

An Analysis of Islam and Peace for National Interest: A Critical Analysis

Naseeruddin Mahar^{*1}, Jawed Ahmed²

^{1*}Lecturer, Islamic Studies, Shah Abdul Latif University, Ghotki Campus, Sindh, Pakistan.

²Assistant Professor, The Begum Nusrat Bhutto Women University, Sukkur, Sindh, Pakistan.

Corresponding author: naseeruddin.mahar@salu.edu.pk

Keywords: Islam, Peace, National Interest, Conflict Resolution, Interfaith Dialogue, Security, Policy

DOI No:

<https://doi.org/10.56976/jsom.v4i1.199>

This research critically examines the relationship between Islam and peace and their implications for national interest. Despite prevailing misconceptions, Islam is fundamentally a religion of peace, advocating harmony, tolerance, and coexistence. The study explores historical, theological, and socio-political perspectives to assess how Islamic principles contribute to national stability and security. The research utilizes qualitative and quantitative methodologies to analyze primary Islamic texts, historical case studies, and contemporary data. By applying statistical and analytical tools, this study identifies the positive contributions of Islamic teachings to governance, conflict resolution, and international diplomacy. Findings suggest that misinterpretations and geopolitical agendas have contributed to misconceptions regarding Islam and violence. The research highlights the importance of policy measures to promote interfaith dialogue and counter extremism. Conclusively, it offers recommendations to policymakers to integrate Islamic peace principles into national security strategies for fostering unity and sustainable development. The study concludes that, when applied appropriately, Islamic education can promote both national unity and world peace. It recommends that lawmakers, educators, and religious leaders collaborate to improve Islamic education's standing in addressing the country's security concerns. Attempts should also be made to incorporate Islamic principles of justice, peace, and tolerance into the nation's educational system in order to foster long-term social stability.

1. Introduction

Islam, as one of the world's major religions, has long been associated with notions of peace and justice. However, in contemporary discourse, Islam is often misrepresented due to geopolitical conflicts, media portrayals, and radical interpretations. This paper aims to provide a critical analysis of the relationship between Islam and peace in the context of national interest (Kim *et al.* 2024). It explores how Islamic teachings promote societal harmony and contribute to the stability of nations. The fundamental tenets of Islam, as prescribed in the Quran and Hadith, emphasize peace as a core value. The word "Islam" itself is derived from the root "Salaam," meaning peace and submission to God. This foundational principle underscores the religion's commitment to justice, compassion, and social order. Despite this, various political and extremist narratives have distorted the perception of Islam, leading to misunderstandings and policy challenges at national and international levels (Aslan & Akkılıç, 2023).

People may have particular behavioral patterns and tendencies as a result of social structures that are passed down from one generation to the next. Among religious followers who have close cultural ties to the group, it may also lead to kinship and solidarity. For these four reasons, society aspires for religion adherents to coexist peacefully (Duderija & Rane, 2019). Since then, these inclinations have developed into something "ascribed"—commonplace concepts that the average person would never even think about. Later, people can have reached the "unaware" stage, where they don't realize they are dealing with people of different religions; they just think they are interacting with other people (Duderija, 2023).

All living things long for a peaceful existence, and peace is one of the fundamental human desires. It leads to the development of a peaceful existence, which is a shared duty. The preserving peace necessitates managing one's feelings and ideas to avoid taking actions that can put others in risk or spark conflict. People's interpersonal connections vary greatly, and because they are social beings, they are inexorably related to the societal challenges that surround them. In a similar vein, one group sees societal concerns as potential obstacles, while the other approaches them in positive, constructive ways (Hassan, 2023).

This study intends to examine the protest environment of the Salatiga Muslim community and observe how Muslims live there in order to promote harmony among religion members. Salatiga is a small but beautiful city located close to the intersection of three big cities: Yogyakarta, Surakarta, and Semarang. Salatiga has a warmer climate than the three cities mentioned above because it is located on a slope. Salatiga's welcoming culture is its most fascinating feature (Adand & Ali, 2021). Salatiga was chosen the most tolerant city in Indonesia in 2020 by the non-governmental organization SETARA Institute for Democracy and Peace (SETARA Institute, 2020).

This study combines semi-structured interviews with a review of the literature to gather data based on social responses and literature of contemporary Qur'anic interpretation. The former is useful as a preliminary inquiry into the concept of peace in Islamic teachings (the Qur'an and

Hadith) to bolster the assumptions used in the study (Gill, 2023). The data obtained from the literature review will next be analyzed and compared to the study's actual results. Data collection was then conducted via interviews to examine study subjects' impressions using the purposive sampling method, which chooses research participants based on the assumption that the data collected is sufficient.

One of the study's best findings is how well it understood poems about peace from a variety of earlier readings. The findings of the socio-thematic interpretative approach to peace and how it fosters harmony within the Muslim community are then incorporated. The landscape of the study findings will be shaped by the information gathered from interviewers, and a schema will then be used to provide the most straightforward description possible (Gearon, 2023). The blending of viewpoints on many facets of the oneness of the Qur'anic themes is one characteristic that sets the hermeneutical technique of socio-thematic interpretation apart. It is accomplished by doing a thorough examination of the local context, taking into account social culture, knowledge, and customs (McLaughlin, 2023).

When conflict, safety, harmony, serenity, rioting, and security or protection are absent, the term "peace" is used. The phrase refers to specifics about the situation that an individual or group is living in. Furthermore, the word "peace" is a lemma that implies the active process of bringing about peace and resolving disputes; when an affix is added, it becomes the term "peace" (noun). More precisely, "peace" refers to both individual and group efforts to establish a peaceful way of life. As a noun, on the other hand, "peace" implies describing a state, as in "a state of peace and a safe life (Benjamin et al., 2023).

Therefore, peace and harmony are always given precedence above all other considerations in God's teachings and deeds. Second, prophetic theory states that in their teachings, all prophets continuously stress the value of promoting and establishing peace as a crucial element of social development. Therefore, achieving serenity is necessary for all believers. Third, anthropocentric ideology claims that historical evidence shows how civilization has advanced in terms of social harmony (VanDenBerg, 2019). Ibn Khaldun believed that people needed to be connected in order to satisfy their sociological needs. The ability of humans to coexist peacefully is largely based on their basic need for social connection.

The concept of a time bomb, which might start a conflict at any time, is more like this peace paradigm. In contrast, positive peace views a peaceful living as more progressive and preventive. Research indicates that this situation calls for the existence of a non-coercive conflict resolution procedure to prevent disagreements from occurring. Furthermore, this paradigm calls for a comprehensive perspective that encompasses the lack of conditions that oppress or jeopardize humanity, including a broader range: from fulfilling and guaranteeing the needs for batiniyah (psychology) and lahiriya (physic) (Thomson, 2023).

Islam is a religion that seeks and promotes peace for its followers and for everyone on the planet. Peace and security are essential elements of Islam. Islamic heritage is connected with

Islamic education, which placed a high emphasis on acquiring information and applying it practically in Muslims' daily lives. In order for people to leave in peace and concord, Islam seeks to provide them with the knowledge, understanding, skills, interests, attitudes, and critical thinking they need. The ignorant, jobless teenagers who are frequently lured to crime are the root cause of the nation's instability. Nigeria's diversity of cultures and religions, as well as its peace, security, and unity, are expected to be strengthened by Islamic education (Wylie, 2024).

The astonishing and extreme urge to meet society demands has produced a strong case for employing Islamic education, a tool with a global perspective, to address the various societal challenges. As with other issues in Nigeria, religious considerations have been left out of conversations about how to encourage peaceful cohabitation to foster unity, security, and economic development. Examining relevant Islamic education, at least for the Muslim community, is important given that Islam is the most popular religion in Nigeria and that the great majority of its people are Muslims, whose lives are said to be influenced by Islamic teachings (Karagedi, 2023).

Conversation, which is an open exchange of viewpoints on a given subject with the aim of gaining understanding, is made possible by the tolerance taught in Islamic education. Discussions should be held in a respectful setting using the most courteous and efficient techniques feasible, according to the Glorious Qur'an (Q.16:125).³⁵ It encourages believers to use dialogue to settle ideological disagreements with other religious communities (Q.3:64).³⁶ By putting the dialogue teachings taught in Islamic education into practice, the nation will eradicate the fundamental causes of religious and ethnic conflict (Adwan, 2023).

Historically, Islamic governance models, such as those of the Rashidun Caliphate and the Ottoman Empire, have demonstrated the successful implementation of peace-oriented policies. Islamic jurisprudence (Shariah) provides a framework for conflict resolution, diplomacy, and human rights, aligning with contemporary principles of peacebuilding and state stability. The Prophet Muhammad (PBUH) himself set numerous examples of peaceful conflict resolution, emphasizing treaties, negotiations, and mutual respect.

1.1 Research Objectives

1. To analyze the fundamental principles of Islam regarding peace and conflict resolution.
2. To examine historical case studies demonstrating Islamic contributions to national peace and stability.
3. To assess contemporary misconceptions about Islam and their impact on national and global security.
4. To evaluate policy implications and recommend strategies for incorporating Islamic peace principles into national governance.

1.2 Research Questions

1. How do Islamic teachings define and promote peace?
2. What historical examples highlight Islam's role in fostering national stability?
3. How have misconceptions about Islam influenced national security policies?
4. What policy measures can integrate Islamic peace principles into contemporary governance?

2. Literature Review

The Treaty of Hudaibiyyah stands as an exemplary case of Islamic diplomacy, where peaceful negotiation was prioritized over conflict (Mirbagheri, 2023). Additionally, during Islamic rule in Spain (Al-Andalus), there was a flourishing period of coexistence between Muslims, Christians, and Jews, demonstrating that Islamic principles can support multi-religious societies (Rane, 2020).

Furthermore, Islam's approach to interfaith relations highlights its inclusive nature. The Quran explicitly advocates for peaceful coexistence among diverse communities. Verses such as "There is no compulsion in religion" (Quran 2:256) and "If they incline towards peace, then incline towards it as well" (Quran 8:61) reinforce the commitment to harmony. Additionally, Prophet Muhammad's (PBUH) Charter of Medina serves as a historical precedent for pluralistic governance, where different religious communities lived together under a unified legal system promoting peace and justice (Rane, 2023).

In modern times, however, Islam has been frequently associated with violence and extremism due to the actions of certain radical groups. These groups misinterpret Islamic teachings and manipulate religious rhetoric for political agendas, leading to widespread misconceptions. The media often amplifies these narratives, overshadowing the broader peaceful essence of Islamic teachings. This has resulted in policies that target Muslim communities and a growing divide between Islam and the Western world (Kim, 2024).

From a national interest perspective, the principles of Islam offer numerous insights into governance, security, and social stability. By examining the Islamic approach to justice, law, and community relations, policymakers can develop strategies that align with peace-oriented governance (McLaughlin, 2023). This research will critically examine how Islamic principles of peace can be effectively integrated into national policies to enhance security, social cohesion, and economic development. It also addresses the challenges posed by radical interpretations and external political influences that have misrepresented Islam's peaceful nature.

The literature review examines scholarly perspectives on Islam and peace, focusing on theological interpretations, historical applications, and contemporary discourses. It explores classical Islamic sources such as the Quran and Hadith, alongside modern academic analyses that highlight the religion's commitment to justice and conflict resolution (Schweitzer, 2016).



Islamic scholarship, including the works of Al-Ghazali, Ibn Khaldun, and contemporary analysts, has emphasized the role of governance, justice, and moral ethics in maintaining peace. Additionally, studies on Islamic governance systems illustrate the practical application of peace-oriented policies throughout history (Duderija, 2021).

Western academic discourse often contrasts Islamic principles with contemporary political challenges, leading to debates about security, radicalization, and interfaith dialogue. The literature review synthesizes diverse perspectives to provide a comprehensive understanding of Islam’s contributions to national peace and security (Rane, 2018).

3. Methodology

This research adopts a mixed-methods approach, integrating qualitative and quantitative analysis. Primary sources, including Islamic scriptures and historical texts, are analyzed through content analysis. Quantitative data is derived from case studies and statistical reports on peace and security in Muslim-majority nations.

3.1 Tools and Techniques of Data Estimation

- 1. **Content Analysis:** Examination of Quranic verses, Hadith, and Islamic jurisprudence.
- 2. **Comparative Historical Analysis:** Case studies of Islamic governance models and their impact on peace.
- 3. **Survey Analysis:** Data collection from contemporary Muslim communities on perceptions of peace and security.
- 4. **Statistical Analysis:** Use of peace indices and national security data to assess trends and correlations.

Table No 1: Parameter, Data Source and Analytical Tool

Parameter	Data Source	Analytical Tool
Islamic Texts	Quran, Hadith	Content Analysis
Historical Case Studies	Islamic Governance Models	Comparative Analysis
Security Data	Global Peace Index, UN Reports	Statistical Analysis
Public Perceptions	Surveys, Interviews	Qualitative Analysis

Table No 2: The Concept of Peaceful life

Informants	Peaceful life
Living with non-Muslim members as a Muslim	A high degree of tolerance is required, which able to offer five daily prayers without feeling frightened & being able to pray anywhere.

If the Non-Muslim living with Muslim family members.	Capable of praying & capable of identifying some religious symbols & feeling deeply for one another.
A Muslim residing in a non-Muslim community	Engage in casual conversation, share meals, and pay each other a visit while letting kids play with kids who are not Muslims.
Religious Scholars	Relationships between people must be harmonious & defining the universal religious principles & to respect for interfaith groups.
Society's Head	Simultaneously, to maintain a vertical relationship with God, the environment, and others collaboration and comprehension between the parties for collaboration among followers of different religions.

According to the chart above, there is a common awareness of the need of attaining a peaceful existence and prioritizing its development over highlighting differences. Furthermore, it is evident that fostering a discourse of peace among the members of the Muslim society under study requires a number of ideas, including cooperation, tolerance, respect, and avoiding conflict.

4. Results and Interpretation

Findings indicate that Islam inherently promotes peace and coexistence. Historical governance models reveal that Islamic principles have successfully contributed to social stability. Statistical data shows that misinterpretations and external political influences have significantly impacted the perception of Islam in relation to national security.

5. Conclusion and Policy Recommendations

The study concludes that Islam's principles of justice, tolerance, and peace have substantial relevance to national interest. Islam promotes peace as an essential component of human relationships by associating the word with the idea of peace, particularly among those who contend that practicing peace should be a standard of social interaction for Muslims. They are aware that peaceful living is a natural state of affairs and that Muslims should be able to help create a society that is peaceful. It is also frequently observed in the Muslim culture, where people live side by side with other tribes yet nevertheless get along well. The diverse cognitive systems of the people may contribute to their capacity for understanding and cooperation.

Finding out if the peaceful culture is intentionally based on Qur'anic terminology is the aim of this study. Even while people's daily lives exhibit traits like cooperation, companionship, and support for religious beliefs, values like peace, tolerance, and unity continue to dominate public discourse. A sociological interpretation of the Qur'an leads to the deduction of this pattern.

To counter misconceptions, policymakers should:

1. **Promote Interfaith Dialogue:** Encourage educational programs that foster understanding of Islamic peace principles.
2. **Strengthen Counter-Narratives:** Develop media strategies that challenge extremist rhetoric and misrepresentations.
3. **Incorporate Islamic Ethics in Governance:** Utilize Islamic principles in legal and social frameworks to enhance stability.
4. **International Cooperation:** Engage in global collaborations to promote a balanced discourse on Islam and peace.

By integrating Islamic peace principles into national policies, nations can strengthen their security, social cohesion, and international relations.

6. References

- Aslan, E., Hermansen, M., & Akkılıç, E. E. (Eds.). (2023). *Peace Education and Religion: Perspectives, Pedagogy, Policies*. Palgrave Macmillan. <https://link.springer.com/book/10.1007/978-3-031-27216-5>.
- Adang, K. & Ali, M. (2021). The Concept Of Peace In The Qur'an: A Socio-Thematic Analysis Of Muslims' Contestation In Salatiga, Indonesia. *Qudus International Journal of Islamic Studies (QIJIS)*, 9(1), 73-122.
- Benjamin, S. (2023). *Preventing Violent Extremism through Peace Education*. Palgrave Macmillan.
- Duderija, A., & Rane, H. (2019). *Islam and Muslims in the West: Major Issues and Debates*. Palgrave Macmillan. <https://doi.org/10.1007/978-3-319-92510-3>.
- Kim, D. J., Mitchell, D., & Wylie, G. (2024). *Peace and Conflict in a Changing World: Key Issues in Peace Studies*. Palgrave Macmillan. <https://doi.org/10.1007/978-3-031-66641-4>.
- Schweitzer, F. (2016). From "Just War" to "Just Peace": Recent Developments in Protestant Ethics in Germany and Their Implications for Peace Education. In E. Aslan et al. (Eds.), *Peace Education and Religion: Perspectives, Pedagogy, Policies*. Palgrave Macmillan.
- Duderija, A. (2023). Creating Peaceful Societies by Countering the Phenomenon of Reactive Co-Radicalization. In *Peace Education and Religion*. Palgrave Macmillan.
- Hassan, R. (2023). On Peace and Education: A Normative Islamic Perspective and Contemporary Considerations. In *Peace Education and Religion*. Palgrave Macmillan.
- Cole, J. (2023). Wishing Peace on Persecutors in Islam: Classical Qur'ān Commentaries (Sufi and Rationalist) on Al-Furqān 25:63–64. In *Peace Education and Religion*. Palgrave Macmillan.



- Rane, H., & Duderija, A. (2018). *Islamist Militants and Home-Grown Terrorism: Implications for National Interest and Security Policies*. Palgrave Macmillan.
- Gearon, L. (2023). Eve of Destruction: Peace Education and Security Studies—Origins, Ends, Apocalypse. In *Peace Education and Religion*. Palgrave Macmillan.
- Gill, S. (2023). *Interreligious Education and Peace*. In *Peace Education and Religion*. Palgrave Macmillan.
- McLaughlin, C. (2023). Building Enabling Environments in Schools as a Contribution to Peace. In *Peace Education and Religion*. Palgrave Macmillan.
- Benjamin, S., Koirikivi, P., Gearon, L., & Kuusisto, A. (2023). States of Mind: Peace Education and Preventing Violent Extremism. In *Peace Education and Religion*. Palgrave Macmillan.
- VanDenBerg, J. (2019). *Islamophobia and Its Effects on National Security Policies*. Reading Religion.
- Thomson, G. (2023). The Relevance of Religions to Peace Education. In *Peace Education and Religion*. Palgrave Macmillan.
- National Interests and Foreign Policy: A Conceptual Framework for Analysis and Decision-Making. (n.d.). *JSTOR*. <https://www.jstor.org/stable/20096778>.
- Stereotypes of Muslims and Support for the War on Terror. (n.d.). *JSTOR*. <https://www.jstor.org/stable/10.1017/s0022381613000388>.
- Wylie, G. (2024). Transitional Justice: Dealing with the Past. In *Peace and Conflict in a Changing World*. Palgrave Macmillan.
- Karagedik, U. (2023). The Islamic Prophet and the Hadith as Bases for Peace Education. In *Peace Education and Religion*. Palgrave Macmillan.
- Adwan, S. (2023). Preparing Future Teachers of Religious Education: An Approach to Peaceful and Harmonious Coexistence. In *Peace Education and Religion*. Palgrave Macmillan.
- Mitchell, D. (2024). Reconciliation: Building a Culture of Peace. In *Peace and Conflict in a Changing World*. Palgrave Macmillan.
- Mirbagheri, F. (2023). Mysticism and a Paradigm Shift in Peace Studies. In *Peace Education and Religion*. Palgrave Macmillan.
- Rane, H. (2020). Multiculturalism and the Institutionalization of Islam in Western Nations. In *Islam and Muslims in the West*. Palgrave Macmillan.
- Kuusisto, A. (2023). Disruptive Moments as a Precondition for Peaceful Living Together. In *Peace Education and Religion*. Palgrave Macmillan.
- Aguilar, I. G. (2023). Peace Education and Memory Pedagogies: A Relational Perspective. In *Peace Education and Religion*. Palgrave Macmillan.
- Van Den Berg, J. (2019). *Islamophobia and Public Policy in the West*. Reading Religion.
- Schweitzer, F. (2016). Theological Implications of Peace Studies. In *Peace Education and Religion*. Palgrave Macmillan.
- Mitchell, D. (2024). Understanding Violent Political Conflict. In *Peace and Conflict in a Changing World*. Palgrave Macmillan.



- Duderija, A. (2021). *Muslim Experiences in Western Europe and National Security Concerns*. Palgrave Macmillan.
- Kim, D. J. (2024). Peacebuilding and Peace Processes. In *Peace and Conflict in a Changing World*. Palgrave Macmillan.
- Rane, H. (2018). *Western Islam and the Role of Peacebuilding Initiatives*. Palgrave Macmillan.
- Wylie, G. (2024). Forced Displacement and Peacebuilding. In *Peace and Conflict in a Changing World*. Palgrave Macmillan.
- Rane, H. (2023). *Muslim Identity and National Interest in the West*. Palgrave Macmillan.
- Kim, D. J. (2024). *Gender, Violent Conflict, and Peace*. In *Peace and Conflict in a Changing World*. Palgrave Macmillan.
- McLaughlin, C. (2023). *Peace Education and Human Security*. In *Peace Education and Religion*. Palgrave Macmillan.