

Strengthening Peace Education Through the Role of Nahdlatul Ulama in Social Conflict in Jakarta in Realizing National Security

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Abstract

Jakarta is one of the regions that represents a plurality of people with various dynamics of conflict and has an attraction for the people of Indonesia because it is the nation's capital as well as the center of the economy and business. The development of a pluralistic society structure has led to a tendency to be more sensitive to triggering tensions between groups which can lead to social conflict. This study analyzes the potential for conflict in Jakarta and the role of Nahdlatul Ulama in peace education. The importance of strengthening peace education by Nahdlatul Ulama because as an elite actor, organization and the largest mass, it is expected to be able to educate the public not to participate in various currents of sentiment. through the strategic role of Nahdlatul Ulama, its existence can be empowered in aspects of life in order to realize national security.

Keywords: Peace Education, Social Conflict, Nahdlatul Ulama, National Security

INTRODUCTION

Nahdlatul Ulama is one of the largest Islamic organizations in Indonesia, even in the world with approximately 90 million followers (Kuru, 2021). In addition, Nahdlatul Ulama is an organization involved in the process of forming the Republic of Indonesia as a multi-religious and pluralistic nation state. Nahdlatul Ulama has participated in every major phase of the Indonesian historical process and continuously contributed to the results, such as the defeat of Dutch colonialism in the 1940s to ensure the success of Indonesia's transition to democracy in the late 90's, and has consistently been the main defender until now.

Therefore Nahdlatul Ulama certainly has an important role in strengthening the concept of the Nation State in the midst of a plural society and its efforts to build and maintain peace in Indonesia. Through the identification of "Moderate Islam" or mid-Islam and its four main attitudes, namely Tawassuth and I'tidal, Tasamuh attitude, Tawazun attitude, and Amar Ma'ruf Nahi Munkar, Nahdlatul Ulama does not have extreme left or extreme right attitudes.

Nahdlatul Ulama has a strategic position in realizing a more democratic life. It is also supported that Indonesia has a reputation as a democratic Muslim country. This acknowledgment emerged from various circles and Indonesia, one of them, was nicknamed 'the smiling face of Islam in the world'. Several leading scholars have even dubbed 'Indonesian Islam' and 'Anatolian Islam' in Turkey as a future of Islam in the world that will manifest the presence of peace, inclusiveness, tolerance, a friendly attitude towards existing diversity, future-oriented, and also in line with democratic values, as stated by Barton (Azcam 2019).

With reference to Diamond's conceptual framework according to Azca, Salim, Arrobi, and friends regarding the consolidation of democracy with various social groups that grow in society, it states that Nahdlatul Ulama occupies three actor positions at once, namely elites, organizations, and masses. Therefore, in an effort to understand the consolidation of democracy as a form of political culture, Nahdlatul Ulama will play a strategic role and position through the various programs and activities it carries out, both in the realms of education, religious preaching, health, social services, and of course in terms of aspects of conflict resolution and peace building which also play a significant role. In addition, that Nahdlatul Ulama which was founded in 1926 has also played a role in maintaining domestic political stability and supporting the country's democracy. Together with Muhammadiyah, Nahdlatul Ulama has tried to create peace while developing moderate Islamic values (Fansuri, 2022).

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The socio-economic demographic structure of urban society is no longer interested in the political struggle which has so far been closely related to Nahdlatul Ulama who occupies a position, namely the elite who are automatically close to the authorities, especially after the leadership of Abdurrahman Wahid. Nahdlatul Ulama has a partisan political image and face. Since then, Nahdlatul Ulama has often been associated with the country's political power to this day. In line with the various struggles of Nahdlatul Ulama which carry narratives of democracy, religious moderation, tolerance and pluralism.

As one of the issues that often arises nowadays, religion seems to be a new passion for the Indonesian people with developments that continue to increase from year to year. However, this does not necessarily bring a more peaceful atmosphere for Indonesian society. In fact, according to the 2020 Setara Institute Report regarding freedom of religion and belief, in Indonesia there are still many cases of violations. There were 180 incidents of violations of freedom of religion/belief with a total of 424 violations. These violations have increased from 72 in 2019, from 327 previously (Sigit, 2021). This conflict is getting hotter when there are individuals who try to take advantage of the situation for their personal interests and the political interests of their group, or indeed it occurs in political years, such as general elections or regional head elections.

The Special Capital Region of Jakarta is one of the areas that at least represents the plurality of its people with various conflict dynamics as previously described. As the nation's capital city as well as the center of the economy and business, Jakarta has its own charm for the Indonesian people to ultimately seek profit with various motives. This interest makes many immigrants from various regions to Jakarta. According to the results of the 2020 Population Census of the Central Bureau of Statistics, the population of Jakarta has reached 10.56 million people. This number has increased by 954 thousand people from the last census 10 years earlier, or by 88 thousand people per year. Meanwhile, the increase in population also has implications for an increase in population density. This is what is happening in the Jakarta area, where the situation is getting busier from year to year. With an area of only 662.33 square kilometers, the population density of Jakarta in 2020 will reach 14,555 people per square kilometer, while in 2010 it was 14,506 people per square kilometer. Even though the population density of Indonesia's territory, on average, is only 141 people per square kilometer. In other words, it can be concluded that the population density in Jakarta is comparable to 103 times the population density of Indonesia (Jafier, 2022).

Based on the phenomena and problems described above, the importance of peace education is carried out in the context of educating the public so that ultimately they do not participate in various currents of sentiment and hatred between individuals and between groups. This is mainly as a result of religion-based hate speech. According to Asfinawati from the Indonesian Legal Aid Foundation, the pattern of various cases of blasphemy often starts from offense, slander, incitement to hatred, to forms of mobilization, violence and finally leads to criminalization (Nursahid, 2017). Thus, seeing the various dynamics of social conflicts that occur among residents in Jakarta, the importance of efforts to prevent conflict and build peace, as well as the shift in the role of Nahdlatul Ulama which is increasingly being abandoned, especially in urban areas, this article becomes interesting for deeper study. Thus, through the strategic role of Nahdlatul Ulama as the largest organization in the world and Indonesia, its existence can be empowered in various aspects of life in order to realize national security.

Peace Education

According to Abubakar & Ropers peace education is a peacebuilding strategy that changes the mindset of the wider community about peace and war, which includes various pedagogical approaches that aim to maintain attitudes, knowledge and skills that contribute to non-violent, just and sustainable peace. In addition, Abubakar continued by citing the opinions of different academics that peace education teaches individuals and communities about a peaceful existence based on non-violence, tolerance, equality, respect for differences, social and economic justice, international law, and human rights (Abubakar, 2021).

According to Galtung, peace is divided into negative peace and positive peace. Galtung defines negative peace as a condition where there is no open, organized direct violence, but there is still structural and cultural violence. Meanwhile, positive peace is defined as a situation of creating integration in society in which there is no structural and cultural violence and the presence of justice, harmonization and equality. In this regard, Galtung

also describes a typology of violence consisting of direct violence, structural violence, and cultural violence.

In line with that Jacob (1992) divides peace into three, among others; 1) negative and positive peace, 2) static and dynamic peace, and 3) dissociative and associative peace. First, negative peace, is the absence of war. Positive peace is defined as the realization of harmonious order. Second, static peace, namely the condition of maintaining the status quo, keeping a state from getting worse. Dynamic peace strives for the process of social change to run peacefully. Third, dissociative peace is carried out without communication, but only with a balance of weapons. Instead, associative peace is realized by various negotiations.

Social Conflict

Conflict is a reality that exists in the midst of society and its existence cannot be avoided. No society can be free from conflict. With a group of people, conflict exists and has great potential to occur. The term conflict is taken from the Latin language, namely *conficere* which means to hit each other. Sociologically, conflict is defined as a social process between two or more people or it can also be a group, in which one party tries to get rid of the other party by destroying it and making it powerless (Darlis, 2012).

Dreu and Gelfand (2008) say that "conflict as a process that begins when an individual or group perceives differences and opposition between itself and another individual or group about interests and resources, beliefs, values, or practices that matter to." From this understanding it can be understood that conflict starts with individuals or groups who have different perceptions between themselves and other individuals or groups regarding interests and resources, beliefs, values, or other practices. Meanwhile, Lewis A. Coser in Djayanti (2021), divides conflict situations into two major parts, seen from the roots of the conflict, namely realistic and unrealistic conflicts. Realistic conflicts originate from disappointment with various demands in relationships or from allegations of possible benefits for the conflicting parties, by aiming at the object of the disappointment. Meanwhile, unrealistic conflicts are conflicts that do not originate from scientifically proven facts, such as religion or other beliefs, so it is difficult to see the truth of the argumentation of the dispute.

METHOD

The research entitled *Strengthening Peace Education through the Role of Nahdlatul Ulama in Social Conflict in Jakarta in the context of Realizing National Security* is processed using a qualitative descriptive research method by deductively exploring information, namely uncovering problems ranging from general matters to specific matters. This research leads to an interactive process in describing social reality (Sugiono, 2019). Various data obtained by using qualitative methods both orally and in writing include words, sentences or pictures taken from various references after carrying out the analysis process (Moleong, 2000). Researchers can immediately see, feel, and experience what happens to the subjects they study. Thus, researchers will gradually understand the meanings hidden behind the visible reality. This is one of the goals to be achieved through qualitative research. researchers can directly collect data, analyze it, reflect continuously, and gradually "build" a thorough understanding of something. In this study, data collection techniques will use observation, interviews and document review (Harpendya, 2021) .

RESULTS AND ANALYSIS

Conflicts and Problems

The emergence of conflicts that occur socially in society is likened to an 'iceberg' phenomenon above sea level. The conditions that appear cannot simply be interpreted as a whole phenomenon of conflict. Conflict situations that arise are very likely only a small part of the actual roots of the conflict, which are not visible on the surface, but can be much larger. The complexity of the conflict is the same, various causes, factors, and roots that are a source of conflict in the community may not appear, so that the conflict can actually occur on a much larger scale.

Meanwhile, according to Galtung (1996) conflicts occur because there is a discrepancy between the three components, namely attitudes, behavior, and contradictions. Galtung described it in the following ABC triangle:

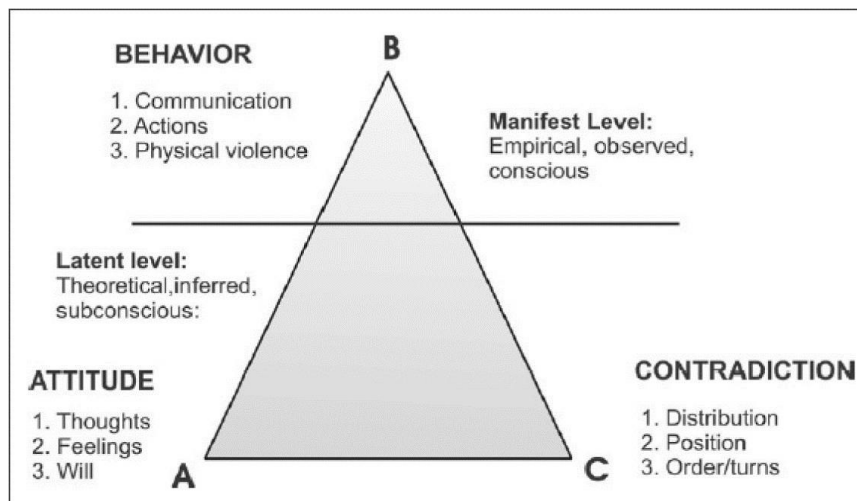


Figure 1. Conflict Triangle

Source: Galtung (1996)

The conflict triangle according to Galtung can be used to trace and identify flows in six directions which can be started from anywhere. Contradiction is illustrated as a goal that is hindered by something or a gap between the desires and reality of the conflicting parties, which then leads to aggressiveness as an attitude based on the perceptions and psychological conditions experienced by the parties in a conflict situation. Attitudes include cognitive aspects such as perception, enemy constructs, negative stereotypes, and feelings such as anger, hatred, or suspicion. Then behavior is interpreted as the actual activity or behavior of the parties in a conflict. Based on the picture above, it can be explained that there are two levels of conflict, namely, the latent level and the manifest level. At the latent level, conflict is still a contradiction and an attitude that is theoretical, conjecture, and is based on feelings. Conflict will appear at the manifest level when it becomes an empirical, observable, and conscious action taken.

In this study, conflict theories are used in analyzing various conflict conditions that occurred in Jakarta in 2016-2022, where in that vulnerable year the potential for conflict and tension occurred in Jakarta which started with "blasphemy of religion" by one of the figures. It is important to use this conflict theory, in order to provide an overview of the dynamics of conflict as a potential, so that it needs to be a reference in subsequent discussions, regarding the need for peace education and the role of the Nahdlatul Ulama Regional Board in implementing peace education.

From the picture of the social identity framework above, it can be analyzed that there are three important elements, namely categorization, identification, and comparison. The tendency for someone when they are in a group, that person will feel that he is not only part of that group. However, the group is also a part of him, that is categorization. Then, group members are given a comparative or comparative understanding, this is where a person simultaneously identifies himself based on in-group and out-group or 'who we are' and 'who they are'. Then, Tajfel said that with the bond of group members, then someone's existence will lead him to determine his feelings. Someone will then tend to have a comfortable, soft, and warm feeling in his mind when it comes to his group. At the same time, a person can also immediately become angry when there is something that is considered to offend or hurt his group, or feelings of guilt when members of his group offend or hurt another group (Hogg, 2016).

This study analyzes the mapping of various groups in Jakarta as a heterogeneous area. Therefore, the potential for conflict from the existence of a diversity of social identities in Jakarta is deemed to need attention, because the root of the conflict is the presence of social identity which tends to be the root of the problem. Then also try to see how the interactions of the groups and their responses in the event of a dispute. In this case the Nahdlatul Ulama Regional Management is positioned as an organization that also has a strong social identity in Jakarta, so that its role will have a broad impact.

Conflict Mapping using SAT Factors (Structural, Accelerator, Trigger)

In analyzing the conflict mapping in Jakarta, researchers used the SAT concept which was seen based on the conflict factors, which consisted of three main elements, namely the root of the conflict, the conflict accelerator, and the conflict trigger. First, the root of the conflict or structural factors, which are the factors behind the occurrence of the conflict, meaning the situation before the conflict manifested itself. These factors can include systematic political exclusion, inherent economic inequality, lack of adequate and responsive institutions, shifts in terms of demographic balance, economic decline, and ecological damage to the region. Ichsan Malik (2017) in his book *Peace Bridge Conflict Resolution* likens structural factors to a collection of dry grass (roots of conflict) which are flammable if suddenly there is a "fire" or trigger, namely a trigger element that grabs.

Second, accelerating or accelerator is defined as a catalyst in the process of conflict escalation which can spread in all directions. Accelerators are various reactions that arise as a result of conflict. Accelerators can also be explained as events that are not directly related to the indicators that cause conflict, but can significantly increase the process of conflict escalation or de-escalation. This was also explained by Malik who said that an accelerator is analogous to a hot wind that can spread conflict in various directions. He also explained that the accelerator is a manifestation of a reaction that arises as a result of a conflict. Examples of conflict accelerators are as follows: 1) Discriminatory government policies. 2) Armed conflict/violence between groups. 3) Increasing external support for one of the groups. 4) Increase in group size and cohesion vis a vis other groups. 5) Increasing the techniques of violence as an instrument of conflict. 6) Increased forms of aggressiveness. 7) Increasing forms of violations against human "integrity of life" (Kurniadi, A., 2019).

Third, a trigger is a sudden event that can trigger a conflict. Malik explains that triggers are elements of "fire" that can burn and scorch "collections of dry grass" (structural elements). Usually triggers can appear suddenly in a series of conflict events. Examples of triggers are the killing of important figures, regional head elections and political scandals, youth disputes, destruction of identity symbols and so on. Triggers are short term and sporadic (Malik, 2017).

In this study the SAT concept is a continuation of the previous conflict theory. Where this concept is an analytical tool that will discuss the roots, accelerators, and triggers of the conflicts that exist in Jakarta. As already explained, 2016-2022 are years of increased conflict escalation, so it is necessary to pay attention to obtaining various comprehensive factors in the conflict that occurred in Jakarta.

Solutions for Handling Social Conflicts

Basically the handling of social conflict in Indonesia has been regulated in Law Number 7 of 2012 concerning Handling of Social Conflict. The three scopes of handling social conflict are carried out by the government and the community. The following is an image related to the concept of handling social conflict.

If analyzed based on the concept of handling social conflict above, the actions taken in handling social conflict are cooperation between state (government) and non-state (community) institutions which are needed in building good synergy. This cooperation between government and non-government institutions is nothing but a form of optimizing the various components available in society in order to prevent, stop, and restore conflict conditions or situations based on the source and level of escalation.

A state of interdependence between institutions will always arise as a result of the different actors involved in the conflict. The approach taken in dealing with conflict requires good cooperation and appropriate steps, therefore it cannot be assigned only to certain actors to deal with social conflicts in society.

Based on this, in this study the concept of handling social conflict that will be used by researchers is more focused on conflict prevention as an analytical tool related to the various steps taken by government agencies and institutions in preventing social conflict throughout 2016-2022, as well as the role of the Nahdlatul Ulama Regional Management in peace education in Jakarta in the context of conflict prevention.

Strengthening Peace Education Towards Peaceful Conditions

Education has various definitions. According to Ki Hajar Dewantara, education is a process of lifelong guidance,

so that educated human beings are formed, who are able to control themselves, are civilized, and are free from evil souls. In line with that Saidiharjo argued that education is a conscious effort aimed at maturing humans which includes intellectual, social, and moral maturity. Meanwhile, according to Ahmad D. Marimba, education is conscious guidance or leadership by the educator towards the physical and spiritual development of the educated towards the formation of the main personality (Tular, 2022).

In addition, according to Law no. 2 of 2003 concerning National Education, it is explained that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by them. , society, nation and state. Therefore education can be interpreted as a process that leads humans to development towards self-maturity, both physically and mentally, so that they mature intellectually, socially, and morally, and spiritually. Furthermore, in this law education is carried out through three channels, namely formal, non-formal, and informal.

Meanwhile, various theories and concepts of peace education have emerged when peace movement activists are struggling to overcome various forms of violence at the global, ecological, community and individual levels. At first peace education according to Ardizzone is a study of the various causes of war and its prevention. This study then developed into a study that studied violence in all its manifestations and taught to fight the war system in order to create a system of peace, both at the structural and international levels (Harris, 2004).

In addition, peace education also has many themes and forms that have developed in various countries. This reflects that progressive education and social movements have developed over the past decades. Each form that becomes practice in peace education also includes a certain knowledge base and a set of normative skills and value orientations that it seeks to develop. However, all of that refers to the philosophy of non-violence, love, compassion, and respect for all life (Tacoh, 2021) .

According to Haris peace education has five main assumptions as basic assumptions used to warn about the dangers of violence:

- a. Explanation of the roots of violence. Demonstrated violence.
- b. Teach violent alternatives. Presents different peace strategies that can be used to overcome the problem of violence.
- c. Adjustments to cover various forms of violence. Describes the dynamic nature of peace education as it shifts its emphasis according to the type of violence it deals with.
- d. Peace itself is a process that varies according to context. Embedding the theory and practice of peace education in certain cultural norms.
- e. Conflict is everywhere. Stated that peace educators cannot eliminate conflict, but they can impart valuable skills in managing conflict.

From the several concepts of peace education above, the researcher concludes that peace education is not just an effort made to avoid or prevent conflict or war in society. Peace education is an alternative that can be used as a model for developing education to build and familiarize peace values and culture as a social life skill. Utilization and optimization of peace education can be carried out in formal, non-formal and informal education channels, so that the goals can be comprehensive in all of these pathways.

In this study, peace education is a more specific follow-up to the theory of peace which is used in analyzing educational programs in the Nahdhatul Ulama Regional Board, especially those related to peace. Education in question includes the realm of formal, informal, and non-formal. Then also other programs related to the role carried out by the Nahdhatul Ulama Regional Management in the framework of peace.

In general, in the study of international politics and the peace movement, it is meant that conditions of peace are the absence of war (Jacob, 1992). However, after the end of the world war and cold war, the challenge of peace developed in various dimensions of people's lives in various countries. In addition, various international and national organizations have a role in creating peace and promoting peace, such as the United Nations and

NGOs or CSOs (Mahfuddin, 2021). Based on the subject according to Adolf quoted by Zainal (2019) peace can be divided into three types, namely; individual peace, peace within groups, and peace between groups. The existence of the state and the nation has changed individual peace talks to social and collective peace. In this regard, the state is the main tool or means in the context of realizing peace. Efforts to achieve peace will never end, because peace is not just a goal to be achieved, but a way of life. Therefore, as with the previous definition of conflict, peace is also a dynamic state. From the existence of peace, humans can live in harmony and work together to build the wider goodness of humanity.

From the definition of peace above, peaceful conditions and situations between parties that rarely or even never interact are classified as negative peace, where when there is a potential for the transformation of conflict into violence it is immediately controlled. However, the conditions for the success and control of direct conflict situations cannot be said to be conditions of absolute peace. Negative peaceful conditions still have forms of violence, namely structurally and culturally. A peace agreement that only brings conflict conditions to a negative peaceful state, there is no constructive relationship in society, even though the country's stability has been realized. In such circumstances, the needs and safety of the community cannot be fully met (Zainal, 2019).

Positive or ideal conditions of peace according to Galtung are the complete absence of violence, not only physical/direct open violence, but also structural violence in the bureaucracy and cultural violence in the human mindset. Positive peace puts forward a situation when justice, equality, and respect for life itself. A situation when humans live harmoniously without any desire to subdue, dominate, or even kill the rights of other people (Tanzila, 2019).

Based on the theory and concept of peace above peace is actually not just the absence of war or conflict, but is an ongoing effort as a way of life. It is this peaceful way of life that leads to complete peace, in which harmonious cooperation is established without violence. In this study, the theory of peace is used to analyze the peace values of Nahdlatul Ulama and the extent to which the Regional Management of Nahdlatul Ulama apply them in order to build peace in Jakarta which will be linked to the theory of peace in general.

The role of Nahdlatul Ulama

Role is a person's task or duty in undertaking. If translated meaningfully, the duties or obligations that a person has in a business or job (Awaluddin, 2022). Meanwhile, in the Big Indonesian Dictionary, it is stated that role is defined as a set of behavior that is expected to be possessed by people who are located in society. Role theory is related to the social sciences, especially sociology, social psychology, and anthropology. Initially, role theory was rooted in art or theatrical performances, in which actors play roles on stage. These actors bring their identity to their interpretation of the roles they play, with limitations or signs in the form of the scriptwriter's language and the conditions of the stage where they appear (Breuning, 2019).

Furthermore, there is structural role theory which states that humans are socialized into pre-existing roles, whereas symbolic interactionism emphasizes that humans interpret and reinvent their roles, so that they contribute to developing or modifying social structures. Meanwhile, according to Soerjono Soekanto, the role is a dynamic aspect of the position or status. When a person or group of people exercise their rights and obligations according to their position, then they carry out a role (Kharismatunisa, 2021).

In line with that, in Koentjaraningrat's opinion, role is interpreted as an individual behavior where he decides on a certain position. Thus the role refers to the pattern of behavior expected of someone who has a certain status/position in an organization or system (Lantaeda, 2017). Therefore, based on the explanation of the role above, it can be analyzed that the role is synonymous with attitudes, behaviors, or actions taken by a person or group of people or an organization that has a specific direction and purpose, so that the action or behavior affects or influences a condition or social change. public.

In this study, role theory is one of the micro theories used in exploring and analyzing the role of the Jakarta Nahdlatul Ulama Regional Administrators in peace education, which includes formulated programs and strategies, as well as synergy with stakeholders. As previously explained, Nahdlatul Ulama is one of the mass organizations in Jakarta and its role is quite broad, making this organization a stakeholder in realizing peace in

Jakarta, especially in conflict prevention.

Basically the concepts initiated by Nahdlatul Ulama are concepts that were born from Islamic religious beliefs. Islam as the religion of the majority of Indonesia's population has been developed and adapted to the cultural conditions and situations of Indonesian society, without reducing or eliminating the core values of its teachings. Nahdlatul Ulama is known as the concept of mid-Islam or wasathiyah where according to Yusuf Al-Qardhawi quoting Niam (2019) mid-Islam is defined as al-tawazun (balance), namely the balance between two roads or two directions that face each other or conflict, between ruhiyah (spiritualism) and maddiyah (materialism), between fardiyah (individual) and jamaiyah (collective), between waqi'iyah (contextual) and mitsaliyah (idealism), between thabat (consistent) with taghayyur (change).

Therefore balance (al-tawazun), Al-Qardhawi continued that apart from being the nature of the universe (the universe) it is also the character of Islam as an eternal treatise. In fact, charity according to Islam has the value of good deeds, when the charity is placed in the middle principles or the balance between hablun minallah and hablun minannaas. It is this principle of balance that makes the basis of Islam a hudan (life guide) that guides and leads to the progress of society. The following are the concepts used by Nahdlatul Ulama as an Islamic social organization based on the Statutes and Bylaws, as well as the Outline of Nahdlatul Ulama resulting from the Decision of the 34th Congress of Nahdlatul Ulama in Lampung.

As for what is meant by Khittah Nahdlatul Ulama is the basis for thinking, behaving, and acting Nahdlatul Ulama members which must be reflected in individual and organizational behavior as well as in every decision-making process. The foundation is the Islamic ideology Ahlussunnah Wal Jama'ah. The understanding of Ahlussunnah Wal Jama'ah or Aswaja is defined as teachings that always follow and adhere to the sunnah of the prophet and the sunnah of Khulafaur Rosyidin after him. They are a group that is considered safe (Al firqah al-Najiyah). Islam according to the Ahlussunnah Wal Jama'ah ideology practiced by Nahdlatul Ulama, namely the principles that were always taught by the Prophet and his Companions, namely: Tawassuth (being moderate or moderate), Tawazun (balanced), Tasamuh (tolerance), I'tidal (fair or perpendicular) and Amar Ma'ruf Nahi Munkar (Kharismatunisa, 2021). This understanding is carried out and applied according to social conditions in Indonesia, including the basics of religious and social charity. Khittah Nahdlatul Ulama is also excavated from the essence of the historical journey of its service from time to time.

Fundamentals of Religious Understanding and Social Attitudes Nahdlatul Ulama

First, the basic religious understanding of Nahdlatul Ulama is based on the sources of Islamic teachings, namely the Koran, As-Sunnah, Al-Ijma' and Al-Qiyas. Second, from these religious sources, the Islamic interpretation of Nahdlatul Ulama is based on the Ahlussunnah Wal Jama'ah understanding. Those who are approached and follow certain schools of thought. In the field of Aqidah follow Imam Abul Hasan Al-Asy'ari and Imam Mansur Al-Maturidi. In the field of jurisprudence, Nahdlatul Ulama follows four madzhab priests, namely, Abu Hanifah An-Nu'man, Imam Malik bin Anas, Imam Muhammad bin Idris Asy-Syafi'i and Imam Ahmad bin Hanbal. In the field of Sufism, Nahdlatul Ulama follows several Imams, including Imam Al-Junaidi Al-Baghdadi and Imam Al-Ghazali.

Nahdlatul Ulama emphasized that Islam is a religion that is fithri or complements the goodness possessed by humans. Therefore, the religious understanding of Nahdlatul Ulama perfects the good values that already exist and belong to and characterize a group of people, such as ethnicity or nation, and does not aim to erase these values. From here Nahdlatul Ulama wants to explain that Islam according to NU is a religion that is able to provide context to something that has existed culturally as a human group value. Islam is here to perfect it, not replace or abolish it.

From the religious understanding of Nahdlatul Ulama which is based on its sources, it can be concluded that Nahdlatul Ulama in its religious practices has several basic foundations, namely Aqidah, Fiqh, and Sufism which are followed by priests who understand Ahlussunnah Wal Jama'ah. Where the presence of Islam according to Nahdlatul Ulama perfects all religious practices that go hand in hand with the existing value system, which does not conflict with the Nahdlatul Ulama religious understanding.

From this religious understanding, then Nahdlatul Ulama has the characteristics of a social attitude as an attitude

of life that must be cultivated, especially by Nahdlatul Ulama residents or congregations. First, the attitude of *Tawassuth* and *I'tidal*. This attitude, according to Nahdlatul Ulama, is a form of middle, just, and straight attitude. From this attitude, Nahdlatul Ulama as a community group has the hope of becoming a role model in behaving and acting in a straight line and always being constructive, so as to avoid all forms of *tatharruf* (extreme) traits. Second, the attitude of *Tasamuh*. It is interpreted as a tolerant attitude towards various differences, both related to religious views that are *furu'* or a *khilafiyah* problem, and differences in views on social and cultural issues. Third, the attitude of *tawazun*. Interpreted as a balanced attitude between the relationship to God, fellow human beings, and their environment. As well as aligning past, present and future interests. Fourth, *Amar Ma'ruf Nahi Munkar*. In simple terms it is interpreted as an attitude or action that always leads and encourages good, rejects and prevents attitudes and actions that lead to evil.

Based on the Nahdlatul Ulama concepts that have been described, in this study the Nahdlatul Ulama concept will be explored and will be elaborated with the consistency and commitment of the Nahdlatul Ulama Regional Management in maintaining the values that are believed to be seen from its various programs in Jakarta.

Realizing National Security

Etymologically, the word security comes from the Latin word "secure" which means freedom of danger, freedom of fear. This word can also be interpreted as without difficulty or anxiety which means "freedom from problems, or a peaceful situation without danger or threat" (Siagian, 2021). Barry Buzzan defines, "security, in any objective sense, measures the absence of threat to acquired values, in a subjective sense, the absence of fear that such values will be attacked". Security is objectively a state where there is no threat from existing values, and subjectively security is defined as the absence of fear of being attacked by these values. In simple terms, security is the absence of threats from the values that humans need and live (Ridwan, 2021).

According to Barry (2009) the concept of security first emerged from conditions of anarchy in the international system. This concept can explain the reality and durability of anarchy, the importance of units in an anarchy system, and the role of power dynamics that occur in an anarchy system. In short, the concept of security is able to provide an explanation that anarchy is not solely related to the accumulation of power which leads to war, but also the need to build harmonious relations between units in an anarchic system which leads to cooperation or peace. In other words, it can be said that the concept of security touches the most basic essence of the need to survive in an anarchic state or system, both attached to units within the system (survival of the unit) and to the system itself (survival of the system).

Furthermore, the concept of national security developed rapidly in the United States (US) after World War II. Initially, the concept of national security only focused on military power. However, in its development, national security has covered various matters, including non-military matters. The United States for the first time passed the National Security Act in 1947. Subsequent developments quoted from Zattullah (2022). Buzan (2009) argues that after the Cold War era into the 21st century, the concept of security has encountered broader discussion than just military security. Therefore, then Buzan explained that there are five aspects that are included in the concept of security.

Meanwhile, the United Nations through The Human Development Report from the United Nations Development Program (UNDP) said that the concept of security must change or develop, from previously an exclusive emphasis on national security, to be more oriented towards people's security, from security through weapons. to security through human development, from territorial to food, employment and environmental security. UNDP identified seven categories that are included as human security, namely economic security, food security, health security, community security, and political security. From there we can see a change in the paradigm of national security, which was previously only oriented towards state center security, more broadly covering human security. Thus, it can be said that the concept of national security has undergone a development which initially emphasized handling traditional threats, then expanded to include non-traditional threats (Uksan, A., 2024).

In this study the concept of national security is used as a macro theory, in which in this study national security is a concept that is studied for its relevance as an expected outcome for the realization of national security

stability, based on the mapping of conflicts that occurred in Jakarta and the implementation of peace education conducted by the Management Jakarta's Nahdlatul Ulama area.

CONCLUSION

From the several concepts of peace education above, the researcher concludes that peace education is not just an effort made to avoid or prevent conflict or war in society. Peace education is an alternative that can be used as a model for developing education to build and familiarize peace values and culture as a social life skill. Utilization and optimization of peace education can be carried out in formal, non-formal and informal education channels, so that the goals can be comprehensive in all of these pathways.

Conflict is a reality that exists in the midst of society and its existence cannot be avoided. No society can be free from conflict. With a group of people, conflict exists and has great potential to occur. Sociologically, conflict is defined as a social process between two or more people or it can also be a group, in which one party tries to get rid of the other party by destroying it and making it powerless.

In this study, peace education is a more specific follow-up to the peace theory used in analyzing educational programs in the Nahdlatul Ulama Regional Board, especially those related to peace. Education in question includes the realm of formal, informal, and non-formal. Then also other programs related to the role carried out by the Nahdlatul Ulama Regional Management in the context of peace.

Based on the mapping of conflicts that occurred in Jakarta and the implementation of peace education conducted by the Jakarta Nahdlatul Ulama Regional Management, the expected outcome is the realization of national security stability in Jakarta as a barometer of Indonesia in the eyes of the world.

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