PERSPECTIVES OF ISLAMIC PEACE AND PEACE EDUCATION: AN OVERVIEW

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ABSTRACT

Islamic peace education is very comprehensive because its integrated values, ethics, morals and norms based on the Islamic fundamental teaching of peaceful living in all sphere of life. Though, to non-Muslims may not have a clear picture of whether Islam has peace education considering there is western peace education in particular. Therefore, this paper is divided into sections. This study discusses extensively practical aspect on the Islamic approaches to peace education which comprises of Non-violence; Peace-building; principles of fundamental rights, values and freedom of non-Muslim and by and large speaking the truth as the cardinal principles of Islam. The paper further elucidates some significant values attached to tolerance; individualism; neighbourhood; peaceful co-existence from the glorious Qur'an. Lastly, the paper concluded that Islam is entirely a religion of peace from its semantics and rhetoric. Therefore, this paper applies qualitative methodology which implored textual and content analysis of document and secondary sources used which are the glorious Quran, the Hadith which was the tradition of the prophet and other Islamic jurisprudence throughout study for clear perspective.

Keywords: Non-violence, Peace-building, Islam, Peace Education, Quran, Hadith

Introduction

The moral aspect of Islamic teaching concerns with the essential provision of rules, norms and principles guides on how society live with their lives in a normal channel which could be acceptable to all for cooperate existence as a whole (Familusi, 2010). Islamic peace education has not been given adequate attention simple because the western literatures dominate the academic scene in particular. Islamic peace education is an area that has not been either totally or adequately explore in order to utilizes it potential aspect in addressing social challenges, educational balance as well as knowledge economy of human peaceful interaction. The problems associate to this could be related to insufficient of academic literatures to showcase the relevant of Islamic peace education towards building culture of peace and promoting nonviolence. Again, the available literatures of scholars such as Abu-Nimer (2020), Muneer (2020) and Majied (2014), Anjum (2017) a few to mentioned have not been academically exposed in the contemporary academic cycle of peace education.

There is wide gap between western literatures and Islamic literatures on peace education both within and outside classroom. The issue here is that, Islamic peace education derived its prime source based on Islamic textual documents which comprises Quran, Hadith and Jurisprudent. Unlike western peace education relied on theories, models and empirical studies of western philosophers and thinkers. It's against this backdrop that based on the existing literature gap that this paper intended to address the existing problems by exploring Islamic peace education to bridge the gap. Therefore, the main objectives of this paper are to examines the Quranic peace in Islam, the Maqāṣid a-Shari 'ah of Islamic peace education, the practice of Islamic approaches on peace education. The paper also assesses the principles of fundamental rights, values and freedom of non-Muslims as well as the Teaching and Learning Approach of Islamic Peace Education. The methodology applied in paper is contextual analysis as part of the qualitative approach.

Conceptual Discourse

Religion in every society serves as an instrument of oneness, togetherness, brotherhood, cohesion, unity and tolerating one another for the progress of peace. It is, also used to control the social and spiritual life of the people in a community and in wider society. Religion is an instrument of building peace, enlightenment, development and inspiring one for co-existence, also a concept that promotes human welfare and better spiritual well-being for man (Sahee, 2013)**.** The theologians found religion as something in connection to God or supernatural and spiritual powers. It also connecting soul with God in spiritualism or involved a belief in a

hierarchy of spirits from the lower to the most powerful beings. The moral aspect of religion concerns with the essential provision of rules, norms and principles guides on how society live with their lives in a normal channel which could be acceptable to all. Religion provides mental peace in human endeavoured (Familusi, 2010).

A number of literatures have reviewed the conceptualization of the religious conflict in broader sense. A religious conflict can, therefore, be as a conflict involving believers of two different faiths or the same religious faith (i.e. among Christianity or Islam believers) for the purpose of dominating the other faith in order to expand one faith at the expense of other. Parties in such conflict whip up religious sentiments and use religious symbols to mobilize support. With this, it becomes easy to identify a religious conflict. Therefore, it can be posited that there is actually religious conflict (Shehu H. , 2015). Religious conflict has been described as the threat or actual implementation of acts which have potential capacity to inflict physical, emotional or psychological injury on a person or a group of persons for religious ends. In view of that, the perpetrators of religious violence often represent or act in the name of a particular religious' causes (Ayinla, 2005). According to Dogo explanation of the objectives of religious conflict which include gaining recognition and freedom of worship and expression, conversion of non-believers, revere of injustice done to members of certain religious tradition, acquisition of land or property, political expediency etc. However, the means of achieving those goals are not justifiable.

Islam is comprehensive religion that deals with aspects of life, be it political, social, economic and religious (Bala, 2021). The word '*Islam*´ speak itself from the content meaning and literary derives from Arabic word '*Silm'* or '*Slim',* meaning peace and happiness of here and hereafter. Islam is the total way of life for all mankind. In another point of paraphrasing, Islam connotes total submission, surrendering to one God and also the religion of peace, mercy, and forgiveness. Islam connote "Salam" and is one of attribute of Allah' names that is "Ya-Salam". The Quran says:

> Allah is He, there is no other god except Him; the Sovereign, the holy one, the source of peace (and perfection), the Guardian of the faith, the preserver of safety, the exalted in Mighty, the irresistible, the supreme; Glory is to Allah! High is He above the partners they attribute to Him". (Q: 59:23).
> Truly, the religion with Allah is Islam (3:19)
> Behold His Lord said to him: Submit (asim), He said: I submit (aslamtu) to the Lord and cherisher of the Universe. (Q: 2:131).

"*Salam*" is also one of the names of Jannah (Paradise) and the inhabitants of paradise will greet each other with '*Salam*'

The comprehensive Islamic meaning of peace entails both the inner personal, spiritual peace, and the outer social peace. According to tradition of the prophet of God (SAW) said:

> A true Muslim is the person from whom other Muslims feel secured against abuse and attacks from his tongue and holds, and a true immigrant is a person who forsakes what Allah the Almighty has declared unlawful". (Bukhari and Muslims) (Abdul Majid, 2014).

The word '*Muslim'* means the one who has submitted him/herself to God and lives with peace. The rationale behind Islam is that, the more one submits his/herself to God, the more that person enjoy peace, tranquillity, and contentment in the life of humanity (Anjum, 2017). Like any other Holy books, the '*Quran'* is surely the Islamic glorious book of Muslims Ummah which believe to be Allah's final revelation and the word literary means '*recitation'*. Similarly, the Quran was both recited orally and written down in a book form. The true power of the Quran remains in the oral recitation, as it is meant to be read aloud melodiously for divine intervention. The holy Quran guides all the acts of mankind, even from the personal deeds to the international dimension (Monjur, 2011).

In addition to that, Quran also teaches mankind on the virtues of a good moral. Good moral means mankind need to have morals relating to three dimensions. The divinity, humanity, and faulty. First, with the regard to the dimension of the human morals divinity that is to say humans have an attachment with Allah. Second, human moral, relating to the human being must have a relation with a man as a social being.

Empirical Review of Literature

The word 'peace' has been mentioned many times in the Holy Qur'an with their synonymic meanings and derivatives that including *muslimat*, *muslimuna*, *salama*, *salimina*, and *al-salm*. Thus, Peace is an important issue of coexistence which has been mentioned in 48 out of 114 chapters. Scholars of Islamic reputes have dwelled extensively on the studies of peace from the glorious Quranic perspective in broader sense. Islam examined the concept of peace in the light of the Qur'an, which aimed to gain tolerance, nonviolence attitudes, compassionate, as well as brotherhood Islamically (Muneer Karama, 2020). However, in another related reviews of Majied (2014), Anjum (2017), Muthalif (2016), Akhtar, Heidarizad (2016), Khasawneh (2013) and Al-Jamal (2017), have critically examined peace in accordance to glorious Quran that it, a way of command of interaction peacefully between individuals, groups and communities at large, not just that but also stability; equilibrium as well as harmony among all religious diverse. More so, peace in the light of holy Quran is resourceful which deals with promotion of freedom for all people; encourages security for individuals and societies so that they are safe from worries and by and large Quran teaches way of peaceful reconciliation in

all matters related to divergent views (Abdul Majid, 2014; Anjum, 2017; Mohamed M.A.M, 2016; Saeed A., 2016; Mohammad H. S., 2013; Omar M. K., 2017; Meraj, 2016).

In perceptive, Meraj (2016) studied the concept of brotherhood in the Holy Qur'an and discovered that brotherhood and peace address the same issue, that is, promoting mutual respect between humanity in all ramification. In another scholarly discourse, Ahmad Manusor (2012) examined the core content of peace from the Holy Qur'an which is the origin of the understanding of Islam as a religion and the bases of the relationship between Muslims and others. Mustaqim (2017), developed a thematic and hermeneutical method to address normative essence of peace in the Holy Quran and he concluded that humanism and tolerance are the moral aspect of Quranic teaching of peace building and peace management in particular (Ahmad, 2012; Anjum, 2017; Azad, 2011; Mohamed M.A.M, 2016; Rosidin, 2020). In a relative term, the word '*Peace*' has been ascribed as '*Salam', 'Yaslemu'.* or *'As-salam'* in Arabic perspective form which means to surrender or submit to God. The Islamic greetings also implies peace that is '*As-Salamu-Alaikum'* or '*Salamu-Alaikum*' means '*Peace be Upon You'* in traditional religious ways. There is peace in the sense of praising of which the Almighty says, *Peace be upon Noah in the world* (Q, 37: 79). (Muneer Karama, 2020; Omar M. K., 2017; Rosidin, 2020).

However, in another perspective, peace means sense of goodness. The Quran says:

Devotees of Ar-Rahman are those who walk with humility on the earth, and when they are addressed by the ignorant, say: "Peace; (Q, 25: 63).

The fact here is that, if ignorant people addressed to God, including hate to say, answered them by the favour. The Quran says:

Turn away from them and say: 'Peace'. "They will come to know soon" (Q, 43: 89);

Ibn KathEr said,

Do not answer them if they address you with bad talk, but desist and forgive them already and say good things (Muneer Karama, 2020; Rosidin, 2020).

From the above textual review on the Quranic statement on peace generally, there is the belief that approximately half of the chapters of the Holy Qurʾan focus on peace, meaning to say, they indicate the importance of peace in Islam and emphasize unity and righteousness, which refute the views of those ones who destroy societies in the name of Islam (Mohamed M.A.M, 2016; Muneer Karama, 2020).

The Quranic Peace Education in Islamic Paradigm

The Qur'anic Peace education is comprehensive, richness and also typically concern with the strengthening cordial harmonious relation among the laws of God (*Theos*), it also includes people's necessity (*Anthropos*) as well as wider perspective of universe as entity (*Cosmos*).

The relation of three elements were more connected to harmony when critically examine the position of both human and universe as the signs of God's authority. Based on that, it also captures on three categories as follows:

a. **Knowledge:** meaning the cognition or power to secern or separate between the road of truth and false (7:146); not traverse anything when its heart and soul is still unknown (27: 84); not refuse actual reality (53: 11).

b. **Attitude** which has to do with incorporation of peace (sakīnah); loving and caring each other's (mawaddah) and caring imagination (2: 164); incorporation of the characters indicate obeying religious principle of rules instead of fleshly desire (6: 150) and incorporation of eccentric, meaning to be gratitude for the benediction of both natural and human resources. (55: 13)

- **Maqāṣid a-Shari 'ah of Islamic Peace Education Life Skill** implies Rahma attitudes. (30: 21); applying or enforcing a prophetic core educational system based on tilāwah, tazkiyyah and ta'līm (3: 164); the employ natural resourcefulness and acquiring human resources (2: 164); edifice civilized society with essential welfare and faith (34:15) as well as supporting fringy groups, such as difable people (24: 61), all in recognition with high esteem to human social affairs (Rosidin, 2020).

However, the central aim of Islamic rules comprising of ***hifzud'-dīn***, ***hifzun'-nafs***, ***hifzul'-'aql***, ***hifzun-nasl***, ***hifzul'-māl*** and ***hifzul'- 'irḍ***. Furthermore, it contributes to the wider perspective of ***Maqāṣid al-Sharī'ah***, which is ***hifzul'-'ālam*** which deals with environmental control, such as life both up-shore and onshore, climate change as well as affordable of clean water for purifying soul (Rosidin, 2020; Sezai Ozcelik and Ayse, 2010; Wahyudin, 2018).

i. *First* is ***hifzud'-dīn*** (upholding of faith). It is testimony that from making the Qur'an as starting point for both theory and practice of Qur'anic peace education.

ii. *Second* is ***hifzun'-nafs*** (conserving of soul and body). In this case, can be seen from the effort to protect both body and soul of human evils.

iii. *Third* is ***hifzul'- 'aql*** (sustenance of mind), in this regard, based on support on fact-based science, rather of dupery one.

iv. *Fourth* is ***hifzun-nasl*** (preserving of offspring). It is established by construction harmonious social inter-relation, corporation, sustainability on both intra and inter-religious affiliations.

v. *Fifth* is ***hifzul'-māl*** (sustenance of wealth) to establish society's social welfare through adequate utilization of both natural and human endeavour.

vi. *Sixth* is **hifẓul'- 'irḍ** (preserving of honours) in order to support on less privileges people such as those with various degree of abilities.

vii. *Seventh* is **hifẓul'-'ālam** (conservation of environment) in order to harness the surround and build up natural resources (Rosidin, 2020; Abdul Majid, 2014; Ahmad, 2012; Sezai Ozcelik and Ayse, 2010; Wahyudin, 2018).

The above principles laws indicate that Qur'anic peace education simply implies to build a positive peace, instead of negative ones among nation. The major concern of Qur'anic peace education on the positive peace stated that human enmity is a life inevitability; but on regards to the unity and communion is surely a choice. The Quran says:

> Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over it [i.e., the Scripture] except those who were given it – after the clear proofs came to them – out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path. (Qur'an, 2: 213).

In view of this, the Qur'anic peace education designed its principles in order to reduce two categories of violence.

i. The number one principle is directed towards violence both personal, which include murder, rape, arson and terrorism; and institutional ones such as war and natural desersters or destruction because of industrial sectors.

ii. The number two principle is concern with indirect violence which fall out structurally as in the case of sexism, poverty, discrimination, racism, hunger, inadequate of educational resourcefulness and healthcare service (Muneer Karama, 2020; Rosidin, 2020).

The Practice of Islamic Approaches to Peace Education

    a. The "Afw"

The concept of Afw in Islamic tradition means forget and forgiveness for the sake of Allah and it should be held with high esteem in dealings with conflict at both personal affairs and public levels. Forgiveness is given preference over anger and revenge no matter how the circumstances of the evil of the offense characterised. From the holy Quran state that *"And who shun the more heinous sins and abominations; and who, whenever they are moved to anger, readily forgive." (42: 37)*. The Quran does not limit forgiveness only to the large conflict, rather, it extended to the manner of interaction among individuals and communities for the cultivations of peace culture in particular. The holy Quran clearly stated that

> Keep to forgiveness and enjoin kindness and turn away from the ignorant.
> And if it should happen that a promoting from Satan stirs thee up (to anger)
> seeks refuge with Allah: behold, He All- hearing, All- knowing. (7: 199-200).

It has been reported by Oqbah ibn Amr that the Messenger of Allah said,

> you shall keep relationship with one who cut off from you, you shall give one
> who disappointed you, and you shall pardon one who oppressed you.

In another narration by Abu Hurairah reported that the Messenger of Allah said:

> Moses son of Imran had asked: O my Lord! Who is the best honourable of
> Thy servants to Thee? He [the God] said: He who pardons when he is in
> position of power. (Amir, 2010).

The fact here is, forgiving others whether at lower level or while being in the position of power is a sign of generosity of spirit, oneness, humility as well as humanity. In another Hadith, Abu Hurayra reported that the Messenger of Allah said:

> The strong one is not he who knocks out his adversary; the strong one is he
> who keeps control over his temper.

In general term, the amnesty given to all the oppressors on the day of conquest of Macca and the distribution of war booty after the Battle of Hunayn to Maccans is sign of an understanding that forgiveness in Islam is not just forgetting and moving on, but also, an act of improving relationships with adversaries and gaining their respect and trust wholeheartedly (Syed, 2009).

b. The Sabir

The word *Sabr* has been elucidate on the notion of non-violence attitude in clear perspective (Khan, 2010). The holy Quran does not enforce on passivism but it employs orientation to nonviolence and peace over violence and conflict in particular. The entire of holy Quran disembodied spirit is articulated on consensus with the aspect of peace and nonviolence, whereas it does not approve the use of violence as a means or norm in all sphere of life. When the holy Quran revealed to the Prophet Mohammad (SAW.), at the Cave of Hira Mountain, he kept the recitation of the Quran peaceful and secretly in order to avoid violent confrontation with the opposition in Makkah. When dehumanisation reached to peak against him and his companions, instead of retaliating and reacting violently, the Prophet Mohammad (SAW.) preferred secret migration to Medina from Makkah for peace management. Similarly, during the battle of Al-Ahzab when the tribe of Quraysh had initiated a war, then the Prophet Mohammad (SAW.) with his companions dug trenches to just to avoid a violent battle. This is another example of Prophet's character for nonviolence irrespective of circumstance (Abu-Nimer M. , 2003).

c. Non-violence Approach in Islam

Islam has a long-standing history of nonviolent teachings and practices, through the Quranic juridical interpretation on the ethics of violence dating as far back as the 9th century. Surely,

Al-salam is among the 99 names of Allah in the Quran which ascribes as '*the author of peace safety and severity'* (Jafari, 2012). In several occasion, when individuals, groups and communities disagree with certain issues or face with unprecedented conflict; there exists two approaches to conflict resolution that is violent approach and nonviolent methods. Violence leads to aggressiveness, destruction, anger and hatred, whereas nonviolence provides with peaceful means of avoiding violence and confrontation. The Quran tells us that Allah does not like *Fasad* or those who perpetrate *Fasad*

> And of the people is he whose speech pleases you in worldly life, and he calls
> Allah to witness as to what is in his heart, yet he is the fiercest of opponents.
> And when he goes away, he strives throughout the land to cause corruption,
> therein and destroy crops and animals. And Allah does not like corruption.
> And when it is said to him, "Fear Allah, pride in the sin takes hold of him.
> Sufficient for him is Hellfire, and how wretched is the resting place. (2:204-
> 05; 28:4; 30:41; 26:150-52; 7:74).

Islam is a religion which prefers nonviolence means over violence or confrontation. All most all the basic virtues revealed in the Quran like patience, kindness, forgiveness truth, generosity and respect for human life and dignity are also guiding principles for modern day nonviolent strategic action. For instance, the holy Quran attaches great importance to patience more especially on the relationship between patience and nonviolence. Patience implies a peaceful response or reaction, whereas impatience implies a violent response.

Peace-building in Islamic Context

The holy Quran attaches great importance to mutual consultation and consensus building, and has therefore introduced the principle of *Shura, Sulh* and *Salih Amal* for peace-building approaches.

i.   'SURA' (Council)

The *Sura* is most common method apply under the Islamic law for conflict management. The concept is also term as the council of expert which is recognised in Islamic political affairs of a government. Again, *Sura* is encouraged as a means for dispute settlement in all aspect of a Muslim's life. In fact, it is described as an attribute of a believer (Cader, 2017; Abdul Aziz Said, 2012; Abubakar, 2014). Quran say:

> And those who have responded to their lord and established prayer and whose
> affair is (determined by) consultation among themselves (42:38). (Abu-
> Nimer-2003).

It is imperative that the fundamental principles of Islam comprised justice, equality and human dignity. Shura is essentially parallel to the democratic principle in Western political thought, having analogous aspects and about the same tendency or direction. It has outlined

its principles of teaching in three dimensions respectively. Firstly, Islam declared that all persons in any given society in respective of their status or gender are equal in human and civil rights with clear conscience. Secondly, Islam allowed and recognised those public issues are best decided by majority decision not few minded views. And thirdly, that the concept of principles of justice, equality and human dignity, which constitute Islamic moral laws, and from which all Islamic perception of human and civil rights derive, are best actualized, in personal as well as public life, under the Shura governance (Sulaiman, 2010).

The holy Quran states,

> Those who answer their lord establish the prayers and their affairs are by consultation; who spend of that which we have given them. (42:38). (Sulaiman, 2010).

ii.   *'Sulh'(Conciliation) and 'Salih Amal'* (Good Deeds)

From the Quranic perspective, emphases should be given to the relationship between the concept of *Sulh* and that of *Salih Amal* (good deeds). Salih, like Sulh, comes from the same root and means to approach to peace or to move towards establishing peace". 'Suhl', is refer to 'conciliation' and reconciliation, aims at providing enabling environment for "ending conflict and hostility between believers so that they may rebuild their old relationships in peace and unity. 'Suhl' has been mentioned in the holy Quran says:

> And if you fear a breach between the twain (the man and wife), appoint an arbiter from his folk. If they desire amendment God will make them of one mind. (4:35). "Lo! God commands you that you restore deposits to their owners, and, if you judge between people, that you judge with justice. Lo! Comely is this, which God admonishes you. Lo! God is ever Hearer, Sear. (4:58). "But no, by your lord they can have no real faith until they make you judge in all disputed between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction. (4:65).

> Islamically, a good Muslim is the one whose hand and tongue leave other Muslim is peace". According to both the Quran and Prophet's tradition, Muslims are supposed to settle their conflicts and disagreements in peaceful manner. The holy Quran says:

> In most of their secret talks, save him who orders charity or kindness or conciliation between mankind ad he who does this seeking the good pleasure of Allah, we shall give him great reward. (4: 14).

> In another verse of the holy Quran explicitly encourages Muslims to seek for peaceful intervention to resolve an issue. The holy Quran says,

> If two parties among the believers fall into a quarrel, make you peace between them: but if one of them transgress beyond bounds against the other, then fight you (all) against the one that transgress till it complies with

the command of Allah; but if it complies then make peace between them with justice, and be fair: for Allah loves those who are fair. Believers are but a single brotherhood: so make peace and reconciliation between your two (contending) brothers, and fear Allah, that you may receive mercy. (49:9-10).

The verses quoted above stress both the importance of peaceful interventions as dialogue and the need for the dialogue or any other peaceful means to enshrine justice and fairness among all mankind. God has ordinance mankind to associate with the justice in dealings with affairs even if it against his relatives' ones.

Settlement has been an integral part of Islamic reconciliation and conflict resolution. Prophet Mohammad's (SAW) inventive through noble approach to resolve the dispute between tribes of Macca regarding the replacement of the black stone in Kaaba, is one remarkable example. "Black stone was historically attached to Abraham as the original construction of Ka'abah and was a reminder Meccan's noble ancestry. The dispute emanated as a result of replacing the Black Stone after Kaabah was rebuilt due to badly destructed by the heavy floods. Every tribe swore that they have the honour of replacing it and they would not hesitate to kill if they were not given that honour and privileges to replace it. In order to douse the tension, the Prophet (SAW) asked the chief of all disputant tribes to hold edge of a piece of the sheet on which the black stone was placed whereby they jointly lifted the sheet, and then Mohammad (SAW) lifted the rock and placed on its original position. Nobody felt discontented because every clan had participated during the peace process (Hart, 1992; Mohammad A. A., 2011).

The Principles of Fundamental Rights, Values and Freedom of Non-Muslims

Islam is a religion that dealt with fundamental rights of both Muslims and non-Muslims exclusively. Part of these rights include freedom of beliefs and worship in a rightful manner without interference or molestation or incarceration. Islam is not a religion of forceful conversion or compulsion of whatsoever, but Muslims are command to win the hearts of disbelievers who mingled and interact with, by showing love, kindness and succour to them, so that at the end of the day the non-Muslims become pursuance and embrace Islam on their well. Islam recognised freedom of worship and the safety of Monasteries as such it did not interfere into ways peoples of other faiths practised their religions and even offered them security in their places of worship. The Prophet (SAW), wrote to the people of Najran about security, involving the safety of their churches and non-interference in their affairs and worship by assuring that this was a pact involving them, Allah and His Messenger. It has been reported by Ibn Sa'ad said: *"The Prophet (SAW), wrote to the Bishop of Bani Harith bn Ka'ab, Najran Bishops, priests and their other followers as well as followers that whatever is in their*

priests, between them and Allah and His Messenger, that no bishop or monk or priest would change the pact". There was also the treaty of Hudaibiyyah which signified fundamental human rights. (Abubakar, 2014; Ahmad, 2012; Shehu, 2021). Islam as a religion not only lays down foundational principles towards a peaceful and just society, but has also stressed upon putting these values and principle in practice for the empowerment of the weak and oppressed. In Islam passivity is looked down upon and there is great support for "dynamic social activism in terms of individual duties and sense of social responsibility (Abu-Nimer, 2003). The holy Quran discusses on characteristic of the right as the one who are active in executing tasks that will benefit others and says,

> They believe in Allah and the Last Day, and enjoin the right and forbid the wrong, and compete in doing good. They are among the righteous. (3: 114). (Abu-Nimer a. D., 2015).

In Islamic point of view, all human beings have been created by one and the same God, and belong to one great brotherhood, that is why Islam has laid great emphasis on the activism to support the poor and needy so as to empower the society. According to Islam, a nation cannot survive without making fair and adequate arrangement for the sustenance and welfare of all the poor, underprivileged, destitute members of every community. The ultimate goal would be the elimination of their sufferings and poverty. Understanding the complementary religious principles is helpful in achieving peace and harmony in the society (Mohammad A. A., 2011).

i. Tolerance in Islamic Perspective

Tolerance is a deliberate choice of non-interference in the conduct that one disapproves. Tolerance demands us to accept people and permit their practices even when there is strongly disapprove of them. Tolerance, however, require collective attitude that is intermediate between wholehearted acceptance and unrestrained opposition. Tolerance is the willingness to accept the opinion or behaviour of others that one may not like or agree with even though it causes pain or suffering for the purpose of peace to rain and harmony to stay (Thowfeek; Scanlon, 2003; Saheed, 2016). The Islamic theology of tolerance derived from the Quran also through the practice of the prophet Muhammad (SAW). It is part of the teaching of the prophet and commandment by Allah that Muslim should accommodate one another irrespective of their social status or religious affiliation. The Quran says:

> And thus, We have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah

has guided. And never would Allah have caused you to lose your faith [i.e., your previous prayers]. Indeed, Allah is, to the people, Kind and Merciful. (2:143).

Tolerance is the basis for dialogue because that was the reason that the Prophet Muhammad (SAW) was guided to look for common things with the people of the Book. In this case Islam forbid Muslims violating other with enmity, anger or labelling them as infidel can be considered as not Islamic in its totality.

ii.   Neighbourhood

Islam command and admonished its followers to be kinds, love and cherish to their neighbours both near and far, succour to orphan, not only that but also to established a strong bond of togetherness with other faith as a sign of tolerance. The Quran says:

> Worship Allah and join none with Him (in worship); and do good to parents, kinsfolk, orphan, Al-Masakin (the need), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side…(Q4:36) (Thowfeek).

iii.   Peaceful Co-existence

Islam permitted the lawful living together peacefully, mutual understanding among various tribes, discourages fight on whatsoever course against the fundamental right and partisanship with those who are non-Muslims in respect of their origin, colour and background. The verses that stated the right and lawfulness of peaceful co-existence are numerous as follows: The Quran says:

> Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out home, from dealing kindly and just with them: For Allah loves those who fight you for (your) Faith and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (circumstances), that do wrong. (Q8:9). (Abubakar, 2014).

God created mankind in various tribes and nation so as to enable them knowing each other difference with mutual understanding and respect humanity. The Quran says:

> O mankind! We created you from 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 honoured of you in the sight of Allah is (he who is) the most acquainted (with all things).

It has been reported from the Hadith of Prophet which prohibited of committing injustice against the Allies and Dhimmis. The Prophet (SAW) was reported that: *"Whosoever harms a Dhimmi actually harms me and whosoever harms me actually harms Allah.* "Islam permit the visitation of non-Muslims sick persons because during the life time of the Prophet Muhammad, (SAW) visited one of Jewish boy (who use to serve him) when he fell sick, sat

close to him and said: *"Embrace Islam!"*. The boy looks at his father who was with him at that time. The father to the boy said to him: *"Obey the instruction of Aba al-Qasim"* (meaning the Prophet SAW). Then, the boy embraced Islam. Islam also permit the acceptance of gifts from non-Muslims in as much as those gifts are lawful. It however encourages interacting with non-Muslims in the course of business, acquiring skills and borrowing of things from them. It has been reported by 'Aishah, (May Allah be pleased with her), reported that: *"The Messenger of Allah, (SAW) died while his garment was mortgaged to a Jew for thirty measures of (sha'ir) a kind of (cereal)"*. Transmitted by al-Bukhari. (Abubakar, 2014).

The Teaching and Learning Approach of Islamic Peace Education

There is indication that worship without adequate knowledge has no goodness and value in it. The fact that knowledge without understanding has no goodness in it, so also, the recitation of the Quran, which is not thoughtful, has no goodness in it. (Abu Dawud; Tirmidhi). Pursuit of knowledge and reasoning are subjects to central Islamic tradition. Islam considers knowledge as essential for both spiritual and mental development. However, knowledge without creativity and philosophical thinking is valueless. In the field of peace education, creativity and critical thinking are among educational attitudinal value. Meaning to say, Ijtihad or independent thinking is useful as a principle of creative and critical thinking in Islam education (Azad, 2011).

> *a.* **Teaching Objectives of Islamic Peace Education**

The idea behind subjects of education were to provide teaching resourcefulness so as to implement critical issues toward peace education, which are peace keeping, peace-making, peace building and anticipating any causes of violence. The course content of education process consists of four core elements that include aim, material, method and evaluation. The overall aim of Qur'anic peace education is to provide enabling environment for build peace (Azad, 2011). Therefore, it is against this backdrop to design in detailed of aim based on hermeneutic terms of *salima*, *qatala* and derivation of both found in Qur'an, 2: 191, 2: 208, 4: 93, 4: 94, 8: 61, 25: 63, 37: 84, 5: 30, 9: 36; and 17: 33 as following:

> i. **Knowledge**

Means to build a critical reasoning through habituation of *tabayyun* (4: 94), while explaining *jihād* ethics in both contexts of war and peaceful condition (9:36); as well as exploring criminal laws relating to violence act, including murder and terrorism (17: 33)

> **ii.** **Attitude**

Incorporating the characters or behaviour of peace and love one (8: 61) and at the same time building a peaceful heart called *qalb salīm* (37: 84).

> **iii.** **Life Skill**

Enforcing Islamic teaching generally in the sense of *īmān*, *Islam* as well as the attitude of *iḥsān*(2: 2018); doing polite coexistence and communication skill with the jahil community (25: 73); as well as applying de-radicalization values in a family realm, societal setting (5: 30), among Muslims ummah (4: 93) and among believers (2:191). (Rosidin, 2020; Mohammad A. A., 2011; Sezai Ozcelik and Ayse, 2010).

Islamic Peace Education Methods to Students Approach

The approach to Islamic peace education is through presentation of effective and efficient of Qur'anic peace education method. One of the appropriate methods in Islamic education is refer to *al-ḥikmah* with various significant meanings. Therefore, method approach to Qur'anic peace education is applicably centred on hermeneutical perspective of *ḥakama*, *hawā* and derivation of them are found in holy Qur'an, 2:151, 2: 269, 11: 1, 16: 125, 31: 12, 4: 135, 18: 28, 30: 29, 38: 26, and 79: 40 as follow:

 a. Justice principles based participatory method (4: 135)
 b. The lecture method explaining physical reality and spiritual essence (11: 1)
 c. Proportional method between individual need and students' collaboration (18: 28)
 d. Problem solving method or problem-based learning (38: 26)
 e. The method of *tilāwah*, *tazkiyyah* and *ta'līm* (2: 151)
 f. The method of scientific work and practical science (2: 269)
 g. Scientific method (30: 29)
 h. The method of *maw'iẓah* (31: 12)
 i. *Riyāḍah* method or anger/desire controlling (79: 40)
 j. The method of giving good example or *uswah* (16: 125) (Azad, 2011; Muneer Karama, 2020; Rosidin, 2020) (Sezai Ozcelik and Ayse, 2010; Wahyudin, 2018).

Conclusion

Islam is entirely a religion of peace, harmony and loving state of affairs of both Muslim and non-Muslim Ummah. It is a comprehensive religion of every affair of mankind and above all a religion of peaceful co-existence only that some fanatical Muslims take it to a different dimension, misinterpret its core content and principles of teaching ascendance down to mankind. Islamic peace education teaches oneness, humility, forgiveness, endurance, helping the needy and above all recognises fundamental rights of every individual and groups, both non-Muslims and Muslims irrespective of their gender or status. Islamic peace education recognises other faith and respect the doctrine of other religions.

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