



Character and Peacebuilding in Islamic Pedagogy, 'Tazkiyah' and 'Taaruf' Concepts as A Case Study

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Abstract

This study highlights how character and peacebuilding education is manifested within Islamic pedagogy. Islamic pedagogy promotes three crucial aspects to nurture character development: spirit, mind, and body. Its curriculum seeks to cultivate specific areas with the potential to create a healthy generation imbued with critical self-consciousness and critical other consciousness. This study examines two concepts deeply rooted in Islamic education philosophy, namely 'Tazkiyah' and 'Taaruf', as critical elements shaping individual personality and broad cross-cultural relations. Islamic pedagogy is reenacting human character to contribute to designing a world that fits everyone, regardless of their differences. Islamic pedagogy is a teaching philosophy that focuses on the spirit, mind, body, and space. Spatial awareness is also needed for human beings; 'Taaruf' is the keyword in shaping this type of learning.

Abstrak

Studi ini menyoroti bagaimana pendidikan karakter dan pembangunan perdamaian dimanifestasikan dalam pedagogi Islam. Pedagogi Islam mempromosikan tiga aspek penting untuk memupuk pengembangan karakter: jiwa, pikiran, dan tubuh. Kurikulumnya berusaha untuk mengembangkan bidang-bidang tertentu yang berpotensi menciptakan generasi yang sehat yang dijiwai oleh kesadaran kritis terhadap diri sendiri dan kesadaran kritis terhadap orang lain. Studi ini mengkaji dua konsep yang berakar kuat dalam filosofi pendidikan Islam, yaitu 'Tazkiyah' dan 'Taaruf', sebagai elemen penting yang membentuk kepribadian individu dan hubungan lintas budaya yang luas. Pedagogi Islam adalah menghidupkan kembali karakter manusia untuk berkontribusi dalam merancang dunia yang cocok untuk semua orang, terlepas dari perbedaan mereka. Pedagogi Islam adalah filosofi pengajaran yang berfokus pada jiwa, pikiran, tubuh, dan ruang. Kesadaran spasial juga diperlukan bagi manusia; 'Taaruf' adalah kata kunci dalam membentuk jenis pembelajaran ini.

INTRODUCTION

Connecting the moral word to the social world has inspired philosophers for centuries with the hope of theorizing various models and approaches turning learners at the center of agents of change industry (Balg, 2023; Bauer & Hermann, 2022; Nieuważny et al., 2021). Overvaluing the power of word over the power of the sword discourse has made education the cherished microcosm with the potential to produce moral and rational individuals equipped with the essential apparatuses to shape the world. Thus, instilling or rediscovering value-laden learning models, to cultivate social justice and peace is a need of the hour owing to the increased abhor and war propaganda.

The question of character education and morality can be traced back to the Greek era. Aristotle noted that virtue can be both intellectual and moral. He emphasized that virtue of character is a production of habit (Voltaire, 2016). For Aristotle, the ultimate goal of education is the rule of morals that influence human actions and relations. This was reinforced by Plato, indicating that the way to excellence, growth, and happiness is through applying virtue, which is reached through education (Habermas, 2003, 2004).

Since the early rise of Islam, Islamic philosophers have recognized that education is more than a question of imparting knowledge but an enterprise for shaping a learner's character and leadership disposition. For example, Al-Ghazali argued that education aims to cultivate man's morals to attain happiness, while Ibn Ruchd linked education to morals and free thinking (Bahri, 2022; Fadhil & Sebgag, 2021). Modern contemporary education philosophers such as Ibn Badis indicated that education aims to produce morals that contribute to society's healing; thus, moral-based education is a remedy to address societal challenges (A. Alam, 2022; M. Alam, 2020). However, Muhammad Iqbal noted that the goal of education is the creation of men, focusing on connecting education to that cultural power that affects both individuals and social transformation (Hambali & Zulkifli, 2017).

However, '*Tarbiya*,' the Arabic word for education, is more than just learning and teaching processes; it is a project for generating community shapers. This industry involves an integrated approach beyond the competency-based model to draw attention to the spaces and parties that may contribute to this mission, including school, teachers, family, friends, and the surrounding environment (Rahman, 2020; Ridwan, 2018). '*Tarbiya*' in simple words, is the understanding that the universe is subservient to Man; Man, to fulfil this task being assigned to them, is bound to go through a '*Tarbiyah*' journey of morals, starting with '*Tazkiya*' or critical self-awareness and finishing up with the ultimate goal '*Taaruf*' or critical other-consciousness that goes beyond the discourse of peacebuilding to the advancement of mutual capacities and expertise..

Muslim philosophers throughout different periods have promoted a pedagogy that places learners' needs at the heart of the '*Tarbiyah*' project, guided by the spirit, mind, and body trilogy with the potential to boost young learner's capacity to live a balanced life (Budiarto & Salsabila, 2022; Cheng, Chang, Quilantan-Garza, & Gutierrez, n.d.). Islamic education philosophers have confirmed that the purpose of education and teaching is not specific to imparting knowledge but mostly connected to implementing higher morals that

act as a frame of reference for learners' dispositions, actions, and multidimensional relations (Korotaeva & Chugaeva, 2019; Wringe, 2006).

Indeed, the modern education system has spurred character education as an instrument for nurturing unique qualities and skills, to transform the learner into an autonomous individual imbued with high morals that may contribute to the furtherance of active citizenship (Hentschel, Heilman, & Peus, 2019; Lee, Pan, Liao, Chen, & Walters, 2013). However, the essence of Islamic pedagogy is active citizenship promotion. It is an integrated approach that combines spirit, mind, and body, ushering dynamics and turning individuals into active and conscious contributors to nation-building and the idea of the common good. Students who are exposed to this learning architecture are likely to design a better future for themselves while creating opportunities for sustaining a robust life and relationship. The framework of spirit, mind, and body aligns with character education principles, for both approaches seek to transform learners by maintaining social, emotional, and intellectual dispositions to attain not only individual happiness but societal happiness.

Research Methods

This study is qualitative. The research approach employed is descriptive qualitative research, which explains or describes the object being studied. This research is intended to explain or interpret the importance of '*Tazkiya*' and '*Taaruf*'/'*Taayuch*' in shaping Islamic pedagogy as a philosophy of education. Thus, the researcher can investigate and describe the facts that illustrate the importance of the concepts shaping the learners' noble character and global peace vision.

Result and Discussion

Islamic Pedagogy

Education generally seeks to build a practical approach to connect values to reality. The Islamic Education philosophy generally represents the Islamic spirit; it aspires to construct the human being toward achieving human values (Rayan, 2012). Hence, the term Islamic pedagogy refers to the values, morals, concepts, and perspectives deeply rooted in the Islamic faith that inspire and inform high-order thinking and healthy attitudes and actions.

Islamic pedagogy attempts to nourish three essential elements within human beings, which are *Akl* (mind), *Jasad* (body), and *Ruh* (soul). Mogra illustrated that "Islamic pedagogy and epistemology as practiced and theorized remained intrinsically tied with Islamic education tradition" (Mogra, 2010). Therefore, a better understanding of Islamic pedagogy or Muslim educational thought is linked to understanding the primary epistemological source of such knowledge, which is the Quran (Diallo, 2012). However, Hanson described Islamic pedagogy as the idea which is meant 'to create an ethical, moral, spiritual being who is multidimensional and who has a direction that is positive and healthy' (H. Y, 2001).

Though Islamic pedagogy may foster memorization, namely in Hadith and Quran classes, several Islamic education philosophers have pointed out the incorporation of experiential learning in the curriculum. Even during Quran recitation, scholars such as Ibn Miskawayh (Qasserras, 2023) employed peer-to-peer reviewing to foster cooperative learning even within Quran memorization classes. However, memorization-based instructional practice is employed depending on the nature of the subject being taught. Consequently,

Islamic pedagogy promotes an eclectic approach, and it is up to al-murabi or the teacher to do what is called '*Tarbiya*' or '*Ijtihad*' (research conduct and reflections) to figure out what method the learner and context may require for a certain case. Among the pioneers of this education philosophy who theorized about Islamic pedagogy curriculum are Al-Ghazali, Ibn Rochd, Ibn Maskawayh, Qabsi, and more.

Some guiding principles for Islamic pedagogy direct its application and manifestation. Some of those principles are as follows: '*Fitrah*' (high-quality disposition), '*Azima*' (determination), '*Ilm*', the virtue of seeking and concealing knowledge, '*Tazkiya*', critical self-development, '*Tabayon*', analytical and decision-making skills, '*Tazkiir*', ongoing review, '*Amanah*', trustworthiness & responsibility, '*Tadabur*', (reflection) '*Tafakur*', reasoning, '*Tayssir*' (making thing easier or simplify), '*Afwe*' (forgiveness), Taaruf, (coexistence), Amer & Nahai (changing the status quo and virtue advocacy), '*Ijtihfad*' (researching to solve a certain problematic), '*Amal*' (hope) and '*Akhlak*', morals and more. Those principles insist on experiential learning, critical thinking, memorization, synthesizing, criticality, connecting school to the outside community, inclusiveness and more.

Islamic pedagogy is not only concerned with the teaching of religious scripture but more with what and how learning should be manifested; it is an educational approach outlining the instructional strategies as well as the subjects, including secular ones that need to be incorporated into the curriculum (Garzón, Kinshuk, Baldiris, Gutiérrez, & Pavón, 2020; Rahman, 2021). Islamic Pedagogy represents the Islamic education epistemology that informs why, how, and what individuals should learn. It aims to formulate and introduce educational strategies that reflect the teaching approach supported by the two primary epistemological and ontological resources: Quran, Sunnah, and Rabhani scholars' Ijtihad. Islamic pedagogy is a comprehensive approach that aspires to produce ethical, critical, and caring individuals supported with the necessary qualities to live a healthy life.

Islamic pedagogy is supported by a sophisticated methodology that brings spiritual, physical and intellectual aptitudes together to produce '*Hikma*' or wisdom which acts as a reference for learners' actions, attitudes and relations. This approach aims to produce a generation of intellectually alert, open-minded individuals capable of critically contributing to the modern world. Hence, any program designed through the Islamic pedagogy framework is bound to connect the learner to different types of '*Tarbiyah*,' a systematic method for inflating the learner's emotional, rational, and social dispositions.

Character Education

The English word 'character' is derived from the Greek charaktêr, which means primarily the group of qualities that distinguish one individual from another (Homiak, 2019). According to the Language Center of the Ministry of Education and Culture (2010), the character is related to innateness, heart, soul, personality, and behavior. Consequently, a character makes an individual distinctive or different from others. Character, simply put, is the virtue of promoting good ethics and values.

From a Western perspective, morality as an exceptionally human higher mental ability has long been studied by scholars. In ancient Greece, Socrates invented his philosophy of ethics, concerning his work Nicomachean Ethics (Ameriks & Clarke, 2000). Aristotle argued that the character is closely related to the habits often manifested in behavior (Adwiah, Tantia, & Rantikasari, 2023). Nevertheless, Contemporary education theorists like (Dewey, 1909;

Kohlberg, 1966, 2003; Piaget, 2013) contributed to advancing moral cognitive development theory to support young learners in developing a critical and rational spirit.

Lickona associated character education with moral concepts (moral knowing), moral attitude (moral feeling), and moral behavior (moral behavior). Based on these three elements, it can be inferred that good character is sustained by knowledge of goodness, the aspiration to do good, and do good deeds (Lickona, 2009). Megawangi defined character education as "An effort to educate children to make wise decisions and practice them in their daily lives, so that they can make a positive contribution to their environment" (Megawangi, 2004). In short, character or moral education is more than just doing 'good' but cultivating the ethos, pathos, and logos to encourage people to do 'good.'

Character education is an educational process that aims to shape students' character to adapt to society's social life. Through character education, students can refine their personalities and attitudes (Jónsson, Harðarson, Sigurðardóttir, Jack, & Jóelsdóttir, 2021) positively impacting their relations and social milieu. Character education is a venture to develop moral and socio-cultural values to activate students' active citizenship concept.

Character Building in Islamic Pedagogy

Character education refers to the art of fostering ethics and morality; this vision is compatible with Islamic pedagogy, which aspires to offer practices of best implications of ethics projects across various perspectives. Islamic education philosophy promotes ethics regarding the Hadith: "I was sent to perfect the best of manners." Islamic pedagogy is a comprehensive approach to transforming students' ethics and morals to be baptized society champions.

Islamic education philosophy is a modality of education that feeds and trains the mind, body, and soul of an individual, with a focus on Islamic values and traditions (Al-Quran and Al-Sunnah) to produce a balanced human being. Such pedagogy is crucial today for honing learners' character and morals. Integrated Islamic education can create a balanced personality of man, potentially building peace within the self, family, community, nation, and international level (Fiqih, Hanief, & Sutarno, 2022; Susanti & Rokhman, 2022).

Tazkiyah

One critical element shaping character education in Islamic education philosophy is the concept of Tazkiyah. It is a significant constituent in the '*Tarbiyah*' concept. '*Tazkiyah*' is an Arabic word that refers to the process of purifying the heart from spiritual ailments. '*Tazkiyah*' is a form of management, training, or development denoting improvement, growth, and purification. In Islam pedagogy, '*Tazkiyah*' discourse is often used with '*Tazkiyat Nafs*,' referring to self-discipline, meta-awareness, or self-development. It is a character-based building education model that uses constant reflections and strategies to transform human character to a high level of self-awareness (positive change). It is a journey for acuminating a learner's personality to make better decisions while activating the power of building positive relations.

According to Al-Ghazali, '*Tazkiyah*' is an effort to improve morality, and it acts as a heart remedy to empower human psychological make-up to develop immunity against different emotional and psychological challenges. Its role, hence, is to augment the level of conscience of the individual to create opportunities for a happy life. Ibn Qayyim's '*Tazkiya*'

concept is not much different from Al-Ghazali's interpretation, which inspires diffuse purification and morality. Thus, the soul in 'Tazkiyah' education goes through a process of purification, to ensure the appropriate production of healthy decisions and acts at the end of the learning journey. 'Tazkiyah', simply put, is an integrated approach to positively influence the cognitive, affective, and psychomotor abilities of human beings.

Peace & Cross-Cultural Corporation in Islamic Pedagogy Curriculum

Islamic pedagogy is punctuated with various patterns and concepts that inspire active reflective interaction with other humans, aiming to invest in cross-cultural collaboration and mutual understanding. Fundamentally, Islamic pedagogy is framed to promote a culture of peace (Navarro-Castro & Nario-Galace, 2010) and create men committed to disseminating individual and societal peace. However, one vital ingredient molding Islamic pedagogy is 'Taaruf' discourse or coexistence with reference to the Quran verse (Al-Qur'an, 49:13) that guides this discourse of racial equality and intercultural collaboration. Islamic pedagogy places the concept of 'Taaruf' as a leading value guiding learners 'education and 'Tarbiya'. 'Taaruf' concept advances a counter-narrative that addresses 'us and them' discourse through a new outlook that recognizes all partners in shaping humanity and cross-cultural collaboration.

'Taaruf' outlines the logic of cross-cultural encounters concerning interracial equality (gender, ethnicities, nations...). The 'Taaruf' paradigm allocates morals at the heart of this cross-communication; morals are the solid foundation for building this coexistence paradigm. 'Taaruf' model nurtures the quality of open spirit within young learners at the early age of schooling, making them adoptable, with a sense of creativity for opening up different channels for communication and common collaboration with others regardless of their ethnicity, religion, color, or other differences that do not misalign with 'Alfitra'.

Islamic pedagogy curriculum employs 'Taaruf' principles to shape intercultural differences. 'Taaruf' is a frame of reference for not only living in a multicultural society but also for the need for this multi-ethnic community to survive. Accordingly, young learners who are exposed to this curriculum develop intercultural competence to approach the concept of otherness from a more positive perspective (Adela & Ritonga, 2023). However, Islamic pedagogy emphasizes that character education and the promotion of virtue are bedrocks in establishing international peace and mutual understanding. Nations led by individuals that place morals/justice at the center of their multidimensional interactions are likely to be honored with such political leadership (Alkouatli, 2018; Amzat, 2022).

Peace in its full sense is not only the absence of violence but the absence of injustice, so to speak. Peace from Islamic pedagogy is connected to civilization building, concerning establishing the institutions that promote peace and the absence of all types of violence, be it direct or indirect. Islamic pedagogy is the comprehensive approach to the creation of God's vicegerent, armed with the already mentioned qualities, 'Tazkiyah,' 'Tadabur,' 'Tabayon,' 'Akhlaq,' and more to build 'Alhathara' civilization, which is backed up by the institutions that guarantee justice and racial equality.

Peace is synonymous to civilization in Islamic pedagogy terminology. Within Islamic education discourse, the ultimate goal is not character building, but civilization building. Character building is the anchor or rather the compass, lighting Man's journey towards

molding peace in its broad denotation. In this context, 'Iimarat al-arth', 'Al-umraan' or civilization needs a generation of individuals equipped with the necessary qualities to produce the institutions with the potential to ensure peace. Accordingly, Islam pedagogy is a systematic method to foster a modality of learning that goes beyond the promotion of the absence of war or violence but the insurance of justice.

CONCLUSION

'Tazkiya' and 'Taaruf' are two fundamental concepts in Islamic pedagogy that inspire learners to shape the world through astuteness and justice. 'Tazkiya' stimulates 'Taaruf'; it enlightens the individual's character to see beyond his/her world a new opportunity and hopes for hyperbolic human relations and interaction. It is a framework for reconstructing human space through cultural relativism and humanistic approaches. Islamic pedagogy is reenacting human character to contribute to designing a world that fits everyone, regardless of their differences. Islamic pedagogy is a teaching philosophy that focuses on the spirit, mind, body, and space. Spatial awareness is also needed for human beings; 'Taaruf' is the keyword in shaping this type of learning.

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