

## **SALAAM GREETING TO SPREAD PEACE IN THE ARCHIPELAGO OF INDONESIA**

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### **Abstract**

*Maintaining peace in the world has always been a noble aim, yet it remains an endless polemic. The archipelago of Indonesia, known as Nusantara, is home to more than 600 ethnic groups and if it is not well organized, it can lead to conflicts. This study aims to examine Islamic values, especially those conveyed in the hadeeths of Saheeb Bukhari, the Chapter on Seeking Permission. The focus of this study is to examine the relevant hadeeths to identify the pillars that Muslims can use to build and nurture peace in the archipelago. This research is conducted through literature review approach. The content of the hadeeths associated with events that occurred in Nusantara, both in the era of independence and in the era of reform to reveal the potentials of Muslims as a majority, to maintain peace and unity throughout the archipelago. The study reveals that the saheeb hadeeths related to greeting of salaam and its rules contain the basic pillars that can contribute to sustaining peace in the archipelago. These pillars ensure the security and safety of individuals' privacy, public comfort, prevention of riots and conflicts, news monitoring, and maintain humanitarian values to always promote peace in stead of hostility. These values are*

*still embraced in general by Muslims in the archipelago. The Muslims still observe the principles of Bbineka Tunggal Ika and Pancasila, which are key to maintain peace and unity of the homeland.*

**Keywords:** *Islam, Nusantara, Muslim Civilization, Hadeeth, Peace, Union.*

## **A. Introduction**

Indonesia is the largest archipelagic country in the world with a total area of 7.81 million km<sup>2</sup> with 17,499 islands.<sup>1</sup>The Central Bureau of Statistics in cooperation with Southeast Asean Studies in 2013 mapped out the number of tribes in the archipelago, and it was found that this vast area is home to about 633 major ethnic groups.<sup>2</sup> This amount is certainly very large and it can cause problems if not managed wisely and properly.

History shows that in countries or places where Muslims are the majority, there has hardly occurred oppression or cruelty committed by Muslim community against minority groups. Indeed, in Islamic teaching, oppression by a majority against minority is unacceptable for any reasons. Tim Wallace Murphy says that history has proved that different from other regions, Islam has never oppressed other groups when it is in power. Under the power of Islamic state, people of other religions or minority groups could live in harmony with Muslim majority.<sup>3</sup> Similarly, Dudung Abdurrahman, states that although during the Umayyah period the dominance of

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<sup>1</sup> Warta BPHN, Sumber: <http://bphn.go.id/news/2015102805455371/INDONESIA-MERUPAKAN-NEGARA-KEPULAUAN-YANG-TERBESAR-DI-DUNIA>, diakses pada 10 Januari 2018.

<sup>2</sup> Badan Pusat Statistik, Sumber: <https://www.bps.go.id/news/2015/11/18/127/mengulik-data-suku-di-indonesia.html>, diakses pada 10 Januari 2018.

<sup>3</sup> Tim Wallace Murphy, *What Islam Did for Us, Understanding Islam's Contribution to Western Civilization*, London: Watkins Publishing, 2006, p. 2

Arabia with all its culture and traditions was very strong, the rulers did not dispel or oppressed non-Arab groups. Moreover, in the Abasiyyah ruling, the rulers built civilisation in various aspects, such as science, ethics, government, art, on the basis of multicultural society.<sup>4</sup>

Ramadan al-Buthy describes the Arabian Peninsula before the coming of Islam as an area with a very backward society. Tribal fanaticism was so entrenched that discord among the tribes is part of their hard-to-remove ways of life.<sup>5</sup> Islam then came and became a solution to various social problems of the Arab society at the time.

Graham E. Fuller outlined the phenomenon of oppression that takes place in other societies that became the majority. Fuller cites examples of atrocities committed by Hindu leaders of Hindutva groups against Muslims, Sikhs, as well as Christians; also Buddhist against Hindu Tamils in Sri Lanka.<sup>6</sup> The issues of terrorism that are often associated to Muslims are described by Tim Wallace Murphy as mislabeling Islam. Fuller argued that terrorist movements emerged as a result of western dominance and its pressure against other groups, and the movements have not only been established by groups which attach themselves to Islam, but also by other groups.<sup>7</sup>

In Agung Wicaksono's view, the educational paradigm in Indonesia seems to be centralistic and tends to ignore the diversity of the nation. This can be seen from the emergence of disputes and hostilities that fueled ethnic and

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<sup>4</sup> Dudung Abdurrahman, "Multiculturalism in Islamic Civilization During the Classic Period", Addin, Jurnal Sekolah Tinggi Agama Islam Negeri Kudus, Vol. 11, No. 1, February 2017, p. 49-50. DOI: <http://dx.doi.org/10.21043/addin.v11i1.2071>

<sup>5</sup> Muhammad Said Ramadhan Al-Buthy, *Fiqh as-Sirah an-Nabawiyah Ma'a Mujaaz Litârîkh al-Khilâfah al-Râsyidah*, Damaskus: Dâr al-Fikri, 1991, p. 46.

<sup>6</sup> Graham E. Fuller, *A World Without Islam*, New York: Back Bay Books, 2012, p. 48.

<sup>7</sup> Graham E. Fuller, *A World Without Islam*, pp. 335-345.

cultural differences between regions.<sup>8</sup> Sukoco mentions Sampit events as an example. According to him, one of the causes of inter-group disputes that occurred in the archipelago was social inequality. In line with this, Akhmad Hidayatullah Al Arifin concluded that multicultural-based education to spread peace is still counted as a new discourse in the archipelago.<sup>9</sup> According to Egi Sukma Baihaki, the values contained in Bhineka Tunggal Ika need to be well managed in order to address pluralism in the archipelago.<sup>10</sup>

This study aims to reveal the potentials of Muslims as the majority in maintaining peace in the archipelago. The focus of the discussion is the saheeh hadeeths related to greeting of *salaam* and its rules, as well as the values contained therein which can contribute greatly to the maintainance of peace.

## **B. Discussion**

### **1. Meaning and role of Salam**

The Indonesian words *salaam* means *peace* or *a statement of respect*, or a short form of utterance of *assalamu alayikum warahmatullahi wa barakatuh*.<sup>11</sup> *Bersalaman* means *greeting to each*

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<sup>8</sup> Juniaris Agung Wicaksono, "Konsep Pendidikan Multikultural dalam Kebijakan Publik di Indonesia", An-Nuha, Jurnal Sekolah Tinggi Agama Islam Madiun, Vol. 3 No. 1, Juli 2016, pp. 39-59.

<sup>9</sup> Akhmad Hidayatullah Al Arifin, "Implementasi Pendidikan Multikultural dalam Praksis Pendidikan di Indonesia", Jurnal Pengembangan Pendidikan: Fondasi dan Aplikasi, Vol. 1, No. 1, June, 2012, p. 72-82. DOI: <http://dx.doi.org/10.21831/jppfa.v1i1.1052>

<sup>10</sup> Egi Sukma Baihaki, "Strengthening Bhinneka Tunggal Ika as An Identity and Unifier of The Nation: Realizing a Peaceful Islam and Statehood Harmonization", Addin, Jurnal Sekolah Tinggi Agama Islam Kudus, Vol. 11 No. 1, February 2017, pp. 55-75. DOI: <http://dx.doi.org/10.21043/addin.v11i1.1965>

<sup>11</sup> Dendy Sugono, *Kamus Besar Bahasa Indonesia Pusat Bahasa Edisi Keempat*, Jakarta: PT. Gramedia Pustaka Utama, 2014, 7<sup>th</sup> edition, p. 1208.

other by shaking hands.<sup>12</sup> The word *salaam* in Arabic is *السَّلَامُ* *As-Salām*, while uttering *salam* in Arabic verb is *سَلَّمَ - يُسَلِّمُ*.<sup>13</sup>

In English, *salaam* means *peace*, or *greetings*, while *bersalaman* means *to greet*, or *to shake hands*.<sup>14</sup> *Peace* literally means *a situation or a period of time in which there is no war or violence in a country or an area*.<sup>15</sup> It can also mean *a state of calm and quiet, or freedom from disturbing thoughts or emotion*.<sup>16</sup>

The meaning of *salam* in *Kamus Besar Bahasa Indonesia* (Big Dictionary of Indonesian Language), which is the same meaning as *salaam* greeting in Islam, *سَلَامٌ عَلَيْكُمْ* *salāmun ‘alaykum*,<sup>17</sup> shows that the word *salam* in Bahasa Indonesia originated from Arabic. According to Dellis Pratika, Bahasa Indonesia is a high-class Malay language deliberately chosen as the national language against colonialism, while Malay itself is heavily influenced by Arabic.<sup>18</sup> The existence of Arabic language in the archipelago was also highlighted by Ismail Suari Wekke, who found that although in areas where Muslims are a minority, such as in Papua, Islamic boarding schools (*pesantren*) there still prioritize learning Arabic with traditional methods of *pesantren* in general.<sup>19</sup>

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<sup>12</sup> *Ibid.*

<sup>13</sup> Achmad Warson Munawwir, *Al-Munawwir: Kamus Indonesia – Arab*, Surabaya: Pustaka Progressif, 2007, p. 750

<sup>14</sup> John M. Echols and Hassan Shadily, *An Indonesian-English Dictionary*, Jakarta: PT. Gramedia Pustaka Utama, 2006, *Third Edition*, p. 475

<sup>15</sup> Margaret Deuter (managing editors), *Oxford Advanced Learner's Dictionary of Current English*, Oxford: Oxford University Press, 2015, ninth edition, p. 1097.

<sup>16</sup> Merriam-Webster, Inc., *Merriam-Webster's Dictionary and Thesaurus, Updated Edition*, Massachusetts: Merriam-Webster, Inc., 2014, p. 609.

<sup>17</sup> At least there are 6 ayahs contains phrase *سَلَامٌ عَلَيْكُمْ*, namely: Q.S. 6: 54, 7:46, 13: 24, 16:32, 28: 55, and 39: 73.

<sup>18</sup> Dellis Pratika, “The Existence of Indonesian Language: Pidgin or Creole”, *Journal on English as a Foreign Language*, IAIN Palangkaraya, Volume 6, Number 2, September 2016, (DOI: <http://dx.doi.org/10.23971/jeff.v6i2.397>), pp. 83-99.

<sup>19</sup> Ismail Suardi Wekke, “Arabic Teaching and Learning: A Model from Indonesian Muslim Minority”, *Procedia – Social and Behavioural Sciences*,

According to Ibnu Manzhur, السَّلَامُ in Arabic means the affairs of every blessed person, and if someone says *salaam* to others, then the intention is to eliminate hostility and sins between them. Furthermore, Ibn Manzhur said that Allah ta'ala requires Muslims through Islam to give birth to peace and Muslims are ordered to spread it. Uttering *salaam* contains the meaning of “peace be upon you and nobody fools you”. This is a true and sincere word, there is no game in it.<sup>20</sup>

To sum up, the meaning of the word *salaam* is twofold, namely respectful utterance and peace with deep meaning, no duping, no fraud, no injustice and no violence. Body language representing greetings as well as gestures of peace are manifested by shaking hands

In Islam, the word السَّلَامُ is of utmost importance. The word Islam in fact originates from the same rootword of *sal salam*, namely سَلِمَ - يَسْلَمُ - سَلَامَةٌ (*salima, yaslamu, salama*) which means *greet, keep from harm, protect*.<sup>21</sup> In Saheeh Bukhari hadeedh number 6230 it is mentioned that Rasulullah p.b.u.h emphasized that As-Salaam one of the names of Allah S.W.T., السَّلَامُ, *As-Salâm, The Source of Peace*.<sup>22</sup> This is also mentioned in the Quran, surah Al-Hasyr: 23.

Salvation or peace is a goal of every human being, not only those who embrace Islam. Robert Jackson and Satoko Fujiawara argued that religious education has a great potential for peace education and academics should further elaborate

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Number 191, 2015, (DOI: <https://doi.org/10.1016/j.sbspro.2015.04.236> ), pp. 286-290.

<sup>20</sup> Al-Imâm Ibn Manzûr, *Lisân al-'Arab*, Kairo: Dâr al-Hadîts, 1434, Vol. 4, p. 660.

<sup>21</sup> <https://www.almaany.com/ar/dict/ar-en/سلم> accessed on January 22nd, 2018.

<sup>22</sup> Abû 'Abdillâhi Muhammad bnu Ismâil al-Bukhârî al-Ja'fî, *Sabîhu al-Bukhârî*, Kitab *al-Istî'dzânu*, Kairo: Syarikah al-Qudsi, 2014, p. 1259.

this potential.<sup>23</sup> In line with this, Steven Slade raised in his thesis that post-conflict in Rwanda, needs to invest in peace education curriculum especially among children.<sup>24</sup>

Elly Malihah also discusseses the importance of efforts to reduce conflicts among university studentswhich emerge from their differences, and this requires the development of models to anticipate such possible conflicts.<sup>25</sup> The concern for peace was also apparent at the backdrop of the evolution of the League of Nations which was established in 1919 to become the United Nations in 1945.<sup>26</sup> The change was related to the desire to form a more powerful institution to create peace in the world.<sup>27</sup>

In the Quran Surah 12:25, it is mentioned that Allah S.W.T. as the Creator invites man to *dâr al-salâm*, the land of salvation, and this is also raised in the Quran Surah 12: 25. The vital value of salvation and peace in Islam is also indicated in the Quran Surah 5:34, where Allah S.W.T., says that killing one soul for no justified reason equalsto killing all human beings, and vice versa, saving one soul equals to saving all humanity.

## 2. Islamic ruling on *Salaam*

The following is a discussion of some of Islamic rules that underlie the ordinance of *salaam*:

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<sup>23</sup> Roberts Jackson and Satoko Fujiwara, "Towards Religious Education for Peace", British Journal of Religious Education, Volume 29, Number 1, January 2007, pp. 1-14.

<sup>24</sup> Steven Slade, "Peace Education for Children in Post-Conflict Societies as Part of a Conflict Transformative Approach: Theory in Practice?" Thesis, Malmo University.

<sup>25</sup> Elly Malihah, at all, "Teaching Conflict Resolution through General Education at University: Preparing Students to Prevent or Resolve Conflicts in a Pluralistic Society", Asian Social Science, Volume 11, Number 12, 2015, pp. 353-361

<sup>26</sup> Source: <http://www.un.org/en/sections/history/history-united-nations/> accessed on January 21th, 2018.

<sup>27</sup> Leland M. Goodrich, "From League of Nations to United Nations", International Organization, Vol. 1, No. 1, February, 1947, The MIT Press, pp. 3-21.

Answering *salaam* with more complete or at least the same degree of *salaam*. This refers to Saheeh Bukhari, hadeeth number 6227, in which is mentioned that the angel answered with better *salaam* to Prophet Adam a.s.<sup>28</sup>

*The riding one should greet the one who is walking, and a person on foot should greet the one who is sitting; a smaller group should greet a larger group and the young should greet their elders.* This rule is mentioned in Sunan Tirmidhi hadeeth number 2703<sup>29</sup>. Imam Nawawi was of the opinion that this hierarchy is sunnah, and if anyone practices it otherwise it is fine, but it means he leaves behind the more benign act.<sup>30</sup>

*It is permissible to say salaam to a heterogen group,* as mentioned in the hadeeth of Bukhari number 6254. Imam Nawawi argues that this hadeeth, in which it is mentioned that Rasulullah p.b.u. said *salaam* to a gathering of people that consisted of Muslims and others, can be used as evidence to allow to say *salaam* to a group in which there are Muslims and non-Muslims. This has been agreed by majority of scholars.<sup>31</sup>

### 3. Salaam and seeking permission

Imam Bukhari in his saheeh book, which is considered the most authentic source of Islamic teaching after the Quran<sup>32</sup>, places hadeeths concerning *salaam* and its ruling in the Chapter on Seeking Permission. Similarly, in *sunan* book of Imam Tirmidzi, hadeeths on *salaam* are placed under the Chapter on *Seeking Permission*.<sup>33</sup> The strong link between seeking permission

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<sup>28</sup> Abû ‘Abdillâhi Muhammad bnu Ismâil al-Bukhârî al-Ja‘fi, *Sabîhu al-Bukhârî*, p. 1258.

<sup>29</sup> Muhammad bnu îsâ al-Tirmidzî, *Sunan al-Tirmidzî*, Riyad: Maktabah al-Ma‘ârif li al-Nasyri wa al-Tawzî‘, 1429H., p. 609.

<sup>30</sup> Yahyâ bnu Syarfi al-Nawâwî Muhyi al-Dîn Abû Zakariâ, *Sabîh Muslim bi Syarhi al-Nawâwî*, Kairo: Mû’assasah Qartubah, 1412H., Juz 14, p. 200.

<sup>31</sup> *Ibid.*, Juz 12, p. 219.

<sup>32</sup> Subhî al-Sâlih, *‘Ulum al-Hadîts wa Mustalâhuhu*, Beirut: Dâr al-‘Ilm li al-Malâ’yîn, 1984, p. 396

<sup>33</sup> Muhammad bnu îsâ al-Tirmidzî, *Sunan al-Tirmidzî*, pp. 605-615.

and *salaam* greeting is also evident in the Quran Surah 24:27, in which Allah S.W.T. says to the believers not to enter houses other than their own house without first announcing their presence and invoke *salaam* upon the folk thereof. This is understandable because when someone asks permission to enter a house, he should begin by greeting the house' inhabitants. The greeting also becomes a gesture or a sign of notification of the coming or the presence of the person who utters it.

Seeking permission by uttering *salaam* is only allowed three times. If there is no response, the person seeking permission should leave. The goal is to keep the eyes and ensure privacy of the inhabitants of the place being visited. This is mentioned in hadeeths number 6238-6242<sup>34</sup>. These hadeeths provide a lesson that prohibits someone from spying or wanting to know the affairs of people who have nothing to do with him. Ibn Hajar al-Asqalani explained that these hadeeths are not only intended for foreigners but they also apply to fellow family members who have reached puberty.<sup>35</sup>

In spite of having been invited to come, permission should still be sought before entering the place of the person who invites. This is mentioned in Saheeh Bukhari hadeeth number 6246.<sup>36</sup> This would allow the invitor to ensure that everything is ready to receive his guests. Ibn Hajar al-Asqalani explains that the advice for invitees to seek permission when they arrive at the location where they are invited holds precautionary values. However, according to al-Asqalani, Imam Bukhari also raises a hadith from Qatadah that the invitation can be regarded as a permission. Imam al-Asqalani then compromises both of these

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<sup>34</sup> Abû 'Abdillâhi Muhammad bnu Ismâil al-Bukhârî al-Ja'fî, *Sabîhu al-Bukhârî*, pp. 1260-1261.

<sup>35</sup> Ahmad bnu 'Alî bnu Ja'far al-Asqalânî, *Fathu al-Bârî*, Kairo: Dâr al-Kutub al-Salafiyyah, 2015, Vol. 11, p. 25.

<sup>36</sup> Abû 'Abdillâhi Muhammad bnu Ismâil al-Bukhârî al-Ja'fî, *Sabîhu al-Bukhârî*, p. 1262.

hadeeths by saying that if the time interval between the call and the imminent arrival, it is acceptable to enter without permission.<sup>37</sup>

Seeking permission is not limited to a visit to a house or place of a person. This rule would also apply to the use of public facilities. This value is contained in the prohibition of sitting by the roadside, as mentioned in the hadeeth number 4815 of Sunan Abu Dawood.<sup>38</sup> Imam An-Nawawi says that the content of this hadeeth is very deep in its meaning. The wisdom of such prohibition is to avoid people gathering by the roadsides to gossip and harass road users; and to ensure the road is clear for road users. Imam An-Nawawi also says that a well-known person feared by society should avoid sitting on the street as it would make road users to be reluctant to pass by.<sup>39</sup>

#### 4. Peace values in the rules concerning *salaam*

Below are some values that can be derived from *salaam* greeting and the rules associated with it:

***First, good acknowledgment and appreciation to opposite speaker.*** This value is contained in the rules of returning salaams, i.e. with a better *salaam* or at least the same degree. It teaches the value of gratitude and appreciation to the good deeds of others. Abiding by this rule will bring a sense of peace and serenity because it implies a recognition of the existence and goodness of others.

***Second, good deeds should be directed at all people equally, regardless of their race, religion or group.*** Differences in society can be bridged by the conduct of seven major social practices as mentioned in hadeeth

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<sup>37</sup> Ahmad bnu 'Alī bnu Ja'far al-Asqalānī, *Fathu al-Bārī*, Vol. 11, pp. 31-32.

<sup>38</sup> Muhammad bnu Ahmad al-Dzahābī, *Sunan Abī Dāwūd*, Riyad: Maktabah al-Ma'ārif li al-Nasyri wa al-Tawzi', 1428H., p. 873.

<sup>39</sup> Yahyā bnu Syarfi al-Nawāwī Muhyi al-Dīn Abū Zakariā, *Sahīb Muslim bi Syarbi al-Nawāwī*, Juz 14, p. 145

number 6235 of Saheeh Bukhari<sup>40</sup>, namely: visit the sick, attend funerals, pray for the one who sneezes, help the weak, help the oppressed, spread *salaam*, and fulfill the oath. Muslims are encouraged to do these good deeds to anyone.

Common good deeds directed at anyone without discriminations are also reinforced in hadeeth number 6236 of Saheeh Buchari, in which the Prophet p.b.u.h said that one of the things that is included in the vertue of Islam is to say *salaams* to both known and unknown and feed (the poor). This practice will bridge the gap between the rich and the poor, bringing a sense of peace because it develops a sense of trust among different people in society. These good qualities are the character of the believers as described by Allah S.W.T. in the Quran Surah 70: 23-33 and Surah 23: 1-11.

***Third, the majority or stronger group should protect the minority or the weak.*** This value is contained in the hadeeth about the rules of which party should give *salaam* first. For example, hadeeth number 6232 states that the riding one should greet the one who is walking; and number 6233 states that a person on foot should greet the one who is sitting. Al-Utsaimin says that this hierarchy is concerned with the position of the greeters: the one on a vehicle is in a higher position than the one on foot; the one who walks is higher than the one who are sitting.<sup>41</sup>

***Fourth, guarantee and respect of the rights of individual privacy.*** This value is contained in the hadeeth of *salaam* rules related to seeking permission. One should not spy, peek, and must respect the privacy of the person he visits. This will prevent the spread of negative issues to develop in the community arising from disclosure of someone's

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<sup>40</sup> Abú 'Abdilláhi Muhammad bnu Ismaíl al-Bukhârî al-Ja'fî, *Sabîhu al-Bukhârî*, p. 1260.

<sup>41</sup> Muhammad Sâlih al-'Utsaymîn, *Syarhu Riyâdu al-Sâlibîn*, Juz 4, pp. 408-409.

private affairs that should not become a public consumption. A sense of security that emerges from the assurance that individual privacy will not be infringed, will contribute to the maintenance of peace.

***Fifth, guarantee of the comfort and safety of the public.*** This value is contained in hadeeth Bukhari number 6229<sup>42</sup>, in which the Prophet p.b.u.h forbids sitting on the roadside; and if one should still be on the roadside, then he must make sure that he does not infringe the rights of the road users. These rights include the rights of not being observed or disturbed, receiving a reply when saying salaam, being invited to command the good and forbid the evil. This hadeeth contains a lesson to keep every facility or public facilities to be used properly by the public. Therefore, it is not allowed to close a road for the benefit of a small number of people and disrupt the interests of more people.

Another hadeeth which also contains the pillars to ensure this public convenience is hadeeth number 6269<sup>43</sup> in which Rasulullah p.b.u.h issues a prohibition of asking someone to get up from his seat so that the person who asks can use the seat. This implies a prohibition of seizing people's from his place, as well as a prohibition to interrupt a queue.

Respect of public safety and convenience is also contained in the hadeeth Bukhari number 6293 and 6294<sup>44</sup>. Rasulullah p.b.u.h orders to extinguish the fire before going to sleep, and warned that the fire is a dangerous enemy. In this command there is a lesson to consider and anticipate the possibilities of something that can threaten the safety, not only of oneself but also of others. In addition, hadeeth number 6295 of shaheeh Bukhari mentions

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<sup>42</sup> Abû 'Abdillâhi Muhammad bnu Ismâil al-Bukhârî al-Ja'fi, *Sabîhu al-Bukhârî*, p. 1259.

<sup>43</sup> Abû 'Abdillâhi Muhammad bnu Ismâil al-Bukhârî al-Ja'fi, *Sabîhu al-Bukhârî*, p. 1268.

<sup>44</sup> *Ibid.*, p. 1271.

about the command to lock the door before going to bed<sup>45</sup>. This suggests a preventive value; it provides a teaching of the need to be vigilant and does not give an opportunity to people who have diseases in their hearts to commit evil deeds.

Al-Utsaimin also links the rules of *salaam* with public comfort. This is exemplified by the advice to the riding one to greet the one who is walking. According to him, the greeting of *salaam* should not be replaced with honking. Al-Utsaimin adds his explanation that when saying *salaam*, one should also avoid disturbing those who are sleeping by lowering his voice as such only the person to whom he gives *salaam* can hear.<sup>46</sup>

This above discussion shows that *salaam* and its rules are quite comprehensive in providing teaching of how to maintain public order and comfort. If safe and comfortable circumstances can be maintained, the sense of peace can be eventually enjoyed by everyone.

***Sixth, prioritising peace, setting aside hostilities.***

This can refer to the hadith regarding the primacy of the person who first greets the one he is hostile to. It is also reflected in the hadith narrating that the Prophet p.b.u.h did not return the evil words of the Jews with evil words. If these values are embraced in the community, hostilities that may already exist can be prevented from developing into open conflicts.

## **C. Conclusion**

Maintaining peace is considered vital in Islamic teaching, and history has proven that Islam is a religion that can bring about peace in society. Islam's promotion of peace was also exemplified by the Messenger of Allah in the Hudaibiyah treaty, for which the Messenger fulfilled the request of the

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<sup>45</sup> *Ibid.*, p. 1268.

<sup>46</sup> Muhammad Sâlih al-Utsaymîn, *Syarhu Riyâdu al-Sâlibîn*, Juz 4, p.404.

Quraish to remove the mention of Muhammad Rasulullah and replace it with Muhammad bin Abdullah, and the Messenger of Allah.<sup>47</sup>

Muslims as the majority of people have been proven to be the guardian and spreader of peace amid the diversities in the archipelago. One good example is the humble attitude of the Muslim leaders who were the pioneers of the independence of Indonesia during the formulation of the five principles of Pancasila. They accepted the request of a non-Muslim person to delete from the first principle of Pancasila the sentence on obligation to enforce the Islamic Shari'a for its adherents. Adian Husaini said that this attitude is a form of immense tolerance of Muslims as the majority at that time to the minority.<sup>48</sup>

The greeting of *salaam* and the rules associated with it contains values that promote peace. The values lay a strong foundation to spread peace starting from improving daily acts and abiding by the rules concerning public comfort and safety and respect to one another. Peace that is established and maintained by and within a small group of people can be developed into peace in a large society.<sup>49</sup> Soerjono Soekanto says that such a small group of people is very important because it essentially becomes a cell that contributes to the movement of organism called society.<sup>50</sup> If peace is maintained at the grassroots

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<sup>47</sup> Muhammad Said Ramadhan Al-Buthy, *Fiqh as-Sirah an-Nabawiyah Ma'a Mujaḥ Litârîkh al-Khilâfah al-Râsyidah*, p. 513.

<sup>48</sup> Dr. Adian Husaini, *Pancasila Bukan untuk Menindas Hak Konstitusional Umat Islam*, Jakarta: Gema Insani, 2009, p.20 and Ahmad Mansur Suryanegara, *Api Sejarah*, Bandung: Surya Dinasti, 2016, Vol. 2, pp. 169-172.

<sup>49</sup> One of UNESCO's aim is to develop in individuals the skills of interpersonal communication, and to create awareness of the importance of living in harmony with each other. UNESCO, *Learning to Live Together in Peace and Harmony*, UNESCO Principal Regional Office for Asia & Pasific, Bangkok, 1988, p. 20.

<sup>50</sup> Soerjono Soekanto, *Sosiologi Suatu Pengantar*, Jakarta: Rajagrafindo Persada, 1982, pp. 104-145.

level, it can then spread to a wider scope and eventually peace can be realized in the archipelago of Indonesia.

The role of Muslims in prioritizing peace in the archipelago is revealed in the research conducted by Ihsan Ali-Fauzi et al. in cooperation with the Asia Foundation. The research formulated a map that shows Indonesia has the potentials to produce peaceful actions.<sup>51</sup> This shows that Muslims with the values contained in their religion, have the potentials to become pioneers to realize and maintain peace in the archipelago.

The values contained in the greeting of *salaam* and its rules need to be further developed through the educational process. This is in synergy with the general goal of multicultural education that Rustam Ibrahim raised, that is to create a peaceful and harmonious life in the diverse Indonesian archipelago.<sup>52</sup>

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<sup>51</sup> Ihsan Ali-Fauzi, "Pola-Pola Konflik Keagamaan di Indonesia (1990-2008)", Research report of Yayasan Wakaf Paramadina and The Asia Foundation, Jakarta, 2009, p. v.

<sup>52</sup> Rustam Ibrahim, "Pendidikan Multikultural: Pengertian, Prinsip, dan Relevansinya dengan Tujuan Pendidikan Islam", *Addin*, Jurnal Sekolah Tinggi Agama Islam Kudus, pp. 129-154. DOI: <http://dx.doi.org/10.21043/addin.v7i1.573>

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*Halaman Ini Tidak Sengaja Untuk Dikosongkan.*