits when they successfully internalize the attributes of peace educators within themselves. Counselors should have such attributes as compassion, sincerity, guiding to good attitudes, having practices that are in accordance with their knowledge, and tolerance based on empathy. These attributes can support the success of the counselors in carrying out their role in building true peace in the school environment.

Counselors as practitioners in education have the potential to address various issues related to violence against adolescents. Moreover, counselors have a central role in suppressing the development of violence problems among students at school (Paolini, 2015). In terms of service, counselors can apply guidance as a preventive measure, and counseling as a curative step. Various research results show that counselors can be agents of peace to create a culture of peace in the school environment (Gerstein & Moeschberger, 2003). Therefore, this study contributes to knowledge related to alternative sources of peace educator attributes that can be used by counselors for cultivating peace values in schools.

5 CONCLUSION

The figure of KH Ahmad Dahlan can be a role model of a peace educator. An educator should have such attributes as showing affection, having a sincere feeling, guiding to good attitudes, having practices that are in accordance with his knowledge, and conveying knowledge based on tolerance and empathy. Peace is a condition desired by everyone. Moreover, a safe and calm conducive situation can support a person in maximizing self-actualization. On the other hand, peace can be built through education with a systematic and continuous process. Educators can be agents of peace who teach peace to students by having attributes that can support them to become agents of peace. These findings can be used as the foundation for further research in developing a peace-based education model at schools. Recommendations for further research are to develop an ideal teacher and counselor model to create a culture of peace in the school environment.

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The attributes of peace educators from *Sang Pencerah*, the biography of KH Ahmad Dahlan: A hermeneutic study



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Peace **in every human being** encourages humans to eliminate the impulse of violence within themselves. Peace in students can drive the development of peace in their social environment. Educators should be able to play the role of peace educators to take part in creating true peace. This study aims to identify the attributes of peace educators through the life experiences of KH Ahmad Dahlan, as narrated in the novel *Sang Pencerah (The Enlightener)*. This qualitative research employs the hermeneutic approach. The research stages include overall understanding (whole), understanding of parts and obtaining an understanding of the underlying meaning. The results indicate that the attributes of peace educators, according to KH Ahmad Dahlan, include showing affection, **having sincerity**, **having good attitudes**, performing practices aligning with the educators' knowledge and teaching knowledge based on tolerance and empathy. Those attributes of peace educators can be used as a guide for developing the competencies of educators to encourage students to achieve peace-loving characters. This character supports the emergence of a culture of peace in their environment.

Contribution: This research has contributed to the successful implementation of education through teachers who have the attributes of peace educators. **The characteristics of peace educators based on KH Ahmad Dahlan are a reference for teachers to become educators who can create peace through school settings.**

Keywords: peace; peace educator; KH Ahmad Dahlan; **Sang Pencerah**; **The Enlightener.**

Introduction

Peace is a friendly and harmonious condition in a specific environment (Ozcan & Neslihan 2021). Peace also has meaning as a nonviolent attitude and creative conflict transformation to suppress the drive for violence in humans (Hansen 2016). **Other literature mentions that peace is not just a lack of violence but also an individual's effort to think about eradicating all aspects of injustice** (Navarro-Castro & Nario-Galace 2010). **Various parties are moving to challenge the conventional view of peace.**

Peace is one of the main elements that every human being aims to achieve. It has become the 21st century vision (Wamsler & Restoy 2020). Peace includes not only personal peace but also social and universal peace (Abdurrachim 2020). Competitive conditions without contradiction and diversity without any conflict create peace (Spring 2020). Peace will create a safe and comfortable environment for every human being to perform self-actualisation activities (Naoufal 2014). Therefore, it requires the active role and support of various parties (Duckworth, Allen & Williams 2012). Previous studies recommend that a curriculum containing contents on peace should be developed so that students not only understand the concept of peace but also practise it (Cunningham & Ladd 2018).

Mahatma Gandhi, a world peace leader, suggested that the development of true peace needs to start from childhood (Dündar, Erdogan & Hareket 2016). Children have the ability to understand messages quickly and practise the concept of peace in their early life. Showing peaceful behaviours from an early age helps develop a peaceful character. Mahatma Gandhi's perspective proposes that teachers can incorporate the values of love, nonviolence, justice, responsible freedom and tolerance in learning (Dündar et al. 2016). **For teachers to create true peace from an early age for children requires cooperation from various parties** (Leckman, Panter-Brick & Salah 2014). Peace-

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building which is carried out since childhood and that involves collaboration among parties will develop true peace.

Mahatma Gandhi raised the theme of love for creating true peace (Hartnett 2020). Love is the reason individuals show various behaviours in various areas of life, including school life. **Students who face various problems on the basis of love can suppress the impulse of violence in themselves.** A previous study showed that individuals who show a loving character can support the development of students' subjective well-being (Gillham et al. 2011). On the other hand, education in Indonesia emphasises character development through character education, which includes loving peace.

Peace education is an educational approach that can be employed to build peace in every human mind, especially during adolescence. Indonesia is one of the countries that should implement peace education as it is facing the challenges of global citizenship life in the 21st century, in which conflicts between groups might emerge (Umar, Pangalila & Biringan 2019). Peace of mind in adolescence can contribute to lower levels of conflict and violence, especially in classrooms and schools. This peace of mind in adolescence can help create true peace inside and outside the school environment.

Peace-building in adolescence through education is hindered by problems that students face at school. One of the problems emerging in adolescents is violence, which is a manifestation of aggressive urges (Vökl-Kernstock et al. 2016). Aggressive behaviour refers to physical or verbal behaviour which is aimed to intentionally hurt others (Myers & Smith 2015). Aggressive behaviour emerges with the aim of responding to threats coming from other individuals or groups (MacLaren, Best & Bigney 2010). Aggressive behaviour in adolescents might result in physical injury, psychological injury and social injury to both the victim and the perpetrator (Fitri et al. 2020). Thus, aggressive behaviour is one of the triggers of disharmony in peace-building for students in Indonesia.

Violence, conflict, environmental destruction and moral damage are some of the reasons for conducting a study on the role of educators as agents of peace, especially in the school environment. A study in China showed that 17.9% of students reported that they had one or more experiences of physically aggressive behaviour towards their peers in the last 12 months (Wang et al. 2012). Furthermore, research by Routt and Anderson (2011) in Washington showed that 72% of students physically assaulted their mother, 16% attacked or threatened their father, 5% attacked or threatened their sister and 5% attacked or threatened their **sibling**. **On the other hand, a study in Norway showed that 5% of adolescents showed aggressive behaviour towards others during the last 6 months** (Undheim & Sund 2010). The problem of aggressive behaviour seems to occur in some countries. This is a problem that should be alleviated by involving various parties.

The results of studies in some countries reflect research conducted in Indonesia on aggressive behaviour. Aggressive

behaviour has become a problem which changes over time, and it is a subject of research in the area of counselling (Saputra et al. 2020; Wiretna et al. 2020). Research conducted in a city in Indonesia reveals that the level of aggressive behaviour of male and female students was the same (Saputra, Hanifah & Widagdo 2017). This condition requires various parties to pay attention to the problem of juvenile violence in schools in order to build a culture of peace.

Educators who can teach peace in Indonesia can create a conducive environment for students to learn. Research shows that the lack of peace in students has an influence on their aggressive behaviour (Saputra et al. 2021). The results of previous research recommend teachers to teach peace based on Islamic values (Rusyana 2012). Another research shows that identity, discourse and religious actors are aspects that support the development of peace in a conflict-ridden area in Indonesia, such as Ambon (Al Qurtuby 2013).

One of the Indonesian Islamic leaders who tried to uphold the values of peace in his teaching was Kiai Haji (KH) Ahmad Dahlan. The life of KH Ahmad Dahlan is described in the novel and film *Sang Pencerah* (The Enlightener), proposing that the teachings of KH Ahmad Dahlan can also be applied in the current modern era of globalisation (Puspitasari et al. 2016). As an organisation known for its slogan '*Hidup-hidupilah Muhammadiyah, jangan mencari hidup di Muhammadiyah*' ('Live Muhammadiyah. Don't seek life in Muhammadiyah'), Muhammadiyah holds a modern view which plays an important role in advancing Islam as a religion of enlightenment (Nashir et al. 2019), including creating peace (Latief & Nashir 2020).

Various studies have identified the patterns and forms of efforts to build peace. The results show that educators have succeeded in teaching peace through classroom video conferencing as an instructional approach (Paderanga 2014). Other studies have also shown that a peace education programme called 'The Dream of the Good' is effective for developing attitudes and behaviours that promote nonviolence (Sommerfelt & Vambheim 2008). Furthermore, the implementation of peace education in counselling has been successful in reducing student aggressive behaviours (Saputra et al., 2019; Saputra et al., 2020a). However, not many studies have identified the attributes of peace educators, especially for the implementation of peace education in Indonesia.

This article aims to analyse the attributes of peace educators according to KH Ahmad Dahlan from the novel *Sang Pencerah*. The role of educators in building peace is to create a conducive student perception of the school climate. A conducive perception of the school climate can increase student involvement in obtaining academic achievement (Saputra et al. 2020b). The discussion on the findings of this study can be used as a reference for educators to maximise their role in building and maintaining peace in the school environment.

Method

Research design

This qualitative study employs the hermeneutic approach. The hermeneutic approach is used to explore the unseen meanings inside a text. Each interpretation is an effort to be aware of the hidden meanings in a text. The researcher used Gadamerian hermeneutics to find the meanings of the novel *Sang Pencerah* (Basral 2013). Hermeneutics is a discipline focusing on the interpretation of meanings in the text. The principle of Gadamerian hermeneutics is the deconstruction and reconstruction of the text. Hermeneutic research is divided into two, namely objective hermeneutics and alethic hermeneutics. Gadamerian hermeneutics is a type of objective hermeneutic. The main idea of Gadamerian hermeneutics is that there is a hermeneutic circle. The circle consists of up and down patterns between the part and the whole, which can be applied to understand the meaning in a text. **The part will change the understanding of the whole. On the other hand, changes of the understanding of the whole will change the understanding of the part.** Through the hermeneutic circle, the research seeks to explore hidden meanings and rebuild the definitions of peace inherent in the novel *Sang Pencerah*. The researcher finds and understands the experiences of KH Ahmad Dahlan about peace and interprets them.

[AQ1]

Data collection instruments

Data collection in this research was conducted utilising documentation of the meaning of the text. **In this study, the authors want to see the representation of the attributes of peace educators by determining how the hermeneutic circle works to obtain an optimal understanding.** Therefore, hermeneutics can reflect the attributes of peace educators from the novel *Sang Pencerah*. The circle as a whole defines the parts, and the parts together form the circle. **One complete sentence, for example, is a unit.**

[AQ2]

[AQ3]

Data collection

The initial kind of data utilised in this research is secondary data. The secondary data in this research is the novel *Sang Pencerah*, which describes the struggle of KH Ahmad Dahlan. Based on the content of the novel, the attributes of peace educators are investigated. The researchers used data obtained from the content of the text. The novel *Sang Pencerah* tells the story of KH Ahmad Dahlan's struggle to establish Muhammadiyah. The stories in the novel are set in Yogyakarta, Indonesia. **The main character of this novel is KH Ahmad Dahlan, who displays qualities such as love, hard work, tolerance and the courage to take risks for the truth.** The secondary data in this research was analysed by citing sources such as books, articles, word references, journals and websites related to the study.

[AQ1]

Data analysis

Regarding the interpretation of the attributes of peace educators based on the novel, the researchers categorised

them into three stages: (1) overall understanding (whole), (2) understanding of parts and (3) obtaining an understanding of the underlying meaning. Data analysis techniques in this research consist of data reduction, data presentation and conclusion (Miles & Huberman 1994).

Results

This section presents the research findings in the form of the attributes of peace educators interpreted from the biography of KH Ahmad Dahlan in the novel *Sang Pencerah*. The preaching of KH Ahmad Dahlan, which upholds the value of peace, is one of the bases of the research. Based on the data analysis, the next section explains that there are at least five groups of attributes of a peace educator.

The first attribute describes KH Ahmad Dahlan as a figure who shows affection to fellow human beings. In the story, KH Ahmad Dahlan mentioned:

Semua Kiai yang aku kenal menunjukkan bahwa mereka memang menyayangi anak-anak. Tidak seperti seorang lelaki yang pernah kulihat di Malioboro yang bersikap kasar sekali terhadap para bocah. (h_63)

All the Kiai I know show that they really love children. Not like a man I saw in Malioboro, who was very rude to children. (h_63)

The statement indicates that KH Ahmad Dahlan emphasises love for children. This is shown by the experience of KH Ahmad Dahlan, who saw that almost all Kiai he knew showed affection for children. KH Ahmad Dahlan shows his rejection of the violence that people usually do to children in Malioboro, Yogyakarta.

A similar story was also presented in the novel, as indicated by the following excerpt of KH Ahmad Dahlan's conversation:

Islam harus menjadi rahmat bagi siapa saja yang bernaung didalamnya, baik muslim maupun bukan muslim. Merahmati artinya melindungi, mengayomi, membuat damai, tidak mengekang atau membuat takut pada umat. (h_175)

Islam must be a blessing for anyone who holds it, both Muslim and non-Muslim. Mercy means protecting, nurturing, making peace, not restraining or frightening the people. (h_175)

The statement of KH Ahmad Dahlan reflects his principle to be a human being who is full of love and compassion for others. This principle is adopted from Islamic values which must be a blessing for everyone. The principle means that humans who embrace Islam need to show attitudes and behaviours that protect, make peace, and do not scare the people around them.

KH Ahmad Dahlan had another experience that also shows his feelings of love and compassion for fellow human beings. This experience is shown by the following statement:

Anak-anak di sekitar kita adalah titipan Allah yang harus kita jaga dan didik dengan sebaik-baiknya. (h_402)

Children around us are a gift from God that we must take care of and educate as well as possible. (h_402)

This statement emphasises the importance of showing love and affection for fellow human beings, even to people who do not have the same understanding and are of a different class. KH Ahmad Dahlan held the principle that all human beings are people who need attention and must always help each other when experiencing difficulties.

In the second attribute, KH Ahmad Dahlan showed sincere attitudes and behaviour when interacting with other people. One of the life stories of KH Ahmad Dahlan that shows these attitudes and behaviours is as follows:

Apapun pekerjaan kita sekarang, itulah yang harus kita kerjakan sepenuh hati dan membawa manfaat bagi sebanyak mungkin umat. (h_21)

Whatever the work we do now, what we must do wholeheartedly and bring benefits to as many people as possible. (h_21)

This statement means that sincerity is an important element in carrying out various activities. A person does a certain task not only for getting a reward but also for providing benefits to many people. Meaningful activities should benefit many people.

Another story of KH Ahmad Dahlan concerning sincerity is as follows:

Allah sendiri menyatakan kepada kanjeng Nabi Muhammad bahwa, tugasnya hanyalah menyampaikan. Begitu juga dengan tugas kita sekarang hanya untuk menyampaikan kebenaran bukan untuk memperbesar permusuhan. Bersihkan niatmu ketika menempel selebaran-selebaran ini hanyalah untuk menyampaikan kebenaran, bukan di barengi niat-niat lain. (h_233)

Allah stated to the Prophet Muhammad that his job was only to deliver the truth. Our duty now is, therefore, only to convey the truth, not to make enemies. Purify your intentions when putting these leaflets, only to convey the truth, not accompanied by other intentions. (h_233)

The excerpt implies that one of the tasks of humans is to convey the truth in a sincere way. **Telling the truth with other intentions is an action that is not in accordance with the norm and can trigger other problems.** KH Ahmad Dahlan also emphasised that humans should not create hostility when trying to impose the truth they want to convey.

In the third attribute of peace educators, KH Ahmad Dahlan is an individual who guides people to goodness and avoids revenge. The following experience describes the attitude and behaviour of KH Ahmad Dahlan to refrain from anger.

Apapun yang akan aku lihat, aku harus bisa menahan diri. Terutama dari amarah untuk membalas dendam. (h_248)

Whatever I'm going to see, I have to be able to restrain myself. Especially from anger for revenge. (h_248)

The excerpt suggests the importance of a person's ability to contain anger. **Moreover, every human being has the urge to vent their anger on others.** An educator should have the ability to accommodate students in managing their anger, especially when they want to take revenge on people who have hurt them.

Another experience also appears in the novel which shows the role of an educator who guides students, as implied in the following excerpt:

Salah satu kecerdasan Sunan Kali Jaga yang lain dalam memahami dunia kanak – kanak sekaligus konsep figur imam. Pengembala adalah seorang yang selalu mengarahkan hewan-hewan gembalanya agar tidak tersesat, layaknya seorang imam yang berkewajiban untuk membimbing makmumnya di jalan yang benar, betapa pun sulitnya jalan itu. (h_324)

One of Sunan Kali Jaga's intelligences is understanding childhood as well as the concept of imam figure. A shepherd is a person who always directs his herd animals so as not to get lost, like an Imam who is obliged to guide his community on the right path, no matter how difficult the path is. (h_324)

The above message from KH Ahmad Dahlan means that a good educator has the ability to direct his students so that they do not get lost. The responsibility of an educator is to equip his students with knowledge and skills so that they can live their lives well. These students can determine the direction in which they will walk towards goodness.

In the fourth attribute, KH Ahmad Dahlan emphasised the concept of *amaliyah*. *Amaliyah* means that an educator can apply his knowledge in everyday life and use everyday phenomena or events as a source of learning.

Selesai pelajaran tentang 'Kentut' itu aku habiskan jatahku mengajar dengan mengupas pentingnya bersyukur setiap saat kepada Allah. Biarlah pengajaran agama ini diperkenalkan melalui peristiwa sehari – hari yang mereka alami saja sehingga lebih mudah untuk mereka pahami. (h_351).

After the lesson about 'fart' I spent my time teaching by discussing the importance of being grateful to Allah every moment. Let me introduce this religious teaching through everyday events that they experience so that it is easier for them to understand. (h_351).

The statement by KH Ahmad Dahlan suggests that every human being has an understanding of certain concepts. However, humans are not necessarily able to apply the knowledge they have in everyday life. In the excerpt above, KH Ahmad Dahlan mentioned the meaning of being grateful. Being an educator requires a commitment to apply the knowledge the educator has in everyday life. This commitment becomes a role model for students to implement their knowledge in everyday life.

Another excerpt also shows the importance of KH Ahmad Dahlan's commitment, while he was an educator, to practise his knowledge. The following excerpt presents KH Ahmad Dahlan's statement about the science of *amaliyah*:

Aku mengajarkan agama lewat tembang itu supaya memudahkan anak-anak memahami inti agama. (h_358)

I teach religion through songs to make it easier for children to understand the essence of the religion. (h_358)

The excerpt shows KH Ahmad Dahlan's commitment to teach his knowledge to others. KH Ahmad Dahlan, acting as

an educator, looked for strategies so that his students could absorb knowledge easily. The use of the violin shows that KH Ahmad Dahlan was trying hard to share his knowledge with others.

In the fifth attribute, KH Ahmad Dahlan shares a message about educators who uphold tolerance and empathy. The following excerpt describes KH Ahmad Dahlan showing tolerance when different opinions emerge:

Saya hanya ingin mengatakan bahwa arah kiblat yang kita yakini selama ini menghadap ke Ka'bah itu ternyata keliru, baik berdasarkan perhitungan ilmu falah dan hisab maupun dengan bantuan alat-alat baru seperti Kompas. (h_201)

I just want to say that the direction of Qibla which we believe is actually wrong, both based on calculations of *falah* and *hisab* as well as calculation by using new tools such as the compass. (h_201)

The excerpt above indicates that KH Ahmad Dahlan does not carry out intolerant behaviour towards the Qibla of the mosque which does not face the Kaaba. However, KH Ahmad Dahlan tried to be open and show that the Qibla of the mosque has not fully faced the Kaaba. One of KH Ahmad Dahlan's efforts is calculating the science of *falah* and *hisab*, as well as using new tools such as the compass.

Another experience of KH Ahmad Dahlan about educators who have tolerance and empathy is as follows:

Kebenaran sesuai dengan pengetahuan dan pemahaman kita yang selalu terbatas dibandingkan ilmu Allah. Karena itulah kita harus selalu belajar, bersikap terbuka dan mau memperhatikan sekeliling. (h_448)

Truth from our knowledge and understanding is always limited compared to Allah's knowledge. That's why we must always learn, be open and willing to pay attention to the surroundings. (h_448)

The statement means that humans do not need to boast about their abilities. Every human being needs to pay more attention to the people around them when they have problems. This concept of empathy needs to be possessed by an educator, considering that students certainly have various problems in their lives.

The research finding shows that the attributes of peace educators implied in the novel are as follows: (1) showing compassion, (2) sincerity, (3) guiding towards good attitudes,

TABLE 1: The attributes of peace educators.

No	Classification	Remark	Code
1	Showing compassion	An educator prioritises the development of compassion for students.	h_63, h_175, h_402
2	Sincerity	An educator also teaches how to live selflessly when doing a good deed.	h_21, h_233
3	Guiding towards good attitudes	An educator avoids encouraging revenge for the pain experienced by students.	h_248, h_324
4	Having practices in accordance with knowledge	An educator needs to have the concept of <i>amaliah</i> science and practise the knowledge that he already has in everyday life.	h_351, h_358
5	Conveying knowledge based on tolerance and empathy	An educator encourages students to control violent impulses in carrying out an activity.	h_201, h_284

[AQ4] [Source](#)

(4) having practices in accordance with knowledge and (5) conveying knowledge based on tolerance and empathy. Table 1 presents the attributes of peace educators described in the novel.

Discussion

The research findings indicate that an educator needs to have specific attributes to create peace. According to the life story of KH Ahmad Dahlan, the attributes of peace educators are showing affection, sincerity, guiding towards good attitudes, having practices that are in accordance with his knowledge and conveying knowledge based on tolerance and empathy.

It is important for educators to have the attributes of peace educators to create a conducive atmosphere for students to pursue peace in their school environment. The concept of integrated peace education is important in the school setting (Gursel-Bilgin & Flinders 2020). Peace education is integrated within the curriculum at schools, so that the learning process is not only limited to the transfer of knowledge but also creates true peace (Joyce 2020).

[AQ1]

The first attribute of peace educators according to KH Ahmad Dahlan is showing compassion. The interpretation of Al-Maun represents the importance of showing feelings of love and compassion towards fellow human beings (Yusuf 2021). The results also show that the concept of love is one of the values of peace according to the teachings of KH Ahmad Dahlan (Saputra et al., 2021). Love becomes an important quality to support the emergence of peace (Barcelos 2021). In an individual who has love, there is no urge to commit violence that can damage peace itself, both self, social and environmental peace (Chapman & Wolfner 2017). Hartnett (2020) argues that love is also one of the foundations for the emergence of peace in pluralism. Moreover, Indonesia has a diverse culture. Thus, teachers who prioritise love and compassion can be the answer to suppress the high urge of adolescent violence.

The second attribute of peace educators, according to KH Ahmad Dahlan, is sincerity. The slogan 'Live Muhammadiyah! Do not seek life in Muhammadiyah' is a representation of sincerity (Lubis et al. 2021). The sincerity of educators in carrying out their duties is one aspect that supports the creation of peace. Sincerity is the act of an individual who selflessly helps others. An educator needs to have a sense of sincerity in carrying out his or her duties (Grzanka et al. 2020). According to the perspective of humanism, an educator's self-concept should match his or her behaviour (Grafanaki 2013). The sincerity of educators in carrying out the learning process allows students to feel comfortable and safe in interacting with others (Lai et al. 2021). Sincerity is a variable which can support commitment without anything in return, and this variable supports the creation of a culture of peace in the school environment.

Thirdly, a peace educator should be a guide for students in developing good attitudes. One of the characteristics of students who are in the adolescent phase is an identity crisis

(Crocetti 2018). In this phase, they have two possibilities, which are good and bad behaviour. The influence of the social environment on adolescent behaviour is significant (Kornienko et al., 2016). Thus, educators have a central role in providing direction so that students are able to reduce negative behaviour and develop positive behaviour.

Fourthly, peace educators, according to KH Ahmad Dahlan, perform practices that are in accordance with their knowledge. Carl Rogers's humanistic learning perspective names this concept congruence (Nelson et al. 2014). Meanwhile, KH Ahmad Dahlan calls it *amaliyah* science; not only do humans understand certain ideas, but they also need to implement them (Khoirudin, Baidhawiy & Nor 2020; Kurniawanti & Kumalasari 2020). In this fourth attribute, educators teach students to apply the understanding they have about building peace in everyday life.

Lastly, peace educators should be committed to sharing knowledge based on tolerance and empathy. The development of tolerance is one of the needs of modern education (Safina & Abdurakhmanov 2016). This culture of tolerance can spur the emergence of peace, starting from the school setting (Tadjibaeva & Oblomuradova 2020; Yazdani 2020). Meanwhile, empathy is one aspect that is also able to support the emergence of peace (Calloway-Thomas 2021). The interpretation of Al Maun is a representation of the importance of showing empathy when interacting with others (Sutanti & Diponegoro 2018). Teachers who carry out learning with the attributes of tolerance and empathy help students learn to eliminate violent impulses when interacting with people who have different principles.

The five attributes of peace educators can support the success of educators in creating peace in the school setting. It is a challenge for educators to implement peace education. This is in line with Cook's (2014) view that there are two challenges educators face in implementing peace education, which are the limited understanding of teachers in peace education pedagogy and teachers' limitations in compiling teaching materials on peace education. The results of previous studies show that educators as agents of change should have the attributes to support peace education programmes (Novelli & Sayed 2016). Therefore, peace education and the development of peace educators are important components of any educational system.

The findings of this study contribute to guidance and counselling services at schools, particularly in Indonesia. **Counsellors, as educators, are agents of peace who play an important role in teaching peace among students (Lee 2018). As the agents of peace, counsellors can cultivate the attributes of peace shown by KH Ahmad Dahlan, as discussed in this study.** Cremin (2018) argues that counsellors receive many benefits when they successfully internalise the attributes of peace educators within themselves. Counsellors should have such attributes as compassion, sincerity, guiding towards good attitudes, having practices that are in accordance with

their knowledge and tolerance based on empathy. These attributes can support the success of counsellors in carrying out their role in building true peace in the school environment.

Counsellors as practitioners in education have the potential to address various issues related to violence against adolescents. Moreover, they have a central role in suppressing the development of violent behaviours among students at school (Paolini 2015). In terms of service, counsellors can apply guidance as a preventive measure and counselling as a curative step. Various research results show that counsellors can be agents of peace to create a culture of peace in the school environment (Gerstein & Moeschberger 2003). Therefore, this study contributes to knowledge related to alternative sources of peace educator attributes that can be used by counsellors for cultivating peace values in schools.

Conclusion

The figure of KH Ahmad Dahlan can be a role model of a peace educator. An educator should have such attributes as showing affection, sincerity, guiding towards good attitudes, having practices that are in accordance with knowledge and conveying knowledge based on tolerance and empathy. Peace is a condition desired by everyone. Moreover, a safe and calm situation can support a person in maximising self-actualisation. **On the other hand, peace** can be built through education with a systematic and continuous process. Educators can be agents of peace who teach peace to students by having attributes that can support them to become agents of peace. These findings can be used as the foundation for further research in developing a peace-based education model at schools. Recommendations for further research are to develop an ideal teacher and counsellor model to create a culture of peace in the school environment.

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[AQ1]

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Authors' contributions

P.P. contributed to the conceptualisation, methodology, formal analysis, investigation, writing of the original draft and supervision. W.N.E.S. was involved in writing of the original draft, visualisation, project administration, validation, data curation and resources. R.R.S.S. contributed to the conceptualisation, methodology, investigation and validation. P.S.R. contributed to the formal analysis, visualisation, validation and resources.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

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Data availability

This study identifies the main attributes based on the biography of KH Ahmad Dahlan, which is described in the novel *Sang Pencerah*.

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The attributes of peace educators from *Sang Pencerah*, the biography of KH Ahmad Dahlan: A hermeneutic study



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Peace encourages humans to eliminate the impulse of violence within themselves. Peace in students can drive the development of peace in their social environment. Educators should be able to play the role of peace educators to take part in creating true peace. This study aims to identify the attributes of peace educators through the life experiences of KH Ahmad Dahlan, as narrated in the novel *Sang Pencerah (The Enlightener)*. This qualitative research employs the hermeneutic approach. The research stages include overall understanding (whole), understanding of parts and obtaining an understanding of the underlying meaning. The results indicate that the attributes of peace educators, according to KH Ahmad Dahlan, include showing affection, being sincere, having a good attitude, performing practices aligning with the educators' knowledge and teaching knowledge based on tolerance and empathy. Those attributes of peace educators can be used as a guide for developing the competencies of educators to encourage students to achieve peace-loving characters. This character supports the emergence of a culture of peace in their environment.

Contribution: This research has contributed to the successful implementation of education through teachers who have the attributes of peace educators. The characteristics of peace educators based on KH Ahmad Dahlan are a reference for teachers to become educators who can create peace through school settings.

Keywords: peace; peace educator; KH Ahmad Dahlan; *Sang Pencerah*; *The Enlightener*.

Introduction

Peace is a friendly and harmonious condition in a specific environment (Ozcan & Neslihan 2021). Peace also has meaning as a nonviolent attitude and creative conflict transformation to suppress the drive for violence in humans (Hansen 2016). Other literature mentions that peace is not just a lack of violence but also an individual's effort to think about eradicating all aspects of injustice (Navarro-Castro & Nario-Galace 2010). Various parties are moving to challenge the conventional view of peace.

Peace is one of the main elements that every human being aims to achieve. It has become the 21st century vision (Wamsler & Restoy 2020). Peace includes not only personal peace but also social and universal peace (Abdurrachim 2020). Competitive conditions without contradiction and diversity without any conflict create peace (Spring 2020). Peace will create a safe and comfortable environment for every human being to perform self-actualisation activities (Naoufal 2014). Therefore, it requires the active role and support of various parties (Duckworth, Allen & Williams 2012). Previous studies recommend that a curriculum containing contents on peace should be developed so that students not only understand the concept of peace but also practise it (Cunningham & Ladd 2018).

Mahatma Gandhi, a world peace leader, suggested that the development of true peace needs to start from childhood (Dündar, Erdogan & Hareket 2016). Children have the ability to understand messages quickly and practise the concept of peace in their early life. Showing peaceful behaviours from an early age helps develop a peaceful character. Mahatma Gandhi's perspective proposes that teachers can incorporate the values of love, nonviolence, justice, responsible freedom and tolerance in learning (Dündar et al. 2016). For teachers to create true peace from an early age, children require cooperation from various parties (Leckman, Panter-Brick & Salah 2014). Peace-

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building which is carried out since childhood and that involves collaboration among parties will develop true peace.

Mahatma Gandhi raised the theme of love for creating true peace (Hartnett 2020). Love is the reason individuals show various behaviours in various areas of life, including school life. If students face various problems based on love, they can suppress the impulse of violence. A previous study showed that individuals who show a loving character can support the development of students' subjective well-being (Gillham et al. 2011). On the other hand, education in Indonesia emphasises character development through character education, which includes loving peace.

Peace education is an educational approach that can be employed to build peace in every human mind, especially during adolescence. Indonesia is one of the countries that should implement peace education as it is facing the challenges of global citizenship life in the 21st century, in which conflicts between groups might emerge (Umar, Pangalila & Biringan 2019). Peace of mind in adolescence can contribute to lower levels of conflict and violence, especially in classrooms and schools. This peace of mind in adolescence can help create true peace inside and outside the school environment.

Peace-building in adolescence through education is hindered by problems that students face at school. One of the problems emerging in adolescents is violence, which is a manifestation of aggressive urges (Völkl-Kernstock et al. 2016). Aggressive behaviour refers to physical or verbal behaviour which is aimed to intentionally hurt others (Myers & Smith 2015). Aggressive behaviour emerges with the aim of responding to threats coming from other individuals or groups (MacLaren, Best & Bigney 2010). Aggressive behaviour in adolescents might result in physical injury, psychological injury and social injury to both the victim and the perpetrator (Fitri et al. 2020). Thus, aggressive behaviour is one of the triggers of disharmony in peace-building for students in Indonesia.

Violence, conflict, environmental destruction and moral damage are some of the reasons for conducting a study on the role of educators as agents of peace, especially in the school environment. A study in China showed that 17.9% of students reported that they had one or more experiences of physically aggressive behaviour towards their peers in the last 12 months (Wang et al. 2012). Furthermore, research by Routt and Anderson (2011) in Washington showed that 72% of students physically assaulted their mother, 16% attacked or threatened their father, 5% attacked or threatened their sister and 5% attacked or threatened their sibling. On the other hand, a study in Norway showed that 5% of adolescents showed aggressive behaviour towards others during the last six months (Undheim & Sund 2010). The problem of aggressive behaviour seems to occur in some countries. This is a problem that should be alleviated by involving various parties.

The research results in the international world also reflect conditions in Indonesia regarding aggressive behaviour.

Aggressive behaviour has become a problem which changes over time, and it is a subject of research in the area of counselling (Saputra et al. 2020; Wiretna et al. 2020). Research conducted in a city in Indonesia reveals that the level of aggressive behaviour of male and female students was the same (Saputra, Hanifah & Widagdo 2017). This condition requires various parties to pay attention to the problem of juvenile violence in schools in order to build a culture of peace.

Educators who can teach peace in Indonesia can create a conducive environment for students to learn. Research shows that the lack of peace in students has an influence on their aggressive behaviour (Saputra et al. 2021). The results of previous research recommend teachers to teach peace based on Islamic values (Rusyana 2012). Another research shows that identity, discourse and religious actors are aspects that support the development of peace in a conflict-ridden area in Indonesia, such as Ambon (Al Qurtuby 2013).

One of the Indonesian Islamic leaders who tried to uphold the values of peace in his teaching was Kiai Haji (KH) Ahmad Dahlan. The life of KH Ahmad Dahlan is described in the novel and film *Sang Pencerah* (The Enlightener), proposing that the teachings of KH Ahmad Dahlan can also be applied in the current modern era of globalisation (Puspitasari et al. 2016). As an organisation known for its slogan '*Hidup-hidupilah Muhammadiyah, jangan mencari hidup di Muhammadiyah*' ('Live Muhammadiyah. Don't seek life in Muhammadiyah'), Muhammadiyah holds a modern view which plays an important role in advancing Islam as a religion of enlightenment (Nashir et al. 2019), including creating peace (Latief & Nashir 2020).

Various studies have identified the patterns and forms of efforts to build peace. The results show that educators have succeeded in teaching peace through classroom video conferencing as an instructional approach (Paderanga 2014). Other studies have also shown that a peace education programme called 'The Dream of the Good' is effective for developing attitudes and behaviours that promote nonviolence (Sommerfelt & Vambheim 2008). Furthermore, the implementation of peace education in counselling has been successful in reducing student aggressive behaviours (Saputra et al., 2019; Saputra et al., 2020a). However, not many studies have identified the attributes of peace educators, especially for the implementation of peace education in Indonesia.

This article aims to analyse the attributes of peace educators according to KH Ahmad Dahlan from the novel *Sang Pencerah*. The role of educators in building peace is to create a conducive student perception of the school climate. A conducive perception of the school climate can increase student involvement in obtaining academic achievement (Saputra et al. 2020b). The discussion on the findings of this study can be used as a reference for educators to maximise their role in building and maintaining peace in the school environment.

Method

Research design

This qualitative study employs the hermeneutic approach. The hermeneutic approach is used to explore the unseen meanings inside a text. Each interpretation is an effort to be aware of the hidden meanings in a text. The researcher used Gadamerian hermeneutics to find the meanings of the novel *Sang Pencerah* (Basral 2013). Hermeneutics is a discipline focusing on the interpretation of meanings in the text. The principle of Gadamerian hermeneutics is the deconstruction and reconstruction of the text. Hermeneutic research is divided into two, namely objective hermeneutics and alethic hermeneutics. Gadamerian hermeneutics is a type of objective hermeneutic. The main idea of Gadamerian hermeneutics is that there is a hermeneutic circle. The circle consists of up and down patterns between the part and the whole, which can be applied to understand the meaning in a text. The part will change the understanding of the whole. On the other hand, changes of the understanding of the whole will change the understanding of the part. Through the hermeneutic circle, the research seeks to explore hidden meanings and rebuild the definitions of peace inherent in the novel *Sang Pencerah*. The researcher finds and understands the experiences of KH Ahmad Dahlan about peace and interprets them.

Data collection instruments

Data collection in this research was conducted utilising documentation of the meaning of the text. In this study, the authors want to see the representation of the attributes of peace educators by determining how the hermeneutic circle works to obtain an optimal understanding. Therefore, hermeneutics can reflect the attributes of peace educators from the novel *Sang Pencerah*. The circle as a whole defines the parts, and the parts together form the circle. One complete sentence, is a unit.

Data collection

The initial kind of data utilised in this research is secondary data. The secondary data in this research is the novel *Sang Pencerah*, which describes the struggle of KH Ahmad Dahlan. Based on the content of the novel, the attributes of peace educators are investigated. The researchers used data obtained from the content of the text. The novel *Sang Pencerah* tells the story of KH Ahmad Dahlan's struggle to establish Muhammadiyah. The stories in the novel are set in Yogyakarta, Indonesia. The main character of this novel is KH Ahmad Dahlan, who displays qualities such as love, hard work, tolerance and the courage to take risks for the truth. The secondary data in this research was analysed by citing sources such as books, articles, word references, journals and websites related to the study.

Data analysis

Regarding the interpretation of the attributes of peace educators based on the novel, the researchers categorised

them into three stages: (1) overall understanding (whole), (2) understanding of parts and (3) obtaining an understanding of the underlying meaning. Data analysis techniques in this research consist of data reduction, data presentation and conclusion (Miles & Huberman 1994).

Results

This section presents the research findings in the form of the attributes of peace educators interpreted from the biography of KH Ahmad Dahlan in the novel *Sang Pencerah*. The preaching of KH Ahmad Dahlan, which upholds the value of peace, is one of the bases of the research. Based on the data analysis, the next section explains that there are at least five groups of attributes of a peace educator.

The first attribute describes KH Ahmad Dahlan as a figure who shows affection to fellow human beings. In the story, KH Ahmad Dahlan mentioned:

Semua Kiai yang aku kenal menunjukkan bahwa mereka memang menyayangi anak-anak. Tidak seperti seorang lelaki yang pernah kulihat di Malioboro yang bersikap kasar sekali terhadap para bocah. (h_63)

[AQ1]

All the Kiai I know show that they really love children. Not like a man I saw in Malioboro, who was very rude to children. (h_63)

The statement indicates that KH Ahmad Dahlan emphasises love for children. This is shown by the experience of KH Ahmad Dahlan, who saw that almost all Kiai he knew showed affection for children. KH Ahmad Dahlan shows his rejection of the violence that people usually do to children in Maliboro, Yogyakarta.

A similar story was also presented in the novel, as indicated by the following excerpt of KH Ahmad Dahlan's conversation:

Islam harus menjadi rahmat bagi siapa saja yang bernaung didalamnya, baik muslim maupun bukan muslim. Merahmati artinya melindungi, mengayomi, membuat damai, tidak mengekang atau membuat takut pada umat. (h_175)

[AQ1]

Islam must be a blessing for anyone who holds it, both Muslim and non-Muslim. Mercy means protecting, nurturing, making peace, not restraining or frightening the people. (h_175)

[AQ1]

The statement of KH Ahmad Dahlan reflects his principle to be a human being who is full of love and compassion for others. This principle is adopted from Islamic values which must be a blessing for everyone. The principle means that humans who embrace Islam need to show attitudes and behaviours that protect, make peace, and do not scare the people around them.

KH Ahmad Dahlan had another experience that also shows his feelings of love and compassion for fellow human beings. This experience is shown by the following statement:

Anak-anak di sekitar kita adalah titipan Allah yang harus kita jaga dan didik dengan sebaik-baiknya. (h_402)

[AQ1]

Children around us are a gift from God that we must take care of and educate as well as possible. (h_402)

[AQ1]

This statement emphasises the importance of showing love and affection for fellow human beings, even to people who do not have the same understanding and are of a different class. KH Ahmad Dahlan held the principle that all human beings are people who need attention and must always help each other when experiencing difficulties.

In the second attribute, KH Ahmad Dahlan showed sincere attitudes and behaviour when interacting with other people. One of the life stories of KH Ahmad Dahlan that shows these attitudes and behaviours is as follows:

[AQ1] *Apapun pekerjaan kita sekarang, itulah yang harus kita kerjakan sepenuh hati dan membawa manfaat bagi sebanyak mungkin umat.* (h_21)

[AQ1] Whatever the work we do now, what we must do wholeheartedly and bring benefits to as many people as possible. (h_21)

This statement means that sincerity is an important element in carrying out various activities. A person does a certain task not only for getting a reward but also for providing benefits to many people. Meaningful activities should benefit many people.

Another story of KH Ahmad Dahlan concerning sincerity is as follows:

[AQ1] *Allah sendiri menyatakan kepada kanjeng Nabi Muhammad bahwa, tugasnya hanyalah menyampaikan. Begitu juga dengan tugas kita sekarang hanya untuk menyampaikan kebenaran bukan untuk memperbesar permusuhan. Bersihkan niatmu ketika menempel selebaran-selebaran ini hanyalah untuk menyampaikan kebenaran, bukan di barengi niat-niat lain.* (h_233)

[AQ1] Allah stated to the Prophet Muhammad that his job was only to deliver the truth. Our duty now is, therefore, only to convey the truth, not to make enemies. Purify your intentions when putting these leaflets, only to convey the truth, not accompanied by other intentions. (h_233)

The excerpt implies that one of the tasks of humans is to convey the truth in a sincere way. Telling the truth with other intentions is an attitude and action that is not following the norms and can trigger other problems. KH Ahmad Dahlan also emphasised that humans should not create hostility when trying to impose the truth they want to convey.

In the third attribute of peace educators, KH Ahmad Dahlan is an individual who guides people to goodness and avoids revenge. The following experience describes the attitude and behaviour of KH Ahmad Dahlan to refrain from anger:

[AQ1] *Apapun yang akan aku lihat, aku harus bisa menahan diri. Terutama dari amarah untuk membalas dendam.* (h_248)

[AQ1] Whatever I'm going to see, I have to be able to restrain myself. Especially from anger for revenge. (h_248)

The excerpt suggests the importance of a person's ability to contain anger. Moreover, every human being has the urge to vent their anger on others. An educator should have the ability to accommodate students in managing their anger, especially when they want to take revenge on people who have hurt them.

Another experience also appears in the novel which shows the role of an educator who guides students, as implied in the following excerpt:

Salah satu kecerdasan Sunan Kali Jaga yang lain dalam memahami dunia kanak – kanak sekaligus konsep figur imam. Pengembala adalah seorang yang selalu mengarahkan hewan-hewan gembalanya agar tidak tersesat, layaknya seorang imam yang berkewajiban untuk membimbing makmumnya di jalan yang benar, betapa pun sulitnya jalan itu. (h_324) [AQ1]

One of Sunan Kali Jaga's intelligences is understanding childhood as well as the concept of imam figure. A shepherd is a person who always directs his herd animals so as not to get lost, like an Imam who is obliged to guide his community on the right path, no matter how difficult the path is. (h_324) [AQ1]

The above message from KH Ahmad Dahlan means that a good educator has the ability to direct his students so that they do not get lost. The responsibility of an educator is to equip his students with knowledge and skills so that they can live their lives well. These students can determine the direction in which they will walk towards goodness.

In the fourth attribute, KH Ahmad Dahlan emphasised the concept of *amaliyah*. *Amaliyah* means that an educator can apply his knowledge in everyday life and use everyday phenomena or events as a source of learning:

Selesai pelajaran tentang 'Kentut' itu aku habiskan jatahku mengajar dengan mengupas pentingnya bersyukur setiap saat kepada Allah. Biarlah pengajaran agama ini diperkenalkan melalui peristiwa sehari – hari yang mereka alami saja sehingga lebih mudah untuk mereka pahami. (h_351) [AQ1]

After the lesson about 'fart' I spent my time teaching by discussing the importance of being grateful to Allah every moment. Let me introduce this religious teaching through everyday events that they experience so that it is easier for them to understand. (h_351) [AQ1]

The statement by KH Ahmad Dahlan suggests that every human being has an understanding of certain concepts. However, humans are not necessarily able to apply the knowledge they have in everyday life. In the excerpt above, KH Ahmad Dahlan mentioned the meaning of being grateful. Being an educator requires a commitment to apply the knowledge the educator has in everyday life. This commitment becomes a role model for students to implement their knowledge in everyday life.

Another excerpt also shows the importance of KH Ahmad Dahlan's commitment, while he was an educator, to practise his knowledge. The following excerpt presents KH Ahmad Dahlan's statement about the science of *amaliyah*:

Aku mengajarkan agama lewat tembang itu supaya memudahkan anak-anak memahami inti agama. (h_358) [AQ1]

I teach religion through songs to make it easier for children to understand the essence of the religion. (h_358) [AQ1]

The excerpt shows KH Ahmad Dahlan's commitment to teach his knowledge to others. KH Ahmad Dahlan, acting as

an educator, looked for strategies so that his students could absorb knowledge easily. The use of the violin shows that KH Ahmad Dahlan was trying hard to share his knowledge with others.

In the fifth attribute, KH Ahmad Dahlan shares a message about educators who uphold tolerance and empathy. The following excerpt describes KH Ahmad Dahlan showing tolerance when different opinions emerge:

Saya hanya ingin mengatakan bahwa arah kiblat yang kita yakini selama ini menghadap ke Ka'bah itu ternyata keliru, baik berdasarkan perhitungan ilmu falq dan hisab maupun dengan bantuan alat-alat baru seperti Kompas. (h_201)

[AQ1]

I just want to say that the direction of Qibla which we believe is actually wrong, both based on calculations of *falaq* and *hisab* as well as calculation by using new tools such as the compass.

[AQ1]

(h_201)

The excerpt above indicates that KH Ahmad Dahlan does not carry out intolerant behaviour towards the Qibla of the mosque which does not face the Kaaba. However, KH Ahmad Dahlan tried to be open and show that the Qibla of the mosque has not fully faced the Kaaba. One of KH Ahmad Dahlan's efforts is calculating the science of *falaq* and *hisab*, as well as using new tools such as the compass.

Another experience of KH Ahmad Dahlan about educators who have tolerance and empathy is as follows:

Kebenaran sesuai dengan pengetahuan dan pemahaman kita yang selalu terbatas dibandingkan ilmu Allah. Karena itulah kita harus selalu belajar, bersikap terbuka dan mau memperhatikan sekeliling. (h_448)

[AQ1]

Truth from our knowledge and understanding is always limited compared to Allah's knowledge. That's why we must always learn, be open and willing to pay attention to the surroundings.

[AQ1]

(h_448)

The statement means that humans do not need to boast about their abilities. Every human being needs to pay more attention to the people around them when they have problems. This concept of empathy needs to be possessed by an educator, considering that students certainly have various problems in their lives.

The research finding shows that the attributes of peace educators implied in the novel are as follows: (1) showing compassion, (2) sincerity, (3) guiding towards good attitudes,

TABLE 1: The attributes of peace educators.

No	Classification	Remark	Code
1	Showing compassion	An educator prioritises the development of compassion for students.	h_63, h_175, h_402
2	Sincerity	An educator also teaches how to live selflessly when doing a good deed.	h_21, h_233
3	Guiding towards good attitudes	An educator avoids encouraging revenge for the pain experienced by students.	h_248, h_324
4	Having practices in accordance with knowledge	An educator needs to have the concept of <i>amaliah</i> science and practise the knowledge that he already has in everyday life.	h_351, h_358
5	Conveying knowledge based on tolerance and empathy	An educator encourages students to control violent impulses in carrying out an activity.	h_201, h_284

Source: Basral, A.N., 2013, *Sang Pencerah: Novelisasi kehidupan K.H. Ahmad Dahlan dan perjuangannya mendirikan Muhammadiyah*, Mizan, Yogyakarta.

(4) having practices in accordance with knowledge and (5) conveying knowledge based on tolerance and empathy. Table 1 presents the attributes of peace educators described in the novel.

Discussion

The research findings indicate that an educator needs to have specific attributes to create peace. According to the life story of KH Ahmad Dahlan, the attributes of peace educators are showing affection, sincerity, guiding towards good attitudes, having practices that are in accordance with his knowledge and conveying knowledge based on tolerance and empathy. It is important for educators to have the attributes of peace educators to create a conducive atmosphere for students to pursue peace in their school environment. The concept of integrated peace education is important in the school setting (Gursel-Bilgin & Flinders 2020). Peace education is integrated within the curriculum at schools, so that the learning process is not only limited to the transfer of knowledge but also creates true peace (Joyce 2020).

The first attribute of peace educators according to KH Ahmad Dahlan is showing compassion. The interpretation of Al-Maun represents the importance of showing feelings of love and compassion towards fellow human beings (Yusuf 2021). The results also show that the concept of love is one of the values of peace according to the teachings of KH Ahmad Dahlan (Saputra et al. 2021). Love becomes an important quality to support the emergence of peace (Barcelos 2021). In an individual who has love, there is no urge to commit violence that can damage peace itself, both self, social and environmental peace (Chapman & Wolfner 2017). Hartnett (2020) argues that love is also one of the foundations for the emergence of peace in pluralism. Moreover, Indonesia has a diverse culture. Thus, teachers who prioritise love and compassion can be the answer to suppress the high urge of adolescent violence.

The second attribute of peace educators, according to KH Ahmad Dahlan, is sincerity. The slogan 'Live Muhammadiyah! Do not seek life in Muhammadiyah' is a representation of sincerity (Lubis et al. 2021). The sincerity of educators in carrying out their duties is one aspect that supports the creation of peace. Sincerity is the act of an individual who selflessly helps others. An educator needs to have a sense of sincerity in carrying out his or her duties (Grzanka et al. 2020). According to the perspective of humanism, an educator's self-concept should match his or her behaviour (Grafanaki 2013). The sincerity of educators in carrying out the learning process allows students to feel comfortable and safe in interacting with others (Lai et al. 2021). Sincerity is a variable which can support commitment without anything in return, and this variable supports the creation of a culture of peace in the school environment.

Thirdly, a peace educator should be a guide for students in developing good attitudes. One of the characteristics of students who are in the adolescent phase is an identity crisis

(Crocetti 2018). In this phase, they have two possibilities, which are good and bad behaviour. The influence of the social environment on adolescent behaviour is significant (Kornienko et al., 2016). Thus, educators have a central role in providing direction so that students are able to reduce negative behaviour and develop positive behaviour.

Fourthly, peace educators, according to KH Ahmad Dahlan, perform practices that are in accordance with their knowledge. Carl Rogers's humanistic learning perspective names this concept congruence (Nelson et al. 2014). Meanwhile, KH Ahmad Dahlan calls it *amaliyah* science; not only do humans understand certain ideas, but they also need to implement them (Khoirudin, Baidhawiy & Nor 2020; Kurniawanti & Kumalasari 2020). In this fourth attribute, educators teach students to apply the understanding they have about building peace in everyday life.

Lastly, peace educators should be committed to sharing knowledge based on tolerance and empathy. The development of tolerance is one of the needs of modern education (Safina & Abdurakhmanov 2016). This culture of tolerance can spur the emergence of peace, starting from the school setting (Tadjibaeva & Oblomuradova 2020; Yazdani 2020). Meanwhile, empathy is one aspect that is also able to support the emergence of peace (Calloway-Thomas 2021). The interpretation of Al Maun is a representation of the importance of showing empathy when interacting with others (Sutanti & Diponegoro 2018). Teachers who carry out learning with the attributes of tolerance and empathy help students learn to eliminate violent impulses when interacting with people who have different principles.

The five attributes of peace educators can support the success of educators in creating peace in the school setting. It is a challenge for educators to implement peace education. This is in line with Cook's (2014) view that there are two challenges educators face in implementing peace education, which are the limited understanding of teachers in peace education pedagogy and teachers' limitations in compiling teaching materials on peace education. The results of previous studies show that educators as agents of change should have the attributes to support peace education programmes (Novelli & Sayed 2016). Therefore, peace education and the development of peace educators are important components of any educational system.

The findings of this study contribute to guidance and counselling services at schools, particularly in Indonesia. Counsellors, as educators, are agents of peace who play an important role in teaching peace among students (Lee 2018). As the agents of peace, counsellors can cultivate the attributes of peace shown by KH Ahmad Dahlan, as discussed in this study. Cremin (2018) argues that counsellors receive many benefits when they successfully internalise the attributes of peace educators within themselves. Counsellors should have such attributes as compassion, sincerity, guiding towards good attitudes, having practices that are in accordance with

their knowledge and tolerance based on empathy. These attributes can support the success of counsellors in carrying out their role in building true peace in the school environment.

Counsellors as practitioners in education have the potential to address various issues related to violence against adolescents. Moreover, they have a central role in suppressing the development of violent behaviours among students at school (Paolini 2015). In terms of service, counsellors can apply guidance as a preventive measure and counselling as a curative step. Various research results show that counsellors can be agents of peace to create a culture of peace in the school environment (Gerstein & Moeschberger 2003). Therefore, this study contributes to knowledge related to alternative sources of peace educator attributes that can be used by counsellors for cultivating peace values in schools.

Conclusion

The figure of KH Ahmad Dahlan can be a role model of a peace educator. An educator should have such attributes as showing affection, sincerity, guiding towards good attitudes, having practices that are in accordance with knowledge and conveying knowledge based on tolerance and empathy. Peace is a condition desired by everyone. Moreover, a safe and calm situation can support a person in maximising self-actualisation. Peace can be built through education with a systematic and continuous process. Educators can be agents of peace who teach peace to students by having attributes that can support them to become agents of peace. These findings can be used as the foundation for further research in developing a peace-based education model at schools. Recommendations for further research are to develop an ideal teacher and counsellor model to create a culture of peace in the school environment.

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Authors' contributions

P.P., W.N.E.S., R.R.S.S. and P.S.R contributed to the design and implementation of the research, to the analysis of the results and to the writing of the manuscript.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

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The attributes of peace educators from *Sang Pencerah*, the biography of KH Ahmad Dahlan: A hermeneutic study

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Peace encourages humans to eliminate the impulse of violence within themselves. Peace in students can drive the development of peace in their social environment. Educators should be able to play the role of peace educators to take part in creating true peace. This study aims to identify the attributes of peace educators through the life experiences of KH Ahmad Dahlan, as narrated in the novel *Sang Pencerah (The Enlightener)*. This qualitative research employs the hermeneutic approach. The research stages include overall understanding (whole), understanding of parts and obtaining an understanding of the underlying meaning. The results indicate that the attributes of peace educators, according to KH Ahmad Dahlan, include showing affection, being sincere, having a good attitude, performing practices aligning with the educators' knowledge and teaching knowledge based on tolerance and empathy. Those attributes of peace educators can be used as a guide for developing the competencies of educators to encourage students to achieve peace-loving characters. This character supports the emergence of a culture of peace in their environment.

Contribution: This research has contributed to the successful implementation of education through teachers who have the attributes of peace educators. The characteristics of peace educators based on KH Ahmad Dahlan are a reference for teachers to become educators who can create peace through school settings.

Keywords: peace; peace educator; KH Ahmad Dahlan; *Sang Pencerah*; *The Enlightener*.

Introduction

Peace is a friendly and harmonious condition in a specific environment (Ozcan & Neslihan 2021). Peace also has meaning as a nonviolent attitude and creative conflict transformation to suppress the drive for violence in humans (Hansen 2016). Other literature mentions that peace is not just a lack of violence but also an individual's effort to think about eradicating all aspects of injustice (Navarro-Castro & Nario-Galace 2010). Various parties are moving to challenge the conventional view of peace.

Peace is one of the main elements that every human being aims to achieve. It has become the 21st century vision (Wamsler & Restoy 2020). Peace includes not only personal peace but also social and universal peace (Abdurrachim 2020). Competitive conditions without contradiction and diversity without any conflict create peace (Spring 2020). Peace will create a safe and comfortable environment for every human being to perform self-actualisation activities (Naoufal 2014). Therefore, it requires the active role and support of various parties (Duckworth, Allen & Williams 2012). Previous studies recommend that a curriculum containing contents on peace should be developed so that students not only understand the concept of peace but also practise it (Cunningham & Ladd 2018).

Mahatma Gandhi, a world peace leader, suggested that the development of true peace needs to start from childhood (Dündar, Erdogan & Hareket 2016). Children have the ability to understand messages quickly and practise the concept of peace in their early life. Showing peaceful behaviours from an early age helps develop a peaceful character. Mahatma Gandhi's perspective proposes that teachers can incorporate the values of love, nonviolence, justice, responsible freedom and tolerance in learning (Dündar et al. 2016). For teachers to create true peace from an early age, children require cooperation from various parties (Leckman, Panter-Brick & Salah 2014). Peace-

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building which is carried out since childhood and that involves collaboration among parties will develop true peace.

Mahatma Gandhi raised the theme of love for creating true peace (Hartnett 2020). Love is the reason individuals show various behaviours in various areas of life, including school life. If students face various problems based on love, they can suppress the impulse of violence. A previous study showed that individuals who show a loving character can support the development of students' subjective well-being (Gillham et al. 2011). On the other hand, education in Indonesia emphasises character development through character education, which includes loving peace.

Peace education is an educational approach that can be employed to build peace in every human mind, especially during adolescence. Indonesia is one of the countries that should implement peace education as it is facing the challenges of global citizenship life in the 21st century, in which conflicts between groups might emerge (Umar, Pangalila & Biringan 2019). Peace of mind in adolescence can contribute to lower levels of conflict and violence, especially in classrooms and schools. This peace of mind in adolescence can help create true peace inside and outside the school environment.

Peace-building in adolescence through education is hindered by problems that students face at school. One of the problems emerging in adolescents is violence, which is a manifestation of aggressive urges (Vökl-Kernstock et al. 2016). Aggressive behaviour refers to physical or verbal behaviour which is aimed to intentionally hurt others (Myers & Smith 2015). Aggressive behaviour emerges with the aim of responding to threats coming from other individuals or groups (MacLaren, Best & Bigney 2010). Aggressive behaviour in adolescents might result in physical injury, psychological injury and social injury to both the victim and the perpetrator (Fitri et al. 2020). Thus, aggressive behaviour is one of the triggers of disharmony in peace-building for students in Indonesia.

Violence, conflict, environmental destruction and moral damage are some of the reasons for conducting a study on the role of educators as agents of peace, especially in the school environment. A study in China showed that 17.9% of students reported that they had one or more experiences of physically aggressive behaviour towards their peers in the last 12 months (Wang et al. 2012). Furthermore, research by Routt and Anderson (2011) in Washington showed that 72% of students physically assaulted their mother, 16% attacked or threatened their father, 5% attacked or threatened their sister and 5% attacked or threatened their sibling. On the other hand, a study in Norway showed that 5% of adolescents showed aggressive behaviour towards others during the last six months (Undheim & Sund 2010). The problem of aggressive behaviour seems to occur in some countries. This is a problem that should be alleviated by involving various parties.

The research results in the international world also reflect conditions in Indonesia regarding aggressive behaviour.

Aggressive behaviour has become a problem which changes over time, and it is a subject of research in the area of counselling (Saputra et al. 2020; Wiretna et al. 2020). Research conducted in a city in Indonesia reveals that the level of aggressive behaviour of male and female students was the same (Saputra, Hanifah & Widagdo 2017). This condition requires various parties to pay attention to the problem of juvenile violence in schools in order to build a culture of peace.

Educators who can teach peace in Indonesia can create a conducive environment for students to learn. Research shows that the lack of peace in students has an influence on their aggressive behaviour (Saputra et al. 2021). The results of previous research recommend teachers to teach peace based on Islamic values (Rusyana 2012). Another research shows that identity, discourse and religious actors are aspects that support the development of peace in a conflict-ridden area in Indonesia, such as Ambon (Al Qurtuby 2013).

One of the Indonesian Islamic leaders who tried to uphold the values of peace in his teaching was Kiai Haji (KH) Ahmad Dahlan. The life of KH Ahmad Dahlan is described in the novel and film *Sang Pencerah* (The Enlightener), proposing that the teachings of KH Ahmad Dahlan can also be applied in the current modern era of globalisation (Puspitasari et al. 2016). As an organisation known for its slogan '*Hidup-hidupilah Muhammadiyah, jangan mencari hidup di Muhammadiyah*' ('Live Muhammadiyah. Don't seek life in Muhammadiyah'), Muhammadiyah holds a modern view which plays an important role in advancing Islam as a religion of enlightenment (Nashir et al. 2019), including creating peace (Latief & Nashir 2020).

Various studies have identified the patterns and forms of efforts to build peace. The results show that educators have succeeded in teaching peace through classroom video conferencing as an instructional approach (Paderanga 2014). Other studies have also shown that a peace education programme called 'The Dream of the Good' is effective for developing attitudes and behaviours that promote nonviolence (Sommerfelt & Vambheim 2008). Furthermore, the implementation of peace education in counselling has been successful in reducing student aggressive behaviours (Saputra et al., 2019; Saputra et al., 2020a). However, not many studies have identified the attributes of peace educators, especially for the implementation of peace education in Indonesia.

This article aims to analyse the attributes of peace educators according to KH Ahmad Dahlan from the novel *Sang Pencerah*. The role of educators in building peace is to create a conducive student perception of the school climate. A conducive perception of the school climate can increase student involvement in obtaining academic achievement (Saputra et al. 2020b). The discussion on the findings of this study can be used as a reference for educators to maximise their role in building and maintaining peace in the school environment.

Method

Research design

This qualitative study employs the hermeneutic approach. The hermeneutic approach is used to explore the unseen meanings inside a text. Each interpretation is an effort to be aware of the hidden meanings in a text. The researcher used Gadamerian hermeneutics to find the meanings of the novel *Sang Pencerah* (Basral 2013). Hermeneutics is a discipline focusing on the interpretation of meanings in the text. The principle of Gadamerian hermeneutics is the deconstruction and reconstruction of the text. Hermeneutic research is divided into two, namely objective hermeneutics and alethic hermeneutics. Gadamerian hermeneutics is a type of objective hermeneutic. The main idea of Gadamerian hermeneutics is that there is a hermeneutic circle. The circle consists of up and down patterns between the part and the whole, which can be applied to understand the meaning in a text. The part will change the understanding of the whole. On the other hand, changes of the understanding of the whole will change the understanding of the part. Through the hermeneutic circle, the research seeks to explore hidden meanings and rebuild the definitions of peace inherent in the novel *Sang Pencerah*. The researcher finds and understands the experiences of KH Ahmad Dahlan about peace and interprets them.

Data collection instruments

Data collection in this research was conducted utilising documentation of the meaning of the text. In this study, the authors want to see the representation of the attributes of peace educators by determining how the hermeneutic circle works to obtain an optimal understanding. Therefore, hermeneutics can reflect the attributes of peace educators from the novel *Sang Pencerah*. The circle as a whole defines the parts, and the parts together form the circle. One complete sentence, is a unit.

Data collection

The initial kind of data utilised in this research is secondary data. The secondary data in this research is the novel *Sang Pencerah*, which describes the struggle of KH Ahmad Dahlan. Based on the content of the novel, the attributes of peace educators are investigated. The researchers used data obtained from the content of the text. The novel *Sang Pencerah* tells the story of KH Ahmad Dahlan's struggle to establish Muhammadiyah. The stories in the novel are set in Yogyakarta, Indonesia. The main character of this novel is KH Ahmad Dahlan, who displays qualities such as love, hard work, tolerance and the courage to take risks for the truth. The secondary data in this research was analysed by citing sources such as books, articles, word references, journals and websites related to the study.

Data analysis

Regarding the interpretation of the attributes of peace educators based on the novel, the researchers categorised

them into three stages: (1) overall understanding (whole), (2) understanding of parts and (3) obtaining an understanding of the underlying meaning. Data analysis techniques in this research consist of data reduction, data presentation and conclusion (Miles & Huberman 1994).

Results

This section presents the research findings in the form of the attributes of peace educators interpreted from the biography of KH Ahmad Dahlan in the novel *Sang Pencerah*. The preaching of KH Ahmad Dahlan, which upholds the value of peace, is one of the bases of the research. Based on the data analysis, the next section explains that there are at least five groups of attributes of a peace educator.

The first attribute describes KH Ahmad Dahlan as a figure who shows affection to fellow human beings. In the story, KH Ahmad Dahlan mentioned:

Semua Kiai yang aku kenal menunjukkan bahwa mereka memang menyayangi anak-anak. Tidak seperti seorang lelaki yang pernah kulihat di Malioboro yang bersikap kasar sekali terhadap para bocah. (h_63)

[AQ1]

All the Kiai I know show that they really love children. Not like a man I saw in Malioboro, who was very rude to children. (h_63)

The statement indicates that KH Ahmad Dahlan emphasises love for children. This is shown by the experience of KH Ahmad Dahlan, who saw that almost all Kiai he knew showed affection for children. KH Ahmad Dahlan shows his rejection of the violence that people usually do to children in Maliboro, Yogyakarta.

A similar story was also presented in the novel, as indicated by the following excerpt of KH Ahmad Dahlan's conversation:

Islam harus menjadi rahmat bagi siapa saja yang bernaung didalamnya, baik muslim maupun bukan muslim. Merahmati artinya melindungi, mengayomi, membuat damai, tidak mengekang atau membuat takut pada umat. (h_175)

[AQ1]

Islam must be a blessing for anyone who holds it, both Muslim and non-Muslim. Mercy means protecting, nurturing, making peace, not restraining or frightening the people. (h_175)

[AQ1]

The statement of KH Ahmad Dahlan reflects his principle to be a human being who is full of love and compassion for others. This principle is adopted from Islamic values which must be a blessing for everyone. The principle means that humans who embrace Islam need to show attitudes and behaviours that protect, make peace, and do not scare the people around them.

KH Ahmad Dahlan had another experience that also shows his feelings of love and compassion for fellow human beings. This experience is shown by the following statement:

Anak-anak di sekitar kita adalah titipan Allah yang harus kita jaga dan didik dengan sebaik-baiknya. (h_402)

[AQ1]

Children around us are a gift from God that we must take care of and educate as well as possible. (h_402)

[AQ1]

This statement emphasises the importance of showing love and affection for fellow human beings, even to people who do not have the same understanding and are of a different class. KH Ahmad Dahlan held the principle that all human beings are people who need attention and must always help each other when experiencing difficulties.

In the second attribute, KH Ahmad Dahlan showed sincere attitudes and behaviour when interacting with other people. One of the life stories of KH Ahmad Dahlan that shows these attitudes and behaviours is as follows:

Apapun pekerjaan kita sekarang, itulah yang harus kita kerjakan sepenuh hati dan membawa manfaat bagi sebanyak mungkin umat. (h_21)

[AQ1]

Whatever the work we do now, what we must do wholeheartedly and bring benefits to as many people as possible. (h_21)

[AQ1]

This statement means that sincerity is an important element in carrying out various activities. A person does a certain task not only for getting a reward but also for providing benefits to many people. Meaningful activities should benefit many people.

Another story of KH Ahmad Dahlan concerning sincerity is as follows:

Allah sendiri menyatakan kepada kanjeng Nabi Muhammad bahwa, tugasnya hanyalah menyampaikan. Begitu juga dengan tugas kita sekarang hanya untuk menyampaikan kebenaran bukan untuk memperbesar permusuhan. Bersihkan niatmu ketika menempel selebaran-selebaran ini hanyalah untuk menyampaikan kebenaran, bukan di barengi niat-niat lain. (h_233)

[AQ1]

Allah stated to the Prophet Muhammad that his job was only to deliver the truth. Our duty now is, therefore, only to convey the truth, not to make enemies. Purify your intentions when putting these leaflets, only to convey the truth, not accompanied by other intentions. (h_233)

[AQ1]

The excerpt implies that one of the tasks of humans is to convey the truth in a sincere way. Telling the truth with other intentions is an attitude and action that is not following the norms and can trigger other problems. KH Ahmad Dahlan also emphasised that humans should not create hostility when trying to impose the truth they want to convey.

In the third attribute of peace educators, KH Ahmad Dahlan is an individual who guides people to goodness and avoids revenge. The following experience describes the attitude and behaviour of KH Ahmad Dahlan to refrain from anger:

Apapun yang akan aku lihat, aku harus bisa menahan diri. Terutama dari amarah untuk membalas dendam. (h_248)

[AQ1]

Whatever I'm going to see, I have to be able to restrain myself. Especially from anger for revenge. (h_248)

[AQ1]

The excerpt suggests the importance of a person's ability to contain anger. Moreover, every human being has the urge to vent their anger on others. An educator should have the ability to accommodate students in managing their anger, especially when they want to take revenge on people who have hurt them.

Another experience also appears in the novel which shows the role of an educator who guides students, as implied in the following excerpt:

Salah satu kecerdasan Sunan Kali Jaga yang lain dalam memahami dunia kanak – kanak sekaligus konsep figur imam. Pengembala adalah seorang yang selalu mengarahkan hewan-hewan gembalanya agar tidak tersesat, layaknya seorang imam yang berkewajiban untuk membimbing makmumnya di jalan yang benar, betapa pun sulitnya jalan itu. (h_324)

[AQ1]

One of Sunan Kali Jaga's intelligences is understanding childhood as well as the concept of imam figure. A shepherd is a person who always directs his herd animals so as not to get lost, like an Imam who is obliged to guide his community on the right path, no matter how difficult the path is. (h_324)

[AQ1]

The above message from KH Ahmad Dahlan means that a good educator has the ability to direct his students so that they do not get lost. The responsibility of an educator is to equip his students with knowledge and skills so that they can live their lives well. These students can determine the direction in which they will walk towards goodness.

In the fourth attribute, KH Ahmad Dahlan emphasised the concept of *amaliyah*. *Amaliyah* means that an educator can apply his knowledge in everyday life and use everyday phenomena or events as a source of learning:

Selesai pelajaran tentang 'Kentut' itu aku habiskan jatahku mengajar dengan mengupas pentingnya bersyukur setiap saat kepada Allah. Biarlah pengajaran agama ini diperkenalkan melalui peristiwa sehari – hari yang mereka alami saja sehingga lebih mudah untuk mereka pahami. (h_351)

[AQ1]

After the lesson about 'fart' I spent my time teaching by discussing the importance of being grateful to Allah every moment. Let me introduce this religious teaching through everyday events that they experience so that it is easier for them to understand. (h_351)

[AQ1]

The statement by KH Ahmad Dahlan suggests that every human being has an understanding of certain concepts. However, humans are not necessarily able to apply the knowledge they have in everyday life. In the excerpt above, KH Ahmad Dahlan mentioned the meaning of being grateful. Being an educator requires a commitment to apply the knowledge the educator has in everyday life. This commitment becomes a role model for students to implement their knowledge in everyday life.

Another excerpt also shows the importance of KH Ahmad Dahlan's commitment, while he was an educator, to practise his knowledge. The following excerpt presents KH Ahmad Dahlan's statement about the science of *amaliyah*:

Aku mengajarkan agama lewat tembang itu supaya memudahkan anak-anak memahami inti agama. (h_358)

[AQ1]

I teach religion through songs to make it easier for children to understand the essence of the religion. (h_358)

[AQ1]

The excerpt shows KH Ahmad Dahlan's commitment to teach his knowledge to others. KH Ahmad Dahlan, acting as

an educator, looked for strategies so that his students could absorb knowledge easily. The use of the violin shows that KH Ahmad Dahlan was trying hard to share his knowledge with others.

In the fifth attribute, KH Ahmad Dahlan shares a message about educators who uphold tolerance and empathy. The following excerpt describes KH Ahmad Dahlan showing tolerance when different opinions emerge:

Saya hanya ingin mengatakan bahwa arah kiblat yang kita yakini selama ini menghadap ke Ka'bah itu ternyata keliru, baik berdasarkan perhitungan ilmu falaq dan hisab maupun dengan bantuan alat-alat baru seperti Kompas. (h_201)

[AQ1]

I just want to say that the direction of Qibla which we believe is actually wrong, both based on calculations of *falaq* and *hisab* as well as calculation by using new tools such as the compass.

[AQ1]

(h_201)

The excerpt above indicates that KH Ahmad Dahlan does not carry out intolerant behaviour towards the Qibla of the mosque which does not face the Kaaba. However, KH Ahmad Dahlan tried to be open and show that the Qibla of the mosque has not fully faced the Kaaba. One of KH Ahmad Dahlan's efforts is calculating the science of *falaq* and *hisab*, as well as using new tools such as the compass.

Another experience of KH Ahmad Dahlan about educators who have tolerance and empathy is as follows:

Kebenaran sesuai dengan pengetahuan dan pemahaman kita yang selalu terbatas dibandingkan ilmu Allah. Karena itulah kita harus selalu belajar, bersikap terbuka dan mau memperhatikan sekeliling. (h_448)

[AQ1]

Truth from our knowledge and understanding is always limited compared to Allah's knowledge. That's why we must always learn, be open and willing to pay attention to the surroundings.

[AQ1]

(h_448)

The statement means that humans do not need to boast about their abilities. Every human being needs to pay more attention to the people around them when they have problems. This concept of empathy needs to be possessed by an educator, considering that students certainly have various problems in their lives.

The research finding shows that the attributes of peace educators implied in the novel are as follows: (1) showing compassion, (2) sincerity, (3) guiding towards good attitudes,

TABLE 1: The attributes of peace educators.

No	Classification	Remark	Code
1	Showing compassion	An educator prioritises the development of compassion for students.	h_63, h_175, h_402
2	Sincerity	An educator also teaches how to live selflessly when doing a good deed.	h_21, h_233
3	Guiding towards good attitudes	An educator avoids encouraging revenge for the pain experienced by students.	h_248, h_324
4	Having practices in accordance with knowledge	An educator needs to have the concept of <i>amaliah</i> science and practise the knowledge that he already has in everyday life.	h_351, h_358
5	Conveying knowledge based on tolerance and empathy	An educator encourages students to control violent impulses in carrying out an activity.	h_201, h_284

Source: Basral, A.N., 2013, *Sang Pencerah: Novelisasi kehidupan K.H. Ahmad Dahlan dan perjuangannya mendirikan Muhammadiyah*, Mizan, Yogyakarta.

(4) having practices in accordance with knowledge and (5) conveying knowledge based on tolerance and empathy. Table 1 presents the attributes of peace educators described in the novel.

Discussion

The research findings indicate that an educator needs to have specific attributes to create peace. According to the life story of KH Ahmad Dahlan, the attributes of peace educators are showing affection, sincerity, guiding towards good attitudes, having practices that are in accordance with his knowledge and conveying knowledge based on tolerance and empathy. It is important for educators to have the attributes of peace educators to create a conducive atmosphere for students to pursue peace in their school environment. The concept of integrated peace education is important in the school setting (Gursel-Bilgin & Flinders 2020). Peace education is integrated within the curriculum at schools, so that the learning process is not only limited to the transfer of knowledge but also creates true peace (Joyce 2020).

The first attribute of peace educators according to KH Ahmad Dahlan is showing compassion. The interpretation of Al-Maun represents the importance of showing feelings of love and compassion towards fellow human beings (Yusuf 2021). The results also show that the concept of love is one of the values of peace according to the teachings of KH Ahmad Dahlan (Saputra et al. 2021). Love becomes an important quality to support the emergence of peace (Barcelos 2021). In an individual who has love, there is no urge to commit violence that can damage peace itself, both self, social and environmental peace (Chapman & Wolfner 2017). Hartnett (2020) argues that love is also one of the foundations for the emergence of peace in pluralism. Moreover, Indonesia has a diverse culture. Thus, teachers who prioritise love and compassion can be the answer to suppress the high urge of adolescent violence.

The second attribute of peace educators, according to KH Ahmad Dahlan, is sincerity. The slogan 'Live Muhammadiyah! Do not seek life in Muhammadiyah' is a representation of sincerity (Lubis et al. 2021). The sincerity of educators in carrying out their duties is one aspect that supports the creation of peace. Sincerity is the act of an individual who selflessly helps others. An educator needs to have a sense of sincerity in carrying out his or her duties (Grzanka et al. 2020). According to the perspective of humanism, an educator's self-concept should match his or her behaviour (Grafanaki 2013). The sincerity of educators in carrying out the learning process allows students to feel comfortable and safe in interacting with others (Lai et al. 2021). Sincerity is a variable which can support commitment without anything in return, and this variable supports the creation of a culture of peace in the school environment.

Thirdly, a peace educator should be a guide for students in developing good attitudes. One of the characteristics of students who are in the adolescent phase is an identity crisis

(Crocetti 2018). In this phase, they have two possibilities, which are good and bad behaviour. The influence of the social environment on adolescent behaviour is significant (Kornienko et al., 2016). Thus, educators have a central role in providing direction so that students are able to reduce negative behaviour and develop positive behaviour.

Fourthly, peace educators, according to KH Ahmad Dahlan, perform practices that are in accordance with their knowledge. Carl Rogers's humanistic learning perspective names this concept congruence (Nelson et al. 2014). Meanwhile, KH Ahmad Dahlan calls it *amaliyah* science; not only do humans understand certain ideas, but they also need to implement them (Khoirudin, Baidhawiy & Nor 2020; Kurniawanti & Kumalasari 2020). In this fourth attribute, educators teach students to apply the understanding they have about building peace in everyday life.

Lastly, peace educators should be committed to sharing knowledge based on tolerance and empathy. The development of tolerance is one of the needs of modern education (Safina & Abdurakhmanov 2016). This culture of tolerance can spur the emergence of peace, starting from the school setting (Tadjibaeva & Oblomuradova 2020; Yazdani 2020). Meanwhile, empathy is one aspect that is also able to support the emergence of peace (Calloway-Thomas 2021). The interpretation of Al Maun is a representation of the importance of showing empathy when interacting with others (Sutanti & Diponegoro 2018). Teachers who carry out learning with the attributes of tolerance and empathy help students learn to eliminate violent impulses when interacting with people who have different principles.

The five attributes of peace educators can support the success of educators in creating peace in the school setting. It is a challenge for educators to implement peace education. This is in line with Cook's (2014) view that there are two challenges educators face in implementing peace education, which are the limited understanding of teachers in peace education pedagogy and teachers' limitations in compiling teaching materials on peace education. The results of previous studies show that educators as agents of change should have the attributes to support peace education programmes (Novelli & Sayed 2016). Therefore, peace education and the development of peace educators are important components of any educational system.

The findings of this study contribute to guidance and counselling services at schools, particularly in Indonesia. Counsellors, as educators, are agents of peace who play an important role in teaching peace among students (Lee 2018). As the agents of peace, counsellors can cultivate the attributes of peace shown by KH Ahmad Dahlan, as discussed in this study. Cremin (2018) argues that counsellors receive many benefits when they successfully internalise the attributes of peace educators within themselves. Counsellors should have such attributes as compassion, sincerity, guiding towards good attitudes, having practices that are in accordance with

their knowledge and tolerance based on empathy. These attributes can support the success of counsellors in carrying out their role in building true peace in the school environment.

Counsellors as practitioners in education have the potential to address various issues related to violence against adolescents. Moreover, they have a central role in suppressing the development of violent behaviours among students at school (Paolini 2015). In terms of service, counsellors can apply guidance as a preventive measure and counselling as a curative step. Various research results show that counsellors can be agents of peace to create a culture of peace in the school environment (Gerstein & Moeschberger 2003). Therefore, this study contributes to knowledge related to alternative sources of peace educator attributes that can be used by counsellors for cultivating peace values in schools.

Conclusion

The figure of KH Ahmad Dahlan can be a role model of a peace educator. An educator should have such attributes as showing affection, sincerity, guiding towards good attitudes, having practices that are in accordance with knowledge and conveying knowledge based on tolerance and empathy. Peace is a condition desired by everyone. Moreover, a safe and calm situation can support a person in maximising self-actualisation. Peace can be built through education with a systematic and continuous process. Educators can be agents of peace who teach peace to students by having attributes that can support them to become agents of peace. These findings can be used as the foundation for further research in developing a peace-based education model at schools. Recommendations for further research are to develop an ideal teacher and counsellor model to create a culture of peace in the school environment.

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Authors' contributions

P.P., W.N.E.S., R.R.S.S. and P.S.R contributed to the design and implementation of the research, to the analysis of the results and to the writing of the manuscript.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

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Data availability

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The attributes of peace educators from *Sang Pencerah*, the biography of KH Ahmad Dahlan: A hermeneutic study



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Peace encourages humans to eliminate the impulse of violence within themselves. Peace in students can drive the development of peace in their social environment. Educators should be able to play the role of peace educators to take part in creating true peace. This study aims to identify the attributes of peace educators through the life experiences of KH Ahmad Dahlan, as narrated in the novel *Sang Pencerah (The Enlightener)*. This qualitative research employs the hermeneutic approach. The research stages include overall understanding (whole), understanding of parts and obtaining an understanding of the underlying meaning. The results indicate that the attributes of peace educators, according to KH Ahmad Dahlan, include showing affection, being sincere, having a good attitude, performing practices aligning with the educators' knowledge and teaching knowledge based on tolerance and empathy. Those attributes of peace educators can be used as a guide for developing the competencies of educators to encourage students to achieve peace-loving characters. This character supports the emergence of a culture of peace in their environment.

Contribution: This research has contributed to the successful implementation of education through teachers who have the attributes of peace educators. The characteristics of peace educators based on KH Ahmad Dahlan are a reference for teachers to become educators who can create peace through school settings.

Keywords: peace; peace educator; KH Ahmad Dahlan; *Sang Pencerah*; *The Enlightener*.

Introduction

Peace is a friendly and harmonious condition in a specific environment (Ozcan & Neslihan 2021). Peace also has meaning as a nonviolent attitude and creative conflict transformation to suppress the drive for violence in humans (Hansen 2016). Other literature mentions that peace is not just a lack of violence but also an individual's effort to think about eradicating all aspects of injustice (Navarro-Castro & Nario-Galace 2010). Various parties are moving to challenge the conventional view of peace.

Peace is one of the main elements that every human being aims to achieve. It has become the 21st century vision (Wamsler & Restoy 2020). Peace includes not only personal peace but also social and universal peace (Abdurrachim 2020). Competitive conditions without contradiction and diversity without any conflict create peace (Spring 2020). Peace will create a safe and comfortable environment for every human being to perform self-actualisation activities (Naoufal 2014). Therefore, it requires the active role and support of various parties (Duckworth, Allen & Williams 2012). Previous studies recommend that a curriculum containing contents on peace should be developed so that students not only understand the concept of peace but also practise it (Cunningham & Ladd 2018).

Mahatma Gandhi, a world peace leader, suggested that the development of true peace needs to start from childhood (Dündar, Erdogan & Hareket 2016). Children have the ability to understand messages quickly and practise the concept of peace in their early life. Showing peaceful behaviours from an early age helps develop a peaceful character. Mahatma Gandhi's perspective proposes that teachers can incorporate the values of love, nonviolence, justice, responsible freedom and tolerance in learning (Dündar et al. 2016). For teachers to create true peace from an early age, children require cooperation from various parties (Leckman, Panter-Brick & Salah 2014). Peace-

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building which is carried out since childhood and that involves collaboration among parties will develop true peace.

Mahatma Gandhi raised the theme of love for creating true peace (Hartnett 2020). Love is the reason individuals show various behaviours in various areas of life, including school life. If students face various problems based on love, they can suppress the impulse of violence. A previous study showed that individuals who show a loving character can support the development of students' subjective well-being (Gillham et al. 2011). On the other hand, education in Indonesia emphasises character development through character education, which includes loving peace.

Peace education is an educational approach that can be employed to build peace in every human mind, especially during adolescence. Indonesia is one of the countries that should implement peace education as it is facing the challenges of global citizenship life in the 21st century, in which conflicts between groups might emerge (Umar, Pangalila & Biringan 2019). Peace of mind in adolescence can contribute to lower levels of conflict and violence, especially in classrooms and schools. This peace of mind in adolescence can help create true peace inside and outside the school environment.

Peace-building in adolescence through education is hindered by problems that students face at school. One of the problems emerging in adolescents is violence, which is a manifestation of aggressive urges (Vökl-Kernstock et al. 2016). Aggressive behaviour refers to physical or verbal behaviour which is aimed to intentionally hurt others (Myers & Smith 2015). Aggressive behaviour emerges with the aim of responding to threats coming from other individuals or groups (MacLaren, Best & Bigney 2010). Aggressive behaviour in adolescents might result in physical injury, psychological injury and social injury to both the victim and the perpetrator (Fitri et al. 2020). Thus, aggressive behaviour is one of the triggers of disharmony in peace-building for students in Indonesia.

Violence, conflict, environmental destruction and moral damage are some of the reasons for conducting a study on the role of educators as agents of peace, especially in the school environment. A study in China showed that 17.9% of students reported that they had one or more experiences of physically aggressive behaviour towards their peers in the last 12 months (Wang et al. 2012). Furthermore, research by Routt and Anderson (2011) in Washington showed that 72% of students physically assaulted their mother, 16% attacked or threatened their father, 5% attacked or threatened their sister and 5% attacked or threatened their sibling. On the other hand, a study in Norway showed that 5% of adolescents showed aggressive behaviour towards others during the last six months (Undheim & Sund 2010). The problem of aggressive behaviour seems to occur in some countries. This is a problem that should be alleviated by involving various parties.

The research results in the international world also reflect conditions in Indonesia regarding aggressive behaviour.

Aggressive behaviour has become a problem which changes over time, and it is a subject of research in the area of counselling (Saputra et al. 2020; Wiretna et al. 2020). Research conducted in a city in Indonesia reveals that the level of aggressive behaviour of male and female students was the same (Saputra, Hanifah & Widagdo 2017). This condition requires various parties to pay attention to the problem of juvenile violence in schools in order to build a culture of peace.

Educators who can teach peace in Indonesia can create a conducive environment for students to learn. Research shows that the lack of peace in students has an influence on their aggressive behaviour (Saputra et al. 2021). The results of previous research recommend teachers to teach peace based on Islamic values (Rusyana 2012). Another research shows that identity, discourse and religious actors are aspects that support the development of peace in a conflict-ridden area in Indonesia, such as Ambon (Al Qurtuby 2013).

One of the Indonesian Islamic leaders who tried to uphold the values of peace in his teaching was Kiai Haji (KH) Ahmad Dahlan. The life of KH Ahmad Dahlan is described in the novel and film *Sang Pencerah* (The Enlightener), proposing that the teachings of KH Ahmad Dahlan can also be applied in the current modern era of globalisation (Puspitasari et al. 2016). As an organisation known for its slogan '*Hidup-hidupilah Muhammadiyah, jangan mencari hidup di Muhammadiyah*' ('Live Muhammadiyah. Don't seek life in Muhammadiyah'), Muhammadiyah holds a modern view which plays an important role in advancing Islam as a religion of enlightenment (Nashir et al. 2019), including creating peace (Latief & Nashir 2020).

Various studies have identified the patterns and forms of efforts to build peace. The results show that educators have succeeded in teaching peace through classroom video conferencing as an instructional approach (Paderanga 2014). Other studies have also shown that a peace education programme called 'The Dream of the Good' is effective for developing attitudes and behaviours that promote nonviolence (Sommerfelt & Vambheim 2008). Furthermore, the implementation of peace education in counselling has been successful in reducing student aggressive behaviours (Saputra et al., 2019; Saputra et al., 2020a). However, not many studies have identified the attributes of peace educators, especially for the implementation of peace education in Indonesia.

This article aims to analyse the attributes of peace educators according to KH Ahmad Dahlan from the novel *Sang Pencerah*. The role of educators in building peace is to create a conducive student perception of the school climate. A conducive perception of the school climate can increase student involvement in obtaining academic achievement (Saputra et al. 2020b). The discussion on the findings of this study can be used as a reference for educators to maximise their role in building and maintaining peace in the school environment.

Method

Research design

This qualitative study employs the hermeneutic approach. The hermeneutic approach is used to explore the unseen meanings inside a text. Each interpretation is an effort to be aware of the hidden meanings in a text. The researcher used Gadamerian hermeneutics to find the meanings of the novel *Sang Pencerah* (Basral 2013). Hermeneutics is a discipline focusing on the interpretation of meanings in the text. The principle of Gadamerian hermeneutics is the deconstruction and reconstruction of the text. Hermeneutic research is divided into two, namely objective hermeneutics and alethic hermeneutics. Gadamerian hermeneutics is a type of objective hermeneutic. The main idea of Gadamerian hermeneutics is that there is a hermeneutic circle. The circle consists of up and down patterns between the part and the whole, which can be applied to understand the meaning in a text. The part will change the understanding of the whole. On the other hand, changes of the understanding of the whole will change the understanding of the part. Through the hermeneutic circle, the research seeks to explore hidden meanings and rebuild the definitions of peace inherent in the novel *Sang Pencerah*. The researcher finds and understands the experiences of KH Ahmad Dahlan about peace and interprets them.

Data collection instruments

Data collection in this research was conducted utilising documentation of the meaning of the text. In this study, the authors want to see the representation of the attributes of peace educators by determining how the hermeneutic circle works to obtain an optimal understanding. Therefore, hermeneutics can reflect the attributes of peace educators from the novel *Sang Pencerah*. The circle as a whole defines the parts, and the parts together form the circle. One complete sentence, is a unit.

Data collection

The initial kind of data utilised in this research is secondary data. The secondary data in this research is the novel *Sang Pencerah*, which describes the struggle of KH Ahmad Dahlan. Based on the content of the novel, the attributes of peace educators are investigated. The researchers used data obtained from the content of the text. The novel *Sang Pencerah* tells the story of KH Ahmad Dahlan's struggle to establish Muhammadiyah. The stories in the novel are set in Yogyakarta, Indonesia. The main character of this novel is KH Ahmad Dahlan, who displays qualities such as love, hard work, tolerance and the courage to take risks for the truth. The secondary data in this research was analysed by citing sources such as books, articles, word references, journals and websites related to the study.

Data analysis

Regarding the interpretation of the attributes of peace educators based on the novel, the researchers categorised

them into three stages: (1) overall understanding (whole), (2) understanding of parts and (3) obtaining an understanding of the underlying meaning. Data analysis techniques in this research consist of data reduction, data presentation and conclusion (Miles & Huberman 1994).

Results

This section presents the research findings in the form of the attributes of peace educators interpreted from the biography of KH Ahmad Dahlan in the novel *Sang Pencerah*. The preaching of KH Ahmad Dahlan, which upholds the value of peace, is one of the bases of the research. Based on the data analysis, the next section explains that there are at least five groups of attributes of a peace educator.

The first attribute describes KH Ahmad Dahlan as a figure who shows affection to fellow human beings. In the story, KH Ahmad Dahlan mentioned:

Semua Kiai yang aku kenal menunjukkan bahwa mereka memang menyayangi anak-anak. Tidak seperti seorang lelaki yang pernah kulihat di Malioboro yang bersikap kasar sekali terhadap para bocah. (p. 63)

All the Kiai I know show that they really love children. Not like a man I saw in Malioboro, who was very rude to children. (p. 63)

The statement indicates that KH Ahmad Dahlan emphasises love for children. This is shown by the experience of KH Ahmad Dahlan, who saw that almost all Kiai he knew showed affection for children. KH Ahmad Dahlan shows his rejection of the violence that people usually do to children in Malioboro, Yogyakarta.

A similar story was also presented in the novel, as indicated by the following excerpt of KH Ahmad Dahlan's conversation:

Islam harus menjadi rahmat bagi siapa saja yang bernaung didalamnya, baik muslim maupun bukan muslim. Merahmati artinya melindungi, mengayomi, membuat damai, tidak mengekang atau membuat takut pada umat. (p. 175)

Islam must be a blessing for anyone who holds it, both Muslim and non-Muslim. Mercy means protecting, nurturing, making peace, not restraining or frightening the people. (p. 175)

The statement of KH Ahmad Dahlan reflects his principle to be a human being who is full of love and compassion for others. This principle is adopted from Islamic values which must be a blessing for everyone. The principle means that humans who embrace Islam need to show attitudes and behaviours that protect, make peace, and do not scare the people around them.

KH Ahmad Dahlan had another experience that also shows his feelings of love and compassion for fellow human beings. This experience is shown by the following statement:

Anak-anak di sekitar kita adalah titipan Allah yang harus kita jaga dan didik dengan sebaik-baiknya. (p. 402)

Children around us are a gift from God that we must take care of and educate as well as possible. (p. 402)

This statement emphasises the importance of showing love and affection for fellow human beings, even to people who do not have the same understanding and are of a different class. KH Ahmad Dahlan held the principle that all human beings are people who need attention and must always help each other when experiencing difficulties.

In the second attribute, KH Ahmad Dahlan showed sincere attitudes and behaviour when interacting with other people. One of the life stories of KH Ahmad Dahlan that shows these attitudes and behaviours is as follows:

Apapun pekerjaan kita sekarang, itulah yang harus kita kerjakan sepenuh hati dan membawa manfaat bagi sebanyak mungkin umat. (p. 21)

Whatever the work we do now, what we must do wholeheartedly and bring benefits to as many people as possible. (p. 21)

This statement means that sincerity is an important element in carrying out various activities. A person does a certain task not only for getting a reward but also for providing benefits to many people. Meaningful activities should benefit many people.

Another story of KH Ahmad Dahlan concerning sincerity is as follows:

Allah sendiri menyatakan kepada kanjeng Nabi Muhammad bahwa, tugasnya hanyalah menyampaikan. Begitu juga dengan tugas kita sekarang hanya untuk menyampaikan kebenaran bukan untuk memperbesar permusuhan. Bersihkan niatmu ketika menempel selebaran-selebaran ini hanyalah untuk menyampaikan kebenaran, bukan di barengi niat-niat lain. (p. 233)

Allah stated to the Prophet Muhammad that his job was only to deliver the truth. Our duty now is, therefore, only to convey the truth, not to make enemies. Purify your intentions when putting these leaflets, only to convey the truth, not accompanied by other intentions. (p. 233)

The excerpt implies that one of the tasks of humans is to convey the truth in a sincere way. Telling the truth with other intentions is an attitude and action that is not following the norms and can trigger other problems. KH Ahmad Dahlan also emphasised that humans should not create hostility when trying to impose the truth they want to convey.

In the third attribute of peace educators, KH Ahmad Dahlan is an individual who guides people to goodness and avoids revenge. The following experience describes the attitude and behaviour of KH Ahmad Dahlan to refrain from anger:

Apapun yang akan aku lihat, aku harus bisa menahan diri. Terutama dari amarah untuk membalas dendam. (p. 248)

Whatever I'm going to see, I have to be able to restrain myself. Especially from anger for revenge. (p. 248)

The excerpt suggests the importance of a person's ability to contain anger. Moreover, every human being has the urge to vent their anger on others. An educator should have the ability to accommodate students in managing their anger, especially when they want to take revenge on people who have hurt them.

Another experience also appears in the novel which shows the role of an educator who guides students, as implied in the following excerpt:

Salah satu kecerdasan Sunan Kali Jaga yang lain dalam memahami dunia kanak – kanak sekaligus konsep figur imam. Pengembala adalah seorang yang selalu mengarahkan hewan-hewan gembalanya agar tidak tersesat, layaknya seorang imam yang berkewajiban untuk membimbing makmumnya di jalan yang benar, betapa pun sulitnya jalan itu. (p. 324)

One of Sunan Kali Jaga's intelligences is understanding childhood as well as the concept of imam figure. A shepherd is a person who always directs his herd animals so as not to get lost, like an Imam who is obliged to guide his community on the right path, no matter how difficult the path is. (p. 324)

The above message from KH Ahmad Dahlan means that a good educator has the ability to direct his students so that they do not get lost. The responsibility of an educator is to equip his students with knowledge and skills so that they can live their lives well. These students can determine the direction in which they will walk towards goodness.

In the fourth attribute, KH Ahmad Dahlan emphasised the concept of *amaliyah*. *Amaliyah* means that an educator can apply his knowledge in everyday life and use everyday phenomena or events as a source of learning:

Selesai pelajaran tentang 'Kentut' itu aku habiskan jatahku mengajar dengan mengupas pentingnya bersyukur setiap saat kepada Allah. Biarlah pengajaran agama ini diperkenalkan melalui peristiwa sehari – hari yang mereka alami saja sehingga lebih mudah untuk mereka pahami. (p. 351)

After the lesson about 'fart' I spent my time teaching by discussing the importance of being grateful to Allah every moment. Let me introduce this religious teaching through everyday events that they experience so that it is easier for them to understand. (p. 351)

The statement by KH Ahmad Dahlan suggests that every human being has an understanding of certain concepts. However, humans are not necessarily able to apply the knowledge they have in everyday life. In the excerpt above, KH Ahmad Dahlan mentioned the meaning of being grateful. Being an educator requires a commitment to apply the knowledge the educator has in everyday life. This commitment becomes a role model for students to implement their knowledge in everyday life.

Another excerpt also shows the importance of KH Ahmad Dahlan's commitment, while he was an educator, to practise his knowledge. The following excerpt presents KH Ahmad Dahlan's statement about the science of *amaliyah*:

Aku mengajarkan agama lewat tembang itu supaya memudahkan anak-anak memahami inti agama. (p. 358)

I teach religion through songs to make it easier for children to understand the essence of the religion. (p. 358)

The excerpt shows KH Ahmad Dahlan's commitment to teach his knowledge to others. KH Ahmad Dahlan, acting as

an educator, looked for strategies so that his students could absorb knowledge easily. The use of the violin shows that KH Ahmad Dahlan was trying hard to share his knowledge with others.

In the fifth attribute, KH Ahmad Dahlan shares a message about educators who uphold tolerance and empathy. The following excerpt describes KH Ahmad Dahlan showing tolerance when different opinions emerge:

Saya hanya ingin mengatakan bahwa arah kiblat yang kita yakini selama ini menghadap ke Ka'bah itu ternyata keliru, baik berdasarkan perhitungan ilmu falaq dan hisab maupun dengan bantuan alat-alat baru seperti Kompas. (p. 201)

I just want to say that the direction of Qibla which we believe is actually wrong, both based on calculations of *falaq* and *hisab* as well as calculation by using new tools such as the compass. (p. 201)

The excerpt above indicates that KH Ahmad Dahlan does not carry out intolerant behaviour towards the Qibla of the mosque which does not face the Kaaba. However, KH Ahmad Dahlan tried to be open and show that the Qibla of the mosque has not fully faced the Kaaba. One of KH Ahmad Dahlan's efforts is calculating the science of *falaq* and *hisab*, as well as using new tools such as the compass.

Another experience of KH Ahmad Dahlan about educators who have tolerance and empathy is as follows:

Kebenaran sesuai dengan pengetahuan dan pemahaman kita yang selalu terbatas dibandingkan ilmu Allah. Karena itulah kita harus selalu belajar, bersikap terbuka dan mau memperhatikan sekeliling. (p. 448)

Truth from our knowledge and understanding is always limited compared to Allah's knowledge. That's why we must always learn, be open and willing to pay attention to the surroundings. (p. 448)

The statement means that humans do not need to boast about their abilities. Every human being needs to pay more attention to the people around them when they have problems. This concept of empathy needs to be possessed by an educator, considering that students certainly have various problems in their lives.

The research finding shows that the attributes of peace educators implied in the novel are as follows: (1) showing compassion, (2) sincerity, (3) guiding towards good attitudes,

TABLE 1: The attributes of peace educators.

No	Classification	Remark	Code
1	Showing compassion	An educator prioritises the development of compassion for students.	h_63, h_175, h_402
2	Sincerity	An educator also teaches how to live selflessly when doing a good deed.	h_21, h_233
3	Guiding towards good attitudes	An educator avoids encouraging revenge for the pain experienced by students.	h_248, h_324
4	Having practices in accordance with knowledge	An educator needs to have the concept of <i>amaliah</i> science and practise the knowledge that he already has in everyday life.	h_351, h_358
5	Conveying knowledge based on tolerance and empathy	An educator encourages students to control violent impulses in carrying out an activity.	h_201, h_284

Source: Basral, A.N., 2013, *Sang Pencerah: Novelisasi kehidupan K.H. Ahmad Dahlan dan perjuangannya mendirikan Muhammadiyah*, Mizan, Yogyakarta.

(4) having practices in accordance with knowledge and (5) conveying knowledge based on tolerance and empathy. Table 1 presents the attributes of peace educators described in the novel.

Discussion

The research findings indicate that an educator needs to have specific attributes to create peace. According to the life story of KH Ahmad Dahlan, the attributes of peace educators are showing affection, sincerity, guiding towards good attitudes, having practices that are in accordance with his knowledge and conveying knowledge based on tolerance and empathy. It is important for educators to have the attributes of peace educators to create a conducive atmosphere for students to pursue peace in their school environment. The concept of integrated peace education is important in the school setting (Gursel-Bilgin & Flinders 2020). Peace education is integrated within the curriculum at schools, so that the learning process is not only limited to the transfer of knowledge but also creates true peace (Joyce 2020).

The first attribute of peace educators according to KH Ahmad Dahlan is showing compassion. The interpretation of Al-Maun represents the importance of showing feelings of love and compassion towards fellow human beings (Yusuf 2021). The results also show that the concept of love is one of the values of peace according to the teachings of KH Ahmad Dahlan (Saputra et al. 2021). Love becomes an important quality to support the emergence of peace (Barcelos 2021). In an individual who has love, there is no urge to commit violence that can damage peace itself, both self, social and environmental peace (Chapman & Wolfner 2017). Hartnett (2020) argues that love is also one of the foundations for the emergence of peace in pluralism. Moreover, Indonesia has a diverse culture. Thus, teachers who prioritise love and compassion can be the answer to suppress the high urge of adolescent violence.

The second attribute of peace educators, according to KH Ahmad Dahlan, is sincerity. The slogan 'Live Muhammadiyah! Do not seek life in Muhammadiyah' is a representation of sincerity (Lubis et al. 2021). The sincerity of educators in carrying out their duties is one aspect that supports the creation of peace. Sincerity is the act of an individual who selflessly helps others. An educator needs to have a sense of sincerity in carrying out his or her duties (Grzanka et al. 2020). According to the perspective of humanism, an educator's self-concept should match his or her behaviour (Grafanaki 2013; Kuba 2013). The sincerity of educators in carrying out the learning process allows students to feel comfortable and safe in interacting with others (Lai et al. 2021). Sincerity is a variable which can support commitment without anything in return, and this variable supports the creation of a culture of peace in the school environment.

Thirdly, a peace educator should be a guide for students in developing good attitudes. One of the characteristics of students who are in the adolescent phase is an identity crisis

(Crocetti 2018). In this phase, they have two possibilities, which are good and bad behaviour. The influence of the social environment on adolescent behaviour is significant (Kornienko et al., 2016). Thus, educators have a central role in providing direction so that students are able to reduce negative behaviour and develop positive behaviour.

Fourthly, peace educators, according to KH Ahmad Dahlan, perform practices that are in accordance with their knowledge. Carl Rogers's humanistic learning perspective names this concept congruence (Nelson et al. 2014). Meanwhile, KH Ahmad Dahlan calls it *amaliyah* science; not only do humans understand certain ideas, but they also need to implement them (Khoirudin, Baidhawiy & Nor 2020; Kurniawanti & Kumalasari 2020). In this fourth attribute, educators teach students to apply the understanding they have about building peace in everyday life.

Lastly, peace educators should be committed to sharing knowledge based on tolerance and empathy. The development of tolerance is one of the needs of modern education (Safina & Abdurakhmanov 2016). This culture of tolerance can spur the emergence of peace, starting from the school setting (Tadjibaeva & Oblomuradova 2020; Yazdani 2020). Meanwhile, empathy is one aspect that is also able to support the emergence of peace (Calloway-Thomas 2021). The interpretation of Al Maun is a representation of the importance of showing empathy when interacting with others (Sutanti & Diponegoro 2018). Teachers who carry out learning with the attributes of tolerance and empathy help students learn to eliminate violent impulses when interacting with people who have different principles.

The five attributes of peace educators can support the success of educators in creating peace in the school setting. It is a challenge for educators to implement peace education. This is in line with Cook's (2014) view that there are two challenges educators face in implementing peace education, which are the limited understanding of teachers in peace education pedagogy and teachers' limitations in compiling teaching materials on peace education. The results of previous studies show that educators as agents of change should have the attributes to support peace education programmes (Novelli & Sayed 2016). Therefore, peace education and the development of peace educators are important components of any educational system.

The findings of this study contribute to guidance and counselling services at schools, particularly in Indonesia. Counsellors, as educators, are agents of peace who play an important role in teaching peace among students (Lee 2018). As the agents of peace, counsellors can cultivate the attributes of peace shown by KH Ahmad Dahlan, as discussed in this study. Cremin (2018) argues that counsellors receive many benefits when they successfully internalise the attributes of peace educators within themselves. Counsellors should have such attributes as compassion, sincerity, guiding towards good attitudes, having practices that are in accordance with

their knowledge and tolerance based on empathy. These attributes can support the success of counsellors in carrying out their role in building true peace in the school environment.

Counsellors as practitioners in education have the potential to address various issues related to violence against adolescents. Moreover, they have a central role in suppressing the development of violent behaviours among students at school (Paolini 2015). In terms of service, counsellors can apply guidance as a preventive measure and counselling as a curative step. Various research results show that counsellors can be agents of peace to create a culture of peace in the school environment (Gerstein & Moeschberger 2003). Therefore, this study contributes to knowledge related to alternative sources of peace educator attributes that can be used by counsellors for cultivating peace values in schools.

Conclusion

The figure of KH Ahmad Dahlan can be a role model of a peace educator. An educator should have such attributes as showing affection, sincerity, guiding towards good attitudes, having practices that are in accordance with knowledge and conveying knowledge based on tolerance and empathy. Peace is a condition desired by everyone. Moreover, a safe and calm situation can support a person in maximising self-actualisation. Peace can be built through education with a systematic and continuous process. Educators can be agents of peace who teach peace to students by having attributes that can support them to become agents of peace. These findings can be used as the foundation for further research in developing a peace-based education model at schools. Recommendations for further research are to develop an ideal teacher and counsellor model to create a culture of peace in the school environment.

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Authors' contributions

P.P., W.N.E.S., R.R.S.S. and P.S.R contributed to the design and implementation of the research, to the analysis of the results and to the writing of the manuscript.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

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The attributes of peace educators from *Sang Pencerah*, the biography of KH Ahmad Dahlan: A hermeneutic study

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Peace encourages humans to eliminate the impulse of violence within themselves. Peace in students can drive the development of peace in their social environment. Educators should be able to play the role of peace educators to take part in creating true peace. This study aims to identify the attributes of peace educators through the life experiences of KH Ahmad Dahlan, as narrated in the novel *Sang Pencerah (The Enlightener)*. This qualitative research employs the hermeneutic approach. The research stages include overall understanding (whole), understanding of parts and obtaining an understanding of the underlying meaning. The results indicate that the attributes of peace educators, according to KH Ahmad Dahlan, include showing affection, being sincere, having a good attitude, performing practices aligning with the educators' knowledge and teaching knowledge based on tolerance and empathy. Those attributes of peace educators can be used as a guide for developing the competencies of educators to encourage students to achieve peace-loving characters. This character supports the emergence of a culture of peace in their environment.

Contribution: This research has contributed to the successful implementation of education through teachers who have the attributes of peace educators. The characteristics of peace educators based on KH Ahmad Dahlan are a reference for teachers to become educators who can create peace through school settings.

Keywords: peace; peace educator; KH Ahmad Dahlan; *Sang Pencerah*; *The Enlightener*.

Introduction

Peace is a friendly and harmonious condition in a specific environment (Ozcan & Neslihan 2021). Peace also has meaning as a nonviolent attitude and creative conflict transformation to suppress the drive for violence in humans (Hansen 2016). Other literature mentions that peace is not just a lack of violence but also an individual's effort to think about eradicating all aspects of injustice (Navarro-Castro & Nario-Galace 2010). Various parties are moving to challenge the conventional view of peace.

Peace is one of the main elements that every human being aims to achieve. It has become the 21st century vision (Wamsler & Restoy 2020). Peace includes not only personal peace but also social and universal peace (Abdurrachim 2020). Competitive conditions without contradiction and diversity without any conflict create peace (Spring 2020). Peace will create a safe and comfortable environment for every human being to perform self-actualisation activities (Naoufal 2014). Therefore, it requires the active role and support of various parties (Duckworth, Allen & Williams 2012). Previous studies recommend that a curriculum containing contents on peace should be developed so that students not only understand the concept of peace but also practise it (Cunningham & Ladd 2018).

Mahatma Gandhi, a world peace leader, suggested that the development of true peace needs to start from childhood (Dündar, Erdogan & Hareket 2016). Children have the ability to understand messages quickly and practise the concept of peace in their early life. Showing peaceful behaviours from an early age helps develop a peaceful character. Mahatma Gandhi's perspective proposes that teachers can incorporate the values of love, nonviolence, justice, responsible freedom and tolerance in learning (Dündar et al. 2016). For teachers to create true peace from an early age, children require cooperation from various parties (Leckman, Panter-Brick & Salah 2014). Peace-

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building which is carried out since childhood and that involves collaboration among parties will develop true peace.

Mahatma Gandhi raised the theme of love for creating true peace (Hartnett 2020). Love is the reason individuals show various behaviours in various areas of life, including school life. If students face various problems based on love, they can suppress the impulse of violence. A previous study showed that individuals who show a loving character can support the development of students' subjective well-being (Gillham et al. 2011). On the other hand, education in Indonesia emphasises character development through character education, which includes loving peace.

Peace education is an educational approach that can be employed to build peace in every human mind, especially during adolescence. Indonesia is one of the countries that should implement peace education as it is facing the challenges of global citizenship life in the 21st century, in which conflicts between groups might emerge (Umar, Pangalila & Biringan 2019). Peace of mind in adolescence can contribute to lower levels of conflict and violence, especially in classrooms and schools. This peace of mind in adolescence can help create true peace inside and outside the school environment.

Peace-building in adolescence through education is hindered by problems that students face at school. One of the problems emerging in adolescents is violence, which is a manifestation of aggressive urges (Vökl-Kernstock et al. 2016). Aggressive behaviour refers to physical or verbal behaviour which is aimed to intentionally hurt others (Myers & Smith 2015). Aggressive behaviour emerges with the aim of responding to threats coming from other individuals or groups (MacLaren, Best & Bigney 2010). Aggressive behaviour in adolescents might result in physical injury, psychological injury and social injury to both the victim and the perpetrator (Fitri et al. 2020). Thus, aggressive behaviour is one of the triggers of disharmony in peace-building for students in Indonesia.

Violence, conflict, environmental destruction and moral damage are some of the reasons for conducting a study on the role of educators as agents of peace, especially in the school environment. A study in China showed that 17.9% of students reported that they had one or more experiences of physically aggressive behaviour towards their peers in the last 12 months (Wang et al. 2012). Furthermore, research by Routt and Anderson (2011) in Washington showed that 72% of students physically assaulted their mother, 16% attacked or threatened their father, 5% attacked or threatened their sister and 5% attacked or threatened their sibling. On the other hand, a study in Norway showed that 5% of adolescents showed aggressive behaviour towards others during the last six months (Undheim & Sund 2010). The problem of aggressive behaviour seems to occur in some countries. This is a problem that should be alleviated by involving various parties.

The research results in the international world also reflect conditions in Indonesia regarding aggressive behaviour.

Aggressive behaviour has become a problem which changes over time, and it is a subject of research in the area of counselling (Saputra et al. 2020; Wiretna et al. 2020). Research conducted in a city in Indonesia reveals that the level of aggressive behaviour of male and female students was the same (Saputra, Hanifah & Widagdo 2017). This condition requires various parties to pay attention to the problem of juvenile violence in schools in order to build a culture of peace.

Educators who can teach peace in Indonesia can create a conducive environment for students to learn. Research shows that the lack of peace in students has an influence on their aggressive behaviour (Saputra et al. 2021). The results of previous research recommend teachers to teach peace based on Islamic values (Rusyana 2012). Another research shows that identity, discourse and religious actors are aspects that support the development of peace in a conflict-ridden area in Indonesia, such as Ambon (Al Qurtuby 2013).

One of the Indonesian Islamic leaders who tried to uphold the values of peace in his teaching was Kiai Haji (KH) Ahmad Dahlan. The life of KH Ahmad Dahlan is described in the novel and film *Sang Pencerah* (The Enlightener), proposing that the teachings of KH Ahmad Dahlan can also be applied in the current modern era of globalisation (Puspitasari et al. 2016). As an organisation known for its slogan '*Hidup-hidupilah Muhammadiyah, jangan mencari hidup di Muhammadiyah*' ('Live Muhammadiyah. Don't seek life in Muhammadiyah'), Muhammadiyah holds a modern view which plays an important role in advancing Islam as a religion of enlightenment (Nashir et al. 2019), including creating peace (Latief & Nashir 2020).

Various studies have identified the patterns and forms of efforts to build peace. The results show that educators have succeeded in teaching peace through classroom video conferencing as an instructional approach (Paderanga 2014). Other studies have also shown that a peace education programme called 'The Dream of the Good' is effective for developing attitudes and behaviours that promote nonviolence (Sommerfelt & Vambheim 2008). Furthermore, the implementation of peace education in counselling has been successful in reducing student aggressive behaviours (Saputra et al., 2019; Saputra et al., 2020a). However, not many studies have identified the attributes of peace educators, especially for the implementation of peace education in Indonesia.

This article aims to analyse the attributes of peace educators according to KH Ahmad Dahlan from the novel *Sang Pencerah*. The role of educators in building peace is to create a conducive student perception of the school climate. A conducive perception of the school climate can increase student involvement in obtaining academic achievement (Saputra et al. 2020b). The discussion on the findings of this study can be used as a reference for educators to maximise their role in building and maintaining peace in the school environment.

Method

Research design

This qualitative study employs the hermeneutic approach. The hermeneutic approach is used to explore the unseen meanings inside a text. Each interpretation is an effort to be aware of the hidden meanings in a text. The researcher used Gadamerian hermeneutics to find the meanings of the novel *Sang Pencerah* (Basral 2013). Hermeneutics is a discipline focusing on the interpretation of meanings in the text. The principle of Gadamerian hermeneutics is the deconstruction and reconstruction of the text. Hermeneutic research is divided into two, namely objective hermeneutics and alethic hermeneutics. Gadamerian hermeneutics is a type of objective hermeneutic. The main idea of Gadamerian hermeneutics is that there is a hermeneutic circle. The circle consists of up and down patterns between the part and the whole, which can be applied to understand the meaning in a text. The part will change the understanding of the whole. On the other hand, changes of the understanding of the whole will change the understanding of the part. Through the hermeneutic circle, the research seeks to explore hidden meanings and rebuild the definitions of peace inherent in the novel *Sang Pencerah*. The researcher finds and understands the experiences of KH Ahmad Dahlan about peace and interprets them.

Data collection instruments

Data collection in this research was conducted utilising documentation of the meaning of the text. In this study, the authors want to see the representation of the attributes of peace educators by determining how the hermeneutic circle works to obtain an optimal understanding. Therefore, hermeneutics can reflect the attributes of peace educators from the novel *Sang Pencerah*. The circle as a whole defines the parts, and the parts together form the circle. One complete sentence, is a unit.

Data collection

The initial kind of data utilised in this research is secondary data. The secondary data in this research is the novel *Sang Pencerah*, which describes the struggle of KH Ahmad Dahlan. Based on the content of the novel, the attributes of peace educators are investigated. The researchers used data obtained from the content of the text. The novel *Sang Pencerah* tells the story of KH Ahmad Dahlan's struggle to establish Muhammadiyah. The stories in the novel are set in Yogyakarta, Indonesia. The main character of this novel is KH Ahmad Dahlan, who displays qualities such as love, hard work, tolerance and the courage to take risks for the truth. The secondary data in this research was analysed by citing sources such as books, articles, word references, journals and websites related to the study.

Data analysis

Regarding the interpretation of the attributes of peace educators based on the novel, the researchers categorised

them into three stages: (1) overall understanding (whole), (2) understanding of parts and (3) obtaining an understanding of the underlying meaning. Data analysis techniques in this research consist of data reduction, data presentation and conclusion (Miles & Huberman 1994).

Results

This section presents the research findings in the form of the attributes of peace educators interpreted from the biography of KH Ahmad Dahlan in the novel *Sang Pencerah*. The preaching of KH Ahmad Dahlan, which upholds the value of peace, is one of the bases of the research. Based on the data analysis, the next section explains that there are at least five groups of attributes of a peace educator.

The first attribute describes KH Ahmad Dahlan as a figure who shows affection to fellow human beings. In the story, KH Ahmad Dahlan mentioned:

Semua Kiai yang aku kenal menunjukkan bahwa mereka memang menyayangi anak-anak. Tidak seperti seorang lelaki yang pernah kulihat di Malioboro yang bersikap kasar sekali terhadap para bocah. (p. 63)

All the Kiai I know show that they really love children. Not like a man I saw in Malioboro, who was very rude to children. (p. 63)

The statement indicates that KH Ahmad Dahlan emphasises love for children. This is shown by the experience of KH Ahmad Dahlan, who saw that almost all Kiai he knew showed affection for children. KH Ahmad Dahlan shows his rejection of the violence that people usually do to children in Malioboro, Yogyakarta.

A similar story was also presented in the novel, as indicated by the following excerpt of KH Ahmad Dahlan's conversation:

Islam harus menjadi rahmat bagi siapa saja yang bernaung didalamnya, baik muslim maupun bukan muslim. Merahmati artinya melindungi, mengayomi, membuat damai, tidak mengekang atau membuat takut pada umat. (p. 175)

Islam must be a blessing for anyone who holds it, both Muslim and non-Muslim. Mercy means protecting, nurturing, making peace, not restraining or frightening the people. (p. 175)

The statement of KH Ahmad Dahlan reflects his principle to be a human being who is full of love and compassion for others. This principle is adopted from Islamic values which must be a blessing for everyone. The principle means that humans who embrace Islam need to show attitudes and behaviours that protect, make peace, and do not scare the people around them.

KH Ahmad Dahlan had another experience that also shows his feelings of love and compassion for fellow human beings. This experience is shown by the following statement:

Anak-anak di sekitar kita adalah titipan Allah yang harus kita jaga dan didik dengan sebaik-baiknya. (p. 402)

Children around us are a gift from God that we must take care of and educate as well as possible. (p. 402)

This statement emphasises the importance of showing love and affection for fellow human beings, even to people who do not have the same understanding and are of a different class. KH Ahmad Dahlan held the principle that all human beings are people who need attention and must always help each other when experiencing difficulties.

In the second attribute, KH Ahmad Dahlan showed sincere attitudes and behaviour when interacting with other people. One of the life stories of KH Ahmad Dahlan that shows these attitudes and behaviours is as follows:

Apapun pekerjaan kita sekarang, itulah yang harus kita kerjakan sepenuh hati dan membawa manfaat bagi sebanyak mungkin umat. (p. 21)

Whatever the work we do now, what we must do wholeheartedly and bring benefits to as many people as possible. (p. 21)

This statement means that sincerity is an important element in carrying out various activities. A person does a certain task not only for getting a reward but also for providing benefits to many people. Meaningful activities should benefit many people.

Another story of KH Ahmad Dahlan concerning sincerity is as follows:

Allah sendiri menyatakan kepada kanjeng Nabi Muhammad bahwa, tugasnya hanyalah menyampaikan. Begitu juga dengan tugas kita sekarang hanya untuk menyampaikan kebenaran bukan untuk memperbesar permusuhan. Bersihkan niatmu ketika menempel selebaran-selebaran ini hanyalah untuk menyampaikan kebenaran, bukan di barengi niat-niat lain. (p. 233)

Allah stated to the Prophet Muhammad that his job was only to deliver the truth. Our duty now is, therefore, only to convey the truth, not to make enemies. Purify your intentions when putting these leaflets, only to convey the truth, not accompanied by other intentions. (p. 233)

The excerpt implies that one of the tasks of humans is to convey the truth in a sincere way. Telling the truth with other intentions is an attitude and action that is not following the norms and can trigger other problems. KH Ahmad Dahlan also emphasised that humans should not create hostility when trying to impose the truth they want to convey.

In the third attribute of peace educators, KH Ahmad Dahlan is an individual who guides people to goodness and avoids revenge. The following experience describes the attitude and behaviour of KH Ahmad Dahlan to refrain from anger:

Apapun yang akan aku lihat, aku harus bisa menahan diri. Terutama dari amarah untuk membalas dendam. (p. 248)

Whatever I'm going to see, I have to be able to restrain myself. Especially from anger for revenge. (p. 248)

The excerpt suggests the importance of a person's ability to contain anger. Moreover, every human being has the urge to vent their anger on others. An educator should have the ability to accommodate students in managing their anger, especially when they want to take revenge on people who have hurt them.

Another experience also appears in the novel which shows the role of an educator who guides students, as implied in the following excerpt:

Salah satu kecerdasan Sunan Kali Jaga yang lain dalam memahami dunia kanak – kanak sekaligus konsep figur imam. Pengembala adalah seorang yang selalu mengarahkan hewan-hewan gembalanya agar tidak tersesat, layaknya seorang imam yang berkewajiban untuk membimbing makmumnya di jalan yang benar, betapa pun sulitnya jalan itu. (p. 324)

One of Sunan Kali Jaga's intelligences is understanding childhood as well as the concept of imam figure. A shepherd is a person who always directs his herd animals so as not to get lost, like an Imam who is obliged to guide his community on the right path, no matter how difficult the path is. (p. 324)

The above message from KH Ahmad Dahlan means that a good educator has the ability to direct his students so that they do not get lost. The responsibility of an educator is to equip his students with knowledge and skills so that they can live their lives well. These students can determine the direction in which they will walk towards goodness.

In the fourth attribute, KH Ahmad Dahlan emphasised the concept of *amaliyah*. *Amaliyah* means that an educator can apply his knowledge in everyday life and use everyday phenomena or events as a source of learning:

Selesai pelajaran tentang 'Kentut' itu aku habiskan jatahku mengajar dengan mengupas pentingnya bersyukur setiap saat kepada Allah. Biarlah pengajaran agama ini diperkenalkan melalui peristiwa sehari – hari yang mereka alami saja sehingga lebih mudah untuk mereka pahami. (p. 351)

After the lesson about 'fart' I spent my time teaching by discussing the importance of being grateful to Allah every moment. Let me introduce this religious teaching through everyday events that they experience so that it is easier for them to understand. (p. 351)

The statement by KH Ahmad Dahlan suggests that every human being has an understanding of certain concepts. However, humans are not necessarily able to apply the knowledge they have in everyday life. In the excerpt above, KH Ahmad Dahlan mentioned the meaning of being grateful. Being an educator requires a commitment to apply the knowledge the educator has in everyday life. This commitment becomes a role model for students to implement their knowledge in everyday life.

Another excerpt also shows the importance of KH Ahmad Dahlan's commitment, while he was an educator, to practise his knowledge. The following excerpt presents KH Ahmad Dahlan's statement about the science of *amaliyah*:

Aku mengajarkan agama lewat tembang itu supaya memudahkan anak-anak memahami inti agama. (p. 358)

I teach religion through songs to make it easier for children to understand the essence of the religion. (p. 358)

The excerpt shows KH Ahmad Dahlan's commitment to teach his knowledge to others. KH Ahmad Dahlan, acting as

an educator, looked for strategies so that his students could absorb knowledge easily. The use of the violin shows that KH Ahmad Dahlan was trying hard to share his knowledge with others.

In the fifth attribute, KH Ahmad Dahlan shares a message about educators who uphold tolerance and empathy. The following excerpt describes KH Ahmad Dahlan showing tolerance when different opinions emerge:

Saya hanya ingin mengatakan bahwa arah kiblat yang kita yakini selama ini menghadap ke Ka'bah itu ternyata keliru, baik berdasarkan perhitungan ilmu falaq dan hisab maupun dengan bantuan alat-alat baru seperti Kompas. (p. 201)

I just want to say that the direction of Qibla which we believe is actually wrong, both based on calculations of *falaq* and *hisab* as well as calculation by using new tools such as the compass. (p. 201)

The excerpt above indicates that KH Ahmad Dahlan does not carry out intolerant behaviour towards the Qibla of the mosque which does not face the Kaaba. However, KH Ahmad Dahlan tried to be open and show that the Qibla of the mosque has not fully faced the Kaaba. One of KH Ahmad Dahlan's efforts is calculating the science of *falaq* and *hisab*, as well as using new tools such as the compass.

Another experience of KH Ahmad Dahlan about educators who have tolerance and empathy is as follows:

Kebenaran sesuai dengan pengetahuan dan pemahaman kita yang selalu terbatas dibandingkan ilmu Allah. Karena itulah kita harus selalu belajar, bersikap terbuka dan mau memperhatikan sekeliling. (p. 448)

Truth from our knowledge and understanding is always limited compared to Allah's knowledge. That's why we must always learn, be open and willing to pay attention to the surroundings. (p. 448)

The statement means that humans do not need to boast about their abilities. Every human being needs to pay more attention to the people around them when they have problems. This concept of empathy needs to be possessed by an educator, considering that students certainly have various problems in their lives.

The research finding shows that the attributes of peace educators implied in the novel are as follows: (1) showing compassion, (2) sincerity, (3) guiding towards good attitudes,

TABLE 1: The attributes of peace educators.

No	Classification	Remark	Code
1	Showing compassion	An educator prioritises the development of compassion for students.	h_63, h_175, h_402
2	Sincerity	An educator also teaches how to live selflessly when doing a good deed.	h_21, h_233
3	Guiding towards good attitudes	An educator avoids encouraging revenge for the pain experienced by students.	h_248, h_324
4	Having practices in accordance with knowledge	An educator needs to have the concept of <i>amaliah</i> science and practise the knowledge that he already has in everyday life.	h_351, h_358
5	Conveying knowledge based on tolerance and empathy	An educator encourages students to control violent impulses in carrying out an activity.	h_201, h_284

Source: Basral, A.N., 2013, *Sang Pencerah: Novelisasi kehidupan K.H. Ahmad Dahlan dan perjuangannya mendirikan Muhammadiyah*, Mizan, Yogyakarta.

(4) having practices in accordance with knowledge and (5) conveying knowledge based on tolerance and empathy. Table 1 presents the attributes of peace educators described in the novel.

Discussion

The research findings indicate that an educator needs to have specific attributes to create peace. According to the life story of KH Ahmad Dahlan, the attributes of peace educators are showing affection, sincerity, guiding towards good attitudes, having practices that are in accordance with his knowledge and conveying knowledge based on tolerance and empathy. It is important for educators to have the attributes of peace educators to create a conducive atmosphere for students to pursue peace in their school environment. The concept of integrated peace education is important in the school setting (Gursel-Bilgin & Flinders 2020). Peace education is integrated within the curriculum at schools, so that the learning process is not only limited to the transfer of knowledge but also creates true peace (Joyce 2020).

The first attribute of peace educators according to KH Ahmad Dahlan is showing compassion. The interpretation of Al-Maun represents the importance of showing feelings of love and compassion towards fellow human beings (Yusuf 2021). The results also show that the concept of love is one of the values of peace according to the teachings of KH Ahmad Dahlan (Saputra et al. 2021). Love becomes an important quality to support the emergence of peace (Barcelos 2021). In an individual who has love, there is no urge to commit violence that can damage peace itself, both self, social and environmental peace (Chapman & Wolfner 2017). Hartnett (2020) argues that love is also one of the foundations for the emergence of peace in pluralism. Moreover, Indonesia has a diverse culture. Thus, teachers who prioritise love and compassion can be the answer to suppress the high urge of adolescent violence.

The second attribute of peace educators, according to KH Ahmad Dahlan, is sincerity. The slogan 'Live Muhammadiyah! Do not seek life in Muhammadiyah' is a representation of sincerity (Lubis et al. 2021). The sincerity of educators in carrying out their duties is one aspect that supports the creation of peace. Sincerity is the act of an individual who selflessly helps others. An educator needs to have a sense of sincerity in carrying out his or her duties (Grzanka et al. 2020). According to the perspective of humanism, an educator's self-concept should match his or her behaviour (Grafanaki 2013; Kuba 2013). The sincerity of educators in carrying out the learning process allows students to feel comfortable and safe in interacting with others (Lai et al. 2021). Sincerity is a variable which can support commitment without anything in return, and this variable supports the creation of a culture of peace in the school environment.

Thirdly, a peace educator should be a guide for students in developing good attitudes. One of the characteristics of students who are in the adolescent phase is an identity crisis

(Crocetti 2018). In this phase, they have two possibilities, which are good and bad behaviour. The influence of the social environment on adolescent behaviour is significant (Kornienko et al., 2016). Thus, educators have a central role in providing direction so that students are able to reduce negative behaviour and develop positive behaviour.

Fourthly, peace educators, according to KH Ahmad Dahlan, perform practices that are in accordance with their knowledge. Carl Rogers's humanistic learning perspective names this concept congruence (Nelson et al. 2014). Meanwhile, KH Ahmad Dahlan calls it *amaliyah* science; not only do humans understand certain ideas, but they also need to implement them (Khoirudin, Baidhawiy & Nor 2020; Kurniawanti & Kumalasari 2020). In this fourth attribute, educators teach students to apply the understanding they have about building peace in everyday life.

Lastly, peace educators should be committed to sharing knowledge based on tolerance and empathy. The development of tolerance is one of the needs of modern education (Safina & Abdurakhmanov 2016). This culture of tolerance can spur the emergence of peace, starting from the school setting (Tadjibaeva & Oblomuradova 2020; Yazdani 2020). Meanwhile, empathy is one aspect that is also able to support the emergence of peace (Calloway-Thomas 2021). The interpretation of Al Maun is a representation of the importance of showing empathy when interacting with others (Sutanti & Diponegoro 2018). Teachers who carry out learning with the attributes of tolerance and empathy help students learn to eliminate violent impulses when interacting with people who have different principles.

The five attributes of peace educators can support the success of educators in creating peace in the school setting. It is a challenge for educators to implement peace education. This is in line with Cook's (2014) view that there are two challenges educators face in implementing peace education, which are the limited understanding of teachers in peace education pedagogy and teachers' limitations in compiling teaching materials on peace education. The results of previous studies show that educators as agents of change should have the attributes to support peace education programmes (Novelli & Sayed 2016). Therefore, peace education and the development of peace educators are important components of any educational system.

The findings of this study contribute to guidance and counselling services at schools, particularly in Indonesia. Counsellors, as educators, are agents of peace who play an important role in teaching peace among students (Lee 2018). As the agents of peace, counsellors can cultivate the attributes of peace shown by KH Ahmad Dahlan, as discussed in this study. Cremin (2018) argues that counsellors receive many benefits when they successfully internalise the attributes of peace educators within themselves. Counsellors should have such attributes as compassion, sincerity, guiding towards good attitudes, having practices that are in accordance with

their knowledge and tolerance based on empathy. These attributes can support the success of counsellors in carrying out their role in building true peace in the school environment.

Counsellors as practitioners in education have the potential to address various issues related to violence against adolescents. Moreover, they have a central role in suppressing the development of violent behaviours among students at school (Paolini 2015). In terms of service, counsellors can apply guidance as a preventive measure and counselling as a curative step. Various research results show that counsellors can be agents of peace to create a culture of peace in the school environment (Gerstein & Moeschberger 2003). Therefore, this study contributes to knowledge related to alternative sources of peace educator attributes that can be used by counsellors for cultivating peace values in schools.

Conclusion

The figure of KH Ahmad Dahlan can be a role model of a peace educator. An educator should have such attributes as showing affection, sincerity, guiding towards good attitudes, having practices that are in accordance with knowledge and conveying knowledge based on tolerance and empathy. Peace is a condition desired by everyone. Moreover, a safe and calm situation can support a person in maximising self-actualisation. Peace can be built through education with a systematic and continuous process. Educators can be agents of peace who teach peace to students by having attributes that can support them to become agents of peace. These findings can be used as the foundation for further research in developing a peace-based education model at schools. Recommendations for further research are to develop an ideal teacher and counsellor model to create a culture of peace in the school environment.

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The authors declare that they have no financial or personal relationships that may have inappropriately influenced them in writing this article.

Authors' contributions

P.P., W.N.E.S., R.R.S.S. and P.S.R contributed to the design and implementation of the research, to the analysis of the results and to the writing of the manuscript.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

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Data availability

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Disclaimer

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The attributes of peace educators from *Sang Pencerah*, the biography of KH Ahmad Dahlan: A hermeneutic study

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Peace encourages humans to eliminate the impulse of violence within themselves. Peace in students can drive the development of peace in their social environment. Educators should be able to play the role of peace educators to take part in creating true peace. This study aims to identify the attributes of peace educators through the life experiences of KH Ahmad Dahlan, as narrated in the novel *Sang Pencerah (The Enlightener)*. This qualitative research employs the hermeneutic approach. The research stages include overall understanding (whole), understanding of parts and obtaining an understanding of the underlying meaning. The results indicate that the attributes of peace educators, according to KH Ahmad Dahlan, include showing affection, being sincere, having a good attitude, performing practices aligning with the educators' knowledge and teaching knowledge based on tolerance and empathy. Those attributes of peace educators can be used as a guide for developing the competencies of educators to encourage students to achieve peace-loving characters. This character supports the emergence of a culture of peace in their environment.

Contribution: This research has contributed to the successful implementation of education through teachers who have the attributes of peace educators. The characteristics of peace educators based on KH Ahmad Dahlan are a reference for teachers to become educators who can create peace through school settings.

Keywords: peace; peace educator; KH Ahmad Dahlan; *Sang Pencerah*; *The Enlightener*.

Introduction

Peace is a friendly and harmonious condition in a specific environment (Ozcan & Neslihan 2021). Peace also has meaning as a nonviolent attitude and creative conflict transformation to suppress the drive for violence in humans (Hansen 2016). Other literature mentions that peace is not just a lack of violence but also an individual's effort to think about eradicating all aspects of injustice (Navarro-Castro & Nario-Galace 2010). Various parties are moving to challenge the conventional view of peace.

Peace is one of the main elements that every human being aims to achieve. It has become the 21st century vision (Wamsler & Restoy 2020). Peace includes not only personal peace but also social and universal peace (Abdurrachim 2020). Competitive conditions without contradiction and diversity without any conflict create peace (Spring 2020). Peace will create a safe and comfortable environment for every human being to perform self-actualisation activities (Naoufal 2014). Therefore, it requires the active role and support of various parties (Duckworth, Allen & Williams 2012). Previous studies recommend that a curriculum containing contents on peace should be developed so that students not only understand the concept of peace but also practise it (Cunningham & Ladd 2018).

Mahatma Gandhi, a world peace leader, suggested that the development of true peace needs to start from childhood (Dündar, Erdogan & Hareket 2016). Children have the ability to understand messages quickly and practise the concept of peace in their early life. Showing peaceful behaviours from an early age helps develop a peaceful character. Mahatma Gandhi's perspective proposes that teachers can incorporate the values of love, nonviolence, justice, responsible freedom and tolerance in learning (Dündar et al. 2016). For teachers to create true peace from an early age, children require cooperation from various parties (Leckman, Panter-Brick & Salah 2014). Peace-

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building which is carried out since childhood and that involves collaboration among parties will develop true peace.

Mahatma Gandhi raised the theme of love for creating true peace (Hartnett 2020). Love is the reason individuals show various behaviours in various areas of life, including school life. If students face various problems based on love, they can suppress the impulse of violence. A previous study showed that individuals who show a loving character can support the development of students' subjective well-being (Gillham et al. 2011). On the other hand, education in Indonesia emphasises character development through character education, which includes loving peace.

Peace education is an educational approach that can be employed to build peace in every human mind, especially during adolescence. Indonesia is one of the countries that should implement peace education as it is facing the challenges of global citizenship life in the 21st century, in which conflicts between groups might emerge (Umar, Pangalila & Biringan 2019). Peace of mind in adolescence can contribute to lower levels of conflict and violence, especially in classrooms and schools. This peace of mind in adolescence can help create true peace inside and outside the school environment.

Peace-building in adolescence through education is hindered by problems that students face at school. One of the problems emerging in adolescents is violence, which is a manifestation of aggressive urges (Vökl-Kernstock et al. 2016). Aggressive behaviour refers to physical or verbal behaviour which is aimed to intentionally hurt others (Myers & Smith 2015). Aggressive behaviour emerges with the aim of responding to threats coming from other individuals or groups (MacLaren, Best & Bigney 2010). Aggressive behaviour in adolescents might result in physical injury, psychological injury and social injury to both the victim and the perpetrator (Fitri et al. 2020). Thus, aggressive behaviour is one of the triggers of disharmony in peace-building for students in Indonesia.

Violence, conflict, environmental destruction and moral damage are some of the reasons for conducting a study on the role of educators as agents of peace, especially in the school environment. A study in China showed that 17.9% of students reported that they had one or more experiences of physically aggressive behaviour towards their peers in the last 12 months (Wang et al. 2012). Furthermore, research by Routt and Anderson (2011) in Washington showed that 72% of students physically assaulted their mother, 16% attacked or threatened their father, 5% attacked or threatened their sister and 5% attacked or threatened their sibling. On the other hand, a study in Norway showed that 5% of adolescents showed aggressive behaviour towards others during the last six months (Undheim & Sund 2010). The problem of aggressive behaviour seems to occur in some countries. This is a problem that should be alleviated by involving various parties.

The research results in the international world also reflect conditions in Indonesia regarding aggressive behaviour.

Aggressive behaviour has become a problem which changes over time, and it is a subject of research in the area of counselling (Saputra et al. 2020; Wiretna et al. 2020). Research conducted in a city in Indonesia reveals that the level of aggressive behaviour of male and female students was the same (Saputra, Hanifah & Widagdo 2017). This condition requires various parties to pay attention to the problem of juvenile violence in schools in order to build a culture of peace.

Educators who can teach peace in Indonesia can create a conducive environment for students to learn. Research shows that the lack of peace in students has an influence on their aggressive behaviour (Saputra et al. 2021). The results of previous research recommend teachers to teach peace based on Islamic values (Rusyana 2012). Another research shows that identity, discourse and religious actors are aspects that support the development of peace in a conflict-ridden area in Indonesia, such as Ambon (Al Qurtuby 2013).

One of the Indonesian Islamic leaders who tried to uphold the values of peace in his teaching was Kiai Haji (KH) Ahmad Dahlan. The life of KH Ahmad Dahlan is described in the novel and film *Sang Pencerah* (The Enlightener), proposing that the teachings of KH Ahmad Dahlan can also be applied in the current modern era of globalisation (Puspitasari et al. 2016). As an organisation known for its slogan '*Hidup-hidupilah Muhammadiyah, jangan mencari hidup di Muhammadiyah*' ('Live Muhammadiyah. Don't seek life in Muhammadiyah'), Muhammadiyah holds a modern view which plays an important role in advancing Islam as a religion of enlightenment (Nashir et al. 2019), including creating peace (Latief & Nashir 2020).

Various studies have identified the patterns and forms of efforts to build peace. The results show that educators have succeeded in teaching peace through classroom video conferencing as an instructional approach (Paderanga 2014). Other studies have also shown that a peace education programme called 'The Dream of the Good' is effective for developing attitudes and behaviours that promote nonviolence (Sommerfelt & Vambheim 2008). Furthermore, the implementation of peace education in counselling has been successful in reducing student aggressive behaviours (Saputra et al., 2019; Saputra et al., 2020a). However, not many studies have identified the attributes of peace educators, especially for the implementation of peace education in Indonesia.

This article aims to analyse the attributes of peace educators according to KH Ahmad Dahlan from the novel *Sang Pencerah*. The role of educators in building peace is to create a conducive student perception of the school climate. A conducive perception of the school climate can increase student involvement in obtaining academic achievement (Saputra et al. 2020b). The discussion on the findings of this study can be used as a reference for educators to maximise their role in building and maintaining peace in the school environment.

Method

Research design

This qualitative study employs the hermeneutic approach. The hermeneutic approach is used to explore the unseen meanings inside a text. Each interpretation is an effort to be aware of the hidden meanings in a text. The researcher used Gadamerian hermeneutics to find the meanings of the novel *Sang Pencerah* (Basral 2013). Hermeneutics is a discipline focusing on the interpretation of meanings in the text. The principle of Gadamerian hermeneutics is the deconstruction and reconstruction of the text. Hermeneutic research is divided into two, namely objective hermeneutics and alethic hermeneutics. Gadamerian hermeneutics is a type of objective hermeneutic. The main idea of Gadamerian hermeneutics is that there is a hermeneutic circle. The circle consists of up and down patterns between the part and the whole, which can be applied to understand the meaning in a text. The part will change the understanding of the whole. On the other hand, changes of the understanding of the whole will change the understanding of the part. Through the hermeneutic circle, the research seeks to explore hidden meanings and rebuild the definitions of peace inherent in the novel *Sang Pencerah*. The researcher finds and understands the experiences of KH Ahmad Dahlan about peace and interprets them.

Data collection instruments

Data collection in this research was conducted utilising documentation of the meaning of the text. In this study, the authors want to see the representation of the attributes of peace educators by determining how the hermeneutic circle works to obtain an optimal understanding. Therefore, hermeneutics can reflect the attributes of peace educators from the novel *Sang Pencerah*. The circle as a whole defines the parts, and the parts together form the circle. One complete sentence, is a unit.

Data collection

The initial kind of data utilised in this research is secondary data. The secondary data in this research is the novel *Sang Pencerah*, which describes the struggle of KH Ahmad Dahlan. Based on the content of the novel, the attributes of peace educators are investigated. The researchers used data obtained from the content of the text. The novel *Sang Pencerah* tells the story of KH Ahmad Dahlan's struggle to establish Muhammadiyah. The stories in the novel are set in Yogyakarta, Indonesia. The main character of this novel is KH Ahmad Dahlan, who displays qualities such as love, hard work, tolerance and the courage to take risks for the truth. The secondary data in this research was analysed by citing sources such as books, articles, word references, journals and websites related to the study.

Data analysis

Regarding the interpretation of the attributes of peace educators based on the novel, the researchers categorised

them into three stages: (1) overall understanding (whole), (2) understanding of parts and (3) obtaining an understanding of the underlying meaning. Data analysis techniques in this research consist of data reduction, data presentation and conclusion (Miles & Huberman 1994).

Results

This section presents the research findings in the form of the attributes of peace educators interpreted from the biography of KH Ahmad Dahlan in the novel *Sang Pencerah*. The preaching of KH Ahmad Dahlan, which upholds the value of peace, is one of the bases of the research. Based on the data analysis, the next section explains that there are at least five groups of attributes of a peace educator.

The first attribute describes KH Ahmad Dahlan as a figure who shows affection to fellow human beings. In the **story**, KH Ahmad Dahlan mentioned:

Semua Kiai yang aku kenal menunjukkan bahwa mereka memang menyayangi anak-anak. Tidak seperti seorang lelaki yang pernah kulihat di Malioboro yang bersikap kasar sekali terhadap para bocah. (p. 63)

All the Kiai I know show that they really love children. Not like a man I saw in Malioboro, who was very rude to children. (p. 63)

The statement indicates that KH Ahmad Dahlan emphasises love for children. This is shown by the experience of KH Ahmad Dahlan, who saw that almost all Kiai he knew showed affection for children. KH Ahmad Dahlan shows his rejection of the violence that people usually do to children in Malioboro, Yogyakarta.

A similar story was also presented in the **novel**, as indicated by the following excerpt of KH Ahmad Dahlan's conversation:

Islam harus menjadi rahmat bagi siapa saja yang bernaung didalamnya, baik muslim maupun bukan muslim. Merahmati artinya melindungi, mengayomi, membuat damai, tidak mengekang atau membuat takut pada umat. (p. 175)

Islam must be a blessing for anyone who holds it, both Muslim and non-Muslim. Mercy means protecting, nurturing, making peace, not restraining or frightening the people. (p. 175)

The statement of KH Ahmad Dahlan reflects his principle to be a human being who is full of love and compassion for others. This principle is adopted from Islamic values which must be a blessing for everyone. The principle means that humans who embrace Islam need to show attitudes and behaviours that protect, make peace, and do not scare the people around them.

KH Ahmad Dahlan had another experience that also shows his feelings of love and compassion for fellow human beings. This experience is shown by the following **statement**:

Anak-anak di sekitar kita adalah titipan Allah yang harus kita jaga dan didik dengan sebaik-baiknya. (p. 402)

Children around us are a gift from God that we must take care of and educate as well as possible. (p. 402)

This statement emphasises the importance of showing love and affection for fellow human beings, even to people who do not have the same understanding and are of a different class. KH Ahmad Dahlan held the principle that all human beings are people who need attention and must always help each other when experiencing difficulties.

In the second attribute, KH Ahmad Dahlan showed sincere attitudes and behaviour when interacting with other people. One of the life stories of KH Ahmad Dahlan that shows these attitudes and behaviours is as follows:

Apapun pekerjaan kita sekarang, itulah yang harus kita kerjakan sepenuh hati dan membawa manfaat bagi sebanyak mungkin umat. (p. 21)

Whatever the work we do now, what we must do wholeheartedly and bring benefits to as many people as possible. (p. 21)

This statement means that sincerity is an important element in carrying out various activities. A person does a certain task not only for getting a reward but also for providing benefits to many people. Meaningful activities should benefit many people.

Another story of KH Ahmad Dahlan concerning sincerity is as follows:

Allah sendiri menyatakan kepada kanjeng Nabi Muhammad bahwa, tugasnya hanyalah menyampaikan. Begitu juga dengan tugas kita sekarang hanya untuk menyampaikan kebenaran bukan untuk memperbesar permusuhan. Bersihkan niatmu ketika menempel selebaran-selebaran ini hanyalah untuk menyampaikan kebenaran, bukan di barengi niat-niat lain. (p. 233)

Allah stated to the Prophet Muhammad that his job was only to deliver the truth. Our duty now is, therefore, only to convey the truth, not to make enemies. Purify your intentions when putting these leaflets, only to convey the truth, not accompanied by other intentions. (p. 233)

The excerpt implies that one of the tasks of humans is to convey the truth in a sincere way. Telling the truth with other intentions is an attitude and action that is not following the norms and can trigger other problems. KH Ahmad Dahlan also emphasised that humans should not create hostility when trying to impose the truth they want to convey.

In the third attribute of peace educators, KH Ahmad Dahlan is an individual who guides people to goodness and avoids revenge. The following experience describes the attitude and behaviour of KH Ahmad Dahlan to refrain from anger:

Apapun yang akan aku lihat, aku harus bisa menahan diri. Terutama dari amarah untuk membalas dendam. (p. 248)

Whatever I'm going to see, I have to be able to restrain myself. Especially from anger for revenge. (p. 248)

The excerpt suggests the importance of a person's ability to contain anger. Moreover, every human being has the urge to vent their anger on others. An educator should have the ability to accommodate students in managing their anger, especially when they want to take revenge on people who have hurt them.

Another experience also appears in the novel which shows the role of an educator who guides students, as implied in the following excerpt:

Salah satu kecerdasan Sunan Kali Jaga yang lain dalam memahami dunia kanak – kanak sekaligus konsep figur imam. Pengembala adalah seorang yang selalu mengarahkan hewan-hewan gembalanya agar tidak tersesat, layaknya seorang imam yang berkewajiban untuk membimbing makmumnya di jalan yang benar, betapa pun sulitnya jalan itu. (p. 324)

One of Sunan Kali Jaga's intelligences is understanding childhood as well as the concept of imam figure. A shepherd is a person who always directs his herd animals so as not to get lost, like an Imam who is obliged to guide his community on the right path, no matter how difficult the path is. (p. 324)

The above message from KH Ahmad Dahlan means that a good educator has the ability to direct his students so that they do not get lost. The responsibility of an educator is to equip his students with knowledge and skills so that they can live their lives well. These students can determine the direction in which they will walk towards goodness.

In the fourth attribute, KH Ahmad Dahlan emphasised the concept of *amaliyah*. *Amaliyah* means that an educator can apply his knowledge in everyday life and use everyday phenomena or events as a source of learning:

Selesai pelajaran tentang 'Kentut' itu aku habiskan jatahku mengajar dengan mengupas pentingnya bersyukur setiap saat kepada Allah. Biarlah pengajaran agama ini diperkenalkan melalui peristiwa sehari – hari yang mereka alami saja sehingga lebih mudah untuk mereka pahami. (p. 351)

After the lesson about 'fart' I spent my time teaching by discussing the importance of being grateful to Allah every moment. Let me introduce this religious teaching through everyday events that they experience so that it is easier for them to understand. (p. 351)

The statement by KH Ahmad Dahlan suggests that every human being has an understanding of certain concepts. However, humans are not necessarily able to apply the knowledge they have in everyday life. In the excerpt above, KH Ahmad Dahlan mentioned the meaning of being grateful. Being an educator requires a commitment to apply the knowledge the educator has in everyday life. This commitment becomes a role model for students to implement their knowledge in everyday life.

Another excerpt also shows the importance of KH Ahmad Dahlan's commitment, while he was an educator, to practise his knowledge. The following excerpt presents KH Ahmad Dahlan's statement about the science of *amaliyah*:

Aku mengajarkan agama lewat tembang itu supaya memudahkan anak-anak memahami inti agama. (p. 358)

I teach religion through songs to make it easier for children to understand the essence of the religion. (p. 358)

The excerpt shows KH Ahmad Dahlan's commitment to teach his knowledge to others. KH Ahmad Dahlan, acting as

an educator, looked for strategies so that his students could absorb knowledge easily. The use of the violin shows that KH Ahmad Dahlan was trying hard to share his knowledge with others.

In the fifth attribute, KH Ahmad Dahlan shares a message about educators who uphold tolerance and empathy. The following excerpt describes KH Ahmad Dahlan showing tolerance when different opinions emerge:

Saya hanya ingin mengatakan bahwa arah kiblat yang kita yakini selama ini menghadap ke Ka'bah itu ternyata keliru, baik berdasarkan perhitungan ilmu falq dan hisab maupun dengan bantuan alat-alat baru seperti Kompas. (p. 201)

I just want to say that the direction of Qibla which we believe is actually wrong, both based on calculations of *falaq* and *hisab* as well as calculation by using new tools such as the compass. (p. 201)

The excerpt above indicates that KH Ahmad Dahlan does not carry out intolerant behaviour towards the Qibla of the mosque which does not face the Kaaba. However, KH Ahmad Dahlan tried to be open and show that the Qibla of the mosque has not fully faced the Kaaba. One of KH Ahmad Dahlan's efforts is calculating the science of *falaq* and *hisab*, as well as using new tools such as the compass.

Another experience of KH Ahmad Dahlan about educators who have tolerance and empathy is as follows:

Kebenaran sesuai dengan pengetahuan dan pemahaman kita yang selalu terbatas dibandingkan ilmu Allah. Karena itulah kita harus selalu belajar, bersikap terbuka dan mau memperhatikan sekeliling. (p. 448)

Truth from our knowledge and understanding is always limited compared to Allah's knowledge. That's why we must always learn, be open and willing to pay attention to the surroundings. (p. 448)

The statement means that humans do not need to boast about their abilities. Every human being needs to pay more attention to the people around them when they have problems. This concept of empathy needs to be possessed by an educator, considering that students certainly have various problems in their lives.

The research finding shows that the attributes of peace educators implied in the novel are as follows: (1) showing compassion, (2) sincerity, (3) guiding towards good attitudes,

TABLE 1: The attributes of peace educators.

No	Classification	Remark	Code
1	Showing compassion	An educator prioritises the development of compassion for students.	h_63, h_175, h_402
2	Sincerity	An educator also teaches how to live selflessly when doing a good deed.	h_21, h_233
3	Guiding towards good attitudes	An educator avoids encouraging revenge for the pain experienced by students.	h_248, h_324
4	Having practices in accordance with knowledge	An educator needs to have the concept of <i>amaliah</i> science and practise the knowledge that he already has in everyday life.	h_351, h_358
5	Conveying knowledge based on tolerance and empathy	An educator encourages students to control violent impulses in carrying out an activity.	h_201, h_284

Source: Basral, A.N., 2013, *Sang Pencerah: Novelisasi kehidupan K.H. Ahmad Dahlan dan perjuangannya mendirikan Muhammadiyah*, Mizan, Yogyakarta.

(4) having practices in accordance with knowledge and (5) conveying knowledge based on tolerance and empathy. Table 1 presents the attributes of peace educators described in the novel.

Discussion

The research findings indicate that an educator needs to have specific attributes to create peace. According to the life story of KH Ahmad Dahlan, the attributes of peace educators are showing affection, sincerity, guiding towards good attitudes, having practices that are in accordance with his knowledge and conveying knowledge based on tolerance and empathy. It is important for educators to have the attributes of peace educators to create a conducive atmosphere for students to pursue peace in their school environment. The concept of integrated peace education is important in the school setting (Gursel-Bilgin & Flinders 2020). Peace education is integrated within the curriculum at schools, so that the learning process is not only limited to the transfer of knowledge but also creates true peace (Joyce 2020).

The first attribute of peace educators according to KH Ahmad Dahlan is showing compassion. The interpretation of Al-Maun represents the importance of showing feelings of love and compassion towards fellow human beings (Yusuf 2021). The results also show that the concept of love is one of the values of peace according to the teachings of KH Ahmad Dahlan (Saputra et al. 2021). Love becomes an important quality to support the emergence of peace (Barcelos 2021). In an individual who has love, there is no urge to commit violence that can damage peace itself, both self, social and environmental peace (Chapman & Wolfner 2017). Hartnett (2020) argues that love is also one of the foundations for the emergence of peace in pluralism. Moreover, Indonesia has a diverse culture. Thus, teachers who prioritise love and compassion can be the answer to suppress the high urge of adolescent violence.

The second attribute of peace educators, according to KH Ahmad Dahlan, is sincerity. The slogan 'Live Muhammadiyah! Do not seek life in Muhammadiyah' is a representation of sincerity (Lubis et al. 2021). The sincerity of educators in carrying out their duties is one aspect that supports the creation of peace. Sincerity is the act of an individual who selflessly helps others. An educator needs to have a sense of sincerity in carrying out his or her duties (Grzanka et al. 2020). According to the perspective of humanism, an educator's self-concept should match his or her behaviour (Grafanaki 2013; Kuba 2013). The sincerity of educators in carrying out the learning process allows students to feel comfortable and safe in interacting with others (Lai et al. 2021). Sincerity is a variable which can support commitment without anything in return, and this variable supports the creation of a culture of peace in the school environment.

Thirdly, a peace educator should be a guide for students in developing good attitudes. One of the characteristics of students who are in the adolescent phase is an identity crisis

(Crocetti 2018). In this phase, they have two possibilities, which are good and bad behaviour. The influence of the social environment on adolescent behaviour is significant (Kornienko et al., 2016). Thus, educators have a central role in providing direction so that students are able to reduce negative behaviour and develop positive behaviour.

Fourthly, peace educators, according to KH Ahmad Dahlan, perform practices that are in accordance with their knowledge. Carl Rogers's humanistic learning perspective names this concept congruence (Nelson et al. 2014). Meanwhile, KH Ahmad Dahlan calls it *amaliyah* science; not only do humans understand certain ideas, but they also need to implement them (Khoirudin, Baidhawiy & Nor 2020; Kurniawanti & Kumalasari 2020). In this fourth attribute, educators teach students to apply the understanding they have about building peace in everyday life.

Lastly, peace educators should be committed to sharing knowledge based on tolerance and empathy. The development of tolerance is one of the needs of modern education (Safina & Abdurakhmanov 2016). This culture of tolerance can spur the emergence of peace, starting from the school setting (Tadjibaeva & Oblomuradova 2020; Yazdani 2020). Meanwhile, empathy is one aspect that is also able to support the emergence of peace (Calloway-Thomas 2021). The interpretation of Al Maun is a representation of the importance of showing empathy when interacting with others (Sutanti & Diponegoro 2018). Teachers who carry out learning with the attributes of tolerance and empathy help students learn to eliminate violent impulses when interacting with people who have different principles.

The five attributes of peace educators can support the success of educators in creating peace in the school setting. It is a challenge for educators to implement peace education. This is in line with Cook's (2014) view that there are two challenges educators face in implementing peace education, which are the limited understanding of teachers in peace education pedagogy and teachers' limitations in compiling teaching materials on peace education. The results of previous studies show that educators as agents of change should have the attributes to support peace education programmes (Novelli & Sayed 2016). Therefore, peace education and the development of peace educators are important components of any educational system.

The findings of this study contribute to guidance and counselling services at schools, particularly in Indonesia. Counsellors, as educators, are agents of peace who play an important role in teaching peace among students (Lee 2018). As the agents of peace, counsellors can cultivate the attributes of peace shown by KH Ahmad Dahlan, as discussed in this study. Cremin (2018) argues that counsellors receive many benefits when they successfully internalise the attributes of peace educators within themselves. Counsellors should have such attributes as compassion, sincerity, guiding towards good attitudes, having practices that are in accordance with

their knowledge and tolerance based on empathy. These attributes can support the success of counsellors in carrying out their role in building true peace in the school environment.

Counsellors as practitioners in education have the potential to address various issues related to violence against adolescents. Moreover, they have a central role in suppressing the development of violent behaviours among students at school (Paolini 2015). In terms of service, counsellors can apply guidance as a preventive measure and counselling as a curative step. Various research results show that counsellors can be agents of peace to create a culture of peace in the school environment (Gerstein & Moeschberger 2003). Therefore, this study contributes to knowledge related to alternative sources of peace educator attributes that can be used by counsellors for cultivating peace values in schools.

Conclusion

The figure of KH Ahmad Dahlan can be a role model of a peace educator. An educator should have such attributes as showing affection, sincerity, guiding towards good attitudes, having practices that are in accordance with knowledge and conveying knowledge based on tolerance and empathy. Peace is a condition desired by everyone. Moreover, a safe and calm situation can support a person in maximising self-actualisation. Peace can be built through education with a systematic and continuous process. Educators can be agents of peace who teach peace to students by having attributes that can support them to become agents of peace. These findings can be used as the foundation for further research in developing a peace-based education model at schools. Recommendations for further research are to develop an ideal teacher and counsellor model to create a culture of peace in the school environment.

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Authors' contributions

P.P., W.N.E.S., R.R.S.S. and P.S.R contributed to the design and implementation of the research, to the analysis of the results and to the writing of the manuscript.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

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Data availability

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Disclaimer

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
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The attributes of peace educators from *Sang Pencerah*, the biography of KH Ahmad Dahlan: A hermeneutic study

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Peace encourages humans to eliminate the impulse of violence within themselves. Peace in students can drive the development of peace in their social environment. Educators should be able to play the role of peace educators to take part in creating true peace. This study aims to identify the attributes of peace educators through the life experiences of KH Ahmad Dahlan, as narrated in the novel *Sang Pencerah (The Enlightener)*. This qualitative research employs the hermeneutic approach. The research stages include overall understanding (whole), understanding of parts and obtaining an understanding of the underlying meaning. The results indicate that the attributes of peace educators, according to KH Ahmad Dahlan, include showing affection, being sincere, having a good attitude, performing practices aligning with the educators' knowledge and teaching knowledge based on tolerance and empathy. Those attributes of peace educators can be used as a guide for developing the competencies of educators to encourage students to achieve peace-loving characters. This character supports the emergence of a culture of peace in their environment.

Contribution: This research has contributed to the successful implementation of education through teachers who have the attributes of peace educators. The characteristics of peace educators based on KH Ahmad Dahlan are a reference for teachers to become educators who can create peace through school settings.

Keywords: peace; peace educator; KH Ahmad Dahlan; *Sang Pencerah*; *The Enlightener*.

Introduction

Peace is a friendly and harmonious condition in a specific environment (Ozcan & Neslihan 2021). Peace also has meaning as a nonviolent attitude and creative conflict transformation to suppress the drive for violence in humans (Hansen 2016). Other literature mentions that peace is not just a lack of violence but also an individual's effort to think about eradicating all aspects of injustice (Navarro-Castro & Nario-Galace 2010). Various parties are moving to challenge the conventional view of peace.

Peace is one of the main elements that every human being aims to achieve. It has become the 21st century vision (Wamsler & Restoy 2020). Peace includes not only personal peace but also social and universal peace (Abdurrachim 2020). Competitive conditions without contradiction and diversity without any conflict create peace (Spring 2020). Peace will create a safe and comfortable environment for every human being to perform self-actualisation activities (Naoufal 2014). Therefore, it requires the active role and support of various parties (Duckworth, Allen & Williams 2012). Previous studies recommend that a curriculum containing contents on peace should be developed so that students not only understand the concept of peace but also practise it (Cunningham & Ladd 2018).

Mahatma Gandhi, a world peace leader, suggested that the development of true peace needs to start from childhood (Dündar, Erdogan & Hareket 2016). Children have the ability to understand messages quickly and practise the concept of peace in their early life. Showing peaceful behaviours from an early age helps develop a peaceful character. Mahatma Gandhi's perspective proposes that teachers can incorporate the values of love, nonviolence, justice, responsible freedom and tolerance in learning (Dündar et al. 2016). For teachers to create true peace from an early age, children require cooperation from various parties (Leckman, Panter-Brick & Salah 2014). Peace-

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building which is carried out since childhood and that involves collaboration among parties will develop true peace.

Mahatma Gandhi raised the theme of love for creating true peace (Hartnett 2020). Love is the reason individuals show various behaviours in various areas of life, including school life. If students face various problems based on love, they can suppress the impulse of violence. A previous study showed that individuals who show a loving character can support the development of students' subjective well-being (Gillham et al. 2011). On the other hand, education in Indonesia emphasises character development through character education, which includes loving peace.

Peace education is an educational approach that can be employed to build peace in every human mind, especially during adolescence. Indonesia is one of the countries that should implement peace education as it is facing the challenges of global citizenship life in the 21st century, in which conflicts between groups might emerge (Umar, Pangalila & Biringan 2019). Peace of mind in adolescence can contribute to lower levels of conflict and violence, especially in classrooms and schools. This peace of mind in adolescence can help create true peace inside and outside the school environment.

Peace-building in adolescence through education is hindered by problems that students face at school. One of the problems emerging in adolescents is violence, which is a manifestation of aggressive urges (Völkl-Kernstock et al. 2016). Aggressive behaviour refers to physical or verbal behaviour which is aimed to intentionally hurt others (Myers & Smith 2015). Aggressive behaviour emerges with the aim of responding to threats coming from other individuals or groups (MacLaren, Best & Bigney 2010). Aggressive behaviour in adolescents might result in physical injury, psychological injury and social injury to both the victim and the perpetrator (Fitri et al. 2020). Thus, aggressive behaviour is one of the triggers of disharmony in peace-building for students in Indonesia.

Violence, conflict, environmental destruction and moral damage are some of the reasons for conducting a study on the role of educators as agents of peace, especially in the school environment. A study in China showed that 17.9% of students reported that they had one or more experiences of physically aggressive behaviour towards their peers in the last 12 months (Wang et al. 2012). Furthermore, research by Routt and Anderson (2011) in Washington showed that 72% of students physically assaulted their mother, 16% attacked or threatened their father, 5% attacked or threatened their sister and 5% attacked or threatened their sibling. On the other hand, a study in Norway showed that 5% of adolescents showed aggressive behaviour towards others during the last six months (Undheim & Sund 2010). The problem of aggressive behaviour seems to occur in some countries. This is a problem that should be alleviated by involving various parties.

The research results in the international world also reflect conditions in Indonesia regarding aggressive behaviour.

Aggressive behaviour has become a problem which changes over time, and it is a subject of research in the area of counselling (Saputra et al. 2020; Wiretna et al. 2020). Research conducted in a city in Indonesia reveals that the level of aggressive behaviour of male and female students was the same (Saputra, Hanifah & Widagdo 2017). This condition requires various parties to pay attention to the problem of juvenile violence in schools in order to build a culture of peace.

Educators who can teach peace in Indonesia can create a conducive environment for students to learn. Research shows that the lack of peace in students has an influence on their aggressive behaviour (Saputra et al. 2021). The results of previous research recommend teachers to teach peace based on Islamic values (Rusyana 2012). Another research shows that identity, discourse and religious actors are aspects that support the development of peace in a conflict-ridden area in Indonesia, such as Ambon (Al Qurtuby 2013).

One of the Indonesian Islamic leaders who tried to uphold the values of peace in his teaching was Kiai Haji (KH) Ahmad Dahlan. The life of KH Ahmad Dahlan is described in the novel and film *Sang Pencerah* (The Enlightener), proposing that the teachings of KH Ahmad Dahlan can also be applied in the current modern era of globalisation (Puspitasari et al. 2016). As an organisation known for its slogan '*Hidup-hidupilah Muhammadiyah, jangan mencari hidup di Muhammadiyah*' ('Live Muhammadiyah. Don't seek life in Muhammadiyah'), Muhammadiyah holds a modern view which plays an important role in advancing Islam as a religion of enlightenment (Nashir et al. 2019), including creating peace (Latief & Nashir 2020).

Various studies have identified the patterns and forms of efforts to build peace. The results show that educators have succeeded in teaching peace through classroom video conferencing as an instructional approach (Paderanga 2014). Other studies have also shown that a peace education programme called 'The Dream of the Good' is effective for developing attitudes and behaviours that promote nonviolence (Sommerfelt & Vambheim 2008). Furthermore, the implementation of peace education in counselling has been successful in reducing student aggressive behaviours (Saputra et al., 2019; Saputra et al., 2020a). However, not many studies have identified the attributes of peace educators, especially for the implementation of peace education in Indonesia.

This article aims to analyse the attributes of peace educators according to KH Ahmad Dahlan from the novel *Sang Pencerah*. The role of educators in building peace is to create a conducive student perception of the school climate. A conducive perception of the school climate can increase student involvement in obtaining academic achievement (Saputra et al. 2020b). The discussion on the findings of this study can be used as a reference for educators to maximise their role in building and maintaining peace in the school environment.

Method

Research design

This qualitative study employs the hermeneutic approach. The hermeneutic approach is used to explore the unseen meanings inside a text. Each interpretation is an effort to be aware of the hidden meanings in a text. The researcher used Gadamerian hermeneutics to find the meanings of the novel *Sang Pencerah* (Basral 2013). Hermeneutics is a discipline focusing on the interpretation of meanings in the text. The principle of Gadamerian hermeneutics is the deconstruction and reconstruction of the text. Hermeneutic research is divided into two, namely objective hermeneutics and alethic hermeneutics. Gadamerian hermeneutics is a type of objective hermeneutic. The main idea of Gadamerian hermeneutics is that there is a hermeneutic circle. The circle consists of up and down patterns between the part and the whole, which can be applied to understand the meaning in a text. The part will change the understanding of the whole. On the other hand, changes of the understanding of the whole will change the understanding of the part. Through the hermeneutic circle, the research seeks to explore hidden meanings and rebuild the definitions of peace inherent in the novel *Sang Pencerah*. The researcher finds and understands the experiences of KH Ahmad Dahlan about peace and interprets them.

Data collection instruments

Data collection in this research was conducted utilising documentation of the meaning of the text. In this study, the authors want to see the representation of the attributes of peace educators by determining how the hermeneutic circle works to obtain an optimal understanding. Therefore, hermeneutics can reflect the attributes of peace educators from the novel *Sang Pencerah*. The circle as a whole defines the parts, and the parts together form the circle. One complete sentence, is a unit.

Data collection

The initial kind of data utilised in this research is secondary data. The secondary data in this research is the novel *Sang Pencerah*, which describes the struggle of KH Ahmad Dahlan. Based on the content of the novel, the attributes of peace educators are investigated. The researchers used data obtained from the content of the text. The novel *Sang Pencerah* tells the story of KH Ahmad Dahlan's struggle to establish Muhammadiyah. The stories in the novel are set in Yogyakarta, Indonesia. The main character of this novel is KH Ahmad Dahlan, who displays qualities such as love, hard work, tolerance and the courage to take risks for the truth. The secondary data in this research was analysed by citing sources such as books, articles, word references, journals and websites related to the study.

Data analysis

Regarding the interpretation of the attributes of peace educators based on the novel, the researchers categorised

them into three stages: (1) overall understanding (whole), (2) understanding of parts and (3) obtaining an understanding of the underlying meaning. Data analysis techniques in this research consist of data reduction, data presentation and conclusion (Miles & Huberman 1994).

Results

This section presents the research findings in the form of the attributes of peace educators interpreted from the biography of KH Ahmad Dahlan in the novel *Sang Pencerah* (Basral 2013). The preaching of KH Ahmad Dahlan, which upholds the value of peace, is one of the bases of the research. Based on the data analysis, the next section explains that there are at least five groups of attributes of a peace educator.

The first attribute describes KH Ahmad Dahlan as a figure who shows affection to fellow human beings. In the story (Basral 2013), KH Ahmad Dahlan mentioned:

Semua Kiai yang aku kenal menunjukkan bahwa mereka memang menyayangi anak-anak. Tidak seperti seorang lelaki yang pernah kulihat di Malioboro yang bersikap kasar sekali terhadap para bocah. (p. 63)

All the Kiai I know show that they really love children. Not like a man I saw in Malioboro, who was very rude to children. (p. 63)

The statement indicates that KH Ahmad Dahlan emphasises love for children. This is shown by the experience of KH Ahmad Dahlan, who saw that almost all Kiai he knew showed affection for children. KH Ahmad Dahlan shows his rejection of the violence that people usually do to children in Malioboro, Yogyakarta.

A similar story was also presented in the novel (Basral 2013), as indicated by the following excerpt of KH Ahmad Dahlan's conversation:

Islam harus menjadi rahmat bagi siapa saja yang bernaung didalamnya, baik muslim maupun bukan muslim. Merahmati artinya melindungi, mengayomi, membuat damai, tidak mengekang atau membuat takut pada umat. (p. 175)

Islam must be a blessing for anyone who holds it, both Muslim and non-Muslim. Mercy means protecting, nurturing, making peace, not restraining or frightening the people. (p. 175)

The statement of KH Ahmad Dahlan reflects his principle to be a human being who is full of love and compassion for others. This principle is adopted from Islamic values which must be a blessing for everyone. The principle means that humans who embrace Islam need to show attitudes and behaviours that protect, make peace, and do not scare the people around them.

KH Ahmad Dahlan had another experience that also shows his feelings of love and compassion for fellow human beings. This experience is shown by the following statement (Basral 2013):

Anak-anak di sekitar kita adalah titipan Allah yang harus kita jaga dan didik dengan sebaik-baiknya. (p. 402)

Children around us are a gift from God that we must take care of and educate as well as possible. (p. 402)

This statement emphasises the importance of showing love and affection for fellow human beings, even to people who do not have the same understanding and are of a different class. KH Ahmad Dahlan held the principle that all human beings are people who need attention and must always help each other when experiencing difficulties.

In the second attribute, KH Ahmad Dahlan showed sincere attitudes and behaviour when interacting with other people. One of the life stories of KH Ahmad Dahlan that shows these attitudes and behaviours is as follows (Basral 2013):

Apapun pekerjaan kita sekarang, itulah yang harus kita kerjakan sepenuh hati dan membawa manfaat bagi sebanyak mungkin umat. (p. 21)

Whatever the work we do now, what we must do wholeheartedly and bring benefits to as many people as possible. (p. 21)

This statement means that sincerity is an important element in carrying out various activities. A person does a certain task not only for getting a reward but also for providing benefits to many people. Meaningful activities should benefit many people.

Another story of KH Ahmad Dahlan concerning sincerity is as follows (Basral 2013):

Allah sendiri menyatakan kepada kanjeng Nabi Muhammad bahwa, tugasnya hanyalah menyampaikan. Begitu juga dengan tugas kita sekarang hanya untuk menyampaikan kebenaran bukan untuk memperbesar permusuhan. Bersihkan niatmu ketika menempel selebaran-selebaran ini hanyalah untuk menyampaikan kebenaran, bukan di barengi niat-niat lain. (p. 233)

Allah stated to the Prophet Muhammad that his job was only to deliver the truth. Our duty now is, therefore, only to convey the truth, not to make enemies. Purify your intentions when putting these leaflets, only to convey the truth, not accompanied by other intentions. (p. 233)

The excerpt implies that one of the tasks of humans is to convey the truth in a sincere way. Telling the truth with other intentions is an attitude and action that is not following the norms and can trigger other problems. KH Ahmad Dahlan also emphasised that humans should not create hostility when trying to impose the truth they want to convey.

In the third attribute of peace educators, KH Ahmad Dahlan is an individual who guides people to goodness and avoids revenge. The following experience describes the attitude and behaviour of KH Ahmad Dahlan to refrain from anger (Basral 2013):

Apapun yang akan aku lihat, aku harus bisa menahan diri. Terutama dari amarah untuk membalas dendam. (p. 248)

Whatever I'm going to see, I have to be able to restrain myself. Especially from anger for revenge. (p. 248)

The excerpt suggests the importance of a person's ability to contain anger. Moreover, every human being has the urge to vent their anger on others. An educator should have the ability to accommodate students in managing their anger, especially when they want to take revenge on people who have hurt them.

Another experience also appears in the novel (Basral 2013) which shows the role of an educator who guides students, as implied in the following excerpt:

Salah satu kecerdasan Sunan Kali Jaga yang lain dalam memahami dunia kanak – kanak sekaligus konsep figur imam. Pengembala adalah seorang yang selalu mengarahkan hewan-hewan gembalanya agar tidak tersesat, layaknya seorang imam yang berkewajiban untuk membimbing makmumnya di jalan yang benar, betapa pun sulitnya jalan itu. (p. 324)

One of Sunan Kali Jaga's intelligences is understanding childhood as well as the concept of imam figure. A shepherd is a person who always directs his herd animals so as not to get lost, like an Imam who is obliged to guide his community on the right path, no matter how difficult the path is. (p. 324)

The above message from KH Ahmad Dahlan means that a good educator has the ability to direct his students so that they do not get lost. The responsibility of an educator is to equip his students with knowledge and skills so that they can live their lives well. These students can determine the direction in which they will walk towards goodness.

In the fourth attribute, KH Ahmad Dahlan emphasised the concept of *amaliyah*. *Amaliyah* means that an educator can apply his knowledge in everyday life and use everyday phenomena or events as a source of learning (Basral 2013):

Selesai pelajaran tentang 'Kentut' itu aku habiskan jatahku mengajar dengan mengupas pentingnya bersyukur setiap saat kepada Allah. Biarlah pengajaran agama ini diperkenalkan melalui peristiwa sehari – hari yang mereka alami saja sehingga lebih mudah untuk mereka pahami. (p. 351)

After the lesson about 'fart' I spent my time teaching by discussing the importance of being grateful to Allah every moment. Let me introduce this religious teaching through everyday events that they experience so that it is easier for them to understand. (p. 351)

The statement by KH Ahmad Dahlan suggests that every human being has an understanding of certain concepts. However, humans are not necessarily able to apply the knowledge they have in everyday life. In the excerpt above, KH Ahmad Dahlan mentioned the meaning of being grateful. Being an educator requires a commitment to apply the knowledge the educator has in everyday life. This commitment becomes a role model for students to implement their knowledge in everyday life.

Another excerpt also shows the importance of KH Ahmad Dahlan's commitment, while he was an educator, to practise his knowledge. The following excerpt presents KH Ahmad Dahlan's statement about the science of *amaliyah* (Basral 2013):

Aku mengajarkan agama lewat tembang itu supaya memudahkan anak-anak memahami inti agama. (p. 358)

I teach religion through songs to make it easier for children to understand the essence of the religion. (p. 358)

The excerpt shows KH Ahmad Dahlan's commitment to teach his knowledge to others. KH Ahmad Dahlan, acting as

an educator, looked for strategies so that his students could absorb knowledge easily. The use of the violin shows that KH Ahmad Dahlan was trying hard to share his knowledge with others.

In the fifth attribute, KH Ahmad Dahlan shares a message about educators who uphold tolerance and empathy. The following excerpt describes KH Ahmad Dahlan showing tolerance when different opinions emerge (Basral 2013):

Saya hanya ingin mengatakan bahwa arah kiblat yang kita yakini selama ini menghadap ke Ka'bah itu ternyata keliru, baik berdasarkan perhitungan ilmu falaq dan hisab maupun dengan bantuan alat-alat baru seperti Kompas. (p. 201)

I just want to say that the direction of Qibla which we believe is actually wrong, both based on calculations of *falaq* and *hisab* as well as calculation by using new tools such as the compass. (p. 201)

The excerpt above indicates that KH Ahmad Dahlan does not carry out intolerant behaviour towards the Qibla of the mosque which does not face the Kaaba. However, KH Ahmad Dahlan tried to be open and show that the Qibla of the mosque has not fully faced the Kaaba. One of KH Ahmad Dahlan's efforts is calculating the science of *falaq* and *hisab*, as well as using new tools such as the compass.

Another experience of KH Ahmad Dahlan about educators who have tolerance and empathy is as follows (Basral 2013):

Kebenaran sesuai dengan pengetahuan dan pemahaman kita yang selalu terbatas dibandingkan ilmu Allah. Karena itulah kita harus selalu belajar, bersikap terbuka dan mau memperhatikan sekeliling. (p. 448)

Truth from our knowledge and understanding is always limited compared to Allah's knowledge. That's why we must always learn, be open and willing to pay attention to the surroundings. (p. 448)

The statement means that humans do not need to boast about their abilities. Every human being needs to pay more attention to the people around them when they have problems. This concept of empathy needs to be possessed by an educator, considering that students certainly have various problems in their lives.

The research finding shows that the attributes of peace educators implied in the novel are as follows: (1) showing compassion, (2) sincerity, (3) guiding towards good attitudes,

TABLE 1: The attributes of peace educators.

No.	Classification	Remark	Code
1	Showing compassion	An educator prioritises the development of compassion for students.	h_63, h_175, h_402
2	Sincerity	An educator also teaches how to live selflessly when doing a good deed.	h_21, h_233
3	Guiding towards good attitudes	An educator avoids encouraging revenge for the pain experienced by students.	h_248, h_324
4	Having practices in accordance with knowledge	An educator needs to have the concept of <i>amaliah</i> science and practise the knowledge that he already has in everyday life.	h_351, h_358
5	Conveying knowledge based on tolerance and empathy	An educator encourages students to control violent impulses in carrying out an activity.	h_201, h_284

Source: Basral, A.N., 2013, *Sang Pencerah: Novelisasi kehidupan K.H. Ahmad Dahlan dan perjuangannya mendirikan Muhammadiyah*, Mizan, Yogyakarta No., number.

(4) having practices in accordance with knowledge and (5) conveying knowledge based on tolerance and empathy. Table 1 presents the attributes of peace educators described in the novel.

Discussion

The research findings indicate that an educator needs to have specific attributes to create peace. According to the life story of KH Ahmad Dahlan, the attributes of peace educators are showing affection, sincerity, guiding towards good attitudes, having practices that are in accordance with his knowledge and conveying knowledge based on tolerance and empathy. It is important for educators to have the attributes of peace educators to create a conducive atmosphere for students to pursue peace in their school environment. The concept of integrated peace education is important in the school setting (Gursel-Bilgin & Flinders 2020). Peace education is integrated within the curriculum at schools, so that the learning process is not only limited to the transfer of knowledge but also creates true peace (Joyce 2020).

The first attribute of peace educators according to KH Ahmad Dahlan is showing compassion. The interpretation of Al-Maun represents the importance of showing feelings of love and compassion towards fellow human beings (Yusuf 2021). The results also show that the concept of love is one of the values of peace according to the teachings of KH Ahmad Dahlan (Saputra et al. 2021). Love becomes an important quality to support the emergence of peace (Barcelos 2021). In an individual who has love, there is no urge to commit violence that can damage peace itself, both self, social and environmental peace (Chapman & Wolfner 2017). Hartnett (2020) argues that love is also one of the foundations for the emergence of peace in pluralism. Moreover, Indonesia has a diverse culture. Thus, teachers who prioritise love and compassion can be the answer to suppress the high urge of adolescent violence.

The second attribute of peace educators, according to KH Ahmad Dahlan, is sincerity. The slogan 'Live Muhammadiyah! Do not seek life in Muhammadiyah' is a representation of sincerity (Lubis et al. 2021). The sincerity of educators in carrying out their duties is one aspect that supports the creation of peace. Sincerity is the act of an individual who selflessly helps others. An educator needs to have a sense of sincerity in carrying out his or her duties (Grzanka et al. 2020). According to the perspective of humanism, an educator's self-concept should match his or her behaviour (Grafanaki 2013; Kuba 2013). The sincerity of educators in carrying out the learning process allows students to feel comfortable and safe in interacting with others (Lai et al. 2021). Sincerity is a variable which can support commitment without anything in return, and this variable supports the creation of a culture of peace in the school environment.

Thirdly, a peace educator should be a guide for students in developing good attitudes. One of the characteristics of students who are in the adolescent phase is an identity crisis

(Crocetti 2018). In this phase, they have two possibilities, which are good and bad behaviour. The influence of the social environment on adolescent behaviour is significant (Kornienko et al., 2016). Thus, educators have a central role in providing direction so that students are able to reduce negative behaviour and develop positive behaviour.

Fourthly, peace educators, according to KH Ahmad Dahlan, perform practices that are in accordance with their knowledge. Carl Rogers's humanistic learning perspective names this concept congruence (Nelson et al. 2014). Meanwhile, KH Ahmad Dahlan calls it *amaliyah* science; not only do humans understand certain ideas, but they also need to implement them (Khoirudin, Baidhawiy & Nor 2020; Kurniawanti & Kumalasari 2020). In this fourth attribute, educators teach students to apply the understanding they have about building peace in everyday life.

Lastly, peace educators should be committed to sharing knowledge based on tolerance and empathy. The development of tolerance is one of the needs of modern education (Safina & Abdurakhmanov 2016). This culture of tolerance can spur the emergence of peace, starting from the school setting (Tadjibaeva & Oblomuradova 2020; Yazdani 2020). Meanwhile, empathy is one aspect that is also able to support the emergence of peace (Calloway-Thomas 2021). The interpretation of Al Maun is a representation of the importance of showing empathy when interacting with others (Sutanti & Diponegoro 2018). Teachers who carry out learning with the attributes of tolerance and empathy help students learn to eliminate violent impulses when interacting with people who have different principles.

The five attributes of peace educators can support the success of educators in creating peace in the school setting. It is a challenge for educators to implement peace education. This is in line with Cook's (2014) view that there are two challenges educators face in implementing peace education, which are the limited understanding of teachers in peace education pedagogy and teachers' limitations in compiling teaching materials on peace education. The results of previous studies show that educators as agents of change should have the attributes to support peace education programmes (Novelli & Sayed 2016). Therefore, peace education and the development of peace educators are important components of any educational system.

The findings of this study contribute to guidance and counselling services at schools, particularly in Indonesia. Counsellors, as educators, are agents of peace who play an important role in teaching peace among students (Lee 2018). As the agents of peace, counsellors can cultivate the attributes of peace shown by KH Ahmad Dahlan, as discussed in this study. Cremin (2018) argues that counsellors receive many benefits when they successfully internalise the attributes of peace educators within themselves. Counsellors should have such attributes as compassion, sincerity, guiding towards good attitudes, having practices that are in accordance with

their knowledge and tolerance based on empathy. These attributes can support the success of counsellors in carrying out their role in building true peace in the school environment.

Counsellors as practitioners in education have the potential to address various issues related to violence against adolescents. Moreover, they have a central role in suppressing the development of violent behaviours among students at school (Paolini 2015). In terms of service, counsellors can apply guidance as a preventive measure and counselling as a curative step. Various research results show that counsellors can be agents of peace to create a culture of peace in the school environment (Gerstein & Moeschberger 2003). Therefore, this study contributes to knowledge related to alternative sources of peace educator attributes that can be used by counsellors for cultivating peace values in schools.

Conclusion

The figure of KH Ahmad Dahlan can be a role model of a peace educator. An educator should have such attributes as showing affection, sincerity, guiding towards good attitudes, having practices that are in accordance with knowledge and conveying knowledge based on tolerance and empathy. Peace is a condition desired by everyone. Moreover, a safe and calm situation can support a person in maximising self-actualisation. Peace can be built through education with a systematic and continuous process. Educators can be agents of peace who teach peace to students by having attributes that can support them to become agents of peace. These findings can be used as the foundation for further research in developing a peace-based education model at schools. Recommendations for further research are to develop an ideal teacher and counsellor model to create a culture of peace in the school environment.

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Authors' contributions

P.P., W.N.E.S., R.R.S.S. and P.S.R contributed to the design and implementation of the research, to the analysis of the results and to the writing of the manuscript.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

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Data availability

Data sharing is not applicable to this article as no new data were created or analysed in this study.

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