

## THE RELEVANCE OF THE PRINCIPLE OF PEACE IN ISLAMIC CIVILIZATION TOWARDS THE ISRAEL-PALESTINE CONFLICT

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### Abstract

Although peacebuilding and conflict resolution have been widely discussed in contemporary scholarship, research that systematically connects Islamic civilizational concepts of peace with the ethical challenges of the Israeli-Palestinian conflict remains limited. This study aimed to examine the concept of peace in Islamic civilization and evaluate its relevance as an ethical framework for resolving the Israeli-Palestinian conflict. A qualitative library research design was employed using historical and conceptual approaches. Data were drawn from primary sources, including the Qur'an, hadith, and the Medina Charter, as well as secondary literature on classical Islamic thinkers and contemporary peacebuilding. The findings indicate that Islamic peace is multidimensional, extending beyond the absence of war to include justice (*al-'adl*), deliberation (*shura*), reconciliation (*sulh*), mediation (*tabkim*), tolerance (*tasammul*), human brotherhood (*ukhuwah insaniyah*), and universal compassion (*rahmatan lil 'alamin*). Historical examples, particularly the Medina Charter and the Treaty of Hudaibiyyah, demonstrate early institutional commitments to pluralism, legal protection, and diplomacy. The study argues that these principles offer normative and practical resources for peace processes by prioritizing long-term justice, civilian protection, inclusive deliberation, and humanitarian solidarity.

Applied to the Israeli-Palestinian context, this framework highlights opportunities for moral mediation, human-centered reconciliation, and the involvement of Muslim-majority mediators, while also recognizing constraints such as geopolitical interests, mutual distrust, and extremist distortions of religion. The study concludes that revitalizing and operationalizing Islamic peace values can contribute an alternative ethically grounded pathway toward sustainable peace. Its implications include theoretical contributions to Islamic peace studies and practical relevance for policymakers, religious leaders, and peacebuilding actors in developing multilateral engagement, confidence-building measures, and institutional mechanisms that translate normative principles into political and legal practice.

**Keywords:** Islamic Peace; Islamic Civilization; Israeli-Palestinian Conflict; Conflict Resolution; Peacebuilding

## INTRODUCTION

The increasing number of conflicts worldwide in the 21st century demonstrates that the international community still faces significant challenges in achieving sustainable peace. Armed conflicts, such as the Russia-Ukraine war and the Israel-Palestine conflict, disrupt international political and security stability and cause ongoing humanitarian crises. Losses of life, mass displacement, infrastructure damage, and human rights violations are consequences that continue to be felt by civil society (United Nations, 2025). In such situations, various attempts to resolve conflicts through political and diplomatic channels often fail to achieve a just and sustainable peace. Therefore, an alternative approach is needed, based on universal ethical principles, justice, and humanity, in addition to political gain.

One of the values that can be used to build peace is the values of Islamic civilization. As one of the greatest civilizations in the world, Islam not only developed science, philosophy, culture, and economics, but also developed a broad concept of peace. The word Islam comes from the root word s-l-m, which means peace, safety, and prosperity. This demonstrates that peace is one of the fundamental principles of Islamic teachings (Huda, 2010). The Qur'an and Hadith teach the importance of justice, tolerance, deliberation, and respect for human dignity as the basis for creating a harmonious life. These values were then embodied in the social and political practices of Islamic society from the time of the Prophet Muhammad (peace be upon him) to the development of various Islamic dynasties.

The Medina Charter, drafted by the Prophet Muhammad (peace be upon him) in 622 AD, is a concrete example of the Islamic concept of peace, not merely a norm. It served as the foundation for a multicultural society comprising various religious and ethnic groups, upholding the principles of justice, cooperation, and the protection of citizens' rights (Kymlicka, 2020). The Treaty of Hudaibiyyah also demonstrated that diplomacy and peaceful coexistence are more important than war. Later, Islamic thinkers such as Al-Farabi, Al-Mawardi, and Ibn Khaldun developed the idea that political stability and social justice are essential for achieving peace and the advancement of civilization (Khan, 2019).

However, the principles of peace embraced by Islamic civilization are often overlooked in discussions about resolving international conflicts in the modern era. Due to the emergence of extremist groups that use religion to justify their actions, Islam is often viewed negatively and associated with violence. Yet such actions contradict the fundamental principles of Islamic teachings, which uphold peace and humanity (Yıldırım, 2012). It illustrates a disparity between the values inherited from Islamic civilization and those prevalent in the world today.

One example of a contemporary conflict that can be studied from an Islamic peace perspective is the Israeli-Palestinian conflict, which has been ongoing for years due to territorial disputes, human rights, and political interests. To date, various peace efforts still face numerous obstacles, causing the conflict to recur and resulting in increasingly severe humanitarian damage. In this context, Islamic peace principles such as justice (*al-'adl*), deliberation (*shura*), reconciliation (*sulh*), tolerance (*tasammuh*), and human brotherhood (*ukhuwah insaniyah*) are of significant relevance to be studied as alternative approaches to conflict resolution (Simanjuntak & Daulay, 2025).

Previous literature demonstrates a strong convergence between the principles of peace in Islamic civilization and their relevance to the Israeli-Palestinian conflict. Soim and Rosyad (2023) developed a strategic reconciliation framework based on Islamic principles according to Ahmad Umar Hasyim, which integrates humanitarian values, social justice, and the sanctity of life to resolve the political and moral dimensions of the Israeli-Palestinian conflict. Prayogi and Ichwayudi (2024) analyzed the hadiths *al-iṣṭiḥāḥ* socio-historically, finding that Islamic reconciliation principles can be implemented through cultural (media campaigns promoting peaceful values) and structural (international institutions such as the UN) approaches to complex conflict resolution. Basid (2024) presented the political exposition of

fuqaha (Islamic jurists) (Al-Shafi'i, Al-Shaukani, Al-Zuhaily) that emphasize peace and justice while criticizing Israel's violations of international law, and advocated the integration of Islamic principles into political-social approaches for sustainable peace. Finally, research on Qur'an-based conflict resolution from Muslim (2023) shows that the principles of *al-'adl* (justice), *as-silm* (peace), *rahmah* (compassion), and *islāh* (reconciliation) have a high applicability dimension in social mediation and conflict education, relevant for the development of a peaceful and inclusive Islamic civilization. These four studies collectively confirm that the principles of Islamic peace—especially *ṣulh* (peace agreement) and *islāh* (reconciliation)—are not only normative but also applicable to a just Israeli-Palestinian conflict.

Based on this background, this article aims to examine the concept of peace in Islamic civilization and analyze its relevance to the conflict between Israel and Palestine in the modern era. With a historical and analytical approach, this study is expected to contribute to enriching academic perspectives and offer alternative thinking in efforts to resolve international conflicts in a more just and humanitarian-oriented manner. Previous research has largely addressed the Israeli-Palestinian conflict from the perspectives of geopolitics, international relations, and international law. However, very few studies have specifically examined how the value of peace in Islamic civilization contributes to conflict resolution. Therefore, this study seeks to fill this gap.

## METHODS

The researchers in this study used a qualitative method with a library research approach. This method was chosen because the research focuses on the study of concepts, values, and ideas contained in written sources regarding peace in Islamic civilization and their relevance to the Israeli-Palestinian conflict. Library research allows researchers to gain a deep understanding of a phenomenon through analysis of literature related to the research topic (Anggito & Setiawan, 2018; Nasution, 2023; Sugiyono, 2019).

This study employs both historical and conceptual approaches. The historical approach examines how the concept of peace developed in Islamic civilization from the time of the Prophet Muhammad (peace be upon him) to the thinking of classical Islamic figures. This method helps researchers understand how peace was used in various historical events, such as the Medina Charter, the Treaty of Hudaibiyah, and the practice of Islamic

governance during the era of the Khulafar Rashidun. The conceptual approach examines the meaning and significance of Islamic peace values, such as *al-'adl* (justice), *shura* (deliberation), *sulh* (reconciliation), *tasammuh* (tolerance), and (*rahmatan lil 'alamin*), and relates them to contemporary conflicts.

The data sources for this research consist of primary and secondary sources. Primary sources include the Quran, hadith, the Medina Charter, and classical works on Islamic government and civilization. Secondary sources also include academic books, scientific articles, reports from international institutions, and previous research on Islamic peace and the Israeli-Palestinian conflict. The purpose of using these various sources is to obtain comprehensive and scientifically reliable data (Kusumastuti & Khoiron, 2021).

Data collection techniques were conducted through documentation studies by identifying, collecting, and reviewing various literature related to the research topic. Afterward, all collected data was categorized based on specific topics. These themes included the idea of peace in Islam, the history of peace practices in Islam, the dynamics of the Israeli-Palestinian conflict, and the role of Islamic values in conflict resolution. This stage was carried out to facilitate analysis and drawing conclusions (Sugiyono, 2017).

The data analysis technique used was content analysis with a descriptive-analytical approach. The analysis was conducted through several stages: data reduction, data classification, data interpretation, and drawing conclusions. The collected data was analyzed to determine how the concept of peace in Islamic civilization relates to the current Israeli-Palestinian conflict. This research method is expected to yield a systematic and in-depth understanding of the relevance of Islamic peace values as an alternative ethical solution to resolving international conflicts (Rukin, 2019; Saefullah, 2024; Safrudin et al., 2023).

## RESULTS

### The Concept of Peace in Islamic Civilization

The concept of peace in Islamic civilization has been the foundation for the social, political, and cultural development of Muslim societies since the beginning of Islam. Etymologically, the word "Islam" comes from the root word s-l-m, which means peace, safety, and submission to God's will. It indicates that Islamic teachings naturally place peace as a primary principle in human life. In the Qur'an, peace is defined not only as the absence of war but also includes social justice, reconciliation, and harmonious relationships between

individuals and organizations (Wahyuuddin & Hanafi, 2026). In Surah Al-Hujarat, verses 9-10, Allah SWT commands Muslims to reconcile conflicting parties in a just manner. Meanwhile, Surah Al-Anfal, verse 61, emphasizes the obligation to accept peace if the opposing party desires it. Peace in Islam is built on the principles of *sulh* (reconciliation), *adl* (justice), and *rahmah* (compassion), which are essential foundations for resolving social and political conflicts (Kamali, 2016).

The Charter of Medina, created in 622 CE, was the first written constitution governing relations between various religious and ethnic groups in a pluralistic society. This charter demonstrated the principles of peace during the time of the Prophet Muhammad. The Charter of Medina not only granted religious freedom to Jews and other groups but also emphasized the principles of cooperation, mutual protection, and conflict resolution through deliberation (Samosir et al., 2025). The Charter of Medina is evidence that the first Islamic state was built on a socio-political agreement that emphasized peace and justice among its citizens. Therefore, Islam has demonstrated from its very beginning that it has the ability to build a stable and harmonious multicultural society through diplomacy rather than through violence (Mohammed, 2024).

In addition to the Medina Charter, the Treaty of Hudaibiyyah in 628 CE also demonstrated that peace is more important than short-term military gains. Prophet Muhammad (peace be upon him) accepted the treaty to create broad political stability and security, even though it was initially considered detrimental to the Muslim community. Fred M. Donner explains that this policy demonstrates an Islamic political strategy that prioritizes long-term peace as a means of civilizational development (Donner, 2010). This treaty also enabled more people to spread Islam through peaceful social relations, demonstrating that Islamic civilization depended on the skills of diplomacy and reconciliation.

During the era of the Caliphate and subsequent Islamic dynasties, the concept of peace continued to evolve through the implementation of social justice, the protection of non-Muslim rights, and the establishment of more inclusive governments. For example, Caliph Umar ibn al-Khattab was known for his policies that protected minority groups and maintained public security within Islamic territories (Rasheed, 2025). Classical Islamic thinkers such as Al-Mawardi and Ibn Khaldun emphasized that political justice is a primary requirement for state stability and the survival of the ummah. Ibn Khaldun, in the *Muqaddimah*, asserted that injustice will destroy civilization, while justice will strengthen social

solidarity (*asabiyyah*) and societal peace (Benaichouba, 2025). This view demonstrates the importance of just and moral political governance for Islamic peace.

Intellectually, Islamic civilization also made significant contributions to peace theory through the development of political philosophy and social ethics. Al-Farabi, in his concept of Al-Madinah al-Fadhilah (the primary state), positioned the ideal society as a community built on the foundations of prosperity, justice, and social cooperation. This concept demonstrates that peace in Islam is an essential part of building a moral civilization, not merely a political goal. Consequently, Islamic history demonstrates that peace is a product of political stability, economic justice, religious tolerance, and respect for human dignity. Therefore, Islamic sources and the history of Islamic civilization consistently state that peace is a crucial principle that goes beyond simply ending armed conflict. Justice, diplomacy, reconciliation, and respect for universal humanity are how Islam builds peace. Islamic civilization has a significant role to play in offering alternative ways to resolve current global conflicts because of these values. Reviving Islamic principles of peace in the modern era can help build a more just, harmonious, and humanitarian-oriented world.

### **The Relevance of Peace Principles to the Israeli-Palestinian Conflict in the Modern Era**

The conflict between Israel and Palestine is one of the most complex, fraught, and protracted issues in modern world history. This conflict is not merely a clash between two political entities, but has become a symbol of ideological, identity, and humanitarian values, touching on various aspects of political, religious, cultural, and even global humanitarian life. Over the course of more than a century, this conflict has resulted in thousands of deaths, millions of refugees, and untold suffering, making it one of humanity's ongoing tragedies.

The Israeli-Palestinian conflict is not merely a dispute over land borders but encompasses deeper issues such as the right to live independently, the right to return to one's homeland, and the recognition of Palestinian identity. On the other hand, Israel, with strong support from Western countries, particularly the United States, continues to strengthen its political, economic, and military position, including through the construction of illegal settlements and a blockade of Gaza (Azwar et al., 2025). In these circumstances, the principle of peace in Islamic civilization is crucially relevant as a foundation for creating a more humane and just conflict resolution. Fundamentally, Islam is a religion that upholds the value

of peace. The word "Islam" itself is derived from the word "salaam," meaning peace. Muslim-majority countries such as Saudi Arabia, Jordan, and others have the potential to act as mediators and intermediaries in the peace process. However, to do so, they need to reach internal agreements and adopt a unified approach. Muslim unity can also facilitate dialogue and cooperation with Christians, Jews, and other religions in an effort to find solutions and overcome misperceptions and interfaith conflicts that sometimes exacerbate the situation.

It shows that the primary goal of Islamic teachings is to create a harmonious life among human beings. In Islamic teachings, peace is not only defined as the absence of war, but also encompasses the creation of justice, security, and respect for human rights. One of the main principles of peace in Islam is justice. The Quran emphasizes that humans are commanded to treat everyone fairly, including those with different beliefs and enemies. Therefore, Islamic teachings hold that conflicts must be resolved by prioritizing justice for both parties. In addition to justice, Islam also prioritizes dialogue and deliberation as methods of conflict resolution. During the time of the Prophet Muhammad, many disputes were resolved through peaceful negotiations, one of which was the Treaty of Hudaibiyah.

The agreement demonstrates that Islam prioritizes diplomacy over warfare. This principle remains highly relevant in the modern era, as the Israeli-Palestinian conflict requires negotiation and dialogue involving various international parties to achieve sustainable peace. Islamic law of war also states that civilians should not be targets of violence. Women, children, the elderly, and places of worship must be protected even during war (Qardhawi, 2010). However, the reality of the Israeli-Palestinian conflict shows that civilians are the group that suffers the most from military attacks, blockades, and infrastructure damage.

From a Muslim perspective, support for Palestine is seen as a form of religious and humanitarian solidarity due to the region's historical and religious ties to the development of Islam. Furthermore, Palestine is also the first land of the prophets and apostles, possessing a history and special significance for Muslims. Muslims possess a strong sense of humanity that drives them to defend Palestine, as a country that recognized Indonesia's independence in 1945. The unity and solidarity of the Palestinian people with the Indonesian nation is also an important reason for the high level of brotherhood between the two. Throughout the history of Islamic civilization, people from diverse religious and cultural backgrounds have lived together in one region while maintaining mutual respect. This demonstrates that religious differences should not be a reason for hostility and violence. Tolerance is crucial in

the Israeli-Palestinian conflict, enabling both sides to build better relations and reduce long-standing hatred.

Although the principles of peace are highly relevant, their application in the Israeli-Palestinian conflict still faces various challenges. Political interests and power struggles often make peace efforts difficult. Furthermore, the intervention of major powers in this conflict also affects the resolution process. Another factor is the trauma and distrust between the two sides resulting from decades of conflict. These conditions make the peace process require a long time and significant effort from various parties.

On the other hand, the existence of extremist groups that use violence in the name of religion also poses an obstacle to achieving peace. Such actions actually contradict Islamic teachings, which uphold humanitarian values and peace. Islam does not teach unprovoked violence, but rather prioritizes peaceful and just conflict resolution. Therefore, it is important for the public to understand Islamic teachings comprehensively to avoid being easily influenced by radical and extreme views. Based on this, it is understandable that the principles of peace in Islamic civilization are highly relevant to the modern Israeli-Palestinian conflict. The values of justice, dialogue, tolerance, and respect for human rights can serve as an important foundation for creating a more just and humane peaceful solution. By implementing these principles, it is hoped that the Israeli-Palestinian conflict can be resolved through peaceful means, allowing the people of both regions to live side by side in peace and security.

## **DISCUSSION**

### **The Contribution of Islamic Peace Values in Creating Solutions to the Israeli-Palestinian Conflict**

One of the most complex and protracted international conflicts in contemporary history is the Israeli-Palestinian conflict. This conflict encompasses not only territorial and political struggles but also human rights, religious identity, and social justice. Despite various international diplomatic efforts, such as negotiations, mediation, and intervention by international organizations, achieving sustainable peace remains difficult. In such situations, Islamic peace values offer an alternative paradigm that focuses on justice, humanity, dialogue, reconciliation, and respect for human dignity. These values are not only normative-theological but also useful in developing sustainable methods for resolving conflicts.

Concepts such as *as-salam*, *al-'adl*, *shura*, *sulh*, *tabkim*, *ukhwwah insaniyah*, *rahmatan lil 'alamin*, and *tasammuh* are important foundations for building a just peace in Palestine and Israel.

### 1. *As-salam* (Peace)

One of the core values of Islam is the concept of *as-salam*, which emphasizes creating a peaceful, secure, and harmonious human life. In Islam, peace does not only mean the absence of war (negative peace), but also encompasses the realization of justice, security, prosperity, and respect for human rights (positive peace). As stated in Surah Al-Baqarah, verse 208, Muslims are required to achieve comprehensive peace. Consequently, from an Islamic perspective, achieving a just social order is a crucial component of peace.

The principle of *as-salam* in the Israeli-Palestinian conflict demands the strengthening of violence, military attacks, discrimination, and human rights violations that cause civilian suffering. Peace in Islam is a peace based on respect for the right to life, liberty, and security of every group. Therefore, the principle of *as-salam* can serve as a moral foundation for various ceasefire efforts, the protection of civilians, and the building of trust between the two parties (Said et al., 2022). Recent studies have shown that the concept of *as-salam* in Islam has strong relevance in modern peacebuilding practices because it emphasizes harmonious relations based on social justice and respect for humanity.

### 2. *Al-'Adl* (Justice)

In Islam, one of the main principles of Islam that serves as the foundation for both individual and societal life is justice (*Al-'adl*), which is defined as the attitude of giving rights to everyone in a balanced and impartial manner, and implementing the law in accordance with the provisions of Islamic law. This principle also regulates human relations with other humans (*hablum minannas*) and with God (*hablum minallah*). Justice (*al-'adl*) is a key principle in Islam that serves as the basis for realizing sustainable peace. Islam believes that justice is the primary requirement for peace. As stated in Surah Al-Maidah verse 8, the Qur'an expressly commands humans to treat all parties fairly, even if they are considered opponents. Justice in Islam means giving rights to everyone proportionally, avoiding discrimination, and ensuring that everyone is treated equally before the law (Al-Khatib, 2023).

The principle of justice in the Israeli-Palestinian conflict means recognizing the fundamental rights of the Palestinian people, such as the right to land, security, freedom of movement, and the right to self-determination. Furthermore, this principle also demands guarantees for the security and right to life of the Israeli people. A justice-based approach is

crucial because numerous studies have shown that one of the main factors hindering peace is the perception of injustice and power imbalances on both sides (Firdaus & Yani, 2021). Therefore, conflict resolution that ignores justice only results in peace that is vulnerable to the emergence of new conflicts. Justice, from an Islamic perspective, is a primary requirement for long-term reconciliation and stability (Iffan et al., 2025).

### 3. *Shura* (Deliberation)

In Islam, *Shura* is the idea of deliberation, which is used to resolve problems through discussion and deliberation among all parties. *Shura* teaches us the importance of listening to others' opinions before making a decision so that we can reach a just and wise outcome. One of the main principles in social life, politics, and conflict resolution in Islam is deliberation, which emphasizes cooperation, openness, and respect for the opinions of all parties. As a result, the concept of *Shura* is often seen as the basis for dialogue and peace in resolving disputes. As mentioned in the Qur'an, Surah Ash-*Shura*, verse 38, deliberation is a characteristic of a faithful society. Decisions resulting from deliberation are made through a process of mutual deliberation that considers the interests of all parties rather than forcing anyone to do something (Mughtar et al., 2025).

In resolving the Israeli-Palestinian conflict, the *shura* concept can be realized through inclusive dialogue between various actors involved, including the government, civil society groups, religious leaders, and international organizations. All parties have the opportunity to openly express their interests, grievances, and aspirations through this method, which can strengthen the negotiation process. The *shura* concept is also relevant to contemporary diplomatic approaches that emphasize the importance of multi-stakeholder participation in the peace process (Roya & Gangopadhyay, 2024). Through constructive discussions, there is a greater chance of reaching a fairer agreement that is acceptable to all parties.

### 4. *Sulh* (Reconciliation)

*Sulh* is a model of conflict resolution frequently mentioned in the Quran and used in Islamic law. Linguistically, *sulh* means the resolution of a dispute. Terminologically, it means a contract that resolves hostility or disagreement. In Islam, the concept of *sulh* refers to efforts towards reconciliation and peaceful conflict resolution. *Sulh* is considered an essential tool in Islamic law for ending hostilities and building good relations between warring parties. *Sulh* prioritizes peace over maintaining a protracted conflict (Suljić, 2025).

In the Israeli-Palestinian conflict, *sulh* can be implemented through a reconciliation process, where both parties acknowledge each other's suffering and build mutual trust. Reconciliation does not erase the history of the conflict; rather, it creates space for future repair and cooperation. Studies on Islamic conflict resolution show that the concept of *sulh* is one of the most effective methods for creating sustainable peace because it focuses on restoring relationships rather than simply ending violence.

#### 5. *Tabkim* (Mediation)

In Islam, the concept of *tabkim* (arbitration) is used to resolve conflicts or disputes using a third party as a mediator. In *tabkim*, the disputing parties submit their disputes to a person or institution deemed capable of making a just and peaceful decision. This concept aims to prevent violence and achieve peace and justice for all parties. After the Battle of Siffin, Ali ibn Abi Talib and Muawiyah used *tabkim* in Islamic history (Aziz, 2020). At that time, *tabkim* could be implemented through mediation, arbitration, or peace negotiations in resolving international conflicts, including the conflict between Israel and Palestine.

*Tabkim* is a dispute resolution method used by disputing parties through a neutral and trustworthy third party. This concept has long been used in Islamic tradition to prevent ongoing conflict and find mutually acceptable solutions. The third party's responsibility in *tabkim* is to provide objective judgment and help both parties reach a peaceful agreement. In the Israeli-Palestinian conflict, the concept of *tabkim* can be implemented through the role of international mediators such as the UN, neutral countries, or recognized regional organizations. The principles of fairness and neutrality in mediation can help reduce tensions and enable effective negotiations. *Tabkim* is a relevant tool for contemporary arbitration and mediation practices in international relations, as recent research on Islamic conflict resolution demonstrates.

#### 6. *Ukhuwah insaniyah* (Human Brotherhood)

*Ukhuwah insaniyah*, or the spirit of brotherhood among fellow human beings, regardless of their origins, is the foundation of a peaceful life in diversity. This teaching emphasizes that everyone has equal rights and must be respected. This concept can help create a more peaceful and inclusive world through the practice of tolerance and concrete humanitarian action. *Ukhuwah insaniyah* is a concept of brotherhood based on the fact that all humans are created by God with equal dignity. As explained in Surah Al-Hujurat, verse 13 of the Quran, Islam teaches that differences in ethnicity, nation, and religion should not

be grounds for hostility or discrimination (Basri, 2022). Instead, these differences should be the basis for mutual understanding and cooperation.

In the Israeli-Palestinian conflict, the value of *Ukhuwah insaniyah* emphasizes the importance of viewing victims of the conflict as fellow human beings with equal rights and dignity. To promote peace, this humanitarian approach can reduce differences of opinion and strengthen solidarity across religions and ethnicities. From this perspective, the difficulties experienced by Israeli and Palestinian communities must be viewed as humanitarian problems requiring joint solutions. Various efforts to provide humanitarian assistance, protect civilians, and build a culture of peace are based on the principle of human brotherhood.

#### 7. *Rahmatan lil 'alamin* (Affection)

*Rahmatan lil 'alamin* is an Islamic concept that emphasizes the values of compassion, peace, and concern for all creatures without distinction of race, religion, or class. This principle teaches that Islam is present as a blessing for the entire universe by encouraging a harmonious, tolerant, and respectful life. In social life, the value of *Rahmatan lil 'alamin* is manifested through an attitude of mutual assistance, respect for differences, and the avoidance of violence and hostility. The concept of *Rahmatan lil 'alamin* states that Islam is a blessing for the entire universe, not just for those who adhere to that religion. These values emphasize compassion, respect for human dignity, justice, and protection of the less empowered. This concept teaches the importance of avoiding violence, hatred, and actions that harm others in social relationships (Yanti et al., 2025).

The principle of *Rahmatan lil 'alamin* can serve as a moral foundation for building a humanitarian-oriented peace in the Israeli-Palestinian conflict. This method rejects violence against civilians and supports conflict resolution through dialogue, justice, and human solidarity. The messages of peace contained in the concept of *Rahmatan lil 'alamin* are very important for dealing with the Palestinian conflict because of the emphasis on brotherhood, respect for human dignity, and rejection of actions that pressure other groups.

#### 8. *Tasammuh* (Tolerance)

In Islam, *Tasammuh* teaches mutual respect and appreciation for differences in religion, culture, and lifestyle. This concept emphasizes the importance of peaceful coexistence without imposing one's will on others. In social life, "*tasammuh*" is achieved through an open attitude, respecting the rights of others, and maintaining harmony and unity

amidst diversity. *Tasammub*, or tolerance, is an attitude that respects differences and allows others to practice their identities, cultures, and beliefs without discrimination (Istiyani et al., 2021). As stated in Surah Al-Baqarah, verse 256, Islam prohibits coercion. Therefore, tolerance is crucial for building a peaceful pluralistic society.

In the context of the Israeli-Palestinian conflict, the value of tolerance can be the foundation for building more harmonious relations between communities of different religions and ethnicities. Tolerance does not mean ignoring differences, but rather, it means managing them peacefully by respecting the rights of each group. This value is crucial for building a culture of peaceful coexistence, allowing Israelis and Palestinians to live side by side peacefully. Tolerance can achieve sustainable peace by strengthening mutual respect and avoiding extremism.

Islamic values on peace can serve as a crucial foundation for achieving a resolution to the Palestine-Israel conflict. Fundamentally, Islam emphasizes that peace is the primary goal of human life. Demonstrated by Islamic principles such as *as-salam* (peace), *al-'adl* (justice), *shura* (deliberation), *islah* (reconciliation), *tasammub* (tolerance), and *ukhuwah insaniyah* (human brotherhood), Islam prioritizes dialogue, cooperation, and peaceful problem-solving over violence or war. These values can serve as moral and social guidelines for resolving the long-standing conflict between Palestine and Israel.

In the Palestine-Israel conflict, there are many ways to apply Islamic peace principles, including peace negotiations, international mediation, respect for human rights, and efforts to achieve justice for both parties. The protracted conflict has resulted in numerous casualties, environmental damage, a humanitarian crisis, and the suffering of civilians, especially women and children. Therefore, to prevent the conflict from continuing to cause greater harm, a peaceful approach is crucial. Furthermore, the principle of justice in Islam emphasizes that each party must receive their rights fairly, without any oppression or discrimination.

Furthermore, the concept of *rahmatan lil'alam* (blessing for the universe) demonstrates that Islam extends mercy and compassion to all of nature, regardless of religion, race, or nation. This concept affirms that everyone has the right to live in security, peace, and with their dignity respected. These values can be applied to the Palestine-Israel conflict by protecting civilians, providing humanitarian aid, and building more humane

relations between the two parties. Peace means not only ending war but also creating a sense of security, justice, and prosperity for society.

An attitude of tolerance can also help reduce hostility and hatred, which only exacerbate conflict. Tolerance can teach everyone to respect religious, cultural, and national differences. Mutual respect can help open up space for discussion and strengthen reconciliation efforts. The Islamic principle of deliberation, or *shura*, can also be used as a basis for making decisions that prioritize peace and humanity. Therefore, Islamic peace values, beyond being religious teachings, can help resolve the Palestine-Israel conflict in a more peaceful, just, and sustainable manner. If properly implemented, these values can create more peaceful relations between nations.

## CONCLUSION

Based on the research results, it can be concluded that the concept of peace in Islamic civilization is an essential part of Islamic teachings, built on the values of justice, tolerance, reconciliation, and respect for humanity. Peace in Islam is not only understood as the absence of war but also encompasses the creation of harmonious social relations, the protection of human rights, and the resolution of conflicts through dialogue and deliberation. These values are reflected in the Qur'an, the Hadith, and Islamic historical practices such as the Medina Charter and the Treaty of Hudaibiyah, which demonstrate that Islam prioritizes diplomacy and peaceful resolution over violence. The ongoing Israeli-Palestinian conflict demonstrates the importance of implementing peace values in creating a more just civilisation, which is an essential part of Islamic teachings, grounded in the values and humane conflict resolution. Islamic peace principles such as *al-'adl* (justice), *shura* (deliberation), *sulh* (reconciliation), *tasammuh* (tolerance), and *ukhuwah insaniyah* (human brotherhood) are highly relevant in establishing dialogue, respecting civil rights, and reducing hostility between the two parties. These values can be an alternative ethical approach in supporting the creation of sustainable peace. Although the implementation of Islamic peace principles still faces various political challenges, global interests, and mistrust between conflicting parties, Islamic peace values continue to make a significant contribution to resolving international conflicts. Therefore, the reactualization of Islamic peace values needs to be continuously developed as an effort to create a more peaceful, just, and universally humanitarian world.

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