Prophetic Character Transformation for Development of Peace Culture in the School in Indonesia

Tobroni
Professor in Philosophy of Islamic Educational Muhammadiyah University Malang
nitobro@yahoo.co.id

Abstract
The model of schooling that formalism, pragmatism and transnational's, proved less effective for the formation of a strong national character and dignity. Many of the less commendable behavior shown by the learners as well as the behavior of the various levels of society and the profession. As the largest Muslim nation in the world and known religious, Indonesian nation should have a strong character both soft skills and life skill Prophet Muhammad as a character that is honest, responsible, intelligent and integrity. The main character of the Prophet Muhammad should be regarded as the values that live in the school and serve as a mission-focused, vision-directed, Philosophy- Driven and Value-Based Institution in the program and the educational process. This research-based paper aims for the development of educational programs and learning that makes the main qualities of the Prophet as the values in everyday life, especially in developing a culture of peace in schools.

Preface
As the final Prophet and Messenger of Allah and the final of the Prophet's, it should prophet Muhammad SAW is the most perfect human being: moral greatness, faith, and successfully of its struggle. Muhammad is the most phenomenal human beings in the history of mankind (Hart, 1992), he is one man from the human could *mi'raj* by God to *Sidrotul Muntaha* (QS. Al-Isra': 1). Muhammad, however, remains as a human being, not a demigod or God incarnate (QS. Al-Kahfi: 110, Asy-Syarqawi, 2010). Remarkable achievement was not merely a gift but an achievement of a long and uphill battle. This statement is important in order to inspire and be a role model and the personality of the people in the fight of his life on earth.

Study of Muhammad as a human struggle that became amazingly still very limited One of them is the work of Martin Link (2011) and Abdurrahman Asy Sarqowi (2010). Mindset of Indonesian Muslims including in understanding Muhammad more theological truth that is in the context of the prophetic and apostolic. Regardless of the Prophet is considered as a gift of God, part of God's revelation and in scenario. Such mindset is not wrong but it is also not entirely true, because it does not consider Muhammad SAW are like puppets or actors in the soap opera that is set by the mastermind or director. Theological views like this can give rise to a cult-like attitude to the Prophet Muhammad and Prophet are considered as being able to provide aid in the world and on the Day of Resurrection. Recognized that the theological mindset of the Prophet Muhammad has spawned tremendous religious fervor in the form of birthday assemblies, assemblies diba ', of pilgrims prayers, and so forth, but on the other hand has the disadvantage because it only as ceremonial and ritual. Not able to understand deeply, imitating and transforming properties of Muhammad in shaping morality of Muslims to be a wonderful role model for all human. Faith, love and respect Muslims to Muhammad is not directly proportional to the morals of the Muslims. From a psychological perspective, the pattern of religious understanding as this tends to result in emotional reactive stance when there are different understandings of the prophet Muhammad, as the case of loading of caricatures of the Prophet Muhammad in the mass media. Reactive and emotional attitude usually less sympathetic action, it can drop the moral grandeur of the Prophet, because in fact the Prophet is a very noble and tolerant.

From the perspective of philosophical, theological and normative views about the Prophet only able to form individual ethics like courtesy and manners in the association, but is not functional in public spaces such as justice, honesty, responsibility, compassion for others, hard work, and philantrophis.

Riaz Hassan Studies (2006) illustrate that Indonesian Muslims had the highest score among the nations of the world in terms of ritual practice (individual ethics), while in obedience to the public ethics get low scores. This illustrates that the practice of religion merely ceremonial, oriented to the satisfaction of the individual and no implications on public ethics.

In the 2013 curriculum, religious education subjects combined with moral lessons to be religious and moral education. This illustrates the importance of noble character components (*akhlakul karimah*), as the main mission of the Prophet of Muhammad SAW. 'I was sent only to perfect noble character " (Hadits: Imam Bukhori). Character emphasis in religious education is motivated by the moral condition of the nation is still far from the morals of the prophet SAW with a very exalted and sanctified it.

The problem is, how the moral lessons that not only teach individual and normative ethics, and morals are memorized but not functional in the public domain? This is where the need to study social ethics with a multidimensional approach and the important thing is how the transformation process to the students.

IISTE

Renewal of the Public Morals in a system of Islamic Doctrine

Discussion of morality in relation to Islamic religious education is really very classic but very important for being the primary mission of the religion of Islam, as well as very fundamental in human life. Problems of moral education is very often we hear from parents to their children, from religious leaders to his people, from teachers to students, from the wise men and teachers nation to nation citizens. Moral education is also often obtained from reading books and discussed in daily life. Re-appointed moral issues (actualization) as very important, it can save lives, determines the success of a person's life or a nation, and can make life happier. As known, the main mission of the Prophet Muhammad was sent by God is to enhance moral glory (HR. Imam Bukhori). Prophet Muhammad was a man of moral glory. "And thou art virtuous character truly great (QS. Al-Qalam:4), "Has existed in the (self) that the Messenger of Allah a good example for you" (QS. Al-Ahzab:21). Prophet was not sent by God but a mercy for all the worlds, "And not We sent thee (Muhammad), but for mercy for all creatures (QS. Al-Anbiya: 107). God's grace will not be created if there is not a noble character. Ahmad Syauki said: "true glory of a nation depends on moral, morals if they are damaged, then Destroyed the nation". Morals are absolute requirement or absolutely necessary for the realization of the mission of Islam is *rahmatan lil'alamin*.

Morals in Islam it is objective and universal, not symbolic. A person is not necessarily a noble simply because wearing the robe, skull cap or symbols of other religions greatness. A person is also not necessarily be concerned noble because his beard long, his forehead singed former prostration or as diligent to places of worship. Moral behavior is good or noble character who can be rated and enjoyed by everyone without being bound by religious and cultural

Prophet morality is objective morality, recognized and admired by everyone both fellow Muslims and non-Muslims, friends and foes alike. Morals Prophet summed up in four (4) or the nature of the main character *siddiq* (trust), *amanah* (responsibility), fathanah (diligent) and *tabligh* (open). The fourth trait or character is a unity and mutual animates. Honest in running trustworthy, honest and truthful in *fathanah* in a mission that carry out the functions and duties assigned. In short it is not only the four properties at the level of individual morality, but also of social morality. Four properties of the four main characters or the Prophet was not easy to find at the time of the Prophet called ignorance or contemporary era called globalization era and the era of good communication as a whole let alone one. For example, the first character, *siddiq* (trust). Now it is getting difficult to find an honest person, especially one who can behave honestly in relation to another character that is *amanah, fathanah and tabligh*. Maybe a lot of people are honest, but he does not have a *amanah*, honest because no *fathanah*, and to be honest because no *tabligh* (no running task to bear in an honest, trustworthy and intelligent). Short said the four properties owned by the Prophet not only his personal character, but also social ethic or public morals. If the mission of Islam is a mercy for all the worlds, the main task of the Prophet Muhammad is the perfect noble character, and the Prophet himself was a man of moral grandeur, then it should Muslims are a people of the most glorious the most exalted in moral. Noble character or a strong character is supposed to be a trade mark or branded a Muslim. Being a Muslim is always aligned or identical with moral grandeur. become Muslims always bless anyone, anytime and anywhere. In the Qur'an it is often said that heaven was obtained because of the social morals and good human relations. In a hadith it is said that one of the Muslim mission is: *afsussalam* (create wealth), *sillul Arham* (ropes connect love), and *ath'imuttha'am* (feed).

Noble obligation for a Muslim is also manifested by the whole doctrine of Islam: *Shahada*, prayer, alms, fasting and pilgrimage. In doctrine creed, there is only a belief and submission to Allah and recognition of Muhammad as his messenger. Through this creed expected woke basic beliefs and core values that form the basis for thinking and behaving. Through confession of faith or allegiance of a Muslim is a believer, as the noble character of God, and the Prophet's morals. The second pillar of Islam is prayer. Prayers are held five times a day and there are still added to the *sunnah* prayers. one of its main objectives is that Muslims have the commitment and ability to prevent indecency and evil. "actually praying it can prevent from indecency and evil" (QS.AL-Ankabut: 45). Said "the prayer can prevent" means to pray not automatically be prevented from indecency and evil, but there are requirements that must be met, namely discipline and humility. (QS. al-Mukminun:2)

The third pillar of Islam is *zakat*. Charity also aims to command a noble character. The Word of God: "Take alms of their wealth to charity that you cleanse and purify them (QS. Ath-Taubah: 103). The meaning and purpose is to clean and purify, cleanse the heart disease and social pathology in relation to wealth, position, status and worldly pleasures. Heart disease associated with treasures such as: jealousy, envy, greed (greedy), and arrogant. While the social pathologies associated with the property include: poverty, social inequality, vagrants and beggars (flat) etc. The issue is whether zakat which is a real manifestation of the soul philantrophis social morals have gotten adequate attention? The third pillar of Islam is as miserable with the fifth principle of Pancasila, namely social justice.

The fourth pillar of Islam is fasting Ramadan. The month of Ramadan is a spiritual school to turn to conscience and self-control and lust. The main purpose of fasting is to form the apex of the pyramid of human *muttaqin* glory of man. "O ye who believe have been obliged upon you fasting as required to the people-the

people who were before you may you be the ones who fear Him ". (Surah Al-Baqarah:183).

Hajj is the fifth pillar of Islam. Allah says: " Who set the intention in that month for the pilgrimage should not be doing dirty, wicked act or arguing during Hajj" (QS. al-Baqarah: 197). The Prophet *sallallaahu 'alaihi wa sallam* also said: "Whoever does not perform Haj while he rafats and wicked act, then he comes back as the day he was born his mother" [HR. Bukhari]. So it is clear that the Hajj is a vehicle towards forging a noble character.

If the aim of Islam is a mercy for all the worlds, Muhammad's prophetic mission is complete moral grandeur and glory, Prophet Muhammad is the model that has the character and grandeur throughout the Islamic doctrine is the process towards a noble character, then the problem is whether the moral grandeur is a trade mark or branded morals of the Muslims? Is Islamic can always aligned with moral glory? Muslims who love Allah and the Prophet would crave moral grandeur. With exemplary morals Prophet, Muslims are expected to be the most noble moral people so that it can be an example to other people. To the nature of the main character Messenger: *siddiq*, trustworthy, *fathanah*, dan *tabligh* need re-actualization. The main character of the Prophet needs to be internalized in the personality of students so that students have a great personality, progressive and successful in work and achievement. The main character of the prophet should be realized in everyday cultural life family so the family became quiet, and full of compassion, my heaven my home and can give birth to pious generations. The main character of the prophet should be realized within the organization or institution, that institution was to be developed and provide a medium for developing prosperity and goodness. The main character of the Prophet needs to be realized in the social life of the nation so that Indonesia is a good country in the protection and forgiveness of God. All that can be as good as the noble character actualized and transformed through the school.

Main Character of the Prophet and Cultural of peace in schools.

According to research by the author previously (2008 and 2010) the phenomenon of conflict and violence are still common in the school environment. Conflict is defined here is a difference or conflict of interest that led to tensions communication, mutual cornering, mutual hatred and attack on each other but still be covered. Conflict in the school setting usually occurs between teachers and teachers, teachers with principals, teachers and students, principals and students, students with students in a school, between schools and between pupils. Conflict is reciprocal.

While violence by Panggabean (2008) is a unilateral action against another that is not balanced and there is no resistance. Violence can be in the form of words, physical violence and sexual assault. In the school environment, it is usually carried out acts of violence against the student teacher, student-student, student-teacher and student-school. examples of student violence against teachers is, teachers punishing students seem excessive and inhumane. Examples of violence against school pupil is, students who do not pass the national exam and then destroying school. While the fight was an open conflict between the two sides are relatively balanced usually occur between fellow students in a school or between schools. In Indonesia, conflict and violence and fights are still common, there is even a tendency to increase acceleration. On that basis, the social ethics of brotherhood and peace is an urgent need to be included in the school program. Some school programs to develop a culture of peace, according to research such as:

First, social ethics education fraternity and peace can be done formally by entering into the curriculum of Islamic education and other subjects, although there should be a stand-alone subject. Social ethics of brotherhood and peace should be one of spirit from each subject. Each subject, especially for humanities and social subjects of religion must contain moral messages and the social ethics of brotherhood and peace. Ethical and moral essence of brotherhood and peace in concrete should be developed in schools, especially primary and secondary schools. The goal is for students to understand the reality of the differences in various aspects of life, provides an opportunity for different groups to live peacefully, respecting differences between them, and that difference is a universal necessity or a *sunnatullah* (natural law). With enough knowledge about the reality of life is very important, to be expected when living in the community, with the knowledge can be very enlightening, inspiring and motivation to create a life together with the atmosphere of brotherhood and peace. Atmosphere like this that can prevent potential social envy, social prejudice and conflict due to differences in socio-economic class, race, ethnicity, religion, or group. Second, the social ethics of brotherhood and peace religion can be a media "discussion of life 'in schools in areas such conflicts led Sampit in Central Kalimantan, Ketapang in West Kalimantan, Ambon and Poso, Central Sulawesi, Nusa Tenggara Barat or parties who are not able to be at peace with the environment such as terrorists and adherents of the doctrine of radicalism. Students with different ethnic and religious groups sit together and discuss the intersection of the differences. However, efforts to do the healing of the wounds caused by the conflict in a way to build mutual understanding, mutual understanding and knit brotherhood and peace that had torn the new should not be forced, but in order to create an atmosphere that flowing and natural. "Discussion of life", or a dialogue is a way of creating a new way of thinking, a new way of being in the world and see and reflect on its meaning, in order to affirm the difference. The goal is to ensure that the parties engage in an open dialogue to learn from others, so that they can be changed

without coercion and growing towards respect for diversity are more positive. Learning social ethic of brotherhood and peace is only a small example of the effort to build the entrance to the differences in order to bring a peace that sublime harmony in life. There are many other entrance, there are many other ways. Hopefully, through this method will give birth to a new generation that is able to positively affirm differences and see each other as egalitarian.

Third, the social ethics of brotherhood and peace developed in extra-curricular activities for example in the form of camp or outbound with the theme of "Brotherly Camping Peace" or "Climbing Towards Beautiful Fraternity" for students with religious backgrounds, ethnic and educational backgrounds are diverse. Through these activities students can practice brotherhood and peace in the form of cooperation, conflict resolution, respect and appreciate each other despite different backgrounds. In addition to outbound activities, also can be designed "joint action" as sympathize the poor and orphans, providing assistance to disaster victims or victims of the conflict, and so forth. This kind of activity in a small cedar, allowing the students to interact more strong solidarity and childbirth.

Fourth, ethics training programs of social brotherhood and peace. Samsu Rizal Panggabean (2008) suggests, peace education programs that include conflict resolution, violence prevention, peace education and educational development of non-violence, peace education worldwide or global, and innovative school-based peace education. (1) conflict resolution program. This type of education focused on many topics. Notable among them is how to resolve interpersonal conflicts in constructive ways through negotiation mechanism, peer mediation, empathy, and alternative dispute resolution methods such as through the judicial process. (2) violence prevention programs, violence prevention related to dealing with violent behavior such as fighting among students and youth. School student delinquency, street crime, sexual assault, prejudice and negative stereotypes. (3) education for peace and development. This model departs from the root and source of peace and structural violence. The theme of structural violence, poverty, social institutions are not fair, domination and oppression, as well as consumerism is based on the exploitation of natural resources. Include human rights education and the environment. (4) non-violence education. Focusing on learning activities and non-violence peace positive image for children and students. It can help fight the culture of violence in the media, entertainment industry, schools, communities, and local traditions. Examples of these activities in the form of comics and radio drama in non-violence. (5) global peace education which emphasizes the need to learn about the international system that gave rise to the war. Addressing the issue of global and international peace and violence ranging from the economy, globalization, issues debt, military spending, and global civil society. (6) school-based conflict management program. School is where students and teachers meet and interact. All events can occur during the two interact, including conflict. Conflict will not indiscriminately include involving teachers and students. Conflicts must be managed so that the situation is better. "But education in schools has been designed only to teach skills in academic areas so that any issues outside of the academic is not a part of the evaluation. Curriculum on social ethics and life skills that should be applied even less attention should be.

Fifth, conflict resolution techniques. Kris, observer of social conflicts in some of his writings suggests there are at least six tips for resolving conflicts: (1) Limit problem. Often the parties to the conflict do not know exactly, the problem is the source of conflict. As a result, the conflict was widened everywhere. That is why the problem needs to be defined and limited the source of conflict and then how to focus on solutions. (2) Give it a fair chance to speak. Each group involved in the conflict are given equal opportunity to express their opinions. Other parties should not be interrupted. (3) Active listening. Each group was not talking, it is advisable to listen actively. Meaning he earnestly listen what others say, instead of thinking of words that will be used to refute or attack others. (4) Dig all possible solutions. Use a brainstorming technique. Each group presents their ideas freely. Other groups should not be cynical, judgmental or denounce the idea. All ideas are considered right and good. Write down all the ideas into a list of ideas. (5) Select the best solution. Consider the list of ideas acquired. Assess the strengths and weaknesses of each idea, and then select the best ideas as solutions to problems. (6) Bring in prayer. Ask God to give strength to run the solution. Ask God for forgiveness if there is sin that occurred during the conflict.

Sixth, strategies to manage conflict. Conflicts in human life can not be avoided, because of a conflict is an integral part of human dialectic with itself and with its environment in order to achieve goals or meet their interests. The good life is not that there is no conflict, but rather how the conflict was resolved with the best extent possible by applying the principle of win-win solution. However, if the win-win solution can not be achieved, other means necessary. According to Kris, a person's behavior in the face of conflict there are four categories, namely (1) those who need performance, but do not care about the relationship, then he tried to win the conflict, (2) if the person does not care about them (relationship or achievement), typically she will avoid conflict, (3) a person who is very concerned with relationships and need achievement, trying to resolve conflicts without confrontation, and (4) if it was not so require achievement, then he will not want to budge because of the fuss.

Resolving conflict means objectives can be achieved and maintained social relationships. More than

that, people are able to resolve the conflict meant to create a sense of mutual understanding and mutual care, creating new patterns of balance and the maturation process. Because the learning strategies taught conflict resolution is very important to the students. In the context of religious education, for the religious life in Indonesia can not be separated from the conflict, which includes internal conflicts Muslims, Muslims and other people, and Muslims by the government. The issue of disagreement (*khilafiah*), political party differences, and disagreements over government policies are often not resolved wisely and win-win solution but rather a conflict and even violence. This shows insight and conflict solving skills and the ability to develop brotherhood and peace among people is very weak.

Conflict resolution should also be seen from a contributing factor. The religious people in general have the mindset that it is a single truth that there is a tendency to blame and even infidel people who disagree with him. When in fact, not a single truth in religion, especially the verse or doctrine that multiple interpretations. Form of settlement in this matter is not uniform or coercion understanding, but agree in dis-agreement. This is where the importance of religious pluralism and multiculturalism.

In the global era, as now, required a new attitude of looking at diversity, including respect for diversity. Respect for diversity requires understanding. Meanwhile, understanding requires effort to learn from others. Religion has actually been providing solutions in the form of consultation and dialogue. Through consultation and dialogue can provide enough space for a process of mutual learning, mutual understanding, and mutual respect. Through consultation and dialogue is brotherhood and peace can be realized even in an atmosphere of diversity.

Meanwhile Panggabean (2008) argues, the conflict order does not interfere with the students both physically and psychologically, the conflict must be managed appropriately and well. School-based conflict management, abbreviated MKBS, is an approach that needs to be done in school. MKBS already used in many countries. Some schools were studied in Indonesia, although not formally designated school-based conflict management, there are many schools that use the innovative teaching and learning. Such innovations include methods of collaborative learning, transformative learning, classroom management that involves students, senior students are mandated to foster the junior students, learning through outbound, etc. MKBS very relevant and directly related to the essential elements of the child's education, the social skills and life skills. MKBS One important goal is to ensure that every student is physically and psychologically feel free from threats and danger.

Safe educational environment that allows students to learn and work together toward a common goal. Another goal of conflict management in schools is in order to appreciate, even if the need to celebrate diversity and difference in schools. If the conflict can be managed well not necessarily escalate into open conflict. Differences among students who come from backgrounds diversity can actually be part of a learning and growing experience. Of course, so that schools can implement MKBS, the following points need to be considered by students, teachers, and principals. First, how to design learning processes that are not fixated on academic skills, in order to pursue the target of teaching materials. Another component of the curriculum is also important social skills and life skills. The above consideration is one more than the value MKBS approach. Social skills and life skills are essential components for student ability in dealing with problems and manage conflict. This includes the ability of students to manage conflict constructively, to solve problems in interpersonal relationships, and establish dialogue and communication with others.

Results of this study indicate that social skills and life skills to students who successfully implanted will be able to empower them cognitively and emotionally. Students to be independent, have strong leadership, and responsibility when faced with a problem. In contrast, traditional practices of repression and control approach to solve the problem, is not good for students' cognition and emotion. Another consideration is how to introduce MKBS in the school environment. Study of school experiences, there are several ways to do. One of them is by giving special time to teach the basic skills and principles of problem solving in subjects during a semester. Other way, not through separate subjects, but through a series of workshop meetings or workshops outside the study subjects. Principles and conflict management skills can also be incorporated into lesson plans and structured into a series of activities, such as simulations, role-plays, discussions and learning activities together. This includes all the way through the process approach to the curriculum. Another way is to build a peaceful classroom. That is, teachers integrate knowledge and skills into the atmosphere of conflict management and classroom activities. Through classroom activities, students are trained to solve problems, resolve conflicts between students, and learning through shared learning methods and scientific discussions. In other words, teachers create an atmosphere that allows students to develop positive social behavior, cooperation, effective communication, expressing emotions and feelings, appreciation of diversity, and conflict resolution. Another way is by organizing school leadership training, and outbound on conflict resolution and peace specifically for members of intra-school student organization (OSIS).

Finally, schools may also introduce a mediation program. According Panggabean (1999), mediation, in simple terms, is the process of resolving conflicts through the help of a third party. In this regard, a number of students trained in the basic principles and skills of mediation process. In the history of modern education,

mediation in the school environment is one of the alternative approaches to traditional practices such as suspension and corporal punishment for students who are faced with problems and conflicts. Peer mediation is part of the implementation of mediation within the school. In this case, both the conflict and the arbitrator or mediator is a student. For example, two students discuss the conflict resolution of their conflict with the help of one or two other students as a mediator. They had reached an agreement through the process can be written. Of course, students need to be trained how to be a mediator of the brief. Some of the above can be used, either separately or combined. MKBS application process can also be gradual, not necessarily uniform, and does not have to be formal. Most strategic capital in the form of creative teachers and students in response to the phenomenon of conflict and the high cost of a peace and brotherhood. Students should grow into citizens who have life skills, academic, and social.

Reference

Hart, Michael H. 1992. The 100: *A Ranking of the Most Influential Persons in History*. New York: Carol Publishing Group/Citadel Press.

Hassan, Riaz. 2002. *Faith lines: Muslim Conception of Islam and Society*. Oxford University Press.

Kristanto, Purnawan. *Strategi Mengelola Konflik*. http://www.sabdaspace.org.

Lings, Martin. 2011. *Muhammad*. Jakarta: Serambi.

Panggabean, Samsu Rizal. 2 Juni 2008. *Manajemen Konflik Berbasis sekolah*, Media Indonesia.

Panggabean, Samsu Rizal. 30 Juni 2008. *Membawa Pendidikan Perdamaian di sekolah*, Media Indonesia.

Inside News Letter, Vol. III No. 1. 2005. *Peace Education for Kids in Poso*.

Tobroni. 2009. *Rekonstruksi Pendidikan Agama untuk Membangun Etika Sosial dalam Kehidupan Berbangsa dan Bernegara*. Malang: UMM Press

Tobroni. 2012. Relasi Kemanusiaan dalam Keberagamaan: Mengembangkan Etika Sosial melalui Pendidikan. Bandung: Karya Putra Dewanti.

Asy-Syarqawi, Abdurrahman. 2010. *Muhammad The Messenger*. Jakarta: Sigma.

The IISTE is a pioneer in the Open-Access hosting service and academic event management. The aim of the firm is Accelerating Global Knowledge Sharing.

More information about the firm can be found on the homepage:
http://www.iiste.org

CALL FOR JOURNAL PAPERS

There are more than 30 peer-reviewed academic journals hosted under the hosting platform.

Prospective authors of journals can find the submission instruction on the following page: http://www.iiste.org/journals/ All the journals articles are available online to the readers all over the world without financial, legal, or technical barriers other than those inseparable from gaining access to the internet itself. Paper version of the journals is also available upon request of readers and authors.

MORE RESOURCES

Book publication information: http://www.iiste.org/book/

IISTE Knowledge Sharing Partners

EBSCO, Index Copernicus, Ulrich's Periodicals Directory, JournalTOCS, PKP Open Archives Harvester, Bielefeld Academic Search Engine, Elektronische Zeitschriftenbibliothek EZB, Open J-Gate, OCLC WorldCat, Universe Digtial Library , NewJour, Google Scholar