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Table of Contents

Expository Outlines of Islamic <i>Da 'wah</i> : An Overview on Its Objectives, Sources and Those Called to Islam (<i>Mad 'u</i>)	5-30
<i>Abdul Salam Muhamad Shukri</i>	
Ibn Khaldūn's Concept of Science of Crafts (<i>Ilm al-ṣanā'i</i>) and The Discourse of The Integration of Knowledge.	31-48
<i>Wan Mohd Azam Mohd Amin</i>	
The Understanding of Peace in a Culture: A Case Study of Sundanese Worldview in Building Peace and Its Analysis from the Qur'ānic Perspective.	49-71
<i>Ungaran Rashid</i>	
Exploring 'Īrfān 'AbdulḤamīd Fattāḥ's Methodology in the Study of Judaism and Christianity	73-86
<i>Fatmir Shehu</i>	
Buddhist-Muslim Religious Co-Existence in Sri Lanka: A Historical Analysis	87-110
<i>Fatima Afra Mohamed Razak</i> <i>Thameem Ushama</i>	
New Atheism and the Ethics of New Millennium	111-129
<i>Noor Ahmad Pitafti</i> <i>Nur Suriya binti Mohd Nor</i>	
Youth and Mosque: Exploring The Views of Youth on Mosque Activities in Gombak, Selangor	131-149
<i>Mohd Noh Abdul Jalil, Majdan Alias, Shukran Abd Rahman, Kamaruzzaman Abdul Manan, Muhammad Ayman al-Akiti, Ismail Mamat, Che Mahzan Ahmad, Che' Razi Jusoh, Aliza Elias @ Mayah, Mohd Helmi Mohd, Sobri, Lihanna Borhan, Sofiah Shamsudin, Khamsiah Mohd Ismail</i>	
Poverty Challenges Among Muslims in Nigeria and the Contributions of the Islamic Medical Association of Nigeria (<i>Imān</i>) Katsina State Chapter	151-163
<i>Abubakar Sani</i> <i>Bilyaminu Muhammad</i>	
Refinement of Characters According to Al-Rāghib Al-Aṣfahānī	165-193
<i>Irfan Farid Taufik</i> <i>Wan Mohd Azam Mohd Amin</i>	

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If there is a usage of Quranic verses or Hadith from Prophet P.B.U.H., it only needs to be done by translation only.

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Article needs to have a title and author's name and second author's name along with the full address (institution's or university's address, e-mail, handphone's number, office's number, fax together with the second author's details).

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The Understanding of Peace in a Culture: A Case Study of Sundanese Worldview in Building Peace and Its Analysis from the Quranic Perspective

Ungaran Rashid*

Abstract

Living in peace is, perhaps, a term or a situation that is longed for by every community in the world. Living in peace may mean to live in a harmonious life, to be secure and prosperous, and/or to love one another in a community. In many cultures in the world, people can find the concept of peace, such as in language, worldview, art and others. However, the owners of these cultures forget that they have that notion in their life. Thus, in many conflict issues, people in conflict within a particular culture often seek a third party to be a mediator. Unfortunately, the peacemaker is often brought in from outside their culture, so efforts to build peace often fail because they do not understand the root causes of the conflicting parties. In this article, the researcher examines the concept of peace in Sundanese worldview as a case study to explore the concept of peace in a culture. The concept of peace has existed and has been a valued aspect of Sundanese culture throughout history, even before Islam came to *Parahyangan* (Sundanese lands). Various aspects of peace, such as non-violence, tolerance and forgiveness, are evident, even though only informally, and have been passed on from generation to generation within families and the wider community. Besides, the researcher attempts to investigate whether the concept of peace that exists within Sundanese worldview is in accord with that described in the Qur'ān. The data for this study were gathered primarily through participant observation and library research. The resources of the library research are used to observe the concept of peace from two sources: Sundanese culture and Qur'ānic perspectives.

Keywords: Peace, Qur'ān, Sundanese, Malay Civilization, Islamic World-View.

Introduction: General Description of the Sundanese

The Sundanese are an ethnic group native to the West Java, Indonesia. They live primarily in the Indonesian administrative provinces of West Java, Banten and DKI (*Daerah Khusus Ibukota/ Special Capital District*) Jakarta. According to the Indonesian population census in 2010, the population of the Sundanese is about 36.7 million (15.5% of Indonesian population), making it the second largest ethnic group in Indonesia.¹

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¹ Akhsan Na'im and Hendry Syaputra, *Kewarganegaraan, Suku Bangsa, Agama, dan Bahasa Sehari-hari Penduduk Indonesia: Hasil Sensus Penduduk 2010* (Citizenship,

The Sundanese hold to the principle that to be a human one must be *cageur* (healthy), *bageur* (good), *bener* (honest), *singer* (introspective), and *pinter* (smart).¹ But this does not mean that the combined aspects of the ethos are the measure used to determine who the Sundanese are. Hidayat Suryalaga (1941-2010 CE), Sundanese cultural practitioner, utilizes 5 categories to determine who can be identified as Sundanese. Firstly, he uses the term, “*subjective Sundanese*” to describe those who think they are Sundanese based on their own judgment. Those who are in this category must behave like and have the worldview of genetic Sundanese, which means they are able to interpret and actualize the meaning of being Sundanese. Secondly, the term, “*objective Sundanese*” describes those who are considered by others to be Sundanese. Thirdly, the category, “*genetic Sundanese*” refers to those who were born into native Sundanese genealogy, where either one or both parents are Sundanese. Suryalaga says that genetic Sundanese cannot say, “I am Sundanese by accident,” because their ethnicity is predestined by God. Fourthly, those regarded as, “*socio-cultural Sundanese*” are those with one Sundanese parent, and they behave, speak, and think as, and hold the worldview of, the Sundanese in their daily lives. Fifthly, “*geographic-demographic*” Sundanese refers to native Sundanese who live in *Tatar Sunda*/ Sundanese land, geographically located in West Java and Banten provinces. Those in this category must maintain the existence and well-being of the Sundanese land.²

Another important feature in understanding the Sundanese is their folklore. Folklore is very important to the Sundanese because through it they can understand their lives, both physical and non-physical.³ Besides, Sundanese folklore is different from that of neighbouring people groups such as the Javanese, and it has never been used by neighbouring cultures. In addition, the Sundanese have never utilized folklore from other people groups. Therefore, Sundanese folklore can be used as a tool to differentiate the Sundanese from other people groups in Indonesia.⁴

Ethnicity, Religion and Colloquial Language of Indonesians: Result of Population Census 2010), (Jakarta: Badan Pusat Statistik, n.d.), pp. 8-9.

¹ It is taught by the parents to their children as experienced by the researcher.

² Hidayat Suryalaga, *Kasundaan: Rawayan Jati*, [Sundanese: Teak Bridge], (Bandung: Divisi Penerbitan Yayasan Nur Hidayah, 2010), pp. 69-71.

³ Hidayat Suryalaga, *Filsafat Sunda: Sekilas Interpretasi Folklore Sunda* (Sundanese Philosophy: A Glance of Interpretation of Sundanese Folklore), (Bandung: Yayasan Nur Hidayah, 2010), p. 32.

⁴ Endang Supriatna, “Legenda Sang Kuriang: Dalam Perspektif Kepercayaan Terhadap Tuhan Yang Maha Esa” (The Legend of Sang Kuriang: In the Perspective of the Belief in the one true God), in Sindu Galba & Agus Heryana, *Nilai Budaya pada Karya Sastra*

Sundanese Language

The purpose of describing the Sundanese language in this section is to understand the link between Sundanese language, culture and worldview. This will shed light on how the Sundanese build and maintain good relationships with others, either Sundanese or non-Sundanese, through their language.

In terms of language, there were several phases in Sundanese history. The first phase is the use of Sanskrit as found in a stone inscription that came from the 5th century. The second is the usage of Old Javanese and Old Malay writings as discovered in the epitaph of *Juru Pangambat*, dated from the 9th century. The inscription of *Sanghyang Tapak*, which came from the same century as *Juru Pangambat*, even uses the Old Javanese language, not only the script. Interestingly, the Sundanese had never been ruled by any kingdom from Central or East Java at that time, but they used the Old Javanese language. Krom, a Dutch archaeologist, opines that the Sundanese adopted Javanese culture, though in the political arena the Sundanese kingdom was an independent kingdom.¹

Furthermore, in the 14th century, the written language used in *Tatar Sunda* was Old Sundanese, both language and script, as contained in the Kawali inscription. This ushered in a new era in the history of written language in *Tatar Sunda*. The new language on this epigraph is not only a tool of social communication, but also a medium to express feelings.

Then, a new period in Sundanese written language began in 1849 or 1850 C.E. with the publication of *Kitab Pengadjaran Basa Soenda* (Sundanese Language Textbook), the first textbook in modern Sundanese language. This book was printed in Holland and as many as 1,490 copies were sent to the Dutch East Indies together with Javanese and Malay textbooks.² This indeed ushered the beginning of a new era in the development of the Sundanese language because this modern Sundanese language has been used since that time until today.

Looking at the period from the time of the discovery of some inscriptions written in Sanskrit until the publication of the textbook in

Sunda (The Value of Culture in Sundanese Literature), (Bandung: Balai Kajian Sejarah dan Nilai Tradisional, 2006), p. 9.

¹ Yoseph Iskandar, *Sejarah Jawa Barat* (History of West Java), Bandung: Geger Sunten, 1997), p. 174.

² Mikihiro Moriyama, *Sundanese Print Culture and Modernity in 19th-century West Java*, (Singapore: National University of Singapore Press, 2005), p. 69.

modern Sundanese language in *Tatar Sunda*, one can see that the written language had undergone various changes. It is not so easy a task, however, to trace the oral tradition of the Sundanese language despite the importance of oral tradition and the language information it holds,¹ and the direct or indirect connection it has with written language.² While oral tradition is more popular in the community, there is no record of Sundanese oral tradition prior to the utilization of Old Sundanese as a written language, or when the Sundanese language was first used.³

Basically, the Sundanese language recognizes two lexical forms in both oral and written forms. The first is Sundanese that shows no different level of courtesy and the second is Sundanese that uses different degrees of politeness. The former has been used longer than the latter; this can be seen in the 16th century Old Sundanese inscriptions such as Sanghyang Siksakandang Karesian and Carita Parahyangan which use the former form.⁴ Additionally, in an isolated area or sub people group such as *Baduy*,⁵ there is no use of levels of courtesy. In fact, such differentiation and degrees of politeness reflect a feudalistic and strong hierarchical social system.⁶

Undak usuk basa (level of courtesy) in Sundanese language is divided into four levels: *kasar* (rude/impolite), *loma* (average/neutral), *lemes* (polite), and *lemes pisan* (very polite). *Kasar* is usually used to a person of lower social status than the speaker or used as an expression of anger. *Loma* is used to address those of equal rank, and *lemes* and *lemes pisan* are used when talking with a person who is respected by, or is of

¹ H. Lewis Ulman, *Things, Thoughts, Words, and Actions: The Problem of Language in Late Eighteenth-century British Rhetorical Theory*, (Illinois: South Illinois University, 1994), p. 160.

² Walter James Ong, *Orality and Literacy: the Technologizing of the Word* (London & New York: Routledge, 1982), p. 8.

³ Due to the fact that this research does not focus on the history of Sundanese language, the researcher does not examine this issue deeply. However, the researcher tries to see the relationship between Sundanese language and the understanding of peace in the Sundanese culture. In addition, the researcher undertakes to observe how the Sundanese use their language to build and a Imrntain harmonious life.

⁴ Nina H. Lubis, *Tradisi dan Transformasi Sejarah Sunda I*, [Tradition and Transformation of Sundanese History I] Bandung: Humaniora Utama Press, 2000), p. 115.

⁵ Baduy people are a sub-group of the Sundanese who live in the southern part of Banten province. They isolate themselves and refuse every influence from the outside world such as technology and religion.

⁶ Ajip Rosidi, "Ciri-ciri Manusia dan Kebudayaan Sunda", in *Masyarakat Sunda dan Kebudayaannya* [Sundanese Community and Its Culture], edited by Edi S. Ekadjati (Jakarta: Girimukti Pasaka, 1984), p. 138.

higher status than, the speaker.¹ Moreover, Ajip Rosidi (1938-2020), a Sundanese scholar, opines that *undak usuk basa* is useless and has become an obstacle to the widespread use of the Sundanese language, or worse, will wipe out the use of the Sundanese language.²

Furthermore, *undak usuk basa* is widely known as being adopted from the Javanese when *Tatar Sunda* was influenced by the Javanese kingdom of Mataram in the 17th century,³ though the teaching of it was intensified in early 20th century through schools established by the Dutch government.⁴

The researcher agrees with Rosidi regarding the use of *undak usuk basa* for a number of reasons. Firstly, there is a tendency among Sundanese speakers, especially those of the younger generation, to hesitate or to experience some difficulties when speaking the Sundanese language because they are uncertain about *undak usuk basa*.⁵ If this trend continues to grow there is a possibility that the Sundanese language will die out. Secondly, *undak usuk basa* discriminates someone according to social status, which is dehumanizing. Thirdly, there are other ways to use polite speech, such as *lentong*, without discriminating against people.

In conclusion, Sundanese language, through its long development, has become a part of how the Sundanese building peace, especially with other people groups such as Indians, Javanese, etc. The application of peace shown by the Sundanese can be examined from two sides. The first is a positive aspect seen in their relationships with other ethnic groups; the Sundanese are very friendly and amicable to foreigners, welcoming outsiders, accepting their culture and language. The second is a negative factor; the Sundanese are not aware that their amiability can be used against them. In the researcher's opinion, they were oblivious of the intent of other people groups who came to conquer them, so there was no rejection or filtering of the incoming culture such as *undak usuk basa*, which resulted in a feudalistic system within Sundanese society.

¹ There is another level that is usually used for animals, but sometimes used by someone who is really angry towards his or her interlocutor.

² Ajip Rosidi, "Ciri-ciri Manusia dan Kebudayaan Sunda", p. 139.

³ Iwa Lukmana, "Sundanese Speech Levels" in *Islam Dalam Kesenian Sunda* (Islam in Sundanese Art), edited by Pusat Studi Sunda (Bandung: Kiblat Buku Utama, 2005), p. 68.

⁴ Ajip Rosidi, "Ciri-ciri Manusia dan Kebudayaan Sunda", p. 138.

⁵ Surjadi, *Masyarakat Sunda: Budaya dan Problema* (Sundanese Community: Culture and Problems), (Bandung: Alumni, 2nd Edition, 2010), p. 242.

Sundanese Worldview

The free dictionary defines worldview as: 1. The overall perspective from which one sees and interprets the world. 2. A collection of beliefs about life and the universe held by an individual or a group. Also called *Weltanschauung* in German, it means a comprehensive conception or image of the universe and of humanity's relation to it.¹ Oxford Advanced Learner's Dictionary explains this term as a person's way of thinking about and understanding of life, which depends on his or her beliefs and attitudes.² Thus, the Sundanese worldview could be defined as the Sundanese way of thinking and way of life that sees the world through their beliefs and attitudes.

Suwarsih Warnaen says that worldview is a crystallization of the community's values which it believes to be the truth and develops a strong intention to realize. Furthermore, she argues that a person or community without a clear worldview will not be able to solve the problems of life, regardless of whether the issues are internal or external to the community. Worldview shapes and colours the ideas, paradigms, and behaviour patterns of a community. In addition, it is also a way of and guidance for settling the problems of life. Thus, one can see that worldview is a basic issue for the integrity, sustainability, and development of a people group.³

According to the Research and Study Project of Sundanese Culture,⁴ the Sundanese view the world in five categories:¹ the worldview pertaining

¹ "Worldview." The Free Dictionary. 2015 via <http://www.thefreedictionary.com/worldview>, accessed on 4th of August 2015.

² A.S. Hornby and A.P. Cowie, *Oxford Advanced Learner's Dictionary of Current English*, (Oxford: Oxford University Press, New Edition, 2007), p. 1763.

³ Suwarsih Warnaen, "Pandangan Hidup Orang Sunda: Satu Hasil Studi Awal" (Sundanese Worldview: A Result of Preliminary Study) in *Kondisi dan Masalah Budaya Sunda Dewasa Ini* (Condition and Problems of Sundanese Culture in This Era) edited by Wahyu Wibisana (N.P.: Proyek Penelitian dan Pengkajian Kebudayaan Nusantara Bagian Proyek Penelitian dan Pengkajian Kebudayaan Sunda, 1989/1990), pp. 106-107.

⁴ In the second half of 1980s a more comprehensive study on Sundanese worldview was completed in three stages and compiled in three separate volumes. The first stage, entitled *Pandangan Hidup Orang Sunda Seperti Tercermin Dalam Tradisi Lisan dan Sastra Sunda* (Sundanese Worldview as Reflected in Oral Traditions and Sundanese Literature), was done in 1987 by a research team led by Suwarsih Warnaen with team members: Rusyana, Wibisana, Garna, and Djiwapraja. The second stage, using the same title with additional "Consistency and Dynamics" was still led by Warnaen but with different team members: Djiwapraja, Wibisana, Adimihardja, Sukmana and Rostoyati (1987). And the third stage, entitled *Pandangan Hidup Orang Sunda Seperti Tercermin Dalam Kehidupan Masyarakat Dewasa Ini* (Sundanese Worldview as Reflected in Community Life Nowadays), was conducted by a research team consisting of Rusyana, Sariyun, Ekadjati, and Darsa (1988/1989).

to (1) each human being as an individual; (2) a human being in relation to his or her society; (3) human beings in relation to nature; (4) human beings in relation to God; and (5) human beings in relation to the pursuit of physical or material advancement and spiritual satisfaction.² The researcher largely uses the information from the project completed by Warnaen et al. in relation to the concept of peace as this project is the most comprehensive research available of the Sundanese worldview.

Firstly, the Sundanese worldview of a human being as an individual, basically deals with how the Sundanese see the characteristics or traits of a person. One may ask or argue about how to measure the characteristics of a person or people group, let alone how a people group can evaluate someone else's manners or the traits of another people group; in fact, human beings are continually growing in terms of thinking and behaviour. Hans J. Eysenck, a German psychologist, says that personality could be studied scientifically, simply by asking people about their attitudes and sensitivities.³ Thus, observing the characteristics of a person or people group is not an impossible task as shown by Warnaen et al. in examining the Sundanese worldview of human beings as individuals.⁴

Furthermore, the Sundanese recognizes an individual in four aspects, to wit: intelligence, ethical quality, enthusiasm, and behaviour. All of these have positive and negative components, for example: the positive elements of intelligence of being clever, perceptive, and open-minded; conversely, the negatives of being stupid and mendacious. The positive aspects of ethical quality are being honest, humble, and respectful of parents, teachers and government, whereas the negatives are being vengeful, cruel and immodest.⁵

¹ The categories are artificial, named intentionally by the researchers. No category cannot be separated from another, as they relate to each other.

² Suwarsih Warnaen et al., *Pandangan Hidup Orang Sunda Seperti Tercermin Dalam Tradisi Lisan dan Sastra Sunda: Konsistensi dan Dinamika* (Sundanese Worldview as Reflected in Oral Traditions and Sundanese Literature: Consistency and Dynamics), (Bandung: Bagian Proyek Penelitian dan Pengkajian kebudayaan Sunda, Direktorat Jenderal Kebudayaan Departemen Pendidikan dan Kebudayaan, 1987), p. 19.

³ C.R. Brand, "Hans Eysenck's Personality Dimension: Their Number and Nature" in *The Scientific Study of Human Nature: Tribute to Hans J. Eysenck at Eighty*, edited by Helmuth Nyborg (Oxford: Elsevier Science, 1997), p. 16.

⁴ However, Wanaen adds that the study conducted by her team is only applicable to the Sundanese since it did not involve other people groups in its research.

⁵ Suwarsih Warnaen et al., *Pandangan Hidup Orang Sunda Seperti Tercermin Dalam Tradisi Lisan dan Sastra Sunda*, pp. 194 -202.

In summation, the Sundanese think that each human being must have a good worldview and realize that he or she is only a small part of the universe. The good traits of humanity should be cultivated and the bad ones should be avoided. Besides, Sundanese maintain that to have a good worldview, one must have a *guru* (teacher) who will lead him or her on the right path.

Secondly, the view of humans in relation to society is tied to the way a person puts himself or herself in that society. The Sundanese usually divide relationships with others into three areas namely: relationships between men and women, relationships within the family, and relationships with the broader society. While there is to be no difference between men and women, men are viewed as stronger and hold greater roles in society, however men cannot use any tool that is usually designated for use by women such as the loom and *padaringan* (rice container). Regarding family life, a husband is responsible to provide for his wife and children, and the wife must support the husband, and children must respect their parents. Husband and wife live hand in hand in the good and the bad times, and the idea of a broken home is reprehensible. Then, concerning the relationship with the broader society: one must be wise, be suave, be humble, be religious, obey the rules of society, reciprocate when helped, and have no enemies.¹

Furthermore, the Sundanese society views a good life as being prosperous (self-sufficient), harmonious (having good relationships with and tolerance of others), magnificent (respected and honoured by others), peaceful (without conflict or hostility with others), and free (being free from pressure and living with a clear objective). In addition, to achieve a good life, one must obey the teachings of *karuhun* (ancestors), keep the advice of the parents, and learn from proverbs, literature and folklore.

Thirdly, the view of man in relation to nature, deals with an expression of friendship towards nature. The epithet “the mountain people” for the Sundanese expresses the closeness of the Sundanese with their natural surroundings. This is exemplified in the way the Sundanese use elements of nature such as animals, water, forests and so on, to teach life lessons. For example, in the proverb *sagalak-galakna macan, moal daekeun nyatu anak, sok komo teuing jelema* (even as the fiercest tiger will not devour its own cub, neither do humans harm/devour their own children); human beings are paralleled with the tiger, a part of nature. Furthermore, the Sundanese assume that nature gives huge benefits to human beings if they preserve and maintain it well and use what nature provides moderately.

¹ Ibid., pp. 205-209.

Fourthly, the view of humans in relationship with God explains the understanding of God and the worship of Him. The Sundanese essentially believe there is only one God who is also called *Nu Murbawisesa*, *Gusti Yang Widi* etc. Furthermore, in the primordial era, the belief system of Sundanese was very simple, it was developed only through their daily life experiences in which they felt that there was a “Supernatural Being” who was involved in their life. Then, the understanding of God became more developed following the coming of foreign religions such as Hinduism, Buddhism, Islam, and Christianity.¹ In addition, the Sundanese believe that God will be angry toward those who do not have good behaviour, and that humans must be grateful to God, pray only to God, and believe that God is fair. In other words, living in peace with God is an important aspect of the Sundanese worldview.

Fifthly, the Sundanese viewpoint of the pursuit of physical or material advancement and spiritual satisfaction in relation to a peaceful life, is manifested in the saying *tiis ceuli herang mata* (literally, cold ears glossy eyes, which means peaceful). There is a notable difference between *kaum menak* (upper class society) and *kaum balarea* (lower class) in achieving physical improvement. For *kaum menak*, good lineage is necessary to pursue advancement, as reflected in the proverbs *rumaka kana turunan* (preserving and maintaining genealogy is important) and *kajeun teuing santri budug dapon raden* (though the student has a scab, he is from an elite family); this saying is usually applied when looking for a suitable son-in-law. Conversely, in *kaum balarea* the benchmark is when someone can make ends meet and is viewed by others as prosperous, as reflected in the expression *bumen-bumen alagreng, ana lunta hurung nangtung siang leumpang* (her house is good; there is light every time she travels, for her jewellery is bright).

The Sundanese view the world through many features of life. However, despite this regard of many aspects, they basically hope that everything will run in balance, and that they will live in peace with others, with nature, with God, and even with self. Living in peace in Sundanese culture is indicated through one of their mottos *silih asah-silih asih-silih asuh* (sharpen each other, love each other, care for each other), which means people must share their experiences and knowledge with each other; the weaknesses of one are covered and corrected by others; and they must guide one another.

¹ Ibid., p. 232.

The Concept of Peace in the Qur'ān

In the Qur'ān, the term peace is reflected from two words *s-l-m* (س ل م) and *ṣ-l-h* (ص ل ح). The trilateral *s-l-m* (س ل م) occurs 140 times in 16 derived forms in the Qur'ān; meanwhile the trilateral *ṣ-l-h* (ص ل ح) occurs 180 times in 8 derived forms.¹ Furthermore, the trilateral *s-l-m* (س ل م) is translated as: submit, greeting or saluting, free, to pay, peace, save, safely, secure, sound, stairway, and ladder,² while *ṣ-l-h* (ص ل ح) is translated as: righteous, reconciliation, make peace, reform, improve, good, cure, corrected, set it right, set it in order, proper, repair, virtuous, honest and amend.³

Of the 140 occurrences of *s-l-m* in the Qur'ān, there are three forms that frequently emerge. Specifically, the noun form *salām* (سَلَام), which is translated as peace, appears 42 times; the verb form *aslama* (أَسْلَمَ), which is interpreted as submit, appears 22 times; and the active participle *muslim* (مُسْلِم), which is translated as submissive, Muslims, submit, submission, surrender, and those who submit, appears 39 times. Other forms of *s-l-m* such as *sil'm*, *salm*, *sullam*, *salīm*, etc. occur less than 5 times each in the Qur'ān.⁴ Furthermore, the three forms that most frequently appear, *salām*, *aslama* and *muslim*, all reflect a connection between humans,⁵ as well as a connection between humans and God.⁶ Interestingly, one of applications of peace is a characteristic or a name of God.⁷

The term *salām* is used in the Qur'ān to convey a number of expressions. Firstly, *salām* is used as greeting between humans, especially among Muslims, and from an angel to humankind as well.⁸

¹ <http://corpus.quran.com/qurandictionary.jsp?q=slm> (Viewed on 17th of July 2014).

² Edward William Lane, *An Arabic-English Lexicon* (Beirut: Librairie Du Liban, 1968), pp. 1412-1417.

³ Ibid, p. 1714.

⁴ <http://corpus.quran.com/qurandictionary.jsp?q=slm> (Viewed on 17th of July 2014).

⁵ See Qur'ān 4: 94; 5: 16; 27: 31.

⁶ See Qur'ān 6: 127; 13: 24; 2: 136.

⁷ See Qur'ān 59: 23.

⁸ See Qur'ān 11: 69; 14: 23; 15: 52; 25: 63.

Secondly, *salām* is applied as a prayer or hope.¹ Thirdly, *salām* is utilized as a sign of peace with God, which is begun with repentance.² Fourthly, *salām* is a reward that is provided by God for those who have faith and seek the way of God.³ Fifthly, *salām* is salvation from God to those who have been chosen by God.⁴ Sixthly, *salām* is blessing that is given by God to His messengers.⁵

The Qur'ān also expresses the term *aslama* in multiple ways. Firstly, it is used as a command that is given by God to His people who obey His will.⁶ Secondly, *aslama* is a reward that will be given to those who surrender their lives to God.⁷ Thirdly, *aslama* is the best way to perform religious life and to follow God, but it should come from a sincere heart and it is not for boasting.⁸ Fourthly, *aslama* is a blessing or favour given to humankind by God, in order that humankind might submit to Him.⁹

Furthermore, the Qur'ān uses the term *muslim/s* as a noun, proper noun and adjective. Almost all of the verses explain muslim/s as someone or those who surrender to God, except in 27: 31 and 38, the story about submission of Sheba to Solomon.

The other term of peace used in the Qur'ān is *ṣ-l-ḥ* (ص ل ح).

Muhammad Asad translates some terms that have root *ṣ-l-ḥ* (ص ل ح) that is *tuṣliḥū* as “promotion of peace” in 2: 224,¹⁰ *yusliḥā* as “to set things peacefully” in 4: 128,¹¹ *ṣulḥān* as “peace”, also in 4: 128,¹² *ʿaṣlaḥa* as “makes peace” in 42: 40,¹³ and *ʿaṣliḥū* as well as “makes peace” in 49: 9 and 10.¹⁴ Furthermore, Asad uses “promotion of peace” in 2: 224 to refer to an oath relating to divorce which is uttered by a husband to his wife.¹⁵ And then, he translates the trilateral as “to set things peacefully” in 4: 128 in

¹ See Qur'ān 6: 54; 10:10; 19:15; 19: 33.

² See Qur'ān 6: 54.

³ See Qur'ān 6: 127; 10: 25; 13: 24.

⁴ See Qur'ān 21: 69; 50: 34.

⁵ See Qur'ān 37: 79; 37: 109; 37: 120; 37: 120.

⁶ See Qur'ān 2: 131; 6: 14; 6: 71.

⁷ See Qur'ān 2: 112

⁸ See Qur'ān 4: 125; 31: 22; 72: 14; 49: 17.

⁹ See Qur'ān 16: 81; 22:34.

¹⁰ Muhammad Asad, *The Message of The QUR'ĀN* (Gibraltar: Dar al-Andalus, 1980), p. 49.

¹¹ Ibid, p. 129.

¹² Ibid.

¹³ Ibid, p. 746.

¹⁴ Ibid, p. 793.

¹⁵ Ibid, p. 49.

context a woman who has reason to fear ill-treatment from her husband, it is good if they set things peacefully, rather than to be selfish.¹ Asad writes “makes peace” in 42: 40 to point out to a struggle against tyranny that has tendency to use a similar tyrannical attitude towards the previous oppressors.² In addition, he interprets “makes peace” in 49: 9 and 10 in the context of fighting between two groups of believers involving any forms of discord or contention, either verbal or action; they have to make peace for they are brethren.³

Another translation of the Qur’ān, interpreted by Muhammad Yusuf Ali, translates some words that are taken from the root *ṣ -l- ḥ* (ص ل ح) i.e. *muṣliḥūna* as “want to make peace” in 2: 11,⁴ *’aṣlaḥa* as “makes peace” in 2: 182,⁵ *tuṣliḥū* as “making peace” in 2: 224,⁶ *’aṣliḥū* as “make peace” in 49: 9 and 10.⁷ Moreover, Yusuf Ali translates *muṣliḥūna* as “we want to make peace” in 2: 11 in context of people who did some mischief, sometimes unwillingly, but they claim that they have a mission of peace, whereas, in fact, they have no such intention, and even do not have a true perception of right and wrong.⁸ In addition, Yusuf Ali interprets *aṣlaḥa* as “makes peace” in 2: 182 referring to the situation of a testator who feels that he cannot do justice to one who will inherit his inheritance,⁹ and “making peace” in 2: 224 in the background of a warning for not making an oath in the name of God as an excuse for not doing good or making peace, especially when a husband will divorce his wife.¹⁰ Meanwhile, in 49: 9 and 10, Ali uses make peace for *aṣliḥū*, in context that there is a quarrel between two parties of believers that should be reconciled by the collective community of Islam.¹¹

Thus, both Muhammad Asad and Yusuf Ali translate trilateral *ṣ -l- ḥ* (ص ل ح) and its variants to mean peace as expressions referring to solving

¹ Ibid, p. 129.

² Ibid, p. 746.

³ Ibid, p. 793.

⁴ Abdullah Yusuf Ali, *The Holy Qur’ān: Text, Translation & Commentary Vol.1 New Edition* (Lahore: SH. Muahammad Ashraf, 1938), p. 19.

⁵ Ibid, p. 71.

⁶ Ibid, p. 88.

⁷ Abdullah Yusuf Ali, *The Holy Qur’ān: Text, Translation & Commentary Vol. 2 New Edition* (Lahore: SH. Muahammad Ashraf, 1938), p. 1405.

⁸ Abdullah Yusuf Ali, *The Holy Qur’ān: vol. 1*, p. 19.

⁹ Ibid, p. 71.

¹⁰ Ibid, p. 89.

¹¹ Abdullah Yusuf Ali, *The Holy Qur’ān: vol.2*, p. 1405.

problems if there is a conflict between two or more parties, but not as prevention of a conflict or for maintaining peace. Interestingly, Asad interprets variants of *ṣ-l-h* (ص ل ح) as peace in 2:224, 4:128, and 42:40, which is not done by Yusuf Ali. On the other hand, Ali puts the variants of *ṣ-l-h* (ص ل ح) in 2:11 and 2:182, which are not used by Asad.

Various Issues Related to the Trilateral *S-L-M* (س ل م) and *Ṣ-L-H*

(ص ل ح) on the Teaching of Peace

The teaching of peace in the Qur'ān, based on the trilateral roots, *s-l-m* (س ل م) and *ṣ-l-h* (ص ل ح) is also seen in the interrelated issues of submission to God, forgiveness, love and others. In this section, the researcher discusses eight interrelated issues that link, either directly or indirectly, to the teaching of peace. The researcher expects that this will provide a framework for peace building for those who are interested in becoming peacemakers according to the Islamic perspective.

The first issue that the researcher discusses is submission to God. According to the discussion above, submission to God is the state of peace where someone realizes that God is always with him and this understanding motivates him to do good deeds according to God's law, as can be seen in the Qur'ān surah *al-Nisā* verse 125. The one who has this understanding is called a Muslim, one who has a relationship with God which is based on faith. On one hand, submission to God is one of the means to attain peace; on the other hand, demonstrating peace is a reflection that one has faith in God. So, peace and submission to God are like two sides of a coin that cannot be separated from one another.

Importantly then is how these two terms, peace and submission to God, apply to a Muslims' daily life. The researcher believes that since living as a Muslim, in the sense of one who submits himself to God and actively practicing peace cannot be separated from one another, peace is one of the prerequisites of Islam, as stated by Maulana Wahiduddin Khan (1925- 2021), an India peace activist.¹ These two elements are a reflection of the true worship, as mentioned by Mohamed Atif, an Egyptian intellectual, who says that peace and consistency in heart,

¹ Maulana Wahiduddin Khan, *The True Jihad: the Concept of Peace, Tolerance and Non-Violence in Islam*, (New Delhi: Goodword Books, 2002), p. 30.

mind, word and deed, as aspects of faith, represent the Islamic ideal model of peace and indicate perfect worship¹

The second issue for discussion is reconciliation (*iṣlāh*). Conflict² stemming from contradiction opinions is an unavoidable part of human life,³ and needs a solution. It should be resolved, otherwise the conflict will deplete one's energy, physically and spiritually. An unresolved conflict can damage one's mind and intellect that can also cause bodily weakness.⁴ The researcher believes that reconciliation is one of the solutions to re-establish friendship and harmonious relationships between two or more parties involved in a conflict.⁵

In the context of conflict between Muslims, reconciliation should be adopted by fellow Muslims as a solution to re-establish the harmonious and fraternal relationship among believers. The purpose of reconciliation is to bring believers back to the law of God and eventually receive forgiveness and mercy from God, as can be seen in *al-Baqarah* (2): 128 and *al-Hujuraat* (49): 10.

The third issue that the researcher observes is repentance, as mentioned above in *al-An'ām* (6):54. The word repentance in Arabic comes from the trilateral root, t-w-b (ت و ب) which means a man returns to God from his sin, and it signifies he desists from his sin.⁶ This term is an important term in the Qur'ān, so much so that God even revealed one chapter about it called *al-Tawbah*. As seen in its definition and occurrence in the Qur'ān, repentance is an interaction only between human beings and God, it does not occur between human beings. Effectively, repentance restores peace between human beings and God.

The Qur'ān notes several possibilities for peace for those who repent. Firstly, they will be spared from the curse of God as mentioned

¹ Mohamed Atif Mogahed Mohamed, *Islam and Peace*, p. 34.

² Conflict is defined as a confrontation between one or more parties aspiring towards incompatible or competitive means or ends." See, Chistopher Miller, *A Glossary of Terms and Concepts in Peace and Conflict Studies*, (San Jose: University for Peace, 2nd edn., 2005), p. 22.

³ Johan Galtung, *Transcend and Transform: An Introduction to Conflict Work*, (London: Pluto Press, 2004), pp. 1-2.

⁴ Niruben Amin (Ed.), *Avoid Clashes*, (Gujarat: Ajit Patel Mahavideh Foundation, 2006), p. 15.

⁵ Yaacov Bar Siman Tov, "Dialectics between Stable Peace and Reconciliation" in *From Conflict Resolution to Reconciliation*, edited by Yaacov Bar Siman Tov, (New York: Oxford University Press, 2004), p. 72.

⁶ Edward William Lane, *An Arabic-English Lexicon*, p. 321.

in *al-Baqarah* (2):159 and 160.¹ Secondly, they eschew an enmity with God as declared in *al-Baqarah* (2):279.² Thirdly, they will be spared from the punishment of God as revealed in *al-Nisā* (4):16.³ Fourthly, they will receive forgiveness and mercy of God as mentioned above in *al-An'an* (6):54. Fifthly, they will avoid being among those who are lost as stated in *al-A'raf* (7): 149.⁴

The fourth interrelated point is forgiveness, which derived from Arabic root 'f-w (ع ف و) as asserted above in *al-Shūrā* (42): 40. If there is man who has power to revenge but he does not use the power to do that, conversely, he forgives the one who wrongs him, he shows that he is a worshiper of God. This shows that this man is learning from God, as one of the characteristics and names of Him is the Forgiver. There is no reason for Muslims not to apply forgiveness and thereby bring peace. Abu Nimer, a peace practitioner and professor, says, "Forgiveness is the way people (Muslim and non-Muslim) ought to deal with each other."⁵

In the Qur'ān, the term forgiveness is also taken from Arabic root word *gh-f-r* (غ ف ر). This term occurs 234 times in the Qur'ān, in nine derived forms, which usually translated as to forgive, forgiving, forgiver, and forgiveness.⁶ Most of these appearances can be classified into two categories, namely to the character of God as forgiver and exhortation for human beings to forgive, either to be a righteous person or to get reward from God.⁷

¹ "Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the people in the Book, - on them shall be Allah's curse, and the curse of those entitled to curse, except those who repent and make amends and openly declare (the Truth): To them I turn; for I am Oft-returning, Most Merciful." (Yusuf Ali translation)

² "If ye do it not, Take notice of war from Allah and His Messenger. But if ye turn back, ye shall have your capital sums: Deal not unjustly, and ye shall not be dealt with unjustly." (Yusuf Ali translation)

³ "If two men among you are guilty of lewdness, punish them both. If they repent and amend, Leave them alone; for Allah is Oft-returning, Most Merciful." (Yusuf Ali translation)

⁴ "When they repented, and saw that they had erred, they said: "If our Lord have not mercy upon us and forgive us, we shall indeed be of those who perish." (Yusuf Ali translation)

⁵ Mohammed Abu-Nimer, "Framework for Nonviolence and Peacebuilding in Islam" in *Contemporary Islam: Dinamic, not Static*, edited by Abdul Aziz Said, Mohhamed Abu-Nimer and Meena Sharify-Funk (New York: Routledge, 2006), p. 153.

⁶ <http://corpus.quran.com/qurandictionary.jsp?q=gfr> (Viewed on 13th of June 2018).

⁷ Russel Powel, "Forgiveness in Islamic Ethics and Jurisprudence", *Barkeley Journal of Middle Eastern & Islamic Law*, vol. 4, no 1 (2011), p. 19.

A good example of forgiveness was shown by Prophet Muhammad (pbuh) when he knew that his uncle Hamza ibn Abdul Mutalib had been mutilated in the battle of Uhud. He swore to take vengeance by saying, “If God gives me victory over the Quraysh in the future, I will mutilate thirty of their men.” But, the Prophet (pbuh) chose peace and forgave the one who mutilated his uncle and forbade his followers to mutilate others.¹

The fifth interrelated aspect is the practice of greeting someone, by wishing peace upon them, as seen in *al-Furqān* (25):63 above. Greetings, which are an expression of friendship and one of the human universals,² should be performed by anyone who wants to interact with others. It is most unusual, especially for a first meeting, to begin an interaction with someone by asking the name, occupation or address of the interlocutor, without using a greeting. Likewise, for people who already know each other, a greeting is usually used as the beginning of communication when they meet up.

The Qur’ān teaches its readers (Muslims) to greet people by using the word, peace. Pronouncing a salutation of peace is not only to be expressed to a respected person, but it is also to be said to the ignorant who accost Muslims with bad words. The greeting of peace is used to maintain harmonious relationships, although harmonious relationships don’t not have to be intimate friendships. When Muslims salute others with peace, this shows that Muslims, as the servants of God, are polite, gentle, and humble people who always seek peace with others. So, if a Muslim greets others using bad words, it shows that he or she is not applying Qur’ānic teaching, and indicates a possible heart or attitude problem.

The sixth issue that implicitly deals with peace is tolerance. Tolerance is a condition where someone exercises a willingness to accept feelings, habits, beliefs that are different from his or her own.³ Although the word, ‘tolerance’ is not used explicitly in the Qur’ān, it does not mean that the Qur’ān does not talk about the subject of tolerance. The Qur’ān implicitly discusses the understanding of tolerance using different terms or phrases such as “no compulsion,”⁴ “do not insult,”⁵ and “to you be your way, and to me mine.”¹

¹ Muhammad Ibn Ishaq, *The Life of Muhammad*, translated from Arabic by A. Guillaume (Karachi: Oxford University Press, 1955) pp. 387-388.

² Torbjörn Lundmark, *Tales of Hi and Bye: Greeting and Parting Rituals Around the World*, (Cambridge: Cambridge University Press, 2009), p. 1.

³ See Merriam-Webster Dictionary, “Tolerance,”

<http://www.merriam-webster.com/dictionary/tolerance>, accessed 10th of April, 2015.

⁴ The Qur’ān (2): 256 in Yusuf Ali translation.

⁵ The Qur’ān (6): 108 in Shahih International translation.

Furthermore, tolerance was a very influential facet in the propagation of Islam because through it, Islam was accepted broadly from the time of the Prophet (pbuh) until now.² In addition, Maulana Wahiduddin Khan says, "What is the price of tolerance? It is simply tolerance. We live in a world of differences, and these differences cannot be eliminated. Therefore, we have only two options before us: adopting the policy of tolerance or that of intolerance. While the latter leads to violence, the former ensures peace."³ The Messenger (pbuh) modelled a good example of applying tolerance in an Islamic way through the Constitution of Medina, when he accepted other religious groups and brought them together as one community.

The seventh topic that interrelates with the concept of peace, is love. The Qur'ān does not record peace and love together in one passage but this does not mean that they do not have any relation to each other. Prince Ghazi bin Muhammad bin Talal, an interfaith activist, says "Peace is a stage of love, and human love for God requires peace."⁴

One can see love in three aspects namely God's love toward human beings, human beings' love toward God, and love between human beings. God's love toward human beings and vice versa is the foundation for human beings to be forgiven and to build a relationship of peace with God. That is the way to love and to be loved by God, as mentioned in the Qur'ān, al-Imrān (3): 31. One of the ninety-nine names of God is al-Wadud, which means the Lover and Beloved. This name does not merely indicate the essence of God, but rather the name that has a relationship with human beings.⁵

Meanwhile, love between human beings is encouraged by God. To those who do good deeds, in the sense of loving others, God will increase for them good therein.⁶ A good example to see love towards

¹ The Qur'ān (109): 6 in Yusuf Ali translation.

² Towqueer Alam Falahi, *The Qur'ānic concept of war and peace*, (New Delhi: Kanishka Publishers, 2004)

³ Maulana Wahiduddin Khan, *The True Jihad: the Concept of Peace, Tolerance and Non-Violence in Islam*, p. 102.

⁴ H.R.H. Prince Ghazi bin Muhammad bin Talal, *Love in the Holy Qur'ān*, (Chicago: Kazi Publication Inc., 2010), p. 246.

⁵ Oliver Leaman (Ed.), *The Qur'ān: an Encyclopedia*, (New York: Routledge, 2006), p. 40.

⁶ The Qur'ān Al-Shūra (42): 23, That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if any one earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service)." (Yusuf Ali translation).

fellow human beings is shown by Abraham (pbuh) who prayed for the peace of the city in which he dwelled.¹

The eighth or last related point is nonviolence. The picture of Islam as a violent religion came to the fore after the terrorist attacks on 9/11, when the twin towers of the World Trade Centre in New York and the Pentagon in Washington D.C. were hit by airplanes that had been hijacked by terrorists who claimed to be Muslims. Since then, condemnation of Islam as a violent religion has continued via various negative propaganda campaigns conducted by many parties, especially in the West.² This has been further supported by many research projects concerning the Islamic teaching of peace and how it relates Islam with violence rather than nonviolence. Unfortunately, this research was not only conducted by Orientalists, but also carried out by Muslim scholars. Abu Nimer says, “Many Muslims themselves lack a comprehensive Islamic knowledge and hermeneutics relevant to nonviolent conflict transformation through its peaceful teachings.”³

The discussion of the nonviolence aspect in Islamic peace building is not an easy topic; in fact, the Qur’ān mentions or allows Muslims to fight, which means there is space to use violence in solving a conflict. However, resolving a conflict by using a nonviolence approach is not an impossible matter. The researcher thinks that nonviolence can be used as an important vehicle in Islamic peace building, which can show the peaceful face of Islam. Various phrases and verses in the Qur’ān such as, “God does not love transgressors”, “God loves those who do good”, “Every time they kindle the fire of war, God extinguish it” (5: 64), and “God commands justice, the doing of good...and He forbids all shameful deeds, and injustice and rebellion” (16: 90) show that God encourages His people to promote nonviolence in Qur’ānic peace building.

Analysis of the Understanding of Peace in Sundanese Worldview

Having researched the concept of peace from two different sources, namely Sundanese worldview and the Qur’ān, the researcher has identified various interesting elements of discussion. Firstly, there are common factors related to the concept of peace in both sources which lead into discussion of other significant issues. Secondly, there is an aspect of peace in the Sundanese worldview which is indirectly related to the concept of peace from the

¹ The Qur’ān (14): 35 and 37.

² Amitabh Pal, *“Islam” Means Peace, Understanding the Muslim Principles of Nonviolence Today*, (Santa Barbara: Praeger, 2011), p. 1.

³ Mohammed Abu-Nimer, “Framework for Nonviolence and Peacebuilding in Islam”, p. 133.

Qur'ānic perspective. Thirdly, there are important elements of peace in the Qur'ān which are not found in Sundanese culture.

Issues Arising from the Common Factors Directly Related to the Concept of Peace

There are various common aspects of peace which can be found in the Sundanese worldview and the Qur'ān such as love and submission to God. The existence of these similar concepts in both sources begs the question of whether peace is part of what Christian theology refers to as general revelation. General revelation is revelation which comes to all people through nature, human conscience, and God's law which is placed in every person.¹ Even though the term general revelation is not widely known amongst Muslims, it does not mean the concept is not found in Islam, especially in the Qur'ān. The Qur'ān states in *al-Shams* (91): 1-8, that the sun, the moon, the sky and also the soul are given to distinguish between unrighteousness and godliness.

Furthermore, assuming that peace can be understood as one of the elements of general revelation, peace should occupy the same position as the moon, the sun and God's law. As such, God's law is placed within in the heart of a person as a means of knowing God and as a means of leading a person to seek the truth in God's specific revelation. On the contrary, if peace is not assumed to be general revelation, but rather, it is accepted as specific revelation, this would raise yet another question, that of whether God gives specific revelation to people of every ethnic group or of every religion on the earth.

Various Aspects of Peace in Sundanese Culture which are Indirectly Related to the Concept of Peace from the Qur'ānic Perspective

Aspects of Sundanese culture, namely respecting older people, togetherness, preserving nature, regarding the whole community as one huge family are not directly linked to the concept peace in the Qur'ān. It does not mean, however, that these strengths of peace in Sundanese worldview are not found, in principle, in the Qur'ān. The Qur'ān and the Bible both mention how to respect older people through the story of Joseph (pbuh), who was persecuted and even sold by his brothers. As one who submitted his life to, and was led by, God, Joseph did not take

¹ This idea is distinct from specific revelation, which is God's words addressed to specific people, written in some Scriptures, such as the Bible and the Qur'ān. See, Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, (Grand Rapids: Zondervan Publishing House, 1994), pp. 122-123.

revenge against his brothers, rather he respected them as his elder brothers when they visited him in Egypt, as stated in the Qur'ān, Yusuf (12): 59.

Important Elements of Peace in the Qur'ān which are not Found in Sundanese Worldview.

Reconciliation is one of two aspects which is found in the Qur'ān but not in Sundanese worldview. As a Sundanese, the researcher realises the absence of reconciliation is a fundamental weakness in Sundanese society. The Sundanese are skilful in attempting to prevent a conflict but they are weak at resolving it. This is exemplified in the saying, "*Baheulana ogé teu wawuh, lamun ayeuna kudu papisah, nya teu nanaon*" (We did not know each other before, so if we have to separate, it is not a problem).

Even though the concept of reconciliation is mentioned in both the Qur'ān and the Bible, it does not mean that this concept is an easy idea to apply. In fact, enmity in the political arena, in government, amongst ethnic groups, among students, and in other aspects of Sundanese life in particular, and throughout the world in general, is very evident. Sadly, inharmonious relations also occur among religious leaders.¹ So, what is needed is a simple and practical explanation to encourage Sundanese to apply the teaching of reconciliation in their daily lives. A theoretical and complicated argument will hardly be accepted due to the fact that the Sundanese are simple people.

Another aspect of harmony which is important in the Qur'ān but absent in Sundanese worldview is forgiveness. As mentioned above, one of the names of Allah is The Forgiver and one who forgives other will get reward from God. Fethullah Gülen, a Turkish scholar, says "Just as God showed His attribute of forgiveness through individual human beings, He put the beauty of forgiving in their heart." Besides, he mentions that forgiveness and virtue should be considered as one package that cannot be separated from each other; forgiving means repairing relationship and bringing someone to wholeness.² This means that forgiveness is very important in the Qur'ān. The researcher considers the absence of this element is due to the Sundanese preoccupation with the prevention of disharmony. Hence, when there is

¹ Mukhotib MD, "Antiklimaks Persetujuan di Tubuh Nahdlatul Ulama" [Anticlimactic of Enmity in the Body of Nahdlatul Ulama], in *Nahdlatul Ulama: Dinamika Ideologi dan Politik Kenegaraan* [Nahdlatul Ulama: the Dynamic of Ideology and State Politics] edited by Khamami Zada and Fawaid Syadzili (Jakarta: Kompas, 2010), p. 74.

² Ali Ünal & Alphonse Williams (eds.), *Advocate of Dialogue: Fethullah Gülen* (Fairfax: Fountain, 2000), p. 254.

discord, two parties who are experiencing conflict find it difficult to forgive each other. Separation is the easiest solution to the problem.

Thus, the teaching of forgiveness is another element that has to be pursued by the Sundanese to overcome their shortcomings in terms of achieving a better and more peaceful life, both with other Sundanese and with those from other people groups.

Conclusion

Five categories of the Sundanese worldview, (1) each human being as an individual; (2) a human being concerning society; (3) human beings concerning nature; (4) human beings with God; (5) and human beings to the pursuit of physical or material advancement and spiritual satisfaction, develop the understanding of peace. This understanding, in principle, is in accordance with the teachings of peace in the Qur'ān.

The harmony of understanding peace in Sundanese culture, in this case, more specific to the worldview, and the Qur'an, is a case study that can also be found in other cultures. Peace is one of the general revelations that God gives to human beings. Therefore, those who seek to find the path of peace can seek it in their own culture. What should be noted is that the concept of peace in that culture must be in accordance with the Holy Book, in this respect, the Qur'ān, for Muslims.

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