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Representation of the Values of Peace, Justice, and Conflict Resolution: A Discourse Analysis of Arabic Language Textbooks in *Madrasahs*

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Abstract: This study examines the representation and pedagogical potential of peace and social justice values in Arabic textbooks used at the Madrasah Tsanawiyah (MTs) in Indonesia. Grounded in Johan Galtung's concept of positive peace, John Paul Lederach's conflict transformation framework, UNESCO's pillars of peace education, and social constructivist theory, the study explores how textbooks contribute to students' peace consciousness and peace-oriented learning. Using a qualitative design, critical content analysis was applied to Arabic language textbooks for Grades VII, VIII, and IX published by the Indonesian Ministry of Religious Affairs. 18 texts were analyzed through thematic coding, focusing on non-violence, empathy, tolerance, equality, and social justice. The findings indicate that peace values are predominantly represented through harmonious interpersonal relations, politeness, empathy, and cooperation, reflecting an understanding of peace primarily as social harmony. However, more complex dimensions of peace such as social justice, conflict resolution, pluralism, and structural inequality are marginal and insufficiently articulated. Pedagogically, the textbooks provide limited opportunities for dialogical and reflective learning. Nevertheless, the consistent presence of relational peace values suggests considerable potential for strengthening peace education through intentional teacher mediation and constructivist pedagogical approaches

Keywords: Peace education, social justice, conflict resolution, Arabic textbook, madrasah,

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Abstrak: Penelitian ini mengkaji representasi dan potensi pedagogis nilai-nilai perdamaian dan keadilan dalam buku teks Bahasa Arab tingkat Madrasah Tsanawiyah (MTs) di Indonesia. Berlandaskan kerangka teoretis perdamaian positif Johan Galtung, transformasi konflik John Paul Lederach, pilar pendidikan perdamaian UNESCO, dan konstruktivisme sosial, penelitian ini menganalisis kontribusi buku teks dalam membentuk kesadaran perdamaian peserta didik serta mendukung pembelajaran berbasis pendidikan perdamaian di kelas. Penelitian menggunakan pendekatan kualitatif dengan analisis isi kritis terhadap buku teks Bahasa Arab kelas 7, 8, dan 9 Kurikulum 2013 revisi yang diterbitkan oleh Kementerian Agama Republik Indonesia. Delapan belas teks wacana dianalisis melalui pengodean tematik yang mencakup nilai non-kekerasan, empati, toleransi, kesetaraan, dan keadilan sosial. Hasil penelitian menunjukkan bahwa nilai perdamaian direpresentasikan terutama melalui relasi interpersonal yang harmonis, kesantunan, empati, dan kerja sama, sehingga mencerminkan orientasi perdamaian sebagai harmoni sosial. Namun, nilai yang lebih kompleks seperti keadilan sosial, resolusi konflik, pluralisme, dan ketimpangan struktural masih bersifat marginal dan belum dihadirkan secara eksplisit. Secara pedagogis, buku teks menyediakan ruang terbatas bagi aktivitas dialogis dan reflektif. Meskipun demikian, konsistensi nilai relasional positif menunjukkan potensi penguatan pendidikan perdamaian melalui intervensi pedagogis guru dan pendekatan konstruktivistik.

Kata Kunci: Pendidikan perdamaian, keadilan sosial, resolusi konflik, buku teks bahasa Arab, madrasah,

Introduction

Issues of peace and justice have become central concerns in global educational discourse over the past several decades. A paradigmatic shift in the understanding of peace from the mere absence of conflict to a socially just, harmonious, and inclusive condition highlights the strategic role of education in cultivating peaceful societies. Numerous studies Bar-Thal and Ake demonstrate that peace education can transform students' perceptions of conflict, reduce prejudice, and foster tolerant and empathetic attitudes toward social and cultural diversity.¹ This perspective is further reinforced by Teff-Seker, who argues that peace education need not be conflict-oriented but can instead focus on nurturing positive interpersonal relationships as a foundation for social cohesion.²

¹ Danial Bar-Tal, "The Elusive Nature of Peace Education," *Peace and Conflict: Journal of Peace Psychology* 7, no. 2 (2001), p. 93–114. Bjerstedt Åke, *Peace-Related Education in Schools—Then and Now*, Department of Educational and Psychological Research, School of Education Malmö, Lund University, 1994.

² Yotam Teff-Seker, "Peace and Conflict in Israeli State-Approved Textbooks: 2000–2018," *Journal of Curriculum Studies* 52, no. 4 (2020), p. 533–550,

This conceptual shift underscores that education is not solely aimed at developing cognitive competencies but also at nurturing students' affective and social capacities as the basis of character formation. Galtung emphasizes that meaningful peace refers to positive peace, a social condition free from structural violence and discrimination and sustained by social justice.³ From this perspective, Webel and Galtung contend that education should empower learners as agents of change capable of contributing to more peaceful societies.⁴ Similarly, Nwokah highlights that education fostering critical thinking, creativity, and moral sensitivity is essential for building a sustainable culture of peace.⁵ As peace education discourse evolved during the 1980s, its focus gradually shifted from global perspectives toward more localized and contextualized approaches. Shuayb notes that contemporary peace education increasingly emphasizes dialogue skills, nonviolent conflict resolution, and the cultivation of healthy social relationships within schools.⁶ This emphasis is particularly relevant given the persistence of symbolic violence, discrimination, and bullying in educational settings. Burns and Aspeslagh observe that schools, despite their idealized role as safe and inclusive spaces, often reproduce social inequalities through everyday practices and interactions.⁷

Within this broader educational transformation, textbooks play a crucial role as primary mediators in shaping students' values, identities, and worldviews. Textbooks function not only as repositories of academic knowledge but also as instruments of value socialization that convey socially sanctioned representations intended for transmission to younger generations. Gebregeorgis argues that textbooks constitute a strategic medium for peace education, as they embed both universal and local values that influence students' interpretations of social

³ Johan Galtung, "Violence, Peace, and Peace Research," *Journal of Peace Research* 6, no. 3 (1969), p. 167–191. Johan Galtung, "Peace by Peaceful Means: Building Peace through Harmonious Diversity The Security Approach and the Peace Approach & What Could Peace between Washington and Al Qaeda/Iraq Look Like? Some Points for Presidential Candidates to Consider."

⁴ Charles Webel and Johan Galtung, *Handbook of Peace and Conflict Studies* (London: Routledge, 2007).

⁵ L. K. Nwokah, "Peace, Peace Culture and Moral Education as a Panacea for Sustainable Nation-Building," *Educational Advancement and Development Journal (EADJ)* 1, no. 1 (2025), p. 146–151. Abdul Hamid, et.al., "Peace-Oriented Dakwah and Peacebuilding: A Critical Discourse Analysis in Conflict-Affected Middle East Societies," *Jurnal Ilmiah Peuradeun* 13, No. 3 (2025).

⁶ Maha Shuayb, "Human Rights and Peace Education in the Lebanese Civics Textbooks," *Research in Comparative and International Education* 10, no. 1 (2015), p. 135–150. Halik Halik, et.al., "Cultivating Peace through Education: A Case Study of Social Studies in Aceh's Junior High Schools," *Jurnal Ilmiah Peuradeun* 13, No. 3 (2025).

⁷ Robin J. Burns and Robert Aspeslagh, *Three Decades of Peace Education around the World*, vol. 24 (London: Routledge, 2013).

reality.⁸ Podeh and Alayan further assert that textbooks significantly contribute to the formation of students' cultural and political identities at the primary and secondary education levels.⁹

Harrington conceptualizes textbooks as one of the most effective instruments of socialization within the curriculum because they present official narratives of values and norms endorsed by the state.¹⁰ Consequently, textbook analysis extends beyond evaluating academic quality to uncovering the ideological and political dynamics embedded in educational content. Ulum and Koksall demonstrate that textbooks are rarely neutral; rather, they often function as sites of hegemonic narratives and tools for constructing collective identities.¹¹ Apple further emphasize that textbooks operate as ideological apparatuses that can either reinforce power relations or serve as spaces for social transformation.¹²

In the Indonesian context, research on textbooks from a peace education perspective particularly within Arabic language instruction in madrasahs remains limited. Existing studies predominantly focus on linguistic structures, language competencies, and curriculum alignment, while largely neglecting the representation of social values within texts. This gap is particularly significant given the strategic role of textbooks in madrasah education, where they shape students' perspectives on diversity, social relations, and justice. This epistemic gap underscores the need for studies that specifically examine representations of peace values in Arabic textbooks at the Madrasah Tsanawiyah (MTs).

Accordingly, this study is undertaken to critically examine the representation of peace and social justice values in MTs Arabic textbooks published by the Indonesian Ministry of Religious Affairs. Drawing on perspectives from critical content analysis and peace education theory, the study interrogates how peace and justice are discursively constructed, normalized, and embedded within the textual and dialogical structures of the textbooks. It further evaluates the extent to which these representations align with the concept of positive peace understood not merely as the absence of violence, but as the presence of justice, equality, and inclusive social relations. In addition, the study explores whether and how the textbooks provide pedagogical space for fostering

⁸ Mehari Yonas Gebregeorgis, "Peace Values in Language Textbooks: The Case of English for Ethiopia Student Textbook," *Journal of Peace Education* 14, no. 1 (2017).

⁹ Elie Podeh and Samira Alayan, *Multiple Alterities: Views of Others in Textbooks of the Middle East* (Cham: Palgrave Macmillan, 2018).

¹⁰Christine Harrington, "Textbooks and Political Socialization: A Multivariate Analysis," *Teaching Political Science* 7, no. 4 (1980), p. 481–500,

¹¹ Ömer Gökhan Ulum and Dinçay Köksal, "Ideological and Hegemonic Practices in Global and Local EFL Textbooks Written for Turks and Persians," *Acta Educationis Generalis* 9, no. 3 (2019), p. 66–88,

¹² Michael W. Apple, *Ideology and Curriculum*, 3rd ed. (New York: Routledge Falmer, 2004). Michael W. Apple, *Review of Official Knowledge: Democratic Education in a Conservative Age*, 3rd ed., *Alberta Journal of Educational Research* 61, no. 4 (2015), p. 503–506.

students' critical consciousness, dialogical engagement, and transformative understanding of peace and justice principles. Through this analytical lens, the research seeks to assess the capacity of MTs Arabic textbooks to function as meaningful instruments of peace education within classroom practice.

This study draws upon several key theoretical frameworks. First, social constructivism emphasizes that knowledge is not neutral but constructed through social interaction and cultural symbols. Within this framework, textbooks are understood as social products that embed specific values and ideologies disseminated to students. Cole and Scribner highlight the central role of language and social interaction in shaping learners' consciousness and values.¹³

This study employs a qualitative research approach using critical content analysis, as articulated by Krippendorff.¹⁴ This approach was selected because the study aims to examine in depth the representation of peace values in Arabic textbooks at the Madrasah Tsanawiyah (MTs), encompassing both explicit and implicit dimensions. Critical content analysis enables researchers to uncover how language, discourse, and visual representations within textbooks are utilized to construct specific social meanings and ideological orientations. Accordingly, this study does not focus solely on the literal content of the textbooks but also interrogates the underlying discursive structures that shape the narratives presented in the texts.

The research setting and subject are documentary in nature and based on library research. The primary data sources consist of nationally used Arabic textbooks for the MTs, specifically those published by the Indonesian Ministry of Religious Affairs under the revised 2013 Curriculum for Grades 7, 8, and 9. The units of analysis are not individuals or institutions, but textual units within the textbooks, including narratives, dialogues, and illustrations that potentially convey peace-related values. Data collection was conducted through three main procedures. First, documentation involved collecting official textbooks from the Ministry of Religious Affairs' website and school libraries. Second, thematic screening was applied to identify textual units containing keywords or themes related to peace values, such as tolerance, justice, empathy, and nonviolence. Third, observational notes were used to record how these values are represented discursively within the texts.

Across the three grade levels, the MTs textbooks consist of six chapters per grade, each providing at least one discourse text with distinct thematic content,

¹³ Lev S. Vygotsky, *Mind in Society: The Development of Higher Psychological Processes*, ed. Michael Cole, Vera John-Steiner, Sylvia Scribner, and Ellen Souberman (Cambridge: Harvard University Press, 1978). Rina Febriyanti and Nurhadi, "Social Interaction Between Muslims and Christians in Karangturi Village, Surakarta, Indonesia," *Jurnal Sosiologi Dialektika Sosial* 11, No. 2 (2025).

¹⁴ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 2nd ed. (Thousand Oaks, CA: Sage Publications, 2004)

resulting in approximately eighteen discourse texts in total. Given practical limitations, data presentation begins with a recapitulation of discourse texts that contain peace and social justice values. Critical analysis is not conducted on all identified texts; instead, one representative discourse text from each grade-level textbook is selected to illustrate how peace and social justice values are articulated as part of early legal and civic consciousness education for students.

Data analysis followed four sequential stages. First, data reduction was undertaken by selecting texts relevant to peace-related values. Second, categorization involved classifying the data into key thematic categories, including nonviolence, empathy, social justice and tolerance.¹⁵ Third, ideological interpretation was conducted to uncover implicit meanings, drawing on representation theory,¹⁶ theories of ideology in curriculum studies,¹⁷ and peace education frameworks.¹⁸ Fourth, validation was achieved through theoretical triangulation and expert discussions to enhance interpretive rigor and credibility.

This study is grounded in the theoretical frameworks of representation theory,¹⁹ critical curriculum theory by and peace education approaches.²⁰ Danesh,²¹ Harris,²² and Schultze Kraft²³ mention that these perspectives provide a conceptual foundation for evaluating how textbooks shape social consciousness and peace-related values through narrative choices, linguistic structures, and visual representations. Data trustworthiness was ensured through theoretical triangulation and the use of an audit trail, involving detailed documentation of each analytical step to ensure transparency and replicability. From an ethical standpoint, although this study does not involve human participants, it adheres

¹⁵ Mawardi Mawardi, "Religious Tolerance in Banda Aceh and Kediri: Challenges and Opportunities in Digital Space," *Jurnal Sosiologi Dialektika Sosial* 10, No. 2 (2024). Hamzah Hamzah, "The Reflection of Medina Charter As A Basis For Religious Moderation In Indonesia," *Jurnal al-Dustur* 5, No. 1 (2022). Muliadi Muliadi, et.al., "Religious Moderation by Design: A Comparative Sociological Da'wah Study in Indonesian Higher Education," *Jurnal Ilmiah Peuradeun* 13, No. 2 (2025).

¹⁶ Stuart Hall, "The Work of Representation," in *Representation: Cultural Representations and Signifying Practices*, ed. Stuart Hall (London: Sage Publications, 1997).

¹⁷ Michael W. Apple, *Review of Official Knowledge: Democratic Education in a Conservative Age*, 3rd ed., *Alberta Journal of Educational Research* 61, no. 4 (2015), p. 503–506.

¹⁸ Saeful Buchori, et.al., "Developing a Framework Peace Education for Primary School Teachers in Indonesia," *International Journal of Learning, Teaching and Educational Research* 20, no. 8 (2021), p. 227–239.

¹⁹ Stuart Hall, "The Work of Representation."

²⁰ Michael W. Apple, *Ideology and Curriculum*, 3rd ed. (New York: Routledge Falmer, 2004).

²¹ H. B. Danesh, "Towards an Integrative Theory of Peace Education," *Journal of Peace Education* 3, no. 1 (2006), p. 55–78.

²² Ian M. Harris, "Peace Education Theory," *Journal of Peace Education* 1, no. 1 (2004), p. 5–20.

²³ Markus Schultze-Kraft, "Conventional and Critical Approaches to Peace Education," in *Memory Politics and Transitional Justice* (Cham: Palgrave Macmillan, 2022), p. 13–35.

strictly to academic ethical principles, including the proper citation of official sources, respect for copyright, and avoidance of biased or unjustified interpretations. The researcher is committed to maintaining scholarly integrity throughout all stages of the research process.

Values of Peace and Justice and Conflict Resolution in Arabic Language Textbooks at Madrasahs

The Arabic textbooks for Madrasah Tsanawiyah (MTs) published by the Indonesian Ministry of Religious Affairs consist of three volumes: the Grade VII textbook authored by Faruq Baharudin, the Grade VIII textbook by Masrukhin, and the Grade IX textbook by Yushi M. Mahmudah. Each volume contains six main discourse texts, which are systematically organized into four instructional stages reflecting the sequence of learning activities. This structured organization demonstrates standardized pedagogical design across grade levels. An example of the presentation format of the Arabic language textbooks is illustrated in the figure below:

iv	.....	محتويات الكتاب
١	.....	الدَّرْسُ الْأَوَّلُ : التَّعَارُف
٣	.....	١. النشاط الأول
٣	.....	أ. المفردات
٨	.....	ب. النصوص
١١	.....	ج. الحوار
١٢	.....	د. التركيب
١٧	.....	هـ. الاستماع
١٩	.....	٢. النشاط الثاني
٢٢	.....	٣. النشاط الثالث
٢٥	.....	٤. النشاط الرابع

Figure X. Example of the instructional structure in MTs Arabic language textbooks.

Each discourse text, consisting of four instructional stages, is designed to support the achievement of curricular objectives in Arabic language learning at the MTs. These curricular objectives encompass the holistic development of students' language competencies, including both receptive skills (listening and reading) and productive skills (speaking and writing). In addition, the MTs textbooks aim to facilitate students' understanding of Arabic grammatical structures, expand their lexical repertoire, and introduce diverse cultural and social contexts, particularly within the Indonesian setting.

From a linguistic perspective, the Arabic language textbooks employ Standard Arabic (*fushhā*) in accordance with the rules of *nahw* and *ṣarf*, presenting sentence structures in a gradual progression from simple to more complex forms. In terms of linguistic difficulty, the materials are generally aligned with students' grade levels and expected proficiency. However, as these textbooks are intended for nationwide use across all MTs institutions in Indonesia, they inevitably face limitations in accommodating the country's wide cultural diversity as well as the varied levels of students' prior Arabic knowledge, which differ according to their educational backgrounds.

The representation of peace and social justice values in the MTs Arabic language textbooks is presented in this study through an analysis of data derived from a systematic examination of the textbooks, in accordance with the requirements of RQ1, RQ2, and RQ3.

Mapping the Representation of Peace and Social Justice Values in the Textbooks (R1)

To obtain a comprehensive understanding of how peace and social justice values are represented in Arabic textbooks at the Madrasah Tsanawiyah, systematic mapping of all discourse units within the instructional materials is required. This mapping process aims not only to identify the frequency of the appearance of specific values, but also to reveal patterns of distribution, thematic emphasis, and the underlying ideological tendencies embedded within the texts. Arabic textbook data for Grade VII:



No	Total Segments	Teks Title	PEACE VALUES					TOTAL
			Non-Violence	Empathy	Tolerance	Equality	Social Justice	
1	5	Introduction	5	5	5	5	5	25
2	12	School facility	2	0	12	9	0	23
3	7	School Supplies	7	0	6	5	0	18
4	6	Adress	6	0	5	4	0	15
5	5	House	5	2	5	5	2	19
6	5	Family daily	5	3	5	5	0	18
40		Total	30	10	38	33	7	118
Percentage (%)			25.42	8.47	32.20	27.97	5.93	99.99%

The quantitative analysis of six discourse segments in the Grade VII Arabic textbook reveals a clear dominance of tolerance values (32.20%) and equality (27.97%), followed by non-violence (25.42%). In contrast, empathy

(8.47%) and social justice (5.93%) appear with considerably lower proportions. These patterns of representation not only reflect the diversity of humanitarian values embedded in the texts but also indicate the presence of particular ideological orientations constructed through linguistic choices, narrative framing, and discourse structure. Within the framework of critical content analysis, as articulated by Krippendorff, these findings are not interpreted merely in descriptive terms; rather, they are examined analytically to uncover the underlying social meanings and ideologies shaping the representation of peace-related values.

Critical reading suggests dominant ideology underpinning the Grade VII textbook is one of peace-oriented education grounded in universal humanistic principles. The findings indicate that the textbook implicitly advances a pedagogical mission aimed at cultivating students who respect differences (tolerance), refrain from violence in social interactions (non-violence), and recognize the equality of rights among individuals (equality). However, the relatively limited presence of empathy and social justice values suggests that the textbook remains primarily oriented toward individual and interpersonal ethics, rather than addressing the structural dimensions of justice, such as social, economic, or gender inequalities. This pattern indicates that the peace ideology promoted in the textbook is largely normative and moralistic, rather than transformative, as envisioned within the paradigm of critical peace education.

Arabic textbook data for Grade VIII:

No	Total Segments	Teks Title	PEACE VALUES					TOTAL
			Non-Violence	Empathy	Tolerance	Equality	Social Justice	
1	8	Time	6	0	0	7	7	20
2	12	Our daily activity	11	7	7	10	10	45
3	18	Hobby	18	12	18	18	5	71
4	15	Sport	15	9	15	15	2	56
5	18	Profession	18	18	16	18	13	83
6	17	Visiting the sick	17	17	17	17	13	81
	88	Total	85	63	73	85	50	356
	Percentage (%)		22.88	18.70	20.51	22.88	15.03	100%

Based on the content analysis of six discourse units in the Grade VIII Arabic textbook for Madrasah Tsanawiyah (MTs), the findings indicate a varied distribution of peace and social justice values. Compared to the other two textbooks examined, the Grade VIII textbook contains a higher overall frequency of peace-related values, total 356 coded instances across six discourse units. This higher frequency is largely attributable to the greater length of the texts, which

allows for the inclusion of more analytical segments. The distribution of values reveals that non-violence accounts for 85 instances (22.88%), empathy for 63 instances (18.70%), tolerance for 73 instances (20.51%), equality for 85 instances (22.88%), and social justice for 50 instances (15.03%). Overall, these data demonstrate that the MTs Arabic textbook predominantly emphasizes values of non-violence and equality, followed by tolerance and empathy, while social justice values appear with comparatively lower intensity. This pattern suggests that the textbook primarily foregrounds social harmony and peaceful interpersonal relations, yet offers limited engagement with the structural dimensions of social justice in broader societal contexts.

Arabic textbook data for Grade IX:

No	Total Segments	Teks Title	PEACE VALUES					TOTAL
			Non-Violence	Empathy	Tolerance	Equality	Social Justice	
1	5	New Year	4	2	0	0	0	6
2	9	The birth of the Prophet	9	7	0	5	2	23
3	6	Revelation of the Qur'an	6	5	0	5	3	19
4	6	Village Landscapes	6	5	1	6	2	20
5	5	Creation of Nature	5	5	0	2	2	14
6	6	Islam and the Environment	6	6	3	5	6	26
	37	Total	36	30	4	23	15	108
		Percentage %)	3.33	27.78	3.70	21.30	13.89	100%

Based on the content analysis of six discourse units in the Grade IX Arabic textbook for Madrasah Tsanawiyah (MTs), total of 108 peace-related value points were identified across 37 textual segments. This number is lower than those found in the Grade VII and VIII textbooks, primarily due to the shorter length of the texts and the more limited number of analyzable segments, which consequently reduces the intensity of value representation. The distribution of the five peace values reveals notable variation. Non-violence emerges as the most dominant value, with 36 points (33.33%), followed by empathy with 30 points (27.78%). These two values strongly characterize the discourses, particularly in texts such as *“The Birth of the Prophet,”* *“The Revelation of the Qur’an,”* and *“Islam and the Environment,”* which emphasize moral exemplarity, social concern, and harmonious relationships between humans and the natural world.

Equality appears at a moderate level, with 23 points (21.30%), especially within discourses addressing environmental themes and social diversity, highlighting the equal responsibility of human beings in preserving nature and

fostering harmonious coexistence. Social justice, however, is less prominently represented, accounting for only 15 points (13.89%). Its presence is largely confined to discussions of Islamic teachings on trust, collective responsibility, and moral obligations toward others. In contrast, tolerance constitutes the least represented value, with only 4 points (3.70%). This finding indicates a limited explicit engagement with themes of diversity, acceptance of difference, and intergroup dialogue. References to tolerance appear only marginally, for instance in discourses such as “*Village Landscapes*” and “*Islam and the Environment*,” and are largely absent from other religious narratives.

Overall, these findings suggest that the Grade IX discourses place greater emphasis on personal and interpersonal peace values, such as non-violence and empathy, than on structurally oriented values such as social justice and tolerance. Consequently, the representation of peace in these texts remains focused on individual character formation and harmonious relationships, while offering limited engagement with peace praxis in broader social and pluralistic contexts.²⁴

Synthesis of findings across Grades VII, VIII, and IX reveals a relatively consistent hierarchical pattern in the representation of peace and justice values, albeit with varying emphases across grade levels. Aggregated data show that non-violence and equality consistently emerge as the most dominant values particularly pronounced in Grades VIII and IX, and still significant in Grade VII followed by tolerance, which occupies a middle position but exhibits substantial variation across grades, being relatively prominent in Grade VII and weakest in Grade IX. Empathy appears at a moderate level across all grades but does not constitute a dominant value. Social justice, by contrast, consistently ranks as the least represented value across all three grade levels, indicating limited attention to structural dimensions of justice within the textbooks. Critically, these findings demonstrate that MTs Arabic textbooks tend to prioritize personal and moralistic peace values such as avoidance of violence, mutual respect, and harmonious relations while insufficiently articulating transformational peace values that address social inequality, power relations, and group diversity within a critical peace education framework.

The Contribution of MTs Arabic Textbooks to Shaping Students’ Awareness of Peace and Justice Principles (R2)

This section presents selected textual evidence illustrating how these values operate within the instructional content. Five excerpts are analyzed as representative data: two excerpts from the Grade VII textbook, two from Grade VIII, and one from Grade IX. Arabic textbook data for Grade VII:

²⁴ Muhammad Masdar, et. al., “Interactionism and Social Harmonization in Wonomulyo as the Multiethnic City,” *Jurnal Ilmiah Peuradeun* 12, No. 2 (2024).

- a) *“May peace and the mercy of Allah be upon you. I am a student; my name is Azzam. This is Mahmoud; he is a student and my friend. I am a student; my name is Hilya. This is Rafidah; she is a student and my friend. Who is this? This is a student; he is Fawzan, my friend. Who is this? This is a student; she is Qanitah, my friend.”*
- b) *“Every day, we sit in the living room and eat in the dining room. My mother cooks in the kitchen, and we have a helper who assists her in preparing meals. After the Maghrib prayer, we read the Noble Qur’an. My siblings and I do our homework after the ‘Isha prayer in the study room, and my father reads the newspaper.”*

Arabic textbook data for Grade VIII

- a) *“Fatimah: Do you also like photography? Raina: Yes, photography is also my hobby. This is a photo of my family; I took it myself and give it to you. I have a camera and many lenses that I use for various occasions. What is your hobby? Fatimah: Thank you, may Allah reward your kindness. My hobbies are drawing and cooking. Raina: You’re welcome. Is this a picture of your school? Fatimah: Yes, I drew it myself and give it to you. It is a symbol of my affection for you. Raina: Thank you very much.”*
- b) *“One day, Fatimah did not attend school. Her friends learned that she was ill. Riyana, Hisyam, and Nabila decided to visit her. Each of them returned home to ask permission from their parents. When Riyana informed her father of her plan, he said: ‘Yes, my child, go and visit her and convey to her: I ask Allah the Almighty, the Lord of the Mighty Throne, to grant you healing.’ On the way to Fatimah’s house, Riyana saw an elderly woman who wanted to cross the street. She held her hand and helped her cross.”*

Arabic textbook data for Grade IX

“Islam commands the protection of the environment and prohibits its destruction. Environmental destruction takes many forms, including throwing waste into rivers or seas, discharging wastewater into rivers, and burning forests and trees without urgent necessity. All of these actions damage the environment. In the present era, the environment faces various global problems, such as desertification, environmental pollution, and global warming. Environmental pollution is divided into three types: water pollution, air pollution, and soil pollution.”

The analysis of these three sets of data from the Grade VII, VIII, and IX MTs Arabic textbooks reveals that each contributes in distinct yet complementary ways to shaping students’ awareness of peace and justice values. These values are represented through themes, characters, dialogues, and narratives that implicitly and explicitly convey principles of harmony, solidarity, empathy, tolerance, and social responsibility. The findings indicate a gradual developmental progression: beginning with an interpersonal focus in Grade VII, expanding toward social

solidarity in Grade VIII, and culminating in ecological justice and global awareness in Grade IX.

In the Grade VII textbook, the primary contribution lies in the internalization of interpersonal peace values within family and friendship contexts. The discourse on daily family life depicts a harmonious household through shared responsibilities, domestic cooperation, and collective spiritual practices such as reading the Qur'an together. This narrative shapes students' understanding that peace originates from orderly, responsible, and respectful everyday relationships. Similarly, repeated expressions such as "*he/she is my friend*" reinforce inclusivity, acceptance, and recognition of others as members of a shared social community. These patterns highlight the textbook's role in fostering egalitarian friendship and strengthening students' self-identity as socially embedded individuals. Nevertheless, the values emphasized remain largely moral and interpersonal, without extending to structural justice issues such as social inequality, gender relations, or collective rights. Thus, the contribution at this level primarily supports foundational character formation as a basis for more advanced peace awareness.

The contribution becomes more expansive by promoting empathy, social solidarity, and emotional connectedness in the Grade VIII textbook. The discourse on hobbies illustrates positive social attitudes, including mutual appreciation of interests, gift exchange, and acknowledgment of peers' creativity. Such practices strengthen tolerance and emotional empathy in ways closely aligned with students' lived experiences. Moreover, the discourse on visiting a sick friend presents concrete expressions of social peace: caring visits, parental consent, moral support, prayers for healing, and assistance to vulnerable individuals encountered along the way. These representations demonstrate that the textbook not only teaches linguistic structures but also models peace-oriented social behaviour grounded in compassion and collective care. The findings suggest that Grade VIII extends peace values from interpersonal relations toward more active and responsive social engagement. Although structural dimensions of social justice remain limited, the emphasis on solidarity significantly enhances students' moral sensitivity.

The most substantial contribution for peace and justice awareness appears in the Grade IX textbook, particularly through environmentally themed discourse. Four key findings emerge from this text. First, ecological awareness is framed as an integral component of peace values, with environmental protection presented as a religious obligation and moral virtue in Islam. Environmental destruction (*ifsād*) is portrayed as incompatible with principles of harmony and sustainability. Second, the text cultivates social responsibility by explicitly addressing forms of pollution and environmental degradation, encouraging students to recognize the consequences of human actions on ecological balance. Third, the inclusion of global issues such as global warming, desertification, and pollution situates

students within a global citizenship framework, emphasizing shared responsibility for planetary well-being. Fourth, the integration of religious teachings with environmental justice links Islamic values to ecological ethics, framing environmental harm as a violation of justice affecting humans, animals, and nature alike.

By addressing environmental preservation, the Grade IX textbook establishes a connection between Islamic teachings, ecological ethics, and human responsibility. Discussions of pollution, deforestation, and global environmental challenges broaden students' understanding of peace beyond human relations to include harmonious coexistence with nature. These findings indicate that the Grade IX textbook introduces ecological justice as a critical dimension of peace, highlighting how environmental degradation can exacerbate social injustice and vulnerability. Consequently, peace education at this level expands from personal and social domains to ecological and global contexts, offering a more comprehensive perspective on justice.

Overall, the combined analysis of the three textbooks reveals a systematic developmental pattern. Grade VII emphasizes peaceful character formation through family and friendship relations; Grade VIII strengthens social solidarity and empathy through concrete communal actions; and Grade IX broadens students' understanding to encompass ecological justice and global peace concerns. Although representations of structural justice such as economic inequality, gender equity, and human rights remain limited, the textbooks consistently embed moral and social values that support the cultivation of peace-oriented and socially conscious learners. Therefore, the MTs Arabic textbooks can be regarded as making a positive contribution to fostering students' awareness of peace and justice, while still requiring further reinforcement of transformative justice dimensions.

What Is the Potential of MTs Arabic Language Textbooks to Support Peace Education–Based Classroom Learning? (R3)

1. General Overview of Textbook Potential

An analysis of 18 discourse units across Grade VII, VIII, and IX textbooks indicates that all three volumes contain diverse representations of peace-related values with substantial potential to support peace education–based learning in the classroom. These potentials are manifested through character dialogues, depictions of social interaction, empathetic actions, cooperation, moral decision-making, as well as content oriented toward environmental awareness and social responsibility. Although the intensity and emphasis vary across grade levels, the data suggest that the discourse structures, linguistic features, and thematic orientations can be effectively utilized by teachers to design learning activities that foster tolerance, empathy, non-violent communication, and awareness of social and ecological justice.

2. Peace Values in Grade VII Textbooks

a. Interpersonal interaction and equality

The data reveal strong representations of egalitarian social relationships, particularly in the discourses “Friends,” “Family Daily Activities,” and “At School.” Repetitive expressions such as “This is Azzam... he is my friend” emphasize mutual recognition and acceptance. From a peace education perspective, these texts provide opportunities for teachers to design activities such as pair-sharing, ice-breaking, and mutual introductions that cultivate peaceful communication and recognition of others as equal members of the community.

b. Empathy and family responsibility

The discourse “Family Daily Activities” highlights family harmony, cooperation, responsibility, and discipline through everyday routines. While traditional gender role representations are evident, the text nonetheless offers pedagogical space for critical discussion on shared responsibilities, mutual assistance, and non-violent daily practices. Teachers may develop reflective activities such as peace circles or storytelling to connect student’ lived experiences with values of peaceful coexistence.

3. Peace Values in Grade VIII Textbooks

a. Strengthening empathy, sharing, and appreciation

In the discourse “Hobby,” acts of giving, exchanging creative works, and expressing appreciation exemplify empathy and mutual respect. These narratives can be transformed into classroom activities such as gift-sharing, collaborative drawing, or discussions on healthy and non-violent expressions of affection, reinforcing emotional empathy and tolerance.

b. Concrete empathetic actions and social solidarity

The discourse “Visiting the Sick” presents tangible examples of compassion and solidarity, such as helping an elderly woman cross the street and visiting an ill friend. These narratives model active compassion and can be pedagogically extended through role-play, simulations, and discussions on ethical social behaviour, thereby promoting prosocial and peace-oriented actions.

4. Peace Values in Grade IX Textbooks

a. Environmental awareness and ecological justice

The discourse “Islam and the Environment” explicitly links religious teachings with environmental stewardship, addressing issues such as pollution, deforestation, desertification, and global warming. This content offers strong potential for integrating ecological peace education, fostering students’ understanding of environmental responsibility as an integral dimension of social justice and global citizenship.

b. Non-violence and moral exemplarity

Discourses on the Prophet's life and the revelation of the Qur'an emphasize patience, compassion, obedience, and peace, providing moral exemplars for character education. At this level, teachers can design project-based peace learning that encourages deeper reflection on moral responsibility, solidarity, and ethical leadership. Across Grades VII–IX, the potential of MTs Arabic textbooks for peace education can be categorized into three domains: (1) interpersonal peace learning (acceptance, empathy, cooperation), (2) social solidarity learning (care for others, sharing, equal social relations), and (3) structural and ecological peace learning (environmental awareness and global issues). Collectively, these findings demonstrate that MTs Arabic textbooks hold significant potential as resources for peace education, although further strengthening is needed, particularly regarding more explicit engagement with structural dimensions of social justice.

Representation of the Values of Peace, Justice, and Conflict Resolution in Arabic Language Textbooks in Madrasahs

This study reveals how peace values are represented in Arabic textbooks at the Madrasah Tsanawiyah (MTs) and their pedagogical potential in supporting peace education-oriented classroom learning. By analyzing textbooks for Grades VII, VIII, and IX, the study offers a comprehensive account of how values such as non-violence, empathy, tolerance, cooperation, social justice, and equality are embedded within textbook content. The following discussion situates these findings within major theoretical frameworks in peace education, namely Galtung's theory of positive peace, Lederach's conflict transformation approach, UNESCO's four pillars of education, and Vygotsky's social constructivism, while also engaging with relevant prior studies.

1. Representation of Peace Values and Galtung's Positive Peace Framework (RQ1)

The findings indicate a strong dominance of *positive peace* values, as conceptualized by Galtung.²⁵ Positive peace refers not merely to the absence of direct violence (*negative peace*), but to the presence of just, harmonious, and cooperative social relations that promote collective well-being. Across Grades VII–IX, values such as mutual greetings, friendship, care for others, politeness, cooperation, and the use of affirmative language portray models of peaceful and cooperative social interaction. These representations function as *cultural peace*

²⁵ Johan Galtung, "Violence, Peace, and Peace Research," *Journal of Peace Research* 6, no. 3 (1969): 167–191.

carriers, serving as media through which peaceful norms and behaviors are socialized within formal educational contexts.²⁶

However, the analysis also reveals that certain dimensions of positive peace particularly *structural peace* and *social justice* remain underrepresented. The textbooks do not explicitly address gender equality, diverse social identities, or mechanisms for conflict resolution. The narrative structure largely emphasizes surface-level harmony. From Galtung perspective, the absence of narratives addressing injustice or inequality may limit students' capacity to recognize forms of structural violence in real-life contexts. This finding aligns with previous research by Benesch which suggests that textbooks often promote harmony without equipping learners with critical tools to interrogate injustice.²⁷ Consequently, peace representations in MTs textbooks tend to be empathetic and positivistic, yet insufficiently oriented toward justice-based peace necessary for comprehensive peace literacy.

2. Depth of Peace Values and Lederach's Conflict Transformation Framework (RQ2)

Lederach emphasizes that peace education should go beyond value socialization to foster students' transformative capacities, including conflict understanding, empathy, dialogue, and long-term relationship building.²⁸ The findings suggest that MTs Arabic textbooks possess an initial potential to develop *relational capacity*, particularly through:

- a. Representations of positive interpersonal relationships: Simple dialogues involving self-introduction, greetings, cooperation in daily activities, and expressions of care provide an entry point for process-relational learning. This supports Lederach's assertion that peacebuilding begins with everyday interactions and the recognition of others as subjects rather than objects.
- b. Potential for empathy-based learning: Characters who demonstrate mutual respect and helping behaviors create space for the development of *empathetic imagination*, which Lederach identifies as central to conflict transformation. Nevertheless, from a conflict transformation perspective, the textbooks do not yet facilitate deeper engagement, as they lack representations of interpersonal or social conflict, dialogical resolution processes, moral reflection, or discussions of inequality.

²⁶ Johan Galtung, "Peace by Peaceful Means: Building Peace through Harmonious Diversity—The Security Approach and the Peace Approach & What Could Peace between Washington and Al Qaeda/Iraq Look Like? Some Points for Presidential Candidates to Consider."

²⁷ Sarah Benesch, "Considering Emotions in Critical English Language Teaching: Theories and Praxis," *The Electronic Journal for English as a Second Language* 17, no. 4 (2014), p. 1–144.

²⁸ John Paul Lederach, *The Little Book of Conflict Transformation* (Intercourse, PA: Good Books, 2003).

Scholars such as Bajaj²⁹ and McEvoy-Levy³⁰ argue that narratives that are overly harmonious may inadvertently hinder the development of students' conflict resolution skills. Thus, while the textbooks model positive relationships, they do not yet provide pedagogical tools for cultivating *conflict competency*, a core component of Lederach's framework.

3. Alignment with UNESCO's Four Pillars of Peace Education (RQ1–RQ3)

(UNESCO, 2014) articulates four foundational pillars for education aimed at fostering a culture of peace: *learning to know*, *learning to do*, *learning to be*, and *learning to live together*. The findings indicate that MTs Arabic textbooks partially align with these pillars:

- a) Learning to live together: Values of friendship, empathy, and collaboration consistently appear across grade levels, aligning with UNESCO's emphasis on social harmony and peaceful coexistence. The textbooks offer narrative interactions that model mutual respect and civility, functioning as entry points for coexistence-oriented learning.
- b) Learning to be: Several texts reflect character education values such as honesty, responsibility, and care for others, supporting the development of moral and social identity emphasized in UNESCO's framework.
- c) Learning to do (limited): The textbooks provide few opportunities for exploratory or action-oriented learning, such as problem-solving, dialogical simulations, or moral reflection, which are essential for developing competencies for peaceful action.
- d) Learning to know (limited): Content related to global issues, cultural diversity, and social justice principles remains minimal, despite UNESCO's emphasis on humanistic literacy to strengthen students' analytical and critical capacities.

International literature UNESCO 2016, Davies,³¹ Salomon and Cairns³² highlights the importance of explicitly integrating diversity, intercultural empathy, and conflict analysis into peace-oriented curricula. Accordingly, while MTs textbooks show initial alignment with UNESCO's pillars, they do not yet encompass their full scope.

²⁹ Monisha Bajaj, "'Pedagogies of Resistance' and Critical Peace Education Praxis," *Journal of Peace Education* 12, no. 2 (2015), p. 154–166.

³⁰ Siobhán McEvoy-Levy, "Youth Spaces in Haunted Places: Placemaking for Peacebuilding in Theory and Practice," *Peace and Conflict: Journal of Peace Psychology* 17, no. 2 (2011), p. 154–179.

³¹ Lynn Davies, *Unsafe Gods: Security, Secularism and Schooling* (Stoke-on-Trent: Trentham Books, 2014).

³² Gavriel Salomon and Ed Cairns, eds., *Handbook on Peace Education* (New York: Psychology Press, 2010).

4. Textbooks as Social Constructivist Tools for Peace Learning (RQ2–RQ3)

From a Vygotskian social constructivist perspective, textbooks function as *mediating artifacts* through which learners construct meaning dialogically via language.³³ The findings suggest several constructivist potentials within MTs Arabic textbooks:

- a) Language as a mediator of social values: Polite expressions and dialogic forms can serve as scaffolding for peaceful communication competencies, enabling teachers to model *linguistic empathy*.
- b) Zones of Proximal Development (ZPD) for value education: Simple narratives about friendship and cooperation create ZPDs through which values such as mutual respect and collaboration can be deepened via guided discussion, reflection, or role-play.
- c) The teacher's role as a meaning-maker: Without pedagogical mediation, peace values in the textbooks remain largely implicit. This finding resonates with recent studies Khatun, Hossain, Krasnova and Jensen, which emphasize that textbooks contribute effectively to values education only when teachers actively facilitate reflective dialogue.^{34,35} The limited presence of empathetic communication exercises, social case analysis, pluralistic representation, and critical engagement with injustice underscores the centrality of teacher pedagogy in activating textbook potential.

5. Pedagogical Potential for Peace-Oriented Learning (RQ3)

Drawing on Galtung, Lederach, UNESCO, and social constructivist theory, the findings indicate that MTs Arabic textbooks possess meaningful but *latent* potential to support peace education, requiring deliberate pedagogical activation. Textually available potentials include representations of harmonious social relations (Grades VII–IX), foundational values of empathy and cooperation, polite language as a model of peaceful communication, and non-violent narratives that create a psychologically safe learning environment.

Teachers can activate this potential by transforming simple dialogues into conflict resolution simulations, using illustrations to initiate discussions on diversity, developing reflective value-based exercises, and linking textbook content to students' lived experiences of social justice. At the same time,

³³ Lev S. Vygotsky, *Mind in Society: The Development of Higher Psychological Processes*, ed. Michael Cole, Vera John-Steiner, Sylvia Scribner, and Ellen Souberman (Cambridge: Harvard University Press, 1978).

³⁴ Ms. R. Khatun and M. Hossain, "Integrating Value Education and Peace Education into School Curriculum: A Pedagogical Framework," *Journal of Educare (JoE)* 1, no. 2 (2024), p. 30–36.

³⁵ Daria Krasnova and Emilie L. Jensen, *Peace Education for Conflict Prevention: An Analysis of the Palestinian School Books* (Gothenburg: University of Gothenburg, 2025).

important peace education dimensions remain absent or underdeveloped, including explicit representations of conflict and its resolution, social justice, gender equality, and cultural pluralism. Activities fostering *critical peace literacy* and narratives addressing social inequality are particularly needed. Research by Zembylas and Bekerman underscores that the success of peace education depends largely on teachers' ability to integrate values with classroom practice.³⁶ While MTs Arabic textbooks provide a valuable foundational resource, they fall short of constituting a fully comprehensive peace education curriculum.

Positioned within a critical peace education framework, this study integrates the concepts of positive peace Galtung and conflict transformation Lederach with social constructivist pedagogy. Peace is thus understood not merely as interpersonal harmony or the absence of conflict, but as an educational process that requires the development of critical awareness of social relations, structural injustice, and dialogical and transformative capacities. Textbooks are viewed not as neutral media, but as ideological artifacts that represent particular social values and shape students' moral orientations and perspectives on diversity, justice, and social relations.

Grounded in UNESCO's vision of *learning to live together* and Vygotsky's social constructivism, this study emphasizes that the effectiveness of textbooks in peace education depends on both the depth of value representation and pedagogical activation in the classroom. Accordingly, the analysis goes beyond identifying the presence of peace values to assess the extent to which MTs textbooks provide the conceptual and pedagogical foundations necessary for fostering critical, dialogical, and justice-oriented peace literacy. This theoretical positioning enables the study to bridge textbook content analysis with pedagogical implications relevant to peace education practices in Islamic secondary education contexts.

Conclusion

The findings of this study indicate that Arabic textbooks at the Madrasah Tsanawiyah (MTs) predominantly represent peace values in a normative and relational manner. These values are conveyed mainly through depictions of politeness, empathy, cooperation, and harmonious social relationships, thereby providing an initial foundation for the development of peaceful character among students. However, more complex dimensions of peace such as social justice, conflict resolution, and pluralism are only marginally addressed. This pattern suggests that the textbooks emphasize *peace-as-harmony* rather than *positive peace* in the sense articulated by Galtung, which encompasses structural justice

³⁶ Michalinos Zembylas and Zvi Bekerman, "Peace Education in the Present: Dismantling and Reconstructing Some Fundamental Theoretical Premises," *Journal of Peace Education* 10, no. 2 (2013), p. 197–214.

and the transformation of unequal social relations. Moreover, the organization of discourse and learning tasks within the textbooks tends to prioritize literal comprehension and information reproduction, with limited opportunities for dialogical, reflective, and problem-solving activities. Such activities are essential for fostering critical awareness from the perspectives of social constructivism and Freirean dialogical pedagogy. This limitation has implications for the depth of peace value internalization, particularly within students' cognitive and affective domains. Nevertheless, the textbooks retain significant potential to be developed as instruments of peace education through deliberate pedagogical intervention. By building upon the existing relational values and enriching classroom practices with participatory learning strategies such as role-play, case analysis, and conflict resolution simulations teachers can activate the latent peace education potential of these materials. In this way, Arabic language textbooks can play a strategic role in supporting learning processes that cultivate critical consciousness and a sustainable culture of peace among students.

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