

SULHA THEOLOGICAL FOUNDATION: TRACING KEY CONCEPTS OF RECONCILIATION IN WORLDVIEW OF ISLAM

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ABSTRACT

Sulha is one well-known method of reconciliation owned by Palestinian Society. Historically, Palestinian utilized it to accommodate two hostile tribes in families in a peacemaking process to prevent conflict escalate to the higher level. As a featured local way to harmonize its people, Palestinian have applied Sulha since the very beginning of Palestinian Civilization to nowadays. Unavoidably, Sectarian collision in Palestine always involves three major religious worshippers within the area: Islam, Christian, and Jewish. Considering its vital position in the Palestinian communities, there has been a lot of researches discussing Sulha as an inseparable element of reconciliation method needed by Palestinians to confront Israelis in particular. Sulha, in another word, plays such a crucial role to find the peacemaking process of Palestinian in a better way. Several tasks remaining, however, to validate and strengthen Sulha as a unique method of reconciliation of Palestinian. After reading several kinds of literature, I believe that Sulha is able to be understood in Worldview of Islam; there are numbers of key concepts associated with Sulha in major Islamic literature: mainly al-Qur'an and Hadith. For instance, Hospitality, Repentance, and Forgiveness. This paper will discuss the interrelation of these keywords to Sulha based on the critical reading of ancient literature of Islam and how it should be implemented by Palestinians to enhance and advance Sulha as a method of conflict resolution. Finally, the research question in this article that will be discussed and answered is: "What are the featured key concepts of Sulha in Worldview of Islam and how it should be implemented by Palestinians?"

KEYWORDS: *Sulha, reconciliation, conflict resolution, Worldview of Islam, Palestinian, Hospitality, Repentance, Forgiveness.*

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ABSTRAK

Sulha adalah metode rekonsiliasi yang masyhur dikenal dan dimiliki oleh masyarakat Palestina. Secara historis, orang-orang Palestina menggunakan Sulha untuk mengakomodir dua suku yang berselisih dalam proses perdamaian untuk mencegah perparahan konflik. Sebagai metode perdamaian yang dimiliki oleh lokal penduduk Palestina, Sulha sudah digunakan sejak awal peradaban Palestina ada hingga saat ini. Konflik sektarian yang terjadi di Palestina memang tidak dapat dihindarkan dari keterlibatan tiga agama major penduduk Palestina: Islam, Kristen, dan Yahudi. Mempertimbangkan posisinya yang vital bagi masyarakat Palestina, telah ada sejumlah penelitian mendiskusikan Sulha sebagai metode rekonsiliasi yang tidak terpisahkan dari masyarakat Palestina terutama dalam menghadapi Israel. Dengan kata lain, Sulha memainkan peran penting dalam mengidentifikasi proses perdamaian Palestina dengan cara yang lebih baik. Terlepas dari itu, masih ada beberapa hal yang masih perlu diperhatikan guna memvalidasi dan memperkokoh Sulha sebagai metode rekonsiliasi konflik yang unik dimiliki masyarakat Palestina. Setelah mengkaji sejumlah literatur, Penulis meyakini Sulha mampu dilihat lebih detail berdasarkan pandangan hidup Islam (Worldview of Islam), terutama usai memahami sejumlah konsep-konsep kunci yang dimiliki Sulha terkait dengan literatur Islam yang utama: al-Qur'an dan Hadis. Seperti contoh, keramah-tamahan (hospitality), penyesalan akan kesalahan (repentance), dan pengampunan atau kemaafan (forgiveness). Makalah ini akan mendiskusikan hubungan pemaknaan konsep-konsep kunci tersebut di atas berdasarkan pembacaan kritis dari literatur Islam klasik disertai saran bagaimana semestinya konsep-konsep kunci tersebut diimplementasikan oleh masyarakat Palestina untuk memperkuat dan mengembangkan Sulha sebagai resolusi konflik. Akhirnya research question yang akan didiskusikan dan dijawab dalam makalah ini adalah: "Apa saja konsep-konsep kunci yang utama dimiliki oleh Sulha sesuai dengan pandangan hidup Islam dan bagaimana semestinya Sulha diimplementasikan oleh masyarakat Palestina?"

KATA KUNCI: *Sulha, rekonsiliasi, rekonsiliasi konflik, pandangan hidup Islam, masyarakat Palestina, keramahtamahan, penyesalan, pengampunan*

INTRODUCTION: MANKIND TENDENCY TO PEACE, EARLIEST DISCUSSION OF PALESTINIANS-ISRAELITES CONFLICT, AND INITIATING THE RESEARCH QUESTION

In order to initiate this study properly, it considered crucial to understand the term of 'Peace'. Peace is an essence which is natural, innate, and reasonable. In Worldview of Islam –which author use in this paper interchangeably with Islamic Worldview-, peace itself has been the natural element embedded within the religion based on its etymology: Islam (سلم\أسلم-إسلام) Ibnu Mandzur, Lisan Al-'Arab (Cairo: Dar El Maaref, 1119H), 2080. The similar keywords are also founded within the prophetic tradition such as: “(The definition of) Muslim is who are able to save (salim /سَلِمَ) another Muslim from (harm of) his hand and tongue.” Ibnu Mandzur, Lisan Al-'Arab, 2080

But is 'peace' always associated with warfare? Oxford Concise Dictionary of Etymology demonstrates: “Peace: (is) freedom from war, disturbance, or dissension.” Interestingly, this dictionary also explicitly mentions that this word “entered the English language in the 12 century”. Until century of 13 and 15, word 'peace' coming through several evolutions regarding its dimensional linguistic: quiet, stillness, concord, and peacemaker (P.Richmond, 2014). Webster's Dictionary of Synonyms share the similar comprehension with earlier dictionary while peace is referred to truce, cease-fire, and armistice. A Merriam-Webster, Webster's Dictionary of Synonyms (Massachusetts: Merriam-Webster INC., 1984), 600. Charles Weber's explanation seems can lead us to an appropriate understanding of why peace is consistently –even I feel more comfortable to use always- related to the war. In the part of his discussion introducing 'peace', Weber admits that 'peace', as a terminology, is eventually linked negatively. It is determined by “the absence of war” or every “non-violence” event. People then perceive and understand peace merely by its nonappearance. (Charles Weber and Johan Galtung)

Weber refutes such an idea by proposing the number of regions as the model which does not experience war: Sub-Saharan Africa, major parts of Latin America, homelands of Anzus countries, and Southern Hemisphere (specifically from 1919-1945). The question arises from his observation is does these regions 'at peace' because "they were not battlegrounds?" Do we also apply the same issue to 'Cold War' as well? In fact, peace is neither a raw substance nor form without content. Peace is 'dialectic' or 'progressive'. By means that it should involve both active individual and community determination and the authorization of liberation in a continuous way and period. Besides, peace encompasses constant 'peacekeeping' and 'peacemaking' in order to realize the true peace. At the time of it is understandable that peace is restricted only to the absence of the bloodshed, the matter of requirement of an active and eternal private and collective transformation rather than appeasing in its means of emotional and political growth is also easy to comprehend (Charles Weber and Johan Galtung, 2007). Peace, again, is not achieved by the stable condition or lack of warfare. It is only and should be accomplished by mankind efforts and struggles to reach it in the undefined period of progress.

The statement of Oliver P. Richmond emphasizes this fact as well. According to him, mankind has a tendency to achieve peace by their nature. Such a myth regarding that conflict is built in human nature is circulated through the impaired observation of primitive bloodshed and Darwinian belief that human nature follows the similar pattern. In contrary, the animal world shows drive social system and peacemaking. Consequently, mankind precisely does harm to their surrounding societies in responding to the violent behaviors come for them. Furthermore, mankind is able to do anything based on their capacity to avoid further conflict and its escalation in the result. Richmond writes:

“...So it is possible to claim that in fact peacemaking has been the most common activity of humanity in history. As every society has experienced conflict on various levels, all societies have developed sophisticated methods for peacemaking –from social institutions to formal legal processes and public government institutions. Contrary to the inherency, view, conflict and war are learned behaviors. Human action can prevent or mitigate conflict through institutions, compromise, agreement, redistribution of resources, and education.” Oliver P. Richmond, *Peace a Very Short Introduction*,9.

Peace not only comes as a natural human need but also in academic prospect. There are a number of cases have been observed, analyzed, and discussed not merely as a textual discussion but also intended practically in order to make this world a better place for everyone. In another word, the educational system actualizes the innate peace potential possessed by people. The subject of ‘Peace’ turns out as a transdisciplinary project. It embraces thought of religions, laws, and arts; contextualized in a form of games, media news, etc. So, the relation between the inner impulse to peace and the outside milieu will be existing and approving the continuity of peace itself. (Weber, Charles; Galtung, 2007, pp. 299–377)

As it is noted by Katz, the study of conflict resolution is one of the most rapidly developed subjects within the realm of peace studies. Based on my reading, one of the major attractive topics in the middle east associated with conflict resolution and peace studies is Palestine-Israel relations. I believe in that people find out that this case is strongly combined with massive elements of religion, political interest, and even economical consideration coloring the conflict since the earliest Arab Partition Plan in 1948. Gordon Kerr, *A Short History of The Middle East From Ancient Empires to Islamic State*, ed. Nick Rennison (Herts: Oldcastle Books, Ltd., 2016), 126-133. The conflict escalated further on the date of the defeat of Arab army coalition on 1967 till today. Kerr, *A Short History of The Middle East From Ancient Empires to Islamic State*,

140-141. A number of mediations have been held by United Nations since then. As the most powerful organization of global communities, however, UN cannot afford the satisfying result for each party. As far as I have concerned, there are clumsiness and intervention from the United States of America disturbs peacemaking process of Palestinians and Israelites rather than assistance in many cases. The recent statement of United States of America President Donald Trump's statement regarding the statue of Jerusalem as the capital of Israel (Lender, 2017) is unavoidably aggravated the situation and peaceful possibilities of both communities not only in the Palestine and Israel region but also in the entire globe (Al-Jazeera, 2017). When fourteen members of UN Security Council refute America's idea declaring Jerusalem as the capital of Israel in the next days, the US ambassador to the UN, Nikki Haley, declared that the vote was an 'insult' that would not be forgotten. Beforehand, Haley said that the vote would not embarrass US but precisely accusing UN has drawn back the peacemaking process in the Middle East (Guardian, 2017).

Even mostly Palestinians and Islam world unsatisfied with the UN meetings and solutions, apart from the heat of inter/intra-clan/religious relations in both states, it is also commonly understood that both Palestinians and Israelites want to prevent the conflict exist and simultaneously, live in *peace*. After reading several kinds of literature and researchers, I find that *Sulha*, as the well-known conflict resolution method of Palestinians plays crucial role constructing harmony and peace after any incident happened in Palestine and Israel. Attractively, besides its standing altogether with the official court or law system, *Sulha* does not intend merely to reconcile between both of conflicting parties but potentially disarming the further conflict escalation.

My reading comes from analyzes and researches done by Tarabeih (Gellman & Vuinovich, 2008) In these major works, *Sulha* is clearly coming from Islamic theological foundation, which means that Worldview of Islam derives *Sulha* as one of its elements.

Accordingly, I do not find the explicit discussion about the relation between *Sulha* and Worldview of Islam. This paper will discuss *Sulha* and how Worldview of Islam implies its construction as the conflict resolution method of Palestinians. My research question in this paper is “What are the featured key concepts of *Sulha* in Worldview of Islam and how it should be implemented by Palestinians?”

I. WHAT IS *SULHA* AND HOW IT WORKS?

Defining *Sulha* is truly simple. Again, it is the local cultural-based of conflict resolution possessed by Palestinians. Historically, Saxon, quoting Jabbour, finds that *Sulha* is rooted from the beginning of Semitic texts, introduced to the scriptures of the Jewish and Christians, then observed in the pre-Islamic and Arab writings. Saxon, *Peacemaking and Transformative Mediation: Sulha Practices in Palestine and the Middle East*. The concept of *Sulha*, however, will not be understood properly if reader utilizes Christians or Jewish Worldview. It is because that *Sulha* is mainly the Arabic Word. As such, the progressivity of Arab Civilization is interrelated to the development of Islamic Civilization (Eposito, 2016). Consequently, I believe in the impossibility to enquire into *Sulha* without analyzing it via the Arabic language.² Besides, I found that language used by both Jewish and Christian communities are no longer original. Such a condition distorts not only the dimensional comprehension of religious teachings Bart D. Ehrman, *Misquoting Jesus* (New York: HarperCollins, 2005), 208-209. but also their Religious worldview.³ Discussing the Abrahamic Faith theological foundation in accordance with Worldview of Islam, of course, contradicts with Bible Reader. Nevertheless, apart from my own subjectivity as a Muslim, it is clear that Islam affirms

² For the relation between the Arabic Language with Islamic Civilization see for the example: Richard. C. Martin, ed., *Encyclopedia of Islam and Muslim World* (New York: Macmillan Reference USA, 2014),58-92.

³“... *The New Testament as we actually have it, I knew, was the product of human hands, the hands of the scribes who transmitted it. Then I began to see that not just the scribal text but the original text itself was a very human book... The more I reflected on these matters, the more I began to see that the authors of the New Testament were very much like the scribes who would later transmit those author’s writings. The authors too were human beings with needs, beliefs, worldviews, opinions, loves, hates, longings, desires, situations, problems –and surely all these things affected what they wrote.*” Ehrman, *Misquoting Jesus*, 211.

the existence of the previous revelation and criticizes its aberration and distortion. Apart from theological differences, reaching late of interreligious encounter, Islam still emphasizes the active faith rather than the formal religious constitution. It demands People of Book to compete in good deeds and advances a seek for common ground as well. (Safi, 2011)

Let us return to the discussion of *Sulha*. Again, it is a word and concept which richen by Islamic values and norms. This fact is in accordance to Jabbour, as it is quoted by Kritiz, that *Sulha* process has existed for thousands of years (Kritz, 2013). Because its richness with Middle-Eastern culture and Islamic values, it seems that *Sulha* is preferable as the *ritual* of reconciliation rather than process (toward peace/reconciliation itself). *Sulha* process is not mainly constructed as reconciliation formality including peacemaking and peacekeeping but it consists human dignity and honor embedded into the community relationship web as well (Gellman, 2008). Arabs, mainly Muslim, have been using *Sulha* deal with the conflict between their local people since then. Nowadays, Palestinians still uses it as reconciliation method in a broad range of conflicts essentially between ethnics, religious, and cultural inhabitants both in Israel and Palestinian, (Tarabeih, Shmueland and Khamais) including divorce and murder (Gellman, 2008). *Sulha* performs side by side with the formal court system and the religious court mechanism carrying out the Shari'ah law as well (Kritz, 2013).

Sulha derived from *Sha-la-ha* Arabic root words (ص-ل-ح). *Al-Sulh* (الصلح), in *Lisaan al-'Arab* is defined as "people reconcile one each other"⁴. *Shalaah* (صلاح), as the earliest word come before *al-Sulh* itself is defined as "the antonym of destruction".⁵ Analyzing its

⁴Mandzur, *Lisan Al-'Arab*, 2479. Ibnu Mandzur writes:

تصالحُ القوم بينهم.

⁵Mandzur, *Lisan Al-'Arab*, 2479. Ibnu Mandzur writes:

الصلاح ضد الفساد

semantic structure, we can understand that *Sulha* is the Arabic terminology encompassing efforts and struggles of Arabs to reconcile their people in order to prevent a further destruction. Furthermore, it also intends to reach the public good and welfare (*Mashlahah* (مصصلحة)), which shares a similar meaning with *Shalaah*. In the Holy Scripture, this term is used interchangeably in many occasions and terms around good deeds, the reconciliation process, peacemaking, cease fire, etc. In al-Qur'an Surah *al-Nisa* (Women) verse 129 for example: "And if you reconcile (*tashlahuu*) and believe in." Or in al-Qur'an Surah *al-Hujurat* (Rooms) verse 10: "Then you (should) reconcile with your brothers (people)", and there are a lot of another verse sharing this conceptual word supporting messages and teachings which has been listed above. Al-Raghib al-Isfahani analyzes these verses and mentions explicitly in his *Mufradaat al-Faazh al-Qur'an* that the term *Sulh* is "especially intends to remove quarrel between mankind." ⁶A further argumentation is also available on the hand of Muhammad Fuad 'Abdul Baqi in his *Mu'jam Mufahras li-Alfaazh al-Qur'an*. Muhammad Fuad 'Abdul Baqi, *Mu'jam Mufahros Li-Alfaazh Al-Qur'an* (Cairo: Mathba'ah Dar al-Kutub al-Mishriyyah, 1364H) 410-412.

After understanding briefly about the linguistic source and the substance of *Sulha*, the remaining question around us is how *Sulha* able to disarm the misery between conflict parties, and even prevent the further possibilities of conflict –that potentially happen- in a larger scale? *Sulha* embraces three main elements: *Jaha*, *Hodna*, and *Sulha*. *Jaha* is the mediator. It dwells a group of elder people from one to twenty people and considered as the Wisest and most reliable figure to reveal the resolution between disputed parties. The size of *Jaha* relies on the severity of the case. By means, the more complicated the crisis, the larger number of *Jaha* personal is also demanded (Pely, 2011). The first role of *Jaha* is to plead the offended household on behalf of the assailant and

⁶Al-Raghib Al-Isfahani, *Mufradaat Alfaadz Al-Qur'aan* (Damascus: Darul Qalam, 2009) 489-490. Al-Isfahani writes:

و الصلح يختص بإزالة النفاق بين الناس.

petition with the oppressed clan to pursue reconciliation through *Sulha* instead of violent revenge. Here, the honor and forgiveness as the most featured characteristics of *Sulha* is shown for the first time. It is engaged by *Jaha* to stimulate tolerance and respect between the confronting families spiritually. It is also the challenge which is encountered by both *Jaha* and families. How should the clan member of the murdered accept such a request? But here we are. *Sulha* supports, motivates, and demand everything related to such impossibility to reality (Gellman, 2008). *Jaha* will persuade both parties to realize that every accident can happen every time on everyone side. Later, the sufferer family will recall that such a tiny riot obtains a huge capacity to intensify becoming greater conflict involving more innocent people and sooner or later, what endure before their vision is the only massacre. When the agonized clan agree to reconcile through *Sulha*, it determines that the first task of *Jaha* is ended.

Following the implementation of the *Jaha*, the consequent step in *Sulha* process entails granting agreement It is called by *Hodna*. It is a concession wherein the *Jaha* decides a certain amount of time during which the sufferer clan will not reciprocate. Similarly, the assailant's family will prevent any further disputes with the family of the victim. As such, *Hodna* is an act of humility. Demonstrating the enthusiasm of all parties to rebuild a relationship without the threat of violence. All along the period of ceasefire, *Jaha* plays their role as the corresponded of exclusive information among the affected parties and common *Jaha* member. In short, any form of data accumulated by *Jaha* must not disclose any fact as it possibly contaminates their trust of parties in them as depended mediators for another conflict in the future. Attractively, this correlates the tradition of guarantee secrecy in the process of mediation. At the end of *Hodna*, the disputants come together after the *Jaha* has adjudicated on the appropriate compensation to create an atmosphere for reconciliation. Gellman and Vuinovich,

“From Sulha to Salaam: Connecting Local Knowledge with International Negotiations for Lasting in Palestine/Israel.”,137-138.

Finally, it is *Sulha* which comes as the ultimate goal of the conflict resolution rituals embedded by giving back the honor and authorizing of forgiveness. Their objectives are settled via a closing ritual ceremony, shaking hands, and having a meal together in a public place. Once *Jaha* has mediated the final decision, they are going to invite the whole family members, both from sufferer and assailant, special guests and the broad communities to attend *Sulha*. Notably, *Sulha* is held in a public place because restoration of honor depends on public observation. In addition, the peak of *Sulha* ritual is symbolized by the ‘deep of silence’ as the symbol of momentary humility. Quoting Gellman, “... Both parties demonstrate this feature; the aggressor’s family humbly accepts the wrongdoings and offers compensation on behalf of their family member, and the bereaved family respectfully forgives the aggressor’s family as an act of magnanimity and humbleness.” Gellman and Vuinovich, “From Sulha to Salaam: Connecting Local Knowledge with International Negotiations for Lasting in Palestine/Israel.”, 138.

If the whole process is implemented properly; the family of the victim will feel that legacy and honor has been fixed through passing compensation and shaking hands. Once the clans put their hands together, both parties understand that they should ease the anxiety as this stage is often the most elusive moment of the process of *Sulha*. This act of shaking hands “... acts as a public demarcation of the end of violence between families.” Gellman and Vuinovich “From Sulha to Salaam: Connecting Local Knowledge with International Negotiations for Lasting in Palestine/Israel”, 138. The sufferer’s family also invites the assailant’s clan to drink a traditional coffee without sugar in their home, paying respects to the tradition of hospitality. The bitter flavor of coffee shows the sadness and humility of both parties (Tarabeih, Shmueland and Khamais). At the end of the ritual, the leader of aggressor’s household complete *Sulha* by accommodating a

dinner wherein both clans sharing bread wherein an ancient age symbol of devotion. They should have that feast to convey the annulment the conflict and restoration of peace (Gellman, 2008).

SULHA IN WORLDVIEW OF ISLAM: HOSPITALITY, PATIENCE, AND FORGIVENESS.

A. A BRIEF EXPOSITION OF WORLDVIEW OF ISLAM

In this part, I will try to analyze *Sulha's* elements from the values embedded in Worldview of Islam constructing *Sulha* as the method of reconciliation. Afterwards, it is hoped that we can observe *Sulha* in a more religious way, considering that accidents, tragedies, and humiliations exist in Palestine and Israel is fulfilled by religious motivation. My primary intention is realizing a further comprehension toward *Sulha* should continually be strengthened and validated to make Palestine a better and better place for everyone. We may have already defeated in the massive international political intrigue and corruption for the case of Palestine and Israel, but we are not going to lose our nature as mere human being as in our nature, are embracing peace. There are three values of *Sulha* which are going to be analyzed from Worldview of Islam: *Hospitality*, *Repentance*, and *Forgiveness*.

Beforehand, I would like to explore the significance of Worldview, replying the question why it should be our start line of the discussion. Worldview is the core of mankind. It is crucial to understand Worldview as the initial stage of every discussion related to theology and religious studies in particular because it implies a correct reflection on the world and communities. Ninian Smart, *Worldviews: Crosscultural Explorations of Human Beliefs* (New York: Charles Scribner's Sons, 1983), 166. Along with Smart's elaboration beforehand, Wall emphasizes Worldview should be depicted in their theistic system to reveal the whole concept of religion. Thomas F. Wall,

Thinking Critically About Philosophical Problems (Belmont: Wadsworth Thomson Learning, 2001) 506. Consequently, the theological scripture becomes the most fundamental element of Worldview as in it is derived and contextualized from it. People are demanded to reflect upon each innate identities of religion which is founded within their holy sources properly in order to achieve an intended framework analyzing each subject and topics associated with the study. It means that the whole communities should understand their own religion to find their concrete Worldview. Follower of Hinduism should learn Vedas, A Christian has to study Bible, and Muslims have to understand al-Qur'an as well.

Izutsu elaborates a clear exposition of association between al-Qur'an and Worldview in the case of Islam. His analysis is founded on semantic approach toward the Islamization of Arabic language through the revelation of al-Qur'an: *"The whole matter is based on the fundamental idea that each linguistic system –Arabic is one, and Qur'anic Arabic is another- represents a group of coordinated concepts which, together, reflect a particular Weltanschauung, commonly shared by, and peculiar to, the speakers of the language in question. Thus Qur'anic Arabic corresponds, in its connotative aspect, to what I may rightly call the Qur'anic worldview, which in itself is simply a segment of that wider worldview mirrored by the classical Arabic language"* Toshihiko Izutsu, *Ethico-Religious Concept in the Qur'an* (Montreal: McGill University of Islamic Studies, 1966). Izutsu's elaboration is supported by Leaman as in Islamization is the alteration of features of Old Arabic Civilization, to an advanced Civilization: *"But the rapid expansion of Islam and its rule over highly sophisticated civilizations made necessary the assimilation of great number of foreign legal elements, which initially were often subjected to a process of Islamization and identification as Koranic"* (Leaman, 1985)

Relating al-Qur'an as the theological scripture of Islam, the structural system of Islamic Worldview are embedded within the verses of al-Qur'an. Al-Attas writes: *But this is true only in the experience and consciousness of civilizations whose systems of thought and value have been derived from cultural and philosophical element aided by the science of their times. Islam is not a form of culture, and its system of thought projecting its vision of reality and truth and the system of value derived from it are not merely derived from cultural and philosophical elements aided by science, but one whose original source is Revelation, confirmed by religion, affirmed by intellectual and intuitive principles*" (Al-Attas, 2001). Such an illustration affirms the relation between Qur'anic semantic and Worldview of Islam. Revelation as it Islamizes the previous *Jahiliyya* Worldview becomes the foundation of intellectual activities of Muslim. It implies that al-Qur'an performs its duties as the Holy Scripture read by Muslim and the motor of the scientific revolution of Arabs as well (S.Kuhn, 1996).

B. HOSPITALITY, REPENTANCE, AND FORGIVENESS IN *SULHA*: AN ANALYSIS OF WORLDVIEW OF ISLAM

The logical consequence of an affirmation toward al-Qur'an as the theological foundation of Worldview of Islam is that the intended values and norms of *Sulha* should be traced back to the al-Qur'an itself. I will list several verses of al-Qur'an associated with hospitality, repentance, and forgiveness and analyze it to reveal these elements embedded within the *Sulha* concept. Let us start with the concept of Hospitality. The concept of hospitality in Worldview of Islam is constructed from the teaching of brotherhood or *Ukhuwwah* in Islam. *Ukhuwwah* (أخوة) is derived from the root word *akha* (أخا) it refers to the blood-related brothers, and also encompass the web of friendship. In the term of friendship, it is common to share a similar table and serve feasts and drinks, doing visit if our friend is getting a sickness, comforting in the time of sad, do conversation honestly, Etc. A friendship or brotherhood will reach eventually to

the degree of hospitality if openness of each party is correctly conducted and practiced>, and vice versa. Another linguistic comprehension is also interesting to be understood is *Shadiiq* (صديق) or friend in Arabic encompasses the further meaning of 'the continuity of trust' or *Daaim al-tashdiq* (دائم الصدق) *Shadaqa* (صدق) itself is the reverse of *kadzib* or كذب or lie (Mandzur, Lisan Al-'Arab, 2617). In the context of brotherhood in Worldview of Islam, people should open themselves toward their friend, serve, and sign the way of the truth. If not so, such an act is not able to be defined properly as a brotherhood. The term of hospitality is constructed by such a concept to reveal what is good and bad between friendship, what is true and false, etc., The true dimensional concept of *Ukhuwwah* will always teach us about the trustworthy and honest. It is not possible to call a man who always justifies us as "friend", but precisely a friend is who always lead us the truth.

In *Sulha*, Hospitality runs in a similar framework with previous semantic projection. Once the aggressor's family has denounced their matter to *Jaha*, Both the conflicting clans should open themselves to the truth only. They should not shut the facts from *Jaha* as they are demanded to be ready to accept any statement or dispensable from the victim's family.

We can find the concept of *Ukhuwwah* which is embedded within the process of *Sulha* in how each party wants to resolve their tragedy together as a brother of mankind. Recalling that inhabitants of both Israel and Palestine are comprised of three Abrahamic religion people in major. Consequently, the conflicts and accidents happen in the region are mostly drawing in these communities. In a glance, the conflict escalation between religions is inescapable. The fact, however, is those different neighborhoods are able to restrain themselves from blaming another side even they are precisely a victim. It is because both the sufferer and aggressor's families see their counterpart as a brother in mankind. Even they embrace contrasting faiths and worship different God, realizing

pluralities by its nature is not dishonor but also respectable. They may not a brother/friend in religion, but they are brother/friend as a mere human. Such a wisdom is easily founded within Palestinians and implemented in *Sulha* process.

In al-Qur'an the interrelation between brotherhood and reconciliation is also mentioned in al-Qur'an Surah *al-Hujuraat* verse10:

49:10 - إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

English Translation:

"The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy."

The term *Mu'minin* or 'the believers' is exclusively used for Muslim who believe in Allah as only God and Prophet Muhammad is His Messenger. People who believe in God besides Allah is not considered as *Mu'min*. Even they indeed *believe* in a specific God, embrace a particular faith, read a holy scripture which sharing multiple similar teachings and messages, Christian and Jewish are not considered as *Mu'min*. Fairuzabadi and Ibnu Katsir emphasized that the words "The believers are but brothers" by *fi al-Din* or '(brother) in Islam' (Abu Thahir Yaqub, Tanwiir Al-Miqbaas, 2007). Conceptually, it is concluded that the earliest obligation of reconciliation (*Ishlah*) should be done between Muslim themselves. Such a concept, however, does not limit the concept of reconciliation *only* between Muslim communities. In fact, this verse is a collective argumentation as it is able to be comprehend as a general teaching of *Ishlah* to whenever Muslim have a conflict with the brother from different tribes and backgrounds. It means that without a proper relationship between Muslim themselves, it is impossible to settle and reconcile of interreligious communities. So, when reconciling Muslim who are in disputes are comes as the highest priority In Worldview

of Islam, it should be a foundation of conflict resolution in a larger scale and able to be implemented in interreligious communities.

The second element of *Sulha* constructed by Worldview of Islam is 'repentance' or *Tawbah* (توبة). It is a terminology refers to the act of 'recurrence from the sin'. Mandzur, Lisan Al-'Arab, 454. The relation between repentance and reconciliation are quite many exist in al-Qur'an such as in al-Qur'an Surah al-Nisa (The Women) verse 16 and 146,⁷ al-Maaidah (The Table Spread) verse 39,⁸ al-An'aam (The Cattle) verse 54,⁹ al-Baqarah (The Cow) verse 160,¹⁰

al-Nuur (The Light) verse 5,¹¹ and many others. In one of the prophetic tradition, *Tawbah's* most crucial element is 'regret'. It was Ibn Mas'ud who narrated this *Hadits* or prophetic tradition:

وَالَّذَانِ يَأْتِيَانِيهَا مِنْكُمْ فَأَدْوُهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرَضْنَا عَنْهُمَا ۗ إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا - 4:16

English Translation:

"And the two who commit it among you, dishonor them both. But if they repent and correct themselves, leave them alone. Indeed, Allah is ever Accepting of repentance and Merciful."

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۗ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا - 4:146

English Translation:

"Except for those who repent, correct themselves, hold fast to Allah, and are sincere in their religion for Allah, for those will be with the believers. And Allah is going to give the believers a great reward." <https://quran.com/4/16-26> ; <https://quran.com/4/146-156> Both sites are accessed on February 24, 2018.

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ - 5:39

English Translation:

"But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful." <https://quran.com/5/39-49> Accessed on February 24, 2018.

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۚ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَلَهُ غَفُورٌ رَحِيمٌ - 6:54

English Translation:

"And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful." <https://quran.com/6/54-64> Accessed on February 24, 2018.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۗ وَأَنَا التَّوَّابُ الرَّحِيمُ - 2:160

English Translation:

"Except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful." <https://quran.com/2/160-170>. Accessed on February 24, 2018.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ - 24:5

English Translation:

Ahmad ibn al-Husayn ibn 'Ali ibn Musa al-Bayhaqi Abu Bakr, "أَنَّ التَّوْبَةَ تَوْبَةٌ"

Al-Jami' Li Sya'bi Al-Imaan, ed. Mukhtar Ahmad al-Nadawi and 'Abd al-'Ali Abd al-Hamid Hamid, Vol. 8, (Maktabah al-Rushd, 2003), 261.

English Translation:

"(It should be) regret is repentance"

It means that the true repentance is followed by remorse, sorrow, and compunction. The practice of *Sulha* is precisely cannot be completed except by a deep reflection from assailant's clan that what she/he/they have done is totally wrong. In order to make *Sulha* correctly prospected as peacemaking and peacekeeping mechanism, their contemplation calls for their full awareness without coercion and also an honest commitment to not return the similar mistake. Without that, *Sulha* process is not only incomplete but also likely fail. It is because the purpose of aggressor or her/his/their family doing *Sulha* is not sincerely to achieve a mutual harmony between them and the victim's clan but rather barely for their own interest and gain. In Worldview of Islam, this is counted as betrayal and not allowed.

A true repentance in Worldview of Islam is what is executed to Allah only. In al-Qur'an Surah Ghafir (The Forgiver) verse 3, Allah says that He is "*The Forgiver of sin, The Acceptor of repentance.*" This Allah's occupation the 'acceptor of repentance' is affirmed by Ibnu Katsir (Katsir, 1997) and Imam al-Qurthubiy (al-Qurthuby, Vol.18). For the example while such a concept is not going to be applied to non-Muslim *Sulha* participants, the repentance of assailant encompasses a complete regret about their mistake and pledge to not replay their fault in the future. Of course, such an act will not reduce the concept of *Tawbah* itself to include non-Muslim brothers as the fellow 'Muslim' but particularly supporting aggressor to carry out their responsibility until the

"Except for those who repent thereafter and reform, for indeed, Allah is Forgiving and Merciful."
<https://quran.com/24>. Accessed on February 24, 2018.

end of *Sulha* process. Again, without such a guarantee done by the assailant clan, it is impossible for *Sulha* to achieve an intended peace.

The last element of Worldview of Islam installed in *Sulha* is the act of forgiveness. It is the peak component required by the aggressor's clan to finish *Sulha* process and pursuing the most appropriate issue for both parties. For this essential feature, I would like to reflect on al-Qur'an Surah al-Syura (The Consultation) verse 40:

فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ - 42:40

English Translation:

“(But) whoever pardons and makes reconciliation - his reward is [due] from Allah. Indeed, He does not like wrongdoers.”

'*Afaa* (عفا) is the past form of 'to forgive' in Arabic. It shares an identical meaning with *shafaha* (صفح) and encompasses a huge linguistic dimension. Allah also grasps this word as one of His Holy names: '*Afuww* (عفو). Again, the theological consequence of the semantic comprehension of this word is that Only Allah Who Forgive and it is completely His Right to Forgive anyone He Want. Mandzur, Lisan Al-'Arab, 3018-3022. In the previous verse, Allah explicitly declares that He will grant rewards for who forgive and reconcile. *Sulha*, as the act of '*Afuww* and *Ishlah* altogether occupies the noble rank before God and it is exactly classified as one of the good deeds in Worldview of Islam. I have noted above that *Sulha* is indeed the *most* decisive goal of the ritual. Accurately, it demonstrates an extensive level of challenge for everyone involved in the conflict. In Worldview of Islam, such a vast task is promised with a prize and bounty by Allah. Considering how hard the possibility of the victim's family to accept the request for forgiveness from the assailant's clan via *Jaha*, Allah guarantees His people to realize that forgiveness is an outstanding noble practice. Furthermore, it is popular that people who easily forgive are always admired, appreciated, beloved and

honored. The reward of forgiveness In Worldview of Islam then comes in both actual affection from the forgiver's communities and from Allah as well.

Forgiveness in verse 40 above according to Fairuzabadi includes the dimension of 'leaving' *qishash* (Fairuzabadi). It means that the victim's clan are truly not only letting the tragedy goes but also discharging the aggressor's family from an exact punishment. For the example, if the case is murder, the assailant is necessarily penalized with an identical execution. What happens in *Sulha*, however, the sufferer's clan release the mugger from what it should be done! Of course, such a compensation like the amount of money from the aggressor's family also exists. The payment is not designed to replace the loss but solely as a rectification from the assailant's clan. Moreover, the main goal of *Sulha* is achieving the destined peace for each confronting clan and not revenge. Recalling an act of drinking bitter coffee and sharing bread as the old tradition of Arabs symbolizes peace in *Sulha*, it is understood that when the feast is done, it means that the whole participant of *Sulha* have reconciled one each other and pursued the peace.

Lastly, this verse is ended by Allah's statement that "He does not like *Muzhlamin* (wrongdoings)." This closing refers ultimately to the aggressors who undertake the immoral things earlier, and generally to the people who do wrongdoings. This sentence, following Imam Thabary's analysis, emphasizes the betrayal of a man who should actually fulfill his life with good deeds and achievements but choose evil and criminal act (al-Thabariy). This message also encompasses the part of Worldview of Islam about the further reflection revealed to both victim's and aggressor's family that mankind is free to do anything but Allah always observes and sees everything. Based on Worldview of Islam, *Sulha* motivates everyone to always be a better person in the future by doing noble deeds and achievement. By the complete implementation of human's morality,

Sulha comes as their effort of peacemaking and peacekeeping process. Now, later, and forever.

CONCLUSION AND FURTHER SUGGESTION

Comprehending *Sulha* through Worldview of Islam emphasizes several notable keywords in Islamic theological foundation based on holy scripture they are: *Hospitality*, *Repentance*, and *Forgiveness*. Regarding the concern of *Sulha* as the well-known reconciliation conflict method of Palestinians, an advanced comprehension of its practice is always be demanded in order to guarantee both of peacemaking and peacemaking in Palestine and Israel. Ultimately, even I realize that this paper's contribution is tiny, I hope that this research can reveal a concrete awareness of supports and assistance from Worldview of Islam to contribute and devote for the betterment of *Sulha* process in particular and any form of conflict resolution in common. Furthermore, because the daily lives of Palestinians and Israel have been and should be involving three members of Abrahamic Faiths, it is interesting to find in the future another research develop this study from Jewish, Christian, or yet from a different side of Islamic elements. Finally, let me close this study through answering my revealed research question: "The featured key concepts of *Sulha* in Worldview of Islam are *Hospitality*, *Repentance*, and *Forgiveness*. It should be implemented carefully with a proper understanding of Palestinians demands regarding the involved communities – which also signify the potential conflict between them- in Palestine and Israel are arranged from Jewish, Christians, and Muslims."

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