

The Pesantren Approach In Building Peace Education And Social Stability For Young Children: A Literature Review 2008-2025

Toilatun Nafiiyah

Universitas Islam Negri Madura, Indonesia

email: nafiyaht@mail.ac.id

Agik Nur Efendi

Universitas Islam Negri Madura, Indonesia

email: agiknur@iainmadura.ac.id

Mohammad ali Al Humaidy

Universitas Islam Negri Madura, Indonesia

email: malhum@iainmadura.ac.id

Himayatul Sya'adah

Indonesia School Of Kuala Lumpur, Malaysia

email: himawarieimoet@sekolahindonesia.edu.my

Abstract

Keywords: Social conflict and intolerance in Indonesia emphasize the importance of peace education from an early age. This study aims to explore the pesantren approach in building peace education and social stability for early childhood. The study uses a qualitative method with a library research design through systematic analysis of 45 main literature sources, including indexed journal articles, reference books on Islamic education and peace education, and pesantren curriculum documents based on early childhood education. The data were analyzed using thematic content analysis techniques to identify patterns of peace value integration in pesantren educational practices. The findings show that Islamic boarding schools develop the foundations of peaceful character through three main approaches: (1) moral education based on akhlak (ethics) that instills the values of tasamuh (tolerance) and ta'awun (cooperation), (2) the halaqah tradition as a space for democratic dialogue to practice communication and conflict resolution, and (3) community-based social activities as a laboratory for practicing the values of peace. This holistic approach integrates cognitive, affective, and behavioral dimensions in character building. The practical implication of this research is the need to develop a more structured pesantren-based peace education curriculum and strengthen collaboration between pesantren and formal educational institutions to reinforce social stability in multicultural societies.

Abstrak

Kata Kunci: *Konflik sosial dan intoleransi di Indonesia menegaskan pentingnya pendidikan perdamaian sejak usia dini. Pendidikan Perdamaian; Penelitian ini bertujuan mengeksplorasi pendekatan Pesantren dalam membangun pendidikan perdamaian dan stabilitas sosial bagi anak usia dini. Penelitian menggunakan metode kualitatif dengan desain penelitian perpustakaan melalui analisis sistematis terhadap 45 literatur utama, meliputi artikel jurnal terindeks, buku referensi pendidikan Islam dan pendidikan perdamaian, serta dokumen kurikulum pesantren berbasis PAUD. Data dianalisis menggunakan teknik analisis konten tematik untuk mengidentifikasi pola integrasi nilai perdamaian dalam praktik pendidikan pesantren. Temuan menunjukkan bahwa pesantren mengembangkan fondasi karakter damai melalui tiga pendekatan utama: (1) pendidikan moral berbasis akhlak yang menanamkan nilai tasamuh dan ta'awun, (2) tradisi halaqah sebagai ruang dialog demokratis untuk melatih komunikasi dan resolusi konflik, serta (3) kegiatan sosial berbasis komunitas sebagai laboratorium praktik nilai perdamaian. Pendekatan holistik ini mengintegrasikan dimensi kognitif, afektif, dan perilaku dalam pembentukan karakter anak. Implikasi praktis penelitian ini adalah perlunya pengembangan kurikulum pendidikan perdamaian berbasis pesantren yang lebih terstruktur serta penguatan kolaborasi antara pesantren dan lembaga pendidikan formal guna memperkuat stabilitas sosial masyarakat multikultural.*

Received : 20 November 2025; Revised: 4 February 2026; Accepted: 28 February 2026

<http://doi.org/10.19105/kiddo.v7i1.22579>

Copyright© Toilatun Nafiyah, et, al
With the licenced under the CC-BY licence



This is an open access article under the [CC-BY](#)

1. Introduction

In recent decades, peace education has gained momentum and has gradually been accepted as an important and necessary part of society in order to establish a democratic, just, and peace-loving order (Nongko, 2025). Peace education activities can currently be categorized as empathy. First, peace education as a form of mindset transformation; second, peace education as the empowerment of a set of skills; third, peace education as the promotion and upholding of human rights, especially in countries prone to conflict and war; and fourth, peace education as the formation of a culture of peace and as an advocacy for a culture of peace in society. (Mas'udah, 2024)

Theoretically, peace education is rooted in the concept of positive peace proposed by Johan Galtung, which emphasizes not only the absence of violence, but also social justice and structural harmony. In the context of transformative education, Paulo Freire's thinking emphasizes the importance of dialogue, critical awareness, and egalitarian relations as the foundation for social change. Meanwhile, Lawrence Kohlberg's theory of moral development shows that the

internalization of values and social experiences from an early age plays an important role in shaping an individual's ethical orientation. The integration of these three perspectives confirms that peace education must be holistic, covering cognitive, affective, and behavioral dimensions, as well as contextual, in accordance with the socio-cultural environment of the students.

In the tradition of Islamic education in Indonesia, Islamic boarding schools (pesantren) have distinctive characteristics, namely the internalization of moral values, the habit of collective living, and the practice of dialogue through halaqah. A number of studies have discussed the role of pesantren in strengthening religious moderation and character building. However, most of these studies focus on adolescence or secondary education and emphasize theological aspects rather than the systematic integration of peace education at the early childhood level.

Thus, there are significant gaps in research. First, there are still limited studies that specifically analyze pesantren-based peace education models in the context of early childhood education. Second, there are not many studies that comprehensively link pesantren educational practices with the theoretical framework of global peace education. Third, previous studies tend to be descriptive and have not formulated a conceptual model that can enrich the academic discourse on social stability based on early childhood education.

Based on these gaps, this study aims to explore and formulate a conceptual model of pesantren-based peace education for early childhood by integrating the perspectives of peace theory, moral development theory, and Islamic educational values. This study is expected to provide theoretical contributions by strengthening the conceptual framework of peace education based on local religiosity, as well as practical contributions in the development of curricula and learning strategies relevant to Indonesia's multicultural society.

Peace education studies emphasize the importance of learning that provides examples of peaceful behavior through routine daily activities. Several studies explain that children find it easier to understand social values when these values are demonstrated through direct practice (Wati, 2024). Islamic boarding schools have traditions such as halaqah, cleaning activities, communal prayers, and group interactions that provide real social experiences. Literature on Islamic boarding schools notes that the cultivation of good character and close relationships between teachers and students are distinctive features that support the formation of positive attitudes (Maqhfiroh, 2025). This pattern is in line with social learning theory, which explains that children learn by observing the actions of the adults around them. Learning through role modeling has a major influence on the formation of peaceful attitudes and social stability.

Social conflicts based on religious, ethnic, and cultural identities continue to threaten the stability of multicultural societies in various countries, including Indonesia. Data from the National Counterterrorism Agency recorded 1,200 cases of intolerance and radicalism throughout 2023, highlighting the urgency of strengthening

peace education from an early age. Children aged 0-6 years are in the golden age phase when the formation of moral values, empathy, and tolerance occurs optimally through social interaction and positive behavioral habits.

Islamic boarding schools, as the oldest Islamic educational institutions in Indonesia, have unique characteristics in the transmission of social values. Dhofier (2019) explains that Islamic boarding schools implement a holistic education system that integrates cognitive learning, character building (akhlak), and communal life practices. The traditions of halaqah, ngaji bandongan, and mutual cooperation activities are effective media for instilling values of tolerance and cooperation. Azra (2020) identifies the historical role of Islamic boarding schools as a pillar of social harmony through moderate Islamic teachings (wasathiyah). Noorhaidi's (2021) research reveals that 78% of Islamic boarding school alumni have a tolerant attitude towards plurality compared to public school graduates. However, academic studies on the Islamic boarding school approach for early childhood are still limited, even though the development of PAUD-based Islamic boarding schools has increased by 340% in the last decade.

Previous studies have shown the effectiveness of peace education in early childhood. Santos & Tin (2018) demonstrated that integrating peace education values into the preschool curriculum in the Philippines increased children's conflict resolution skills by 67%. Bajaj's (2015) study in India confirmed that learning based on compassion and diversity fosters interfaith tolerance in children. Bar-Tal & Rosen (2009) emphasized the importance of internalizing peace values from an early age to prevent social prejudice in adulthood. However, these studies focused on secular formal educational institutions and did not explore the role of religious-based educational institutions such as Islamic boarding schools.

This study focuses on early childhood because this stage of development forms the basis for social behavior that continues into adulthood. A literature review shows that early childhood is the initial period when emotional structures, interaction management skills, and patterns of response to the environment begin to develop rapidly (Papalia, 2021). This understanding is reinforced by various studies that confirm that social values such as empathy, cooperation, and conflict resolution skills begin to form between the ages of 3 and 6 (Rangkuti, 2025). This literature forms the basis for the selection of the research focus, as the formation of peaceful behavior is more effective when applied from the early stages of life.

The library research also found that previous studies on peace education in Islamic boarding schools mostly focused on adolescents or students at the elementary and secondary school levels (Sanjaya, 2022). This library research aims to explore the approach of Islamic boarding schools in building peace education and social stability for early childhood through an analysis of academic literature, Islamic boarding school curriculum documents, and a conceptual study of peace education theory. This condition indicates the need for further

research, as there have not been many in-depth studies discussing the application of the pesantren approach for early childhood as a strategy for building peace. The identification of these results is one of the academic reasons for researchers to focus their research specifically on early childhood in order to make a new contribution to the development of Islamic education and early childhood studies.

Methodologically, focusing on early childhood provides clear boundaries for the scope of literature review and facilitates valid comparative analysis between sources in library research design. The literature on Islamic boarding schools is extensive and covers various levels of education from early childhood education to higher education with different characteristics of curriculum, learning methods, and educational objectives. Restricting the focus to early childhood allows researchers to select literature more specifically using specific inclusion criteria, identify coherent patterns of approach, and produce findings that are valid and applicable to the context of early childhood education and kindergarten.

The research gap lies in the lack of in-depth exploration of the practical mechanisms used by Islamic boarding schools to integrate peace values into the curriculum and educational practices for early childhood. Most previous studies have focused on intermediate and higher level Islamic boarding schools, while early childhood Islamic boarding schools have different characteristics and approaches. Research by Suyadi (2019) reviews the integration of neuroscience in early childhood Islamic education but does not specifically relate it to peace education. Similarly, Nisa's (2018) study on character education in Islamic boarding schools does not explore the dimensions of social stability and diversity management. This gap hinders the development of a structured pesantren-based peace education model that can be widely adopted by other early childhood education institutions.

Previous studies reviewed in the literature also show that educational interventions at an early age are more effective than interventions at an older age, because children are in their golden age when the brain is highly sensitive to stimulation (Bryden, 2024). Various sources reinforce that children at this age do not yet have extensive social experience, so that all forms of learning, values, and habits introduced will be easier to absorb and retain. Thus, the focus on early childhood provides a strong scientific basis for examining how educational strategies, learning environments, and teacher approaches can have a significant impact on the formation of positive behavior in the future.

The results of this literature review are expected to contribute theoretically and practically to the development of Islamic education and early childhood studies. The theoretical contribution is a conceptual framework that links pesantren values (wasathiyyah, ukhuwah, tasamuh) with the principles of global peace education (peace education, conflict resolution, intercultural understanding). The practical contribution is in the form of recommendations for learning models that can be implemented by early childhood educators to foster tolerance and peace in children from an early age (Shapiro & Gross,

2013). The findings of this study are also expected to serve as a reference for early childhood education policymakers in Indonesia to integrate local wisdom and religious values as the foundation of character education. The urgency of this research is even more apparent considering that Indonesia, as a highly diverse country, needs educational strategies that can build a generation that respects differences and is able to live together peacefully.

Based on the identified research gap, this study aims to explore the pesantren approach in building peace education and social stability for early childhood through library research methods. The originality of this research lies in the systematic exploration of the pesantren model, which integrates religious values and local traditions as an alternative to peace education based on local wisdom. The contribution of this research will enrich the academic discourse on early childhood education and provide practical recommendations for the development of an early childhood education curriculum based on the values of peace.

2. Methodes

This study uses a qualitative approach with a systematic literature review design to formulate a pesantren-based peace education model in the context of early childhood. This approach was chosen to ensure that the process of searching, selecting, and synthesizing literature is carried out systematically, transparently, and can be replicated. The library research method was chosen because it allows for in-depth analysis of academic literature, Islamic boarding school curriculum documents, and conceptual studies of peace education theory from various relevant sources (Zed, 2014). Creswell (2018) emphasizes the importance of boundedness in qualitative library research to ensure the depth of analysis and validity of findings. In the context of literature studies, a limited focus on early childhood facilitates a more systematic categorization of literature using a synthesis matrix, allows for more meaningful conceptual triangulation by comparing literature with equivalent child development contexts, and avoids analytical biases that may arise from mixing findings from various heterogeneous stages of development. The advantage of the library research method in the context of this study lies in its ability to integrate previous empirical findings, analyze the conceptual development of peace education theory, and explore pesantren pedagogical practices without being limited by field accessibility constraints (Riyanti, 2023).

This research was conducted throughout 2025, with a scientific work period designed to last six months, from January to June. During this period, researchers focused their activities on searching, analyzing, and synthesizing various relevant literature sources, such as the latest academic documents, nationally and internationally indexed journal articles, scientific books, and early childhood Islamic boarding school curriculum documents related to peace education and social stability. The focus was on in-depth analysis of academic documents, indexed journal articles, reference books, and early

childhood Islamic boarding school curriculum documents relevant to the topic of peace education and social stability. The use of the library research method in 2025 is considered appropriate because the focus of the research is related to concepts, theories, and scientific findings on early childhood that can be obtained comprehensively through the literature (Sa'ida, 2025). This approach allows the author to examine the latest developments in studies, find the latest research trends, and formulate a strong theoretical basis without having to conduct direct observations in the field. This method also supports the accuracy of the research because it relies on proven scientific sources, resulting in a valid, objective, and academically accountable discussion.

This literature review uses data collection techniques through documentation studies of relevant primary and secondary sources (Creswell, 2014). Primary sources include PAUD-based Islamic boarding school curriculum documents, moral values learning guidelines, and officially published Islamic boarding school activity reports. Secondary sources include Scopus-indexed journal articles, Islamic education textbooks, and previous research on peace education and early childhood development (George, 2008). Data analysis was conducted using content analysis techniques to identify patterns, themes, and key concepts that emerged from the literature reviewed (Krippendorff, 2018). The process of triangulating sources was carried out to ensure the validity of the research findings through a comparison of various theoretical and empirical perspectives. The research analysis framework refers to Bandura's social learning theory, which emphasizes the role of observation and behavioral modeling, as well as Kohlberg's moral development theory, which explains the stages of value formation in children.

Primary data sources for this study include Scopus and Sinta indexed journal articles, reference books on Islamic education and peace education, and curriculum documents for early childhood Islamic boarding schools in Indonesia. Secondary data sources include educational institution research reports, government policies on character education, and Ministry of Religious Affairs publications related to Islamic boarding schools. Literature selection criteria include topic relevance, source credibility, publication recency (within the last 10 years), and research methodology quality. The databases used include Google Scholar, ERIC, ProQuest, DOAJ, and Garuda to ensure literature comprehensiveness. A total of 87 documents were collected and selected into 45 main pieces of literature relevant for in-depth analysis according to the research inclusion criteria.

The data collection technique used the documentation method with the stages of search, appraisal, synthesis, and analysis (Formen, 2025). The search stage involved searching for literature using the keywords "pesantren," "peace education," "early childhood," "character education," and "social stability" in Indonesian and English. The appraisal stage evaluates the quality of the literature based on the validity, reliability, and reputation of the publication source. The synthesis stage organizes the literature based on themes: the concept of peace education, characteristics of Islamic boarding schools, and

early childhood development. The analysis stage identifies research gaps, approach patterns, and concept integration. All literature is categorized using a synthesis matrix to facilitate the identification of research themes and sub-themes in accordance with the study objectives.

Data analysis used thematic content analysis techniques with a deductive-inductive approach to identify patterns in the pesantren's approach to peace education. The first stage involved open coding to identify initial concepts and categories from the literature. The second stage involved axial coding to link categories with subcategories based on Galtung's peace education theoretical framework and Erikson's social-emotional development theory. The third stage involved selective coding to integrate the categories into the main themes: values of peace, learning methods, and social practices in Islamic boarding schools. The validity of the analysis was maintained through triangulation of literature sources from various theoretical and geographical perspectives. The results of the analysis were presented in a descriptive-narrative manner, supported by literature quotations to strengthen the research findings.

Data validity is ensured through Lincoln and Guba's four criteria: credibility, transferability, dependability, and confirmability. Credibility is achieved through source triangulation by comparing literature from various authors, countries, and theoretical perspectives. Transferability is ensured through a detailed description of the Indonesian pesantren context so that the findings can be adapted to similar settings. Dependability is maintained through complete documentation of the literature search, selection, and analysis processes, which can be audited. Confirmability is achieved through the researcher's critical reflection on interpretive bias and consultation with Islamic education experts to validate the findings. The entire research process is systematically documented using Mendeley software for reference management for qualitative data analysis to ensure transparency and replicability of the research.

3. Results And Discussion

A synthesis of 45 pieces of literature shows that pesantren-based peace education for early childhood is built through the integration of values, pedagogical practices, and social culture. Peace education is not taught as a separate subject, but is internalized through the pesantren way of life. Thematic analysis identifies three main mechanisms: habituation of moral values, participatory dialogue through halaqah, and social-community practices.

First, the values of *tasamuh* (tolerance), *ta'awun* (cooperation), and *ukhuwah* (brotherhood) are instilled through role modeling, habituation, and the teaching of classical texts. This approach is in line with Johan Galtung's (2008) concept of positive peace, which emphasizes peace as the presence of harmony and social justice. The internalization of values is carried out concretely in everyday life so that it encompasses cognitive, affective, and behavioral dimensions. From Lawrence Kohlberg's (2015) perspective on moral development,

the strategies of habituation and role modeling are in line with the characteristics of early childhood, which is learning through direct experience and authoritative figures.

Second, the halaqah tradition functions as a dialogical space that trains the ability to listen, respect opinions, and resolve conflicts constructively. This practice is relevant to Albert Bandura's social learning theory, which emphasizes the role of observation in shaping social behavior. In addition, this dialogical approach is in line with Paulo Freire's (2016) thinking about dialogue as a means of shaping awareness and active participation. In the context of early childhood, simple halaqah forms have gradually introduced the principles of deliberation and equality.

Third, social activities such as mutual cooperation and cross-age interactions serve as laboratories for peace praxis. Children directly experience the values of togetherness and solidarity in a real context. These findings reinforce John Paul Lederach's (2015) idea of relational peacebuilding, which emphasizes the transformation of relationships as the core of sustainable peace. From Erik Erikson's (2020) psychosocial perspective, these collective experiences support the formation of a positive social identity from an early age.

Conceptually, these three mechanisms show that pesantren-based peace education works through the integration of value habituation, participatory dialogue, and social praxis. This model enriches the discourse on peace education by presenting a contextual approach based on religious values and local culture that remains relevant to global theory.

Practically, these findings can be applied to early childhood education institutions through the integration of tolerance values in routine activities, the implementation of circle time as an adaptation of halaqah, and the development of simple social projects to train cooperation and empathy. Thus, pesantren are not only religious educational institutions but also models of peace education that are applicable and contextual for pluralistic societies.

4. Conclusion

This study shows that the pesantren approach to early childhood education builds a foundation for peace through the integration of moral values, the tradition of halaqah dialogue, and community-based social practices. This model works holistically by combining cognitive, affective, and behavioral dimensions to shape peaceful character from the golden age of child development. Peace education in the pesantren context does not stand as a separate formal curriculum, but lives in the culture, relationships, and daily systems of the institution.

In practical terms, these findings recommend several strategic steps. First, there is a need to develop a more structured and documented pesantren-based peace education curriculum so that it can be replicated by other early childhood education institutions. Second, teacher training needs to emphasize value habituation strategies, participatory dialogue, and social experience-based learning as the main methods of peaceful character education. Third, collaboration between Islamic boarding schools and formal educational institutions needs to be strengthened through the integration of

religious moderation and tolerance values into national PAUD standards. Fourth, policymakers can adopt the good practices of Islamic boarding schools as a contextual model for peace education based on local wisdom.

This study has limitations because it uses a literature review approach without field verification of concrete practices in early childhood Islamic boarding schools. Therefore, further research is recommended to conduct empirical studies through participatory observation, in-depth interviews, and comparative case studies in various Islamic boarding schools with different geographical and social characteristics. Longitudinal research is also needed to examine the long-term impact of pesantren-based peace education on the character development and social attitudes of children, adolescents, and adults.

Thus, pesantren-based peace education has significant potential as a contextual character education model that contributes to strengthening social stability in Indonesia's pluralistic society.

5. Acknowledgements

The author would like to express his deepest gratitude to various parties who have provided support during the process of compiling this journal. The author would like to extend his special appreciation to researchers, academics, and scientific institutions whose works have been the main sources in this research. Through library research, the author was greatly assisted by a variety of literature, journal articles, scientific books, and research documents that provided a theoretical basis and enriched the analysis in this paper. The author also expresses appreciation to university libraries, national digital repositories, and scientific journal platforms that provide open access to the latest references so that the research could be completed properly.

References

Journal article:

- Baidhaw, Z. (2019). Multicultural religious education. *Journal of Islamic Education*.
- Bajaj, M. (2015). Pedagogies of resistance and critical peace education praxis. *Journal of Peace Education*, 12(2), 154-166.
- Bar-Tal, D., & Rosen, Y. (2009). Peace education in societies involved in intractable conflicts: Direct and indirect models. *Review of Educational Research*, 79(2), 557-575.
- Brock-Utne, B. (2016). Peace education in postcolonial Africa. *Peabody Journal of Education*, 91(3), 315-329.
- Dos Santos, J. M., et al. (2024). The golden age of thermally activated delayed fluorescence materials: design and exploitation. *Chemical Reviews*, 124(24), 13736-14110.
- Irawan, I. (2025). Integration of Artificial Intelligence in the Development of Islamic Law Based on Local Wisdom of Islamic Boarding Schools. *EDU SOCIETY: JOURNAL OF EDUCATION, SOCIAL SCIENCES AND COMMUNITY SERVICE*, 5(1), 1491-1506.
- Maqhfiroh, F., & Wardani, T. Y. K. (2025). Teacher Approach and Strategy Models in Shaping Student Character: Systematic

- Literature Review. *Kariman: Journal of Islamic Education*, 13(1), 88-102.
- Mas'ud, A. (2020). The halaqah tradition in pesantren learning. *Journal of Islamic Education in the Archipelago*.
- Mas'udah, M. U. (2024). Building a Culture of Tolerance in Early Childhood Through Peace Education. *TABYIN: JOURNAL OF ISLAMIC EDUCATION*, 6(02), 1-19.
- Mursyid, M. (2021). Codification of pesantren values in the national curriculum. *Journal of Indonesian Character Education*.
- Noorhaidi, H. (2021). Moderate Islam in Indonesia: From the Soeharto era to the present. *Asian Journal of Social Science*, 49(3), 1-15.
- Rahman, F. (2020). Collaboration between Islamic boarding schools and formal schools in character education. *Edukasia: Journal of Islamic Education Research*, 15(1), 45-68.
- Rakhmania, R., Purwanti, M., & Riyanti, B. P. D. (2023). An overview of the pedagogical competence of early childhood teachers in understanding the theory and practice of education for young children. *Jurnal Obsesi: Journal of Early Childhood Education*, 7(6), 6591-6608.
- Rangkuti, Ihsania Torfi, et al. (2025). Social Development in 5-6 Year Old Children and Parental Involvement at Q Baiturrahman Kindergarten. *Research Student Scientific Journal*, 2(2), 427-440.
- Sa'ida, A. Y. N. (2025). Systematic Literature Review of Character Education in Early Childhood. *Indonesian Research Journal on Education*, 5(1), 652-657.
- Santos, R. A., & Tin, L. G. (2018). Peace education program for preschoolers in conflict-affected communities in the Philippines. *Early Childhood Education Journal*, 46(3), 345-356.
- Sugiyanto, S. (2021). Psychological safety in Islamic boarding schools. *Indonesian Journal of Educational Psychology*, 12(2), 89-104.
- Zuhri, S. (2019). Halaqah as a democratic learning method in Islamic boarding schools. *Ta'dib: Journal of Islamic Education*, 8(1), 123-138.

Book:

- Azra, A. (2020). *Islamic Education: Tradition and Modernization Amidst the Challenges of the Third Millennium*. Kencana Prenada Media Group.
- Braithwaite, J. (2024). *Community Peacebuilding and Social Resilience: New Approaches for Inclusive Societies*. Oxford University Press.
- Brown, B. (2018). *Dare to lead: Brave work, tough conversations, whole hearts*. Random House.
- Bruner, J. S. (2016). *The culture of education*. Harvard University Press.
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches (4th ed.)*. SAGE Publications.
- Dewantara, K. H. (2019). *Thought, conception, exemplary behavior, independent attitude*. UST Press.
- Dewey, J. (2017). *Experience and education*. Free Press.

- Dhofier, Z. (2019). *Islamic boarding school traditions: A study of kyai's worldview and vision for Indonesia's future*. LP3ES.
- Durkheim, E. (2019). *The elementary forms of religious life*. Oxford University Press.
- Erikson, E. H. (2020). *Childhood and society*. W.W. Norton & Company.
- Freire, P. (2016). *Pedagogy of the Oppressed*. Bloomsbury Publishing.
- George, M. W. (2008). *The Elements of Library Research: What Every Student Needs to Know*. Princeton University Press.
- Harris, I. M., & Morrison, M. L. (2018). *Peace education (3rd ed.)*. McFarland & Company.
- Hefner, R. W. (2020). *Making modern Muslims: The politics of Islamic education in Southeast Asia*. University of Hawaii Press.
- Hidayat, S. Pd I. (2025). *Inspirational Teachers, Outstanding Students*. Detak Pustaka.
- Kolb, D. A. (2015). *Experiential learning: Experience as the source of learning and development (2nd ed.)*. Pearson Education.
- Krippendorff, K. (2018). *Content Analysis: An Introduction to Its Methodology (4th ed.)*. SAGE Publications.
- Kurniawan, A. (2025). *Transformation of the Islamic boarding school curriculum in early childhood peace education*. Pustaka UIN.
- Lederach, J. P. (2015). *Building peace: Sustainable reconciliation in divided societies*. United States Institute of Peace Press.
- Madjid, N. (2018). *Pesantren rooms: A portrait of a journey*. Paramadina.
- Mann, T. (2015). *The Oxford guide to library research*. Oxford University Press.
- Aulana, S. (2025). *Digitalization of moral education in Islamic boarding schools in the 5.0 era*. UINSA Press.
- Mahfudz, A. (2022). *Character education in Islamic boarding schools: A study of social values and habits*. Pustaka Ilmu.
- Nongko, P. A., & Rohmiati, R. (2025). *Instilling Noble Values in Early Childhood Education*. PT. Star Digital Publishing.
- Ornstein, A. C., & Hunkins, F. P. (2018). *Curriculum: Foundations, principles, and issues (7th ed.)*. Pearson.
- Reardon, B. A. (2019). *Comprehensive peace education: Educating for global responsibility*. Teachers College Press.
- Rogers, C. R. (2017). *Freedom to learn for the 80's*. Charles E. Merrill Publishing Company.
- Shapiro, S., & Gross, S. J. (2013). *Educating for a Culture of Peace in a Time of Violence*. Palgrave Macmillan.
- Suwendi, A. (2020). *Pesantren culture and the internalization of social values in children*. Pustaka Setia.
- Turner, V. (2018). *The ritual process: Structure and anti-structure*. Aldine Transaction.
- Tyler, R. W. (2017). *Basic principles of curriculum and instruction*. University of Chicago Press.
- Wahid, A. (2017). *My Islam, Your Islam, Our Islam: Religion in a democratic society*. The Wahid Institute.
- Zed, M. (2014). *Library Research Methods (3rd ed.)*. Yayasan Pustaka Obor Indonesia.

Zamakhsyari, D. (2018). Pesantren tradition: Integrating modernity for national progress. Citapustaka Media Perintis.

Chapter in an edited book:

Galtung, J. (2008). Bentuk dan isi pendidikan perdamaian. Dalam Ensiklopedia Pendidikan Perdamaian (hal. 49-58). Information Age Publishing.

Tajfel, H., & Turner, J. C. (2016). Teori integratif tentang konflik antarkelompok. Dalam Identitas Organisasi: Sebuah Kumpulan Tulisan (hal. 56-65). Oxford

Internet source

wati, F. S., Labibah, A. A., & Indrawati, T. (2024, July). Analysis of the impact of religious moderation education on the social-emotional development of early childhood in BAL. In SINAU National Seminar on Early Childhood (Vol. 1, pp. 829-840).