




Internalizing an Islamic Culture of Inner and Social Peace to reduce Student Aggression in Higher Education

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Abstract

Internalization of peaceful Islamic culture in higher education is a concept that emphasizes the creation of a harmonious learning environment and respect for differences to achieve an effective, conducive, and minimally violent learning environment for students. Research on the internalization of Islamic culture of peace at the higher education level on the study of inner and social aspects to create peace often needs more attention. This study examines the effectiveness of Islamic inner and social peace culture in reducing student aggression in higher education. This research approach is quantitative research. The type of research is quasi-experimental non-equivalent control group design: the design used is pretest- posttest control group design. Respondents came from 3 universities in South Sulawesi, Indonesia. Forty-eight respondents were divided into two groups, experimental group (M=26.63, SD=3.41) and control group (M=24.38, SD=2.65). Respondents in this study tended to have high levels of aggression. The sampling method used to collect data was purposive sampling. This research questionnaire uses a modified Buss-Perry Aggression Questionnaire (BPAQ) which has gone through a translation process using Indonesian with level reliability $\alpha = 0.763$. The data analysis of this study used paired sample t-test. The results showed that the internalization of three principles in building an Islamic Culture of Inner and Social Peace, namely inner peace, soul cleansing, and noble morals, effectively reduced student aggression. This research implies that a harmonious learning environment in higher education can be achieved by strengthening the implementation of character building for students who are able to communicate, think critically, and solve problems peacefully.

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INTRODUCTION

As a reaction to the global catastrophe of incessant war and conflict, various studies on peace began to emerge in the mid-20th century (Chérif et al., 2022; Sapiano, 2021; Zembylas & Loukaides, 2021). However, most of these studies (Amadei, 2019; Areepattamannil, 2012; Lehti, 2019) focus on peacemaking through diplomacy. In addition to diplomacy studies, the mid-1990s to the early 2010s were considered a golden age of peacebuilding through conflict resolution (Castro & Galace, 2010; Gerstein & Moeschberger, 2003). In addition to gender

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analysis between institutions (Bergmann, 2021), between countries (Kostelyanets, 2020; Mahmudlu & Abilov, 2017; Wallensteen & Svensson, 2014), and conflict resolution studies (Galtung, 1996; Ridwan, 2014; Sahoh & Sattar, 2016; Staleno, 2014). There is also a growing trend in the study of peacebuilding through individual and personal interventions.

Violent behavior has become a major social case in the country of Indonesia (Arifyadi et al., 2023; Lestari, 2017; Saputra, 2018). Social conflict on campus in the form of student brawls has become a culture and a bad habit. This condition is certainly a manifestation of higher education as a forum for educated people (students), but this group or scientific community has been contaminated with violent behavior (Arisal et al., 2020; Bintoro et al., 2013; Wahyudin, 2012). Violent behavior on campus that arises from student brawls in higher education has been going on for a long time (Alfekar et al., 2022; Fitriana, 2023; Yusuf et al., 2023).

The above cases show that student actions are often characterized by aggression, leading to anarchist actions (Xi & Lee, 2021). Violent behavior in university-level educational institutions is a phenomenon of the poor process of transferring knowledge between generations. Educational institutions should be more concerned with preventing deviant behavior early on by building local cultural and religious-based education programs that focus on instilling peaceful behavior in individuals. Therefore, prevention of violence through guidance services is very important through guidance and counseling facilities (Sofwan et al., 2022; Syahrul Jiwandono, 2020).

Internalization of Islamic culture in the context of inner and social peace Refers to the process of incorporating Islamic values and principles into the daily lives of individuals and society to achieve harmony and shared prosperity. The internalization of essential concepts in Islamic culture, including inner peace, soul purification, and noble morals, is crucial for diminishing aggression and fostering societal harmony. Inner peace is achieved through consistent worship, reflection, and prayer, which soothe the heart and deepen the connection with God, thereby lessening the propensity for aggressive behavior (Guswani & Kawuryan, 2011; Hanurawan, 2007).

Aggression in students is behaviour that aims to injure or harm other people, both physically and psychologically, in the school environment. This form of aggression can be physical violence, such as punching or kicking, or verbal violence, such as teasing, threats or insults. Factors such as peer pressure, family problems, or emotional disorders often cause aggression in students. This aggressive behaviour can hurt the learning atmosphere and mental health of both the perpetrator and the victim (Kostelyanets, 2020).

Intervention to Internalize Deep Islamic Culture is a series of efforts aimed at helping individuals, especially students, to develop a deep and comprehensive understanding and application of Islamic values in everyday life. This intervention focuses on the spiritual, moral and ethical aspects taught in Islam to form character and behaviour that align with religious teachings. The educational context is a series of efforts designed to help students develop a deep and comprehensive understanding and application of Islamic values in their daily lives. This intervention focuses on Islam's spiritual, moral, and ethical aspects, intending to form students' character and behaviour in line with religious teachings.

Rationale of the Study

Many studies suggest ways to foster a culture of peace in education, such as emphasizing the need to incorporate the values of justice, tolerance and peace into the curriculum and teaching strategies to foster a positive and peaceful learning environment (Setiadi et al., 2017). The lack of competence of students, teachers in building and creating a culture of peace (Sudrajat et al., 2019; Suherman et al., 2019) to the need to integrate peace education into the curriculum, develop students' empathy and conflict resolution skills, create a safe and conducive learning environment, and involve the community in efforts to create peaceful

schools (Castro & Galace, 2010; Cavanagh, 2012; Dobud et al., 2020; Gur-Ze'ev, 2005; Navarro & Nario, 2008; Zembylas & Loukaides, 2021). Therefore, one of the strategies to foster a culture of peace is through education (Roque-Hernández, 2022). The social and internal components of fostering peace are often overlooked, although research on culture of peace in education is still growing (Chérif et al., 2022; Xi & Lee, 2021). Islamic thinkers such as Al-Ghazali provide a comprehensive and holistic perspective on peace, including communal harmony and personal transformation (Marmura, 2009; Mustajab et al., 2020).

Objectives

Islamic thought views societal and inner harmony as interdependent and mutually influential. The foundation in building social peace is inner peace, which includes harmony between the material and spiritual realms between the minds and hearts of college students to reduce aggression. This research is expected to bring out the skills of college students in managing themselves to be ready to handle disputes and conflicts in their social life. The internalization of Islamic ideas about social and inner peace in this study will provide in-depth knowledge for students in higher education to create a peaceful environment through guidance services.

METHODS

Design

This research is a quantitative study with the type of quasi-experimental research nonequivalent control group design; the design used is pretest-posttest control group design. This research was conducted from January 2022 to March 2022. Sample data collection to obtain data on the effectiveness of Islamic peace guidance in higher education was carried out through a small group trial.

Participants

Respondents who became the population in this study came from 3 universities (Makassar State University, Hasanuddin University, and Alauddin State Islamic University) around South Sulawesi, Indonesia. Forty-eight respondents were divided into two groups (experimental group and control group). Twenty-four students were in the experimental group, and twenty-four students were in the control group. Respondents in this study tended to have high levels of aggression. The sampling method used to collect data is purposive sampling; the condition of the aggressiveness level determines the criteria for selecting respondents. Before collecting sample data, the initial aggression level of students in a population of 394 people from 3 universities was known. Data regarding the condition of aggression of students with high characteristics in the population recommended as a research sample has been made in a separate article.

Instrumentation

This research instrument modifies the questionnaire from the Buss-Perry Aggression Questionnaire (BPAQ) (Buss & Perry, 1992) with a scale containing four indicators namely Physical Aggression (1-9 items); Verbal Aggression (10-14 items); Anger (15-21 items); and Hostility (22-30 items) the overall content of the instrument has been modified and adapted to Indonesian culture into 30 statement items. The BPAQ instrument used in this study is based on a four-point Likert scale (1 is very unsuitable, 2 is unsuitable, 3 is suitable, and 4 is very suitable). Based on the results of previous research, Cronbach's alpha on the reliability of the BAPQ Instrument is 0.95 so it is very strong.

Procedures

The research procedure that focuses on the Internalization (insight and knowledge) of Islamic Culture of Inner and Social Peace to reduce Student Aggression is divided into three phases adopted from the group guidance stage in the implementation of guidance and counseling. Phase One (Pre-Group), both groups (experimental and control groups) completed the questionnaire, which took 10-20 minutes to complete, this phase also both groups completed the group activity of Group Formation.

Phase Two (Group Activity), the experimental implementation is designed for the experimental group in the form of Internalization (insight and knowledge) of Islamic Culture of Inner and Social Peace to reduce Student Aggression divided into 4 stages that adopt the implementation of group guidance (Formation Stage, Transition Stage, Implementation Stage, and Termination Stage). The experimental group activities in this phase focus on the internalization of the Islamic Culture of Inner and Social Peace in 3 group work tasks namely group activities to interpret inner peace, group activities to interpret soul-cleansing, and group activities to form noble character. All of these group activities are aimed at instilling the value of Inner and Social Peace to reduce Aggression in students in the Experimental group. During this period, the control group did not receive any training or intervention.

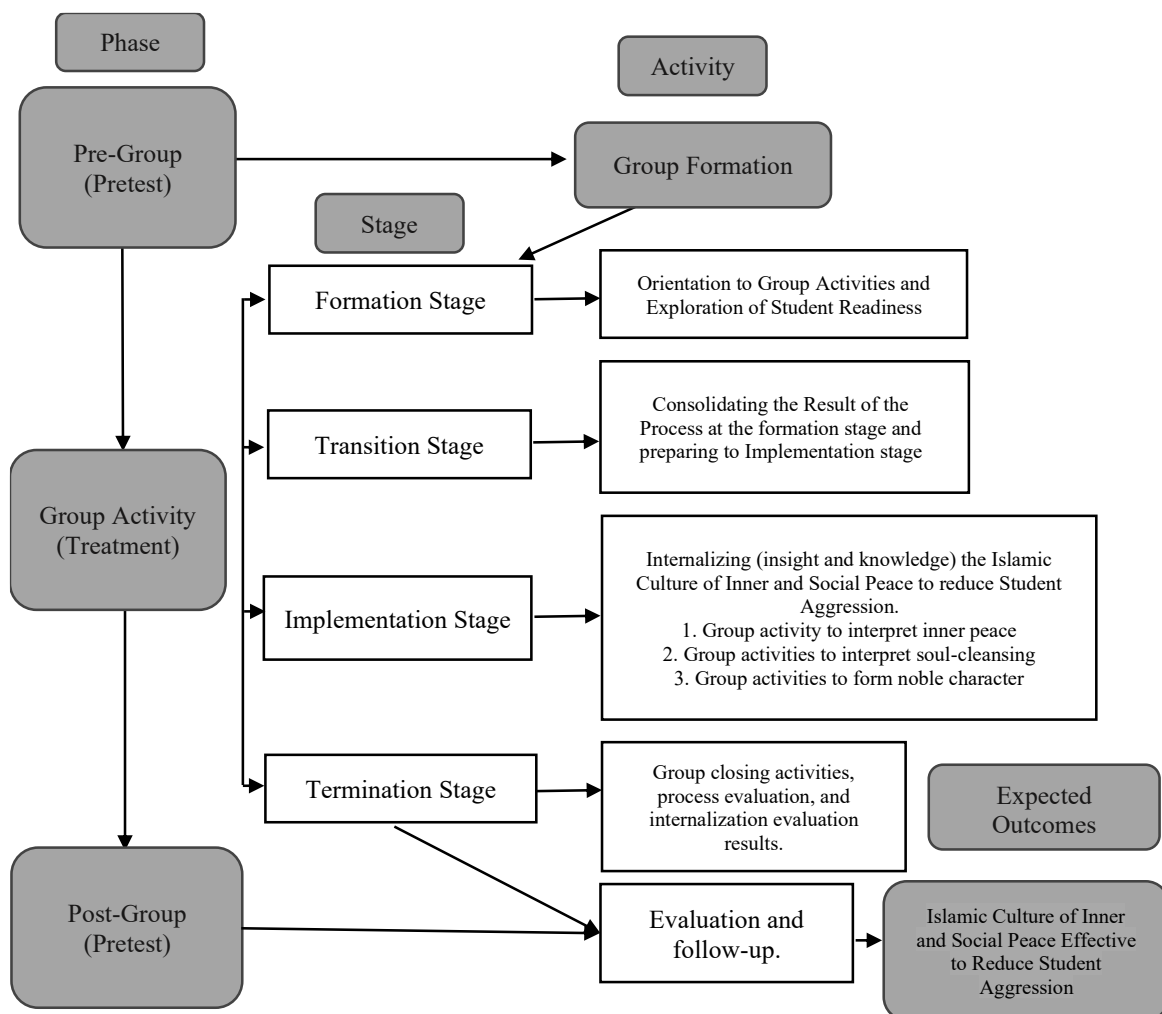


Figure 1. General procedure for implementing the internalization of Islamic culture of inner and social peace to reduce aggression

Third Phase (Post-Group), the experimental group and control group completed a questionnaire for Evaluation and follow-up to measure the extent to which the intervention program was implemented. This phase is the end of the implementation of Internalization (insight and knowledge) of Islamic Culture of Inner and Social Peace to reduce Student Aggression. The flow of research procedures that focus on the Internalization (insight and knowledge) of Islamic Culture of Inner and Social Peace to reduce Student Aggression is shown in Figure 1.

Data Analysis

Data analysis in this study used the Paired Sample T-test. This analysis is useful for seeing a decrease in the level of individual aggression before and after the treatment of building an Islamic culture of inner and social peace in the control and experimental classes. Statistical Program for Social Science (SPSS) 24 IMB Macro Process Software helps the calculations in this study.

RESULTS AND DISCUSSION

Results

Profile of Aggression Behavior Level

The results of the study show the profile of the level of aggression behavior of respondents and the paired t test is described as follows. The results of descriptive analysis of the level of student aggression behavior before and after the treatment of building an Islamic culture of inner and social peace in control and experimental classes. Data on the level of aggression after implementation can be seen in figure 2.

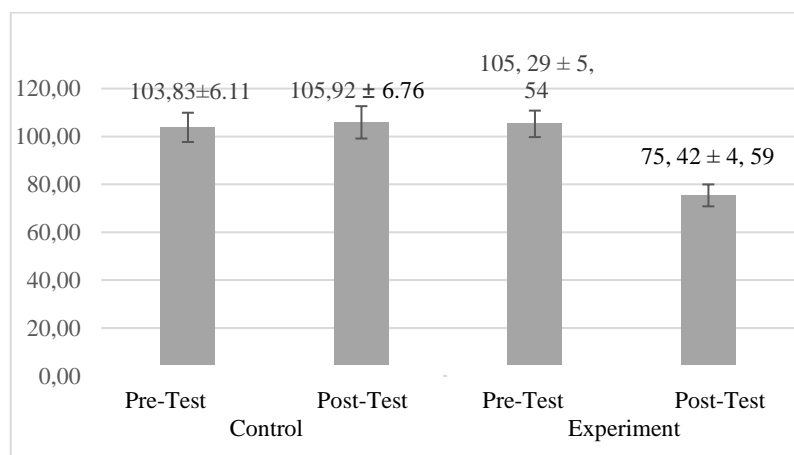


Figure 2. Mean aggression levels of experimental and control groups

The graph above shows that the average aggression in the control class before treatment was 103.83 ± 6.11 , while the average aggression after not implementing the activities of building an Islamic culture of inner and social peace in the control class was 103.83 ± 6.11 . 105.92 ± 6.76 . This condition shows that in the control class, aggression after treatment is higher than aggression before treatment in the form of general information about student aggression.

The opposite condition is seen in the average aggression before the treatment of building an Islamic culture of inner and social peace in the experimental class of 105.29 ± 5.54 , while the average aggression after the treatment of building an Islamic culture of inner and social peace in the experimental class is 75.42 ± 4.59 . This condition shows that in the experimental class the level of aggression behavior after being treated is lower than before being treated.

Normality of Aggression in the Experimental and Control Group

Testing the normality of data on the difference between aggression before and after treatment in the experimental class aims to determine whether the data on the difference between aggression before and after treatment is normal or not. Testing for normality of data on the difference between aggression before and after treatment in the experimental class was carried out using Shapiro-Wilk, with the criterion that if the probability value was > level of significance (alpha = 5%), then the data on the difference between aggression before and after treatment in the experimental class was declared normal.

Based on the table 1 above, it can be seen that the normality test on the data on the difference between aggression before and after treatment in the experimental class, respectively, produced a Shapiro-Wilk statistic of .950 with a probability of .272. Meanwhile, the control group respectively produced Shapiro-Wilk statistics of .982 with a probability of 0.931. This condition shows that testing the data on the difference between aggression before and after treatment in the control class produces a probability > alpha (5%), so the data on the difference between aggression before and after no activities in the control class are declared normal.

Paired T-test Data

Testing differences in aggression before and after treatment in the control and experimental classes at this stage was carried out using the Paired T-test. The test criteria state that if the probability ≤ the significance level (alpha (α) = 0.05), then H0 is rejected, so it can be stated that there is a significant difference in aggression behavior before and after treatment. The results of testing differences in the level of aggression behavior before and after treatment in the limited field test of building an Islamic culture of inner and social peace in the control and experimental classes can be seen in table 2.

Based on the test results listed in the table, it can be seen that the t statistic generated in the control class is -1.875 with a probability of .074. This condition means that the probability > the level of significance (alpha = 0.05). Thus there is a significant difference in aggression before and after not implementing the internalization of Islamic culture of inner and social peace in the control class. Judging from the average after the non-implementation of internalization activities of Islamic culture of internal and social peace is higher than the average aggression before treatment. This condition shows that in the control class that was not given internalization activities of Islamic culture of internal and social peace, the level of aggression behavior was observed to have increased.

Different conditions are seen based on the test results listed in the experimental class; it is known that the resulting t statistic is 19.848 with a probability of 0.000. This condition means that the probability ≤ the level of significance (alpha = 0.05). Thus, there is a significant difference in aggression before and after the treatment of internalization of Islamic culture of

Table 1. Shapiro-Wilk Test

Data	Shapiro-Wilk	p
Differences in Aggression behavior in the Pre-Test and Post-Test	.950	.272
Difference in Pre Test and Post Test Aggression	.982	.931

Table 2. Results of testing differences in aggression before and after treatment in control and experimental classes

Class	Pre-Test	Post-Test	Difference	t	p
Control	103.833	105.917	-2.084	-1.875	.074
Experimental	105.292	75.417	29.875	19.848	0000

inner and social peace in the experimental class. Judging from the average value in the experimental class, aggression behavior after treatment is lower than the average behavior before treatment. This condition proves that in the experimental class. After treatment, the application of internalization of an internal Islamic culture of internal and social peace effectively reduces student aggression.

Discussion

This research focuses on the cultivation of the Islamic Culture of Inner and Social Peace, which emphasizes the internalization of the essential concepts of Islamic thinkers, namely inner peace, soul cleansing, and noble morals, to reduce student aggression in higher education. The implementation of the intervention of cultivating an Islamic Culture of Inner and Social Peace proved effective in reducing the level of aggression of the experimental class students who became the research sample. This condition is inversely proportional to the level of aggression of the control class students of the research sample who were not given the treatment of cultivating the Islamic Culture of Inner and Social Peace.

According to Islamic philosopher Al-Ghazali, attaining inner peace is very important as it is the foundation of spiritual happiness and success. One needs to find harmony in the mind, heart, and the material and spiritual realms. The practice of personal experience and introspection can lead to inner peace. Al-Ghazali stated that achieving inner peace is the first step towards a fulfilling, prosperous and serene life. In his opinion, finding the ideal balance between the material and spiritual realms, as well as between the mind and the heart, is how one achieves inner peace (Hasballah et al., 2021). To achieve this balance, Al-Ghazali advised people to often perform continuous worship practices and introspection or self-reflection (Kianifard, 2020; Kukkonen, 2016; Othman et al., 2014).

The practice of inner peace in education refers to the creation of a peaceful and supportive learning environment where students can develop their ability to manage their emotions, intelligence, and spirituality (Soleh, 2022). In this perspective, character development and the cultivation of positive inner traits are as important as academic content knowledge. The inner qualities discussed regarding inner peace in education cover various dimensions. This was achieved in the experimental group through practice supported by assistance during service delivery throughout the implementation stage.

The internal quality of applying Islamic culture to achieve inner peace and reduce aggression in higher education includes several elements, including (a). Emotional balance: The capacity of students to control their emotions, including how they handle stress, anxiety, and interpersonal conflict. These skills include empathy, self-control, patience, and tolerance for diversity. (b). Critical, analytical and creative thinking capacity. Students learn to assess data, generate reliable conclusions, and use strong problem-solving and decision-making abilities. (c). Spiritual well-being: An understanding of the spiritual aspects of life, which includes values and life purpose. Skills in this area are intended to help you build relationships with yourself and the environment, respect the beliefs of others, and seek meaning and purpose in life. (d) . Developing strong moral and ethical principles, such as accountability, honesty, integrity and respect for others, develops character. This includes providing knowledge of one's rights and responsibilities as well as the value of upholding civic values and contributing to society. (e) . Social skills: Building healthy and constructive relationships with others, including efficient communication, teamwork, and dispute resolution techniques. Students who complete this section will have better social awareness and empathy.

Islamic scholars say that true and deep inner peace can only be achieved by cleansing the soul of undesirable human traits such as pride, envy and anger. This process involves introspection, muhasabah (self-evaluation), and determination to change non-Islamic behaviors

(Mobarak, 2022). Tazkiyah al-nafs is the Islamic concept of purification of the spirit; it is central to Islamic scholar Al-Ghazali's idea of attaining inner peace.

The application of inner calm in the internalization process is defined as self-reflection or self-reflection (Khasani, 2020). People should pay attention and objectively evaluate their behavior, motives, and characteristics. Through introspection, one can recognize undesirable tendencies that need to be eliminated from his soul and admit his shortcomings and mistakes. In addition, tazkiyah al-nafs (inner peace) involves Muhasabah, or introspection. Based on the Islamic concept of muhasabah, people critically evaluate their behavior and actions and decide what to do based on Islamic teachings (Yahya & Md. Syam, 2020). Muhasabah allows individuals to acknowledge their mistakes, ask Allah for forgiveness, and devise a practical plan to improve themselves.

Inner calm requires determination to change behavior after introspection and muhasabah (Suriansah, 2021). A strong desire to replace undesirable traits with desirable traits that are aligned with Islamic teachings must exist within the individual. This shift may include learning morality, practicing self-control, and cultivating empathy towards others. Internalizing one's inner serenity is a difficult and ongoing procedure that requires perseverance, patience and dedication. Inner calm (purification of the soul) in education is expected to help students in developing positive and noble traits as well as controlling and changing undesirable traits in themselves (Hidayat, 2016; Setia & Imron, 2021).

The internalization of Islamic values involves educators and educational counselors as critical actors. To help students identify and overcome negative tendencies and build positive ones, they must offer the necessary support, direction and resources (Idris, 2017). Collaboration between educators, parents, and the community is also necessary to aid this process. To support students on their sobriety journey, educational initiatives should also include related activities and programs. Students' mental, emotional, and spiritual health can be improved by enrolling them in counseling services, self-development programs, and religious activities.

Islamic authorities strongly emphasize the value of good manners in fostering social harmony. People will live in peace and harmony if they demonstrate virtues such as honesty, justice, generosity, and tolerance (Al-Gazali, 2007). One of the main ideas behind social harmony and peace is good morals. Good and noble behavior of the people is the foundation for harmonious and peaceful relationships between people, families, and communities (Yusuf, 2019).

Examples of good behavior and noble morals that are trained and highlighted by scholars (Rohman, 2014) in carrying out this research include (a). Honesty: The cornerstone of all healthy and happy relationships. Being honest fosters trust and helps prevent misunderstandings, which can lead to strife and discord. Fairness (b). This idea means treating everyone equally, impartially, and having equal rights and responsibilities. (c). Benevolence and empathy towards others. This notion includes having compassion and empathy for others in need and sharing resources, time and expertise with them. (d) Tolerance: Tolerance is accepting and appreciating differences in opinions, cultures and beliefs. This idea is necessary to build a harmonious society where everyone is treated with respect and feels important. (e). Forgiveness: Staying peaceful in relationships requires forgiveness. Letting go of grudges and resentments and allowing others to make atonement are essential components of forgiveness.

According to Imam Al-Ghazali, good education is strongly influenced by virtue. Al-Ghazali argued that morals, character, and intellectual understanding should be developed through education (Suryadarma & Haq, 2015). Islam strongly emphasizes noble morals in the context of education. It is important to have a well-rounded education that shapes students' moral character and encourages a calm learning atmosphere (Arianti, 2019; Wally, 2022).

College instructors and mentors are very important in instilling high moral values to students by emphasizing the development of peaceful relationships with others and

internalizing Islamic principles in personal and social life. This study reveals that the cultivation of Islamic Culture of Inner and Social Peace can reduce the aggressive behavior of students in college. The internalization of the Islamic Culture of Inner and Social Peace in higher education in counseling guidance services in this study follows the guidelines for the implementation of group guidance which is usually carried out by counselors in the stages of internalizing values in students (Hariko et al., 2023; Toseland & Rivas, 2017).

Implications

This research is expected to contribute to the construction of understanding and development of Islamic peace education in higher education, especially in handling violence and implementing counseling activities in higher education that will affect several dimensions of students' quality of life. In this situation, counselors and instructors in higher education play an important role in providing psychosocial support to students.

Limitations and Suggestions for Further Research

Although there are limitations to the research that have been explained in the previous section, this research can be further developed by making some improvements so that it is useful for the helping profession, especially for other researchers. Therefore, it is suggested that research related to the dimensions of peace, counseling, and curriculum in higher education, especially guidance and counseling, can be studied further. It is necessary to conduct a longitudinal follow-up study on the level of aggression and the development of peace education in higher education. Changes in individual characteristics can also be influenced by the factors mentioned earlier. A qualitative research approach with a phenomenological design or case study can also be conducted. This research is very relevant considering that this kind of research still needs to be improved. Finally, future research would be more interesting if it can use a research model that combines various variables or constructs of demographic characteristics, personality traits, spirituality, and environmental elements that affect students directly or indirectly.

CONCLUSIONS

Developing an Islamic culture of peace through higher education is one way to build a generation of peaceful characters in society. Integrating the values of peace, tolerance, and justice in teaching practices, training, and curriculum in higher education is expected to be a solution to create a learning environment and individual character that is faithful, respectful, and harmonious towards fellow human beings. Integrating peace education into higher education is an effort to build peaceful schools without aggression and a culture of peace in education. This research implies that focusing on Islamic aspects and social mentality will create a harmonious learning environment by strengthening the values of tolerance, empathy, justice, and peaceful conflict resolution. In addition, character building of students who can communicate, think critically, and solve problems peacefully is prioritized in higher education. The development of an Islamic culture of peace through higher education has reduced physical aggression, verbal aggression, anger, and hostility among students in higher education.

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