

CHAPTER II

OVERVIEW OF PEACE

A. Definition of Peace Society

Peace is an idea from all religions in the world. There is religion depicting peace analogously as heaven, it's pleasant circumstances, safe, quiet and peaceful. In the dream of human being, a heaven is very pleasant without feeling the boredom. Peace is not necessarily all be the same, but mutual respect, appreciate between differences.

Peace does not involve only outside circumstances but also inside. A peace in The Oxford Learner's Dictionary is defined as a state free of war, disorder, quarreling, violence, worry. According to Albert Einstein, peace is not merely the absence of war, but the presence of justice, law and order, in short, it's a government.¹⁴ In addition some to mean that Peace is a state that is free from negative things. Positive state is something that we want whereas the negative state is everything we do not want.¹⁵ In the Indonesian big dictionary, the peace word is defined as a no hostile condition, no war, no strife, and the atmosphere is peaceful. That the word of peace related to various aspects of life, for example: in the family, community and nation.¹⁶

In addition to the above, the peace has also described by Johan Galtung which gives two notions of peace, namely:

1. Peace is the absence / reduction of all violence types
2. Peace is a creative conflict transformation and non-violent.

For both definitions, this determinations is important:

¹⁴ Ichsan Malik, *Modul Resolusi Konflik Agama dan Etnis di Indonesia*, Pusat Bahasa Dan Budaya Uin Syarif Hidayatullah Jakarta, Jakarta, 2004, p. 42

¹⁵ Ibid., p.11

¹⁶ Poerwadarminta, *Kamus Besar Bahasa Indonesia*, Balai Pustaka, Jakarta, 1994, p. 224

1. Working for peace is the work which reduces hardness by peaceful way.
2. Peace Studies is the study of the working conditions of peace.¹⁷

A peace based on Johan Galtung peace is not only to reduce violence (treatment), but also endeavor to avoid violence (prevention). Furthermore, Johan Galtung divide the concept of peace into three types, namely:

- 1) The concept of Positive Peace (efforts to overcome problems as cause root of conflict)
- 2) The concept of negative peace (only done to stop all forms of violence that arise in a conflict)
- 3) The concept of the Comprehensive Peace (an attempt to combine the concepts of positive and negative peace). when concept of negative peace works, so conflict is just able to be solved in surface, and there is possibility to arise conflict in other time. While the concept of positive peace trying to keep the conflict not to appear anymore, even if conflict repeated, it would be easy to take the policy in its peace. Because peace is not merely the absence / violence reducing, but a psychological condition, feeling safe, and calm. it will be reflected starting from mind, expressed in words and demeanor¹⁸

However, Johan Galtung in some books also divides the sense of peace into two kinds, it are negative and positive peace. Negative peace is defined as a situation that requires a series of social structures that provide security and protection from violence. While positive peace has meaning as a pattern of cooperation and cohesion among human groups.¹⁹

¹⁷ Johan Galtung, *Studi Perdamaian*, Pustaka Eureka, Surabaya, 2003, p. 21

¹⁸Asnawi and Safruddin, *Studi Perdamaian: Perdamaian dan Konflik Pembangunan dan Peradaban*, Pustaka Eureka, Surabaya, 2003, p. 21

¹⁹Johan Galtung and Carl g. Jacobsen, *Searching for Peace : The Road To Transcend*, Pluto Press, London, 2000, p. 29

What has been delivered by Johan Galtung on peace gives understanding to perfect a definition exist. He opines that a free from war condition also called as peace, although the condition has not a positive impact for society. Positive peace is a peace not only talk about the absence of war, so that it gives a perfect explanation, such as about economy, health and politic.

Peace in the political dimension is when global democracy can work well so that the population is relatively satisfied, many of wish can be actualized in limits of the possible, the human rights point to the same direction namely justice. Peace in the economic dimension will be achieved when the trade doing gives attention to the quality and price of products, goods and services by concerning work time needed without exploitation of naturals and human resources exist. Peace in the social dimension of culture is when the global civilization centralized everywhere, there is time to relax, respect for nature, as well as improving the lives of social justice.²⁰

Simply, it can be said that peace education is not only a process of creating a peaceful society in a negative sense, but it has become a culture of peace in everyday. Therefore, peace education is an effort to build up peace toward a society that has a culture of peace²¹

Culture of peace is also defined as a set of values, attitudes, traditions, rules, behavior and lifestyle, it are based on:²²

1. Respect for life.
2. Respect for the principles of power in accordance with the international law
3. Respect and enhancement of all human rights.

²⁰ Asnawi dan Safruddin, *Studi Perdamaian: Perdamaian dan Konflik Pembangunan dan Peradaban*, Pustaka Eureka, Surabaya, 2003, p. 7

²¹ Bambang Sipayung Sj, *Program Pendidikan Damai Menggunakan Film Boneka dan Boneka*, Jesuit Refugee Sevice, Jogjakarta, 2008, p. 15

²² Abd. Rahman Assegaf, *Pendidikan Tanpa Kekerasan*, Tiara Wacana, Yogyakarta, 2000, p.115

4. Have a commitment to resolve the conflict peacefully.
5. Having endeavour to fulfill the development needs and related for now and future generations.
6. Respect and promote the right to peace building.
7. Respect and improve equality of rights and opportunities for men and women.
8. respect and increase the right of everyone to express and get information freely
9. Following the principles of justice, freedom, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue, understanding at all community level, among various nations, empowerment of internal nation for peace.

Peace in the context of religious pluralism is when religious people respect and appreciate another religion. Respect and appreciate is not because of the benefit but with sincerity, honesty and conducive without any influence from anyone. The consequences of inter-religious peace that is each religion must be open to dialogue and constructive relations. That is where human values are staked, finally the meaning of religion become concrete.²³

So the meaning of peace does not mean that there is no conflict at all or passive peace But how do we encourage the elements and structure of culture in society to actively become a central control conflicts within society itself. Elements that exist in the culture of peace involves; mutual understanding of each other action , tolerance, solidarity, respect for human rights, economic

²³ Sumartana, *Pluralisme, Konflik dan Perdamaian Studi Bersama antar Iman*, Institut Dian/Interfidie, Yogyakarta, 2002, p. 12

development, social, cultural, democratic participation and action to improve security and international peace.²⁴

B. Factors creating a peace

The difference is wealth, if like this we understand the difference it would automatically lead to a mature attitude, tolerance and mutual respect for fellow Muslims. However, in reality this difference became a touchstone for the existence of our relationship. Especially if these differences are responded extremely and only demand unilateral truth.

Everyone will agree that by existing of peaceful condition in society, the social processes can take place without a hitch. This will impact on accelerating the pace of development that produces justice, well-being and prosperity of society. therefore peace can be formulated as a non-violent situations that have an impact on physical security and inner peace within human soul.

As for understanding the conflict. the way to create peace we must do identifying the factors that cause conflict, the conflict actors and mechanisms to build peace will require attention in understanding the factors that influence it, actors and mechanisms must be studied to maintain a peaceful condition. Factors that affect the peace are structures, culture and identity²⁵

Peace education is basically a process of obtaining knowledge, the development of attitudes and behavior in order to live mutual respect, tolerance, peaceful, mutual trust and non-violence. It is linear with the international program in 2000, which issued a mandate for UNESCO to establish that the year 2000 as the year of peace culture internationally (International Year for the Culture of Peace) and the decade of 2001 to 2010 as the decade of culture for peace and non-violence (International decade for a Culture of Peace and Non-Violence for the Children in the World). These aspects are developed in the program of peace education for peace non-violence, human rights, democracy,

²⁴ Fkub Team, *Kapita Selekt Kerukunan Umat Beragama*, Fkub, Semarang, 2009, p. 117

²⁵ Samuel Wailenury, *Membongkar Konspirasi di Balik Konflik Maluku*, Pustaka Obor Indonesia, Jakarta, 2010, p. 38

tolerance, international understanding and intercultural,, as well as understanding of cultural and language(cultural and linguistic diversity).²⁶

Peace and non-violence is an important aspect in realizing harmony, tolerance, and peace in the midst of diverse community. Peace and non-violence made us realize the importance of the completion of any problems and differences through dialogue and avoid all violence forms. Acts of violence on behalf of any part will never solve the problem, it will even continue to cause new problems

Human Rights teaches respect for the freedom of the person who is right given by God for human being. human right normatively understood as the rights of a person who has been possessed since he was in the womb

Democracy teaches the unity and equal rights and the obligation in the life of the nation. the understanding towards democracy provide the benefits of equality and equality as citizens, fulfill the Needs of Public, pluralism compromise, guaranteeing basic rights, and the renewal of social life.

Tolerance means the limit measure for the addition or subtraction is still allowed. The understanding of the tolerance is very important in our efforts to build a peaceful and love in society, moreover for a multicultural society. In a multicultural society such as Indonesia, interfaith dialogue movement must be made by cultural tolerance, the guidance of conduct of life. it is not merely based on inter-faith tolerance, but should be framed in tolerance for human being. Not only in terms of passive tolerance, but active tolerance, namely the willingness to actively honor, recognize and participate to build a peace.²⁷

Comenius is One of the educator from Czech who use the written word to support the peace education. Comenius opines that universal knowledge about diversity can provide a path to peace. Approach to peace assuming that an understanding of other people and shared values will overcome the differences that lead to the absence of conflict. The main purpose of peace education is to

²⁶Imam Machali, "Peace Education dan Deradikalisasi Agama", *Jurnal Pendidikan Islam* Volume Ii Nomor 1, Juni 2013, p. 44

²⁷ Ibid., p. 45

create a world which men and women will live in harmony by the acceptance of cultural diversity.²⁸

Existence of regulation must pay attention the ideal requirement, as follows: need to meet the elements of rationality, adaptive-flexibility, justice, non-discrimination, and the clarity or certainty, as it is required by the existence of the norm for a reference to live together, it should be based on the fundamental principles of human rights, anti-discrimination, not segregated, and implement harmony as a determinant factor not as an independent factor; must not be contrary to the principle of freedom mandated by the higher constitution.²⁹

C. Factors inhibiting a peace

When the interests between groups is different, so that the conflict will occur. Conflict is usually defined as a relationship between two or more sides, at the level of individuals or groups who have different interests. Some person think that this conflict of interest is impossible to be solved except some of them have same interest. on the contrary, others look at that the difference of interest can be an energy that lead to a broader understanding and how to fix the situation at hand together.³⁰

The flare of interreligious strife can not also be separated from the active role of the media. In its various forms (print or electronic), media is often used by certain side to attack and discredit other side opposing views. In most minimal context, the media are also often utilized as a means to blow up enthusiasm provocative religious communities against absolutitas truth of their own religion. Then a fanaticism born by recheiving a righteousness from others with the logic of hostility.

²⁸ Ian M. Harris, *Peace Education: Colleges and University*, Encyclopedia of Violence, Peace, And Conflict, Volume 2, University Of Wisconsin, Milwaukee, 1999 p. 679.

²⁹ M. Arja Imroni, “Urgensi Regulasi Penyelesaian Konflik Umat Beragama: Perspektif Tokoh Lintas Agama”, *Walisongo*, Volume 22, Nomor 2, November 2014, p. 375

³⁰ Irfan Abubakar and Chaider Bamualim, *Resolusi Konflik Agama dan Etnis di Indonesia*, Pusat Bahasa dan Budaya Uin Syarif Hidayatullah Jakarta, Jakarta, 2004, p. 38.

The press is feared in some aspects. The breadth of its range and provocative power they has, often frighten those who feel harbored a mistake or the things that are confidential. Especially if something is finally reaping lawsuits and threats later when opened and published. A Napoleon Bonaparte (warlord and emperor of the kingdom of France in the 17-18 century AD) could not hide her fear from the power or media attacks. Napoleon is more afraid of a publication (press / media), which appeared in the country, rather than a thousand enemy troops were ready with their guns drawn.³¹

That is the power of media attack. It could flatter and toss anyone it want, and it is able to plunge whenever it likes. Independence and sovereignty of a nation also involve the press struggle massively and intensively as a means psy war and agitation. Indonesian society has a big patriotism, it caused by the arrogant attitude of colonial power, also due to take part provoked by "toxic noise" Netherlands press. important role of the press is to insert a constitutional law in the fourth estate (the four pillars) along democratic institutions, it are executive, judicial, and legislative. Senior journalist, Rosihan Anwar is sure that in the future a media will get a important role. although it is needed to be repaired, the media fin the uture is still one of the main pillars for modern civilization reforms.³²

In view Choeroni, generally the root causes of the conflict can be divided into two parts, namely micro perspective and macro perspective. In a micro perspective, the conflict caused by lack of education and understanding of religious beliefs, so they are easily swayed by a growing issue. As for the macro perspective, it is caused by differences in mission brought by each religion. Moreover, it added that it was included in a macro perspective, the conflicts that occurred in Indonesia can not be separated from the role of the West, that the West deliberately stepped up attacks against Islam through colonialism,

³¹Mohamad Ali Hisyam,"Membaca Tantangan Kerukunan antar Agama di Indonesia" . Universitas Trunojoyo Madura, Volume 5, Nomor 1, Juni 2015m p. 201

³² *Kompas*, 9 februari 2002, p. 3.

missionaries and Orientalists. In essence, the West wants to destroy Islam because it is considered as a religion that had captured Jerusalem from the hand of ahl al-kitab and also torment a West for centuries.³³

In the view of Imam Munadjat, 10 citing the opinion of KH. Ma'ruf Amin, internal conflicts religious communities caused by several things, namely;

1. understanding tarnishing religion
2. A radical understanding that considers only their sect is right and blaming others
3. The liberal understanding (free own way) without following the rules exist.

The root causes a religion conflicts are as follows:

1. A radical little group exist in a sect
2. The lack of effective regulation implementation, such as the lack of understanding for state apparatus and religion leader about regulation
3. The establishment of worship place or manner to preaching that not suitable with regulation exist
4. Defamation of other religions
5. Misunderstanding of information among religions, including those triggered by the media that has not orientation on peace journalism
6. A lack of development on model or system to prevent conflict early³⁴

Factors that caused religious conflict, namely: (a) the doctrine and the attitude of religious people, (b) differences in ethnicity and race, (c) differences in the level of culture, and (d) the problem of majority and minority religions

Meanwhile Peter Suwarno identify the factors that cause conflict among adherents as follows:

1. Increasing of traditional concept and religious fundamentalism.

³³ Choeroni, "Mengurai Konflik dengan Ukhuwah", Paper, Harmony of inter-faith in MUI Central Java at 8-9 November 2013, p. 13.

³⁴ Imam Munadjat, "Membangun Peradaban Berketuhanan: Upaya Penguatan Kerukunan dan Pencegahan Konflik Umat Beragama", Paper, Seminar The Harmony of inter-faith in MUI Central Java, 8-9 November 2013, p. 4.

2. conviction of multiple interpretations and absolute truth.
3. The lack of maturity for the believers.
4. Lack of inter-religious dialogue.
5. Lack of public space.
6. Subordination of government.
7. There is no separation between religion and state.
8. There is no freedom of having religion.
9. The absence of punishment for religious violence.
10. Poverty and injustice
11. Morals are more important than Jurisprudence of islam(fiqh). The meaning of this statement, fiqh is more dominant than the morals so that prone to conflict.³⁵

Conditions of religious harmony will turn into conflict if the causal factors of the conflict are not noticed by the various religious communities and the Government. Conflict is a contrary condition with integration, which is a state in which the society endeavour to foil other religion's purpose comes true. values or demands of each side, a religious group competing for political position by forcing, it will make a bad response from other religion.³⁶

The examples of conflicts in history is crusade/holly war. The crusade is longest phenomenal war by religious differences. The invasion of US troops led by George W. Bush to Iraq which was proclaimed as anti-nuclear war, it keep being suspected as the difference of religion. in various parts of the world, the gulf war has added to the difficulty of the relationship between Muslims and Christians with the opinion that islam is east and christian is west.

Meanwhile, in view of the Hindus, which is represented by a Hindu leader in Central Java, namely Pande Made Pada, Mr Anak Agung and Mr Sunarto, explains that the roots of the conflict among religions because of the limiting of

³⁵ Ibid., p. 57

³⁶ Imam Munadjat, "Membangun Peradaban Berketuhanan: Upaya Penguatan Kerukunan dan Peniegahan Konflik Umat Beragama", Paper, Seminar Harmony of inter-faith in Mui Central Java, 8-9 November, 2013, p. 7

believing and social discrimination. According to them, the problem is because a rich man and religion leader's attitude that never do what they always say. majority of them can only say but can not do it. Therefore, conflicts often occurred³⁷

According Musahadi, religion and ethnicity can shape sentiment of society collective. Awareness as part of a religious entity is notinevitably creates a feeling of solidarity on the basis of religion. If this meet with exclusive religious perspective that it will be very easy to make stereotypes in other communities. The lines between in-group identity and out-group becomes increasingly evident. If little friction between members of a community with other group members, it will be very easy to be going transformation of friction between different groups. especially if the friction remains resentment in the other group. conflict o reven war often happens because the collective sentiments of people in religious beliefs which crystallized into hatred collectively against another.³⁸

A person can not claim religion truth by claiming a wrong in other religion. Religion is only a human way to reach God, and the street where the most rapid and appropriate for God is only God knows. Humans are only able to try on the way, with the likelihood of success or failure.

Therefore, we must remain respectful to other beliefs and religion without trapping in a opinion that "equating all religions". People who respect the identity of each religion would certainly not say that all religions are equal, every religion has a different course. Each religion has an understanding and conception of their tenet about who is worshiped.

Religious people should be aware that the source of conflict between religions is not fromf doctrine or religious norms, but from lack of mature from religious attitude and are not able to respond for increasingly pluralistic era, it is

³⁷ M. Arja imroni, "Urgensi Regulasi Penyelesaian Konflik Umat Beragama: Perspektif Tokoh Lintas Agama", Walisongo, Volume 22, Nomor 2, November 2014, p.359

³⁸ Musahadi, "Fikih Keberagamaan: Memahami Konflik Umat Beragama", Paper, Seminar Harmony of inter-faith in MUI Central Java, 8-9 November 2013, p. 4.

as if without limitation. No other religion that legitimized violence and atrocities for other religion. All religions teach that human beings are willing to help others and love as a form of devotion to God.

D. Awareness of religious understanding

Awareness of Religious understanding is a religious sense, experience of God, faith, attitudes and behavior of organized religion in the mental attitude of the personality. Because religion involves all functions of the human body and soul, the religious consciousness also include aspects of cognitive and psychomotor.

Self-awareness is a condition from the process of motivation, selection and personality influence the assessment, decisions, and interactions with others. Religious awareness is part or in terms of attendance (felt) in mind and it can be tested through introspection or it can be said that it is the mental aspect and the activity, it is according to zakiah Daradjad.

Religious understanding is the basis and direction of one's readiness to hold a response, reaction, processing, and adjustment to stimuli coming from the outside. Awareness of religious norms mean people appreciate, internalize and integrate these norms into his personal self. The depiction of the robustness of religion or religious understanding can not be separated from the maturity criteria personality. Religious awareness steady only in people who have mature personality, but the mature personality is not necessarily accompanied by religious understanding.

The depiction of the religious understanding can not be separated from the maturity criteria personality. religious understanding is only in the mature personality but the mature personality is not necessarily accompanied by religious understanding. Someone who had no religion (atheist) may has mature personality even though he has not religious believing. On the contrary. Stability of religious understanding is a dynamic factor, color, and style as well as to enrich good

attitude of someone. Gordon W. Ailport stated that there are three characteristic about mature personality and religious understanding, it are:³⁹

a. The growing of social needs psychological, spiritual and direction of interest, leading to the satisfaction for the ideal and socio-cultural values beyond the biological needs or desires. Personal mature and it is able to control his lustful. Conversely those who are unable to control their biological urge or bad behavior, this mean that they are controlled by his own lust. finally, it shows personality who is still a child. Mature personality is no longer egocentris.

b. The ability to hold introspection, reflect on yourself, look at yourself objectively and the ability to get an understanding of life and living. The ability to take determination about themselves and to see themselves as objects so that they are able to compare things in theirselves with things that exist in others. He knows and understands itself.

c. Mature personality always has life philoshopy though it may not come from the philosophy. Without a philosophy and integrated purpose of life, then one's life will appear to be fragmentary, segmental and his life is meaningless.

D. Principle of Unity in Diversity

In understanding the meaning of a Principle of unity in diversity, we need to borrow Johan Galtung thinking about deviding for meaning of peace. He said the peaceful devide in 2 sides, positive peace and negative peace. Negative peace means the absence of war, but the sense of positive peace is more than that definition. Positive peace is not just talking about the absence of war (direct violence), but the cultural violence and structural violence is also become a concern. This is the true meaning for the Principle of unity in diversity.

Every religion should show the teaching that are stressed a harmony and peace. Teaching a live in harmony, peace, and it is the need for everyone.

³⁹ <http://www.master-exselen.com/2011/06/kesadaran-beragama.html>

harmony and peace are everyone's needs because externally negative impact of modern technology has made social relationships disrupted so people try to look for a solution from the spiritual world. Moreover, the attitude of peaceful and harmonious to encourage people internally to return for the longing soul, namely the need for the presence of transcendental spirituality.

Peace in view Hossein Nasr regarded as reality and quality in heaven, so it is not easy to achieve it, either physically or psychologically. According to Hossein Nasr, it is necessary a big efforts to obtain peace. To get it, firstly one must get peace in its self body. To make peace with ourselves, and to make peace with oneself, firstly one must make peace with God. In other words, without handovering to god , a person would not be able get peace in theirselves (internal). Without peace within yourself, there will be no social peace (external). Facts show that although now there is no global war, but social peace disturbed by various social problems such as local conflicts, terrorism, ecological destruction and economic monopoly which still continue to occur.⁴⁰

In various studies on peace, common view says that the spiritual world is always considered the absent (unreal). In general, such a view is appearing from secular adherents. Secular human limit the reality only on natural and earthly life. secular adherent continue to attack nature and compete to dominate it on the basis of monopoly but it is not on the basis of social responsibility, but they also want to live in peace.

Nasr considers it is important to build a peaceful life by presenting God. Efforts to live in peace by denying God is impossible. According to Nasr, only God can arrange peace in the human soul so that if there is no peace of mind, there will be no social peace (external). Islam ordered his people to resolve social conflicts and build peace by building inner harmony with God.⁴¹

⁴⁰Seyyed Hossein Nasr, *The Heart of Islam*, Harpercollins Publisher, Happercollins,2004, p. 219-220.

⁴¹ Ibid., p. 220-221

E. Peace theory

Peace keeping, peace making, and Peace building are three terms that are different but interlinked each other. these three terms in Indonesian language often often called as "segitiga perdamaian" or triangle of peace. it have different purpose and different actors. These terms are used by the United Nations in the region or country undergoing a conflict and endeavoring for peace between the side warring.

The first is peace keeping. it is the approach by concentrating a military intervention in the conflict area. this could be a military intervention to humanitarian intervention also aims to reduce the impact of war, moreover if it has primarily been dropped many victims.

The meaning of peace making according to the United Nations in its official website opine that peace making is following up approach to use a mediation and negotiation that has agreement from parties who were disputing. In addition, to avoid any deadlock in the process of mediation and negotiation, the countries can use the services of a third side as a mediator in the mediation conducting.

The last theory included in the triangle of peace is peace building. Peace building has understanding that it is the process of implementing changes or reconstruction of the social, political and economic in order to create a long lasting peace.

Peace building theory is more directed at how peace can be established in a long lasting time, so that positive peace can actually be obtained by a country after the conflict. When all the triangles peace can run well, then peace settlement is the final step to develop cooperation between the two sides before getting conflict. Theories of peace settlement is also a peaceful conflict resolution efforts and institutionalized.