

KH Ahmad Dahlan's the Values of Peace in the Novel Entitled Sang Pencerah: A Hermeneutics Study

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ABSTRACT

Adolescence violence is a problem that often occurs and is of concern to many parties. This condition can have an impact on various aspects, including subjective well-being, a sense of security and comfort at school, students' poor perceptions of the school climate, to the decline in student academic achievement. The problem of adolescent violence requires solutions to minimize it, one of which is through internalizing the values of peace. One of the figures who teaches the values of peace is KH Ahmad Dahlan, as the founding figure of Muhammadiyah in Indonesia. This study aims to identify the values of peace through KH Ahmad Dahlan's life experiences, as stated in the novel entitled Sang Pencerah. This study uses a qualitative approach with a hermeneutic type. The results showed that the values of peace according to the perspective of KH Ahmad Dahlan includes (a) achieving life goals freely and responsibly, (b) humbly, (c) seeking the truth, and not following habits considered right, (d) studying the fact with tolerance, and (e) sacrificing for the people (compassion). The values of peace according to the perspective of KH Ahmad Dahlan should be a reference for developing a model of guidance or counseling to help students develop a peace-loving character to create a culture of peace in their environment.

Keywords: violence, peace, Muhammadiyah, Sang Pencerah, Ahmad Dahlan

1. INTRODUCTION

One of the world peace figures, namely Mahatma Gandhi, stated that to achieve true peace, go from the children (Biswas, 2015; Dündar et al., 2016). Mahatma Gandhi himself recommended several values that need to be taught to children about peace, such as love for others, justice, non-violence, tolerance, and freedom to be responsible when faced with certain situations in his life (Dündar et al., 2016). Teaching peace from childhood provides an essential principle that peace cannot be achieved in a short time but is a process and requires the cooperation of various parties (Leckman et al., 2014).

Mahatma Gandhi brought up the topic of love to create peace (Hartnett, 2020). This love is the basis for a person to show their behavior in various areas of life. This concept of love is also possible to deliver in school life. Students who can lead and maximize love in carrying out their different lives can try to find solutions to various problems without violence. The results showed that love is a form of strong character that can support the emergence of students' subjective welfare (Gillham et al., 2011). In Indonesia, the concept of peace-loving is one of the characters that students need to develop through educational efforts (Supranoto, 2015).

The concept of peace in students is an important aspect that needs to be built through education (Lauritzen, 2016; Rani, 2015; Spaaij & Jeanes, 2013). The creation of peace must first start from the mind of every human being, while thoughts can only be changed through education (Kartadinata et al., 2015). The development of the concept of peace in the mindset of students through the educational process is called peace education (Zembylas & Bekerman,

2013). Peace education itself is one of the educational models that can be implemented in Indonesia (Wahyu Nanda Eka Saputra, 2016). Moreover, Indonesia's multicultural climate has encouraged the emergence of various conflicts involving violence between groups. The development of peace in thinking in children supports the success of education in minimizing conflicts and acts of violence that occur, especially in schools. So, children can learn to build true peace both within the school environment and outside the school.

True peace can foster the emergence of a conducive environmental climate, including, in this case, specifically schools (Cremin & Bevington, 2017). The results show that a conducive school climate can predict low symptoms of depression, experiences of bullying, and acts of violence in schools, which these conditions can have an impact on

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adolescent health and well-being (Singla et al., 2020). This conducive school climate can encourage a sense of security and comfort for students to study at school (Bradshaw et al., 2014). Students have a conducive perception of the school climate to show maximum academic performance (Gottfredson & Gottfredson, 1989; Makewa et al., 2011; Wahyu Nanda Eka Saputra et al., 2020b). On the other hand, various conflicts that arise in schools encourage feelings of psychological insecurity and comfort, so that destructive perceptions of the school climate have an impact on students' low motivation to achieve maximum academic achievement.

The development of peaceful values in children through education is inversely proportional to the problems that occur in students at school, especially in the adolescent phase. This phase is a crisis phase and is in the transition phase from children to adults. In the adolescent stage, there is also a search for self-identity, leading to various problems. One of the issues that arise in adolescent identity search is juvenile delinquency, for example, in aggressive behavior (Paramitha, 2013). Aggressive behavior itself is a form of violence often done deliberately by students, both physically and psychologically. This condition will encourage the emergence of cultural violence if it does not immediately get a quick response to deal with the problem. Cultural violence itself is the involvement of cultural aspects, symbolic areas of human existence exemplified by religion and ideology, language and art, empirical science, and formal science, which can be used to justify, legitimize direct or structural violence (Galtung & Fischer, 2013).

Aggressive behavior itself can be in the form of proactive or reactive behavior (Wrangham, 2018). Reactive aggression is uniquely associated with negative emotions, particularly anxiety, in adulthood, whereas proactive aggression is uniquely related to antisocial behavior (Fite et al., 2010). Aggressive behavior is behavior that is physical or verbal, that has the purpose of intentionally hurting others (Myers & Smith, 2015). Aggressive behavior appears to respond to threats from individuals or other groups outside the group (MacLaren et al., 2010). Other literature states that aggressive peer behavior appears in students who believe in aggressive behavior (Wang dkk., 2012). Aggressive behavior in adolescents itself influences the emergence of physical injuries, psychological injuries, and social injuries to both the perpetrator and the victim (Fitri et al., 2020).

This research is motivated by various aggressive behavior incidents such as violence, conflict, environmental destruction, and human moral damage (Das & Das, 2014). A study conducted in China showed that 17.9% of students reported that they had one or more physically aggressive behaviors towards their peers in the past 12 months (Wang dkk., 2012). Another study in Washington concluded that 72% made physical attacks on their mother, 16% attacked or threatened

their father, 5% for assaulting or threatening their brother, and 5% for assaulting or threatening their sibling (Routt & Anderson, 2011). Research in Norway shows that 5% of adolescents report being aggressive towards others during the past six months (Undheim & Sund, 2010). Some of the studies above indicate that the dynamics of the problem of aggressive behavior abroad is still a problem topic that requires alleviation efforts from various parties involved.

Research abroad is also reflected in the results of study in Indonesia on aggressive behavior. The results of research at the Vocational High School (SMK) Yogyakarta concluded that the level of aggressive behavior in the very high category was 5%, the high category was 26%, the moderate category was 40%, the low category was 21%, and the very low category was 8% (Wahyu Nanda Eka Saputra & Handaka, 2018). Furthermore, research on aggressive behavior at the secondary school level in Yogyakarta shows that it is in the very high category of 1%, the high category is 13%, the moderate category is 37%, the low category is 43%, and the very low category is 6% (Alhadi et al., 2018). The findings of research in Yogyakarta state that the level of aggressive behavior of male and female students tends to be the same (Wahyu Nanda Eka Saputra et al., 2017). The results of this study are different from research conducted in China, which states that male students have a higher level of aggressive behavior than female students (Wang dkk., 2012). Other literature says that male students behave aggressively reactively and proactively concerning peers, and women behave aggressively in romantic relationships (Murray-Close et al., 2010).

Aggressive behavior on students harms both the perpetrator and the victim. One of the impacts of aggressive behavior is the emergence of a feeling of psychological insecurity and comfort in learning activities at school (Goldweber et al., 2013). This condition arises because of the lack of student perceptions of the school climate (Gage et al., 2014; Gendron et al., 2011). Other studies suggest that a low-quality school climate is associated with more aggressive adolescent behavior (Wang dkk., 2017). Besides, the high level of aggressive behavior online also raises subjective well-being, impacting student involvement in learning activities at school (Kutsyuruba et al., 2015). Conditions such as low student perceptions of the school climate, feelings of insecurity and comfort in learning at school, and less constructive subjective well-being based on research results have also been shown to have an impact on students' low academic achievement (Back et al., 2016; Makewa et al., 2011; Padhy et al., 2011).

Efforts are needed to internalize the values of peace in students to minimize the emergence of youth violence. The art of teaching peace through local wisdom is one strategy to reduce class conflicts that have the potential for aggressive behavior (MacGrath, 2013). One of the local wisdom that can

be used and compatible to develop non-violence attitudes is the teachings of a national figure, namely KH Ahmad Dahlan. This national figure is the founder of one of the largest Islamic organizations in Indonesia, namely Muhammadiyah (A. N. Huda & Affandi, 2015).

KH Ahmad Dahlan or Muhammad Darwis was born in Yogyakarta, August 1, 1868, and died in Yogyakarta, February 23, 1923, at 54. He is a National Hero of Indonesia for his services in raising the Indonesian nation's awareness through Islamic reform and education. KH Ahmad Dahlan emphasized the content of humanism, which is an educational process based on the understanding that humans are creatures that have the potential to change for the better (Amirudin, 2018). Muhammadiyah has had many roles in education, health, economics, and other fields, both nationally and internationally. KH Ahmad Dahlan often emphasizes the slogan of "Live Muhammadiyah, don't seek life in Muhammadiyah."

One of the teachings of KH Ahmad Dahlan's character is the character of peace-loving (Sutarna & Anwar, 2020). KH character Ahmad Dahlan values, including the peace-loving character, needs emphasis to achieve a level of awareness and practice that is achieved through a process of dialogue and not indoctrination (Wati, 2016). Other literature states that the learning process is not only limited to memorizing and understanding but is also contextualized through the awareness process so that real action appears to practice the learning outcomes (Kim, 2010; Ni'mah, 2014). The teaching values conveyed by KH Ahmad Dahlan reflects the values of peace that humans need to have.

KH Ahmad Dahlan's value raises the concept of enlightenment. Enlightenment, if interpreted in counseling, is the counselee's goal to move from a problematic situation to a situation full of possibilities for getting out of the problem, including aggressive behavior. KH Ahmad Dahlan views that every human being can think independently to move forward from a difficult situation to a situation where it can develop optimally (Hatmanto, 2018). Based on KH Ahmad Dahlan's perspective, there are at least three essential points towards the concept of enlightenment. First, accurate knowledge of the balance of the elements of life can be achieved through a critical and open-minded attitude using common sense and focusing on truth with a pure heart. Second, common sense is a basic need of human life. Third, mantic science or logic is one of the essential subjects in education for human reason to do rational thinking (M. Huda & Kartanegara, 2015; Khoirudin & Anshori, 2018).

KH Ahmad Dahlan has seven philosophies that guide his preaching patterns. The seven philosophies are related to attitudes such as being based on the purpose of life, not being arrogant or humble, not taqlid, optimizing reason and mind, studying the truth with tolerance, sacrificing for

people (compassion), the combination of knowledge / theory with practice (Ruslan, 2020). These seven philosophies are reflected in the different lives of KH Ahmad Dahlan, which are documented in the novel *Sang Pencerah*.

The life story and struggle of KH Ahmad Dahlan in establishing Muhammadiyah was also appointed to the big screen with the title *Sang Pencerah* in 2010, directed by Hanung Bramantyo. It tells about the history of KH Ahmad Dahlan's story. The film of *Sang Pencerah* tell about the struggle and patriotism of young people in representing their thoughts that were considered contrary to religious and cultural understanding at that time, against the background of the National Awakening atmosphere.

This study aims to identify values based on KH Ahmad Dahlan's teachings which are documented in the novel *Sang Pencerah*. These peace values can be a reference for teenagers in Indonesia to develop an attitude of non-violence in dealing with various problems that arise. Thus, the goal of the Indonesian nation to participate in world order can be realized.

2. METHOD

2.1 Research Design

This study uses a qualitative approach with the hermeneutic method. The use of the hermeneutic method is because hermeneutics takes the role of exploring hidden meanings in a text. Every interpretation is an attempt to understand the substances that are still shrouded in a text.

2.2 Study Group

This study wants to see the representation of students' peaceful values by determining how the hermeneutic circle works to get an optimal understanding. Hermeneutics can represent students' peaceful values based on the novel entitled *Sang Pencerah*. The ring as a whole defines the parts and parts together, forming a circle. One complete sentence, for example, is one unit. Specifically, the researcher uses Gadamerian hermeneutics to find the meaning behind the novel entitled *Sang Pencerah*.

2.3 Data Collection Tools

In qualitative research, the research instrument or tool is the researcher himself. Researchers are a vital instrument in qualitative research. Besides, the author of the novel entitled *Sang Pencerah*, Akmal Nasery Basral, is also an instrument that supports this research. The novel writer does not directly participate in this research, but the thoughts and views of the novelist will be explained through hermeneutic analysis based on the autonomy of the text. So, in the end, it becomes the basis for researchers in developing an analysis of the novel entitled *Sang Pencerah*.

2.4 Data Collection

The first type of data used in this study is secondary data. Secondary data in this study is a novel entitled Sang Pencerah. Researchers used data that was sourced from the content in the text. Secondary data in this study were analyzed by reading and citing written sources such as books, articles, dictionaries, journals, and other sources from the internet related to research. The data collection technique in this study through documentation of the meaning of the text.

2.5 Data Analysis

The researcher tries to interpret the values of peace based on the novel entitled Sang Pencerah through three stages, namely: (a) understanding the whole, (b) understanding part, and (c) get an understanding of the underlying meaning. Data analysis techniques in this study include data reduction, data presentation, and inference (Miles & Huberman, 1994).

3. FINDINGS

The results showed that the peaceful values of adolescents adopted from the novel entitled Sang Pencerah are: (a) the achievement of life goals freely and responsibly, (b) humility, (c) seeking truth and not following habits that are considered correct, (d) studying the truth with tolerance, (e) sacrificing for the people (compassion). The results of these studies are tabulated in table 1.

The value of peace, according to KH Ahmad Dahlan, first is the achievement of the goal of life freely and responsibly. Freedom means that every human being has different and unique ways and methods to achieve his life goals. However, humans do not need to violate the rights of others or even hurt other people to launch their efforts to achieve their life goals.

In short, it means that such a person has not mastered the books he studied. More deeply, it means that you still don't know that Islam should bring peace to others (h67).

KH Ahmad Dahlan highlighted the low human awareness in realizing the values contained in the books he studied. Humans are not sufficiently limited to understanding the contents of the Islamic holy book but also need to apply their understanding in their daily life. So, humans can create peace based on the teachings and values in the sacred book of Islam, namely the Al Quran.

Allah Himself stated to the prophet Muhammad's that his job was only to deliver. Likewise, our task now is only to convey the truth, not to increase hostility (h233).

KH Ahmad Dahlan emphasized the statement of the Prophet Muhammad SAW that the human duty is to try to convey. Humans convey a truth based on feelings of love and not violence. If efforts to convey a truth are carried out through violence, there will be hostility and division.

The value of peace, according to KH Ahmad Dahlan, the second is humble. Humility in humans can suppress the arrogant and arrogant traits of humans. This arrogant and arrogant character encourages people to think that the decisions they make are the best and most correct. This situation can undoubtedly lead to clashes between groups if they both uphold the truth and the decisions they support. Therefore, humans need to develop an inferiority complex to suppress the superior feeling impulses in humans.

If you have become the imam and preacher of the Gedhe mosque, you feel that your knowledge will never be comparable to that of Imam Syafi'i. Even though you are more closely related, maybe I will be able to get just a small part of Imam Syafi'i's abundant knowledge? (h30).

KH Ahmad Dahlan applies communication that does not boast that he is the one who has the highest knowledge in

Table 1: Peace values according to KH Ahmad Dahlan

No	Classification	Explanation	Code
1	Achieving life goals freely, sincerely, and responsibly	Humans have different goals, and they have ways of achieving them without violating the rights of others.	h67, h233
2	Humble	Many humans are arrogant and arrogant, and they think their decisions are the best. Humans need to boast about the decisions they make.	h30, h248, h293, h333
3	Seeking the truth and not following habits that are considered right	That human being, if he does anything, once, twice, repeatedly, then it will become ordinary. Humans need to seek the real truth and not just follow.	h212, h360
4	Assessing the truth with tolerance	Humans have the opportunity to seek truth amidst diversity. They need to respect every difference of opinion in this diversity.	h209, h211, h270, h273
5	Sacrifice for the crowd (compassion)	Humans have not dared to sacrifice their souls for the benefit of others. They need to put forward the concept of love in interacting with other people.	h399, h436, h450

Islam. Therefore, humans need to learn to humble themselves when communicating with others, especially in the mastery of knowledge. This effort can suppress hostilities and disputes when one party feels that his capacity is dwarfed in terms of mastering a science.

Whatever I see, I have to restrain myself, especially from anger for revenge (h248).

KH Ahmad Dahlan emphasized his efforts to humble his heart by controlling his feelings. This feeling can take the form of anger or a desire to take revenge more painfully on the person who has hurt him. This effort suppresses the urge to stretch and rebuke people who are not liked, creating hostility.

Thanks. But my thinking seems unneeded in you. Too many disagree compared to those who agree (h293).

One of the situations experienced by KH Ahmad Dahlan is the emergence of objections by citizens against his thoughts. This situation did not make KH Ahmad Dahlan fight these objections. However, they tried to accept them and make life lessons for him. The things that KH Ahmad Dahlan indeed aims to suppress the occurrence of inter-group hostility could have a worse impact on the residents around him.

It's just an outer garment, kid. The undergarments keep our hearts clean. Even if you wear clothes that look Islamic, but your heart is not clean, is that a good thing? (h333).

Humans tend to exalt themselves so that others see them as people who have strength. KH Ahmad Dahlan has a different view that humans do not need to show themselves as capable people. However, it emphasizes the person's enthusiasm to apply the knowledge they have in everyday life. This effort can suppress a communication that ends in hostility.

The third value of peace, according to KH Ahmad Dahlan, is looking for real truth and not following habits that are considered correct. Humans tend to do things they are used to and not do the right things. This condition will suppress the human urge to learn to be open to new things that he might consider misleading. If this openness does not arise in humans, then they will tend to reject new teachings that could be teachings that approach a truth.

I decided to stick to what I believe to be accurate, not to follow the majority's wishes, which I already believe are not real (h212).

Every human being has principles that guide his life. This principle is not absolutely everyone must do it, including KH Ahmad Dahlan, who also has regulations that hold his life. He does not become a follower of a particular principle without an attempt to study it. However, KH Ahmad Dahlan also did not fight blindly against the doctrines he considered wrong.

That is how we should act on things we don't yet understand. Don't be easy to follow along, which will lead to imitation, blind obedience, but don't be easy to immediately say you don't agree with something that we don't know the basis of (h360).

Principle differences in diverse societies are becoming commonplace. When there is a difference of opinion or a principle, humans are expected not to directly express their disagreements without any effort to study it in more depth and do not know its basis. Steps to explore this principle are made to suppress the occurrence of disputes between groups of different directions.

The fourth value of peace, according to KH Ahmad Dahlan, is to study the truth based on tolerance. It is undeniable that Indonesia is a country that has a plural variety of cultures. This tolerance has an impact on the tendency to blame each other for these differences. Therefore, every member of society needs to develop an attitude of tolerance to mutually respect the truth, which is the principle between groups.

My goal is to be in a state of mutual respect and in the spirit to spread one's religions, not to hurt each other (h270).

Indonesia is a country that has a variety of religions, from Islam, Christianity, Catholicism, Hinduism, and Buddhism. KH Ahmad Dahlan emphasized the efforts to respect each other in spreading the goodness of his respective religion without injuring other parties. In fact, in addressing a pluralistic faith, people need to work hand in hand and work together to spread their virtues. This effort has the aim of creating peace between religious communities.

The essence of the meeting was to find common ground that could make both parties respect each other (h273).

One form of tolerance, according to KH Ahmad Dahlan, can sit together to discuss a problem. Of course, this effort is based on mutual respect for one another. This mutual respect in discussing a situation has the aim of finding common ground problems and suppressing hostility.

The fifth value of peace, according to KH Ahmad Dahlan, is making sacrifices to people based on compassion. Especially in oppressed individuals, humans do not hurt them but help them get out of oppressed situations. All of these efforts require an element of compassion, especially in communicating with other people. This compassionate attitude can encourage the emergence of a philosophy of non-violence in addressing the various problems that arise.

The next day I visited the north square to distribute food and clothing to the poor (h399).

Humans tend to hurt those who are oppressed. This tendency occurs because they find it easier to maximize their strength when the weaker person is faced with it. However, KH Ahmad Dahlan tried to come to vulnerable people and tried to help according to his ability. The things that KH Ahmad Dahlan is one of the efforts aimed at creating harmony and peace in a particular environment.

Humans always desire to control other people and the surrounding environment, destroy, and are reluctant to be blamed after the damage occurs (h436).

Like humans in general, every human being has two tendencies, both destructive and constructive. KH Ahmad Dahlan also said that when violent impulses emerge, they do not want to be blamed for their attitude and look for excuses to justify it. However, humans need to suppress destructive urges and develop the notion to be constructive. Thus, a culture of peace emerges in specific environments.

Life is short, and only once. Use it not only for your benefit. Allah with those who care (h450).

The form of compassion is caring for each other. This concern is a human effort to be able to help each other. This caring can also promote empathy in humans. Thus, impulses to hurt others can be suppressed with caring and empathy.

4. DISCUSSION

This study aims to describe the values of peace based on KH Ahmad Dahlan's perspective, depicted in the novel entitled *Sang Pencerah*. The results showed that the values of peace are based on the perspective of KH Ahmad Dahlan is the achievement of the goal of life with freedom and responsibility, humility, seeking the truth and not following habits that are considered right, studying the truth with tolerance, and making sacrifices for many people (compassion). Hopefully, these values of peace can become the principles of society in Indonesia to create real peace.

Peace is an essential variable for humans, including adolescents, to create problem solutions without causing violence. The peace made without having to cause violence is included in the concept of positive peace (Galtung & Fischer, 2013). This concept of peace becomes a concept of true peace that is desired by the wider community. True peace itself is a slice of self, social, and environmental peace (Navarro-Castro & Nario-Galace, 2010). Positive peace will be more effective if it is pursued through an educational background, which is often referred to as peace education (Lauritzen, 2016; Rani, 2015).

Various studies have shown that the internalization of peaceful values can be carried out effectively through this educational background. The research findings suggest that peace education programs can effectively influence

adolescent beliefs not to create conflicts with other people (Rosen & Salomon, 2011). Peace in the mind of student can suppress the urge to hurt others, or what many experts call aggressive behavior (Wahyu Nanda Eka Saputra et al., 2021). Further research also states that peace education can encourage adolescents to empathize with others (Sagkal et al., 2012). Adolescents' empathy skills can be one of the supporting factors for the emergence or absence of aggression in adolescents (Van der Graaff et al., 2012; van Hazebroek et al., 2017).

According to KH Ahmad Dahlan, the first value of peace is the achievement of the goal of living freely, Sincere, and responsibly. As stated by William Glasser, every human being has needs that always appear in their lives, and they must be fulfilled (Wubbolding, 2019). So, every human being needs to have away, and they have a free way to meet their needs. However, humans need to meet their needs responsibly by not violating others' rights. Free responsibility itself has been empirically proven to reduce the number of deaths caused by violence (Stewart et al., 2018).

The value of achieving life goals freely, sincerely, and responsibly is following KH Ahmad Dahlan's philosophy. This value also relates to the responsibility of humans for their behavior in the afterlife.

Humans live in this world once to bet: after death, will we have joy or misery?

This philosophy emphasizes that every human being can show a responsible attitude when doing various things. This responsible attitude can indirectly suppress violence that is commonly practiced by humans. The results show that adolescents' power to be responsible for themselves and their social life is proven to be able to suppress violence (Menéndez-Santurio & Fernández-Río, 2016). Besides, social responsibility becomes a provision for youth to fight violence to create peace (Kongsuwan et al., 2012).

The second value of peace, according to KH Ahmad Dahlan, is humility. Humility itself is one of the strongest characters (Niemic, 2013). Humility itself as a desirable personal quality. It reflects a willingness to understand oneself (identity, strengths, limitations), combined with a perspective on one's relationship with others (i.e., the philosophy that a person is not the center of the universe) (Nielsen et al., 2010). A teenager who can develop this attitude of humility does not provoke a dispute between individuals or groups.

The peaceful value of humility is reflected in KH Ahmad Dahlan's life and is one of the philosophies on which he holds and teaches. KH Ahmad Dahlan himself said that arrogance is one of the tendencies commonly practiced by humans.

Most human beings are arrogant and arrogant, and they make their own decisions.

Arrogance triggers a conflict that leads to violence. This person's pride can be manifested by exalting and glorifying one's strength or even intellectually (Gregg & Mahadevan, 2014). Humility is an attitude that can suppress and fight this arrogance. Humility is empirically proven to overcome challenges and problems regarding interpersonal or inter-group conflict (Woodruff et al., 2014).

According to KH Ahmad Dahlan, the third value of peace is looking for true truth and not following habits that are considered correct. On this third value of peace, KH Ahmad Dahlan emphasized not to be a follower without a clear basis. They can self-regulate to determine what is best for themselves (Grund et al., 2018; Höll, 2020). Especially in today's developing the term post-truth, teenagers are required to digest the information they get by involving a strong rationale (McDuffie, 2017).

The third value of peace is one of KH's life philosophies. Ahmad Dahlan, who became his guide. When humans do something in a certain frequency, it will become a habit that is not necessarily true, and according to the prevailing norms.

That human being, if he does anything, once, twice, repeatedly, then it will become ordinary. If it has become a loved one's pleasure, then the habit that is loved is challenging to change. It is a character that most people defend accepted customs, whether from the point of view of belief or intention, the feeling of will or deeds. If anyone changes, they will be able to defend at the expense of body and soul. That is because of the assumption that what is owned is true.

Being a follower of certain principles without a clear basis hurts adolescents. Especially if they glorify the principles they think are right, this can trigger a fight. Therefore, they need to study the truth they make into principles through critical thinking (Byrnes & Dunbar, 2014). Adolescents can make various literacy efforts to assess the present principles (Ku et al., 2019).

According to KH Ahmad Dahlan, the fourth value of peace is studying the truth based on tolerance. Tolerance is a demand because Indonesia is a country that has plural diversity. The fourth value of peace regarding studying the truth with tolerance is following one of KH Ahmad Dahlan's philosophies in carrying out his preaching.

After humans have listened to the various fatwa lessons, read several stacks of books. Human habits do not dare to uphold the right stance and actions because they are afraid that if they comply with the truth, they will be separated from what is already their favorite, fearing that they will be separated from their friends. In short, there are

many worries and finally do not dare to do the right thing, then his life is like a mindless creature, living only life, not occupying the truth.

A secret Dutch report stated KH Ahmad Dahlan is energetic, militant, intelligent, and very orthodox, but at the same time also has a high sense of tolerance (Sebastian & Stanley, 2019). Even KH Ahmad Dahlan teaches to live openly and tolerantly when based on certain situations to avoid conflicts that may arise (Darojat & Chair, 2019). The concept of tolerance is one of the components that support the emergence of peace in humans to manage themselves when there is a difference between certain parties or groups (Salomon, 2011; Wati, 2016).

According to KH Ahmad Dahlan, the fifth value of peace is making sacrifices to people based on compassion. This compassion underlies all human activities when interacting with others. This compassion should be one of KH's philosophies. Ahmad Dahlan in carrying out his preaching.

Most people's leaders have not yet dared to sacrifice their property and soul to try to be classified as humanity in truth. The leaders usually only play with, use fools and weak humans.

The concept of love is the result of his theological interpretation of Surat Al-Maun as a basis for empowering people who are oppressed and need rocks (Suripto, 2017). Compassion is the willingness to restrain lust, willing to sacrifice, not lazy to fight for goodness and truth, making world aristocrats a way to achieve the hereafter's nobility (Muljan, 2010). The concept of love (compassion) as a form of desire to achieve peace in the human mind is based on KH Ahmad Dahlan's perspective is a way to think logically and dynamically (M. Huda & Kartanegara, 2015).

According to KH Ahmad Dahlan, the values of peace are the findings of this study have implications in providing guidance and counseling services. Moreover, counselors need to have the creativity to maximize guidance and counseling services (W. N. E. Saputra et al., 2021). Counselors can use the values of peace, according to KH Ahmad Dahlan's perspective, to train students to have peace of mind and heart when facing situations that have the potential to trigger violence. Individuals who have peace of mind and heart can regulate their emotions against the impulses of violence against themselves, including violence on social media. Self-regulation of emotion is an important variable to suppress violent behavior (Alhadi et al., 2019; Purwadi et al., 2020). Moreover, one example of youth violence is aggressive behavior that is increasingly complex and has more diverse forms in Indonesia, for example, online aggression (Wiretna et al., 2020).

Based on the current problems of student violence, counselors can provide guidance and counseling services

that aim to build peace of mind and hearts for students to suppress the impulses of aggressive behavior. The assumption is that peace of mind and the human heart are related to violence or aggressive human behavior (Kartadinata et al., 2015), where various violent behaviors of students in schools negatively impact students' academic performance in class. Previous research has shown that counselors can use the Peace Counseling Approach (PCA) as a strategy to reduce student aggressive behavior (Wahyu Nanda Eka Saputra et al., 2020a). The counselor can integrate the values of peace, according to KH Ahmad Dahlan in PCA, to increase the chance of the counselor's success in reducing students' aggressive behavior.

Based on the current problems of student violence, counselors can provide guidance and counseling services that aim to build peace of mind and hearts for students to suppress the impulses of aggressive behavior. The assumption is that peace of mind and the human heart are related to violence or aggressive human behavior (Kartadinata et al., 2015), where various violent behaviors of students in schools negatively impact students' academic performance in class. Previous research has shown that counselors can use the Peace Counseling Approach (PCA) as a strategy to reduce student aggressive behavior (Wahyu Nanda Eka Saputra et al., 2020a). The counselor can integrate the values of peace, according to KH Ahmad Dahlan in PCA, to increase the chance of the counselor's success in reducing students' aggressive behavior.

5. CONCLUSION

KH Ahmad Dahlan is one of Indonesia's figures who founded the Muhammadiyah union, Indonesia's largest Islamic organization. Muhammadiyah has a significant role both at the national and international levels. The founder of Muhammadiyah was one of the figures who played a role in creating peace personal, social, and environmental peace. According to KH Ahmad Dahlan, the value of peace is achieving life goals freely and responsibly, being humble, seeking the truth and not following habits that are considered correct, studying the truth with tolerance, making sacrifices for the people (compassion). These peace values can become provisions for every human being, including teenagers, to suppress the urge of violence that can harm themselves and others.

6. Suggestion

The results of this study provide recommendations for further research to identify the values of peace based on the perspective of KH Ahmad Dahlan uses other literature that is more comprehensive. So, the results of the identification of the values of peace can be more extensive. Besides, the values of peace are based on KH Ahmad Dahlan's perspective can be a reference in developing an intervention model to suppress

youth violence. The counselor can also take advantage of the values of peace based on KH's perspective. Ahmad Dahlan as a counselor strategy to hide the problem of adolescent violence through guidance and counseling services.

7. LIMITATION

This study has limitations in that identifying the values of peace is limited to using a novel entitled Sang Pencerah. The results of this study may be used for adolescents with Indonesian backgrounds. They can be applied to adolescents with backgrounds outside Indonesia by making various modifications and adjusting them to the compatible culture. Methodologically, this research involves the use of qualitative research methods with the Gadamerian hermeneutic approach. This study does not identify using the interview method or participant observation to determine the values of peace more deeply.

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