

Islam and Globalization Peace

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Abstract Peace is a global need in the future. All religions and ethnicities basically have the values of peace in relations between human beings. But often in practice, the values of peace are neglected, both at the global and local level of association. Islam as a religion does have many peace values, but in its historical reality, Muslims also have a lot of conflict records both internally and externally. Indonesian Muslims in particular have the potential to bring about peace at both the Indonesian and world levels.

Keywords Islam, Globalization, Conflict and peace

1. Historical Conflict

The history of conflict in Islam has begun since the creation of Adam and Eve, who faced conflict with other creatures named: Devil. The coronation of Adam by Allah SWT as *khalifatullahi fil-ardl* caused jealousy of Devil. Devil considered himself nobler than humans (Adam): "*Khalaqtani min nar, wa khalaqtahu min thin*" [QS. Al-A'raf (7): 11 dan Shad (38): 76.] (Thou (Allah) created me from fire, while Thou created Adam from the ground).

In his perspective, fire is far higher than the ground. Thus the verticality egoism that Devil shows in the presence of Allah SWT as the creator of humans, demons, angels and nature. Obviously, the creator knows more about what he creates. Like the inventor of a theory or scientist, certainly more aware of the findings.

The conflict between Adam and Devil in the next episode is then continued by the conflict of two sons of Adam, Habil (the more angelic-faced) with Qabil (which represents the behavior of the Devil). In the end, Qabil killed his brother, Habil. If the conflict between Adam and Devil is a conflict in the context of the seizure of the throne (power politics on earth), then the conflict between Habil and Qabil is a conflict about the seizure of women. Thus, episodes of conflict continued throughout other prophetic histories, such as conflicts between Prophet Moses (opposition representation) who faced tyrannical power, Pharaoh. Also, the figure of Prophet Noah, who faced the ignorance of his people. Another conflict was the Prophet Joseph, who met internal conflict in Jacob's family, where Jacob's children were jealous of Joseph's presence. There is also a political and

monotheism conflict that was faced by Prophet Ibrahim against the king Namruz who ignored and arrogant. This conflict led to the burning of the body of Prophet Ibrahim, who was later saved by Allah: "*Ya naru, kuni bardan wa salaman 'ala Ibrahim*." [QS. Al-Anbiya' (21): 69].

At the time of Prophet Jesus, Prophet Jesus also got conflictual resistance from followers who were hostile to him. The same thing happened to the Prophet Muhammad SAW, who experienced a conflict of resistance from the Quraysh, even from his own closest family. According to Fazlur Rahman, in the era of jahiliya, the Prophet Muhammad had a conflict of resistance from 4 elements: elements of the ignorant rulers, elements of scientists who tended to reach power, elements of the wealthy and ordinary people who had not experienced the enlightenment of monotheism/faith. In the post-prophetic era, companions also (Umar, Usman, and Ali) experienced conflict, one of which was murder. This conflict still happened when they were leading power as *amirul mukminin*. In fact, the Prophet's closest friend (Ayesha, Ali, Thalhah and Zubair bin Awwam) was involved in a war conflict (Jamal war) in his time, which was considered as the dark history of early Islamic civilization. [Maarif, 2018: 2-14].

The history of conflict and warfare in Islam continued in the next era, i.e., in the era of the Umayyads, Banu Abasiyah, Fathimiyah Dynasty, until the Ottoman Empire (Ottoman Empire). After the Ottoman Caliphate, historically, Muslims have become easy targets for conflict and warfare to this day (Palestinian-Israeli, internal Egyptian, Iraqi-forces ally of the US, Pakistan, Afghanistan-Taliban, Saudi-Yemen, Syrian-Opposition, Sudan-opposition). Also, a minority of Muslims who face prolonged conflicts such as Uighur Muslims, Rohingya-Myanmar, Mindanao Southern Philippines, Aceh (ORBA era), Patani Muslims, etc. In addition to conflict of war, Muslims also face sectarianism conflicts such as Sunni-Shia, minority Ahmadis, also "old people" versus "young people" (which are now beginning to subside). Externally, this religious conflict was also faced by

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Hindus in India as well as Protestant versus Catholicism in Ireland, etc.

2. Conceptual Understanding

Understanding of peace can be developed from several Islamic concepts related to the concept of peace. First, the *Salam* concept, which is a concept that contains the meaning of salvation. As suggested by the Prophet, fellow Muslims should spread greetings to each other (*afsyu as-salam*), which at the practical level is always recommended to say "*Assalamu 'alaikum wr. wb.*" against every Muslim encountered, especially in a formal assembly.

The *Salam* concept has been prevalently found in almost every official ceremony, both religious and a more general meeting forum. Second, the concept of *Sulh*, which is also related to the concept of *Ishlah* (*innama al-mu'minuna ikhwah fa ashlihu baina akhawaikum*) [QS. Al-Hujurat (49): 10]. The concept of *Ishlah* or *Sulh* is generally closer to the term peace. Islam recommends that fellow Muslims must always be in a state of peace and live in harmony; in one family, among neighbors and the wider community. The concept of *Sulh* or *Ishlah* is also often used in the context of reconciliation between two or several groups who previously had a clash, even mutually hostile to one another.

Third, the concept of *Wasatiyyah* or *Tawassuth* which contains the meanings of middle or moderation. So far, the Islamic world has long known that Indonesian Muslims are famous as moderate people and nations. Although there are several cases of violence in the name of religion in several places, it does not reduce the foreign judgment that the Indonesian people are generally peace-loving, want to always live in harmony in the name of religions, tribes, races, and groups. Fourth, the concept of *al-Mizan* which contains the meaning of balance. The meaning of balance is that Islam rejects two extreme or radical views, both extreme left and right.

3. Reality of Conflict

The problem of global conflict – especially in Indonesia, today is more influenced by several things, including influence in the economic field caused by the economic gap or socio-economic inequality between the groups of “the haves” and “the have not.” Job availability is still not optimal, causing the phenomenon of unemployment to occur even among college alumni. This phenomenon is also marked by the low level of education of Indonesian human resources, the majority of which are elementary school graduates. Likewise, excavation and utilization of the potential village and the world of tourism has not been optimal. In essence, the sector of rural and tourism are quite potential in this *gemah-ripah loh-jinawi* country. Another cause of social conflict is also due to the strengthening of identity politics, [Jurnal Maarif, Juny 2003], especially those related to SARA,

both intra-and extra-generosity. Also, there is a political phenomenon of populism that produces heroic figures in each of the existing social communities, which have an impact on the fragmentation of society.

The conflict is also due to the emergence of the post-truth phenomenon, where the emotional-truth aspect is put forward rather than the rational-truth aspect. In this post-truth era, the existence of various hoax, information is not based on rational arguments or valid data. [Basis, No.05-06, 2019]. Understanding Pluralism [Al-Makin, 2017], recognition of different groups and Multiculturalism [Abdurrahman, 2018], active self-involvement in plural communities, has also not developed so broadly in the society that is *sunnatullah* very heterogeneous. Equally important is the existence of several facts about the insistence of state officials in law enforcement and justice in several legal cases (for example, Novel Baswedan's case and past gross human rights violations). The increasing tension of social conflicts is also exacerbated due to the existence of several crime products committed by the mafia, such as: violent producer mafia [Wilson, 2018], such as the "Tim Mawar" case, alleged treason attempts, Buzzer manufacturer mafia and hoax information disseminator [Azhar, 2019: 76-87], corruption mafia (case of PLN, BBM, food, job title mafia, etc.). Also, drug mafia, human trafficking mafia, political-economic cartel mafia (both in the local government and village level).

4. Future Solutions

1. The government with other civil powers, especially the massive flow of Islamic organizations such as Muhammadiyah, NU, MUI, ICMI, KAHMI, and others, need to map potential conflicts and solutions in various forms of peace initiatives. To overcome jealousy and social inequality in the economic field, the government and civil forces must expand the ethos and entrepreneurial programs such as: Halal Park, Halal Tourism, Micro Waqf Bank, 1000 BLK in boarding schools, and factually registering potential recipients of work cards, college cards and cheap basic food cards for mothers. Furthermore, it is also needed to have life-saving campaigns, stay away from liberal attitudes such as smoking habits and other wasteful lifestyles. Community members must be accustomed to having life principles: "I need," not "I will," the habit of saving at the beginning of receiving a salary, and investing for a more viable future for life. Better yet, by developing productive lifestyles by utilizing land with various vegetable crops, fruit, and animal husbandry. Also, village officials are best able to use village funds productively, not consumptively. Likewise, the potential for conflict in the community can be eliminated if political culture and defense culture are developed wisely in accordance with the local culture, as well as guarding the citizens against the danger of religious radicalism. Early detection of potential fights between citizens as happened in Sampang, Papua, Aceh, Buton, etc. also need to be done.

Therefore, Islamic organizations need to publish a kind of Peace Jurisprudence book.

2. Historically, Islam has produced an example of an ideal figure, namely the Prophet Muhammad SAW as a pacifist, especially in the case of laying the *hajar al-aswad* by the Prophet to accommodate the conflicts between Arab tribal heads of his time. The Prophet also succeeded in reconciling and strengthening the brotherhood between the Muhajirites and Ansar. For cases of conflict in Indonesia, the figure of Jusuf Kalla (JK), also successfully reconciled the people in conflict in Ambon. Smartly, JK prioritized the development of the market (a place where various tribes and religions meet), after which they established churches and mosques. JK also succeeded in bringing about peace in Aceh which had left victims due to decades of the long conflict. Gus Dur's figure is also fascinating to be observed. He is willing to do the "*guling bakar babi*" ceremony, as one of the symbols of peace in Papua. Gus Dur argued that what he did was only roasting the pork, not eating pork. By joining the "*guling bakar babi*" ceremony, the Papuan people became happy to see it. Gus Dur had also risked himself when "defending" the Prophet's blasphemy case by Arswendo at that time. The Indonesian nation, especially Muslims, must learn the lessons from various conflicts in other countries, such as in Egypt which was initially triggered by social media. Likewise, the conflict occurred in Ireland between Catholics and Protestants. In Central Asia, the conflicts were between Bosnia and Serbia and other Central Asian countries. In the present era, President Jokowi can also ideally carry out reconciliation after the presidential election which is full of political discourse which hardens and often does not conform to the morality of *al-karimah* or the Indonesian manners. In addition to the political cabinet and expert cabinet, President Jokowi will be able to accommodate his political opponents through the cabinet reconciliation model, for example by appointing AHY and Sandiaga Uno as ministers in order to reduce the tension of the post-presidential conflict. In addition, institutionally, higher education institutions can develop excellently HR candidates to prepare prospective diplomats and peacemakers, especially in Social and Politics Faculty and other social science faculties.

3. The government and the private sector need to continue to make early detection of various indicators triggering conflicts such as hate speech [BASIS, No. 03-04, tahun ke-68, 2019: 2.], phenomena that only believe in their own group, the truth claim attitude, provocation in social media, economic gap, honesty and justice in law enforcement, the potential for violence, terrorism, treason efforts, corruption, and other unconstitutional actions. Besides, the National Police must always act fairly and transparently in handling various cases. For example, the resolution of the Novel Baswedan case and serious human rights violations in the past could eliminate potential conflicts in the community. In addition, political elites can give an example to the public, especially their supporters, to always maintain harmony, even though they are different in their political choices. The

culture of "accepting what we are (*nrimo*)" for failure in political contestation, and not being arrogant (*jumawa*) for the successful, is a positive example for people who are generally paternalistic. One of the best examples is like the Prophet Muhammad who remained patient in facing the hatred of a blind woman who was always hostile to him, and when the Prophet was insulted and thrown by the Thaif in his era. Another example, Syaikh al-Azhar in Egypt always conducts harmony dialogues with non-Muslim leaders, and always congratulates them on Christmas as a symbol of universal humanitarian friendship.

4. Within the area of family and community, also in education institutions of high school level [Salim HS, 2011], or college, the phenomenon of the "Tarbiyah" movement model of Salafism-radical-textual Wahhabism, needs to be monitored continuously, because it tends to spread hate viruses and SARA viruses (ethnicity, religion, race, and intergroup) such as the Chinese issue, the issue of Communism, and foreign stooges towards other groups that are considered different and often legalize the concept of *Takfir*. The same supervision also needs to be done at every moment of lecture or religious pulpit speeches.

5. It is also important to systematically prepare the POACE aspects (Planning, Organizing, Actuating, Controlling, and Evaluating) for the efforts to resolve conflicts and peace solutions. Also various other academic efforts such as research, workshops, visual publications of short films, book publishing, newsletters, development of conflict resolution software, etc.

6. Institutionally and informally, various existing peace communities need to be maintained and even reproduced in each community, such as *Badan Kerukunan Antaragama* (Interfaith Harmony Agency), *Dian-p pesantren perdamaian* (Islamic boarding school) and *Pesantren kerukunan* (harmony boarding school) initiated by Jadul Maula, etc. Likewise, peace institutions such as Setara Institute, Maarif Institute, Gusdurian Group, Lakpesdam NU, UGM Center for Peace Studies, academic programs Cross Culture and Religious Studies, and the like. At the international level there is the World Peace Forum and the Peace Center in Malaysia (criminalizing war) initiated by Mahatir Muhammad.

7. Culturally, the culture of *Pelagandong*, the phenomenon of a church building which was converted into a mosque in Turkey, or vice versa, a mosque that turned into a church in Spain, Mary mosque in Saudi Arabia, Chengho Mosque in Surabaya, and mosques in the US that can cooperate with non-Muslims; all of that can be a real example of harmony between religion and culture. In addition, the example of fasting culture with Chinese citizens, etc. Workshop, seminars and mutual visits to different religious houses of worship, are very good to be a tradition, especially for elementary to high school students. Wisdom can also be taken internationally, the case of Uighur Muslims in China who experience violent conflicts. The case of Uighur Muslims is an ethno-religion conflict, which is not a purely religious conflict. In fact, the Muslim community in

other regions of China still gets protection from the Chinese government. So, Uighur Muslims are more about ethnic conflict as well as a war on religious radicalism, much like the events of GAM (the Free Aceh Movement) in the past. Likewise with the case of the OPM (Free Papua Organization), as a conflict between the government and rebels (*bughat*), not purely a religious conflict. Other cultural peace efforts that deserve to be imitated are those carried out by Tariq Ramadan in Europe, in which Tariq Ramadan (grandson of Hasan al-Banna, founder of the Muslim Brotherhood or '*al-Ikhwan al muslimun*') tried to "westernize" Islam. The point is how the cultural appearance of Islam still accommodates Western culture, without sacrificing established Islamic sharia values. Tariq Ramadan introduced what is called Western Islam. Another example, in Indonesia, Prof. Quraish Shihab also tried to build synergy and understanding between the Sunni and Shia communities. Likewise, there are several peace practices such as by Nurcholish Madjid through Paramadina, Gus Dur (FORDEM, etc.), and Buya Ahmad Syafii Maarif through the MAARIF Institute. The Iranian government also holds a workshop program and cultural, scientific tourism for Indonesian Muslim academics from various disciplines, to visit Iran (Tehran, Qum, Mashad, Isfahan). This activity aims to see the development of contemporary Iranian civilization, both in the fields of science, women, culture, and religion [Sulaeman, 2011].

8. In the future, Indonesian Muslims, both through the government and Islamic mass organizations, ideally spread the face of moderate Islam to Muslim countries in various parts of the world, especially in conflict-prone countries. Not the other way around, Indonesian Muslims import conflict and war from the Middle East, etc. For example, Afghanistan, which consists of only four tribes, but two of them were involved in decades of conflict and are still difficult to reconcile until now. The conflict caused many casualties and massive damage to public infrastructure in Afghanistan. Similarly is what happened in Pakistan, such as Islamic radicalism in the Kasur region represented by *Jamaatut Dawah*, resembles JAD (*Jamaah Ansharut Daulah*) in Indonesia. The concept of ISNUSJA (Islamic Nusantara Advances), as a synthesis of the thoughts of NU and Muhammadiyah, is very well developed in the future, both from its epistemological and axiological aspects, and adapted to the dynamics of contemporary Islam in Indonesia. The ISNUSJA package can be exported to various Muslim countries, where the majority of Indonesian Muslims can live in harmony and peace with various religions and hundreds of tribes and languages. It should be stated here that Islam is indeed one in Shariah [Aksin, 2014], but in *FIKIH* and *CULTURE* [PP Muhammadiyah, 2004], the face of Islam has a variety of thought (*mazhab*) and culture because of differences in geographic location, culture and political system (dynastic systems such as Saudi Arabia, Brunei Darussalam; nation state systems such as Indonesia, Turkey; and Islamic state systems such as Malaysia and Iran, etc.). Geographically and culturally, Indonesian Islam is

certainly different from Islam in the Middle East, South Asia, Central Asia, Africa, Islam in the West, Sino Islam, etc. Say *yes* to ISLAM, Say *no* to WESTERNIZATION and ARABIANIZATION.

9. Apart from the love of God and humans, Islam also teaches people to respect the homeland where they were born. For Indonesian Muslims, it is obligatory to be loyal to the "PBNU" (Pancasila, Bineka Tunggal Ika, NKRI and UUD 1945), rejecting the leftist (communist) [Daud, 2018], rightist (Khilafah) [Hidayat, 2014], secular and dynasty. For Indonesian Muslims, it is better with the concept of Democracy and peace, known as *ukhuwah islamiyah Religijs*. For NU, Pancasila is final. For Muhammadiyah, Indonesia is tied to the concept of "Darul' Ahdi Was-Syahadah," similar to the concept of al-Watsiqah al-Madinah (Medina Charter) at the time of the Prophet Muhammad. Indonesian Muslims have the concept of harmony (fellow Muslims), *ukhuwah wathaniyah* (compatriots), *insaniyah / basyariyah ukhuwah* (fellow human beings): "*innamal mu'minuna ikhwah, fa ashlihu baina akhawaikum.*"

10. Indonesian Muslims need to realize the concept of *FIKIH PERDAMAIAN /FIKIH KERUKUNAN* which has been initiated by Prof. Dr. Din Syamsudin, through the Religious Leaders' Forum by the Office of Special Affairs of President for Dialogue and Interfaith and Civilization Cooperation, in Jakarta 8-10 February 2018. The theme of the Great Conference is: "*RUKUN DAN BERSATU KITA MAJU.*" The conference attended by 450 religious leaders, universities, etc. Indonesia and Diversity; **Respect legitimate government results of elections**; Harmony Theology; Religious broadcasting and the establishment of places of worship; Intra-religious solution; Pancasila is the crystallization of religious values; Religious leaders must now continue the struggle of the founding fathers who have inherited the NKRI; Pancasila and Diversity; The Republic of Indonesia is a *mutamadin* (civilized country); Living together, harmoniously and peacefully. Previous clerical figures copied the Medina state model established by the Prophet Muhammad by making the Medina Charter. In the time of Rasulullah, the country of Medina lived in harmony between Muslims, Christians, Jews, and Magi. Among Muslims themselves, there are groups of Muhajirin and Ansar. All religions can accept the Pancasila because there is the concept of Godhead the One.

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