

# Impact of Peace Values on the Religious Behavior of Young Citizens at Public Religious Universities

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## ABSTRACT

Religious conflicts still occur in the social life of pluralistic Indonesian society, one of the causes is the absence of peace values that are manifested in the religious behavior of citizens. Researchers have the assumption that the values of peace understood by students as young citizens can affect the religious behavior displayed. Therefore, this study aims to find how much influence the perception of peace values has on the religious behavior of young citizens at State Religious Universities in Central Kalimantan. This research uses a quantitative approach with a correlational research type. The research was conducted at 3 (three) State Religious Universities in Central Kalimantan Province with 183 respondents as samples, namely students as young citizens with an age range of 18-24 years. This study uses data collection techniques in the form of a questionnaire using a Likert scale. Validity and reliability test used the help of the SPSS application with the normality test stage using the Kolmogorov Smirnov test, the linearity test with a significance value criterion of 0.05 and the hypothesis testing stage using the simple linear regression equation formula. Results of the data analysis of this study indicate that peace values affect the religious behavior of young citizens in State Religious Universities in Central Kalimantan Province by 65%. The existence of a strong correlation between peace values and religious behavior provides an important recommendation for government policy as well as supporting UN 2030 Agenda. Improving peace building in this case can be taught in the implementation of peace education with peace values consisting of making peace with God, self, others, the environment and other incidental themes.

Keywords: *Religion; Peace Building; University Student; Citizen.*

## 1. Introduction

Peace is an important part of human life that should be maintained and pursued especially in the midst of a world that is volatile, uncertainty, complex and ambiguity. Especially Indonesia as a pluralistic country that is prone to horizontal conflict. Peace is created by religious foundations in all religions, just as in Indonesia which adheres to many religions recognized by the state, "the art of peace is the religion that is not a religion; it perfects and completes all religions" (Ueshiba, 2023). Others argue that "religion has an ambivalent role, both

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destructive and constructive, and recognize religion as a force for peacebuilding (Deitch, 2020). As it is said that:

*The increasing escalation of conflict in Indonesia is very likely due to the influence of outside actors, especially when they see the many differences of opinion among Indonesian civil society itself (Ahmadi, Utama, & Apriyanto, 2022).*

It can be interpreted that conflicts that occur are not only caused by natural differences such as tribalism, but differences of opinion today can also exacerbate conflicts in the midst of society. The values of peace are important to understand and implement as an effort to create religious behavior that is in accordance with the context of Indonesia's pluralistic society. "Through peace one can be delivered to be able to view plurality, multiculturalism in various social, economic, political, social, and religious aspects as the spiritual wealth of the nation that must be preserved" (Feriyanto, 2019). Then to minimize obstacles to peace, it is necessary to build understanding and attitudes that respect ethnic diversity, religious differences, gender differences, social status such as rich and poor, and group differences (Darmawan, 2019). Even so, research on terrorism and political violence journal findings suggest that religious conflicts are likely to last longer than non-religious ones. However, the study reveals that religion has no strong significant influence on conflict termination as well as on the reoccurrence of conflicts and the violence level (Deitch, 2020). Perception can manifest in understanding, attitude and behavior as a unity in a person. Correct behavior is based on the correct perception of an understanding of the grip of values, norms and morals that have been standardized in society.

Creating conducive conditions in a country is part of the obligations of citizens. Especially young citizens in this case need to take a role to become role models in positive behavior with the provision of perceptions of peace values that have been owned. "Young citizens can be defined as the younger generation or youth" (Hartino et al., 2021). The young citizens in the context of this research are students who are studying at State Religious Universities in Central Kalimantan Province. A young citizen must also be a young person who has actual knowledge and insight and displays good character. "Young citizens must also be able to adjust and respond to challenges with a new spirit and still maintain national identity" (Rahmelia & Ar, 2019). One of the roles that young citizens can be done in minimizing conflict is to show moderate religious behavior by referring to an understanding of peace values. Young citizens are targeted in this research on the grounds that currently the involvement of young citizens continues to grow in the community. As it is also said that "young citizen groups are a very important potential to be developed and directed" (Adha, 2019). In addition, Indonesia must prepare for the demographic bonus in the Golden Indonesia of 2045 where the role of development lies with young citizens, especially the z generation.

*Religious behavior as a condition that encourages behavior and obedience in religion has a strategic role in minimizing horizontal conflicts, especially religious conflicts in Indonesia. Mayo et al. explained that this religious behavior is a manifestation of religious feelings and souls based on religious awareness and experience in oneself (Rohman, 2022).*

Several similar previous studies on the influence of perceptions on attitudes and behavior have produced evidence even though on a limited scale. One of them states that students' religious behavior is influenced by the religious education they receive (Nuriyanto, 2015). Furthermore, currently young citizen is easily brainwashed extreme groups' beliefs as Abubakar said in his research "due to wrong religious ideology, some sycophants twist the religious texts to suit their agenda with the major aim at causing mayhem, chaos and instability in a hitherto peaceful society" (Dauda, 2021). In this case, religious education subject should have the substance of embed peace values taught to young citizens as students. Then another study on student perceptions related to peace education in building positive social interactions proves that peace education which is based on the internalization of peace values in the education process needs to be pursued. This is because peace values can be used to emphasize the understanding of one's perspective to treat others well (positive social interaction) (Akbar, Rukman, Sabila, & Anggraeni, 2018).

The condition of diversity in Central Kalimantan also reflected in the *huma betang* philosophy. "The attitude of tolerance between religious communities is one example of how Central Kalimantan residents maintain harmony among them. This is considered to be the philosophy of *huma betang* itself" (Apandie & Ar, 2019). However, it cannot be denied that cases of intolerance in Indonesia have also occurred in Central Kalimantan recently. As said

"Cases of intolerance in the establishment of places of worship have also occurred in Central Kalimantan, namely in a village (Village X) in Kota Waringin Timur Regency" (Sunarno, Firman, Ikbal, & Indrawati, 2023). This incident indicates that there are still potential threats to religious life in Central Kalimantan. Attention and anticipation of this must continue to be pursued, one of which is through the values of peace.

Based on this background, researchers have the assumption that the perception of peace values for students as young citizens can affect the religious behavior displayed. Thus, the researcher is interested in raising the research title of "Impact of Peace Values on the Religious Behavior of Young Citizens at State Religious Universities in Central Kalimantan". The purpose of this research is to find whether or not there is an influence of the perception of peace values on the religious behavior of young citizens at State Religious Universities in Central Kalimantan. This research is a stimulus for students as young citizens to have a good understanding of peace values and be able to represent them in religious behavior in accordance with the characteristics of Indonesian society.

## **2. Theoretical Framework**

Peace built on the basis of a person's religious behavior that leads to importance of preventing conflict and war. Peace refers to shared interests and not just economic or political interests. "Indeed, interfaith, intercommunal, and interreligious peacebuilding practices often operate with a thin conception of the "common good" as a space for lower common denominator types of cooperation, often framed as economic and intended to maintain the peace rather than a robust locus for a critical democratic political imagination" (Omer & Tarusarira, 2023). Furthermore, the UN 2030 Agenda reveals a recognition that indices of underdevelopment correlate with instability and war. It is within this framework that the question of religious peacebuilding is important.

Peace as a condition in human life has values that must be internalized or implemented. Peace is surprisingly hard to define. Like happiness, harmony, justice, and freedom. Johan Galtung, a founder of peace studies and peace research has proposed an important distinction between 'positive' and 'negative' peace. Positive peace denotes the presence of many desirable states of mind and society, such as harmony, justice, equity, and so on. Thus, negative peace has historically meant the 'absence of war'. Meanwhile, in 1999 the United Nation (UN) General Assembly launched a program of action to build a "culture of peace" which is 1) reject violent; 2) endeavor to prevent conflict by addressing root causes and 3) aim at solving problems through dialogue and negotiation (Barash & Webel, 2021). The basic values of peace depart from religious inspiration and views and the wisdom of society in its religious behavior. The 12 basic values of peace include 1) Self-acceptance; 2) Removing prejudice; 3) Ethnic diversity; 4) Religious differences; 5) Gender differences; 6) Social status differences; 7) Group differences; 8) Celebrating diversity; 9) Understanding conflict; 10) Rejecting violence; 11) Admitting mistakes; 12) Forgiving (Lincoln & Amalee, 2017). The values of peace are not only related to the creation of external conditions, but this also includes internal efforts in each individual to be able to accept their own conditions and be able to control themselves in a social interaction.

The values of peace in the context of multicultural Indonesian society are needed so that horizontal conflicts that emerge can be reduced and minimized. For this reason, peace values should also be indispensable in peace education that is internalized in the curriculum formally and informally. Education on peace values is needed to create positive peace by providing skills to prevent conflict and violence (Budiarti, 2018).

In addition, it is necessary to take steps to understand the values of peace as an effort to prevent conflict and violence, especially understanding for the younger generation (Novelia, 2020). Therefore, we also need to design the future of Indonesia specifically multicultural and peaceful through peace education as a strategic medium to foster multicultural awareness, especially in real life (Timur, 2022). Anti-violence education and the cultivation of attitudes and behaviors that reflect peace values need to be taught and integrated in the learning process at various levels and types of education.

Meanwhile, religious behavior refers to all human activities based on religious values that he believes in everyday life. According to Ramayulis, this behavior is a manifestation of religious feelings and spirit based on religious awareness and experience in oneself (Ramayulis, 2013). For this reason, a person's religious behavior should be motivated by perceptions and experiences about a religious condition. This causes religious behavior to be influenced by internal and external factors especially in the context of diverse Indonesian

society. Behavior or religious behavior in this case is also triggered by a person's religious knowledge. One opinion states that "Religious behavior is a condition that exists within a person that encourages him to behave in accordance with the level of religious observance" (Jalaludin, 2012).

As a country with many religions, the religious behavior of Indonesian society is greatly influenced by one's perception and ability to accept religious differences around. Because in the context of the life of heterogeneous Indonesian society, religious differences often stick out and become conflicts due to prejudice. While the principle of peace as said by Ruslan, et al is related to prejudice, where everyone needs to learn to see others as individuals. "Humans should not be judged good or bad, smart or stupid, rich or poor only based on ethnicity, religion and social status" (Ruslan, Sanusi, & Safitri, 2021). Indonesian people can position themselves by not prejudging differences in order to practice the values of peace.

Humans who are mature in religion can reflect religious behavior based on peace. Gordon Allport in the theory of psychology of religion reveals that the characteristics of religiously mature people, especially religious believers, are peaceful, moderate, tolerant and always open to seeking truth from anywhere. Then William James also revealed the characteristics of religiously mature people, specifically the sensibility of God's existence, continuity with God and surrender to Him, a happy sense of happiness and freedom and experiencing changes from negative emotions to love and harmony. Religiously mature people also tend to achieve a sense of peace and tranquility, where love underlies all their interpersonal relationships. Therefore, religiously mature people are free from hatred, prejudice and hostility (Rahmat, 2018).

Then in the context of this research, young citizens refer to the obligations of a citizen in striving for a peaceful situation in a social interaction society. Thus, in general, citizens are members of a country who have a mutual attachment to their country (Madiung, Mustapa, & Chakti, 2018). Meanwhile, in the discipline of Citizenship, a young citizen is a resident of a country or nation that refers to someone between the ages of 17-25 years, who has full obligations and rights as a citizen determined by law (Eka Ristu et al., 2021). Then it is also clarified that "the age in the range of 18-24 years is included in the age of students, where in this period there is a transition from high school to college" (Farhan & Rosyidah, 2021). In this study, young citizens are limited to the age range of 18-24 years.

### 3. Method

This research uses a quantitative approach. This approach is research based on positivism (concrete data), specifically research data in the form of numbers measured using statistics as a calculation test tool, related to the problem under research (Sugiyono, 2012). This research approach was chosen on the grounds that to see the effect of a person's perception on a behavior, initial data in the form of numbers is needed to prove the hypothesis of whether or not there is an influence between these variables. This type of research is correlational studies, which is research to determine whether there is a relationship between two or more variables (Arikunto, 2013). One of the characteristics of this research does not require too many research subjects. This type of research is based on consideration to obtain information about the level of relationship that occurs between the two variables.

This study has 2 (two) variables, specifically variables about peace values and religious behavior variables. The independent variable (X) is referred to as a stimulus, predictor, antecedent which is a variable that exists or occurs before the dependent variable. The independent variable (X) in this study is peace values. Then the dependent variable (Y) is called output, criterion, consequent, which is a variable that is caused or influenced by the independent variable. The dependent variable in this study is the religious behavior of young citizens.

The population in this research is the number of Strata-1 students at the State Institute of Islam (IAIN) Palangka Raya totaling 1,176 people, the State Institute of Christianity (IAKN) Palangka Raya totaling 6,612 people and the State Institute of Hinduism (IAHN) Tampung Penyang Palangka Raya totaling 838 people with the age category 18-25 years. Based on data from the Higher Education Database (PDDikti) in the odd semester of 2022 with a total number. Then the sample in this study considers the age of young citizens or students of religious state universities and their activeness in student organizations both on and off campus. Thus, the researcher uses a sample that comes from the data of the student organization of the study program or faculty. Researchers also rely on the sampling theory according to Frankel and Wallen (Amiyani, 2016) which suggests a minimum sample size for

descriptive quantitative research of 100 respondents. The questionnaire uses a rating criteria of strongly agree (5) to strongly disagree (1) for positive scores and vice versa for negative scores.

Data collection was conducted at 3 (three) State Religious Universities (PTKN) located in Central Kalimantan Province, specifically the State Institute of Hinduism (IAHN) Tampung Penyang Palangka Raya located on Jl. G. Obos X Palangka Raya City, the State Institute of Islamic Religion (IAIN) Palangka Raya located on Jl. G. Obos Islamic Center Complex Palangka Raya City, and the State Institute of Christianity (IAKN) Palangka Raya located on Jalan Tampung Penyang RTA Milono Km. 6, Palangka Raya. 6, Palangka Raya. Respondents with a total of 183 people according to the data collected, describe the following characteristics

**Table 1.** Characteristics of Respondents Based on Gender

Gender	Frequency	Percentage
Male	88	48%
Female	95	52%
Total	183	100%

Source: Primary Data

**Table 2.** Characteristics of Respondents Based on Age

Age	Frequency	Percentage
<18 years old	4	2,2%
19-24 years old	179	97,8%
>24 years old	0	0%
Total	183	100%

Source: Primary Data

**Table 3.** Study Program Origin Characteristics

PTKN	No	Origin of Department	Frequency	
IAHN Accommodates Penyang	1.	Philosophy of Hinduism	3	
	2.	Customary Law	25	
	3.	Hindu Religious Law	16	
	4.	Communication Science	13	
	5.	Hindu Religious Education	6	
	6.	Cultural and Religious Tourism	9	
	7.	Information Technology	6	
		Total	75	41%
IAIN Palangka Raya	1.	Sharia Economic Law	2	
	2.	Islamic Family Law	9	
	3.	Constitutional Law	16	
	4.	Islamic Education Management	3	
	5.	Islamic Religious Education	3	
	6.	Tadris Physics	3	
	7.	Quran and Tafsir Science	2	
	8.	History of Islamic Civilization	2	
	9.	Communication and Broadcasting	4	
	10.	Islamic Counseling Guidance	3	
		Total	47	26%
IAKN Palangka Raya	1.	Christian Religious Education	32	
	2.	Theology	10	
	3.	Sociology of Religion	3	
	4.	Christian Psychology	11	
	5.	Church Music	5	
		Total	61	33%

Source: Primary Data

The validity and reliability tests are used using SPSS application with the prerequisite test stage of the normality test using the Kolmogorov Smirnov test, the linearity test with a significance value criterion of 0.05 and the hypothesis testing stage using the simple linear regression equation formula. Based on calculations using SPSS, it shows that there are 7 (seven) question items that have a value of  $r_{\text{count}} < r_{\text{table}}$  so they are declared invalid, specifically question items with a corrected item-total correlation of less than 0.3. Meanwhile, 17 question items were declared valid and continued to be calculated in hypothesis testing. Then for the variable of religious behavior shows that there are 2 (two) question items that have a value of  $r_{\text{count}} < r_{\text{table}}$  so declared invalid, specifically question items number 6 and 26. Meanwhile 26 other question items are declared valid and continued to be calculated in hypothesis testing. The reliability test results show that the Peace Values variable questionnaire and the Religious

Behavior variable questionnaire are said to be reliable because they meet the criteria for the Cornbach's Alpha value of 0.61 to 0.80.

#### 4. Results

##### 4.1. Data Description about Peace Values and Religious Behavior

From filling out the questionnaire, the highest score for the peace values variable was 85 and the lowest score was 21, with an average score of 68.31. The results of the description of respondents' answers show that the indicators of peace values have a score of 4, meaning that the tendency is to 'agree'. From all indicators, which consist of 1) Self-acceptance; 2) Removing prejudice; 3) Ethnic diversity; 4) Religious differences; 5) Gender differences; 6) Social status differences; 7) Group differences; 8) Celebrating diversity; 9) Understanding conflict; 10) Rejecting violence; 11) Admitting mistakes; 12) Forgive, there are 2 indicators with an average agreed answer at a score of 4.5, specifically the indicators 'ethnic diversity' and 'forgiveness'. This illustrates that respondents' perceptions agree about diversity as a natural element created by God and appreciate the existence of various groups in the surrounding environment. Then a score of 4.5 on the forgiveness indicator, respondents agree that violence is not a way out of a problem or conflict. This illustrates that the value of peace is represented to respondents by not retaliating against other people's bad behavior and tending to forgive mistakes to avoid conflict.

Meanwhile, data on religious behavior variables were obtained through a questionnaire consisting of 28 questions with 183 respondents. From filling out the questionnaire, the highest score for the peace values variable was 127 and the lowest score was 30 with an average score of 102.14 from all indicators which consist of 1) peace; 2) moderate; 3) tolerant; 4) Open to seeking the truth; 5) Able to manage negative emotions into love; 6) Able to manage negative emotions into harmony; 7) Achieve a feeling of peace and tranquility; 8) Free from resentment; 9) Free from hostility; 10) Free from prejudice; 11) Understand that diversity is a necessity; 12) Commitment to mutual respect; 13) Religious maturity. Based on average's answers, the indicators of peaceful, moderate, free from prejudice and mature in religion have a value of 4, meaning the tendency to agree. While in other indicators, specifically being tolerant, open to seeking the truth, being able to manage negative emotions into love, being able to manage negative emotions into harmony, achieving a feeling of peace and tranquility, free from hatred, free from hostility, understanding that diversity is a necessity and commitment to mutual respect are at a score of 3-3.9 which means hesitant or not fully agreed. This illustrates that in religious behavior, respondents' answers lead to self-control of the creation of peace within themselves, respondents agree to be responsible for the peace created within themselves and around. Respondents tend to agree to be open-minded and open to differences. Besides that, the respondents' answers illustrate religious maturity in the question about surrendering to God's destiny, so they tend to choose not to get angry and retaliate for other people's bad behavior. Religious maturity is also reflected in the answers of respondents who agree that religion and performing religious rituals without coercion.

##### 4.2. Data Analysis from SPSS

The prerequisite test for data analysis in this study was carried out through normality test and linearity test. The normality test is used to assess the distribution of data in a group of data or variables and determine whether each variable is normally distributed or not. Researchers used the *Kolmogorov Simornov* test, which is shows that the resulting value on *Asymp.Sig* is 0.2 so it can be said that *Asymp.Sig*  $0.2 > 0.05$ . Thus it can be said that the data is normally distributed.

Then, linearity test is conducted to determine whether the dependent variable and the independent variable have a linear relationship or not significantly. The calculation results show that the *sig linearity* value is  $< 0.01$  so that it can be interpreted that there is a linear relationship between the dependent variable and the independent variable.

This test is carried out to prove the hypothesis as compiled in the previous section. Hypothesis testing in this study uses simple linear regression analysis which aims to determine the linear relationship between one independent variable (X) and the dependent variable (Y). The table result shows a correlation value of 0.809. From this value, it can be interpreted that the two variables have a relationship in a very strong category by interpretation of correlation coefficient. From the results also show that the *R Square* value is 0.654, so it can be concluded that there is an influence of variable X on Y by 65% and the rest is influenced by other factors. Thus  $H_0$  is rejected and  $H_1$  is accepted, in other words there is

an influence between perceptions of peace values on the religious behavior of young citizens at State Religious Universities in Central Kalimantan.

Besides that, the significance test table above is used to determine the level of significance or linearity of the regression. The criteria can be determined based on the significance value test (Sig.) with the criteria if the Sig value <0.05. Based on data analysis from SPSS, the Sig.=0.001 value is obtained, meaning Sig.<0.05. Thus the regression equation model based on the research data obtained is declared significant or it can be said that the regression equation model meets the criteria. The equation  $Y = 17.211 + 1.243x$  shows a positive influence, because the linear regression direction coefficient (b) is positive. As the price of b is positive, the variable Y will increase or increase. The positive value (1.243) contained in the independent variable (peace values) illustrates a unidirectional relationship with the dependent variable (religious behavior), where each one unit increase in the peace values variable will cause an increase in religious behavior by 1.243. Thus it can be concluded that the better a person's perception of peace values, the better his religious behavior will be.

## 5. Discussion

These results illustrate that peace values have a positive effect on religious behavior. In line with previous studies, proving that peace values both in peace education and in social interactions in general, have a positive impact on the ability to navigate conflict, contribute to building peace (Bickmore, Kaderi, & Sua, 2017) directing a person's behavior that is more harmonious and less conflict (Akbar et al., 2018). From the questions in the questionnaire, respondents who are young citizens in the age range of 19-24 years are 1st to 4th year students who are still active in lectures and are members of the Student Executive Board (BEM) on campus.

From the analysis of each question item, there are several interesting conditions to discuss. For example, on the question item about religious behavior with the indicator of religious maturity. Respondents have a tendency to agree (average score 4) about surrendering to God's destiny, so they choose not to get angry and retaliate for other people's bad behavior towards them. Respondents' answers reinforce the statement that the characteristics of religiously mature people, specifically sensibility of God's existence, continuity with God and surrender to God, a happy sense of happiness and freedom and experiencing changes from negative emotions to love and harmony. Religiously mature people also tend to achieve a sense of peace and tranquility, where love underlies all their interpersonal relationships. Therefore, religiously mature people are free from hatred, prejudice and hostility (Rahmat, 2018).

While in other indicators, specifically being tolerant, open to seeking the truth, being able to manage negative emotions into love, being able to manage negative emotions into harmony, achieving feelings of peace and tranquility, free from hatred, free from hostility, understanding that diversity is a necessity and commitment to mutual respect are at a score of 3-3.9 which means hesitant or not fully agreed. This result indicates another point that understanding diversity is not always in line with one's understanding of the need to avoid conflict. But, basically a person has the awareness to avoid conflict and violence by understanding how to solve problems. As follows by a "culture of peace" which is 1) reject violent; 2) endeavor to prevent conflict by addressing root causes and 3) aim at solving problems through dialogue and negotiation (Barash & Webel, 2021). So this requires further research and strengthening in terms of socialization of peace values through peace education both within the curriculum and outside the education curriculum. As it is said that education on peace values is needed in order to create positive peace by providing skills to prevent conflict and violence (Budiarti, 2018).

Although the results of the respondents' answers did not fully agree regarding the question items of tolerant religious behavior and understanding that diversity is a necessity, still as a citizen it is necessary to realize his role in a plural Indonesian society. As it is said that young citizens must understand rights and obligations, in this case understanding the concept of right and wrong, good and bad as well as the concept of something that must be done and must not be done, related to their position as citizens (Ayuning L. F. & Dewi, 2021). Thus, the concept of good and bad behavior for a citizen is not only based on religious awareness and experience within oneself (Ramayulis, 2013), but also needs to pay attention to one's position as a citizen. "Young citizens must also be able to adjust and respond to challenges with a new spirit and still maintain national identity" (Rahmelia & Ar, 2019). In other words, religious conflict and intolerant attitudes as a challenge for Indonesian society today, also have an

impact on the obligations of citizens to participate in creating conducive conditions in the midst of social life, nation and state.

The existence of a strong correlation between peace values and religious behavior provides an important recommendation for government policy. The importance of peace education to foster peace values needs to be done early to introduce universal peace values. The context of State Religious Universities in Central Kalimantan Province, which is the limit of this research, strengthens the implementation of peace education as the results of research on "Implementation of Peace Education in Strengthening Tolerance in Interfaith Communities" which links peace education with the religious context. Researchers agree that then the material that can be taught in the implementation of peace education is peace values consisting of making peace with God, self, others, the environment and other incidental themes (Hermawan, 2020). In addition, the behavior that is expected to be the output of this peace education will be individual behavior that is integrated in a collective life, not only referring to the instruments of worship of each religion that generate to religious behavior as in this study. This peace is important in the context of one's religion, so that it can be applied both in the context of education, economics and political perceptions contained in public policies for the common good as citizen. Although it is said "Indeed, interreligious, intercommunity, and interfaith peacebuilding practices often operate with thin conceptions of the "common good" as a space for lesser types of cooperation, which are often framed as economic and intended to keep the peace, rather than as a powerful locus for critical democratic political imagination." (Omer & Tarusarira, 2023). Therefore, peacebuilding needs to be a common agenda to form young people become someone who is religiously mature as well as balanced citizens in society.

## 6. Conclusions

The results of data analysis of this study indicate that peace values affect the religious behavior of young citizens in State Religious Universities in Central Kalimantan Province by 65%. These results illustrate that peace values have a positive effect with strong correlation on religious behavior. Result and discussion shows that 1) the value of peace is represented to respondents by not retaliating against other people's bad behavior and tending to forgive mistakes to avoid conflict; 2) in religious behavior, respondents' answers lead to self-control of the creation of peace within themselves, respondents agree to be responsible for the peace created within themselves and around. The existence of a strong correlation between peace values and religious behavior provides an important recommendation for government policy as well as supporting UN 2030 Agenda. Improving peacebuilding in this case can be taught in the implementation of peace education with peace values consisting of making peace with God, self, others, the environment and other incidental themes. In addition, the behavior that is expected to become output of this peace education will be individual behavior that is integrated in a collective life, not only referring to the instruments of worship of each religion that generate to religious behavior as in this study.

## 7. Conflicts of Interest

We have no conflicts of interest to disclose.

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