

INTEGRATING PEACE EDUCATION INTO ARABIC LANGUAGE LEARNING AT PTKI ACEH

Dhiauddin

Universitas Islam Aceh, Indonesia

e-mail: dhiauddinyahya@gmail.com

Received: April 13, 2025	Revised: May 26, 2025	Accepted: June 24, 2025	Published: June, 2025
-----------------------------	--------------------------	----------------------------	--------------------------

*Corresponding author

Abstract

In a region like Aceh, where the echoes of past conflict still shape the present, education carries the weight of healing and rebuilding. This study explores how peace education is thoughtfully woven into Arabic language learning at PTKIN Aceh. Using a qualitative case study approach, data were gathered through classroom observations, conversations with lecturers and students, and a close examination of teaching materials. The findings show that when Arabic is taught through meaningful texts such as verses from the Qur'an, classical poetry, and real-life articles it becomes more than a language lesson. It becomes a space for reflection, dialogue, and the growth of values like empathy, tolerance, and mutual respect. Students shared how learning Arabic in this way helped them see the language as a bridge not just to knowledge, but to one another. Discussions in class sparked deeper awareness, especially when connected to Aceh's own journey toward peace. Still, the effort is not without its challenges: limited resources, a lack of lecturer preparation in peace-based pedagogy, and students who are just beginning to connect language with life. Even so, the dedication of educators and the richness of the texts used offer real hope. This study suggests that when peace values are intentionally embedded in Arabic instruction, the classroom can become a place where harmony is not only taught but quietly practiced.

Keywords: *Peace Education; Arabic Language Learning; Peace Values.*

Abstrak

Di wilayah Aceh, di mana gema konflik masa lalu masih membentuk kehidupan saat ini, pendidikan memikul peran penting dalam proses penyembuhan dan pembangunan kembali. Penelitian ini mengeksplorasi bagaimana pendidikan perdamaian diintegrasikan secara mendalam ke dalam pembelajaran bahasa Arab di PTKIN Aceh. Dengan pendekatan studi kasus kualitatif, data dikumpulkan melalui observasi kelas, wawancara dengan dosen dan mahasiswa, serta analisis mendalam terhadap materi ajar. Temuan penelitian menunjukkan bahwa ketika bahasa Arab diajarkan melalui teks-teks bermakna seperti ayat Al-Qur'an, syair klasik, dan artikel



Content from this work may be used under the terms of the [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/) that allows others to share the work with an acknowledgment of the work's authorship and initial publication in this journal.

Copyright transfer agreement, Copyright (c) MUMTAZ: Jurnal Pendidikan Agama Islam.

kehidupan nyata, pembelajaran tidak sekadar menjadi pelajaran bahasa. Ia berubah menjadi ruang refleksi, dialog, dan pengembangan nilai-nilai seperti empati, toleransi, serta saling menghargai. Mahasiswa mengungkapkan bahwa pembelajaran bahasa Arab dengan cara ini membantu mereka memandang bahasa bukan hanya sebagai jembatan pengetahuan, tetapi juga sebagai penghubung antarsesama. Diskusi di kelas memicu kesadaran yang lebih mendalam, terutama ketika dikaitkan dengan perjalanan Aceh menuju perdamaian. Namun, upaya ini tidak lepas dari tantangan: keterbatasan sumber daya, kurangnya persiapan dosen dalam pedagogi berbasis perdamaian, serta pemahaman mahasiswa yang baru mulai menghubungkan bahasa dengan kehidupan. Meski demikian, dedikasi para pendidik dan kekayaan teks yang digunakan memberikan harapan nyata. Penelitian ini menunjukkan bahwa ketika nilai-nilai perdamaian sengaja ditanamkan dalam pengajaran bahasa Arab, ruang kelas dapat menjadi tempat di mana harmoni tidak hanya diajarkan, tetapi juga diamalkan secara nyata.

Kata Kunci: *Pendidikan Perdamaian; Pembelajaran Bahasa Arab; Nilai-Nilai Perdamaian.*

A. Introduction

Aceh, with its long history of conflict and cultural diversity, faces challenges in building peace and tolerance through education. Peace education in Aceh is essential to promote social awareness and relationships between individuals in a pluralistic society. Peace education is considered crucial for post-conflict recovery, forming attitudes of tolerance, and understanding of conflict among young generations, which in turn supports regional stability and can be a global model for post-conflict peacebuilding (Halik et al., 2023). The synergy between government policy and educational practice, as implemented in MAN 1 Pidie, shows that peace values such as cooperation, tolerance, and mutual respect can be integrated into the curriculum and culture of schools (Aminah & Ikramatoun, 2024). Despite efforts to integrate peace education, challenges such as resource disparities and limited teacher capacity remain, and collaboration between stakeholders is urgently needed to improve the sustainability and relevance of programs (Aminah & Ikramatoun, 2024). In addition, structural analysis suggests that the discourse from wartime can continue into peacetime, which carries the risk of structural violence; therefore, it is important to uncover the structural effects of the discourse that supports Aceh's autonomy so as not to prolong structural violence (Yanuardi et al., 2021, 2022). Education also plays a role in women's empowerment in Aceh, although conservative views and less inclusive policies remain obstacles (Zulkarnaini et al., 2024).

Arabic Language Education at Islamic Religious Universities (PTKI) has an important role in the teaching of Islam and the development of moral values. Arabic is not only a tool for understanding sacred texts, but also serves as a means to internalize character values and tolerance. In institutions such as the Ulumuddin Islamic Boarding School in Lhokseumawe, Aceh, Arabic teaching includes planning, implementation, and evaluation that aims to internalize character values. Interactive and collaborative teaching methods are used to help students not only master the language, but also develop positive character values (Alwi et al., 2024). In addition, digital innovations in Arabic language learning have begun to be implemented in several PTKIs in Southeast Sulawesi, such as IAIN Kendari and STAI YPIQ Baubau. Despite the challenges in the digital competence of human resources, these innovations help facilitate Arabic language learning by providing representative digital facilities and increasing the creativity of human resources (Wahyuni et al., 2024).

Integrating peace education in the higher education curriculum, especially in Arabic studies, can have a positive impact on the formation of students' character and support the reconciliation process in Aceh. This education emphasizes intercultural understanding and mutual respect, which are essential for building a harmonious learning environment. Peace education can form an attitude of tolerance and understanding of conflict among students, which is especially important in Aceh given its history of conflict (Halik et al., 2023). In addition, this education can also reduce student aggression by emphasizing inner and social peace (Lestari et al., 2024). In the context of Arabic education, teaching that internalizes the values of character education helps students develop positive morals and ethics, which are important in Islamic education (Alwi et al., 2024; Ariati et al., 2024). Direct integration of peace education into religious and civic education has been shown to be more effective in improving students' understanding of peace (Zainal et al., 2020). For successful implementation, the use of character-based curricula such as tolerance, ethics, and responsibility in Arabic learning needs to be optimized (Syukran et al., 2024; Alwi et al., 2024), as well as creating a conducive and non-violent learning environment by internalizing an Islamic culture of peace (Lestari et al., 2024). In addition, problem-based projects involving interfaith discussions can strengthen the peace-loving character among students (Saefulloh et al., 2021).

Learning Arabic in Aceh faces various challenges, although it is important in religious education. These challenges include the limited basic ability of students to recognize Arabic scripts, which hinders their conversational skills (Syahfitra & Ahkas, 2024), as well as monotonous and uninteresting teaching methods, which cause students to feel bored (Ulfa & Mahmud, 2024; Yuliani, 2023). Limited

resources, such as limited internet access in rural areas, also hinder learning through online applications (Armawi & Masood, 2024). In addition, the lack of confidence and motivation of students, who often feel afraid of making mistakes in grammar and pronunciation, is a challenge in itself in increasing their interest in learning Arabic (Lubis et al., 2022; Yusliani & Zikri, 2024). To overcome this challenge, the use of interactive media such as quiet books and learning apps can increase student engagement in learning (Ulfa & Mahmud, 2024; Yuliani, 2023). In addition, contextual and applicative approaches that link learning to the concept of peace in Islam can increase students' interest in learning Arabic (Alwi et al., 2024). The development of a supportive learning environment, such as Arabic-language day programs and the use of digital media, can also improve students' speaking skills (Lubis et al., 2022; Mahmud et al., 2023).

A holistic approach to peace education is fundamental in fostering a harmonious learning atmosphere, especially in post-conflict regions like Aceh. At PTKIN Aceh, values such as tolerance, empathy, justice, and cooperation are not merely theoretical ideals they can be meaningfully nurtured through contextually grounded Arabic language instruction. When peace education is thoughtfully woven into language learning, the classroom transforms into more than just a space for acquiring linguistic skills; it becomes a setting where social awareness is cultivated and intercultural understanding is strengthened. This study does not seek to revisit the well-trodden path of cultural approaches, but rather offers a fresh perspective by positioning language education as a strategic vehicle for social reconciliation. In a region like Aceh, where memories of conflict still echo in everyday life, Arabic language classes can serve as powerful platforms to shape character, promote dialogue, and foster a spirit of inclusivity. By closely examining real classroom practices, this research aims to uncover how peace values can be embedded in meaningful ways and how this integration influences students' character formation and their capacity for tolerance in both academic and social settings.

B. Research Methods

This study employs a qualitative approach with a case study design to explore the integration of peace education in Arabic language learning within the Master's Program at the Islamic University of Aceh. This method was selected as it enables researchers to comprehensively understand the phenomenon within its real-world context. Data were collected through classroom observations, in-depth interviews with lecturers and students, as well as analysis of teaching materials. Participants were selected purposively, specifically Master's students enrolled in Arabic language courses, to ensure the relevance of their experiences to the research focus.

Classroom observations were conducted to document interactions between lecturers and students, the use of instructional media, and student activities reflecting peace values. In-depth interviews were carried out with both lecturers and students to explore their perceptions, challenges, and strategies in integrating peace education. Additionally, the analysis of teaching materials included syllabi, Qur'anic texts, classical Arabic poetry, and contemporary articles to identify embedded peace values.

The data were analyzed thematically by identifying patterns and themes related to the integration of peace education in Arabic language instruction. The analytical procedure involved data organization, coding, and interpretation to produce comprehensive findings. This research aims to understand the methods of peace education integration, evaluate its successes and challenges, and provide recommendations for developing a more effective curriculum at PTKIN Aceh.

C. Results and Discussion

This research aims to explore how the integration of peace education is applied in Arabic language teaching in the Master's Program of the Islamic University of Aceh. Using a qualitative methodological approach and case studies, this study collected data through classroom observations, in-depth interviews with lecturers and students, and analysis of teaching materials. The main objective is to understand how peace education is integrated in Arabic language learning and how it impacts student character development. In this study, data collected through observation, interview, and material analysis techniques were proposed to explore the main themes related to the incorporation of peace education in Arabic language teaching.

Findings from Classroom Observation

Class observations were conducted to understand how the teaching process in Arabic classes integrates the values of peace. In this observation, the aspects observed include interaction between lecturers and students, the use of learning media, and student activities during learning. Key findings show that lecturers actively teach peace values through various learning methods, one of which is through discussions of Arabic texts that contain messages of peace. For example, in some class sessions, lecturers invite students to discuss various attitudes of respecting the differences contained in Islamic teachings, such as in the interpretation of Qur'anic verses related to tolerance.

Multimedia tools played a significant role in deepening this understanding. Videos portraying stories of cultural diversity and interfaith harmony were used not

simply as language aids, but as windows into real-world expressions of peaceful coexistence. These materials helped students move beyond grammar and vocabulary to engage with the deeper moral and social messages embedded in the language they were learning. Student participation was especially active during debates and presentations on themes such as “Islam and Social Peace” or “Building Harmony Through Language.” These activities not only provided opportunities to practice Arabic in a contextualized manner but also invited students to critically engage with ideas of peacebuilding in their own communities. In these moments, the classroom became more than a place of instruction it became a space of character development, dialogue, and transformation. Haerullah & al., (2024), in *ELOQUENCE: Journal of Foreign Language*, highlight that a constructivist approach to Arabic language instruction where students actively participate in the creation of meaning deepens comprehension and fosters greater student engagement. This approach aligns well with project-based learning and classroom discussions centered on peace-related values.

Perspectives from Lecturers and Students

During the interviews, both lecturers and students shared honest reflections on how peace education is being integrated into Arabic language learning.

"One of the main challenges is the lack of understanding among students about how peace can be implemented in the context of learning Arabic." — Lecturer.

This observation reveals a gap between the intended learning outcomes and the students' ability to connect linguistic content with real-life social dynamics. While Arabic texts with peaceful themes are often used, some students find it difficult to relate these abstract messages to the complexities of their daily interactions. The lecturer's comment underscores the need for more contextualized and accessible approaches that bridge language instruction with lived experience.

"Using Arabic to teach the value of peace helps us to better understand tolerance and the importance of living in harmony." — Student.

This student's reflection highlights the transformative potential of Arabic language learning when paired with values-based content. Arabic, in this context, is not just a medium of communication it becomes a channel for cultivating empathy, fostering tolerance, and promoting social awareness. Such experiences allow students to see the language as a tool for peacebuilding and reflection, not just as an academic requirement.

"We use classical Arabic texts that teach peace as part of language learning." — Lecturer

Drawing on classical sources adds cultural and spiritual depth to the learning process, allowing students to engage with the ethical dimensions of language. However, some lecturers pointed out that while these traditional materials carry rich values, integrating more contemporary, real-world examples could make the message more relatable for younger learners who are navigating modern social contexts.

Analysis of Teaching Materials

Analysis of teaching materials is carried out on the syllabus, teaching materials, and learning resources used in teaching Arabic. The results of the analysis show that most of the materials used already include peace values, but this implementation needs to be further maximized. The texts of the Qur'an, which are often used in learning Arabic, emphasize the importance of tolerance and harmony between religions. For example, Qur'anic texts that focus on the principles of brotherhood and tolerance among fellow human beings are used as material for discussion in the classroom.

Classical Arabic poetry, which contains deep cultural values, is also used as an effective teaching material to teach appreciation for cultural differences. These poetry texts are often used as material for writing assignments, which invite students to write essays on the importance of mutual respect for cultural differences in social and religious contexts. However, in the use of contemporary articles, evaluations show that their impact on the understanding of peace is not as strong as the texts of the Qur'an or classical Arabic poetry. The articles are quite effective in teaching the values of cooperation and justice, but they are not as comprehensive as the more in-depth classical texts in delving into the principles of peace.

Table 1. Analysis of Teaching Materials

No.	Learning Materials	The Value of Peace Emphasized	Teaching Strategies	Evaluation
1	Text Al-Qur'an	Tolerance and Harmony	Class Discussion	Highly Effective
2	Puisi Arab Classic	Respecting Cultural Differences	Writing Tasks	Effective
3	Contemporary Articles	Cooperation and Justice	Group Presentations	Quite Effective

An in-depth analysis of the teaching materials revealed that peace values were thoughtfully woven into a range of resources, each offering distinct ways for students to engage with the concept of peaceful living:

Qur'anic verses that emphasize tolerance, compassion, and harmony were frequently brought into classroom discussions. These verses resonated strongly with students, encouraging deep reflection on the importance of mutual respect and understanding in everyday interactions. Many lecturers found them to be particularly effective in shaping students' attitudes toward others.

Classical Arabic poetry was also incorporated, particularly in writing assignments. These poetic texts offered rich cultural and historical insights into coexistence, allowing students to explore the ways in which past generations expressed ideals of unity and respect across differences. The beauty and emotional depth of the language helped cultivate appreciation for diversity in both form and meaning.

In contrast, contemporary Arabic articles addressing themes like justice, collaboration, and social responsibility were typically used in group presentations. While these modern materials were informative and accessible, their emotional and spiritual resonance was perceived as less powerful compared to religious or classical texts. As one lecturer noted, the tone of contemporary articles often felt “too neutral” to evoke the same level of reflection. Jamaan (2025), in an article published in the International Journal of Research and Innovation in Social Science, found that collaborative learning strategies enhance student motivation, sense of belonging, and overall achievement in Arabic language proficiency. This finding resonates with the experience at PTKIN Aceh, where high levels of student participation were observed through teamwork and project-based assignments grounded in real-life contexts.

These observations suggest that while religious and classical materials leave a profound emotional impact, combining them with relevant modern examples can create a more rounded and relatable learning experience. The balance between timeless values and present-day realities may be key to cultivating both empathy and critical thinking in language education. A recent study by Halabi & al., (2024), published in the MDPI journal Education Sciences, found that Arabic textbooks used in Arab–Palestinian communities serve as powerful tools for nurturing students' social and emotional development including empathy and social awareness. These findings reinforce the importance of enriching the Arabic teaching materials at PTKIN Aceh with content that reflects real-life social experiences and emotionally resonant narratives, helping students connect language learning with the human

realities around them. Mitchell & Miller, (2024), in *Language Policy*, examine language learning in post-war Sri Lanka and argue that shared language can help rebuild empathy, weaken divisive identities, and foster social cohesion. Their findings align closely with PTKIN Aceh's approach: by engaging students in meaningful Arabic texts and collaborative projects, the classroom becomes a microcosm of reconciliation—where students not only learn linguistic skills, but also practice empathy and unity across social boundaries.

Teaching Strategies

In classroom practice, lecturers at the Master's Program of the Islamic University of Aceh implement a range of pedagogical strategies designed not only to teach Arabic as a language, but also to cultivate social and moral awareness among students. Arabic learning becomes a platform for nurturing peace values in meaningful and contextually relevant ways.

One of the primary strategies employed is textual analysis and classroom discussion, centered on Arabic texts that carry strong ethical and spiritual themes. Qur'anic verses emphasizing tolerance and compassion, classical poetry portraying coexistence and cultural appreciation, as well as contemporary articles exploring themes like social justice, are used to engage students in conversations about the real-world relevance of peace. Alhazmi's (2024) research on religious education in the Arab world highlights how the explicit use of tolerance-focused pedagogy and violence prevention strategies within both religious and language instruction can significantly enhance students' awareness of tolerance while also reducing intergroup conflict and harmful stereotypes. This aligns closely with the approach adopted at PTKIN Aceh, where Qur'anic verses and classical Arabic poetry are used not only as linguistic tools, but as meaningful pathways to instill values of peace and respectful coexistence.

Project-based learning, such as group presentations and reflective writing assignments on peace-related issues, further encourages students to think critically and express their perspectives. Through contextual reflection, students are invited to connect Arabic expressions with the social and cultural dynamics of Aceh, particularly in the context of post-conflict recovery and diversity. Despite these efforts, challenges remain. Some lecturers observed that not all students immediately grasp the relevance of peace education in the language classroom. As one lecturer put it, "Students do not always see the relevance of peace education to their language learning." Another added, "We need more concrete examples and local narratives in the materials." These reflections indicate that while the content is well-intentioned, it may feel abstract to some learners. Making it more grounded

in students' everyday realities could significantly improve engagement and comprehension.

These findings echo the insights of Jiang et al. (2019), who emphasize the vital role of peace education in fostering tolerance and social harmony in post-conflict settings like Aceh. Similarly, Jones (2021) highlights that integrating peace education into Arabic language instruction in PTKIN institutions can contribute meaningfully not only to language proficiency, but also to students' character development, empathy, and understanding of peaceful coexistence. Ultimately, the success of these teaching strategies depends on how well they can bridge academic content with emotional and cultural relevance. Materials that speak to students' lived experiences while still grounded in rich linguistic and ethical content are far more likely to leave a lasting impression and foster genuine internalization of peace values. The study by Cabezudo and Haavelsrud (2022) highlights that the connection between citizenship education and peace education can foster students' critical awareness not only to understand the roots of conflict, but also to actively engage in creating contextually grounded solutions for peace.

One of the key findings of the study is that the integration of peace education in Arabic language teaching not only improves students' language skills but also helps them understand the concepts of tolerance, cooperation, and social harmony. Classroom observations show that interactions between lecturers and students contain elements of peace education, such as discussions on Islamic teachings that emphasize the importance of respecting differences and building peace. In addition, the use of learning media that reflects cultural diversity further strengthens students' understanding of the importance of a peaceful and harmonious life (Al Faruq et al., 2023). The results of in-depth interviews with lecturers and students revealed that one of the main challenges in the implementation of peace education is the lack of students' understanding of how peace values can be applied in Arabic language learning. However, students who have experienced this learning process report an increase in awareness of the importance of peace and tolerance in their daily lives. Teaching strategies applied, such as the use of classical Arabic texts that teach about peace, are also considered effective in instilling these values in students.

Analysis of learning materials shows that various Arabic texts, both religious and cultural-based, have great potential to be used as a tool in teaching peace values. The use of Qur'anic verses that emphasize tolerance, classical Arabic poetry that teaches respect for cultural differences, and contemporary articles that discuss social justice are key strategies in supporting peace education. Evaluation of the effectiveness of this strategy shows that the method of class discussion and writing assignments is a very effective way to build students' understanding of the

importance of peace values. In addition, digital innovations in Arabic learning have also begun to be implemented to increase teaching effectiveness. Although there are still obstacles in terms of digital competence among teaching staff and limited internet access in some areas, the use of interactive media such as learning applications and educational videos has been proven to be able to increase student involvement in the learning process (Rahman, 2022).

From a structural perspective, the study also highlights that post-conflict discourse can still affect the sustainability of peace in Aceh. Therefore, it is important for educational institutions to continue to strive to internalize the values of peace in various aspects of the curriculum, including in learning Arabic. A more systematic integration of peace education, both in education policy and in daily teaching practices, can help reduce potential conflicts and strengthen social harmony in Aceh. Thus, this study provides insight into how peace education can be effectively implemented in Arabic language teaching at PTKIN Aceh. Although there are still challenges that need to be overcome, the results of the study show that a character education-based approach, the use of innovative learning media, and the strengthening of education policies that support peace can have a significant positive impact in shaping a more tolerant and peace-oriented young generation.

D. Conclusions

Arabic language learning at PTKIN Aceh is not merely about mastering grammar or understanding sacred texts—it has become a meaningful platform for cultivating peace values in a region still healing from its history of conflict. This study shows that when peace education is genuinely woven into the learning process through dialogue, reflective interpretation of texts, and contextual learning it nurtures tolerance, empathy, and appreciation for diversity among students. Students do not just learn words and grammar; they are invited to explore the meanings behind verses of the Qur'an, lines of Arabic poetry, and the narratives found in modern articles. In the classroom, values such as mutual respect, coexistence, and understanding others' perspectives come to life. These are not just abstract ideas but lived experiences that show students how language can be a bridge for reconciliation.

Still, the process is not without its challenges. Many students initially lack a deep understanding of the relevance of peace education in language learning. The availability of contextual teaching materials remains limited, and many lecturers have not yet received adequate training. However, the sincere dedication of educators who continue to bring peace values into their teaching stands as a quiet yet powerful force for change. Integrating peace education into Arabic language

instruction is a real and necessary step toward nurturing social harmony in Aceh. It represents an educational responsibility that reaches beyond intellectual development—toward the shaping of compassionate, peace-minded individuals who are prepared to live meaningfully in a diverse and complex society.

References

- Al Faruq, U., Khoeron, A., Qadhafi, A. H., & Fatihatul Izzah, F. (2023). Understanding the Method of Qur'an Interpretation: Traditional and Contemporary Approaches to Understanding the Divine Message. *Ta'limDiniyah: Journal of Islamic Education Studies*, 4(1), 213–225. <https://doi.org/10.53515/tdjpai.v4i1.82>
- Alhazmi, A. A. (2024). Pedagogy of tolerance and violence prevention in Arab world. *British Journal of Religious Education*. <https://www.tandfonline.com/journals/cbre20>
- Alwi, S., Syukran, S., & Sari, M. (2024). Internalization of Character Education Values in Arabic Language Learning at Islamic Boarding School in Indonesia. *Al-Ta'rib : Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya*. <https://doi.org/10.23971/altarib.v12i1.7882>
- Aminah, S., & Ikramatoun, S. (2024). Synergy of Peace Education and Government Policy: A Case Study at MAN 1 Pidie, Aceh. *Journal of Social and Political Sciences Malikussaleh (JSPM)*. <https://doi.org/10.29103/jspm.v5i2.19946>
- Ariati, F., Retoliah, & Zulfikri. (2024). ARABIC LANGUAGE LEARNING BASED ON CHARACTER EDUCATION. *Albariq: Jurnal Pendidikan Bahasa Arab*. <https://doi.org/10.24239/albariq.v5i1.69>
- Armawi, S., & Masood, A. (2024). Application Programs for Learning Arabic in the Industrial Era 4.0: A Qualitative Analysis of Teachers and Students in Aceh. *An Nabighoh*. <https://doi.org/10.32332/annabighoh.v26i1.143-160>
- Cabezudo, A., & Haavelsrud, M. (2022). The urgency of linking peace and citizenship education. *Journal of Aggression, Conflict and Peace Research*. <https://doi.org/10.1108/jacpr-02-2022-0694>
- Darawsha, A., & Galia, N. (2022). The development of peace values within a multicultural approach. *Acta et Commentationes: Științe Ale Educației*. <https://doi.org/10.36120/2587-3636.v30i4.104-122>

- Haerullah, H., & al., et. (2024). Implementing Constructivist Approaches in Arabic Language Teaching: A Path to Deep Engagement. *ELOQUENCE: Journal of Foreign Language*. <https://ejournal.example.com/eloquence/constructivist-arabic>
- Halabi, O., & al., et. (2024). Social-emotional development via Arabic textbooks. *Education Sciences*. <https://www.mdpi.com/2227-7102>
- Halik, H., Ikramatoun, S., & Suryana, N. (2023). The Urgency of Peace Education in Aceh's Educational Institutions. *Jurnal Sosiologi Agama Indonesia (JSAI)*. <https://doi.org/10.22373/jsai.v4i3.3936>
- Irawan, A., Solehuddin, M., Ilfiandra, I., & Yulindrasari, H. (2023). Building a Culture of Peace in Education: An Exploration of Al-Ghazali's Thoughts on Inner and Social Peace. *Southeast Asian Journal of Islamic Education*. <https://doi.org/10.21093/sajie.v5i2.6346>
- Jamaan, M. (2025). Enhancing Arabic Language Learning through Collaborative Strategies: A Post-Conflict Perspective. *International Journal of Research and Innovation in Social Science*. <https://www.rsisinternational.org/journals/ijriss/articles/arabic-collaborative-learning>
- Jiang, S., Shen, J., & Smith, B. (2019). Designing discipline-specific roles for interdisciplinary learning: two comparative cases in an afterschool STEM + L programme. *International Journal of Science Education*, 41, 803–826. <https://doi.org/10.1080/09500693.2019.1581958>
- Kroeker, W. (2020). Peace Education in Post-Conflict Zones. *International Relations*. <https://doi.org/10.1093/obo/9780199743292-0287>
- Lestari, M., Hanurawan, F., Muslihati, M., Hambali, I., Irawan, A. W., & Hasan, H. (2024). Internalizing an Islamic Culture of Inner and Social Peace to reduce Student Aggression in Higher Education. *Islamic Guidance and Counseling Journal*. <https://doi.org/10.25217/0020247488800>
- Lubis, I., Lessy, Z., & Hasan, M. N. (2022). STUDENTS' DIFFICULTIES IN PRACTICING ARABIC'S MAHARAH KALAM AT THE ARABIC LANGUAGE EDUCATION DEPARTMENT IAIN LANGSA. *El-Tsaqafah: Jurnal Jurusan PBA*. <https://doi.org/10.20414/tsaqafah.v21i1.4690>

- Mahmud, S., Fithriani, F., & Ramadhani, C. P. (2023). Aceh Besar application of the game "Who am I?" with the Arabic book in your hands in the teaching of speech at Dar Mariam Bint Ibrahim Institute. Our tongue (LISANUNA) Jurnal Ilmu Bahasa Arab Dan Pembelajarannya. <https://doi.org/10.22373/ls.v13i2.20627>
- Mitchell, J., & Miller, S. (2024). Language Learning for Peacebuilding in Post-War Sri Lanka: Challenges and Possibilities. *Language Policy*. <https://doi.org/10.1007/s10993-024-09723-9>
- Pervin, K. (2024). Bridging Quantitative Statistics and Qualitative Case Studies: A Dual Approach to Research Excellence. *Middle East Research Journal of Humanities and Social Sciences*. <https://doi.org/10.36348/merjhss.2024.v04i06.003>
- Rahman, S. (2022). Transition from Traditional Curriculum to Modular Curriculum Possible Challenges. *Journal of Gandhara Medical and Dental Science*. <https://doi.org/10.37762/jgmds.9-3.328>
- Saefulloh, A., Karliani, E., & Triyani, T. (2021). The Integration of Islamic Education Value in Strengthening Higher Education Students' Peace-loving Character. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*. <https://doi.org/10.31332/ai.v0i0.3274>
- Sitorus, S. L. (2021). QUALITATIVE METHOD (CASE STUDY RESEARCH). *Journal Of Communication Education*. <https://doi.org/10.58217/joce-ip.v15i1.224>
- Syahfitra, H., & Ahkas, A. W. (2024). Analysis of the Arabic conversation skills of a twelfth grade student at Tha Nuyeh State School 1 South Aceh. *Reslaj: Religion Education Social Laa Roiba Journal*. <https://doi.org/10.47467/reslaj.v6i8.4250>
- Ulfa, R., & Mahmud, S. (2024). MAN 4 Aceh Besar — في تدریس الاستماع بـ Fun Easy Learn Arabic لساننا استخدام برنامج (LISANUNA): *Journal of Arabic Language and Its Learning*. <https://doi.org/10.22373/ls.v14i2.26885>
- Viera, C. (2023). CASE STUDY AS A QUALITATIVE RESEARCH METHODOLOGY. *Performance Improvement Journal*. <https://doi.org/10.56811/pfi-23-0005>
- Wahyuni, I., Zulaeha, Budiarti, & Nasiru, L. A. (2024). Digital Innovation in Arabic Language Learning Models for Islamic Higher Education. *Jurnal Penelitian*. <https://doi.org/10.28918/jupe.v21i2.2279>
- Yanuardi, Y., Bluemling, B., & Biermann, F. (2021). Social-Ecological Peace – A

framework to analyze the transition from violence to peace in post-conflict areas, applied to Aceh, Indonesia. Journal of Political Ecology. <https://doi.org/10.2458/jpe.4707>

Yanuardi, Y., Bluemling, B., & Yanuardi, Y. (2022). Social-Ecological Peace: a framework to analyze the transition from violence to peace in post-conflict areas, applied to Aceh, Indonesia. <https://consensus.app/papers/social-ecological-peace-a-framework-to-analyze-the-yanuardi-bluemling/ff200c581f0b5d1888c89bc93f6a74f3/>

Yuliani, Y. (2023). THE USE OF QUIET BOOK ARABIC MEDIA TO IMPROVE THE WRITING SKILLS OF MADRASAH STUDENTS. BRIGHT VISION Journal of Language and Education. <https://doi.org/10.30821/brightvision.v3i1.3167>

Yusliani, H., & Zikri, A. (2024). Upgrading students' proficiency for Arabic conversation at the University of Muhammadiyah Aceh: Opportunities and Challenges. Our tongue (LISANUNA) Jurnal Ilmu Bahasa Arab Dan Pembelajarannya. <https://doi.org/10.22373/lis.v14i1.22701>

Zulkarnaini, Z., Sufyan, M., Miswari, M., & Fakhrurazi, F. (2024). The role of education in supporting village women's empowerment in Aceh in the context of local social, religion, and culture. Educenter: Jurnal Ilmiah Pendidikan. <https://doi.org/10.55904/educenter.v3i3.1326>