Exploring the Concept of Peace in Islamic Teachings: A Comprehensive Analysis of Surah Al-Anfal Ayat 61

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Abstract: This research explores the conceptualization of peace in Islamic teachings, focusing on Surah Al-Anfal Verse 61 in the Quran. The method employed in this study is a literature review. The data collected and analyzed are secondary research findings from books, journals, articles, websites, and other relevant sources. Furthermore, the data analysis technique used in this research involves content analysis. The research findings reveal a comprehensive discussion of the relationship between Islam and the principles of peace. Verses in the Quran, particularly Surah Al-Anfal Verse 61, guide believers to lean towards peace and trust Allah when faced with the desire for peace. The Quran portrays Islam as a religion of peace, where peace is the general rule, and war is only justified in specific, compelling circumstances. The fundamental goal of Islam is to transform human thinking, initiating an intellectual revolution based on the oneness of God or Tawhid. The implications of this research extend beyond the academic realm, influencing broader discourse on Islam and peace. The proactive roles of Islamic organizations such as NU and Muhammadiyah in regional and international peace initiatives demonstrate the practical application of Islamic values. This research provides recommendations for universities to actively promote peace in contemporary society by emphasizing the crucial values of peace and security in human existence, as outlined in Surah Al-Anfal Verse 61.

Abstrak: Penelitian ini menelusuri konseptualisasi perdamaian dalam ajaran Islam, dengan fokus pada Surah Al-Anfal Ayat 61 dalam Al-Qur'an. Metode yang digunakan dalam penelitian ini merupakan penelitian literature review. Data yang dikumpulkan dan dianalisis merupakan data sekunder yang berupa hasil-hasil penelitian seperti buku, jurnal, artikel, situs internet, dan lainnya yang relevan. Selanjutnya, teknik analisis data dalam penelitian ini dengan menggunakan teknik analisis data analisis isi (content analysis). Temuan penelitian mengungkapkan diskusi komprehensif tentang hubungan antara Islam dan prinsip-prinsip perdamaian. Ayat-ayat dalam Al-Qur'an, khususnya Surah Al-Anfal Ayat 61, membimbing para mukmin untuk condong kepada perdamaian dan menaruh kepercayaan pada Allah saat dihadapkan dengan keinginan perdamaian. Al-Qur'an menggambarkan Islam sebagai agama perdamaian, di mana perdamaian menjadi aturan umum, dan perang hanya menjadi pengecualian yang dibenarkan dalam keadaan tertentu yang memaksa. Tujuan dasar Islam adalah mengubah pemikiran manusia, memulai revolusi intelektual berdasarkan tauhid atau keesaan Tuhan. Implikasi dari penelitian ini melampaui ranah akademis, memengaruhi wacana lebih luas tentang Islam dan perdamaian. Peran proaktif organisasi Islam seperti NU dan Muhammadiyah dalam inisiatif perdamaian regional dan internasional menunjukkan aplikasi praktis nilai-nilai Islam. Penelitian ini memberikan rekomendasi bagi perguruan tinggi untuk secara proaktif berkontribusi dalam mempromosikan perdamaian dalam konteks sosial masyarakat kontemporer dengan menekankan nilai-nilai penting perdamaian dan keamanan dalam kehidupan manusia, sebagaimana diuraikan dalam Surah Al-Anfal Ayat 61.

1. Introduction

One of the challenges faced by contemporary global society is the escalating violence, including radicalism under the guise of religion.[1] A recent event that comes to mind while writing this article is the bombing attacks in France and Thamrin, Jakarta. This phenomenon signifies that radicalism is persistently growing and threatens modern society. It has impacted all parties in various ways, necessitating collective efforts to prevent such acts of violence in the future. Among the institutions playing a role in combating religious-based radicalism is the educational sector, particularly religious educational institutions.[2]

Islamic education is a crucial component in enhancing and shaping the morality of a nation. A small portion of society still fails to realize that Islamic religious education is closely related to efforts aimed at improving the nation's moral values, requiring a comprehensive understanding of this issue. One of the benchmarks of a nation's civilization is seen through the morality of its human resources. Therefore, Islamic education serves as the vanguard in elevating the morality of the Indonesian nation.[3] Islamic education considers all aspects of life to align with the laws found in the Quran and Hadith, ensuring the improvement of the moral character of the Indonesian people. Islam promotes peace, brotherhood, tolerance, and unity in life. Despite differences in ethnicity, religion, race, and traditions, Islam teaches that these diversities can be united, as reflected in the motto "*Bhineka Tunggal Ika*."[4]

The symbiosis between Islam and peace has become a crucial concern in the contemporary global landscape, not only due to its intrinsic value in the discipline of religious studies but also because of its profound implications for social harmony and international relations. The teachings of Islam, as outlined in fundamental sources such as the Qur'an and Sunnah, have been the subject of scholarly investigation with implications for broader discourses on war, peace, and the role of religion in shaping the socio-political landscape. This research delves into the subtle dimensions of Islamic teachings on peace, explicitly focusing on the concepts articulated in Surah Al-Anfal verse 61 of the Qur'an. The exploration aims to contribute to understanding the Islamic perspective on peace and building and critically engage with existing scholarly studies.

Meanwhile, several studies have addressed peace in Islamic teachings from the perspectives of theory and Islamic democracy rules and strategies to bring peace in the community, the Islamic narrative of peace: concept and framework, and Islamic peace-centered theology.[5] Additionally, Troger (2007) explains human behavior in war mandated by the Qur'an, highlighting the importance of peace, reconciliation, and mutual understanding in Islamic teachings.[6] Barnidge (2007) builds on this foundation by

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[1] Muhammad Nur Adnan Saputra et al., "Deradikalisasi Paham Radikal Di Indonesia: Penguatan Kurikulum Pendidikan Islam Berbasis Moderasi," *Jurnal Pendidikan Agama Islam Al-Thariqah* 6, no. 2 (2021): 282–96, https://doi.org/10.25299/al-thariqah.2021.vol6(2).6109.

[2] Eka Hendry Ar, "Pengarus Utamaan Pendidikan Damai (Peaceful Education) Dalam Pendidikan Agama Islam Solusi ALternatif Upaya Deradikalisasi Pandangan Agama)," *At-Turats* 9, no. 1 (2015): 1–13.

[3] M. Falikul Isbah, "Pesantren in The Changing Indonesian Context: History and Current Developments," *Qudus International Journal of Islamic Studies* 8, no. 1 (2020): 65–106, https://doi.org/10.21043/QIJIS.V8I1.5629.

[4] Glory Islamic et al., "Character Education through Philosophical Values in Traditional Islamic Boarding Schools," *Kasetsart Journal of Social Sciences* 45, no. 1 (2024): 31–42, https://doi.org/10.34044/j.kjss.2024.45.1.04.

[5] Abdelhamid Kharroub, Noura Zouai, and Masood Ahmed, "Islamic Rules and Strategies to Bring Peace in Community," *International Journal of Experiential & Case Studies* 4, no. 1 (2019): 92–101, https://doi.org/dx.doi.org/10.22555/ijelcs.v4i1.2797.g533 Islamic.

[6] Karl-Wolfgang Tröger, "Peace and Islam: In Theory and Practice," *Islam and Christian–Muslim*

supporting a new interpretative framework in negotiating the meanings of war and peace in Islam, emphasizing the importance of diversity and decentralization.[7]

Cohen's work (2014), which explores the traditional Jewish and Islamic perspectives on war and peace, establishes a historical context, revealing the delicate balance that has colored these perspectives and the contemporary challenges fundamentalist interpretations face.[8] Mezrigui's argument (2015), rooted in the Qur'an and Sunnah, refutes misconceptions about Islam in anti-Islamic practices, providing a critical counter-narrative against Islamophobia.[9] Junaidi et al.'s analysis (2018) of the Islamic Defender's Peaceful Action (ABI) in Indonesia challenges initial notions about the economic impact of such events, shedding light on the positive correlation between peaceful actions and economic stability.[10] Omar's historical perspective (2022) on Islam in Somalia counters negative framing post-9/11, emphasizing Islam's constructive contributions to peace, literacy, socio-economic factors, justice, and shared identity.[11] Dar's examination (2022) of Kashmiriyat introduces the idea of democratic space as essential for channeling orthodoxy productively, adding complexity to the discourse on Islam, peace, and governance.[12] Varnava's analysis (2018) of Yusuf Islam's music offers an intriguing dimension, tracing the artist's evolution in reconciling his past as Cat Stevens with his progressive understanding of Islam, particularly in advocating for peace and inclusivity.[13]

While existing scholarly studies provide valuable insights, there is still a need for a focused investigation into the Islamic concept of peace, mainly through Surah Al-Anfal verse 61. Limitations, controversies, and gaps in previous literature demand more targeted research to comprehensively address these voids. This study aims to fill this gap by offering a nuanced analysis of the selected Qur'anic verses, providing a deeper understanding of how Islam conceptualizes and promotes peace in the contemporary socio-religious context.

This research explores Islamic teachings on peace articulated in Surah Al-Anfal verse 61, presenting an in-depth analysis contributing to the broader discourse on Islam and peace. By unraveling the layers of meaning in this specific Qur'anic verse, we aim to offer a fresh perspective, enriching scholarly dialogue on the role of Islam in shaping peace. The potential implications of our findings extend beyond the academic realm, holding relevance for policymakers, interfaith dialogue practitioners, and the general

Relations 1, no. 1 (January 1990): 12–24, https://doi.org/10.1080/09596419008720922.

[7] Robert P Barnidge Jr, "War and Peace: Negotiating Meaning in Islam," *Critical Studies on Terrorism* 1, no. 2 (July 2008): 263–78, https://doi.org/10.1080/17539150802184645.

[8] Moshe Cohen, "War and Peace in Judaism and Islam," *Israel Affairs* 19, no. 4 (October 2013): 679–92, https://doi.org/10.1080/13537121.2013.829608.

[9] Youssef Mezrigui, "Principles of Mercy and Peace in Islam," *Mediterranean Journal of Social Sciences* 6, no. 4 SE-Articles (August 2015): 547.

[10] Junaidi Junaidi, Alexsander Yandra, and Budianto Hamuddin, "Riots in Indonesian Main Island: Peace Action of Defend Islam Impact on Economic Environment in Local Media Discourse," *IOP Conference Series: Earth and Environmental Science* 156, no. 1 (2018): 12059, https://doi.org/10.1088/1755-1315/156/1/012059.

[11] Yusuf Sheikh Omar, "The Role of Islam in Peace and Development in Somalia (Continuity and Change)," *Religions* 13, no. 11 (2022): 1074, https://doi.org/doi.org/10.3390/rel13111074.

[12] Rayees Ahmad Dar, "Agonistic Terms of Peace in Kashmir: Kashmiriyat, Distributive Politics and Islam," *Society and Culture in South Asia* 9, no. 1 (July 2022): 128–48, https://doi.org/10.1177/23938617221105578.

[13] Andrekos Varnava, "Yusuf Islam (Aka Cat Stevens) and His Anti-War and pro-Peace Protest Songs: From Hippy Peace to Islamic Peace," *Contemporary British History* 33, no. 4 (October 2019): 548–72, https://doi.org/10.1080/13619462.2018.1519429.

public interested in building understanding and harmony in an increasingly connected world.

2. Method

The method employed in this research is a literature review study. This literature review analyzes thoroughly to obtain objective results regarding the concept of peace in the Qur'an, specifically in Surah Al-Anfal verse 61. The data collected and analyzed are secondary data from research outcomes such as books, journals, articles, websites, and other relevant sources. Furthermore, the data analysis technique in this research involves using content analysis. The data analysis examines the most relevant, relevant, and sufficiently relevant research findings. Subsequently, the researcher reviews the research years, beginning with the most recent ones and gradually moving backward to earlier ones. The researcher then reads the abstracts of each preceding study to assess whether the addressed issues align with the current research objectives. The researcher then records essential and relevant sections related to the research problem and concludes.

3. Result and Discussion
3.1. The Concept of Peace in the Qur'an

The Islamic teachings on peace are explored through an analysis of theory and practice. The research delves into the relationship between Islam and the values of peace. Hidayat assesses that Islam is a religion filled with peace. This study raises questions about how the idea of peace is perceived from the perspective of the Qur'an.

In the current contemporary world, Islamic education faces challenges in promoting peace, especially in the context of Muslim minorities. This study provides several suggestions for universities to be more proactive in promoting peace in contemporary society. Peace and security are essential values in human life.[14] Peace fosters harmonious relationships and interactions. Therefore, the Qur'an, as the primary source of teachings in the form of a sacred book, brings peace to humanity universally. Islam and peace are visions and missions that the Muslim community must consistently disseminate.[15]

Islam, true to its root meaning of peace and salutation, and the Prophet who brought the teachings of Islam, was sent to humanity with the mission of mercy for the entire universe. Within Islam, various elements of gentleness and humanitarian nuances bring solace. One of the factors that contributed to the global spread of Islam is its womb, which contains pearls of clear ethics aligned with human nature. Islam is a wholly peaceful religion. In Islam, peace is a general rule or norm, while war is only an exception. This rarity is because exceptions always arise as a response to the actions of others. The primary goal of Islam is to transform people's thinking and bring about an intellectual revolution based on monotheism, or the Oneness of God.[16]

Peace, in terminology, refers to the absence of war/conflict and violence. Safe, tranquil, and calm are synonymous terms that convey the meaning of peace. Unfortunately, the desire for peace, cherished by all of humanity, is often not prioritized

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[14] Irfan Hania and Suteja, "Pendidikan Islam Perspektif Al-Ghazali Dan Ibn Rusyd Serta Relevansinya Di Abad 21," *Heutagogia: Journal of Islamic Education* 1, no. 2 (2021): 121–30.

[15] Ayi Yunus Rusyana et al., "Concepts and Strategies for Internalizing Religious Moderation Values among the Millennial Generation in Indonesia," *Religious Inquiries* 12, no. 2 (2023): 157–76, https://doi.org/10.22034/ri.2023.348511.1629.

[16] Ismi Ngafiyatun Nadifah, "Konsep Islam Dan Damai Menurut Maulana Wahiduddin Khan," *Paradigma: Jurnal Kalam Dan Filsafat* 4, no. 1 (2022): 40–52, https://doi.org/10.15408/paradigma.v4i1.24256.

by world leaders in their policy-making. Meanwhile, the meaning of peace in this context is the verses that contain the meanings of safety and tranquility in the Qur'an. The synonymous term for peace in Arabic is "*salām*." Many verses in the Qur'an discuss peace, one of which is Surah Al-Anfal, verse 61.

<div dir="rtl">وَإِن جَنَحُواْ لِلسَّلْمِ فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ۝</div>

Meaning: "*And if they incline towards peace, then incline towards it and rely upon Allah. Indeed, He is the All-Hearing, the All-Knowing*".

Many verses of the Qur'an explain the concept of peace. Islamic teachings prefer peace over war and forgiveness over hatred. This proves the fact that Islam advocates for peace. Through the Qur'an, Islam provides solutions for humanity to attain peace and uphold the values of peace for the greater good of others. With peace, humanity will consistently experience a sense of security and comfort. The values of peace become fundamental principles for collective goodness based on religious messages. The concept of peace is found in the Qur'an. Researchers have identified as many as five messages of peace scattered across various surahs, including Surah Al-Anfal, verse 61. This verse emphasizes the promotion of the values of peace.

Despite being portrayed as a religion of violence, the essence of Islam is peace. The use of violence in the concept of *jihad* (holy war) and *martyrdom* (shahid) is permitted only as a last resort. Moreover, it is not included in the fundamental pillars of Islam as conveyed in the *arkān al-īmān* (pillars of faith) and *arkān al-islām* (pillars of obligation). This article argues that peace is an integral part of Islamic theology and that the mission of every individual in Islamic teachings is to be a representative of God on earth. The mission of a true believer will not be fulfilled unless they work with others in building peace, not through coercion. Violence can only be used to protect the freedom of as many members of society as possible to live in peace.[17]

3.2. The Interpretation of Scholars on Peace in Surah Al-Anfal Verse 61

In Surah Al-Anfal verse 61, Tafsir Ibn Kathir mentions that if the opposing party inclines towards peace, then incline towards it and put your trust in Allah. Indeed, He is the All-Hearing, All-Knowing. If they intend to deceive you, Allah is sufficient as your protector. He strengthens you with His help and with the believers, unifying their hearts. Even if you were to spend all the wealth on Earth, you would not be able to unite their hearts, for it is Allah who unites them. Indeed, He is All-Powerful and All-Wise. The verse continues with guidance on dealing with potential betrayal. If there is a fear of betrayal, return their treaty honestly. If they persist in hostility, then engage in warfare. The term "*condong*" in verse 61 suggests inclining towards peace and accepting their proposals. This is exemplified in the historical context of the Treaty of Hudaybiyyah, where, despite additional conditions, Prophet Muhammad (peace be upon him) accepted the peace proposal of the polytheists.

Narrated by Abdullah ibn Imam Ahmad, Muhammad ibn Abu Bakr Al-Maqdami, and Fudail ibn Sulaiman, among others, the hadith emphasizes the importance of seeking peace when conflicts arise. The narration suggests that if peace is attainable, it should be pursued. Ibn Kathir highlights the broader context of the verse, indicating its relevance to the relationship between Muslims and non-Muslims. Historically, these relations were

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marked by conflicts and wars due to oppression. Despite the recurring warfare, the Quran encourages prioritizing peace and reconciliation over conflict.[18]

Examining the verse through the lens of different scholars, the interpretations vary slightly. Some focus on historical events, such as the Bani Quraizah incident, while others emphasize the general principles applicable to various situations. Zubdatut Tafsir Min Fathil Qadir by Sheikh Dr. Muhammad Sulaiman Al Asyqar underscores the importance of accepting peace when the opposing party desires it. The verse encourages reliance on Allah and dismisses fear of deception.[19]

Tafsir Al-Muyassar, endorsed by the Saudi Arabian Ministry of Islamic Affairs, explains that if the opposing party leans towards abandoning warfare and seeks peace, the Prophet is advised to lean towards it, trusting Allah. The commentary emphasizes Allah's knowledge of their intentions and the importance of entrusting one's affairs to Him. In summary, verse 61 of Surah Al-Anfal guides dealing with potential betrayal and encourages the pursuit of peace when the opposing party desires it. The verse emphasizes trust in Allah and the significance of unifying the hearts of believers. Different scholars offer nuanced interpretations, adding depth to the understanding of this Quranic guidance on peace.[20]

The interpretation of as-Sa'di, Sheikh Abdurrahman bin Nashir as-Sa'di, a 14th-century expert in interpretation, explains Surah Al-Anfal, verse 61, where Allah says, "And if they incline," referring to the disbelievers who fight against the Muslims. They incline towards peace and a ceasefire, so "then incline to it and fear Allah." This means they follow their desire for peace and fear Allah because it contains many benefits, including that peace is always a requirement. If they initiate it, it should be followed. Another benefit is that it provides time for Muslim forces to gather strength and prepare for the next time if needed. Another benefit is that if peace is established, and each party knows what the other possesses, Islam stands high, and nothing is above it. Anyone with intellect and knowledge, if objective, will prioritize Islam over other religions because of its beauty, commands, prohibitions, social interactions, and justice. In such a situation, sympathizers and followers will emerge in large numbers, making peace a stepping stone for Muslims to overcome the disbelievers.[21]

As a shared concern among humanity, peace has always been questioned throughout history and has found specific meanings in different cultures and communities. Peace as an inter-subjective concept in Islamic writings, such as Nahj Al-Balagha, has a different meaning than what Western thinkers intend. Therefore, the definition of the concept and philosophy of peace from two different perspectives, Islamic and Western, related to various aspects and angles of peace and the benefits of that category are among the issues that have been attempted to be explained with different and diverse approaches than other studies.[22]

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[18] M. Quraish Shihab, *Membumikan Al-Qur'an*, Edisi Ke-2 (Jakarta: Lentera Hati, 2011).

[19] Suzanne Pinckney Stetkevych, "Al-Sharif Al-Radi and Nahj Al-Balaghah," *Journal of Arabic Literature* 50, no. 3/4 (January 2019): 211–50.

[20] M. Quraish Shihab, *Menabur Pesan Illahi, Al-Qur'an Dan Dinamika Kehidupan Masyarakat* (Jakarta: Lentera Hati, 2006).

[21] Darlis Dawing, "Mengusung Moderasi Islam Di Tengah Masyarakat Multikultural," *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 13, no. 2 SE-Articles (February 2018): 225–55, https://doi.org/10.24239/rsy.v13i2.266.

[22] Saeful Anam et al., "The Moral Education and Internalization of Humanitarian Values in Pesantren," *Journal for the Education of Gifted Young Scientists* 7, no. 4 (2019): 815–34, https://doi.org/10.17478/JEGYS.629726.

The Quran, as the primary source of Islam, brings the values of peace into human life. The mission of the Prophet Muhammad (peace be upon him) is to spread the values of peace and be a mercy to the whole world. Islamic organizations like NU and Muhammadiyah also actively contribute to the regional and international peace-building process. Both organizations initiate actual actions for peace nationally and internationally in Indonesia. Moreover, Islam prohibits causing harm to others, either through speech or actions.

A Muslim can provide a sense of peace to fellow Muslims through words and deeds. Islamic thought and civilization also make significant contributions to world peace. Islamic thinkers like Ibn Khaldun, Ibn Sina, Al-Kindi, and Al-Farabi have produced works still studied by scholars, especially in philosophy and science. Islam also prohibits producing works beneficial to humanity. The more beneficial works are produced, the more a Muslim invests in continuous charity (amal jariyah) after leaving this worldly life. The contributions of Islam to peace, war, and non-violence need to be reassessed in the post-September 11 world. Through the reinterpretation and redefinition of Islamic concepts of *jihad* (holy struggle), *sabr* (patience), *adl* (justice), *umma* (community), *sulha* (reconciliation), *hijrah* (exodus), diversity, and tolerance, this study aims to contribute to the Islamic understanding of war, peace, and non-violence. Also, stories like Cain and Abel in the Quran show examples of non-violent actions and contemporary instances of non-violence, such as Intifada, Kosovo, and Abdul Ghaffir Khan in Afghanistan.[23]

3.3. The Concept of Peace in Islam and Its Discussion

Exploring the concept of peace in Islam, as seen from the perspective of the Quran Surah Al-Anfal verse 61, has provided valuable insights into the relationship between Islamic teachings and values associated with peace. Hidayat's assessment of Islam as a religion inherently filled with principles of peace raises questions about how the idea of peace is viewed through the lens of the Quran. In the contemporary world, Islamic education faces challenges in promoting peace, especially in the context of minority Muslim communities. This study offers recommendations for universities to promote peace in contemporary society actively, emphasizing the essential values of peace and security in human life, as outlined in the Quran Surah Al-Anfal verse 61.

The core findings of this research provide in-depth insights into a comprehensive exploration of Islamic teachings on peace, bridging the gap between theory and practice. The study highlights discussions on the relationship between Islam and the values of peace, emphasizing that peace and security are fundamental values in human life. Examination of Quran Surah Al-Anfal verse 61 reveals necessary injunctions that promote a leaning towards peace and reliance on Allah in its pursuit, reflecting the essence of Islam as a religion that prioritizes peace over conflict.

Comparing the results with existing literature, it is evident that Islamic teachings on peace align with a historical perspective that emphasizes peace whenever politically possible. Previous studies, such as those by Troger, Barnidg, and Cohen,[24] have shown that Islam's stance on war and peace historically seeks balance, promoting diversity and decentralization in interpretation. This research supports Mezrigui's findings, reinforcing the idea that Islam inherently advocates for peace, and any deviation from this principle is a deviation from actual Islamic teachings.[25]

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[23] Sezai Ozcelik, "From Terrorism to Nonviolence and the Islamic Peace Paradigm: Jihad, Just War, Peace and Islamic Nonviolence," *Peace and Conflict Studies* 12, no. 2 (2005), https://doi.org/10.46743/1082-7307/2005.1063.

[24] Cohen, "War and Peace in Judaism and Islam."

[25] Mezrigui, "Principles of Mercy and Peace in Islam."

The identified values regarding peace in the Quran Surah Al-Anfal verse 61 indicate a deep relationship between Islam and peace. The multifaceted explanation of these findings lies in human behavior in war regulated by the Quran, prioritizing peace whenever politically feasible. Despite the negative framing of Islam post-9/11, historical contributions to peace capacity, literacy, socio-economic factors, justice, and shared identity in Somalia provide counterarguments.[26] Islam's core contribution to peace is further illustrated through the positive impact of meetings such as the Peace Action of Defend Islam (ABI) in Indonesia.[27]

Careful interpretation is recommended, acknowledging the nuanced nature of Islamic teachings on peace, especially in the post-9/11 era. The concept of jihad and the selective use of Islam in the "Kurdish Opening" in Turkey demonstrate the need for a holistic approach to addressing the rights of all minority groups.[28] Understanding Islam's role in peacebuilding requires a reassessment of interpretations that may challenge the balance between traditional Jewish and Islamic attitudes toward war and peace.[29]

The implications of this research extend beyond the academic realm, influencing broader discourses on Islam and peace. The proactive role of Islamic organizations such as NU and Muhammadiyah in regional and international peace initiatives illustrates the practical application of Islamic values. Additionally, Islam's influence on democratic principles, as evidenced by Yusuf Islam's peace advocacy, emphasizes the compatibility of Islamic and Western civilizations in seeking peace.[30]

In conclusion, this research contributes to understanding the nuanced perspective of Islam on peace, revealing its significance in shaping individual and collective behaviors. The implications reach educational institutions, urging them to actively contribute to promoting peace in contemporary Muslim communities. As Islam continues to face evolving global challenges, reevaluating interpretations regarding peace in the Quran Surah Al-Anfal verse 61 and related verses becomes crucial to facilitate harmonious coexistence in diverse societies.

4. Conclusion

This research explores the conceptualization of peace in Islamic teachings, mainly through Surah Al-Anfal verse 61 in the Quran. This study examines Islamic values related to peace, bridging the gap between theory and practice. The research findings reveal a comprehensive discussion on the relationship between Islam and the values of peace. In the contemporary world, Islamic education faces challenges in promoting peace, especially in the context of minority Muslim communities. This research recommends that universities proactively promote peace in contemporary society by emphasizing the crucial values of peace and security in human life, as outlined in Surah Al-Anfal verse 61. The verses in the Quran, especially Surah Al-Anfal verse 61, guide believers to lean towards peace and place trust in Allah when seeking peace. The Quran depicts Islam as a religion of peace, where peace is the general rule, and war is only an exception, justified

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[26] Omar, "The Role of Islam in Peace and Development in Somalia (Continuity and Change)."

[27] Junaidi, Yandra, and Hamuddin, "Riots in Indonesian Main Island: Peace Action of Defend Islam Impact on Economic Environment in Local Media Discourse."

[28] Ina Merdjanova, "Islam and the Kurdish Peace Process in Turkey (2013–2015)," in *Comparative Kurdish Politics in the Middle East: Actors, Ideas, and Interests*, ed. Emel Elif Tugdar and Serhun Al (Cham: Springer International Publishing, 2018), 137–62, https://doi.org/10.1007/978-3-319-53715-3_6.

[29] Cohen, "War and Peace in Judaism and Islam."

[30] Eko Putra Boediman, "CIVILIZATION RELATIONSHIP OF ISLAM, WEST AND EUROPE: Potential Civilization Dialogue" Peace Communication Model"," *International Journal of Recent Technology an Engineering (IJRTE)* 8, no. 2 (2019): 800–805, https://doi.org/10.35940/ijrte.B1161.0782S419.

only in specific, compelling circumstances. The fundamental goal of Islam is to transform human thinking, bringing about an intellectual revolution based on the concept of *Tawhid* or the Oneness of God. The implications of this research extend beyond the academic realm, influencing a broader discourse on Islam and peace. The proactive role of Islamic organizations such as NU and Muhammadiyah in regional and international peace initiatives demonstrates the practical application of Islamic values. Additionally, the influence of Islam on democratic principles, as Yusuf Islam advocates in promoting peace, emphasizes the compatibility of Islamic and Western civilizations in pursuing peace. Limitations in this study include variations in interpretations of Islamic teachings on peace. Recommendations for further research involve a deeper exploration of specific historical contexts and a comparative analysis of interpretations across various Islamic traditions. As Islam faces evolving global challenges, reassessing interpretations regarding peace in Surah Al-Anfal verse 61 and related verses becomes crucial to facilitating harmonious living in diverse societies.

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