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The Integration of Peace Education and Religious Education within Constitutional Law Frameworks: Balancing Autonomy, Pluralism, and Civic Stability in the Indonesian Context

ABSTRACT: In pluralistic and democratic states, religious education acts as an indispensable foundation for moral identity, personal ethics, and cultural preservation. However, when faith-based instruction operates in isolation from broader civic realities or adopts exclusivist interpretations, it can inadvertently exacerbate social fragmentation and sectarian tension. Peace education serves as an essential counter-framework, offering pedagogical instruments centered on human rights, active tolerance, intercultural dialogue, and non-violent conflict resolution. By examining constitutional mandates governing freedom of conscience, the fundamental right to education, state neutrality, public order, and democratic protection specifically under the 1945 Constitution of the Republic of Indonesia (UUD 1945) and Law No.18 of 2019 on Pesantren (Islamic Boarding School), this paper analyzes the legal systems can harmoniously integrate peacebuilding principles into religious curricula. Utilizing a qualitative, normative, and socio-legal methodology, the research demonstrates that embedding critical peace education within both state-run and private religious educational institutions underpinned by robust constitutional guarantees strengthens democratic resilience, protects minority rights, and secures long-term social cohesion. It highlights also that traditional Islamic institutions, like “pesantren” and “madrasah”, naturally embody peace education through indigenous values of moderation (wasathiyah) and tolerance (tasamuh).

KEY WORDS: Peace Education; Islamic Boarding School in Indonesia; Values of Moderation.

INTRODUCTION

The modern nation-state operates in an era marked by deep cultural diversity, rapid global interconnectedness, and persistent socio-political friction. In this complex environment, national education systems serve as primary engines for transmitting values, cultivating identity, and sustaining democratic order. Within diverse societies, religious education

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has historically played a central role in shaping individual morality, community cohesion, and cultural continuity. For millions of citizens, religious schooling provides the foundational vocabulary for understanding justice, compassion, and human purpose. Yet, the transmission of religious doctrine within educational environments carries inherent socio-political consequences. When religious instruction becomes dogmatic, insular, or politically weaponized, it risks producing social polarization, fostering prejudice toward religious minorities, and undermining the democratic fabric of pluralistic societies (Russo & Thro, 2023; Yoon *et al.*, 2024).

Conversely, peace education has emerged over recent decades as an essential pedagogical paradigm designed to address intergroup conflict, structural violence, and intolerance. Peace education equips learners with analytical tools, emotional intelligence, and communicative competencies needed to resolve disputes non-violently, challenge systemic injustice, and respect human diversity. It emphasizes universal human rights, critical thinking, democratic citizenship, and empathy across cultural boundaries. While peace education is often introduced through secular civic frameworks, its goals frequently overlap with the core ethical teachings of the world's major faith traditions, which universally praise compassion, reconciliation, and justice (Aune *et al.*, 2025; Subakat *et al.*, 2025).

The intersection of these two educational approaches is ultimately governed and regulated by Constitutional Law. As the supreme legal authority within any constitutional state, the constitution sets the parameters for state action, defines individual rights, regulates the relationship between religion and governance, and establishes the state's obligation to provide public education. Constitutional provisions regarding freedom of religion, speech, assembly, and parental autonomy continuously intersect with the state's interest in maintaining national unity, public safety, and democratic values. A central legal problem arises when the constitutional guarantee of religious autonomy often granting faith-based institutions the right to design their own curricula collides with the state's constitutional obligation to prevent radicalization, protect human dignity, and ensure equal treatment under the law. When faith-based education operates without state oversight or civic accountability, it can foster insular worldviews that conflict with constitutional norms of non-discrimination and fundamental equality (Khan, 2024; Daraz *et al.*, 2025).

Furthermore, analyzing these dynamics within specific national jurisdictions provides critical empirical and normative insights into how constitutional guarantees function in practice. Indonesia presents a

particularly compelling case study, as its constitutional framework explicitly marries religious commitment with democratic pluralism under the philosophical umbrella of *Panca Sila* (Five Basic Principles). The Indonesian experience illustrates the legal and structural challenges of managing vast religious diversity while safeguarding individual rights and maintaining national stability (Hidayatullah, 2006; Purba *et al.*, 2026).

By evaluating how Indonesian statutory regulations and traditional educational institutions navigate these competing imperatives, this study illuminates practical pathways for constitutional reconciliation that are applicable across multicultural democracies worldwide. Consequently, this paper addresses a crucial constitutional question: How can constitutional law effectively synthesize RE (Religious Education) and PE (Peace Education) to uphold fundamental religious freedoms, while simultaneously protecting national social cohesion, democratic integrity, and human rights?

METHOD

This study utilizes a qualitative socio-legal research methodology, combining normative legal analysis with modern educational theory and constitutional jurisprudence. Rather than analyzing law strictly as a static set of rules, socio-legal methodology examines how constitutional provisions operate within dynamic educational and social contexts. The research framework is structured around three primary analytical dimensions (Ambekar, 2020; Davies, 2020; Noor, 2023).

The first dimension involves systematic constitutional and statutory analysis. This entails examining constitutional provisions across diverse jurisdictions, with a primary focus on the 1945 Constitution of the Republic of Indonesia or *UUD (Undang-Undang Dasar) 1945*, particularly Article 28-E and Article 29 regarding religious freedom, and Article 31 regarding the national education system. Statutory frameworks, such as Law No.20 of 2003 on National Education System or *UU Sisdiknas (Undang-Undang Sistem Pendidikan Nasional)* and Law No.18 of 2019 on *Pesantren* (Islamic Boarding Schools) are thoroughly analyzed alongside international legal instruments, such as the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights.

The second dimension incorporates comparative pedagogical theory, analyzing the philosophical frameworks underlying both peace education and religious education. By evaluating various pedagogical models ranging from confessional and non-confessional religious instruction to critical peace education and Islamic moderation (*wasathiyah*) pedagogy, the study explores how educational philosophies interact with legal requirements.

The third dimension relies on judicial precedent synthesis and legal policy evaluation, analyzing how constitutional courts and legislative frameworks regulate faith-based education. This legal synthesis examines how state policies balance the protection of religious freedom in education with compulsory national standards, anti-discrimination laws, and civic unity mandates. Through this comprehensive approach, the study builds a grounded legal argument for integrating peace education principles into religious learning environments.

FINDINGS AND DISCUSSION

The findings of this study are organized around four interrelated themes, presented in sequence to build a cumulative argument. The analysis begins by identifying the constitutional duality between religious educational autonomy and the state's civic education mandate (Section 1), before turning to the pedagogical synergy between religious and peace education (Section 2). It then grounds these general principles in Indonesia's specific regulatory landscape (Section 3), and concludes with an overview of judicial trends that increasingly favor civic cohesion in adjudicating religious education disputes (Section 4). See also figure 1.

Section 1, *Constitutional Dualities in Educational Rights*. Modern constitutional frameworks fundamentally create a legal duality concerning religious education in pluralistic societies. On the one hand, fundamental legal provisions guarantee freedom of thought, conscience, and religion, alongside parental rights to choose the moral upbringing of their children. These guarantees provide religious institutions with substantial legal grounds to establish autonomous schools, construct faith-centered curricula, and transmit religious identity without state interference. This legal protection guarantees that religious communities can maintain their distinct traditions and institutional life without fear of state-enforced secularization or assimilation (Anam *et al.*, 2026; Kelany, 2026).

On the other hand, democratic constitutions establish a parallel mandate regarding the state's fundamental obligation to provide universal, high-quality public education. This state duty requires that all educational streams cultivate active democratic citizenship, protect fundamental human rights, and foster social cohesion among diverse populations. Under this constitutional mandate, the state retains a legitimate legal interest in overseeing educational content to ensure that schools prepare students for active participation in a pluralistic society. Consequently, educational systems operate under two distinct constitutional expectations: protecting religious institutional autonomy and enforcing universal civic standards (Firmanto, Sutrisno & Lubis, 2025; Uz-Zaman, 2025).

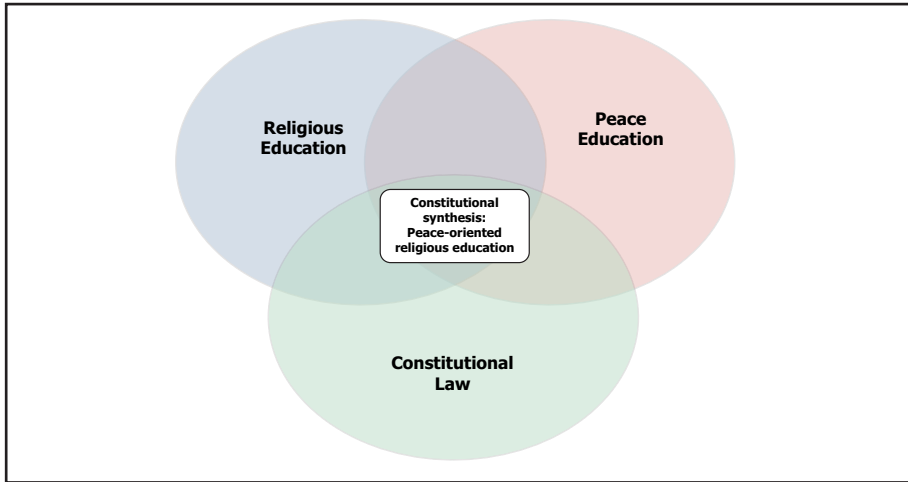


Figure 1:
Conceptual Framework Integrating Religious Education, Peace Education,
and Constitutional Law (Source: Developed by the Authors, 2026).

When these two legal interests operate independently without judicial harmonization or clear legislative integration, friction between state authorities and religious educational institutions becomes inevitable. Conflicts arise when faith-based institutions claim full immunity from national educational standards, arguing that state-mandated civic requirements infringe upon their constitutional right to religious freedom. Conversely, state authorities may view unchecked religious educational autonomy as a potential threat to national unity, especially if insular curricula promote intolerance toward external communities. This tension highlights a key structural challenge in modern constitutional law: determining the legal boundaries where religious educational liberty ends and compulsory state oversight begins (Jacobs & Arora, 2018; Silalahi, 2023).

Ultimately, findings demonstrate that constitutional jurisprudence must shift from viewing these two principles as opposing concepts toward a framework of harmonious reconciliation. Constitutional provisions guaranteeing religious freedom and those mandating civic education are interdependent components of a functional democratic order. Rather than treating religious freedom as an absolute barrier to state standards, or state regulation as an instrument to suppress religious identity, constitutional law must construct integrated guidelines. Achieving this balance ensures that faith-based educational autonomy operates consistently with broader legal guarantees of non-discrimination, human dignity, and public order (Landman, 2005; Maula, 2013). This reconciliatory posture directly raises a pedagogical

question: how can religious and peace-oriented instruction be structurally combined within a single curriculum? The following section addresses this question.

Section 2, *Pedagogical Synergy between Religion and Peace*. From a pedagogical perspective, the findings demonstrate a powerful structural synergy between religious education and peace education, when both are conceptualized within an open, critical framework. Religious education provides the internal, moral, and spiritual foundation necessary for ethical behavior, anchoring concepts of justice, mercy, and human dignity within a transcendent worldview. However, without systematic exposure to alternative perspectives, faith-based instruction can become overly insular, leaving students ill-equipped to handle ideological diversity or navigate intergroup disagreements in pluralistic environments (Aryati & Suradi, 2022; Jamaluddin, 2024; Nasith, 2024).

Peace education complements religious instruction by offering the analytical tools, emotional intelligence, and interpersonal skills needed to navigate a diverse society. It introduces structured methods for non-violent conflict resolution, critical self-reflection, interfaith dialogue, and systemic analysis of prejudice and structural violence. While religious instruction provides the moral motivation to treat others with compassion, peace education provides the practical techniques required to de-escalate tension, question harmful stereotypes, and build cooperative relationships across deep ideological divides (Mujiburrahman, 2006; Ruslan, Amri & Yusriadi, 2024).

Integrating peace education into religious curricula does not weaken or dilute core theological commitments. Instead, it provides a protective framework that prevents religious doctrines from being misapplied to justify hostility, exclusivism, or political extremism. Peace education encourages students to reflect on the universal ethical teachings within their own faith traditions, helping them connect core religious values to broader concepts of human rights and civic responsibility. This integration transforms religious education into an active contributor to social cohesion rather than an isolated, dogmatic practice (Sardi, 2012; Purwanto *et al.*, 2023).

Moreover, this pedagogical synergy helps transform students from passive receivers of religious doctrine into active, compassionate participants in pluralistic societies. By combining spiritual ethics with peace education methodologies, educational institutions foster empathetic citizens who can hold deep religious convictions while respecting the rights and dignity of others. This synthesis demonstrates that religious devotion and active support for democratic diversity are mutually reinforcing goals within modern educational systems. Having

established this pedagogical synergy in general terms, the following section grounds these principles in a concrete national setting, examining how Indonesia's constitutional and statutory framework operationalizes the integration of religious and peace education (Wahyuningroem, 2019; Arifin *et al.*, 2023).

Section 3, *Regulatory Landscape and Findings on Religious Education in Indonesia*. Focusing specifically on the Indonesian Constitutional landscape, the research reveals a unique legal framework designed to integrate religious values with democratic civic standards. Article 31, Paragraph 3 of the 1945 Constitution, or *UUD (Undang-Undang Dasar) 1945*, mandates that the state organize a national education system that enhances faith, piety, and noble character in the process of educating the nation. This constitutional requirement positions religious education not as a private or secondary matter, but as a central component of public education and national development, reflecting the foundational state philosophy of *Panca Sila*, or Five Basic Principles of the Republic of Indonesia (Siswomihardjo, 2004; Taniredja, Afandi & Faridli, 2012).

Statutorily, Law No.20 of 2003 on the National Education System, or *UU Sisdiknas (Undang-Undang Sistem Pendidikan Nasional)*, operationalizes this constitutional mandate by establishing a comprehensive legal framework for religious instruction across all school types. Article 12, Paragraph 1(a) guarantees that every student in any educational institution has the right to receive religious education corresponding to their own faith, taught by an instructor of the same faith. This statutory requirement ensures that minority students within state-run or majority-dominated educational settings are protected against religious coercion or unwanted assimilation, embedding religious diversity into national law (Aryati & Suradi, 2022; Russo & Thro, 2023).

Furthermore, the legal framework achieved significant development with the enactment of Law No.18 of 2019 on *Pesantren* (Traditional Islamic Boarding Schools). This legislation grants formal state recognition to *Pesantren* as an independent educational stream within the national system, placing them on equal legal footing with public schools and state-supervised *Madrasah*. The law recognizes the historic educational, religious, and social contributions of *Pesantren*, granting them legal autonomy over their traditional curricula, while integrating them into national qualification frameworks and financial support structures (Alimuddin, 2021; Yamil, Ahyar & Saparudin, 2026).

Crucially, Indonesian legal policy formally ties religious education to the national principle of *moderasi beragama* (religious moderation). Initiated and regulated by the Ministry of Religious Affairs, this legal framework requires religious instruction across public schools, *Madrasah*,

and *Pesantren* to integrate four core pillars: national commitment (*komitmen kebangsaan*), tolerance (*tasamuh*), non-violence (*anti-kekerasan*), and cultural accommodation (*akomodatif terhadap budaya lokal*). This approach demonstrates how state regulation can use religious education to promote peace, active tolerance, and constitutional loyalty while preserving religious identity. These statutory guarantees, however, acquire their full legal force only when tested and interpreted by courts. The following section, therefore, turns to the judicial trends that shape how such regulatory frameworks are enforced in practice, both in Indonesia and in comparable jurisdictions (Konigsburg, 2023; Yoon *et al.*, 2024).

Section 4, *Judicial Trends Favoring Civic Cohesion*. Analysis of international and domestic judicial trends demonstrates a growing consensus among constitutional courts toward prioritizing civic cohesion, democratic stability, and protection against discrimination when evaluating religious education policies. Tribunals consistently rule that while constitutional protections grant religious groups the right to establish schools and teach faith principles, this institutional autonomy remains subject to reasonable state oversight. Courts frequently assert that state regulation of education is constitutional when aimed at guaranteeing that all children acquire essential civic competencies, respect human rights, and learn to coexist in diverse societies (Chan, 2021; Thomson & Toney, 2023).

Judicial precedents consistently establish that religious freedom in education does not grant complete exemption from fundamental national standards or anti-discrimination laws. Constitutional courts hold that the state has a compelling legal interest in protecting young citizens from exposure to educational content that promotes violence, hatred, or the denial of human rights to minority groups. When religious curricula encourage discrimination or threaten public safety, courts generally uphold state interventions as proportionate and necessary measures to safeguard democratic order and human dignity (Adrian, Wantu & Tome, 2019; Laksito, 2023).

At the same time, constitutional jurisprudence maintains that state intervention in faith-based education must remain strictly within proportional boundaries. Courts routinely invalidate state regulations that attempt to alter core theological doctrines, impose state-mandated secular ideologies, or disproportionately limit the financial and operational viability of religious schools. Judicial bodies emphasize that state oversight must focus exclusively on protecting constitutional rights, preventing radicalization, and enforcing universal educational standards, rather than suppressing religious identity or institutional autonomy (Cronshaw, 2021; Bano *et al.*, 2022).

This evolving jurisprudence establishes a legal standard where religious freedom and civic duty exist in a state of monitored balance. Constitutional courts effectively frame education as a shared responsibility involving the state, religious communities, and parents. By maintaining that religious education must respect fundamental human rights and democratic values, the judiciary affirms that faith-based schooling can operate autonomously while contributing positively to social harmony, public order, and constitutional stability (Adrian, Wantu & Tome, 2019; Laksito, 2023).

Discussion. Building on the findings presented above, this section interprets their broader constitutional and pedagogical implications. The discussion first delineates the legal boundaries of state oversight over faith-based education (Section 1); then examines how Indonesia's traditional religious institutions embody these principles in practice (Section 2). It next considers the normative status of peace education as a constitutional imperative (Section 3); its role in protecting minority rights (Section 4); countering extremism (Section 5); and finally, its empirical footprint within the national education system (Section 6).

Section 1, *Constitutional Boundaries and State Oversight*. The state's authority to regulate education within faith-based institutions is rooted in the constitutional obligation to protect democratic society and individual rights. While constitutions protect religious communities from state interference in core matters of faith, this protection is not absolute. Constitutional law recognizes that liberty of conscience exists alongside the state's responsibility to protect public order, national security, and the fundamental rights of others (Almanza, 2022; Taylorian, 2024).

When religious institutions construct educational curricula that encourage hatred, promote discrimination against minority groups, or reject democratic principles, the state has a constitutional mandate to intervene. State regulation of faith-based education does not violate religious freedom if the regulation is proportionate, non-discriminatory, and aimed at fulfilling essential constitutional objectives, such as preserving peace, promoting civic equality, and protecting children's rights to a balanced education (Jahangir, 2004; Taylorian, 2024).

This legal intervention must be guided by clear statutory parameters to prevent state overreach or ideological bias against religious groups. State oversight should prioritize objective educational outcomes, such as critical thinking abilities, human rights awareness, and civic literacy rather than attempting to police internal theological beliefs. By focusing on public safety and non-discrimination, constitutional law creates a neutral standard that respects religious pluralism while ensuring that no

educational institution acts as a space for anti-democratic indoctrination. These constitutional boundaries are not merely theoretical; they find one of their clearest practical illustrations in Indonesia's own religious educational institutions, which demonstrate how institutional autonomy and civic responsibility can coexist within a single model (Alidadi & Foblets, 2012; Cesari, 2025).

Section 2, *Pesantren and Madrasah as Indigenous Models of Peaceful Educational Institutions*. A major structural contribution to the discourse on religious education and peace education comes from Indonesia's traditional Islamic educational institutions, namely *Pesantren* (traditional Islamic boarding schools) and *Madrasah* (modern/formal Islamic schools). Contrary to Orientalist or external misperceptions that sometimes associate traditional religious boarding schools with insularity or radicalism, socio-legal and pedagogical analysis proves that *Pesantren* and *Madrasah* function fundamentally as vibrant institutions of peace, social harmony, and civic mediation (cf Gereluk, 2023; Sayyi et al., 2025; Sabiq & Takdir, 2026).

The peace-building character of the *Pesantren* is rooted in its philosophical and historical foundation. Built upon the teachings of classical Islamic jurisprudence (*turats*) and led by a *Kyai* (Islamic scholar), the traditional *Pesantren* pedagogy relies heavily on the principles of *wasathiyah* (Islamic moderation), which balances religious textual devotion with contextual wisdom. This approach incorporates key values, such as *tawassuth* (taking the middle path), *tawazun* (harmony and balance), *i'tidal* (justice and integrity), and *tasamuh* (active tolerance). These concepts are not merely theoretical doctrines taught in classrooms; they form the daily lived experience within the communal lifestyle of the *Santri* or *Pesantren* students (Eldor et al., 2022; Gereluk, 2023).

Furthermore, the legal recognition under Law No.18 of 2019 on *Pesantren* reinforces three distinct functional pillars for these institutions: education (*pendidikan*), propagation (*dakwah*), and community empowerment (*pemberdayaan masyarakat*). Through the community empowerment and propagation pillars, *Pesantren* act as social stabilizers within their local ecosystems. The *Kyai* and *Santri* routinely engage in community mediation, conflict resolution, and social welfare programs, serving as grass-roots guardians of peace. The residential nature of *Pesantren* fosters deep communal living skills, empathy, discipline, and emotional intelligence, which align directly with the core objectives of peace education (Dian et al., 2024; Attarwiyah, Chotib & Subakri, 2025).

Similarly, *Madrasah* which integrate formal state curricula with comprehensive Islamic studies under the management of the Ministry of Religious Affairs serve as bridge institutions between religious

scholarship and modern civic requirements. *Madrasah* curricula explicitly combine religious sciences (*ulum al-din*) with general sciences, social studies, and civic education (*Pendidikan Pancasila dan Kewarganegaraan*). By embedding the principles of *Panca Sila* (the five foundational principles of the Indonesian state) directly alongside religious studies, *Madrasah* train students to view their national civic duty and their religious obligation as mutually reinforcing rather than conflicting (Maulida, Xavier & Elliot, 2023; Attarwiyah, Chotib & Subakri, 2025).

This harmonious integration demonstrates that traditional religious educational systems possess inherent, indigenous mechanisms for fostering a culture of peace, presenting a powerful counter-narrative to exclusivist ideologies. If *Pesantren* and *Madrasah* illustrate how peace-oriented values can emerge organically from within religious tradition, the next question is whether such values should also be formally codified as an explicit constitutional obligation binding all educational institutions, religious and secular alike (Jati & Bachtiar, 2024; Azkiya, Hasanuddin & Hayati, 2025).

Section 3, *Peace Education as a Constitutional Imperative*. Peace education should be recognized not merely as an optional subject, but as a core constitutional imperative within modern pluralistic states. Democratic constitutions are built on the principles of non-violent dispute resolution, equal respect for all individuals, and peaceful political participation. Because education is the primary mechanism for transmitting these democratic norms across generations, the state has a constitutional interest in ensuring that all educational curricula reflect these foundational values (Rafina & Yamani, 2016; Parlindungan & Miasiratni, 2026).

By formally recognizing peace education as a constitutional necessity, lawmakers can establish clear legal standards for both public and private schools. This legal framework ensures that every student, regardless of whether they attend a state, private, or religious school, receives comprehensive instruction in human rights, conflict resolution, interfaith understanding, and democratic citizenship. This legal requirement strengthens social stability by ensuring that all educational streams contribute to peaceful coexistence (Rafina & Yamani, 2016; Utami, 2023).

Furthermore, framing peace education as a constitutional imperative provides legal protection for educators who teach tolerance and critical inquiry within conservative social environments. When peace education is grounded in constitutional law, teachers are legally empowered to address difficult social topics, promote interfaith empathy, and challenge prejudice without fearing retaliation from insular community interests (Utami, 2023; Labibatussolihah & Adriani, 2025).

Ultimately, this approach embeds peace education as a structural foundation of public policy rather than a temporary program. Codifying peace education as a constitutional imperative also carries direct consequences for how the law treats vulnerable populations within pluralistic societies, particularly religious minorities whose protection depends on more than formal legal guarantees alone (Labibatussolihah & Adriani, 2025; Senoaji & Hapsari, 2025).

Section 4, *Protecting Minority Rights and Promoting Interfaith Dialogue*. In multicultural societies, religious minorities often face social marginalization, structural discrimination, or direct hostility from majority populations. Constitutional law serves as the ultimate legal protection for these groups, guaranteeing equality before the law and non-discrimination. However, legal protections alone are insufficient without corresponding educational measures that foster genuine respect for diversity (Abdurakhman, 2025; Handoko, Kaur & Kia, 2026).

Integrating peace education principles into religious instruction directly supports constitutional minority protections. When faith-based curricula incorporate interfaith dialogue, comparative religious studies, and critical discussions on human rights, students develop empathy and understanding toward groups outside their immediate faith tradition. This pedagogical approach helps deconstruct stereotypes, reduces prejudice, and aligns social attitudes with constitutional commitments to pluralism and equal dignity for all citizens (Pertiwi, Prasetyo & Pambudi, 2024; Pratomo, 2025).

Additionally, interfaith dialogue within religious education encourages majority and minority communities to build collaborative social networks. By creating educational opportunities for students from different faith backgrounds to engage in meaningful dialogue, schools become spaces for civic bridge-building. These intergroup interactions reinforce constitutional guarantees by transforming abstract legal rights into lived social experiences of mutual respect and protection. Beyond protecting minorities from discrimination, this same constitutional logic must also address a more acute threat to pluralism: the potential for religious education, when insulated from critical inquiry, to become a vector for extremist ideology (Galtung, 2015; Ghosh & Chan, 2025).

Section 5, *Addressing Extremism and Protecting Public Order*. One of the most pressing constitutional challenges in modern governance is preventing radicalization and violent extremism without violating fundamental civil liberties. While repressive measures may address immediate security threats, long-term social stability requires proactive educational interventions (Feradinata, 2023; Zarkasih et al., 2025).

Religious education that lacks critical thinking components or exposure to diverse worldviews can sometimes become susceptible to extremist ideologies. Peace education provides a critical counterweight by promoting analytical reasoning, questioning absolutist narratives, and teaching students to evaluate information critically. Constitutional law provides the normative justification for states to require these protective pedagogical tools within religious institutions, framing them as reasonable and necessary measures to protect public order, national safety, and the rights of future generations (Budhiartie *et al.*, 2025; Budoyo *et al.*, 2025).

In this context, educational reform operates as a primary preventive strategy against structural and ideological violence. By combining theological depth with peace-oriented critical inquiry, religious education equips youth to reject extremist recruitment strategies that rely on simplified binary worldviews. Constitutional legal systems thus fulfill their protective role not through coercion, but by cultivating an informed, resilient citizenship capable of preserving peace and democratic order. Having established the normative and protective functions of peace education at the constitutional level, it is necessary to examine how these principles translate into the actual scale and structure of Indonesia's religious education system, which serves millions of students through its *Madrasah* and *Pesantren* networks (Hakim, Khafid & Putri, 2019; Masturin, 2023).

Section 6, *the Landscape of Madrasah and Pesantren in Indonesia's Peace Education Ecosystem*. Whereas the preceding sections established the legal foundations (Section 3) and the philosophical character (Section 2) of Indonesia's religious educational institutions, this final analytical section situates these institutions within their broader operational and demographic landscape, illustrating the practical scale at which peace-oriented religious education actually operates nationwide. The operational landscape of *Madrasah* and *Pesantren* within Indonesia's broader national education system demonstrates a unique structural alignment between state civic goals and traditional religious schooling. Spread across urban centers and remote rural regions, thousands of *Madrasah* (*Ibtidaiyah*, *Tsanawiyah*, and *Aliyah*) and tens of thousands of *Pesantren* form a primary educational network serving millions of young citizens. Far from operating as peripheral institutions, this vast ecosystem constitutes a central pillar of the national educational infrastructure, working directly alongside state-run secular schools to deliver comprehensive instruction under constitutional principles (Enhas, Zahara & Basri, 2023; Tanjung, 2025). See also figure 2.

In terms of institutional governance, *Madrasahs* are formally integrated into the national curriculum overseen by the Ministry of

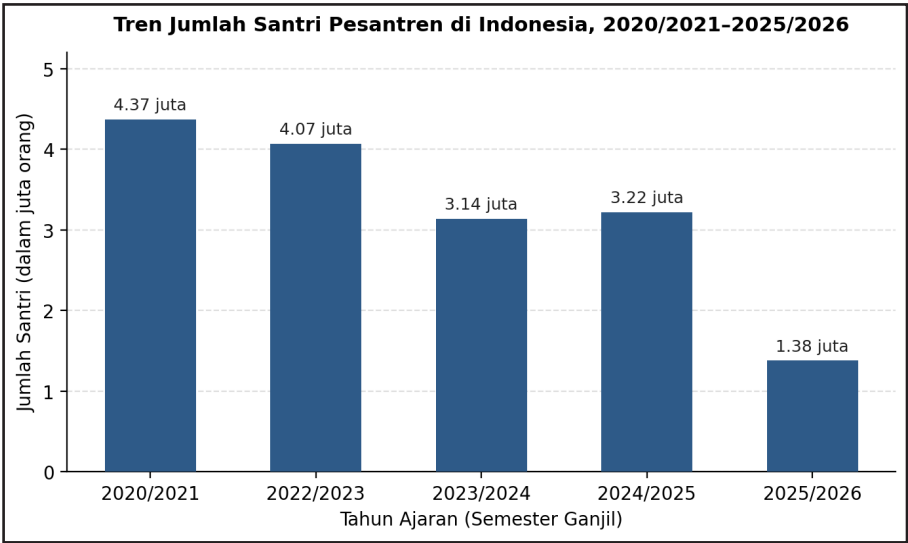


Figure 2:
Trend in the Number of *Pesantren* Students (*Santri*) in Indonesia,
Odd Semester, Academic Years 2020/2021 to 2025/2026
(Source: MRARI [Ministry of Religious Affairs of the Republic of Indonesia], 2025)

Religious Affairs, ensuring that state-mandated civic education, science, and humanities are taught concurrently with Islamic studies. This dual-curriculum design creates a natural framework for peace education, as students systematically study national history, constitutional rights, and global human rights frameworks within the same academic environment where they explore religious theology. This curricular integration ensures that peace education values are not perceived as external secular impositions, but rather as logical extensions of religious ethics applied to modern democratic citizenship (Aminullah *et al.*, 2024; Faza, Hanafi & Husnaini, 2025).

Meanwhile, *Pesantren* contribute to the peace education landscape through their distinct residential learning environments, where students (*Santri*) live, study, and interact in tight-knit communal settings for years. This living laboratory of daily communal interaction fosters deep practical competencies in social tolerance, non-violent conflict resolution, and mutual cooperation that textbook-based instruction alone cannot achieve. The daily routine of *Pesantren* life centered on shared responsibility, horizontal equality among students, and respect for spiritual leadership naturally instills emotional maturity and interpersonal skills that are directly aligned with peace education methodologies (Aryati & Suradi, 2022; Nasith, 2024).

Furthermore, state initiatives promoting *moderasi beragama* (religious moderation) have transformed both *Madrasah* and *Pesantren* into strategic centers for counter-radicalization and interfaith harmony. Through teacher training programs, revised textbook contents, and peace-building workshops sponsored by the state and civil society organizations, these institutions actively equip educators to teach critical thinking and address exclusivist interpretations of scripture. By embedding critical pedagogical tools into classical religious studies, *Madrasah* and *Pesantren* empower students to identify, deconstruct, and reject radical ideologies before they manifest in societal hostility (Huda, 2022; Alfiyanto, Rijal & Silahuddin, 2023).

Ultimately, the Indonesian landscape shows that incorporating peace education into traditional religious institutions transforms potential sites of social division into powerful engines of civic stability. Rather than attempting to diminish the religious character of *Madrasah* and *Pesantren*, the Indonesian state leverages their immense cultural authority and social reach to socialize democratic norms across generations. This collaborative relationship between state legal frameworks and traditional religious institutions demonstrates that faith-based educational networks can serve as indispensable assets for sustaining peace, pluralism, and constitutional order in a multicultural nation. These empirical patterns, together with the constitutional and pedagogical findings discussed throughout this section, form the basis for the concluding synthesis that follows (Dhofier, 2011; Siregar, Zhakypkazy & Uyuni, 2025).

CONCLUSION

The intersection of PE (Peace Education), RE (Religious Education), and CL (Constitutional Law) represents a critical frontier for legal theory, educational policy, and democratic governance in pluralistic societies. Religious education remains a vital force for moral development and cultural preservation, yet it requires structural civic safeguards to ensure that faith instruction promotes social harmony rather than division. Peace education provides the necessary pedagogical tools including critical thinking, conflict resolution skills, interfaith dialogue, and human rights awareness to ensure that religious learning actively supports civic stability.

Constitutional Law serves as the necessary legal architecture to reconcile these two educational domains. By establishing clear legal boundaries that protect religious autonomy while enforcing constitutional commitments to human dignity, equality, and public order, state legal systems can successfully harmonize faith-based instruction with peacebuilding imperatives. Indonesia's legal framework

exemplified by the 1945 Constitution, the National Education System Law, and the *Pesantren* Law offers a valuable model where religious education is constitutionally recognized and statutorily aligned with religious moderation (*moderasi beragama*) and civic harmony. Traditional institutions such as *Pesantren* and *Madrasah* demonstrate that religious education can naturally serve as an indigenous bastion of peace, combining deep theological study with values of tolerance, moderation, and community empowerment.

Moving forward, legal scholars, constitutional framers, and educational policymakers must work together to design legal frameworks that explicitly mandate peace education competencies across all educational sectors, including private and religious institutions. By transforming religious education into a recognized catalyst for constitutional values and universal peace, pluralistic states can secure long-term social cohesion, safeguard fundamental human rights, and ensure that diversity remains a source of national strength rather than social conflict.

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