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Merekonstruksi Paradigma Pendidikan Islam untuk Perdamaian dan Kewarganegaraan Global: Sebuah Perspektif Filosofis

Reconstructing the Islamic Educational Paradigm for Peace and Global Citizenship: A Philosophical Perspective

Agil Husain Abdullah1
Universitas Muhammadiyah Makassar, Indonesia1 | email: agilhusainabdullah@unismuh.ac.id

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Abstrak

Studi ini merekonstruksi paradigma pendidikan Islam untuk perdamaian dan kewarganegaraan global melalui dialog kritis dengan Global Citizenship Education (GCED). Penelitian menggunakan studi kepustakaan kualitatif dan analisis filosofis-komparatif pada lima parameter: ontologi manusia dan tatanan moral, epistemologi, aksiologi, pedagogi, dan teleologi pendidikan. Korpus mencakup sumber Islam, karya klasik dan modern pendidikan Islam, dokumen GCED UNESCO, serta literatur pendidikan perdamaian. Hasil analisis menunjukkan konvergensi pada perdamaian, keadilan, empati, tanggung jawab, dan penghormatan terhadap keberagaman, tetapi terdapat perbedaan pada dasar normatif dan metafisisnya. Artikel ini mengusulkan Islamic Peace Pedagogy Framework (IPP-F) yang mengintegrasikan tauhid, rahmah, 'adl, ta'dib, dan ukhuwah insaniyyah dengan tujuan GCED. IPP-F juga dioperasionalkan melalui tujuan kurikulum, pembelajaran berbasis kasus, dialog reflektif, pembelajaran layanan, serta indikator asesmen literasi epistemik, penalaran etis, kompetensi dialogis, tindakan kolaboratif, dan refleksi spiritual. Kerangka ini bersifat konseptual dan masih memerlukan validasi empiris dalam praktik pendidikan.

Keywords: Islamic Education; Peace Education; Global Citizenship Education (GCED); Philosophy of Education; Islamic Peace Pedagogy Framework (IPP-F)

Abstract

This study reconstructs an Islamic educational paradigm for peace and global citizenship through critical dialogue with Global Citizenship Education (GCED). It uses qualitative library research and philosophical-comparative analysis across five parameters: the ontology of the human person and moral order, epistemology, axiology, pedagogy, and educational teleology. The corpus includes Islamic sources, classical and modern works in Islamic educational thought, UNESCO GCED documents, and peace-education scholarship. The analysis identifies convergence around peace, justice, empathy, responsibility, and respect for diversity, while revealing differences in normative and metaphysical grounding. The article proposes an Islamic Peace Pedagogy Framework (IPP-F) that integrates tawhid, rahmah, 'adl, ta'dib, and ukhuwah insaniyyah with GCED's civic aspirations. The IPP-F is also operationalized through curriculum objectives, case-based learning, reflective dialogue, service learning, and assessment indicators for epistemic literacy, ethical reasoning, dialogic competence, collaborative action, and spiritual reflection. The framework is conceptual and requires empirical validation in educational practice.

INTRODUCTION

Education in the contemporary global landscape is not merely a process of transmitting knowledge. It also shapes moral imagination, civic responsibility, and the capacity of learners to live with difference. UNESCO's Global Citizenship Education (GCED) responds to this challenge by emphasizing learners' awareness of a wider human community and their capacity to contribute to peace, justice, human dignity, and sustainability. [1]

The attraction of GCED lies in its transnational orientation and its attempt to prepare students for social problems that cross national boundaries. Yet a philosophical question remains when the framework is placed within religious education: what grounds moral obligation when several values compete, and what conception of the human person ultimately guides educational judgment? This problem is especially relevant to Islamic education because its normative vocabulary is inseparable from revelation, moral accountability, and the relation between human agency and divine purpose. [2]

Islamic education cannot be reduced to religious instruction or ritual training. Its classical and modern formulations treat education as the formation of the whole person through the integration of knowledge, character, spirituality, and social responsibility. Al-Attas frames education through ta'dib, while the broader Islamic intellectual tradition represented by al-Ghazali, al-Farabi, and Ibn Khaldun connects knowledge with ethical cultivation, virtuous social order, and human flourishing. [3]

From this perspective, tawhid is more than a theological proposition. It supplies an ontological principle through which knowledge, ethics, selfhood, society, and creation are understood as morally interconnected. Rahmah (compassion), 'adl (justice), and ukhuwah insaniyyah (universal human solidarity) then function as ethical orientations for relations with others. The educational ideal is Insan Kamil, the perfect or universal human being, understood not as an isolated

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[1] UNESCO, Global Citizenship Education: Topics and Learning Objectives (Paris: UNESCO Publishing, 2015).

[2] J. M. Halstead, 'An Islamic Concept of Education,' Comparative Education 40, no. 4 (2004): 517–529; S. Shah and M. Aslam, 'Education for Peace and Global Citizenship: A Comparative Perspective from Islamic Thought,' Journal of Peace Education 15, no. 3 (2018): 292–308.

[3] S. M. N. Al-Attas, The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education (Kuala Lumpur: ISTAC, 1980); Abu Nasr al-Farabi, Al-Farabi on the Perfect State, trans. Richard Walzer (Oxford: Clarendon Press, 1985); Al-Ghazali, Ihya' 'Ulum al-Din (Cairo: Dar al-Ma'rifah, 2011); Ibn Khaldun, The Muqaddimah: An Introduction to History, trans. Franz Rosenthal, 2nd ed. (Princeton, NJ: Princeton University Press, 1967).

individual but as a morally responsible person whose intellectual, spiritual, and social capacities are directed toward the common good.

The central problem addressed in this article is therefore not whether Islamic education and GCED share vocabulary such as peace, justice, empathy, and global responsibility. They clearly overlap at that level. The more demanding question is how their different assumptions about knowledge, moral authority, and the purpose of education can be compared without either reducing Islamic education to a secular civic framework or dismissing GCED's pluralist contribution. The article also responds to a second problem in the previous manuscript: the gap between a philosophically attractive framework and its practical use in curriculum and classroom pedagogy.

Accordingly, this study has three aims. First, it compares Islamic educational philosophy and GCED using explicit philosophical parameters. Second, it reconstructs an Islamic Peace Pedagogy Framework (IPP-F) that preserves the theological integrity of Islamic education while engaging the civic concerns of GCED. Third, it translates the framework into practical curriculum objectives, learning strategies, and assessment indicators so that the proposal can be discussed at the level of educational implementation rather than philosophy alone.

RESEARCH METHODS

This study employs qualitative library research with philosophical-comparative analysis as its principal method. The unit of analysis is not a school, teacher, or student population, but arguments, concepts, normative claims, and educational purposes contained in selected texts. The method is appropriate because the study seeks conceptual reconstruction rather than measurement of an intervention or description of field behavior. Qualitative interpretation is used to examine how different intellectual traditions define human flourishing, knowledge, moral obligation, peace, and citizenship. [4]

1. Source Corpus and Selection

The corpus was assembled purposively according to conceptual relevance, authority, and direct relationship to the research question. The Islamic corpus includes the Qur'an and selected hadith-based ethical principles, as well as representative works from al-Farabi, al-Ghazali, Ibn Khaldun, and Syed Muhammad Naquib al-Attas. The global education corpus includes UNESCO's principal GCED and education-for-sustainable-development documents, together with selected scholarship on peace education,

[4] John W. Creswell and Cheryl N. Poth, Qualitative Inquiry and Research Design: Choosing Among Five Approaches, 4th ed. (Thousand Oaks, CA: SAGE, 2018).

human capabilities, intercultural citizenship, and moral education. [5]

Sources were included when they addressed at least one of five analytical domains: the nature and purpose of the human person, sources of knowledge, foundations of moral value, educational processes, or the ultimate ends of education. Materials whose relationship to these domains was only incidental were not used as core comparative evidence. This procedure was intended to prevent the analysis from becoming a general literature summary.

2. Comparative Parameters

The philosophical comparison was organized through five parameters. The ontological parameter asks what conception of the human person and moral order is assumed. The epistemological parameter examines the sources and validation of knowledge. The axiological parameter identifies the source and hierarchy of moral values. The pedagogical parameter compares the teacher-learner relationship, learning process, and preferred forms of dialogue or action. The teleological parameter asks what kind of person and society education ultimately seeks to form.

3. Analytical Procedure and Trustworthiness

The analysis proceeded in five stages. First, close reading was used to extract explicit and implicit propositions from each source. Second, propositions were coded under the five comparative parameters. Third, a conceptual comparison matrix was constructed to identify convergence, divergence, and internal tension. Fourth, critical interpretation was used to distinguish genuine disagreement from differences created merely by vocabulary. Fifth, the convergent and divergent elements were synthesized into the IPP-F and then translated into curriculum-level and classroom-level propositions.

Analytical trustworthiness was strengthened through source triangulation across classical Islamic texts, modern Islamic educational scholarship, international policy documents, and contemporary academic literature. The study also used a negative-case principle: instead of assuming that GCED is simply 'relativistic,' the analysis considered the possibility that its lack of a single metaphysical foundation is a deliberate response to plural public education. This distinction is important because it prevents the Islamic critique from caricaturing GCED and enables a more precise comparison.

The study is conceptual and therefore has clear limits. It does not test whether the IPP-F improves student attitudes, classroom behavior, or peace-related outcomes. The practical indicators proposed below are operational hypotheses derived from the

[5] UNESCO, Global Citizenship Education: Topics and Learning Objectives (2015); UNESCO, Education for People and Planet: Creating Sustainable Futures for All (Paris: UNESCO, 2016).

philosophical analysis and must be validated through curriculum design studies, classroom observation, teacher interviews, student work, and assessment research.

RESULTS AND DISCUSSION

1. Comparative Foundations of GCED and Islamic Educational Philosophy

GCED and Islamic educational philosophy converge at several important points. Both reject education as a purely technical enterprise and emphasize the formation of persons capable of responsible participation in society. GCED highlights critical understanding of global issues, respect for diversity, social responsibility, and action for a more peaceful and just world. Islamic education similarly treats justice, compassion, responsibility, and social harmony as educational concerns, but situates them within a theocentric moral order. [6]

The principal difference therefore lies less in the surface list of values than in their grounding. GCED is designed for culturally and religiously plural educational settings, so its public language tends to justify moral commitments through human dignity, human rights, sustainability, democratic participation, and shared responsibility. Islamic education can affirm many of these ends while also locating moral obligation in accountability before God. This creates a difference in moral ontology rather than a simple opposition between 'universal' and 'religious' ethics.

2. Beyond the Claim of Ethical Relativism: A Deeper Comparative Reading

The earlier version of this argument described GCED too quickly in terms of 'ethical relativism.' A more careful interpretation is required. UNESCO's GCED does not teach that all moral claims are equally valid. It explicitly promotes human dignity, nonviolence, justice, inclusion, and sustainability. The philosophical limitation, from a confessional Islamic perspective, is instead one of normative underdetermination: because GCED is intentionally usable across plural communities, it generally does not identify one transcendent source that finally adjudicates competing moral claims. [7]

This distinction becomes clearer when applied to concrete moral dilemmas. Consider a classroom case in which individual autonomy conflicts with family or communal obligations, or a development policy that increases economic opportunity while producing ecological harm. GCED can guide students toward human-rights reasoning,

[6] UNESCO, Global Citizenship Education: Topics and Learning Objectives (2015); F. Zakaria, 'The Qur'anic Paradigm of Peace and Coexistence: Relevance for Contemporary Global Citizenship,' Al-Shajarah 25, no. 1 (2020): 1–26.

[7] UNESCO, Global Citizenship Education: Topics and Learning Objectives (2015).

stakeholder dialogue, inclusion, and sustainability. It can identify consequences and require fair participation. What it does not necessarily specify is an ultimate metaphysical authority when two defensible values remain in tension. The issue is therefore not an absence of ethics, but the deliberately open grounding of ethics in a plural framework.

Islamic education approaches the same problem differently. Tawhid locates the moral order within divine unity and accountability; 'adl requires fair judgment; rahmah restrains moral reasoning from becoming punitive or dehumanizing; and the idea of stewardship links personal freedom with responsibility toward other people and creation. In this sense, tawhid does not merely 'solve' a GCED deficiency. It supplies a distinctive normative ground for Islamic educational settings. At the same time, if tawhid is pedagogically detached from rahmah, justice, and dialogical respect, it can be misused to close discussion rather than deepen it. The IPP-F therefore treats theological grounding and plural dialogue as mutually necessary rather than mutually exclusive.

This more precise comparison is consistent with wider debates on cosmopolitan education and human capabilities, which stress that global citizenship requires moral judgment as well as knowledge of global systems. [8] It also aligns with humanistic critiques that warn against reducing universalism to a single civilizational vocabulary. [9]

3. Convergence and Divergence across Five Philosophical Parameters

Ontologically, GCED tends to begin with human interdependence in a shared world, whereas Islamic education adds a theocentric understanding of human beings as servants and stewards. Epistemologically, GCED privileges critical inquiry, evidence, dialogue, and intercultural understanding; Islamic education accepts these forms of reasoning while also recognizing revelation as a source of moral and existential knowledge. Axiologically, both traditions affirm peace, justice, dignity, and responsibility, but Islamic education grounds these values in divine accountability.

Pedagogically, the two frameworks have substantial compatibility. Both can support dialogue, reflection, collaborative inquiry, active participation, and action-oriented learning. Peace education research

[8] Martha C. Nussbaum, Creating Capabilities: The Human Development Approach (Cambridge, MA: Harvard University Press, 2011); Nel Noddings, Education and Peace: Beyond Violence, Ignorance, and Miseducation (New York: Teachers College Press, 2013); James Arthur, Jon Davison, and Malcolm Lewis, Values, Virtues and Citizenship in Contemporary Education (London: Routledge, 2019).

[9] Edward W. Said, Humanism and Democratic Criticism (New York: Columbia University Press, 2003).

likewise emphasizes that nonviolence and social cohesion require learning environments in which disagreement can be processed through dialogue rather than domination. [10] The distinctive Islamic contribution is the integration of ta'dib and tazkiyah, so that learning is directed not only toward civic competence but also toward ethical self-formation.

Teleologically, GCED seeks globally aware and responsible citizens capable of contributing to just and sustainable societies. Islamic education seeks Insan Kamil, the perfect or universal human being, whose knowledge, character, worship, and social responsibility form an integrated whole. The IPP-F interprets these aims as compatible when global responsibility is treated as part of religious-moral responsibility rather than as an alternative to it.

4. The Islamic Peace Pedagogy Framework (IPP-F)

The reconstructed IPP-F consists of four interrelated dimensions. The first is the epistemological dimension of divine-rational integration. Learners engage revelation, reason, empirical evidence, and human experience as differentiated but related sources of understanding. This dimension is intended to prevent both anti-intellectual fideism and a view of knowledge as ethically neutral.

The second is the axiological dimension of ethical unity and global justice. Rahmah and 'adl operate as personal virtues and social obligations. Human dignity, fairness, responsibility, and concern for the vulnerable are treated as educational outcomes rather than merely discussion topics. Indonesian experiences with multicultural and peace-oriented education illustrate the importance of translating such values into social practices that support coexistence. [11]

The third is the pedagogical dimension of ta'dib and transformative dialogue. Teachers are positioned as murabbi: intellectual and ethical mentors who combine explanation, questioning, modelling, and reflective guidance. Dialogue is not value-free; it is disciplined by truthfulness, fairness, humility, and respect for persons. Interreligious and intercultural peace education similarly shows that dialogue becomes educationally meaningful when it is structured around both encounter and ethical responsibility. [12]

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[10] Lynn Davies, 'Interrupting Extremism by Creating Educators for Peace,' Journal of Peace Education 11, no. 1 (2014): 105–119.

[11] Zakiyuddin Baidhawy, 'Building Harmony and Peace through Multicultural Education: A Case Study in Indonesia,' Religions 8, no. 10 (2017): 259.

[12] Mohammed Abu-Nimer and Renáta K. Smith, 'Interreligious and Intercultural Education for Dialogue, Peace and Social Cohesion,' International Review of Education 62, no. 4 (2016): 393–405.

The fourth is the teleological dimension of Insan Kamil as a globally responsible human being. The goal is the formation of Insan Kamil (the perfect or universal human being): a person who joins intellectual excellence, spiritual awareness, moral integrity, and public responsibility. Global citizenship is thus interpreted as a sphere in which the learner exercises amanah, justice, compassion, and stewardship.

5. Operationalizing the IPP-F in Curriculum and Classroom Practice

A conceptual framework is educationally useful only when its principles can be translated into teachable objectives and observable learning processes. The IPP-F can therefore be operationalized at four levels: curriculum outcomes, learning activities, assessment indicators, and teacher practice. These proposals do not claim empirical effectiveness; they specify what implementation would look like and what future field research could evaluate.

At the curriculum level, learning outcomes can be written in integrated form. Students should be able to (a) analyze a global or local conflict using reliable evidence; (b) identify the moral claims and affected stakeholders; (c) relate justice, compassion, dignity, and stewardship to the issue; (d) compare alternative responses through reasoned dialogue; and (e) design a nonviolent and socially responsible course of action. This structure connects cognitive understanding, ethical judgment, social participation, and spiritual reflection rather than treating them as separate subjects.

At the instructional level, appropriate methods include case-based moral inquiry, dialogic seminars, perspective-taking exercises, mediation simulations, collaborative problem solving, and service learning. Service learning is especially relevant because it moves peace education from discourse to shared action in the community. Faith-sensitive peace education research likewise emphasizes the possibility of combining religious identity with transformative engagement rather than treating religion as an obstacle to global coexistence. [13]

Assessment should also move beyond recall of concepts. A practical IPP-F rubric may include five indicators: epistemic literacy, shown by the ability to distinguish fact, interpretation, and normative claim; ethical reasoning, shown by the ability to justify decisions through justice and compassion; dialogic competence, shown by respectful listening and reasoned disagreement; collaborative action, shown by feasible nonviolent problem solving; and spiritual-reflective agency, shown by the learner's ability to connect action with accountability, self-correction, and responsibility toward others. A four-level rubric - emerging,

[13] Jasmin Zine and L. K. Taylor, 'Faith, Pedagogy, and Peace: The Transformative Role of Religion in Education,' Religion & Education 49, no. 3 (2022): 259–275.

developing, proficient, and exemplary - could make these indicators usable in classroom assessment.

6. A Practical Classroom Illustration: Responding to Online Hate Speech

One example demonstrates how the four dimensions can work together. A teacher presents a case of online hate speech directed at a religious or ethnic group. Students first verify the factual context and distinguish evidence from rumor. They then identify the rights, harms, and stakeholder perspectives involved. In small groups, they analyze the case using the civic concerns of GCED and the Islamic principles of tawhid, 'adl, rahmah, and ukhuwah insaniyyah. The class conducts a structured dialogue in which students must accurately restate an opposing view before responding to it. Finally, students design a realistic peace-oriented response, such as a fact-checking message, peer-education campaign, mediation protocol, or digital civility project.

The assessment of this lesson would not be based on whether every student reaches an identical opinion. Instead, the teacher would evaluate whether students use reliable evidence, avoid dehumanizing language, consider justice and compassion, engage disagreement responsibly, and propose proportionate nonviolent action. In this way, the metaphysical grounding of Islamic education becomes pedagogically visible without turning the classroom into a space of coercion. The practical role of IPP-F is therefore to shape the quality of reasoning, dialogue, moral disposition, and action.

The operationalization also clarifies the relationship between the framework and contemporary global competence. Global competence emphasizes examining issues, appreciating perspectives, interacting across difference, and taking action for collective well-being. [14] The IPP-F can incorporate these capacities while adding explicit reflection on divine accountability, ethical self-formation, and the spiritual meaning of peace.

7. Theoretical Contribution and Limits

The contribution of the IPP-F lies in its attempt to avoid two reductions. The first reduction would dissolve Islamic education into a generic civic curriculum in which theological commitments become private and pedagogically irrelevant. The second would treat Islamic identity as sufficient without serious engagement with pluralism, global interdependence, and the civic skills required for peaceful coexistence. Comparative scholarship on Islamic thought and global citizenship suggests that a dialogical synthesis is possible when both moral identity and shared public responsibility are taken seriously. [15]

[14] OECD, Global Competence for an Inclusive World (Paris: OECD Publishing, 2018).

[15] Shah and Aslam, 'Education for Peace and Global Citizenship,' 292–308.

Nevertheless, the framework remains theoretical. The practical indicators and sample lesson proposed here are design specifications, not evidence of learning outcomes. Future studies should pilot the IPP-F in Islamic schools, madrasahs, and university courses; observe classroom interaction; analyze student portfolios and projects; interview teachers and learners; and test whether the proposed indicators can be used reliably across different cultural and institutional contexts.

CONCLUSION

This study reconstructs the relationship between Islamic educational philosophy and Global Citizenship Education through a philosophical-comparative analysis that makes the parameters of comparison explicit. The two traditions converge around peace, justice, empathy, responsibility, and respect for human dignity, but differ in the grounding of those values. GCED is intentionally usable within plural public settings and therefore does not prescribe a single metaphysical authority. Islamic education, by contrast, locates moral obligation within tawhid and divine accountability while integrating reason, revelation, and ethical self-formation.

The analysis therefore replaces the simplistic charge of 'ethical relativism' with a more precise diagnosis of normative underdetermination from the perspective of confessional Islamic education. Tawhid contributes a transcendent moral ground, while rahmah, 'adl, and ukhuwah insaniyyah ensure that such grounding is expressed through compassion, justice, human solidarity, and responsible dialogue.

The proposed Islamic Peace Pedagogy Framework integrates four dimensions: divine-rational epistemology, ethical unity and global justice, ta'dib-based transformative dialogue, and the teleological ideal of Insan Kamil as a globally responsible human being. Importantly, the framework is translated into curriculum outcomes, learning methods, assessment indicators, and a concrete classroom illustration. This operationalization narrows the earlier gap between philosophical promise and educational practice. The framework should nevertheless be treated as a conceptual model that requires empirical validation before claims can be made about its effectiveness in real classrooms.

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