

ISLAMIC RELIGIOUS EDUCATION AND THE GLOBAL ETHICS: OPPORTUNITIES AND CHALLENGES TOWARDS PEACE EDUCATION IN INDONESIA

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Abstract:

The world has many problems, economic interests, chaos, and wars. Man needs a binder to prevent man (countries) from being able to do something that only benefits himself and harms others. Thus, global ethics as a minimalist ethic is needed in this world. The goal is that there be peace and order. This article aims to construct an idea of creating peaceful education through Islamic Religious Education with a global ethical perspective. This research confirms that the main points of global ethics are relevant to Islamic religious education in Indonesia regarding Islamic teachings and Government Regulations. The integration of global ethics in Islamic Religious Education can be implemented in Indonesia. On the other hand, there are challenges to integrating global ethics in learning; how can teachers provide students with an understanding of the universal values of global ethics in Indonesia context of a plural society? The leading global ethics precepts must be included in the Islamic religious education curriculum at the basic, secondary, and higher levels. This study is devoted to developing a rudimentary idea of Islamic religious education from a global ethical standpoint. As a result, additional research on Islamic religious education from a global ethical viewpoint is required.

Keywords: Global Ethics, Islamic Religious Education, Peace Education.

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INTRODUCTION

Today, religion is frequently associated with conflict, as evidenced by the rise of Islamophobia, anti-Christian, and anti-Jewish slogans. When such events occur, religious groups will clash, and it is feared that harmony and peace will be destroyed on both the local and global levels.¹ In Indonesia, various religious conflicts have also occurred. Setara Institute documented 846 occurrences of religious and belief freedom breaches in Indonesia from at least 2014 to 2019.² The annual appeal for religious freedom in

¹ Maake J. Masango, 'Religion, Violence and Abuse', *HTS Theologiese Studies / Theological Studies* 74, no. 3 (December 6, 2018), <https://hts.org.za/index.php/hts/article/view/5144>.

² Kompas, 'Setara: Ada 846 Kejadian Pelanggaran Kebebasan Beragama Di Era Jokowi', *Kompas.Com*, January 7, 2020, accessed October 3, 2020, <https://nasional.kompas.com/read/2020/01/07/16031091/setara-ada-846-kejadian-pelanggaran-kebebasan-beragama-di-era-jokowi>.

Central Java by Lembaga Studi Sosial dan Agama Semarang said that the year 2020 was marked by terrorism and several cases of intolerance. Around March, May, and October, there were arrests of 23 terrorists. There are also intolerance problems, such as the case of a high school student in Gemolong Sragen who was terrorized for not wearing a veil.³

Reflecting on the above events demonstrates that religion is used to justify acts of violence, mutual animosity, war, and other forms of conflict. Religion is frequently limited to self-identity rather than being used to contribute to change, well-being, and peace for humanity. Factors that encourage people to participate in violence or terrorism, at least because marginalized individuals, enabling groups, and justifying ideologies exist. When these three elements come together, extreme understanding and conduct will likely result.⁴ Various events signify that today's world has many problems, economic interests, chaos, and wars. Man needs a binder to prevent man (countries) from being able to do something that only benefits himself and harms others. Thus, global ethics as a minimalist ethic is needed in this world. The goal is that there be peace and order. Global ethics is not a global ideology or a union of all religions that transcends all religions, nor is it to dominate one religion with another. However, its meaning is a fundamental consensus that binds all values, a general standard, and personal attitudes. Without this consensus, the community will be threatened with chaos, dictatorship, and individual despair.⁵

Global ethics will presumably provide global rights and obligations for all involved. It can also reduce the harmful effects of globalization, such as global warming, damage to nature due to overuse, exploitation of developed countries against developing countries, global injustice, social inequality, juvenile promiscuity, religious secularization, consumerism, individualism and conflicts and clashes between cultures, moral deterioration due to information technology without borders.⁶ This phenomenon echoes our awareness of how vital global ethical discourse is to be discussed, especially for countries with various religions and cultures, such as Indonesia.⁷

Based on literature studies, researchers in Indonesia have widely studied discourses on global ethics. There are two tendencies in global ethics research—first, the study of global ethics and social life concepts. The associated themes are diverse, including global ethics as a solution to capitalism,⁸ global ethics as a solution to the problems of the globalization era,⁹ global ethics for world peace,¹⁰ and dialogue between

³ Tedi Kholiludin et al., *Terancam Simbol: Intoleransi, Konflik Dan Kemajuan Bergama Di Jawa Tengah 2020*, vol. 53 (Semarang: eLSA Press, 2020), 101–109, https://drive.google.com/file/d/1lSy_U-vjBZB36_NGcAnMBDMbcF3V6ZpQ/view.

⁴ Muhamad Harjuna, 'Dialog Lintas Agama Dalam Perspektif Hans Kung', *Living Islam: Journal of Islamic Discourses* (2019).

⁵ Aeron Prior Sihombing, 'Relasi Etika Perjanjian Lama Dengan Etika Global Hans Kung', *TE DEUM (Jurnal Teologi dan Pengembangan Pelayanan)* 4, no. 2 (April 12, 2021): 163–192, <https://ojs.sttsappi.ac.id/index.php/tedeum/article/view/61>.

⁶ Lydia Tumampas, 'Etika Global Di Era Globalisasi', *Jurnal Tumoutou* (2014), <http://ejournal-iakn-manado.ac.id/index.php/tumoutou/article/view/12/114>.

⁷ Reinardus L Meo, 'Sumbangan Etika Global Hans Küng Demi Terwujudnya Perdamaian Dan Relevansinya Bagi Indonesia', *Jurnal Ledalero* 18, no. 1 (June 26, 2019): 103, <http://ejournal.stfkledalero.ac.id/index.php/JLe/article/view/157>.

⁸ Febry Ferdinan Lalen, 'Etika Global Guna Mengendalikan Kapitalisme Global', *LOGOS* 14, no. 2 (April 25, 2019): 68–88, <http://ejournal.ust.ac.id/index.php/LOGOS/article/view/339>.

⁹ Tumampas, 'Etika Global Di Era Globalisasi'.

the values of the Indonesian nation and global ethics.¹¹ Second, the study of global ethics and religion seeks to offer religion as the basis or foundation of global ethics so that various levels of society can accept global ethics.¹² Absolute and universal. Belief in the Ultimate Reality or God is believed to be able to provide moral motivation and a level of coercion and become the primary capital in building ethics together.¹³ In line with this abroad, global ethics has also begun to be integrated with education.¹⁴ Therefore, this research relates the global ethical discourse with Islamic religious education to complement Indonesia study of global ethics.

In this challenging situation, Islamic education can be one of the leading entities that respond to the above problems. Islamic religious education is essential in promoting harmony and peace and giving rise to ideas or counter-ideas to building world peace. As a result, Islamic religious education with a global ethical viewpoint becomes a viable option. Global ethics refers to a collection of universal moral norms and ethical standards shared by the world's religions and cultures.¹⁵ These general moral values and ethical standards are humanitarian ethics that aim to realize world peace. In the discussion of this study, the researcher defined the concept of global ethics. Then the researcher reflected on the relevance of global ethics to Islamic religious education. Researchers also seek to unravel the opportunities and challenges of integrating global ethical values in learning Islamic religious education in Indonesia. This paper seeks to provide readers with an understanding of the discourse of Islamic religious education and global ethics and its actualization in Indonesia.

METHODS

This study fully uses library research methods. This study seeks to formulate peace education through Islamic religious education with a global ethical outlook. This study uses qualitative research methods of literary studies to build the concept of Islamic religious education with global ethical insight based on studies relevant to this research

¹⁰ See for example: Meo, 'Sumbangan Etika Global Hans Küng Demi Terwujudnya Perdamaian Dan Relevansinya Bagi Indonesia'; Togardo Siburian, 'Prinsip Etika Global Untuk Kota Modern Multikultural', *Societas Dei: Jurnal Agama dan Masyarakat* 2, no. 1 (October 24, 2017): 209, <http://societasdei.rcrs.org/index.php/SD/article/view/60>.

¹¹ See for example: Noh I. Boiliu et al., 'Human Rights: The Convergence of the Second Sila of Pancasila and Hans Kung's Global Ethics in Indonesia', *HTS Teologiese Studies / Theological Studies* 78, no. 4 (February 16, 2022), <https://hts.org.za/index.php/hts/article/view/6933>.

¹² See for example: Sihombing, 'Relasi Etika Perjanjian Lama Dengan Etika Global Hans Kung'; Marz Wera, 'Menciptakan Suasana Perjumpaan Antar-Agama: Refleksi Filosofis Etika Global Hans Küng', *Jurnal Teologi Amreta (ISSN: 2599-3100)* 3, no. 1 (November 5, 2021), <http://ojs.sttsati.ac.id/index.php/amreta/article/view/28>; C.B. Ismulyadi, 'Agama Sebagai Basis Terciptanya Etika Global', *HUMANIKA* 13, no. 1 (September 1, 2013), <https://journal.uny.ac.id/index.php/humanika/article/view/3196>.

¹³ Ismulyadi, 'Agama Sebagai Basis Terciptanya Etika Global'.

¹⁴ Sharon Stein, Vanessa Andreotti, and Rene Suša, 'Pluralizing Frameworks for Global Ethics in the Internationalization of Higher Education in Canada', *Canadian Journal of Higher Education* 49, no. 1 (April 21, 2019): 22–46, <https://journals.sfu.ca/cjhe/index.php/cjhe/article/view/188244>; Aimee Zellers, 'Resources for Global Ethics Education', 2018, 95–116, http://link.springer.com/10.1007/978-3-319-78984-2_7; Hans Küng, 'Global Ethics and Education in Tolerance', *Diogenes* 44, no. 176 (December 26, 1996): 137–155, <http://journals.sagepub.com/doi/10.1177/039219219604417616>.

¹⁵ David Rodin, 'Toward a Global Ethic', *Ethics & International Affairs* 26, no. 1 (April 10, 2012): 33–42, https://www.cambridge.org/core/product/identifier/S0892679412000196/type/journal_article; Siburian, 'Prinsip Etika Global Untuk Kota Modern Multikultural'.

topic.¹⁶ In this context, the data collection technique is by documentary method. The data sources are books, journals, and written document materials. Researchers collect literature on global ethics and Islamic religious education through documentation studies. The collected data is then analyzed with exploratory, descriptive techniques¹⁷ to obtain an overview of global ethics and its relevance to Islamic religious education in Indonesia. The collected data is then categorized and analyzed according to themes, titles, subtitles, and categories relevant to the objectives that have been formulated.

Operationally, researchers conduct the following research process: first, researchers brainstorm on Islamic religious education and global ethics. Researchers try to find facts and identify studies that discuss global ethics in Indonesia from various sources. The source is evidence of research answers from literature studies and researcher discussions. This study identifies essential information about the conceptual framework of global ethics in Islamic religious education through sources derived from books and scholarly articles, either from experts or scholars. Each source discusses the topic of global ethics in general and the conceptual framework of global ethics in religious education in particular. Each of the authorities was reviewed, evaluated, and analyzed concerning; 1) basic concepts of global ethics; 2) the relevance of global ethics to Islamic education in Indonesia. Furthermore, researchers explored the findings to determine the challenges and opportunities of global ethical integration in Islamic religious education in Indonesia.

RESULT AND DISCUSSION

The Concept of Global Ethics

The principles of global ethics were proclaimed by the Parliament of the World Religions in its Congress in Chicago, United States, from August 28 to September 4, 1993, in a congress named "Declaration Toward a Global Ethic." The Congress was intended to be a centennial celebration of the Parliament of the World Religions of 1893.¹⁸ Therefore, before describing global ethics, it is necessary to describe the Parliament of the World Religions as an institution declaring it and the background and process of declaration. The emergence of the "Declaration Toward a Global Ethic." was not sudden but went through a long process. Hans Kung, the intelligent and controversial Catholic thinker, was the one who played a massive role in the emergence of the declaration. He was the initiator and formulator of the essential thinking of global ethics, which the Congress of the Parliament of world religions later adopted.¹⁹ In his article titled "History, Significance, and Methods of declaration towards a Global Ethics," Hans Kung explains that his thoughts on global ethics appeared in 1989 when he came into contact

¹⁶ J.W. Creswell and J. David Creswell, *Research Designs: Qualitative, Quantitative, and Mixed Methods*, 5th ed. (Los Angeles: SAGE Publication, Inc., 2018).

¹⁷ Hossein Nassaji, 'Qualitative and Descriptive Research: Data Type versus Data Analysis', *Language Teaching Research* 19, no. 2 (March 26, 2015): 129–132, <http://journals.sagepub.com/doi/10.1177/1362168815572747>.

¹⁸ Kung, 'Global Ethics and Education in Tolerance'.

¹⁹ Nigel Dower, 'Global Ethics: Dimensions and Prospects', *Journal of Global Ethics* 10, no. 1 (January 2, 2014): 8–15, <http://www.tandfonline.com/doi/abs/10.1080/17449626.2014.896575>; Zellers, 'Resources for Global Ethics Education'; T Muhtar, T Supriyadi, and A S Lengkana, 'Character Development-Based Physical Education Learning Model in Primary School', *International Journal of Human Movement and Sports Sciences* 8, no. 6 (2020): 337–354, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85097319695&doi=10.13189%2Fsj.2020.080605&partnerID=40&md5=98e776b930760d8fba3393b22589553c>.

with many groups interested in the centenary celebration of the Parliament of the world religions. Since then, he began writing his thoughts on many issues surrounding global ethics and presented them to many circles on many occasions.²⁰

On July 14, 1992, the declaration's first draft was ready and immediately sent to experts for commentary and correction. Without exception, it was approved; its basic structure remains unchanged but is much better with detailed advice. After being revised many times based on expert advice from some quarters, the Parliament of the World Religions adopted the global ethics that Hans Kung had formulated, and global ethics has been or belongs to the commons between religions and has become part of the conscious development of world religions.²¹

Every society is threatened by chaos sooner or later without ethical consensus. Because there is no such thing as a sustainable world order without global ethics.²² According to Hans Küng, global ethics does not imply a global worldview, a uniform global religion that supersedes all existing religions, or a synthesis of all religions. On the contrary, according to Hans Küng, global ethics tries to find what the world's religions share today in the diversity of behaviors, moral ideals, and fundamental moral convictions. Global ethics is not directed at anyone in particular but urges everyone to adopt this ethic and act accordingly.²³ As Professor Küng has often stated, global ethics does not replace the Torah, Gospels, Qur'an, Bhagavadgita, or other religious works. On the contrary, global ethics is nothing more than the bare minimum of general principles, standards, and fundamental religious attitudes.²⁴

Global ethics is the consensus on binding principles and fundamental attitudes shared by all belief systems (religions), regardless of doctrinal differences, and in which non-believers (atheists) can also participate.²⁵ Problems that threaten humans need a common and integrated solution based on mutual agreement on the objectives and ethical means to achieve that goal. Without a basic consensus on specific values, norms, and attitudes, different groups with the same problem cannot act and live together, so they will not survive.²⁶ In other words, global ethics is a minimal basic consensus concerning binding norms, unchangeable standards, and moral attitudes that may be confirmed by all religions and supported by non-religious individuals.

Four global ethics points are agreed upon in the Declaration of Global Ethics.²⁷ First and foremost, there can be no new global order without a global ethic. Human responsibility for a better world order rests on the engagement and elemental spirit of ethical confidence in humanity's universality. Second is a fundamental demand: "Every human being must be treated humanely." What you do not want, do not do to others, or whatever you want people to do for you, do it for them too. In other words, Hans Küng's global ethics is to love God and fellow human beings, just like loving oneself. Thus, he

²⁰ Hans; Kung and Karl-Josef Kuschel, *Etik Global Terj. Ahmad Murtajib* (Yogyakarta: Sishipus, 1999), 52–57.

²¹ Andrew G. McGrady and Ethna Regan, 'Ethics in a Global World: The Earth Charter and Religious Education', *British Journal of Religious Education* 30, no. 2 (March 2008): 165–170, <http://www.tandfonline.com/doi/abs/10.1080/01416200701831002>.

²² Küng, 'Global Ethics and Education in Tolerance'.

²³ Drydyk, 'Foundational Issues: How Must Global Ethics Be Global?'

²⁴ Wera, 'Menciptakan Suasana Perjumpaan Antar-Agama: Refleksi Filosofis Etika Global Hans Küng'; Meo, 'Sumbangan Etika Global Hans Küng Demi Terwujudnya Perdamaian Dan Relevansinya Bagi Indonesia?'

²⁵ Drydyk, 'Foundational Issues: How Must Global Ethics Be Global?'

²⁶ Tumampas, 'Etika Global Di Era Globalisasi?'

²⁷ Sholihan, 'Declaration Toward A Global Ethic Of The Parliament Of The World's Religions And Building World Peace?'

will not arbitrarily and humanize man humanely or humanize man into a human being, whoever he may be, regardless of religion, social status, ethnicity, race, or culture. In all the religions of this world, there is the embodiment of the four ancient commandments found in every major religion: "no killing, no stealing, no lying, no sexual abuse."²⁸

Third, four guidelines, namely: "non-violence and respect for life, solidarity and a just economic order, tolerance and ecological balance, and equal rights and equality among men and women."²⁹ All human beings, male and female, must be responsible for respecting each other and understanding this relationship. No one can fully submit to someone who exploits sexuality or gender, but fellowship based on equal rights must be developed. Fourth is a transformation of consciousness. There is a new consciousness towards the rationality of a plural society in religion.³⁰ Global ethics can be achieved if all humankind, religions, ethnicities, nations, and countries know that this global ethic is important for peace or a better world order. Without personal awareness, then this global ethics would be impossible to do.³¹

The Relevance of Islamic Religious Education and Global Ethics

Global ethics education is an important issue that continues to be mainstreamed today. For this reason, Islamic religious education can be an alternative to internalizing global ethics. Islamic religious education has a strategic role because it relates to global ethics. This relevance can be seen at least from the similarities between Islamic religious education goals and global ethics. In the previous description, it has been stated that global ethics aims to create world peace. Concerning this goal, Islam has a common essence: creating world peace. This message can be seen in QS. Al. Baqarah verse 208:

"O, believers! Enter into Islam wholeheartedly, and do not follow Satan's footsteps. Surely he is your sworn enemy."

Against the above verse, the scholars interpreted the word "*al-silmi*" with two meanings: Islam and peace. That is to say, Islam and peace are two entities that cannot be separated from each other. Without promoting peace with others, especially with people of different faiths and religions, it is tantamount to denying the identity of Islam, which is a religion of peace.³² The interpreter M. Quraish Shihab commented on the above verse that Islam is a religion that reconciles, saves, is delicious and delicious, easy and does not make difficult, light and not burdensome, pleasant and not scary. This statement reaffirms that Islam and peace are two meanings of the word "*al-silmi*," one with the other inseparable, intertwined. *Kaffah* is interpreted as obeying God's laws based on surrender, submission, and sincerity. The main points of surrendering to Allah are peace-loving and abandoning the battle among those who have not received the blessings of Allah Almighty. The peace order in the above verse indicates a fixed and lasting meaning.³³

²⁸ Sihombing, 'Relasi Etika Perjanjian Lama Dengan Etika Global Hans Kung'.

²⁹ Sihombing, 'Relasi Etika Perjanjian Lama Dengan Etika Global Hans Kung'.

³⁰ Kung and Kuschel, *Etik Global Terj. Ahmad Murtajib*, 89–92.

³¹ Sihombing, 'Relasi Etika Perjanjian Lama Dengan Etika Global Hans Kung'.

³² Riana Ratna Sari, 'Islam Kaffah Menurut Pandangan Ibnu Katsir', *Islah: Jurnal Ilmu Ushuluddin, Adab dan Dakwah* 1, no. 2 (December 31, 2019): 132–151, <https://jurnalfuad.org/index.php/ishlah/article/view/46>.

³³ M. Quraish Shihab, *Tafsir Al-Misbab Jilid 1* (Jakarta: Lentera Hati, 2009), 544.

The scholar of Ibn Katsir's interpretation also gave the view of the verse that, according to him, it is forbidden for a man to follow the path of Shaitan. The path of Shaitan in question is a path that causes divisions in religion or conflicts and disputes. Shaitan is an opponent or enemy of man. For Shaitans, life without resistance and division only gives rise to a sense of silence, loneliness, death, and no beauty. According to Ibn Katsir, to fight demons, it is necessary to have Islamic Sharia. Islamic Sharia can provide peace and harmony. In addition, Imam Ibn Katsir also exemplified a division in a people caused by following the Shaitan, namely the Jews. According to him, in the beginning, the Jews were a people who were united and held onto one book. However, teasing him broke their unity into several sects after the Shaitan came to them.³⁴ From some of the scholars' exposure to the interpretation of QS. Al-Baqarah [2]: 208 above, it is concluded that Islam is a religion in which its adherents must obey, obey, be saviors, be clean, holy, peaceful, just, honest, dynamic, sincere, sincere, and happy. Islam does not legalize violence, intimidation, and mutual insults at all. Peace must be ingrained in every Muslim's personality because Islam's presence is to purify the life of its adherents.

Furthermore, the purpose of Indonesian Islamic religious education to create world peace is declared in Indonesian law. The Government Regulation of the Republic of Indonesia, number 55 of 2007," addressing Religious Education and Religious Education is one of the regulations controlling religious education in Indonesia. The rule defines the functions and goals of religious education, as stated in Chapter II, Article 2, paragraphs (1) and (2) below. Religious education develops Indonesians who have trust and piety in God Almighty, have a noble character, and can sustain inter- and inter-religious peace and harmony. Religious education strives to help students learn, embody, and practice religious ideals that will help them master science, technology, and art."³⁵ Religious education helps students to obey their religious beliefs in daily life. It makes religion an ethical and moral foundation in personal, family, social, national, and state life, according to Article 5, paragraphs (3), (4), and (5); "Religious education promotes concord, harmony, and respect among believers of the religions accepted and toward adherents of other religions."³⁶

The Republic of Indonesia Government Regulation No. 55 of 2007 confirms the notion of religious education. "Religious education is defined as an education that provides knowledge and shapes students' attitudes, personalities, and skills in practicing their religious teachings, which are carried out at least through subjects/lectures in all paths, levels, and types of education."³⁷ The world of education, in this case, has a huge role because it is through this educational process that the nation's generation is prepared. Education is producing a generation of excellence in intellectual terms and spiritually superior, which will keep the nation's generation from the adverse effects of globalization.³⁸

³⁴ Ratna Sari, "Kaffah Islam According to the Views of Ibn Katsir."

³⁵ Peraturan Pemerintah Republik Indonesia Nomor 55 Tahun 2007, Pendidikan Agama dan Pendidikan Keagamaan, Bab II, Pasal 2, ayat (2).

³⁶ Peraturan Pemerintah Republik Indonesia Nomor 55 Tahun 2007, Pendidikan Agama dan Pendidikan Keagamaan, Bab II, Pasal 5, ayat (4).

³⁷ Peraturan Pemerintah Republik Indonesia Nomor 55 Tahun 2007, Pendidikan Agama dan Pendidikan Keagamaan, Bab I, Pasal, ayat (1).

³⁸ Biah Biah, 'Kombinasi Kecerdasan Intelektual Dan Kecerdasan Spiritual Dalam Pendidikan Era Global', *Khazanah: Jurnal Studi Islam dan Humaniora* 12, no. 2 (September 27, 2017), <http://jurnal.uin-antasari.ac.id/index.php/khazanah/article/view/300>.

Furthermore, the concept of global ethics is relevant to Pancasila. As a result, we can understand the significance of the value of human rights as a meeting point between Pancasila's second precept and Hans Kung's global ethics. Global ethics and the second principle of Pancasila Hans Kung values the liberties of everyone. Since the second principle of Pancasila, just and civilized humanity is the foundation of human rights, Indonesia's discussion and collaboration culture is compatible with them. Article 27, paragraph 1 of the Constitution of 1945 guarantees human liberties. Human rights do not affect individualism. Human rights promote social cohesion and prosperity, not egoism. According to the preceding statement, religious education aims to instill good morals in the next generation of religious individuals. The values taught are not only to be mastered in the cognitive realm but rather internalization or passion in everyday life. Thus, from here will be realized as a human being who humanizes humans, which creates harmony in the local, national, and global arenas.

Islamic Religious Education and Global Ethics in Indonesia: Opportunities and Challenges

The emergence of the ISIS movement that inflamed the Islamic spirit of the caliphate – when in fact, it was an attempt to seize power due to economic factors – did not harm human life but damaged social life. The motive of the goal is clearly to make power a means to control human and natural resources, which are fields or oil refineries in billions of barrels. Religion is often used as a lever in various social conflicts when only used as a shield. In this world, many conflicts use religion as a project when it is not for the benefit of religion. Unfortunately, many people are tempted by the offer of "Jihad" loudly promoted by these people, ISIS, and other movements. Many people flocked to jihad in Iraq and Syria because of his desire to give the best for his religion. Factually, what happened was not like that. Many Indonesians go to ISIS to wage jihad, and when they get there, they experience great disappointment because their minds and reality are very different.³⁹

Social violence and conflict are social facts that can be used to study global ethics education in general. The Poso, Ambon, Aceh, then Ahmadiyya conflicts, and Sunni and Shia conflicts are examples of facts of violence. While symbolic violence, such as violence in social structures or within institutional structures, is a form of symbolic violence. For example, a certain ethnic group cannot enter a position structure that should be open to anyone regardless of skin color, ethnicity, race, etc. Even regulations sometimes contain social violence, such as laws that discriminate against a certain nation or ethnic group. Regulation should provide a sense of justice and equality for any citizen in a country.⁴⁰

Global ethics, focusing on justice, equality, openness, tolerance, and harmony, can certainly be realized in people's lives and educational institutions. For us, educational institutions are prestigious institutions to develop superior human resources in the future should make the institution a center of multiculturalism. The curriculum, learning process, educational outputs or outcomes, understanding, attitudes, and behaviors of

³⁹Indra Martian Permana and Fadzli Adam, 'Islamic State of Iraq and Syria (ISIS) Terrorism Action in Indonesia Between 2014-2018', *Islam Universalia: International Journal of Islamic Studies and Social Sciences* 2, no. 1 (May 29, 2020): 1–33, <https://ejournal.cyberdakwah.com/index.php/Islam-Universalia/article/view/148>.

⁴⁰Samsu Rizal Panggabean, Rudi Harisyah Alam, and Ihsan Ali Fauzi, 'The Patterns of Religious Conflict In Indonesia (1990-2008)', *Studia Islamika* (2010).

teachers and students must also prioritize justice, equality, openness, tolerance, and harmony.

Global ethics is a necessity amid the rampant global problems. Islamic religious education is one of the intermediaries felt to be in harmony with the vision of global ethics education. In Indonesia, global ethical terminology is rarely juxtaposed with Islamic religious education. Research on global ethics in Indonesia that is often reviewed is related to the literature study of Hans Kung's global ethical thinking.⁴¹ There are at least seven trends in Islamic religious education research topics that are relevant to the subject of global ethics. First, tolerance in Islamic religious education;⁴² Second, multicultural Islamic Religious Education;⁴³ Third, Islamic religious education and deradicalism;⁴⁴ Fourth, Islamic religious education with a gender perspective;⁴⁵ Fifth, Islamic education and environmental preservation;⁴⁶ Sixth, Islamic religious education with an insight into religious moderation;⁴⁷ Seventh, Humanist Islamic Religious Education.⁴⁸

Based on the studies above, Indonesia has implemented this global ethics education. However, no research considers these four aspects of global ethics in a study. From this, we can understand that although Indonesia has practiced this global ethics education, the full concept of global ethics from a local perspective in Indonesia has not been raised. Of course, it will be an interesting discourse if we can explore the concepts and practices of global ethics education based on Indonesian local wisdom. The social life of the religious fraternity community also has its own space in Indonesia. We can observe this from the emergence of communities consisting of diverse individuals with diverse religions and beliefs. These communities include Jaringan GusDurian, Persaudaraan Lintas Agama (Pelita) Semarang, Interfaith Rainforest Initiative, Persaudaraan Pemuda Lintas Agama Kota Padang, and others.

⁴¹ See for example: Darmin Suhanda, 'Sumbangan Pemikiran Etika Global Hans Kung Demi Terwujudnya Perdamaian Dan Relevansinya Bagi Indonesia (Critical Discourse Analysis Terhadap Naskah Etika Global)', *Areopagus: Jurnal Pendidikan Dan Teologi Kristen* 19, no. 1 (April 20, 2021): 85–105, <http://ejournal.iakntarutung.ac.id/index.php/areopagus/article/view/575>; Wera, 'Menciptakan Suasana Perjumpaan Antar-Agama: Refleksi Filosofis Etika Global Hans Küng'; Meo, 'Sumbangan Etika Global Hans Küng Demi Terwujudnya Perdamaian Dan Relevansinya Bagi Indonesia'.

⁴² See for example: Ansari Ansari, 'Implementasi Budaya Toleransi Beragama Melalui Pembelajaran Pendidikan Agama Islam Berwawasan Multikultural', *Attaqwa: Jurnal Ilmu Pendidikan Islam* (2019).

⁴³ See for example: Hamlan Andi Baso Malla, 'Pembelajaran Pendidikan Agama Islam Berbasis Multikultural Humanistik Dalam Membentuk Budaya Toleransi Peserta Didik Di SMA Negeri Model Madani Palu, Sulawesi Tengah', *INFERENSI* 11, no. 1 (June 1, 2017): 163, <http://inferensi.iainsalatiga.ac.id/index.php/inferensi/article/view/1038>.

⁴⁴ See for example: A. Jauhar Fuad and Muhammad 'Arifuddin, 'Deradicalization in Textbooks of Islamic Religious Education Material with Radicalism in Schools', *Jurnal Intelektual: Jurnal Pendidikan dan Studi Keislaman* 11, no. 1 (April 25, 2021): 1–16, <https://ejournal.iai-tribakti.ac.id/index.php/intelektual/article/view/1579>.

⁴⁵ See for example: Abdul Karim and Pryla Rochmahwati, 'Gender Equality in Islamic Religious Education', *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* (2021).

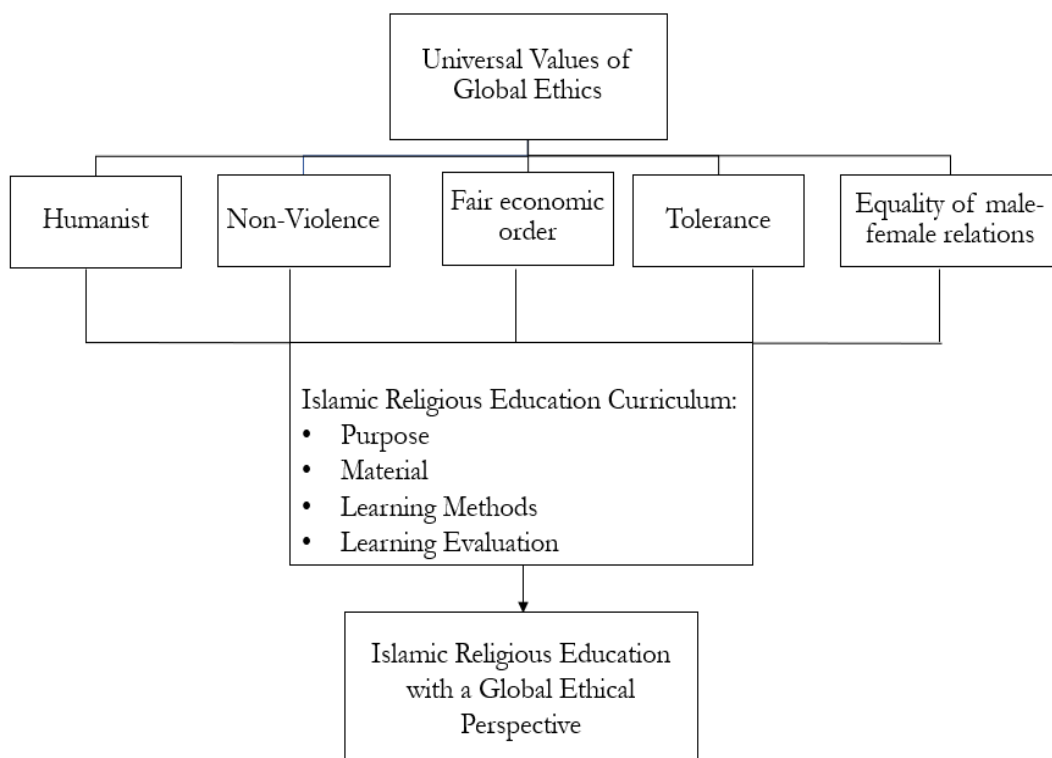
⁴⁶ See for example: Irawan, Akil, and Acep Nurlaeli, 'Implementation of Islamic Religious Education Governance in Forming Environmentally Concerned Characters at State High School 5 Karawang', *ENDLESS: International Journal of Future Studies* (2021).

⁴⁷ See for example: Ulfatul Husna and Muhammad Thohir, 'Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools', *Nadwa: Jurnal Pendidikan Islam* (2020).

⁴⁸ See for example: Salma Zhafiroh and Badrus Zaman, 'Implementasi Pendidikan Humanis Pada Pembelajaran Pendidikan Agama Islam Di SMPN 1 Tulung', *QUALITY* 8, no. 2 (November 2, 2020): 187, <https://journal.iainkudus.ac.id/index.php/Quality/article/view/7659>.

Although it has good potential to be applied in Indonesia, there are challenges in integrating global ethics with Islamic Religious Education. Because the Abrahamic religions (Jews, Christians, Islam) are challenging to carry out the concept of global ethics. The main reason lies in the creative concept that prioritizes the mandate of mastering nature. The description of the environment begins when man excludes himself as the center of creation by the one and only God. Furthermore, violence is perpetrated by adherents of the Abrahamic or monotheistic religion because they understand themselves as the only justified elect, while human beings outside this religion are no one. Kung's dual goal in structuring global ethics is to establish peace among religions and "Treat" a world experiencing a crisis of meaning and values. Thus, religious education became a concrete solution.⁴⁹ Therefore, it can be understood that Islamic religious education with a global ethical perspective has a challenge, namely, how teachers can teach the universal values of global ethics to students amid the plural reality in Indonesia.

Universal values in global ethics include treating fellow human beings humanely, non-violence, economic justice, tolerance, and gender equality of men and women. Integrating global ethics in Islamic religious education certainly requires a clear curriculum framework. The curriculum has four main components: objectives, materials, learning methods/strategies, and evaluation. In summary, the integration of universal values of global ethics in the learning curriculum of Islamic religious education can be observed in Picture 1.



Picture 1. The Concept of Islamic Religious Education with a Global Ethical Perspective

⁴⁹ Meo, 'Sumbangan Etika Global Hans Küng Demi Terwujudnya Perdamaian Dan Relevansinya Bagi Indonesia'.

Aspects of the objectives of Islamic religious education and global ethics have the same essence, namely, achieving world peace. Meanwhile, the three aspects of the curriculum related to the material, methods, and evaluation of Islamic religious education still need adjustments. These three aspects of the curriculum need to be created in harmony with universal values. In its praxis, from the perspective of value education, to instill global ethics in Religious education, teachers in the classroom cannot. It is not enough to present religion on a normative plain and then be billed through examinations and rote memorization. Religious teachers must create new methods while creating a moral society/group, creating a democratic classroom environment, encouraging moral reflection, and raising moral discussion to teach students to resolve conflicts.⁵⁰ Students can cultivate a moderate attitude from this learning design to create tolerance between religious people, which impacts peace. Peace here begins with humanizing people and respecting others based on religion. Islam teaches the values of kindness with the aim of happiness in the world and the hereafter. Therefore, the basic principles of global ethics can be internalized through Islamic religious education to create world peace.

Furthermore, as an archipelagic country with diverse human resources, Indonesia certainly faces many challenges. Among these challenges is the emergence of increasingly powerful localities, radicalism that increasingly shows its strength, and the challenges of globalization and information technology, which all cannot be denied. Therefore, it is an obligation for the world of education, mainly Islamic higher education, to uphold the universal value of global ethics in education. Islamic universities can carry out multicultural educational movements. Multicultural Islamic education can utilize other sciences, such as sociology, to develop its studies, making multicultural Islamic education an area of study and using sociology as its approach. Through this pattern, it can be known the paradigm of social facts in multicultural education, the paradigm of social definition in multicultural education, and the paradigm of social behavior in multicultural education. Multicultural Islamic education can undoubtedly follow a paradigmatic pattern within the paradigm of multicultural education. Through this paradigmatic integration, increasingly varied research can be produced, both literature research and empirical research in Multicultural Islamic education toward Global Ethics.

CONCLUSION AND RECOMMENDATION

Islamic Religious Education must strive to explore the potential of religions that support harmony and peace and give birth to ideas or ideas to create world peace. One of them is by integrating Islamic Religious Education with global ethics. Global ethics is a set of general moral values and ethical standards shared by various religions and cultures agreed upon in the Declaration Toward Global Ethics. According to the declaration, several values must exist in a peaceful world, namely: non-violence, economic well-being, social justice, ecological balance, and equality, in particular, gender equality between men and women. The main teaching points in this global ethics are considered relevant to the teachings of the Islamic religion and the condition of the Indonesian state as a plural country, which various religious believers inhabit. Muslims, as the majority, must make peace and harmony a symbol in the life of Indonesian society with all its diversity. The fundamental teachings in global ethics must have been duly integrated

⁵⁰ Mahfud Junaedi, *Paradigma Baru Filsafat Pendidikan Islam*, 2nd ed. (Jakarta: Prenada Media Group, 2019), 248–249.

into the primary, secondary, and higher education curricula. This educational design must begin mainstreaming in the family, school, and society. Thus further studies related to Islamic religious education with an insight into the global ethics of world peace can be developed. Related to global ethics towards peace education requires a quantitative approach to find evidence in quantity, so that when using a qualitative approach, only conceptual results are obtained from religious education towards peace education. Further elaboration is needed regarding global conceptual relationships and discourses on ethics and Islamic education, especially practically, given that a concept of an idea can be interpreted in a practical way different from its basic theoretical concept.

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