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2 **KH Ahmad Dahlan's the Values of Peace in the Novel Entitled Sang Pencerah:**

3

**A Hermeneutics Study**

4

5

**Abstract**

6 Adolescence violence is a problem that often occurs and is of concern to many parties. This  
7 condition can have an impact on various aspects, including subjective well-being, a sense of  
8 security and comfort at school, students' poor perceptions of the school climate, to the  
9 decline in student academic achievement. The problem of adolescent violence requires  
10 solutions to minimize it, one of which is through internalizing the values of peace. One of the  
11 figures who teaches the values of peace is KH Ahmad Dahlan, as the founding figure of  
12 Muhammadiyah in Indonesia. This study aims to identify the values of peace through KH  
13 Ahmad Dahlan's life experiences, as stated in the novel entitled Sang Pencerah. This study  
14 uses a qualitative approach with a hermeneutic type. The results showed that the values of  
15 peace according to the perspective of KH Ahmad Dahlan includes (a) achieving life goals  
16 freely and responsibly, (b) humbly, (c) seeking the truth, and not following habits considered  
17 right, (d) studying the fact with tolerance, and (e) sacrificing for the people (compassion).  
18 The values of peace according to the perspective of KH Ahmad Dahlan should be a reference  
19 for developing a model of guidance or counseling to help students develop a peace-loving  
20 character to create a culture of peace in their environment.

21

22

**Key words:** *violence, peace, Muhammadiyah, Sang Pencerah, Ahmad Dahlan*

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## Introduction

One of the world peace figures, namely Mahatma Gandhi, stated that to achieve true peace, go from the children (Biswas, 2015; Dündar et al., 2016). Mahatma Gandhi himself recommended several values that need to be taught to children about peace, such as love for others, justice, non-violence, tolerance, and freedom to be responsible when faced with certain situations in his life (Dündar et al., 2016). Teaching peace from childhood provides an essential principle that peace cannot be achieved in a short time but is a process and requires the cooperation of various parties (Leckman et al., 2014).

Mahatma Gandhi brought up the topic of love to create peace (Hartnett, 2020). This love is the basis for a person to show their behavior in various areas of life. This concept of love is also possible to deliver in school life. Students who can lead and maximize love in carrying out their different lives can try to find solutions to various problems without violence. The results showed that love is a form of strong character that can support the emergence of students' subjective welfare (Gillham et al., 2011). In Indonesia, the concept of peace-loving is one of the characters that students need to develop through educational efforts (Supranoto, 2015).

The concept of peace in students is an important aspect that needs to be built through education (Lauritzen, 2016; Rani, 2015; Spaaij & Jeanes, 2013). The creation of peace must first start from the mind of every human being, while thoughts can only be changed through education (Kartadinata et al., 2015). The development of the concept of peace in the mindset of students through the educational process is called peace education (Zembylas & Bekerman, 2013). Peace education itself is one of the educational models that can be implemented in Indonesia (Saputra, 2016). Moreover, Indonesia's multicultural climate has encouraged the emergence of various conflicts involving violence between groups. The development of peace in thinking in children supports the success of education in minimizing conflicts and acts of violence that occur, especially in schools. So, children can learn to build true peace both within the school environment and outside the school.

True peace can foster the emergence of a conducive environmental climate, including, in this case, specifically schools (Cremin & Bevington, 2017). The results show that a conducive school climate can predict low symptoms of depression, experiences of bullying, and acts of

1 violence in schools, which these conditions can have an impact on adolescent health and  
2 well-being (Singla et al., 2020). This conducive school climate can encourage a sense of  
3 security and comfort for students to study at school (Bradshaw et al., 2014). Students have a  
4 conducive perception of the school climate to show maximum academic performance  
5 (Gottfredson & Gottfredson, 1989; Makewa et al., 2011; Saputra et al., 2020b). On the other  
6 hand, various conflicts that arise in schools encourage feelings of psychological insecurity  
7 and comfort, so that destructive perceptions of the school climate have an impact on  
8 students' low motivation to achieve maximum academic achievement.

9 The development of peaceful values in children through education is inversely proportional  
10 to the problems that occur in students at school, especially in the adolescent phase. This  
11 phase is a crisis phase and is in the transition phase from children to adults. In the  
12 adolescent stage, there is also a search for self-identity, leading to various problems. One of  
13 the issues that arise in adolescent identity search is juvenile delinquency, for example, in  
14 aggressive behavior (Paramitha, 2013). Aggressive behavior itself is a form of violence often  
15 done deliberately by students, both physically and psychologically. This condition will  
16 encourage the emergence of cultural violence if it does not immediately get a quick  
17 response to deal with the problem. Cultural violence itself is the involvement of cultural  
18 aspects, symbolic areas of human existence exemplified by religion and ideology, language  
19 and art, empirical science, and formal science, which can be used to justify, legitimize direct  
20 or structural violence (Galtung & Fischer, 2013).

21 Aggressive behavior itself can be in the form of proactive or reactive behavior (Wrangham,  
22 2018). Reactive aggression is uniquely associated with negative emotions, particularly  
23 anxiety, in adulthood, whereas proactive aggression is uniquely related to antisocial  
24 behavior (Fite et al., 2010). Aggressive behavior is behavior that is physical or verbal, that  
25 has the purpose of intentionally hurting others (Myers & Smith, 2015). Aggressive behavior  
26 appears to respond to threats from individuals or other groups outside the group (MaLaren  
27 et al., 2010). Other literature states that aggressive peer behavior appears in students who  
28 believe in aggressive behavior (Wang dkk., 2012). Aggressive behavior in adolescents itself  
29 influences the emergence of physical injuries, psychological injuries, and social injuries to  
30 both the perpetrator and the victim (Fitri et al., 2020).

1 This research is motivated by various aggressive behavior incidents such as violence, conflict,  
2 environmental destruction, and human moral damage (Das & Das, 2014). A study conducted  
3 in China showed that 17.9% of students reported that they had one or more physically  
4 aggressive behaviors towards their peers in the past 12 months (Wang dkk., 2012). Another  
5 study in Washington concluded that 72% made physical attacks on their mother, 16%  
6 attacked or threatened their father, 5% for assaulting or threatening their brother, and 5%  
7 for assaulting or threatening their sibling (Routt & Anderson, 2011). Research in Norway  
8 shows that 5% of adolescents report being aggressive towards others during the past six  
9 months (Undheim & Sund, 2010). Some of the studies above indicate that the dynamics of  
10 the problem of aggressive behavior abroad is still a problem topic that requires alleviation  
11 efforts from various parties involved.

12 Research abroad is also reflected in the results of study in Indonesia on aggressive behavior.  
13 The results of research at the Vocational High School (SMK) Yogyakarta concluded that the  
14 level of aggressive behavior in the very high category was 5%, the high category was 26%,  
15 the moderate category was 40%, the low category was 21%, and the very low category was  
16 8% (Saputra & Handaka, 2018). Furthermore, research on aggressive behavior at the  
17 secondary school level in Yogyakarta shows that it is in the very high category of 1%, the high  
18 category is 13%, the moderate category is 37%, the low category is 43%, and the very low  
19 category is 6% (Alhadi et al., 2018). The findings of research in Yogyakarta state that the level  
20 of aggressive behavior of male and female students tends to be the same (Saputra et al.,  
21 2017). The results of this study are different from research conducted in China, which states  
22 that male students have a higher level of aggressive behavior than female students (Wang  
23 dkk., 2012). Other literature says that male students behave aggressively reactively and  
24 proactively concerning peers, and women behave aggressively in romantic relationships  
25 (Murray-Close et al., 2010).

26 Aggressive behavior on students harms both the perpetrator and the victim. One of the  
27 impacts of aggressive behavior is the emergence of a feeling of psychological insecurity and  
28 comfort in learning activities at school (Goldweber et al., 2013). This condition arises  
29 because of the lack of student perceptions of the school climate (Gage et al., 2014; Gendron  
30 et al., 2011). Other studies suggest that a low-quality school climate is associated with more

1 aggressive adolescent behavior (Wang dkk., 2017). Besides, the high level of aggressive  
2 behavior online also raises subjective well-being, impacting student involvement in learning  
3 activities at school (Kutsyuruba et al., 2015). Conditions such as low student perceptions of  
4 the school climate, feelings of insecurity and comfort in learning at school, and less  
5 constructive subjective well-being based on research results have also been shown to have  
6 an impact on students' low academic achievement (Back et al., 2016; Makewa et al., 2011;  
7 Padhy et al., 2011).

8 Efforts are needed to internalize the values of peace in students to minimize the emergence  
9 of youth violence. The art of teaching peace through local wisdom is one strategy to reduce  
10 class conflicts that have the potential for aggressive behavior (MacGrath, 2013). One of the  
11 local wisdom that can be used and compatible to develop non-violence attitudes is the  
12 teachings of a national figure, namely KH Ahmad Dahlan. This national figure is the founder  
13 of one of the largest Islamic organizations in Indonesia, namely Muhammadiyah (A. N. Huda  
14 & Affandi, 2015).

15 KH Ahmad Dahlan or Muhammad Darwis was born in Yogyakarta, August 1, 1868, and died  
16 in Yogyakarta, February 23, 1923, at 54. He is a National Hero of Indonesia for his services in  
17 raising the Indonesian nation's awareness through Islamic reform and education. KH Ahmad  
18 Dahlan emphasized the content of humanism, which is an educational process based on the  
19 understanding that humans are creatures that have the potential to change for the better  
20 (Amirudin, 2018). Muhammadiyah has had many roles in education, health, economics, and  
21 other fields, both nationally and internationally. KH Ahmad Dahlan often emphasizes the  
22 slogan of "Live Muhammadiyah, don't seek life in Muhammadiyah."

23 One of the teachings of KH Ahmad Dahlan's character is the character of peace-loving  
24 (Sutarna & Anwar, 2020). KH character Ahmad Dahlan values, including the peace-loving  
25 character, needs emphasis to achieve a level of awareness and practice that is achieved  
26 through a process of dialogue and not indoctrination (Wati, 2016). Other literature states  
27 that the learning process is not only limited to memorizing and understanding but is also  
28 contextualized through the awareness process so that real action appears to practice the  
29 learning outcomes (Kim, 2010; Ni'mah, 2014). The teaching values conveyed by KH Ahmad  
30 Dahlan reflects the values of peace that humans need to have.

1 KH Ahmad Dahlan's value raises the concept of enlightenment. Enlightenment, if interpreted  
 2 in counseling, is the counselee's goal to move from a problematic situation to a situation full  
 3 of possibilities for getting out of the problem, including aggressive behavior. KH Ahmad  
 4 Dahlan views that every human being can think independently to move forward from a  
 5 difficult situation to a situation where it can develop optimally (Hatmanto, 2018). Based on  
 6 KH Ahmad Dahlan's perspective, there are at least three essential points towards the  
 7 concept of enlightenment. First, accurate knowledge of the balance of the elements of life  
 8 can be achieved through a critical and open-minded attitude using common sense and  
 9 focusing on truth with a pure heart. Second, common sense is a basic need of human life.  
 10 Third, mantic science or logic is one of the essential subjects in education for human reason  
 11 to do rational thinking (M. Huda & Kartanegara, 2015; Khoirudin & Anshori, 2018).

12 KH Ahmad Dahlan has seven philosophies that guide his preaching patterns. The seven  
 13 philosophies are related to attitudes such as being based on the purpose of life, not being  
 14 arrogant or humble, not taqlid, optimizing reason and mind, studying the truth with  
 15 tolerance, sacrificing for people (compassion), the combination of knowledge / theory with  
 16 practice (Ruslan, 2020). These seven philosophies are reflected in the different lives of KH  
 17 Ahmad Dahlan, which are documented in the novel Sang Pencerah.

18 The life story and struggle of KH Ahmad Dahlan in establishing Muhammadiyah was also  
 19 appointed to the big screen with the title Sang Pencerah in 2010, directed by Hanung  
 20 Bramantyo. It tells about the history of KH Ahmad Dahlan's story. The film of Sang Pencerah  
 21 tell about the struggle and patriotism of young people in representing their thoughts that  
 22 were considered contrary to religious and cultural understanding at that time, against the  
 23 background of the National Awakening atmosphere.

24 This study aims to identify values based on KH Ahmad Dahlan's teachings which are  
 25 documented in the novel Sang Pencerah. These peace values can be a reference for  
 26 teenagers in Indonesia to develop an attitude of non-violence in dealing with various  
 27 problems that arise. Thus, the goal of the Indonesian nation to participate in world order can  
 28 be realized.

29  
 30



## Method

### Research Design

This study uses a qualitative approach with the hermeneutic method. The use of the hermeneutic method is because hermeneutics takes the role of exploring hidden meanings in a text. Every interpretation is an attempt to understand the substances that are still shrouded in a text.

### Study Group

This study wants to see the representation of students' peaceful values by determining how the hermeneutic circle works to get an optimal understanding. Hermeneutics can represent students' peaceful values based on the novel entitled Sang Pencerah. The ring as a whole defines the parts and parts together, forming a circle. One complete sentence, for example, is one unit. Specifically, the researcher uses Gadamerian hermeneutics to find the meaning behind the novel entitled Sang Pencerah.

### Data Collection Tools

In qualitative research, the research instrument or tool is the researcher himself. Researchers are a vital instrument in qualitative research. Besides, the author of the novel entitled Sang Pencerah, Akmal Nasery Basral, is also an instrument that supports this research. The novel writer does not directly participate in this research, but the thoughts and views of the novelist will be explained through hermeneutic analysis based on the autonomy of the text. So, in the end, it becomes the basis for researchers in developing an analysis of the novel entitled Sang Pencerah.

### Data Collection

The first type of data used in this study is secondary data. Secondary data in this study is a novel entitled Sang Pencerah. Researchers used data that was sourced from the content in the text. Secondary data in this study were analyzed by reading and citing written sources such as books, articles, dictionaries, journals, and other sources from the internet related to

1 research. The data collection technique in this study through documentation of the meaning  
 2 of the text.

3  
 4 **Data Analysis**

5 The researcher tries to interpret the values of peace based on the novel entitled Sang  
 6 Pencerah through three stages, namely: (a) understanding the whole, (b) understanding  
 7 part, and (c) get an understanding of the underlying meaning. Data analysis techniques in  
 8 this study include data reduction, data presentation, and inference (Miles & Huberman,  
 9 1994).

11 **Findings**

12 The results showed that the peaceful values of adolescents adopted from the novel entitled  
 13 Sang Pencerah are: (a) the achievement of life goals freely and responsibly, (b) humility, (c)  
 14 seeking truth and not following habits that are considered correct, (d) studying the truth  
 15 with tolerance, (e) sacrificing for the people (compassion). The results of these studies are  
 16 tabulated in table 1.

17 **Table 1.**

18 *Peace values according to KH Ahmad Dahlan*

No	Klasifikasi	Keterangan	Kode
1	Achieving life goals freely and responsibly	Humans have different goals, and they have ways of achieving them without violating the rights of others.	h67, h233
2	Humble	Many humans are arrogant and arrogant, and they think their decisions are the best. Humans need to boast about the decisions they make.	h30, h248, h293, h333
3	Seeking the truth and not following habits that are considered right	That human being, if he does anything, once, twice, repeatedly, then it will become ordinary. Humans need to seek the real truth and not just follow.	h212, h360
4	Assessing the truth with tolerance	Humans have the opportunity to seek truth amidst diversity. They need to respect every difference of opinion in this diversity.	h209, h211, h270, h273

5	Sacrifice for the crowd (compassion)	Humans have not dared to sacrifice their souls for the benefit of others. They need to put forward the concept of love in interacting with other people.	h399, h436, h450
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1 The value of peace, according to KH Ahmad Dahlan, first is the achievement of the goal of  
2 life freely and responsibly. Freedom means that every human being has different and unique  
3 ways and methods to achieve his life goals. However, humans do not need to violate the  
4 rights of others or even hurt other people to launch their efforts to achieve their life goals.

5 In short, it means that such a person has not mastered the books he studied. More  
6 deeply, it means that you still don't know that Islam should bring peace to others  
7 (h67).

8 KH Ahmad Dahlan highlighted the low human awareness in realizing the values contained in  
9 the books he studied. Humans are not sufficiently limited to understanding the contents of  
10 the Islamic holy book but also need to apply their understanding in their daily life. So,  
11 humans can create peace based on the teachings and values in the sacred book of Islam,  
12 namely the Al Quran.

13 Allah Himself stated to the prophet Muhammad's that his job was only to deliver.  
14 Likewise, our task now is only to convey the truth, not to increase hostility (h233).

15 KH Ahmad Dahlan emphasized the statement of the Prophet Muhammad SAW that the  
16 human duty is to try to convey. Humans convey a truth based on feelings of love and not  
17 violence. If efforts to convey a truth are carried out through violence, there will be hostility  
18 and division.

19 The value of peace, according to KH Ahmad Dahlan, the second is humble. Humility in  
20 humans can suppress the arrogant and arrogant traits of humans. This arrogant and arrogant  
21 character encourages people to think that the decisions they make are the best and most  
22 correct. This situation can undoubtedly lead to clashes between groups if they both uphold  
23 the truth and the decisions they support. Therefore, humans need to develop an inferiority  
24 complex to suppress the superior feeling impulses in humans.

25 If you have become the imam and preacher of the Gedhe mosque, you feel that  
26 your knowledge will never be comparable to that of Imam Syafi'i. Even though you  
27 are more closely related, maybe I will be able to get just a small part of Imam  
28 Syafi'i's abundant knowledge? (h30).

1 KH Ahmad Dahlan applies communication that does not boast that he is the one who has the  
2 highest knowledge in Islam. Therefore, humans need to learn to humble themselves when  
3 communicating with others, especially in the mastery of knowledge. This effort can suppress  
4 hostilities and disputes when one party feels that his capacity is dwarfed in terms of  
5 mastering a science.

6           Whatever I see, I have to restrain myself, especially from anger for revenge (h248).

7 KH Ahmad Dahlan emphasized his efforts to humble his heart by controlling his feelings. This  
8 feeling can take the form of anger or a desire to take revenge more painfully on the person  
9 who has hurt him. This effort suppresses the urge to stretch and rebuke people who are not  
10 liked, creating hostility.

11           Thanks. But my thinking seems unneeded in you. Too many disagree compared to  
12 those who agree (h293).

13 One of the situations experienced by KH Ahmad Dahlan is the emergence of objections by  
14 citizens against his thoughts. This situation did not make KH Ahmad Dahlan fight these  
15 objections. However, they tried to accept them and make life lessons for him. The things  
16 that KH Ahmad Dahlan indeed aims to suppress the occurrence of inter-group hostility could  
17 have a worse impact on the residents around him.

18           It's just an outer garment, kid. The undergarments keep our hearts clean. Even if  
19 you wear clothes that look Islamic, but your heart is not clean, is that a good thing?  
20 (h333).

21 Humans tend to exalt themselves so that others see them as people who have strength. KH  
22 Ahmad Dahlan has a different view that humans do not need to show themselves as capable  
23 people. However, it emphasizes the person's enthusiasm to apply the knowledge they have  
24 in everyday life. This effort can suppress a communication that ends in hostility.

25 The third value of peace, according to KH Ahmad Dahlan, is looking for real truth and not  
26 following habits that are considered correct. Humans tend to do things they are used to and  
27 not do the right things. This condition will suppress the human urge to learn to be open to  
28 new things that he might consider misleading. If this openness does not arise in humans,  
29 then they will tend to reject new teachings that could be teachings that approach a truth.

30           I decided to stick to what I believe to be accurate, not to follow the majority's  
31 wishes, which I already believe are not real (h212).

1 Every human being has principles that guide his life. This principle is not absolutely everyone  
2 must do it, including KH Ahmad Dahlan, who also has regulations that hold his life. He does  
3 not become a follower of a particular principle without an attempt to study it. However, KH  
4 Ahmad Dahlan also did not fight blindly against the doctrines he considered wrong.

5 That is how we should act on things we don't yet understand. Don't be easy to  
6 follow along, which will lead to imitation, blind obedience, but don't be easy to  
7 immediately say you don't agree with something that we don't know the basis of  
8 (h360).

9 Principle differences in diverse societies are becoming commonplace. When there is a  
10 difference of opinion or a principle, humans are expected not to directly express their  
11 disagreements without any effort to study it in more depth and do not know its basis. Steps  
12 to explore this principle are made to suppress the occurrence of disputes between groups of  
13 different directions.

14 The fourth value of peace, according to KH Ahmad Dahlan, is to study the truth based on  
15 tolerance. It is undeniable that Indonesia is a country that has a plural variety of cultures.  
16 This tolerance has an impact on the tendency to blame each other for these differences.  
17 Therefore, every member of society needs to develop an attitude of tolerance to mutually  
18 respect the truth, which is the principle between groups.

19 My goal is to be in a state of mutual respect and in the spirit to spread one's  
20 religions, not to hurt each other (h270).

21 Indonesia is a country that has a variety of religions, from Islam, Christianity, Catholicism,  
22 Hinduism, and Buddhism. KH Ahmad Dahlan emphasized the efforts to respect each other in  
23 spreading the goodness of his respective religion without injuring other parties. In fact, in  
24 addressing a pluralistic faith, people need to work hand in hand and work together to spread  
25 their virtues. This effort has the aim of creating peace between religious communities.

26 The essence of the meeting was to find common ground that could make both  
27 parties respect each other (h273).

28 One form of tolerance, according to KH Ahmad Dahlan, can sit together to discuss a  
29 problem. Of course, this effort is based on mutual respect for one another. This mutual  
30 respect in discussing a situation has the aim of finding common ground problems and  
31 suppressing hostility.

1 The fifth value of peace, according to KH Ahmad Dahlan, is making sacrifices to people based  
2 on compassion. Especially in oppressed individuals, humans do not hurt them but help them  
3 get out of oppressed situations. All of these efforts require an element of compassion,  
4 especially in communicating with other people. This compassionate attitude can encourage  
5 the emergence of a philosophy of non-violence in addressing the various problems that  
6 arise.

7 The next day I visited the north square to distribute food and clothing to the poor  
8 (h399).

9 Humans tend to hurt those who are oppressed. This tendency occurs because they find it  
10 easier to maximize their strength when the weaker person is faced with it. However, KH  
11 Ahmad Dahlan tried to come to vulnerable people and tried to help according to his ability.  
12 The things that KH Ahmad Dahlan is one of the efforts aimed at creating harmony and peace  
13 in a particular environment.

14 Humans always desire to control other people and the surrounding environment,  
15 destroy, and are reluctant to be blamed after the damage occurs (h436).

16 Like humans in general, every human being has two tendencies, both destructive and  
17 constructive. KH Ahmad Dahlan also said that when violent impulses emerge, they do not  
18 want to be blamed for their attitude and look for excuses to justify it. However, humans  
19 need to suppress destructive urges and develop the notion to be constructive. Thus, a  
20 culture of peace emerges in specific environments.

21 Life is short, and only once. Use it not only for your benefit. Allah with those who  
22 care (h450).

23 The form of compassion is caring for each other. This concern is a human effort to be able to  
24 help each other. This caring can also promote empathy in humans. Thus, impulses to hurt  
25 others can be suppressed with caring and empathy.

26

## 27 Discussion

28 This study aims to describe the values of peace based on KH Ahmad Dahlan's perspective,  
29 depicted in the novel entitled Sang Pencerah. The results showed that the values of peace  
30 are based on the perspective of KH Ahmad Dahlan is the achievement of the goal of life with  
31 freedom and responsibility, humility, seeking the truth and not following habits that are  
32 considered right, studying the truth with tolerance, and making sacrifices for many people

1 (compassion). Hopefully, these values of peace can become the principles of society in  
2 Indonesia to create real peace.

3 Peace is an essential variable for humans, including adolescents, to create problem solutions  
4 without causing violence. The peace made without having to cause violence is included in  
5 the concept of positive peace (Galtung & Fischer, 2013). This concept of peace becomes a  
6 concept of true peace that is desired by the wider community. True peace itself is a slice of  
7 self, social, and environmental peace (Navarro-Castro & Nario-Galace, 2010). Positive peace  
8 will be more effective if it is pursued through an educational background, which is often  
9 referred to as peace education (Lauritzen, 2016; Rani, 2015).

10 Various studies have shown that the internalization of peaceful values can be carried out  
11 effectively through this educational background. The research findings suggest that peace  
12 education programs can effectively influence adolescent beliefs not to create conflicts with  
13 other people (Rosen & Salomon, 2011). Peace in the mind of student can suppress the urge  
14 to hurt others, or what many experts call aggressive behavior (Saputra et al., 2021). Further  
15 research also states that peace education can encourage adolescents to empathize with  
16 others (Sagkal et al., 2012). Adolescents' empathy skills can be one of the supporting factors  
17 for the emergence or absence of aggression in adolescents (Van der Graaff et al., 2012; van  
18 Hazebroek et al., 2017).

19 According to KH Ahmad Dahlan, the first value of peace is the achievement of the goal of  
20 living freely and responsibly. As stated by William Glasser, every human being has needs that  
21 always appear in their lives, and they must be fulfilled (Wubbolding, 2019). So, every human  
22 being needs to have away, and they have a free way to meet their needs. However, humans  
23 need to meet their needs responsibly by not violating others' rights. Free responsibility itself  
24 has been empirically proven to reduce the number of deaths caused by violence (Stewart et  
25 al., 2018).

26 The value of achieving life goals freely and responsibly is following KH Ahmad Dahlan's  
27 philosophy. This value also relates to the responsibility of humans for their behavior in the  
28 afterlife.

29 Humans live in this world once to bet: after death, will we have joy or misery?

1 This philosophy emphasizes that every human being can show a responsible attitude when  
2 doing various things. This responsible attitude can indirectly suppress violence that is  
3 commonly practiced by humans. The results show that adolescents' power to be responsible  
4 for themselves and their social life is proven to be able to suppress violence (Menéndez-  
5 Santurio & Fernández-Río, 2016). Besides, social responsibility becomes a provision for youth  
6 to fight violence to create peace (Kongsuwan et al., 2012).

7 The second value of peace, according to KH Ahmad Dahlan, is humility. Humility itself is one  
8 of the strongest characters (Niemiec, 2013). Humility itself as a desirable personal quality. It  
9 reflects a willingness to understand oneself (identity, strengths, limitations), combined with  
10 a perspective on one's relationship with others (i.e., the philosophy that a person is not the  
11 center of the universe) (Nielsen et al., 2010). A teenager who can develop this attitude of  
12 humility does not provoke a dispute between individuals or groups.

13 The peaceful value of humility is reflected in KH Ahmad Dahlan's life and is one of the  
14 philosophies on which he holds and teaches. KH Ahmad Dahlan himself said that arrogance  
15 is one of the tendencies commonly practiced by humans.

16 Most human beings are arrogant and arrogant, and they make their own decisions.  
17 Arrogance triggers a conflict that leads to violence. This person's pride can be manifested by  
18 exalting and glorifying one's strength or even intellectually (Gregg & Mahadevan, 2014).  
19 Humility is an attitude that can suppress and fight this arrogance. Humility is empirically  
20 proven to overcome challenges and problems regarding interpersonal or inter-group conflict  
21 (Woodruff et al., 2014).

22 According to KH Ahmad Dahlan, the third value of peace is looking for true truth and not  
23 following habits that are considered correct. On this third value of peace, KH Ahmad Dahlan  
24 emphasized not to be a follower without a clear basis. They can self-regulate to determine  
25 what is best for themselves (Grund et al., 2018; Höll, 2020). Especially in today's developing  
26 the term post-truth, teenagers are required to digest the information they get by involving a  
27 strong rationale (McDuffie, 2017).

28 The third value of peace is one of KH's life philosophies. Ahmad Dahlan, who became his  
29 guide. When humans do something in a certain frequency, it will become a habit that is not  
30 necessarily true, and according to the prevailing norms.



1 That human being, if he does anything, once, twice, repeatedly, then it will become  
2 ordinary. If it has become a loved one's pleasure, then the habit that is loved is  
3 challenging to change. It is a character that most people defend accepted customs,  
4 whether from the point of view of belief or intention, the feeling of will or deeds. If  
5 anyone changes, they will be able to defend at the expense of body and soul. That is  
6 because of the assumption that what is owned is true.

7 Being a follower of certain principles without a clear basis hurts adolescents. Especially if  
8 they glorify the principles they think are right, this can trigger a fight. Therefore, they need  
9 to study the truth they make into principles through critical thinking (Byrnes & Dunbar,  
10 2014). Adolescents can make various literacy efforts to assess the present principles (Ku et  
11 al., 2019).

12 According to KH Ahmad Dahlan, the fourth value of peace is studying the truth based on  
13 tolerance. Tolerance is a demand because Indonesia is a country that has plural diversity.  
14 The fourth value of peace regarding studying the truth with tolerance is following one of KH  
15 Ahmad Dahlan's philosophies in carrying out his preaching.

16 After humans have listened to the various fatwa lessons, read several stacks of  
17 books. Human habits do not dare to uphold the right stance and actions because  
18 they are afraid that if they comply with the truth, they will be separated from what  
19 is already their favorite, fearing that they will be separated from their friends. In  
20 short, there are many worries and finally do not dare to do the right thing, then his  
21 life is like a mindless creature, living only life, not occupying the truth.

22 A secret Dutch report stated KH Ahmad Dahlan is energetic, militant, intelligent, and very  
23 orthodox, but at the same time also has a high sense of tolerance (Sebastian & Stanley,  
24 2019). Even KH Ahmad Dahlan teaches to live openly and tolerantly when based on certain  
25 situations to avoid conflicts that may arise (Darajat & Chair, 2019). The concept of tolerance  
26 is one of the components that support the emergence of peace in humans to manage  
27 themselves when there is a difference between certain parties or groups (Salomon, 2011;  
28 Wati, 2016).

29 According to KH Ahmad Dahlan, the fifth value of peace is making sacrifices to people based  
30 on compassion. This compassion underlies all human activities when interacting with others.  
31 This compassion should be one of KH's philosophies. Ahmad Dahlan in carrying out his  
32 preaching.

33 Most people's leaders have not yet dared to sacrifice their property and soul to try  
34 to be classified as humanity in truth. The leaders usually only play with, use fools  
35 and weak humans.

1 The concept of love is the result of his theological interpretation of Surat Al-Maun as a basis  
2 for empowering people who are oppressed and need rocks (Suripto, 2017). Compassion is  
3 the willingness to restrain lust, willing to sacrifice, not lazy to fight for goodness and truth,  
4 making world aristocrats a way to achieve the hereafter's nobility (Muljan, 2010). The  
5 concept of love (compassion) as a form of desire to achieve peace in the human mind is  
6 based on KH Ahmad Dahlan's perspective is a way to think logically and dynamically (M.  
7 Huda & Kartanegara, 2015).

8 According to KH Ahmad Dahlan, the values of peace are the findings of this study have  
9 implications in providing guidance and counseling services. Counselors can use the values of  
10 peace, according to KH Ahmad Dahlan's perspective, to train students to have peace of mind  
11 and heart when facing situations that have the potential to trigger violence. Individuals who  
12 have peace of mind and heart can regulate their emotions against the impulses of violence  
13 against themselves, including violence on social media. Self-regulation of emotion is an  
14 important variable to suppress violent behavior (Alhadi et al., 2019; Purwadi et al., 2020).  
15 Moreover, one example of youth violence is aggressive behavior that is increasingly complex  
16 and has more diverse forms in Indonesia, for example, online aggression (Wiretna et al.,  
17 2020).

18 Based on the current problems of student violence, counselors can provide guidance and  
19 counseling services that aim to build peace of mind and hearts for students to suppress the  
20 impulses of aggressive behavior. The assumption is that peace of mind and the human heart  
21 are related to violence or aggressive human behavior (Kartadinata et al., 2015), where  
22 various violent behaviors of students in schools negatively impact students' academic  
23 performance in class. Previous research has shown that counselors can use the Peace  
24 Counseling Approach (PCA) as a strategy to reduce student aggressive behavior (Saputra et  
25 al., 2020a). The counselor can integrate the values of peace, according to KH Ahmad Dahlan  
26 in PCA, to increase the chance of the counselor's success in reducing students' aggressive  
27 behavior.

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### **Conclusion**

KH Ahmad Dahlan is one of Indonesia's figures who founded the Muhammadiyah union, Indonesia's largest Islamic organization. Muhammadiyah has a significant role both at the national and international levels. The founder of Muhammadiyah was one of the figures who played a role in creating peace personal, social, and environmental peace. According to KH Ahmad Dahlan, the value of peace is achieving life goals freely and responsibly, being humble, seeking the truth and not following habits that are considered correct, studying the truth with tolerance, making sacrifices for the people (compassion). These peace values can become provisions for every human being, including teenagers, to suppress the urge of violence that can harm themselves and others.

### **Suggestion**

The results of this study provide recommendations for further research to identify the values of peace based on the perspective of KH Ahmad Dahlan uses other literature that is more comprehensive. So, the results of the identification of the values of peace can be more extensive. Besides, the values of peace are based on KH Ahmad Dahlan's perspective can be a reference in developing an intervention model to suppress youth violence. The counselor can also take advantage of the values of peace based on KH's perspective. Ahmad Dahlan as a counselor strategy to hide the problem of adolescent violence through guidance and counseling services.

### **Limitation**

This study has limitations in that identifying the values of peace is limited to using a novel entitled Sang Pencerah. The results of this study may be used for adolescents with Indonesian backgrounds. They can be applied to adolescents with backgrounds outside Indonesia by making various modifications and adjusting them to the compatible culture. Methodologically, this research involves the use of qualitative research methods with the Gadamerian hermeneutic approach. This study does not identify using the interview method or participant observation to determine the values of peace more deeply.

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## Lampiran 2

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1) Is this a well written manuscript? Score 1- low, 2 - middle, 3 - high

3

2) Please rate on a scale of 1-3 whether the Abstract is a meaningful and an accurate representation of the article. 1 = Meaningful; 2 = Not Meaningful; 3 = Not Provided.

3

3) Does the paper discuss or employ education?

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4) Is the abstract a concise account of the work and conclusions?

Yes

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Yes

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Please, write your suggestions about the **Introduction**, if any, into the following field.

**4) Are research questions and/or hypotheses in line with the focus of the study?**

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Please, write your suggestions about the **Results**, if any, into the following field.

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**11) Is the conclusion logically supported by the obtained results?**

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### **KH Ahmad Dahlan's the Values of Peace in the Novel Entitled Sang Pencerah: A Hermeneutics Study**

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#### **Abstract**

Adolescence violence is a problem that often occurs and is of concern to many parties. This condition can have an impact on various aspects, including subjective well-being, a sense of security and comfort at school, students' poor perceptions of the school climate, to the decline in student academic achievement. The problem of adolescent violence requires solutions to minimize it, one of which is through internalizing the values of peace. One of the figures who teaches the values of peace is KH Ahmad Dahlan, as the founding figure of Muhammadiyah in Indonesia. This study aims to identify the values of peace through KH Ahmad Dahlan's life experiences, as stated in the novel entitled Sang Pencerah. This study uses a qualitative approach with a hermeneutic type. The results showed that the values of peace according to the perspective of KH Ahmad Dahlan includes (a) achieving life goals

1 freely and responsibly, (b) humbly, (c) seeking the truth, and not following habits considered  
2 right, (d) studying the fact with tolerance, and (e) sacrificing for the people (compassion).  
3 The values of peace according to the perspective of KH Ahmad Dahlan should be a reference  
4 for developing a model of guidance or counseling to help students develop a peace-loving  
5 character to create a culture of peace in their environment.

6  
7 **Key words:** *violence, peace, Muhammadiyah, Sang Pencerah, Ahmad Dahlan*

8  
9 **Introduction**

10 One of the world peace figures, namely Mahatma Gandhi, stated that to achieve true peace,  
11 go from the children (Biswas, 2015; Dündar et al., 2016). Mahatma Gandhi himself  
12 recommended several values that need to be taught to children about peace, such as love  
13 for others, justice, non-violence, tolerance, and freedom to be responsible when faced with  
14 certain situations in his life (Dündar et al., 2016). Teaching peace from childhood provides an  
15 essential principle that peace cannot be achieved in a short time but is a process and  
16 requires the cooperation of various parties (Leckman et al., 2014).

17 Mahatma Gandhi brought up the topic of love to create peace (Hartnett, 2020). This love is  
18 the basis for a person to show their behavior in various areas of life. This concept of love is  
19 also possible to deliver in school life. Students who can lead and maximize love in carrying  
20 out their different lives can try to find solutions to various problems without violence. The  
21 results showed that love is a form of strong character that can support the emergence of  
22 students' subjective welfare (Gillham et al., 2011). In Indonesia, the concept of peace-loving  
23 is one of the characters that students need to develop through educational efforts  
24 (Supranoto, 2015).

25 The concept of peace in students is an important aspect that needs to be built through  
26 education (Lauritzen, 2016; Rani, 2015; Spaaij & Jeanes, 2013). The creation of peace must  
27 first start from the mind of every human being, while thoughts can only be changed through  
28 education (Kartadinata et al., 2015). The development of the concept of peace in the  
29 mindset of students through the educational process is called peace education (Zembylas &  
30 Bekerman, 2013). Peace education itself is one of the educational models that can be

1 implemented in Indonesia (Wahyu Nanda Eka Saputra, 2016). Moreover, Indonesia's  
 2 multicultural climate has encouraged the emergence of various conflicts involving violence  
 3 between groups. The development of peace in thinking in children supports the success of  
 4 education in minimizing conflicts and acts of violence that occur, especially in schools. So,  
 5 children can learn to build true peace both within the school environment and outside the  
 6 school.

7 True peace can foster the emergence of a conducive environmental climate, including, in this  
 8 case, specifically schools (Cremin & Bevington, 2017). The results show that a conducive  
 9 school climate can predict low symptoms of depression, experiences of bullying, and acts of  
 10 violence in schools, which these conditions can have an impact on adolescent health and  
 11 well-being (Singla et al., 2020). This conducive school climate can encourage a sense of  
 12 security and comfort for students to study at school (Bradshaw et al., 2014). Students have a  
 13 conducive perception of the school climate to show maximum academic performance  
 14 (Gottfredson & Gottfredson, 1989; Makewa et al., 2011; Wahyu Nanda Eka Saputra et al.,  
 15 2020b). On the other hand, various conflicts that arise in schools encourage feelings of  
 16 psychological insecurity and comfort, so that destructive perceptions of the school climate  
 17 have an impact on students' low motivation to achieve maximum academic achievement.

18 The development of peaceful values in children through education is inversely proportional  
 19 to the problems that occur in students at school, especially in the adolescent phase. This  
 20 phase is a crisis phase and is in the transition phase from children to adults. In the  
 21 adolescent stage, there is also a search for self-identity, leading to various problems. One of  
 22 the issues that arise in adolescent identity search is juvenile delinquency, for example, in  
 23 aggressive behavior (Paramitha, 2013). Aggressive behavior itself is a form of violence often  
 24 done deliberately by students, both physically and psychologically. This condition will  
 25 encourage the emergence of cultural violence if it does not immediately get a quick  
 26 response to deal with the problem. Cultural violence itself is the involvement of cultural  
 27 aspects, symbolic areas of human existence exemplified by religion and ideology, language  
 28 and art, empirical science, and formal science, which can be used to justify, legitimize direct  
 29 or structural violence (Galtung & Fischer, 2013).

1 Aggressive behavior itself can be in the form of proactive or reactive behavior (Wrangham,  
2 2018). Reactive aggression is uniquely associated with negative emotions, particularly  
3 anxiety, in adulthood, whereas proactive aggression is uniquely related to antisocial  
4 behavior (Fite et al., 2010). Aggressive behavior is behavior that is physical or verbal, that  
5 has the purpose of intentionally hurting others (Myers & Smith, 2015). Aggressive behavior  
6 appears to respond to threats from individuals or other groups outside the group (MaLaren  
7 et al., 2010). Other literature states that aggressive peer behavior appears in students who  
8 believe in aggressive behavior (Wang dkk., 2012). Aggressive behavior in adolescents itself  
9 influences the emergence of physical injuries, psychological injuries, and social injuries to  
10 both the perpetrator and the victim (Fitri et al., 2020).

11 This research is motivated by various aggressive behavior incidents such as violence, conflict,  
12 environmental destruction, and human moral damage (Das & Das, 2014). A study conducted  
13 in China showed that 17.9% of students reported that they had one or more physically  
14 aggressive behaviors towards their peers in the past 12 months (Wang dkk., 2012). Another  
15 study in Washington concluded that 72% made physical attacks on their mother, 16%  
16 attacked or threatened their father, 5% for assaulting or threatening their brother, and 5%  
17 for assaulting or threatening their sibling (Routt & Anderson, 2011). Research in Norway  
18 shows that 5% of adolescents report being aggressive towards others during the past six  
19 months (Undheim & Sund, 2010). Some of the studies above indicate that the dynamics of  
20 the problem of aggressive behavior abroad is still a problem topic that requires alleviation  
21 efforts from various parties involved.

22 Research abroad is also reflected in the results of study in Indonesia on aggressive behavior.  
23 The results of research at the Vocational High School (SMK) Yogyakarta concluded that the  
24 level of aggressive behavior in the very high category was 5%, the high category was 26%,  
25 the moderate category was 40%, the low category was 21%, and the very low category was  
26 8% (Wahyu Nanda Eka Saputra & Handaka, 2018). Furthermore, research on aggressive  
27 behavior at the secondary school level in Yogyakarta shows that it is in the very high  
28 category of 1%, the high category is 13%, the moderate category is 37%, the low category is  
29 43%, and the very low category is 6% (Alhadi et al., 2018). The findings of research in  
30 Yogyakarta state that the level of aggressive behavior of male and female students tends to

1 be the same (Wahyu Nanda Eka Saputra et al., 2017). The results of this study are different  
2 from research conducted in China, which states that male students have a higher level of  
3 aggressive behavior than female students (Wang dkk., 2012). Other literature says that male  
4 students behave aggressively reactively and proactively concerning peers, and women  
5 behave aggressively in romantic relationships (Murray-Close et al., 2010).

6 Aggressive behavior on students harms both the perpetrator and the victim. One of the  
7 impacts of aggressive behavior is the emergence of a feeling of psychological insecurity and  
8 comfort in learning activities at school (Goldweber et al., 2013). This condition arises  
9 because of the lack of student perceptions of the school climate (Gage et al., 2014; Gendron  
10 et al., 2011). Other studies suggest that a low-quality school climate is associated with more  
11 aggressive adolescent behavior (Wang dkk., 2017). Besides, the high level of aggressive  
12 behavior online also raises subjective well-being, impacting student involvement in learning  
13 activities at school (Kutsyuruba et al., 2015). Conditions such as low student perceptions of  
14 the school climate, feelings of insecurity and comfort in learning at school, and less  
15 constructive subjective well-being based on research results have also been shown to have  
16 an impact on students' low academic achievement (Back et al., 2016; Makewa et al., 2011;  
17 Padhy et al., 2011).

18 Efforts are needed to internalize the values of peace in students to minimize the emergence  
19 of youth violence. The art of teaching peace through local wisdom is one strategy to reduce  
20 class conflicts that have the potential for aggressive behavior (MacGrath, 2013). One of the  
21 local wisdom that can be used and compatible to develop non-violence attitudes is the  
22 teachings of a national figure, namely KH Ahmad Dahlan. This national figure is the founder  
23 of one of the largest Islamic organizations in Indonesia, namely Muhammadiyah (A. N. Huda  
24 & Affandi, 2015).

25 KH Ahmad Dahlan or Muhammad Darwis was born in Yogyakarta, August 1, 1868, and died  
26 in Yogyakarta, February 23, 1923, at 54. He is a National Hero of Indonesia for his services in  
27 raising the Indonesian nation's awareness through Islamic reform and education. KH Ahmad  
28 Dahlan emphasized the content of humanism, which is an educational process based on the  
29 understanding that humans are creatures that have the potential to change for the better  
30 (Amirudin, 2018). Muhammadiyah has had many roles in education, health, economics, and



1 other fields, both nationally and internationally. KH Ahmad Dahlan often emphasizes the  
 2 slogan of "Live Muhammadiyah, don't seek life in Muhammadiyah."  
 3 One of the teachings of KH Ahmad Dahlan's character is the character of peace-loving  
 4 (Sutarna & Anwar, 2020). KH character Ahmad Dahlan values, including the peace-loving  
 5 character, needs emphasis to achieve a level of awareness and practice that is achieved  
 6 through a process of dialogue and not indoctrination (Wati, 2016). Other literature states  
 7 that the learning process is not only limited to memorizing and understanding but is also  
 8 contextualized through the awareness process so that real action appears to practice the  
 9 learning outcomes (Kim, 2010; Ni'mah, 2014). The teaching values conveyed by KH Ahmad  
 10 Dahlan reflects the values of peace that humans need to have.

11 KH Ahmad Dahlan's value raises the concept of enlightenment. Enlightenment, if interpreted  
 12 in counseling, is the counselee's goal to move from a problematic situation to a situation full  
 13 of possibilities for getting out of the problem, including aggressive behavior. KH Ahmad  
 14 Dahlan views that every human being can think independently to move forward from a  
 15 difficult situation to a situation where it can develop optimally (Hatmanto, 2018). Based on  
 16 KH Ahmad Dahlan's perspective, there are at least three essential points towards the  
 17 concept of enlightenment. First, accurate knowledge of the balance of the elements of life  
 18 can be achieved through a critical and open-minded attitude using common sense and  
 19 focusing on truth with a pure heart. Second, common sense is a basic need of human life.  
 20 Third, mantic science or logic is one of the essential subjects in education for human reason  
 21 to do rational thinking (M. Huda & Kartanegara, 2015; Khoirudin & Anshori, 2018).

22 KH Ahmad Dahlan has seven philosophies that guide his preaching patterns. The seven  
 23 philosophies are related to attitudes such as being based on the purpose of life, not being  
 24 arrogant or humble, not taqlid, optimizing reason and mind, studying the truth with  
 25 tolerance, sacrificing for people (compassion), the combination of knowledge / theory with  
 26 practice (Ruslan, 2020). These seven philosophies are reflected in the different lives of KH  
 27 Ahmad Dahlan, which are documented in the novel Sang Pencerah.

28 The life story and struggle of KH Ahmad Dahlan in establishing Muhammadiyah was also  
 29 appointed to the big screen with the title Sang Pencerah in 2010, directed by Hanung  
 30 Bramantyo. It tells about the history of KH Ahmad Dahlan's story. The film of Sang Pencerah

1 tell about the struggle and patriotism of young people in representing their thoughts that  
2 were considered contrary to religious and cultural understanding at that time, against the  
3 background of the National Awakening atmosphere.

4 This study aims to identify values based on KH Ahmad Dahlan's teachings which are  
5 documented in the novel Sang Pencerah. These peace values can be a reference for  
6 teenagers in Indonesia to develop an attitude of non-violence in dealing with various  
7 problems that arise. Thus, the goal of the Indonesian nation to participate in world order can  
8 be realized.

9

10

## Method

11

### Research Design

12 This study uses a qualitative approach with the hermeneutic method. The use of the  
13 hermeneutic method is because hermeneutics takes the role of exploring hidden meanings  
14 in a text. Every interpretation is an attempt to understand the substances that are still  
15 shrouded in a text.

16

### Study Group

17 This study wants to see the representation of students' peaceful values by determining how  
18 the hermeneutic circle works to get an optimal understanding. Hermeneutics can represent  
19 students' peaceful values based on the novel entitled Sang Pencerah. The ring as a whole  
20 defines the parts and parts together, forming a circle. One complete sentence, for example,  
21 is one unit. Specifically, the researcher uses Gadamerian hermeneutics to find the meaning  
22 behind the novel entitled Sang Pencerah.

23

### Data Collection Tools

24 In qualitative research, the research instrument or tool is the researcher himself.  
25 Researchers are a vital instrument in qualitative research. Besides, the author of the novel  
26 entitled Sang Pencerah, Akmal Nasery Basral, is also an instrument that supports this  
27 research. The novel writer does not directly participate in this research, but the thoughts  
28  
29  
30

1 and views of the novelist will be explained through hermeneutic analysis based on the  
2 autonomy of the text. So, in the end, it becomes the basis for researchers in developing an  
3 analysis of the novel entitled Sang Pencerah.

4

#### 5 **Data Collection**

6 The first type of data used in this study is secondary data. Secondary data in this study is a  
7 novel entitled Sang Pencerah. Researchers used data that was sourced from the content in  
8 the text. Secondary data in this study were analyzed by reading and citing written sources  
9 such as books, articles, dictionaries, journals, and other sources from the internet related to  
10 research. The data collection technique in this study through documentation of the meaning  
11 of the text.

12

#### 13 **Data Analysis**

14 The researcher tries to interpret the values of peace based on the novel entitled Sang  
15 Pencerah through three stages, namely: (a) understanding the whole, (b) understanding  
16 part, and (c) get an understanding of the underlying meaning. Data analysis techniques in  
17 this study include data reduction, data presentation, and inference (Miles & Huberman,  
18 1994).

19

20

#### 20 **Findings**

21 The results showed that the peaceful values of adolescents adopted from the novel entitled  
22 Sang Pencerah are: (a) the achievement of life goals freely and responsibly, (b) humility, (c)  
23 seeking truth and not following habits that are considered correct, (d) studying the truth  
24 with tolerance, (e) sacrificing for the people (compassion). The results of these studies are  
25 tabulated in table 1.

26

1 **Table 1.**

2 *Peace values according to KH Ahmad Dahlan*

No	Classification	Explanation	Code
1	Achieving life goals freely, sincerely, and responsibly	Humans have different goals, and they have ways of achieving them without violating the rights of others.	h67, h233
2	Humble	Many humans are arrogant and arrogant, and they think their decisions are the best. Humans need to boast about the decisions they make.	h30, h248, h293, h333
3	Seeking the truth and not following habits that are considered right	That human being, if he does anything, once, twice, repeatedly, then it will become ordinary. Humans need to seek the real truth and not just follow.	h212, h360
4	Assessing the truth with tolerance	Humans have the opportunity to seek truth amidst diversity. They need to respect every difference of opinion in this diversity.	h209, h211, h270, h273
5	Sacrifice for the crowd (compassion)	Humans have not dared to sacrifice their souls for the benefit of others. They need to put forward the concept of love in interacting with other people.	h399, h436, h450

3 The value of peace, according to KH Ahmad Dahlan, first is the achievement of the goal of  
 4 life freely and responsibly. Freedom means that every human being has different and unique  
 5 ways and methods to achieve his life goals. However, humans do not need to violate the  
 6 rights of others or even hurt other people to launch their efforts to achieve their life goals.

7 In short, it means that such a person has not mastered the books he studied. More  
 8 deeply, it means that you still don't know that Islam should bring peace to others  
 9 (h67).

10 KH Ahmad Dahlan highlighted the low human awareness in realizing the values contained in  
 11 the books he studied. Humans are not sufficiently limited to understanding the contents of  
 12 the Islamic holy book but also need to apply their understanding in their daily life. So,  
 13 humans can create peace based on the teachings and values in the sacred book of Islam,  
 14 namely the Al Quran.

1 Allah Himself stated to the prophet Muhammad's that his job was only to deliver.  
2 Likewise, our task now is only to convey the truth, not to increase hostility (h233).

3 KH Ahmad Dahlan emphasized the statement of the Prophet Muhammad SAW that the  
4 human duty is to try to convey. Humans convey a truth based on feelings of love and not  
5 violence. If efforts to convey a truth are carried out through violence, there will be hostility  
6 and division.

7 The value of peace, according to KH Ahmad Dahlan, the second is humble. Humility in  
8 humans can suppress the arrogant and arrogant traits of humans. This arrogant and arrogant  
9 character encourages people to think that the decisions they make are the best and most  
10 correct. This situation can undoubtedly lead to clashes between groups if they both uphold  
11 the truth and the decisions they support. Therefore, humans need to develop an inferiority  
12 complex to suppress the superior feeling impulses in humans.

13 If you have become the imam and preacher of the Gedhe mosque, you feel that  
14 your knowledge will never be comparable to that of Imam Syafi'i. Even though you  
15 are more closely related, maybe I will be able to get just a small part of Imam  
16 Syafi'i's abundant knowledge? (h30).

17 KH Ahmad Dahlan applies communication that does not boast that he is the one who has the  
18 highest knowledge in Islam. Therefore, humans need to learn to humble themselves when  
19 communicating with others, especially in the mastery of knowledge. This effort can suppress  
20 hostilities and disputes when one party feels that his capacity is dwarfed in terms of  
21 mastering a science.

22 Whatever I see, I have to restrain myself, especially from anger for revenge (h248).

23 KH Ahmad Dahlan emphasized his efforts to humble his heart by controlling his feelings. This  
24 feeling can take the form of anger or a desire to take revenge more painfully on the person  
25 who has hurt him. This effort suppresses the urge to stretch and rebuke people who are not  
26 liked, creating hostility.

27 Thanks. But my thinking seems unneeded in you. Too many disagree compared to  
28 those who agree (h293).

29 One of the situations experienced by KH Ahmad Dahlan is the emergence of objections by  
30 citizens against his thoughts. This situation did not make KH Ahmad Dahlan fight these  
31 objections. However, they tried to accept them and make life lessons for him. The things  
32 that KH Ahmad Dahlan indeed aims to suppress the occurrence of inter-group hostility could  
33 have a worse impact on the residents around him.

1 It's just an outer garment, kid. The undergarments keep our hearts clean. Even if  
2 you wear clothes that look Islamic, but your heart is not clean, is that a good thing?  
3 (h333).

4 Humans tend to exalt themselves so that others see them as people who have strength. KH  
5 Ahmad Dahlan has a different view that humans do not need to show themselves as capable  
6 people. However, it emphasizes the person's enthusiasm to apply the knowledge they have  
7 in everyday life. This effort can suppress a communication that ends in hostility.

8 The third value of peace, according to KH Ahmad Dahlan, is looking for real truth and not  
9 following habits that are considered correct. Humans tend to do things they are used to and  
10 not do the right things. This condition will suppress the human urge to learn to be open to  
11 new things that he might consider misleading. If this openness does not arise in humans,  
12 then they will tend to reject new teachings that could be teachings that approach a truth.

13 I decided to stick to what I believe to be accurate, not to follow the majority's  
14 wishes, which I already believe are not real (h212).

15 Every human being has principles that guide his life. This principle is not absolutely everyone  
16 must do it, including KH Ahmad Dahlan, who also has regulations that hold his life. He does  
17 not become a follower of a particular principle without an attempt to study it. However, KH  
18 Ahmad Dahlan also did not fight blindly against the doctrines he considered wrong.

19 That is how we should act on things we don't yet understand. Don't be easy to  
20 follow along, which will lead to imitation, blind obedience, but don't be easy to  
21 immediately say you don't agree with something that we don't know the basis of  
22 (h360).

23 Principle differences in diverse societies are becoming commonplace. When there is a  
24 difference of opinion or a principle, humans are expected not to directly express their  
25 disagreements without any effort to study it in more depth and do not know its basis. Steps  
26 to explore this principle are made to suppress the occurrence of disputes between groups of  
27 different directions.

28 The fourth value of peace, according to KH Ahmad Dahlan, is to study the truth based on  
29 tolerance. It is undeniable that Indonesia is a country that has a plural variety of cultures.  
30 This tolerance has an impact on the tendency to blame each other for these differences.  
31 Therefore, every member of society needs to develop an attitude of tolerance to mutually  
32 respect the truth, which is the principle between groups.

1 My goal is to be in a state of mutual respect and in the spirit to spread one's  
2 religions, not to hurt each other (h270).

3 Indonesia is a country that has a variety of religions, from Islam, Christianity, Catholicism,  
4 Hinduism, and Buddhism. KH Ahmad Dahlan emphasized the efforts to respect each other in  
5 spreading the goodness of his respective religion without injuring other parties. In fact, in  
6 addressing a pluralistic faith, people need to work hand in hand and work together to spread  
7 their virtues. This effort has the aim of creating peace between religious communities.

8 The essence of the meeting was to find common ground that could make both  
9 parties respect each other (h273).

10 One form of tolerance, according to KH Ahmad Dahlan, can sit together to discuss a  
11 problem. Of course, this effort is based on mutual respect for one another. This mutual  
12 respect in discussing a situation has the aim of finding common ground problems and  
13 suppressing hostility.

14 The fifth value of peace, according to KH Ahmad Dahlan, is making sacrifices to people based  
15 on compassion. Especially in oppressed individuals, humans do not hurt them but help them  
16 get out of oppressed situations. All of these efforts require an element of compassion,  
17 especially in communicating with other people. This compassionate attitude can encourage  
18 the emergence of a philosophy of non-violence in addressing the various problems that  
19 arise.

20 The next day I visited the north square to distribute food and clothing to the poor  
21 (h399).

22 Humans tend to hurt those who are oppressed. This tendency occurs because they find it  
23 easier to maximize their strength when the weaker person is faced with it. However, KH  
24 Ahmad Dahlan tried to come to vulnerable people and tried to help according to his ability.  
25 The things that KH Ahmad Dahlan is one of the efforts aimed at creating harmony and peace  
26 in a particular environment.

27 Humans always desire to control other people and the surrounding environment,  
28 destroy, and are reluctant to be blamed after the damage occurs (h436).

29 Like humans in general, every human being has two tendencies, both destructive and  
30 constructive. KH Ahmad Dahlan also said that when violent impulses emerge, they do not  
31 want to be blamed for their attitude and look for excuses to justify it. However, humans

1 need to suppress destructive urges and develop the notion to be constructive. Thus, a  
2 culture of peace emerges in specific environments.

3 Life is short, and only once. Use it not only for your benefit. Allah with those who  
4 care (h450).

5 The form of compassion is caring for each other. This concern is a human effort to be able to  
6 help each other. This caring can also promote empathy in humans. Thus, impulses to hurt  
7 others can be suppressed with caring and empathy.

8

9

### Discussion

10 This study aims to describe the values of peace based on KH Ahmad Dahlan's perspective,  
11 depicted in the novel entitled Sang Pencerah. The results showed that the values of peace  
12 are based on the perspective of KH Ahmad Dahlan is the achievement of the goal of life with  
13 freedom and responsibility, humility, seeking the truth and not following habits that are  
14 considered right, studying the truth with tolerance, and making sacrifices for many people  
15 (compassion). Hopefully, these values of peace can become the principles of society in  
16 Indonesia to create real peace.

17 Peace is an essential variable for humans, including adolescents, to create problem solutions  
18 without causing violence. The peace made without having to cause violence is included in  
19 the concept of positive peace (Galtung & Fischer, 2013). This concept of peace becomes a  
20 concept of true peace that is desired by the wider community. True peace itself is a slice of  
21 self, social, and environmental peace (Navarro-Castro & Nario-Galace, 2010). Positive peace  
22 will be more effective if it is pursued through an educational background, which is often  
23 referred to as peace education (Lauritzen, 2016; Rani, 2015).

24 Various studies have shown that the internalization of peaceful values can be carried out  
25 effectively through this educational background. The research findings suggest that peace  
26 education programs can effectively influence adolescent beliefs not to create conflicts with  
27 other people (Rosen & Salomon, 2011). Peace in the mind of student can suppress the urge  
28 to hurt others, or what many experts call aggressive behavior (Wahyu Nanda Eka Saputra et  
29 al., 2021). Further research also states that peace education can encourage adolescents to  
30 empathize with others (Sagkal et al., 2012). Adolescents' empathy skills can be one of the



1 supporting factors for the emergence or absence of aggression in adolescents (Van der  
2 Graaff et al., 2012; van Hazebroek et al., 2017).

3 According to KH Ahmad Dahlan, the first value of peace is the achievement of the goal of  
4 living freely, Sincere, and responsibly. As stated by William Glasser, every human being has  
5 needs that always appear in their lives, and they must be fulfilled (Wubbolding, 2019). So,  
6 every human being needs to have away, and they have a free way to meet their needs.  
7 However, humans need to meet their needs responsibly by not violating others' rights. Free  
8 responsibility itself has been empirically proven to reduce the number of deaths caused by  
9 violence (Stewart et al., 2018).

10 The value of achieving life goals freely, sincerely, and responsibly is following KH Ahmad  
11 Dahlan's philosophy. This value also relates to the responsibility of humans for their behavior  
12 in the afterlife.

13 Humans live in this world once to bet: after death, will we have joy or misery?

14 This philosophy emphasizes that every human being can show a responsible attitude when  
15 doing various things. This responsible attitude can indirectly suppress violence that is  
16 commonly practiced by humans. The results show that adolescents' power to be responsible  
17 for themselves and their social life is proven to be able to suppress violence (Menéndez-  
18 Santurio & Fernández-Río, 2016). Besides, social responsibility becomes a provision for youth  
19 to fight violence to create peace (Kongsuwan et al., 2012).

20 The second value of peace, according to KH Ahmad Dahlan, is humility. Humility itself is one  
21 of the strongest characters (Niemic, 2013). Humility itself as a desirable personal quality. It  
22 reflects a willingness to understand oneself (identity, strengths, limitations), combined with  
23 a perspective on one's relationship with others (i.e., the philosophy that a person is not the  
24 center of the universe) (Nielsen et al., 2010). A teenager who can develop this attitude of  
25 humility does not provoke a dispute between individuals or groups.

26 The peaceful value of humility is reflected in KH Ahmad Dahlan's life and is one of the  
27 philosophies on which he holds and teaches. KH Ahmad Dahlan himself said that arrogance  
28 is one of the tendencies commonly practiced by humans.

29 Most human beings are arrogant and arrogant, and they make their own decisions.

30 Arrogance triggers a conflict that leads to violence. This person's pride can be manifested by  
31 exalting and glorifying one's strength or even intellectually (Gregg & Mahadevan, 2014).

1 Humility is an attitude that can suppress and fight this arrogance. Humility is empirically  
2 proven to overcome challenges and problems regarding interpersonal or inter-group conflict  
3 (Woodruff et al., 2014).

4 According to KH Ahmad Dahlan, the third value of peace is looking for true truth and not  
5 following habits that are considered correct. On this third value of peace, KH Ahmad Dahlan  
6 emphasized not to be a follower without a clear basis. They can self-regulate to determine  
7 what is best for themselves (Grund et al., 2018; Höll, 2020). Especially in today's developing  
8 the term post-truth, teenagers are required to digest the information they get by involving a  
9 strong rationale (McDuffie, 2017).

10 The third value of peace is one of KH's life philosophies. Ahmad Dahlan, who became his  
11 guide. When humans do something in a certain frequency, it will become a habit that is not  
12 necessarily true, and according to the prevailing norms.

13 That human being, if he does anything, once, twice, repeatedly, then it will become  
14 ordinary. If it has become a loved one's pleasure, then the habit that is loved is  
15 challenging to change. It is a character that most people defend accepted customs,  
16 whether from the point of view of belief or intention, the feeling of will or deeds. If  
17 anyone changes, they will be able to defend at the expense of body and soul. That is  
18 because of the assumption that what is owned is true.

19 Being a follower of certain principles without a clear basis hurts adolescents. Especially if  
20 they glorify the principles they think are right, this can trigger a fight. Therefore, they need  
21 to study the truth they make into principles through critical thinking (Byrnes & Dunbar,  
22 2014). Adolescents can make various literacy efforts to assess the present principles (Ku et  
23 al., 2019).

24 According to KH Ahmad Dahlan, the fourth value of peace is studying the truth based on  
25 tolerance. Tolerance is a demand because Indonesia is a country that has plural diversity.

26 The fourth value of peace regarding studying the truth with tolerance is following one of KH  
27 Ahmad Dahlan's philosophies in carrying out his preaching.

28 After humans have listened to the various fatwa lessons, read several stacks of  
29 books. Human habits do not dare to uphold the right stance and actions because  
30 they are afraid that if they comply with the truth, they will be separated from what  
31 is already their favorite, fearing that they will be separated from their friends. In  
32 short, there are many worries and finally do not dare to do the right thing, then his  
33 life is like a mindless creature, living only life, not occupying the truth.

1 A secret Dutch report stated KH Ahmad Dahlan is energetic, militant, intelligent, and very  
2 orthodox, but at the same time also has a high sense of tolerance (Sebastian & Stanley,  
3 2019). Even KH Ahmad Dahlan teaches to live openly and tolerantly when based on certain  
4 situations to avoid conflicts that may arise (Darajat & Chair, 2019). The concept of tolerance  
5 is one of the components that support the emergence of peace in humans to manage  
6 themselves when there is a difference between certain parties or groups (Salomon, 2011;  
7 Wati, 2016).

8 According to KH Ahmad Dahlan, the fifth value of peace is making sacrifices to people based  
9 on compassion. This compassion underlies all human activities when interacting with others.  
10 This compassion should be one of KH's philosophies. Ahmad Dahlan in carrying out his  
11 preaching.

12 Most people's leaders have not yet dared to sacrifice their property and soul to try  
13 to be classified as humanity in truth. The leaders usually only play with, use fools  
14 and weak humans.

15 The concept of love is the result of his theological interpretation of Surat Al-Maun as a basis  
16 for empowering people who are oppressed and need rocks (Suripto, 2017). Compassion is  
17 the willingness to restrain lust, willing to sacrifice, not lazy to fight for goodness and truth,  
18 making world aristocrats a way to achieve the hereafter's nobility (Muljan, 2010). The  
19 concept of love (compassion) as a form of desire to achieve peace in the human mind is  
20 based on KH Ahmad Dahlan's perspective is a way to think logically and dynamically (M.  
21 Huda & Kartanegara, 2015).

22 According to KH Ahmad Dahlan, the values of peace are the findings of this study have  
23 implications in providing guidance and counseling services. Moreover, counselors need to  
24 have the creativity to maximize guidance and counseling services (W. N. E. Saputra et al.,  
25 2021). Counselors can use the values of peace, according to KH Ahmad Dahlan's perspective,  
26 to train students to have peace of mind and heart when facing situations that have the  
27 potential to trigger violence. Individuals who have peace of mind and heart can regulate  
28 their emotions against the impulses of violence against themselves, including violence on  
29 social media. Self-regulation of emotion is an important variable to suppress violent  
30 behavior (Alhadi et al., 2019; Purwadi et al., 2020). Moreover, one example of youth

1 violence is aggressive behavior that is increasingly complex and has more diverse forms in  
2 Indonesia, for example, online aggression (Wiretna et al., 2020).

3 Based on the current problems of student violence, counselors can provide guidance and  
4 counseling services that aim to build peace of mind and hearts for students to suppress the  
5 impulses of aggressive behavior. The assumption is that peace of mind and the human heart  
6 are related to violence or aggressive human behavior (Kartadinata et al., 2015), where  
7 various violent behaviors of students in schools negatively impact students' academic  
8 performance in class. Previous research has shown that counselors can use the Peace  
9 Counseling Approach (PCA) as a strategy to reduce student aggressive behavior (Wahyu  
10 Nanda Eka Saputra et al., 2020a). The counselor can integrate the values of peace, according  
11 to KH Ahmad Dahlan in PCA, to increase the chance of the counselor's success in reducing  
12 students' aggressive behavior.

13

14

### **Conclusion**

15 KH Ahmad Dahlan is one of Indonesia's figures who founded the Muhammadiyah union,  
16 Indonesia's largest Islamic organization. Muhammadiyah has a significant role both at the  
17 national and international levels. The founder of Muhammadiyah was one of the figures who  
18 played a role in creating peace personal, social, and environmental peace. According to KH  
19 Ahmad Dahlan, the value of peace is achieving life goals freely and responsibly, being  
20 humble, seeking the truth and not following habits that are considered correct, studying the  
21 truth with tolerance, making sacrifices for the people (compassion). These peace values can  
22 become provisions for every human being, including teenagers, to suppress the urge of  
23 violence that can harm themselves and others.

24

25

### **Suggestion**

26 The results of this study provide recommendations for further research to identify the values  
27 of peace based on the perspective of KH Ahmad Dahlan uses other literature that is more  
28 comprehensive. So, the results of the identification of the values of peace can be more  
29 extensive. Besides, the values of peace are based on KH Ahmad Dahlan's perspective can be  
30 a reference in developing an intervention model to suppress youth violence. The counselor

1 can also take advantage of the values of peace based on KH's perspective. Ahmad Dahlan as  
2 a counselor strategy to hide the problem of adolescent violence through guidance and  
3 counseling services.  
4

#### 5 **Limitation**

6 This study has limitations in that identifying the values of peace is limited to using a novel  
7 entitled Sang Pencerah. The results of this study may be used for adolescents with  
8 Indonesian backgrounds. They can be applied to adolescents with backgrounds outside  
9 Indonesia by making various modifications and adjusting them to the compatible culture.  
10 Methodologically, this research involves the use of qualitative research methods with the  
11 Gadamerian hermeneutic approach. This study does not identify using the interview method  
12 or participant observation to determine the values of peace more deeply.  
13

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# KH Ahmad Dahlan's the Values of Peace in the Novel Entitled Sang Pencerah: A Hermeneutics Study

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## ABSTRACT

Adolescence violence is a problem that often occurs and is of concern to many parties. This condition can have an impact on various aspects, including subjective well-being, a sense of security and comfort at school, students' poor perceptions of the school climate, to the decline in student academic achievement. The problem of adolescent violence requires solutions to minimize it, one of which is through internalizing the values of peace. One of the figures who teaches the values of peace is KH Ahmad Dahlan, as the founding figure of Muhammadiyah in Indonesia. This study aims to identify the values of peace through KH Ahmad Dahlan's life experiences, as stated in the novel entitled Sang Pencerah. This study uses a qualitative approach with a hermeneutic type. The results showed that the values of peace according to the perspective of KH Ahmad Dahlan includes (a) achieving life goals freely and responsibly, (b) humbly, (c) seeking the truth, and not following habits considered right, (d) studying the fact with tolerance, and (e) sacrificing for the people (compassion). The values of peace according to the perspective of KH Ahmad Dahlan should be a reference for developing a model of guidance or counseling to help students develop a peace-loving character to create a culture of peace in their environment.

**Keywords:** violence, peace, Muhammadiyah, Sang Pencerah, Ahmad Dahlan

## 1. INTRODUCTION

One of the world peace figures, namely Mahatma Gandhi, stated that to achieve true peace, go from the children (Biswas, 2015; Dündar et al., 2016). Mahatma Gandhi himself recommended several values that need to be taught to children about peace, such as love for others, justice, non-violence, tolerance, and freedom to be responsible when faced with certain situations in his life (Dündar et al., 2016). Teaching peace from childhood provides an essential principle that peace cannot be achieved in a short time but is a process and requires the cooperation of various parties (Leckman et al., 2014).

Mahatma Gandhi brought up the topic of love to create peace (Hartnett, 2020). This love is the basis for a person to show their behavior in various areas of life. This concept of love is also possible to deliver in school life. Students who can lead and maximize love in carrying out their different lives can try to find solutions to various problems without violence. The results showed that love is a form of strong character that can support the emergence of students' subjective welfare (Gillham et al., 2011). In Indonesia, the concept of peace-loving is one of the characters that students need to develop through educational efforts (Supranoto, 2015).

The concept of peace in students is an important aspect that needs to be built through education (Lauritzen, 2016; Rani, 2015; Spaaij & Jeanes, 2013). The creation of peace must first start from the mind of every human being, while thoughts can only be changed through education (Kartadinata et al., 2015). The development of the concept of peace in the mindset of students through the educational process is called peace education (Zembylas & Bekerman,

2013). Peace education itself is one of the educational models that can be implemented in Indonesia (Wahyu Nanda Eka Saputra, 2016). Moreover, Indonesia's multicultural climate has encouraged the emergence of various conflicts involving violence between groups. The development of peace in thinking in children supports the success of education in minimizing conflicts and acts of violence that occur, especially in schools. So, children can learn to build true peace both within the school environment and outside the school.

True peace can foster the emergence of a conducive environmental climate, including, in this case, specifically schools (Cremin & Bevington, 2017). The results show that a conducive school climate can predict low symptoms of depression, experiences of bullying, and acts of violence in schools, which these conditions can have an impact on

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adolescent health and well-being (Singla et al., 2020). This conducive school climate can encourage a sense of security and comfort for students to study at school (Bradshaw et al., 2014). Students have a conducive perception of the school climate to show maximum academic performance (Gottfredson & Gottfredson, 1989; Makewa et al., 2011; Wahyu Nanda Eka Saputra et al., 2020b). On the other hand, various conflicts that arise in schools encourage feelings of psychological insecurity and comfort, so that destructive perceptions of the school climate have an impact on students' low motivation to achieve maximum academic achievement.

The development of peaceful values in children through education is inversely proportional to the problems that occur in students at school, especially in the adolescent phase. This phase is a crisis phase and is in the transition phase from children to adults. In the adolescent stage, there is also a search for self-identity, leading to various problems. One of the issues that arise in adolescent identity search is juvenile delinquency, for example, in aggressive behavior (Paramitha, 2013). Aggressive behavior itself is a form of violence often done deliberately by students, both physically and psychologically. This condition will encourage the emergence of cultural violence if it does not immediately get a quick response to deal with the problem. Cultural violence itself is the involvement of cultural aspects, symbolic areas of human existence exemplified by religion and ideology, language and art, empirical science, and formal science, which can be used to justify, legitimize direct or structural violence (Galtung & Fischer, 2013).

Aggressive behavior itself can be in the form of proactive or reactive behavior (Wrangham, 2018). Reactive aggression is uniquely associated with negative emotions, particularly anxiety, in adulthood, whereas proactive aggression is uniquely related to antisocial behavior (Fite et al., 2010). Aggressive behavior is behavior that is physical or verbal, that has the purpose of intentionally hurting others (Myers & Smith, 2015). Aggressive behavior appears to respond to threats from individuals or other groups outside the group (MacLaren et al., 2010). Other literature states that aggressive peer behavior appears in students who believe in aggressive behavior (Wang dkk., 2012). Aggressive behavior in adolescents itself influences the emergence of physical injuries, psychological injuries, and social injuries to both the perpetrator and the victim (Fitri et al., 2020).

This research is motivated by various aggressive behavior incidents such as violence, conflict, environmental destruction, and human moral damage (Das & Das, 2014). A study conducted in China showed that 17.9% of students reported that they had one or more physically aggressive behaviors towards their peers in the past 12 months (Wang dkk., 2012). Another study in Washington concluded that 72% made physical attacks on their mother, 16% attacked or threatened

their father, 5% for assaulting or threatening their brother, and 5% for assaulting or threatening their sibling (Routt & Anderson, 2011). Research in Norway shows that 5% of adolescents report being aggressive towards others during the past six months (Undheim & Sund, 2010). Some of the studies above indicate that the dynamics of the problem of aggressive behavior abroad is still a problem topic that requires alleviation efforts from various parties involved.

Research abroad is also reflected in the results of study in Indonesia on aggressive behavior. The results of research at the Vocational High School (SMK) Yogyakarta concluded that the level of aggressive behavior in the very high category was 5%, the high category was 26%, the moderate category was 40%, the low category was 21%, and the very low category was 8% (Wahyu Nanda Eka Saputra & Handaka, 2018). Furthermore, research on aggressive behavior at the secondary school level in Yogyakarta shows that it is in the very high category of 1%, the high category is 13%, the moderate category is 37%, the low category is 43%, and the very low category is 6% (Alhadi et al., 2018). The findings of research in Yogyakarta state that the level of aggressive behavior of male and female students tends to be the same (Wahyu Nanda Eka Saputra et al., 2017). The results of this study are different from research conducted in China, which states that male students have a higher level of aggressive behavior than female students (Wang dkk., 2012). Other literature says that male students behave aggressively reactively and proactively concerning peers, and women behave aggressively in romantic relationships (Murray-Close et al., 2010).

Aggressive behavior on students harms both the perpetrator and the victim. One of the impacts of aggressive behavior is the emergence of a feeling of psychological insecurity and comfort in learning activities at school (Goldweber et al., 2013). This condition arises because of the lack of student perceptions of the school climate (Gage et al., 2014; Gendron et al., 2011). Other studies suggest that a low-quality school climate is associated with more aggressive adolescent behavior (Wang dkk., 2017). Besides, the high level of aggressive behavior online also raises subjective well-being, impacting student involvement in learning activities at school (Kutsyuruba et al., 2015). Conditions such as low student perceptions of the school climate, feelings of insecurity and comfort in learning at school, and less constructive subjective well-being based on research results have also been shown to have an impact on students' low academic achievement (Back et al., 2016; Makewa et al., 2011; Padhy et al., 2011).

Efforts are needed to internalize the values of peace in students to minimize the emergence of youth violence. The art of teaching peace through local wisdom is one strategy to reduce class conflicts that have the potential for aggressive behavior (MacGrath, 2013). One of the local wisdom that can

be used and compatible to develop non-violence attitudes is the teachings of a national figure, namely KH Ahmad Dahlan. This national figure is the founder of one of the largest Islamic organizations in Indonesia, namely Muhammadiyah (A. N. Huda & Affandi, 2015).

KH Ahmad Dahlan or Muhammad Darwis was born in Yogyakarta, August 1, 1868, and died in Yogyakarta, February 23, 1923, at 54. He is a National Hero of Indonesia for his services in raising the Indonesian nation's awareness through Islamic reform and education. KH Ahmad Dahlan emphasized the content of humanism, which is an educational process based on the understanding that humans are creatures that have the potential to change for the better (Amirudin, 2018). Muhammadiyah has had many roles in education, health, economics, and other fields, both nationally and internationally. KH Ahmad Dahlan often emphasizes the slogan of "Live Muhammadiyah, don't seek life in Muhammadiyah."

One of the teachings of KH Ahmad Dahlan's character is the character of peace-loving (Sutarna & Anwar, 2020). KH character Ahmad Dahlan values, including the peace-loving character, needs emphasis to achieve a level of awareness and practice that is achieved through a process of dialogue and not indoctrination (Wati, 2016). Other literature states that the learning process is not only limited to memorizing and understanding but is also contextualized through the awareness process so that real action appears to practice the learning outcomes (Kim, 2010; Ni'mah, 2014). The teaching values conveyed by KH Ahmad Dahlan reflects the values of peace that humans need to have.

KH Ahmad Dahlan's value raises the concept of enlightenment. Enlightenment, if interpreted in counseling, is the counselee's goal to move from a problematic situation to a situation full of possibilities for getting out of the problem, including aggressive behavior. KH Ahmad Dahlan views that every human being can think independently to move forward from a difficult situation to a situation where it can develop optimally (Hatmanto, 2018). Based on KH Ahmad Dahlan's perspective, there are at least three essential points towards the concept of enlightenment. First, accurate knowledge of the balance of the elements of life can be achieved through a critical and open-minded attitude using common sense and focusing on truth with a pure heart. Second, common sense is a basic need of human life. Third, mantic science or logic is one of the essential subjects in education for human reason to do rational thinking (M. Huda & Kartanegara, 2015; Khoirudin & Anshori, 2018).

KH Ahmad Dahlan has seven philosophies that guide his preaching patterns. The seven philosophies are related to attitudes such as being based on the purpose of life, not being arrogant or humble, not taqlid, optimizing reason and mind, studying the truth with tolerance, sacrificing for

people (compassion), the combination of knowledge / theory with practice (Ruslan, 2020). These seven philosophies are reflected in the different lives of KH Ahmad Dahlan, which are documented in the novel Sang Pencerah.

The life story and struggle of KH Ahmad Dahlan in establishing Muhammadiyah was also appointed to the big screen with the title Sang Pencerah in 2010, directed by Hanung Bramantyo. It tells about the history of KH Ahmad Dahlan's story. The film of Sang Pencerah tell about the struggle and patriotism of young people in representing their thoughts that were considered contrary to religious and cultural understanding at that time, against the background of the National Awakening atmosphere.

This study aims to identify values based on KH Ahmad Dahlan's teachings which are documented in the novel Sang Pencerah. These peace values can be a reference for teenagers in Indonesia to develop an attitude of non-violence in dealing with various problems that arise. Thus, the goal of the Indonesian nation to participate in world order can be realized.

## 2. METHOD

### 2.1 Research Design

This study uses a qualitative approach with the hermeneutic method. The use of the hermeneutic method is because hermeneutics takes the role of exploring hidden meanings in a text. Every interpretation is an attempt to understand the substances that are still shrouded in a text.

### 2.2 Study Group

This study wants to see the representation of students' peaceful values by determining how the hermeneutic circle works to get an optimal understanding. Hermeneutics can represent students' peaceful values based on the novel entitled Sang Pencerah. The ring as a whole defines the parts and parts together, forming a circle. One complete sentence, for example, is one unit. Specifically, the researcher uses Gadamerian hermeneutics to find the meaning behind the novel entitled Sang Pencerah.

### 2.3 Data Collection Tools

In qualitative research, the research instrument or tool is the researcher himself. Researchers are a vital instrument in qualitative research. Besides, the author of the novel entitled Sang Pencerah, Akmal Nasery Basral, is also an instrument that supports this research. The novel writer does not directly participate in this research, but the thoughts and views of the novelist will be explained through hermeneutic analysis based on the autonomy of the text. So, in the end, it becomes the basis for researchers in developing an analysis of the novel entitled Sang Pencerah.



## 2.4 Data Collection

The first type of data used in this study is secondary data. Secondary data in this study is a novel entitled Sang Pencerah. Researchers used data that was sourced from the content in the text. Secondary data in this study were analyzed by reading and citing written sources such as books, articles, dictionaries, journals, and other sources from the internet related to research. The data collection technique in this study through documentation of the meaning of the text.

## 2.5 Data Analysis

The researcher tries to interpret the values of peace based on the novel entitled Sang Pencerah through three stages, namely: (a) understanding the whole, (b) understanding part, and (c) get an understanding of the underlying meaning. Data analysis techniques in this study include data reduction, data presentation, and inference (Miles & Huberman, 1994).

## 3. FINDINGS

The results showed that the peaceful values of adolescents adopted from the novel entitled Sang Pencerah are: (a) the achievement of life goals freely and responsibly, (b) humility, (c) seeking truth and not following habits that are considered correct, (d) studying the truth with tolerance, (e) sacrificing for the people (compassion). The results of these studies are tabulated in table 1.

The value of peace, according to KH Ahmad Dahlan, first is the achievement of the goal of life freely and responsibly. Freedom means that every human being has different and unique ways and methods to achieve his life goals. However, humans do not need to violate the rights of others or even hurt other people to launch their efforts to achieve their life goals.

In short, it means that such a person has not mastered the books he studied. More deeply, it means that you still don't know that Islam should bring peace to others (h67).

KH Ahmad Dahlan highlighted the low human awareness in realizing the values contained in the books he studied. Humans are not sufficiently limited to understanding the contents of the Islamic holy book but also need to apply their understanding in their daily life. So, humans can create peace based on the teachings and values in the sacred book of Islam, namely the Al Quran.

Allah Himself stated to the prophet Muhammad's that his job was only to deliver. Likewise, our task now is only to convey the truth, not to increase hostility (h233).

KH Ahmad Dahlan emphasized the statement of the Prophet Muhammad SAW that the human duty is to try to convey. Humans convey a truth based on feelings of love and not violence. If efforts to convey a truth are carried out through violence, there will be hostility and division.

The value of peace, according to KH Ahmad Dahlan, the second is humble. Humility in humans can suppress the arrogant and arrogant traits of humans. This arrogant and arrogant character encourages people to think that the decisions they make are the best and most correct. This situation can undoubtedly lead to clashes between groups if they both uphold the truth and the decisions they support. Therefore, humans need to develop an inferiority complex to suppress the superior feeling impulses in humans.

If you have become the imam and preacher of the Gedhe mosque, you feel that your knowledge will never be comparable to that of Imam Syafi'i. Even though you are more closely related, maybe I will be able to get just a small part of Imam Syafi'i's abundant knowledge? (h30).

KH Ahmad Dahlan applies communication that does not boast that he is the one who has the highest knowledge in

Table 1: Peace values according to KH Ahmad Dahlan

No	Classification	Explanation	Code
1	Achieving life goals freely, sincerely, and responsibly	Humans have different goals, and they have ways of achieving them without violating the rights of others.	h67, h233
2	Humble	Many humans are arrogant and arrogant, and they think their decisions are the best. Humans need to boast about the decisions they make.	h30, h248, h293, h333
3	Seeking the truth and not following habits that are considered right	That human being, if he does anything, once, twice, repeatedly, then it will become ordinary. Humans need to seek the real truth and not just follow.	h212, h360
4	Assessing the truth with tolerance	Humans have the opportunity to seek truth amidst diversity. They need to respect every difference of opinion in this diversity.	h209, h211, h270, h273
5	Sacrifice for the crowd (compassion)	Humans have not dared to sacrifice their souls for the benefit of others. They need to put forward the concept of love in interacting with other people.	h399, h436, h450

Islam. Therefore, humans need to learn to humble themselves when communicating with others, especially in the mastery of knowledge. This effort can suppress hostilities and disputes when one party feels that his capacity is dwarfed in terms of mastering a science.

Whatever I see, I have to restrain myself, especially from anger for revenge (h248).

KH Ahmad Dahlan emphasized his efforts to humble his heart by controlling his feelings. This feeling can take the form of anger or a desire to take revenge more painfully on the person who has hurt him. This effort suppresses the urge to stretch and rebuke people who are not liked, creating hostility.

Thanks. But my thinking seems unneeded in you. Too many disagree compared to those who agree (h293).

One of the situations experienced by KH Ahmad Dahlan is the emergence of objections by citizens against his thoughts. This situation did not make KH Ahmad Dahlan fight these objections. However, they tried to accept them and make life lessons for him. The things that KH Ahmad Dahlan indeed aims to suppress the occurrence of inter-group hostility could have a worse impact on the residents around him.

It's just an outer garment, kid. The undergarments keep our hearts clean. Even if you wear clothes that look Islamic, but your heart is not clean, is that a good thing? (h333).

Humans tend to exalt themselves so that others see them as people who have strength. KH Ahmad Dahlan has a different view that humans do not need to show themselves as capable people. However, it emphasizes the person's enthusiasm to apply the knowledge they have in everyday life. This effort can suppress a communication that ends in hostility.

The third value of peace, according to KH Ahmad Dahlan, is looking for real truth and not following habits that are considered correct. Humans tend to do things they are used to and not do the right things. This condition will suppress the human urge to learn to be open to new things that he might consider misleading. If this openness does not arise in humans, then they will tend to reject new teachings that could be teachings that approach a truth.

I decided to stick to what I believe to be accurate, not to follow the majority's wishes, which I already believe are not real (h212).

Every human being has principles that guide his life. This principle is not absolutely everyone must do it, including KH Ahmad Dahlan, who also has regulations that hold his life. He does not become a follower of a particular principle without an attempt to study it. However, KH Ahmad Dahlan also did not fight blindly against the doctrines he considered wrong.

That is how we should act on things we don't yet understand. Don't be easy to follow along, which will lead to imitation, blind obedience, but don't be easy to immediately say you don't agree with something that we don't know the basis of (h360).

Principle differences in diverse societies are becoming commonplace. When there is a difference of opinion or a principle, humans are expected not to directly express their disagreements without any effort to study it in more depth and do not know its basis. Steps to explore this principle are made to suppress the occurrence of disputes between groups of different directions.

The fourth value of peace, according to KH Ahmad Dahlan, is to study the truth based on tolerance. It is undeniable that Indonesia is a country that has a plural variety of cultures. This tolerance has an impact on the tendency to blame each other for these differences. Therefore, every member of society needs to develop an attitude of tolerance to mutually respect the truth, which is the principle between groups.

My goal is to be in a state of mutual respect and in the spirit to spread one's religions, not to hurt each other (h270).

Indonesia is a country that has a variety of religions, from Islam, Christianity, Catholicism, Hinduism, and Buddhism. KH Ahmad Dahlan emphasized the efforts to respect each other in spreading the goodness of his respective religion without injuring other parties. In fact, in addressing a pluralistic faith, people need to work hand in hand and work together to spread their virtues. This effort has the aim of creating peace between religious communities.

The essence of the meeting was to find common ground that could make both parties respect each other (h273).

One form of tolerance, according to KH Ahmad Dahlan, can sit together to discuss a problem. Of course, this effort is based on mutual respect for one another. This mutual respect in discussing a situation has the aim of finding common ground problems and suppressing hostility.

The fifth value of peace, according to KH Ahmad Dahlan, is making sacrifices to people based on compassion. Especially in oppressed individuals, humans do not hurt them but help them get out of oppressed situations. All of these efforts require an element of compassion, especially in communicating with other people. This compassionate attitude can encourage the emergence of a philosophy of non-violence in addressing the various problems that arise.

The next day I visited the north square to distribute food and clothing to the poor (h399).

Humans tend to hurt those who are oppressed. This tendency occurs because they find it easier to maximize their strength when the weaker person is faced with it. However, KH Ahmad Dahlan tried to come to vulnerable people and tried to help according to his ability. The things that KH Ahmad Dahlan is one of the efforts aimed at creating harmony and peace in a particular environment.

Humans always desire to control other people and the surrounding environment, destroy, and are reluctant to be blamed after the damage occurs (h436).

Like humans in general, every human being has two tendencies, both destructive and constructive. KH Ahmad Dahlan also said that when violent impulses emerge, they do not want to be blamed for their attitude and look for excuses to justify it. However, humans need to suppress destructive urges and develop the notion to be constructive. Thus, a culture of peace emerges in specific environments.

Life is short, and only once. Use it not only for your benefit. Allah with those who care (h450).

The form of compassion is caring for each other. This concern is a human effort to be able to help each other. This caring can also promote empathy in humans. Thus, impulses to hurt others can be suppressed with caring and empathy.

#### 4. DISCUSSION

This study aims to describe the values of peace based on KH Ahmad Dahlan's perspective, depicted in the novel entitled *Sang Pencerah*. The results showed that the values of peace are based on the perspective of KH Ahmad Dahlan is the achievement of the goal of life with freedom and responsibility, humility, seeking the truth and not following habits that are considered right, studying the truth with tolerance, and making sacrifices for many people (compassion). Hopefully, these values of peace can become the principles of society in Indonesia to create real peace.

Peace is an essential variable for humans, including adolescents, to create problem solutions without causing violence. The peace made without having to cause violence is included in the concept of positive peace (Galtung & Fischer, 2013). This concept of peace becomes a concept of true peace that is desired by the wider community. True peace itself is a slice of self, social, and environmental peace (Navarro-Castro & Nario-Galace, 2010). Positive peace will be more effective if it is pursued through an educational background, which is often referred to as peace education (Lauritzen, 2016; Rani, 2015).

Various studies have shown that the internalization of peaceful values can be carried out effectively through this educational background. The research findings suggest that peace education programs can effectively influence

adolescent beliefs not to create conflicts with other people (Rosen & Salomon, 2011). Peace in the mind of student can suppress the urge to hurt others, or what many experts call aggressive behavior (Wahyu Nanda Eka Saputra et al., 2021). Further research also states that peace education can encourage adolescents to empathize with others (Sagkal et al., 2012). Adolescents' empathy skills can be one of the supporting factors for the emergence or absence of aggression in adolescents (Van der Graaff et al., 2012; van Hazebroek et al., 2017).

According to KH Ahmad Dahlan, the first value of peace is the achievement of the goal of living freely, Sincere, and responsibly. As stated by William Glasser, every human being has needs that always appear in their lives, and they must be fulfilled (Wubbolding, 2019). So, every human being needs to have away, and they have a free way to meet their needs. However, humans need to meet their needs responsibly by not violating others' rights. Free responsibility itself has been empirically proven to reduce the number of deaths caused by violence (Stewart et al., 2018).

The value of achieving life goals freely, sincerely, and responsibly is following KH Ahmad Dahlan's philosophy. This value also relates to the responsibility of humans for their behavior in the afterlife.

Humans live in this world once to bet: after death, will we have joy or misery?

This philosophy emphasizes that every human being can show a responsible attitude when doing various things. This responsible attitude can indirectly suppress violence that is commonly practiced by humans. The results show that adolescents' power to be responsible for themselves and their social life is proven to be able to suppress violence (Menéndez-Santurio & Fernández-Río, 2016). Besides, social responsibility becomes a provision for youth to fight violence to create peace (Kongsuwan et al., 2012).

The second value of peace, according to KH Ahmad Dahlan, is humility. Humility itself is one of the strongest characters (Niemic, 2013). Humility itself as a desirable personal quality. It reflects a willingness to understand oneself (identity, strengths, limitations), combined with a perspective on one's relationship with others (i.e., the philosophy that a person is not the center of the universe) (Nielsen et al., 2010). A teenager who can develop this attitude of humility does not provoke a dispute between individuals or groups.

The peaceful value of humility is reflected in KH Ahmad Dahlan's life and is one of the philosophies on which he holds and teaches. KH Ahmad Dahlan himself said that arrogance is one of the tendencies commonly practiced by humans.

Most human beings are arrogant and arrogant, and they make their own decisions.

Arrogance triggers a conflict that leads to violence. This person's pride can be manifested by exalting and glorifying one's strength or even intellectually (Gregg & Mahadevan, 2014). Humility is an attitude that can suppress and fight this arrogance. Humility is empirically proven to overcome challenges and problems regarding interpersonal or intergroup conflict (Woodruff et al., 2014).

According to KH Ahmad Dahlan, the third value of peace is looking for true truth and not following habits that are considered correct. On this third value of peace, KH Ahmad Dahlan emphasized not to be a follower without a clear basis. They can self-regulate to determine what is best for themselves (Grund et al., 2018; Höll, 2020). Especially in today's developing the term post-truth, teenagers are required to digest the information they get by involving a strong rationale (McDuffie, 2017).

The third value of peace is one of KH's life philosophies. Ahmad Dahlan, who became his guide. When humans do something in a certain frequency, it will become a habit that is not necessarily true, and according to the prevailing norms.

That human being, if he does anything, once, twice, repeatedly, then it will become ordinary. If it has become a loved one's pleasure, then the habit that is loved is challenging to change. It is a character that most people defend accepted customs, whether from the point of view of belief or intention, the feeling of will or deeds. If anyone changes, they will be able to defend at the expense of body and soul. That is because of the assumption that what is owned is true.

Being a follower of certain principles without a clear basis hurts adolescents. Especially if they glorify the principles they think are right, this can trigger a fight. Therefore, they need to study the truth they make into principles through critical thinking (Byrnes & Dunbar, 2014). Adolescents can make various literacy efforts to assess the present principles (Ku et al., 2019).

According to KH Ahmad Dahlan, the fourth value of peace is studying the truth based on tolerance. Tolerance is a demand because Indonesia is a country that has plural diversity. The fourth value of peace regarding studying the truth with tolerance is following one of KH Ahmad Dahlan's philosophies in carrying out his preaching.

After humans have listened to the various fatwa lessons, read several stacks of books. Human habits do not dare to uphold the right stance and actions because they are afraid that if they comply with the truth, they will be separated from what is already their favorite, fearing that they will be separated from their friends. In short, there are

many worries and finally do not dare to do the right thing, then his life is like a mindless creature, living only life, not occupying the truth.

A secret Dutch report stated KH Ahmad Dahlan is energetic, militant, intelligent, and very orthodox, but at the same time also has a high sense of tolerance (Sebastian & Stanley, 2019). Even KH Ahmad Dahlan teaches to live openly and tolerantly when based on certain situations to avoid conflicts that may arise (Darajat & Chair, 2019). The concept of tolerance is one of the components that support the emergence of peace in humans to manage themselves when there is a difference between certain parties or groups (Salomon, 2011; Wati, 2016).

According to KH Ahmad Dahlan, the fifth value of peace is making sacrifices to people based on compassion. This compassion underlies all human activities when interacting with others. This compassion should be one of KH's philosophies. Ahmad Dahlan in carrying out his preaching.

Most people's leaders have not yet dared to sacrifice their property and soul to try to be classified as humanity in truth. The leaders usually only play with, use fools and weak humans.

The concept of love is the result of his theological interpretation of Surat Al-Maun as a basis for empowering people who are oppressed and need rocks (Suripto, 2017). Compassion is the willingness to restrain lust, willing to sacrifice, not lazy to fight for goodness and truth, making world aristocrats a way to achieve the hereafter's nobility (Muljan, 2010). The concept of love (compassion) as a form of desire to achieve peace in the human mind is based on KH Ahmad Dahlan's perspective is a way to think logically and dynamically (M. Huda & Kartanegara, 2015).

According to KH Ahmad Dahlan, the values of peace are the findings of this study have implications in providing guidance and counseling services. Moreover, counselors need to have the creativity to maximize guidance and counseling services (W. N. E. Saputra et al., 2021). Counselors can use the values of peace, according to KH Ahmad Dahlan's perspective, to train students to have peace of mind and heart when facing situations that have the potential to trigger violence. Individuals who have peace of mind and heart can regulate their emotions against the impulses of violence against themselves, including violence on social media. Self-regulation of emotion is an important variable to suppress violent behavior (Alhadi et al., 2019; Purwadi et al., 2020). Moreover, one example of youth violence is aggressive behavior that is increasingly complex and has more diverse forms in Indonesia, for example, online aggression (Wiretna et al., 2020).

Based on the current problems of student violence, counselors can provide guidance and counseling services

that aim to build peace of mind and hearts for students to suppress the impulses of aggressive behavior. The assumption is that peace of mind and the human heart are related to violence or aggressive human behavior (Kartadinata et al., 2015), where various violent behaviors of students in schools negatively impact students' academic performance in class. Previous research has shown that counselors can use the Peace Counseling Approach (PCA) as a strategy to reduce student aggressive behavior (Wahyu Nanda Eka Saputra et al., 2020a). The counselor can integrate the values of peace, according to KH Ahmad Dahlan in PCA, to increase the chance of the counselor's success in reducing students' aggressive behavior.

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## 5. CONCLUSION

KH Ahmad Dahlan is one of Indonesia's figures who founded the Muhammadiyah union, Indonesia's largest Islamic organization. Muhammadiyah has a significant role both at the national and international levels. The founder of Muhammadiyah was one of the figures who played a role in creating peace personal, social, and environmental peace. According to KH Ahmad Dahlan, the value of peace is achieving life goals freely and responsibly, being humble, seeking the truth and not following habits that are considered correct, studying the truth with tolerance, making sacrifices for the people (compassion). These peace values can become provisions for every human being, including teenagers, to suppress the urge of violence that can harm themselves and others.

## 6. Suggestion

The results of this study provide recommendations for further research to identify the values of peace based on the perspective of KH Ahmad Dahlan uses other literature that is more comprehensive. So, the results of the identification of the values of peace can be more extensive. Besides, the values of peace are based on KH Ahmad Dahlan's perspective can be a reference in developing an intervention model to suppress

youth violence. The counselor can also take advantage of the values of peace based on KH's perspective. Ahmad Dahlan as a counselor strategy to hide the problem of adolescent violence through guidance and counseling services.

## 7. LIMITATION

This study has limitations in that identifying the values of peace is limited to using a novel entitled Sang Pencerah. The results of this study may be used for adolescents with Indonesian backgrounds. They can be applied to adolescents with backgrounds outside Indonesia by making various modifications and adjusting them to the compatible culture. Methodologically, this research involves the use of qualitative research methods with the Gadamerian hermeneutic approach. This study does not identify using the interview method or participant observation to determine the values of peace more deeply.

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