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The Significance of Peaceful Values in Global Perspective: Challenges and Hopes

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Abstract

The paper talks about how violence and conflict in every form of life will get anybody nowhere and how the call for peace and tranquility should be implemented by each mankind, wherever he lives and wherever they as a group may reside. Hence, peaceful values in global perspective are of great significance. The questions which may be raised are what do we need to have and what do we need to know prior to talking about peace and tranquility? The other questions which may spur are how to implement peace and what makes peace fail and tranquility never becomes a reality. The answer to those questions will become an elaboration of the gist of this article. Historically and spiritually speaking, peace will not be realized if the reason of failure to achieve peace has not been made aware and known to mankind. Albeit various advices and directions have been given, peace shall not be realized. This is due to the fact that the advice and directions given have not met the substance of the cause and have not been able to provide a comprehensive solution to peace itself. Some of the substances of this article, therefore, will try to prove how the need to recognizing and understanding the "voice of the heart" as "inner-soul" and "inner capacity" themselves will become an essential thing to be realized by every individual, so that they can thereafter be known by all mankind globally wherever they may be.

Keywords: Peaceful, Global Perspective, Soul, Spiritual Education, Mankind

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Abstrak

Makalah ini membahas tentang bagaimana kekerasan dan konflik dalam setiap bentuk kehidupan yang terjadi akan menuntut setiap orang untuk menegakkan perdamaian dan kerukunan. Oleh karena itu, menumbuhkan nilai-nilai kedamaian yang sesuai dengan pandangan global adalah sangat penting. Pertanyaan-pertanyaan yang mungkin muncul adalah apa yang perlu kita memiliki dan apa yang perlu kita ketahui sebelum berbicara tentang perdamaian dan kerukunan? Pertanyaan-pertanyaan lain yang mungkin muncul adalah bagaimana membangun perdamaian? Apa yang membuat perdamaian dan kerukunan gagal dibangun, sehingga tidak pernah menjadi kenyataan? Jawaban atas pertanyaan-pertanyaan tersebut akan dikaji dalam makalah ini. Berdasarkan pengalaman sejarah dan spiritual, perdamaian tidak akan terwujud jika manusia tidak sadar akan sebab gagalnya perdamaian itu. Meski berbagai saran dan nasihat terkonsep dan diberikan, fakta berbicara bahwa saran dan petunjuk yang diberikan belum terfokus pada inti penyebabnya, sehingga belum mampu memberikan solusi yang komprehensif untuk terciptanya perdamaian dan kerukunan itu sendiri. Oleh sebab itu, kajian dalam makalah ini akan membuktikan bagaimana kebutuhan untuk mengenali dan memahami "suara hati" sebagai "jiwa" dan "kemampuan batin" adalah hal yang penting yang harus diwujudkan oleh setiap individu. Atas dasar itu, manusia akan dapat menciptakan perdamaian dan kerukunan sesuai dengan yang dicita-citakan, tentunya berdasarkan pandangan global masyarakat di manapun mereka berada.

Kata Kunci: Perdamaian, Pandangan Global, Jiwa, Pendidikan Spiritual, Manusia

Introduction

Values can be defined as broad preferences concerning appropriate courses of action or outcomes. As such, values reflect a person's sense of right and wrong or what "ought" to be. "Equal rights for all", "Excellence deserves admiration", and "People should be treated with respect and dignity" are representative of values. Values tend to influence attitudes and behavior. Values tend to be the evaluative aspect of our belief, value, and attitude systems[1]. Value contributes to the development and content of our attitudes.

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[1] Richard E. Porter and Larry A. Samovar, "Approaching Intercultural Communication" in Larry A. Samovar & Richard E. Porter (Eds.), *Intercultural Communication: A Reader*, (Belmont: Wardsworth Publishing Company, Inc. 1982), 37.

Generally speaking, some values are physiologically determined and are normally considered objective, such as a desire to avoid physical pain or to seek pleasure. Other values are considered subjective, vary across individuals and cultures, and are in many ways aligned with belief and belief systems. Types of values include moral values, doctrinal or ideological (religious, political) values, social values, and aesthetic values. It is debated whether some values that are not clearly physiologically determined, such as altruism, are intrinsic, and whether some, such as acquisitiveness, should be classified as vices or virtues. Values have been studied in various disciplines: anthropology, behavioral economics, business ethics, corporate governance, moral philosophy, political sciences, social psychology, sociology, and theology to name just a few.

Richard T. Kinnier, Jerry L. Kernes, and Therese M. Dautheribes argued that diversity and universality ccould coexist within the human community. Toward that goal, they constructed a short list of universal moral values.[2] It was expected, then that the short list of the most universally accepted values could serve as a frame of reference or general guide. However, Huston Smith, the renowned scholar of religious studies, used a similar term, the "primordial tradition" to refer to universal spiritual archetypes.[3] Smith believed that there were many differences between religions but also that a common core of spiritual principles existed in all of them.

Kinnier, Jerry and Dautheribes' analyses yielded the following four major categories and more specific values: 1). Commitment to something greater than oneself which is to recognize the existence of and be committed to a Supreme Being, higher principle, transcendent purpose or meaning to one'sexistence, to seek the Truth (or truths) which is to seek Justice. 2). Self-respect, but with humility, self-discipline, and acceptance of personal responsibility, which is to respect and care for oneself, to not exalt oneself or overindulge, to show humility and avoid gluttony, greed, or other forms of selfishness or self-centeredness, to act in accordance with one's conscience and to accept responsibility for one's behavior. 3). Respect and caring for others (i.e., the Golden Rule) which is to recognize the connectedness between

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[2] Richard T. Kinnier, Jerry L. Kernes, and Therese M. Dautheribes, "A Short List of Universal Moral Values" in *Counseling and Values*, October 2000, Vol. 45, 4.

[3] D.R. Griffin, & Huston Smith, *Primordial Truth and Postmodern Theology*, (NY: State University of New York Press, 1989).

all people, to serve humankind and to be helpful to individuals, to be caring, respectful, compassionate, tolerant, and forgiving ofothers, and to not hurt others (e.g., do not murder, abuse, steal from, cheat, orlie to others). 4). Caring for other living things and the environment.[4] All those values produce peaceful life.

Values have something to do with culture. The Paradox of culture is the commonalities that exist in the midst of its diffusion or even confusion. There are generalizations that may be made about all cultures that are referred to as universals such as education, ethics, food taboos, and marriage.[5] Hence, there is a universal moral law written on the human heart. In Jam'iyyat al-Islamiyah (JMI),[6] that kind of thing is called "*Ummatan Wasaṭan*"[7] which is the "Rûḥ" or inner soul within the human heart itself that some other time will whisper through human's ears that this is the right path and that is the wrong path.

Global Village and The Need for Peace

The technological feasibility, says Dean C. Barnlund,[8] of what we call "a global village" is no longer in doubt. The means already exist: in telecommunication systems linking the world by satellite, in aircraft capable of moving people faster than the speed of sound, in computers which can disgorge facts more rapidly than men can formulate their questions. The methods for bringing people closer physically and electronically are clearly at hand. But the question is: "Will a global village be a mere collection or a true community of men?" Will its residents be neighbors capable of respecting and utilizing their differences, or clusters of strangers living in ghettos and united only in their antipathies for others?

Everybody knows that modern science and technology has brought about fantastic changes in contemporary life. Our globe has

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[4] Richard T. Kinnier, et al, "A Short List…", 9-10.

[5] Philip R. Harris and Robert T. Moran "Understanding Cultural Differences" in Larry A. Samovar and Richard E. Porter (Eds.), *Intercultural Communication…*, 70.

[6] Jam'iyyatu al-Islamiyyah (JMI) is a social and spiritual as well as religious organization in Indonesia, Malaysia, and Singapore that has around more or less a million members, consiting of more than around 14 Regional Representatives or Dewan Perwakilan Daerah (DPDs) in Indonesia focusing on the practice of noble characters based on al-Haqiqat approach. Its central office is in Bekasi, West Java.

[7] Ibnu Manzur, *Lisân al-'Arab*, Volume 1, (Beirut: Dâr al-Ma'ârif, N.Y.), 121.

[8] Dean C. Barlund in La Ray Barna, "Stumbling Blocks in Intercultural Communication", in Larry A. Samovar and Richard E. Porter (Eds.), *Intercultural Communication*….

shrunk tremendously; and we can travel from one corner of the earth to another in a matter of hours. The world has been reduced to a city, various countries being like localities of a single town. Unfortunately, this narrowing of distance is just a physical and external phenomenon. Peoples of the world mentally and psychologically are still poles apart.[9]

Even though at the political level men aspire to develop a universal brotherhood and a world state, yet in reality they are still blind to the basis or values on which to bridge the barriers of color, creed, ethnicity, and race.

The desire for world peace and cordial relations among the nations of the world led to the formation of the "League of Nations" in the early part of the previous century. However, it failed miserably and ceased to exist after a few years because of the utterly selfish and inhuman attitude of some of the member countries.[10]

The yearning for peace, and not pieces, and amicability in international relations persisted and it again resulted in the formation of a world body known as the "United Nations Organization". It is an open secret, however, that it has for all practical purposes failed to achieve its objectives. Most resolutions passed by the United Nation Organization are not implemented in clear defiance of its Charter. Even though it has prestigious paraphernalia of offices and divisions, its efficacy as a custodian of peace has never met the mark.[11]

Peace and Justice

Peace is linked to justice. Injustice is the main and primary cause of war. John Raines[12] stated that in the United States, there is a popular phrase: "If you want peace, work for justice." The struggle for justice is about power. And today, that struggle is not simply within a nation

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[9] Dean C. Barlund, *Communication in a Global Village,* (Belmont: Wadsworth, Inc. 1982), 4-5.

[10] Talking about greediness, I remember a book written by Prof. Kanungo and Mendonca, *Ethical Dimensions of Leadership,* (Thousand Oaks: Sage Publications, Inc.,1996), which, in my opinion, is worth reading. In that book, they quoted Ryder's statement which says: "if only greed be there for some material feast, how can one draw a line between the man-beast and the beast!"

[11] See Mahathir's Complaint in Muhammad Mahathir, *A Muslim Perspective on the New World Order,* (New York: American Foundation, 1991), 8.

[12] John C. Raines, "Peace and Justice in Global Perspective" in Azhar Arsyad, et al (Eds.), *Islam dan Perdamaian Global, Jakarta, Yogya, and Makassar,* (Makassar: The Asia Foundation, Madyan Press, and Alauddin Press, 2002), 226.

between groups that have more power and those that have less. Today, the struggle for justice is between nations, between more powerful nations and less powerful nations. To work for peace requires of us that we work for global economic justice.

The opposite of peace, Raines said, is violence. If we analyze violence, we discover that there are two fundamental forms of violence. The first is "horizontal violence"- the violence between persons, the violence that is visible and shown on television. The second kind of violence is "vertical or structural violence." It is the violence that is the result of how power works to privilege and protect itself. This second kind of violence is often hidden. It is the violence that results from decisions in corporate board rooms or the decisions taken by powerful international agencies run by powerful nations. Vertical or structural violence is always more effective in its destruction.[13]

Justice according to Hassan Hanafi requires an even relations between two equal partners while injustice produces an uneven relation between two unequal partners.[14] The "invisible wars" such as poverty, misery, famine, epidemics, unemployment, discrimination, exploitation, racism, apartheid, oppression, are behind the destruction of peace as much as the "visible wars" such as aggressions and invasions.[15] As far as "invisible wars" continue not only on the material level such as the mal-distribution of wealth and the unequal development but also on the moral one namely the relation between the center and the periphery, violence and wars will continue. That is why in the Qur'an one of the derivative verbal forms from the word Salam which means peace is Sallama which means to give-back, to return and to deliver.[16] Peace would reign if each depositary returns back his deposit to its owner. No peace is possible as far as the depositary is withholding the deposit from its legal owner and acquires it for himself. No peace is possible without permanent justice. That is why military occupation foreign settlement in occupied territories, reservations, deportations and all forms of injustices regarding the relation between

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[13] *Ibid.*

[14] "Amongst us are some that submit their wills (to God) and some that swerve from justice. Now those who submit their wills, they have sought out (the path) of right conduct" (QS. al-Jinn [72]:14).

[15] Draft Outline for the Report to the Secretary-General of the United Nations Panel of Experts on the Preparations of Societies for Life and Peace, pp. 9-16.

[16] "There is no blame on you, provided ye pay (the mother) what ye offered on equitable terms" (QS. al-Baqarah [2]: 233).

people's and lands will continue to be the major cause of war. The State of peace is an ideal state while a state of belligerency is a real one. Islam would vouch for the ideal state against the real one, since the ideal through human action is the only potential real and since the actual real, as an expression of passions, is volatile. This is expressed by a parable of two belligerent partners and two equal ones. In the first case, belligerency is a result of inequality. In the second case, equality brings peace.[17] Therefore, inequality between any two partners becomes a cause of war while equality brings peace.

Whoever greets and salutes offering peace cannot be discredited or disbelieved. He has to be taken on his words and be offered peace in return.[18] Peace is reciprocal between two partners. If one would offers peace, the other accepts it in good faith. A greeting of peace does not generate fear or anxiety.[19] One of the derivative noun-forms is "al-Salm" which means also peace. Peace means here a conditional, contractual and a two-ways movement between any two belligerents. If one shows signs for peace, the other has to receive it. If one shows readiness for peace, the other has immediately to yield.[20] Applied to International relations, Peace is reciprocated by peace. If a Nation manifests a desire for peace, the other nation reciprocates. An offer of peace can never be rejected. If a Nation offers guarantees of peace to another Nations, the state of belligerency would then ends. War would have no justification any more.[21] The highest guarantee of peace is to diffuse the causes of war: Occupied Land returned, unjustice lifted-up, discrimination abolished, etc. However, if a Nation transgresses another Nation and

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[17] "Allah draws an example: a man jointly owned by several contending masters, and a man belonging entirely to one man: are the two equal in comparison?" (QS. al-Zumar [39]: 29).

[18] "And say not to anyone who offers you a salutation: Thou art none of a believer" (QS. al-Nisa [4]: 94).

[19] "When those come to thee who believe in Our signs say! Peace be on you." (QS. al-An'am [6]: 54); "There came our messengers to Abraham with glad tidings. They said: Peace! He answered: Peace! And hastened to entertain them with a roasted calf" (QS. Hud [11]: 69); "Abraham said: Peace by on thee …" (QS. Maryam [19]: 47); "Behold, they entered his presence and said: Peace. He said Peace (And thought: these seem) Unusual people." (QS. al-Dhariyat [51]: 25); "When they entered his presence and said: Peace. He said: We feel afraid of you" (QS. al-Hijr [15]: 52).

[20] "But if the enemy *incline towards peace*, do thou (also) incline towards peace, and trust in God"(QS. al-Anfal [8]: 61)

[21] "Therefore, if they withdraw from you but fight you not, and (instead) send you (guarantees of) peace, then God hath opened no way for you (to war against them)" (QS. al-Nisa [4]: 90).

does not offer any guarantees of peace, its aggression is naturally encountered by self-defense: Peace for peace, war for war.[22] The absence of guarantees are such as: Occupied territories not returned back, invasion not ended, oppression not banned, injustices not lifted, discrimination not eliminated, etc. Here is a proto-type of Jihad as a Just war. Jihad is only a defensive war against all kinds of oppression once all peaceful means were exhausted.

What prevents people from submitting their will to the Divine Will is in conclusion, the political power. Their submission to the political power is contrary to their submission to the Divine Will. Solomon asked his Chiefs to destroy Queen Sheba's Throne in order to liberate her people from her power.[23] Their submission to her was servitude, while their submission to God is freedom. Therefore, the only way to settle the disputes between nations is to surrender their wills to God's Will. If a nation disobeys, it is reminded by the Divine message without compelling and forcing.[24] Peace cannot be implemented by war, otherwise it will be a contradiction in terms. Ends do not justify means. Peace between nations can be implemented only through peaceful means. Nations "unbound" such as big Powers are the major causes of limited or generalized wars. Nations "bound" by a Universal Code of Ethics can generate peace. The big Powers as "unbound" nations are serf-nations, subject to their desires and greadiness, while the "bound" nations abiding by the Universal code of ethics are free-nations. The question is: how far International law, United Nation Charter, Declaration of Human Rights or Declaration of People Rights do represent a Universal Code of Ethics? [25]

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[22] "Thereto, if they withdraw not from you nor give you (guarantees) of peace, besides restraining their hands, seize them and slay them. In their case, we have provided you with a clear argument against them" (QS. al-Nisa [4]: 91).

[23] "He said (to his own men): Ye chiefs! Which of you can bring me her throne before they come to me in submission?" (QS. al-Naml [27]: 38).

[24] "So if they dispute with thee, say: I have submitted my whole self to God and so have those who follow me. And say to the peoples of the Book and to those who are unlearned: Do you (also) submit yourselves? If they do, they are in right guidance. But, if they turn back, thy duty is to convey the message" (QS. Ali Imram [3]: 20).

[25] Hassan Hanafi, a paper in an *International Seminar on Global Peace*, held on 1-3 June, 2001 in Syahid Hotel Makassar, Indonesia.

Religion and World Peace

Phramaha Hansa Dhammahaso, a buddhist, explained:

"From a Buddhist perspective, the word 'peace' contains two level meanings. Firstly, as an ultimate truth, it means 'Niravana': the State of mind that does not have passions, such as desire, ignorance and delusion. In another words, whenever our mind is not under the control of passions, it is calm and peaceful. So, we are able to call 'true peace'.Secondly, in general truth, 'peace' means human beings and societies might have conflict with each other, for instance conflict of data, interest, structure and value, but they attempt to choose the best option by negotiation or dialogue without violent action. Therefore, 'peace' in term of Buddhism has much more to say that "not only when human beings and societies have problems with each other, they do not solve problems by using violence, such as war, beating, killing and so on, but they also have loving-kindness and compassion with other people in the world."[26]

In his last explanation about peace in Budhism, Phramaha Hansa Dhammahaso stated that one can find peace through meditation internally.

Hassan Hanafi,[27] an Egyptian famous scholar wrote in one of the international conferences held in Makassar, Indonesia that the most common of the derivative verbal forms of Islam is "*aslama*" which means etymologically to submit one's will, to bow or to surrender.[28] At the same time the verb means "enter into peaceful life and surrender to God".[29] Therefore, to adopt Islam, means to submit one's will to the Divine Will, to obey His Orders and to implement His Commandments. No peace is possible as far as human will is refractory to Divine Commands, resisting Divine Will and reluctant to implement Divine Imperatives. Without this submission of human will to Divine Will, there will be always grievances and fears. The realization of Divine Orders manifests through the good deeds not only words without

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[26] Phramaha Hansa Dhammahaso, "Peace in Buddhism: an Analytical Study", *a paper* presented in The 1st AMRON International Conference, ASEAN Education: Change from within through Education, 2-3 October 2010, (Thailand: Walailak University, Nakhon Si Thammarat).

[27] Some subsequent ideas and statements as well as quotations and references are of Hassan Hanafi's when he presented a paper in an *International Seminar on Global Peace* held on 1-3 June, 2001 in Syahid Hotel Makassar, Indonesia.

[28] They are in the Qur'an 22 times out of 28 times.

[29] Example: "Nay, whoever submits His whole self to God and is a doer of good, he will get his reward with his Lord. On such shall be no fear, nor shall they grieve" (QS. al-Baqarah [2]: 112).

intentions. Peace is not utterance, but internal conviction and external action. Peace is not talking but first feeling and then doing.

Dr. Israr Ahmad[30] was right when he said that, in fact, if one looks at the matter from the right perspective, one would realize that the role of the Holy Books is inevitably very clear. It can definitely meet the challenge of our times. The failure of peace-making world bodies like United Nations Organization is that they cannot possibly offer grounds for treating various national and ethnic groups as equal partners in the community of nations. The Holy Books, on the other hand, give us two fundamental value concepts, which alone can bind the human race in one single totality. It tells us that all human beings living on the surface of this earth come from one primordial pair, Adam and Eve, and as such they are like members of one family. Again the Creator of all is Allah and as such they are all equal in His sight. White people have no superiority over colored people, nor have Eastern nations any grounds to boast against the Western ones. The Quran totally negates all baseless values and attitudes, which treat some people as inferior to others in any respect whatsoever.

In today's state of crises, the call for renewal, change, and progress is heard everywhere. The Prophet Muhammad (peace be upon him) is a prime example of a personality who understood how to bring about revolutionary progress and build a community of true brotherhood. He, for instance, preached–and he really practiced what he preached–in his address on his farewell pilgrimage, which epitomizes the climax of his mission: "An Arab has no superiority over a non-Arab, nor has a non-Arab over an Arab. You are all born of Adam, and Adam was made out of clay." This universalism is also depicted subtly in the Quranic verses, in the first verse of QS. al-Nisa.

Quranic teachings can give significant leadership to the rest of the world on the question of race relations.[31] Actually, Islam has the significant record of racial tolerance. Thomas Lippman explains: "The performance of the Moslem Arabs when they conquered Egypt in the seventh century, for example, is a model of benevolence compared to that of the Catholic Spaniards in Mexico and Peru."[32] Its mosque and

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[30] Israr Ahmad, *Quran and World Peace*, (London: Ta-ha Publishers, 1980).

[31] See Harda Armayanto, "Etika al-Qur'an terhadap Non-Muslim", *Tsaqafah*, No. 9, Vol. 2, November 2013.

[32] See Thomas W. Lippman, *Misunderstanding Islam: an Introduction to the Moslem World*, (New York, Penguin Books Inc. 1982), x.

its pilgrimage gatherings have known no color barrier. The message of the Quran rejects any racial prejudice or superiority. Even western non-Muslim scholars such as Arnold Toynbee admitted this and said:

> "The extinction of race consciousness between Muslims is one of the outstanding moral achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of the Islamic virtue. The forces of racial toleration, which at present seem to be fighting a losing battle in a spiritual struggle of immense importance to mankind, might still regain the upper hand if any strong influence militating against racial consciousness were now to be thrown into the scales. It is conceivable that the spirit of Islam might be the timely reinforcement which would decide this issue in favor of tolerance and peace."[33]

The Quran provides all mankind (and not only the Muslim brotherhood) with two cardinal principles on the basis of which we can unite peoples of the world in global harmony (universal brotherhood). Verse 13 of al-Hujurat states :

> "O mankind! We created you from a single [pair] of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily, the most honored of you in the sight of God is [he who is] the most righteous of you."

Here, the Quran declares two points which can create a deep sense of unity and thus peace among the diverse ethnic, racial, and religious-cultural groups of the world: the unity of men which reflects the unity (oneness) of their Creator, and the human unity which reflects the common origin of mankind in Adam.

All mankind has descended, according to the above verse, from one pair of parents, Adam and Eve. Their races, ethnic groups, tribes, and nations are merely labels by which we may know their differing characteristics. Before God they are all one. The most honorable is the one who is most righteous. Allah is the Creator of all human beings and as such they are all equal in His sight.

Although this explanation may seem rather theoretical and far-fetched, history tells us that Muhammad, s.a.w., established a society based on these very principles and values which were free of internal strife and conflict based on the inner capacity values lying in the heart of every human.. Even H.G. Wells, who otherwise was bitterly critical of the personal life of the Holy Prophet, acclaimed that it was a great

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[33] A.J. Toynbee, *Civilization on Trial*, (UK: Oxford University Press, 1948), 205-206.

feat of Muhammad, s.a.w., that he in fact established a human society based on the lofty moral ideals of peace and inner soul grasp.

Hanafi then continued saying that Calling for peace is an honorable endeavor which causes no sadness or gives any feeling of humilition. No nation can be discouraged from pursuing peace.[34] This is also one of the meanings of al-Salm. Living in peace is not a sign of weakness, but a sign of strength. On the contrary, going to war is not a sign of strength, but a sign of weakness. Asking for peace is not tending a lower hand to an upper hand but tending an upper hand to raise the lower hand in order to have two equal partners. Peace requires modesty and humility not arrogance and false-pride. Power with arrogance causes war. Power with humility generates peace. The message of Solomon to the Queen of Sheba calling her for Islam was a warning to her against arrogance, a call to her for submitting her Will to the Divine Will, namely to Islam.[35]

One derivative verbal forms in the Qur'an, Hanafi said, is "*Sallama*" which means to save. Salam is linked to safety and security.[36] There is no peace in a situation of unsafety and insecurity. Therefore, Peace is linked to Safety and Security. Once internal security becomes a feeling in the individual as well as in society, peace would reign. If the feeling of insecurity prevails whether based on real threats or on the complex of persecution, war becomes the only means left for self-defense. Paradise, the symbol of life in peace, is also a place of safety and security.[37] Bowing in prayer is a sign of peace, quietude and internal security. Bowing, bending the body, looking downward, prosterating and bending the body further down, putting the front on the floor without any distance between the eyes and the ground, both movements in prayer are signs not only of humility but also of

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[34] "Be not weary and faint-hearted, crying for peace when ye should be uppermost: for God is with you and will never put you in lost for your (good) deeds" (QS.Muhammad [47]: 35); "My devotees! No fear shall be on you that day, nor shall ye grieve. (being) those who have believed in our signs and bowed (their wills to ours) in Islam" (QS. al-Zukhruf [43]: 69).

[35] "(The Queen) said: Ye chiefs, here is – delivered to me – a letter worthy of respect. It is from Solomon and is (as follows): In the name of God, most Gracious, most Merciful; Be Ye not arrogant against me, but come to me in submission (to the true religion in Islam)" (QS. al-Naml [27]: 31).

[36] "But God saved you" (QS. al-Anfal [8]: 43).

[37] "Where with God guides all who seek His good pleasure to ways of peace and safety." (QS. al-Maidah [5]: 16); "(Their greeting will be): Enter ye there in peace and security (QS. al-Hijr [15]: 46); "Enter ye therein in peace and security. This is a day of Eternal Life" (QS. Qaf [50]: 34).

internal as well as external peace and security.[38]

According to him, in line with the teaching of his religion, the highest good deed is the respect of one's parents. Peace, after being elemented in the soul and before being realized in the world, passes through family life in which the individual and the social are intertwined. Peace in family life is a prolegomenon for peace in social life. In the family, the future men and women are educated, the future leaders are formed and the future destiny of nations is virtually forseen. The denial of one's parent is prototype action for the denial of the whole society.

Externally, Hanafi added that once peace in the soul is implemented, peace in the world becomes a natural consequence. No peace on Earth is possible without a prior peace in the self. Islam as religion of peace is conceived for the benefit of man, not for the benefit of God. God spoke and send messenger to call for the peace in the self and on Earth. God is Self-Sustaining while Man needs. Man needs an ideal to be realized and a call to be Fulfilled. Once Islam is adopted by the act of witness, lies become impossible and truth is always spelled out. The witness means to unify saying, perceiving, feeling and thinking. To lie is to dissociate between saying on one hand and perceiving feeling and thinking on the other hand, between the external world and the internal world. Diplomacy as the art of "say what you do not think and think what you do not say" is the prototype of a lie. The credibility of politicians is usually at steak because of their political discourse. Once Islam is adopted and witnessed, reality is perceived and truth is spelled out. Once Reality and Truth become synonymous the passage from the peace in the soul to the peace in the World occurs as a natural consequence.

Peace is a serious matter to be dealt with lightly or hypocritically. Peace is not a matter of words but of deeds. It is not implemented by continuous conferences, regular summits or lengthy and unfinishing negotiations. The submission to the Divine Will is not only a matter of words but deeds. This submission is conditioned by abandoning the bad deeds and fulfilling the good deeds. This is the meaning of derivative noun Al-Salm. Bad deeds are contrary to the submission to Divine Will. The highest deed is the good deed, the righteous deed. Divine Orders are implemented through the good deeds not only

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[38] "Certainly they were summoned to prostrate themselves while they were yet sound." (QS. al-Qalam [68]: 43).

through good intentions. Peace is not talking but feeling and doing.

Finally, peace is not linked to Might but to Right. The supremacy of Nation on another is not according to its Power but according to its legitimate Right. The glory of a Nation is not in the number of Space-rockets, Fighter-plans, tanks and war-ships it owns, but in the value and ideals it stands for. Might goes up and down, while Right is always high. Might destroys itself by itself since there is always a more mighty and a less mighty, while Right is self-sustaining because Right does not contradict a Right. [39]

Historically speaking, peaceful value has become a token of success of the spread of any belief or religion along the history of the world. Such case could be traced from the history of the spread of Islam in Indonesia. The spread of Islam in Indonesia has been characterized by peaceful penetration (penetration pacifique). Neither outwardly, nor inwardly, were those adherents of Islam forced into a situation of conflict. The shared observation of Joseph Gear[40] and James C. De Wilde[41] that Islam was propagated by the sword and force is simply not true. Arnold[42] says:

> "They (the Muslims) did not come as conquerors, like the Spanish in the sixteenth century, or use the sword as an instrument of conversion, nor did they arrogate to themselves the privileges of a superior and dominant race so as to degrade and oppress the original inhabitants; coming simply as traders, they employed all their superior intelligence and civilization in the service of their religion, not as a means towards their personal aggrandizements and the amassing of wealth."

It might also be possible to assume that Muslim traders who came to do business with the people of this region were accompanied by Sufis who satisfied the spiritual needs of the people. Johns,[43] on the other hand, wrote that in the story of Islam's coming to Indonesia, the learned, the pious, the Sufi saints and the devoted preachers, appeared

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[39] Azhar Arsyad, et al (Eds.), *Islam dan Perdamaian…*, 51.

[40] Joseph Gaer, *How the Great Religions Began*, (New York: Dodd, Mead & Company, 1956), 86.

[41] James C. De Wilde, *The Shadow of the Sword*, (New York: American Book-Stratford Press, 1946).

[42] Arnold W. Thomas, *The Preaching of Islam*, 2nd edition, (London: Constable and Company, 1913), 365.

[43] A.H. Johns, "The Role of the Sufism in the Spread of Islam to Indonesia" in *The Journal of the Pakistan Historical Society*. Vol. IX. Part III, 1961.

essentially during the second stage.[44]

Finally, what I would like to state is that in any plural society, "violence" will not be the omen of a new reign of any one's belief along with their laws. It is a cry of regret that such a kingdom will never come to pass. On the other hand, just, calm, and peaceful soul as well as tranquility, discipline, and orderliness as well as regularity will always be a new captain wherever he bears up for. Surely, the history has told us that violence and force will get anybody nowhere.

Presenting one of the ancient stories revealing the defeat of the "force" and "violence" and the winning of the peaceful value (smiling value) is quite important as cited below:

> "One day, the North Wind and the Sun were arguing. They were trying to decide which one of them was stronger. When a traveler came along wrapped up in his overcoat, they agreed that the one who could make the traveler take off his coat would be declared the stronger of the two. The North Wind began. He blew as "hard" and as "forceful" as he could, but the harder he blew, the tighter the traveler wrapped his coat around himself. Finally, the North Wind gave up. Then the Sun began to shine and smile with intense heat and, right away, the traveler took off his coat. The North Wind had to concede; the Sun was stronger than he was."

The Necessity of Personal Peace

When one talks about the role of spiritual education, one should not forget that the most effective factor in establishing world peace is the personal peace and mental satisfaction of an individual. World peace is unthinkable without the spiritual and psychological peace of a large majority of its individuals because an individual human being is the basic unit of humanity.

If we try to ponder for a moment, those few persons in whom tremendous powers are vested, like those who preside in the White House and Merdeka Palace of Indonesia for example, we will be assured that world peace largely depends upon the inner trust and clarity as well as tranquility of these very few individuals along with their voice of the heart. Even a cursory look at world history is sufficient to show that frequently the personal disquietude of a few

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[44] Azhar Arsyad, "Islam in Indonesia: Pre and Post", September 11th, a paper presented in an International Seminar held by The University of Western Australia, Perth, Tuesday, August 19, 2003.

individuals led to enormous wars resulting in widespread bloodshed and destruction.

If we study closely the life history and personality of leaders like Ghengiz Khan, Hitler, and Mussolini, we understand that it was due to their mental disquietude and perversity that world peace was shattered and innumerable human beings were savagely murdered. That is why the peace and tranquility enjoyed by men makes its impression on the outer world. The subjective peace and harmony experienced from within makes harmony possible in the world around them.

Therefore, peace in the individual comes before peace in society. Peace in the soul precedes peace in the world. In that sense, Islam which means the submission to the Divine Will is the religion per excellence. Islam is conceived neither as forms of rituals which change from a religion to another, nor as a legal system for a society in a given moment in history, nor as a belief-system composed of dogmas as historical facts but only as a value-system based essentially on the submission to the Divine Will.

Everyone should be aware then, that the cause of crises with respect to world peace is due to economic and political grounds (worldly tendency element) and not to the divergence of religions. Another grounds is the lack of understanding of the teachings of the Holy Book.

The Role of Spiritual Education

In a time when the world is threatened by the destructive powers of man, in a time when religion is associated more with war than with peace,[45] in a time of confusion and doubt, may spiritual education remind us that humankind's best hope lies within its own highest nature and voice of the heart.[46]

To comprehend the role of spiritual education in encouraging peaceful values, it is necessary to remember that education means "understanding of what makes or marks a soul (spiritual potential and inner capacity), and learning something without putting it into actual practice is meaningless. One therefore should know how to distinguish

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[45] Compare and see Joseph Schacht and C.E Bosworth, *The Legacy of Islam,* (Manchester: Oxford Clarendon Press, 1974), 175- 176.

[46] M.R. Bawa Muhaiyaddeen, *A Book of God's Love,* (Philadelphia: The Fellowship Press, 1991), 2.

between right and wrong in regard to both this world and the hereafter and should choose the proper conduct, so that his misguided intellect may not lead him astray."[47] The core idea of education in Islam and the ultimate goal of education, even while one is mastering the natural sciences, is not to dominate the world and gain external power, but to dominate oneself.[48] For Suhrawardi, Education is therefore inseparable from spiritual life.[49] The Islamic educational system never divorced the training of the mind from that of the inner soul and the whole being of the person. It never considered the transmission of knowledge or its possession to be legitimate without the possession of appropriate moral and spiritual qualities. In fact, the possession of knowledge, power, chances to rule, and chances to be a dominant citizen without these qualities is considered dangerous.

Equanimity, compassion and peace are the foundations of the spiritual education. The gentleness, contemplative solitude, and universal tolerance of the Prophet are reflected in spiritual behavior. The spiritual genealogy is thus impeccable. No wonder why Modern Neo-Sufism in Indonesia has made spirituality as the endearing–and enduring–side of peaceful life.[50]

Spiritual education with the goal of encouraging "peaceful value" has a role in the daily life of a society only if the real meaning of the word "salam" or peace and surrender are imposed on the minds of its speakers. We do not need to reject someone because he falls or because his shirt gets splashed with mud. We should wash him with wisdom and absolute faith, with unity and good qualities. And when the time comes, he will learn to clean himself. What can we show him in the meantime? Love and compassion! Our love must be like soap. If we show the qualities of compassion, love, charity, generosity, justice, and peace, these will bring him to his senses. We are not Muslims if we reject someone saying, "He holds another belief. He belongs to a different group or organization. He is theirs not ours." None of that matters; what we need is to be one. Parochialism is not going to get

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[47] Abdul Muidh Khan, "The Muslim Theories of Education during the Middle Ages", *Islamic Culture*, 18, 1944, 418-433.

[48] Seyyed Hossein Nasr, "The Islamic Philosophers' Views on Education" in *Traditional Islam in the Modern World*, (New York : Kegan Paul International, 1997), 151.

[49] On Suhrawardi, see M. M. Sharif, *A History of Muslim Philosophy*, Vol. 1, (Delhi: Low Price Publications, 1995), 372-398.

[50] Akbar S. Ahmed, *Discovering Islam: Making Sense of Muslim History and Society*, (New York: Routledge, 1988), 91.

anybody anywhere.[51]

One needs to strive to realize his spiritual potential and inner soul as the inner capacity by eliminating all his egoistic features or behaviors. –otherwise, a man becomes like an animal or a demon.– When one does realize his spiritual potential, altruistic behaviors could be manifested. The Qur'an says: *Wa yu'tsirûna 'alâ anfusihim walau kâna khaṣâṣâh* (Give others preference over themselves, even though poverty was their own lot).[52] It this respect, the explanation rendered by Dr. Aswin Rose Yusuf on the voice of the heart recognition is worth mentioning.

Recognizing The Voice of The Heart

We should keep the good things clean, wash away the dirt and thus cleanliness value should be kept. We should wash our innermost hearts until they become light. We have to go beyond "what is seen on the outside" into our hearts; that is where God has revealed everything. "He must dwell within us and try to find the words that will reveal Him. If we are proud and say, "I have already learned so much, I am indeed learned," then nothing will be revealed to us. We can only attain wisdom if we grab hold of God and hold on and hold on, saying, "I surrender, I surrender, I surrender." This kind of self spiritual education, in my opinion, will spur peace and encourage world peace and tranquility.

The letter of the honorable dr. Aswin Rose Yusuf to His Holiness, Pope Francis, at Apostolic Palace, in Vatican City, Italy on April 28th 2014, on "the Call for Peace" should be implemented by each mankind wherever they may be. Prior to talking about peace, he said, we will need to firstly know the substance and the embodiment of peace itself, its foundation; how to implement peace and what made peace fail. It should actually begin with recognizing and understanding the "Voice of The Heart" itself, so that it can thereafter be known by all mankind wherever they may be.

The voice of the heart can be sensed and distinguished by every person because The Creator of the universe has given them the

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[51] Seyyed Hossein Nasr, *Islam and the Challenge of the 21st Century*, (Kuala Lumpur: Ministry of Education, Malaysia, 1983), 37.

[52] QS. al-Hasyr [59]: 9. This verse is actually in line with that in Luke 10:30-35 of the Bible about altruism.

'substance' or 'sense' or 'indulgence' when enhancing the creation of Mankind by way of breathing the spirit into the human body.

Through breathing the spiritual soul into the human body, every mankind can feel, identify, understand and hear the voice of the heart; which call upon the virtues and call upon the crime. Only when these two voices of the heart can be fully comprehended by every mankind, that peace can be slowly achieved.

Why are people always in a hurry and in haste in dealing with something; either in expressing themselves through words or deeds? The voice of the heart will be the determining factor of all of those. If every human being should initiate something without recognizing the voice of the heart, actions taken in haste will always be a controlling factor in their conduct to deal with something; which conduct will then causes various rifts starting from not willing to loose, not willing to be blamed, not willing to be humiliated, all of which will give rise to an emotional attitude, which are no longer willing to accept the truth from anybody.

Therefore, it all comes from the voice of the heart. If we always initiate something based on the voice of the heart which initiates crime, no peace will ever be realized. However, if a deed is initiated based on the voice of the heart which initiates virtue, then peace will surely be slowly realized.

Rose finally told that peace will not be realized if the reason of failure to achieve peace has not been made aware and known to mankind. Albeit various advice and directions have been given, peace has not been realized. This is due to the fact that the advice and directions given have not met the substance of the cause and have not been able to provide a comprehensive solution to peace itself.[53]

Conclusion

This paper concludes that ideally speaking, peace will not be realized if the reason of failure to achieve peace has not been made aware and known to mankind. Albeit various advice and directions have been given, peace shall not be realized. This is due to the fact that the advice and directions given have not met the substance of the cause and have not been able to provide a comprehensive solution to

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[53] The copy of this letter is sent to the writer upon the arrival of dr. Aswin Rose from Vatican and Italy in 2004.

peace itself.

Everybody factually has a kind of trustworthy, wise, and holy spiritual soul (*al-Rûḥ*) within him. The function of the aforementioned soul is to win and beat all the wills and wishes of the physical human being which consists of the air, the water, the soil, and the fire elements which are also called element "*hawa, nafsu, dunia, setan*". This physical human being tends to summon force and violence while his trustworthy, wise, and holy spiritual soul tends to summon peace, benevolence, wisdom as well as rectitude and mercy among the creatures of God. The voice of the heart (which is the spiritual soul and the inner capacity) never tells a lie and recognizing it (the voice of the heart) is very significant in order to live peacefully in global perspective.

Therefore, mankind were actually at the beginning, one community and origin, one soul. God sent Prophets with glad tidings and warnings, and with them, He sent the Scripture in truth to judge between people in matters wherein they differed. Then God guides by His leave (permission) those who believe to the truth of what and wherein they differ. And God guides whom He wills to a Straight Path through the inner soul and the voice of the heart .[54]

Peace in the individual comes before peace in Society. Peace in the soul precedes peace in the World. By Reconizing the voice of the heart individually, one will not tell a lie, one will do justice and will act fairly because peace is linked to justice and injustice is the main and primary cause of war and violence, and eventually, one will live peacefully. In the end, the community at large will consequently live in peace.[]

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[54] See QS. al-Baqarah [2] : 213.

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