

## **THE VALUES OF PEACE EDUCATION IN THE PERSPECTIVE OF THE HOLY QUR'AN**

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**Abstract:** This article is the result of a literature review. This study aims to explore the values of peace education in the Holy Qur'an. To ensure the authenticity of this paper, we explore themes related to peace education through Google Scholar. In our search, we found 2,950,000 results. Then we do the restrictions with keywords, year, and all keywords are collected in the title of the article. From the restrictions we did, we found 1,210 results. Then we add restrictions, namely by specifying the keyword to "peace education, Islam." From the additional restrictions, we get eight articles that focus on talking about peace education in Islamic education. Finally, we specify a search with the keyword "peace education, al-Qur'an and hadith," the search results are zero. Therefore, we decided to focus on discussing the values of peace education in the Holy Qur'an. We concluded that Qur'an emphasizes peace is proven with more significant verses of peace than war verses, as we can explore in the book of al-Mu'jam al-Mufahras fi Alfāz al-Qur'an al-Karim. This study also found that the values of peace education in the Qur'an were at least four, namely: 1) tolerance (*tasāmuḥ*), 2) polite dialogue; 3) cooperation (*al-ta'āwun*), and 4) forgiving (*al-'afw*).

**Keywords:** Values, Peace Education, al-Qur'an, Islamic Education.

### **Introduction**

Islam has perfected all aspects of human life. One of them is in the element of peace. The principles of order that are upheld make Islam a readily accepted religion so that it can develop rapidly in various directions. As for the war that took place in the history of Islam in the past, it is a form of defense only, to save religion, soul, body, and property. War in Islam does not aim to attack certain people, because war is not under the meaning of Islam, which is a reconciling religion. Therefore, when Islam controlled Madinah, Medina was declared peacefully as the center of Islamic preaching and politics (Ashri, 2013).

In the Islamic view, religious values of peace have been accommodated in the Qur'an. Al-Qur'an is the primary sources in formulating peace materials so that they can be used as a basis in the development of Islamic Education, based on peace (Nurcholish, 2015). According to Nata, (2005), there are some reasons to call al-Qur'an as the Book of Education". The first, the first surah, came down related to education; Second, al-Qur'an comes from Allah, the Most Educator. Third, Rasulullah is an educator. Fourth, al-Qur'an, which means reading is very carefully related to the world of education because writing is a fundamental skill in school; Fifth, the Qur'an carries a noble mission, i.e. to improve morals, which is the most crucial part in education. These reasons reinforce the interest of the authors to discuss peace education in the Qur'anic view.

In addition, studies on peace education that are related to the Qur'an are limited. Our search on Google Scholar can prove this. When referring to Google Scholar, there are 2,950,000 search results with the keyword "peace education." The results are numerous. However, when we specify keywords by adding the word "Islam" behind the word "peace education," we found eight results. Even when we added the keywords "peace education, al-Qur'an/Qur'an/Koran, or hadith" the results are zero.

### **Epistemology of Peace Education**

Vriens, a Professor of Peace Education at the Faculty of Social Sciences, Department of Education at Utrecht University, was once asked about the definition of peace education. Vriens defines peace education as an effort to help children find that they are not only responsible for themselves, but also others and the future of the world (Wintersteiner, Spajic-Vrkas, & Teutsch, 2003).

Bajaj & Hantzopoulos (2016), in their research, asked the Teachers Without Borders (TWB), one of the teacher organizations, about the proper definition of peace education. TWB said that peace education is an education that empowers students with the knowledge, skills, attitudes, and values needed to end violence and injustice and promote a culture of peace. The Peace Education Program, according to the TWB, seeks to foster a democratic and open learning environment where teachers and students teach and learn from each other through "fair dialogue." The module content combines academic study and conception with opportunities for practical application. The main objective of the program is to promote values such as compassion, equality, interdependence, the sustainability of diversity, and non-violence. However, Dada said that until now, no definition of peace education could be used universally. Dada, (2019) also put forward the description that Peace Education is the process of developing knowledge, skills, attitudes, behaviors, and values. The development of these values aims to: first identify and understand the sources of local and global problems; secondly, resolving conflicts and achieving justice in the form of living with universal human rights standards and equality in respecting cultural diversity, respecting the environment, and each other.

In Arabic literature, peace education is known as *Tarbiyat al-Salām* (تربية السلام), sometimes called *al-Tarbiyat li al-Sālam* (التربية للسلام) and *Thaqāfat al-Salām* (ثقافة السلام). Al-'Azīz (2016) uses the term *Thaqāfat al-Salām* in his book entitled *Thaqāfat al-Salām: al-Drama wa Thaqāfat al-Lā'anf* (Culture of Peace: Drama and Culture of Non-Violence). He defines peace education by quoting the United Nations statement as follows:

"إن ثقافة السلام هي مجموعة من القيم والمواقف والتقاليد وأنماط السلوك وأساليب الحياة"

*Tsaqāfat al-Salām* or peace education is a set of values, attitudes, traditions, social patterns, and norms of life. This definition is following the interpretation put forward by Amani Ghazi, that culture/education around the concept of peace rests on humanitarian principles that are recognized and believed by everyone. These principles include respect for life, eliminate hostility, stop violence, and encourage violence against education and dialogue, independence, respecting the rights of others, roles equality between men and women, and speech freedom (Jirār, 2016). So, peace education can be understood as an effort to instill the values of peace through formal, non-formal, and informal learning.

### **The Mandate of Peace in the Qur'an**

People love peace, prosperity, and all kinds of attitudes that lead to peace. Fighting is not human nature, nor is it part of human's habits, but their quality and instincts are against war (Mamdūh, n.d.). In the Holy Qur'an, Allah once ordered Muslims to fight, but Allah also stated that humans hate war and all forms of violence. Based on nature, humans reject all behaviors that can threaten the safety of their lives. Allah says in the Qur'an Surat Al-Baqarah, verse 216:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ

“Fighting is enjoined on you. It is an object of dislike to you...”

The verse emphasizes that humans love peace and hate hostility, war, and violence. Explicitly, the theme of unity in the Qur'an can be traced through sentences in Arabic, which are translated “peace.” There are at least three words that are interpreted as peace in the Qur'an, namely *al-silm* (السِّلم), *al-salm* (السِّلم), *al-salam* (السِّلم), and *al-salām* (السِّلام). *al-Silm* in al-Baqarah (2) verse 208 is translated “Islam.” The association of the word “*al-silm*” with Islam confirms that the spirit of peace is found in the teachings of Islam itself so that Islam must be embraced in totality (*kaḥḥāb*). Ibn Kathīr explained that embracing Islam as a religion has consequences for carrying out all of Allah's commands and abandoning His prohibitions in entirety, based on their abilities (Kathīr, 1997).

Jalal (2006), in his study of *al-Mu'jam al-Mufabras fī Alfāz al-Qur'ān al-Karīm*, by Muḥammad Fu'ad 'Abd al-Bāqī, found more than 140 verses that speak of peace, which come from the word “al-salam” and their derivatives. Jalal also revealed that the word “al-ḥarb,” which means war, is only found in six verses only. Jalal's findings can be a claim that Islam is a religion of peace, not a religion of war.

Besides the words *al-silm*, *al-salam*, and *al-salām*, which show peace, the term “*iṣlāh*” is also widely referred to in the Qur'an in the context of peace. For example, in al-Qur'an Surah al-Nisā, verse 114, namely:

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

“There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah's pleasure, we will give him a mighty reward.”

In interpreting the verse, Kathīr (1997) quoted the hadith narrated by Imam Ahmad. Ummu Kalthum bint 'Uqbah had heard Muhammad, the Messenger of Allah, said: “It is not called a liar (*kaḥḥāb*), i.e., a person who reconciles among people, then he grows goodness, or he says goodness.” Furthermore, Ummu Kalthūm stated that she had never heard Rasulullah said that except in three cases: war (*al-ḥarb*), peace (*iṣlāh*) between humans, and the husband spoke to his wife, and vice versa.

The hadith used by Ibn Kathīr to interpret Surah al-Nisā verse 114 shows that Allah and His Messenger mandated humanity to promote peace, especially in war and conflict. The context of peace in warfare becomes an essential concern of the Prophet so that it is mentioned first because the war concerns the benefit of humanity, which has a broad impact on human life.

The use of the term “*iṣlāh*” which shows the meaning of peace is not only found in one or two verses of the Qur'an, but more than ten verses. Haddade (2019), for example in his research, mentions verses related to the theme of *iṣlāh*. Among these is surah Al-Baqarah verses 182, 224 (*Madāniyyah*), al-Nisa verses 35,114,128, and 129 (*Madāniyyah*), Al-A'raf verses 142 and 35 (*Makkiyyah*), Al-Anfal verse 1 (*Madāniyyah* verses), and Al-Hujurat verses 9 and 10 (*Madāniyyah*). The word *aṣliḥū* in several verses of the Qur'an is derived from the word *aṣlahā* rooted from the word *ṣaluḥa*. *Ṣaluḥa* can be understood as a word that indicates a favorable condition, such as sound, kind, useful, and peaceful. In contrast, the opposite is a facade that shows such meanings as broken, inadequate, and useless. Therefore, the word *ṣaluḥa* as the origin of the word *iṣlāh* shows the purpose of nullifying damage to gain benefits.

## **Value of Peace Education**

### *Definition of Value*

Before discussing the values of peace education in the Qur'an, we will describe the meaning of values. The word value comes from Latin, namely "*valare*" or in ancient French, it is called "*valoir*," which is interpreted as a price. In terminology, there is no standard definition of value. Sumatri said that values are things contained in human conscience and are the basic principles of morals that can be used as standards.

On the other hand, Mulyana said that values are references and beliefs in determining choices. A different definition also revealed by Kupperman, as quoted by (FIP-UPI, 2007), that values are normative benchmarks, which influence humans to make choices. A different definition also comes from K. Bertens, as quoted by (Atoshoki et al, 2002), that values can be understood as traits that show positive connotations, such as good, valuable, and which have a meaning. Another definition also reveals that values are the essence of something good, and what humans deserve to do that relates to beliefs, beliefs, norms, and behavior (Musfah, 2012). Based on the several definitions of values stated, it can be understood that the values of peace education include beliefs, norms, and behaviors that can be embedded in the realm of education.

### *Definition of Peace Education*

Fell (1998) offers some values that need to be taught to students to foster a peaceful character, including First, affirmation, namely recognition, and appreciation that is open to various strengths and potentials that exist in each individual or group. Second, communication is the ability to convey ideas to others verbally or in writing, and the ability to hear other people's opinions. Third, cooperation, which is working together to achieve the same goal, to share insights and findings, and to move along to minimize competition and hierarchy in social relations; fourth, conflict resolution, which is the resolution of disputes in society through peace and avoiding violence.

According to Al-'Aziz (2016), there are nine points of life norms referred to in peace education, namely: First, respecting the pleasures of life and stopping violence, promoting non-violence through education, dialogue and cooperation. Second, respecting the principles of leadership and peace. Third, respecting and promoting human rights. Fourth, peaceful resolution of conflicts. Fifth, striving to meet developmental needs, for present and future generations. Sixth, respect and strengthen the truth. Seventh, respect and promote equality of rights and opportunities between men and women. Eighth, recognizing individual freedom of speech, opinion, and obtaining information. Ninth, holding fast to the principles of liberty, justice, democracy, tolerance, cooperation, multiculturalism, dialogue with each other, and understanding the strata of society, supported by an environment that has the potential to direct the community towards peace. Jirār, (2016) added that preparing an environment that supports the growth of a culture of peace can be done through the provision of several components of value. The elements of these values are justice, equality, independence, democracy, eliminating oppression, respecting the privacy of others, accepting other people's opinions, and eliminating marginalization.

## **Values of Peace Education in the Qur'an**

### *Tolerance (Tasāmuḥ)*

Tolerance is a universal value, which is an essential step in realizing a peaceful global society, which is expected by all humans (Aunurrahman, 2008). As a universal value, tolerance is not only found in the teachings of Islam, but tolerance has become a human value, which is taught by all religions, but

through different doctrines. We can analogize tolerance as a universal value, namely valuable currency accepted by any individual and group in any hemisphere.

Hornby (2000), in the Oxford Dictionary, explains that tolerance is the willingness to accept or tolerate. In Islamic literature, tolerance is translated by the word *tasāmuḥ*, taken from the Arabic *tasāmaḥa - yatasāmaḥu - tasāmuḥ*. *Tasāmuḥ* is a form of *maṣḍar* which is meant by the *mushāraka ma'a al-ghayr*, which is the mutual attitude of one another so that *tasāmuḥ* is interpreted as mutual tolerance. However, generally, tolerance is understood as a limitation to making allowances or allowances. Therefore, a good understanding of tolerance is essential to build a peaceful, loving, and harmonious society, especially in a multicultural society. In multicultural societies, interreligious dialogue must be supported by cultural tolerance. Tolerance is not solely based on the name of religion but also based on humanity. Tolerance is not only in the passive sense, but active tolerance, namely an enthusiastic willingness to respect, acknowledge and promote participatory peace (Machali, 2013).

In the context of social and religious life, Al-Huṣain (n.d.) states that tolerance (*tasāmuḥ*) means not being hostile, which is an obligation for every Muslim. Also, *tasāmuḥ* involves repaying unwanted behavior with kindness. Tolerance is not justified if it is intended to help injustice or to disappoint a persecuted person, or violate the principle of the glory of Allah, His Messenger, and those who believe in Him. Furthermore, Al-Huṣain, (n.d.) stressed his agreement to the tolerance limits agreed by UNESCO. According to UNESCO, tolerance is respecting the rights of others. The goal of tolerance is not to carry out social oppression, or ignore others from their beliefs, or to ignore one another and not care for one another. Still, tolerance means that everyone is free to exercise their trust and accept the freedom of others in carrying out their beliefs. Tolerance is accepting the inevitability that humans have differences, both in terms of form, status, language, behavior, and values that are believed. All humans have the right to live in peace and be as they should. Tolerance is giving up to others that the beliefs held cannot be imposed on others.

Allah says in the Holy Qur'an Surat al-Baqarah, verse 256:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ.

“There is no compulsion in religion. Truly the right way has become distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah, he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.”

In the context of education, the development of universal values such as tolerance for others is a basic framework for instilling peace. The development of tolerance also depends on the strength of the environment. Besides, the inculcation and development of the value of tolerance also include how tolerance education is implemented, including teaching students about shared rights and freedoms, which are of common interest, so they must be willing to share. Thus, people can live in mutual respect to protecting their rights and freedoms in society (Aunurrahman, 2008). However, tolerance as an element of peace cannot be easily realized without obstacles. Constraints that often arise are the attitude of fanaticism, radicalism, the spread of religion carried out against people who already have certain faiths, and the philosophy of syncretism, namely the attitude of confusing faith and worship among many faiths (Suryan, 2017).

#### *Spirit of Gotong Royong (Mutual Cooperation/Ta'awun)*

*Ta'awun*, or in the simplest terms, is mutual assistance, or in the context of the local wisdom of the archipelago known as “*gotong royong*.” According to (Salaḥiyyah, Qurayshī, Turkī, & Rahimūn, 2013)., *ta'awun* is a social process that makes individuals and groups, unity, and community groups to work together to achieve goals (Salaḥiyyah et al., 2013). A similar definition was put forward by (Al-Zibārī,

2016), that *ta'awun* is a social process carried out by two or more people, or by many groups by working together to realize shared goals. The definitions above emphasize that the spirit of cooperation aims to realize a common goal in community life.

Anwar (2015) quoting Fukuyama's opinion, confirmed that cooperation allows interchange, that is agreements to give and take or accept mutual norms. Good collaboration can support the creation of a new kinship system, even the nature of social altruism. Social relations that have a pattern of cooperation between two different groups allow these groups to try to forget the mistakes of the past and look back to the future together. So, the value of cooperation is not just cooperating, but also as an approach to strengthening social solidarity and knitting emotional ties between individuals and groups.

The spirit of cooperation in the Qur'an can be described in the Qur'an, namely the QS. Al-Ma'idah, verse 2, as follows:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“... and help one another in goodness and piety, and do not help one another in sin and aggression, and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).”

In response to this verse, Kathir, (1997) stated that Allah ordered his servants to help each other in goodness and forbade them to help each other in sleaze and the things that Allah forbade. Ibn Kathir's interpretation shows that there are two models of cooperation; the first model is a command, which is cooperation in kindness, whereas the second model is a prohibition, which is cooperation in badness. However, in the context of *gotong royong*, the meaning of *ta'awun* is absolute, help each other in kindness, because the word *gotong royong* has a positive connotation meaning, which is used in positive cases as well.

#### *Polite dialogue to maintain the peace*

Conflict is a necessity in social life. Conflict is an unavoidable part of human interaction (Deng & Zartman, 1991). Even historically, conflicts have arisen since the beginning of human life on earth. The history of human life has recorded that the first conflict on earth was a dispute between Qabil and Habel, sons of the Prophets Adam and his wife, Hawwa. The difference between the two was a conflict between brothers. This history shows that conflicts can occur in the smallest communities, namely families, to the largest populations, namely the state. Therefore, fostering and maintaining peace is an important issue. One way to maintain peace is to instill the value of politeness in dialogue.

Politeness is indispensable in dialogue, both to maintain peace and to end the conflict. A polite conversation is one way to prevent disputes from not quickly occurring, and when they do, conflicts can immediately be ended peacefully. Dialogue with respectful language is exemplified in the Qur'an. For example, in the face of people who are hard-tempered, God commands discussion with full politeness. In the Qur'an, Allah once ordered the Prophet Moses and his brother Aaron to negotiate with Pharaoh. Prophet Musa and Harun wanted to end their conflict with Pharaoh peacefully. The story is recorded in the Qur'an Surat Thaha, verse 42-44 as follows:

أَذْهَبْ أَنْتَ وَأُخُوكَ بَابِي وَلَا تَبَيَّا فِي ذِكْرِي ٤٢ أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ٤٣ فَقُولَا لَهُ قَوْلًا لَيْسَ لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ٤٤

“Go, you and your brother with My communications and be not remiss in remembering Me (42) Go both to Firon, surely he has become inordinate (43); Then speak to him a gentle word hopefully he may mind or fear (44).”

Kathir (1997) said that the phrase in verse 44 is stimulating Moses negotiated with Pharaoh, the Prophet Musa was instructed by Allah that Moses should be polite and gentle in dialogue. Furthermore,

Kathīr, (1997) said that the purpose of the respectful exchange is for messages to be delivered to the target so that dialogue is more effective in targeting the psychological aspects of the other person.

The Messenger of Allah also exemplified the polite attitude in speaking. Even the Messenger of Allah spoke with his haters in a polite and friendly manner. In the hadith narrated by ‘Urwah bin Zubayr, Rasulullah once reprimanded his wife, ‘Aisha.

The chronology is as follows: “At one time, a group of Jewish tribes visited the Messenger of Allah, as they said to the Prophet: “*Al-Sāmu ‘alaykum*” (Poison is for you). ‘Aisha understood their words as a verbal abuse for the Prophet, then ‘Aisha answered their insults by saying: “*wa ‘alaykum al-Sāmmu wa al-la’nah*.” (Poisons and curses are for all of you). The Prophet advised ‘Aisha: “Do not be in a hurry, O ‘Aisha, surely Allah loves tenderness in all matters.” ‘Aisha revealed her argument to Rasulullah: “O Rasulullah, have you not heard what they said to you?” “Rasulullah answered,” Aisha, I already answered it: “*wa ‘alaykum*” (al-Bukhāri, 2002).

#### *Forgiveness (‘al-‘afwu)*

Forgiveness is one way to end the conflict peacefully. By forgiving, psychologically, can reduce or eliminate hostility between individuals or groups in conflict. According to Abdullah, (2009), among Islamic ethics to foster and maintain peace is an attitude of forgiveness. Furthermore, Amin Abdullah stated that forgiveness is the single value applied by the Prophet during *Fathu Makkah* (liberation of Mecca). For the Prophet Muhammad, forgiving is not just a political technique, but also a manifestation of Islamic teachings.

Allah says in the Holy Qur’an in Surat al-Shūrā, verse 40, as follows:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ.

“And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust.”

Forgiveness is a part of worship that many people leave, even though the attitude of forgiveness is the highest Islamic attitude. Forgiveness shows one’s strength, the safety of the soul, and purity of heart from hostility (Al-Gharbi, 2019). Forgiveness takes a high position in Islamic teachings. Someone will not be able to relate freely unless someone is helping himself to be someone forgiving (Yūsuf, n.d.). Likewise, in creating a culture of peace, a Muslim can start by forgiving one another.

In the context of war (read: conflict), forgiveness is strongly emphasized by God. Even though the enemy has not declared peace, but they already seem inclined to make peace, the attitude of a Muslim is to forgive. Allah says in Surat al-Anfāl, verse 61:

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.

“If they incline to peace, then incline to it and trust in Allah; surely, He is the Hearing, the Knowing (61).”

In interpreting QS. Al-Anfal, verse 61, Ibn Kathīr quoted the hadith narrated by ‘Ali bin Abi Talib. Ali explained that peace between the Muslims and the *Mushrikīn* in Hudaibiyyah brought among the Muslims who agreed and disagreed. However, the Prophet stated emphatically “فافععل” - do it (peace), if peace is possible (Kathīr, 1997). Also, Allah confirms in surat al-Nisā’, verse 90. verse as follows:

فَإِنْ أَعْرَضْتُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا إِلَيْكُمْ أَلْسَلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا.

“...therefore, if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.”

## Conclusion

War, conflict, and other acts of violence have unfortunate implications for human life. On a global scale, war creates death, poverty, hunger, and plague. The consequences can be seen in the condition of conflict countries. Therefore, fostering and maintaining peace is the only way to avoid the adverse effects of war and conflict.

Islam emphasizes peace rather than war. It can be seen from the word al-salam, which is translated as "peace," the number of words that indicate the meaning of peace is more mentioned in the Holy Qur'an than words that mean the purpose of war. Peace is also popular with the term *iṣlāb*. Islam, through al-Qur'an, provides a way out for humans to live peacefully in the world. As for the values of peace education in the Holy Qur'an, there are at least four, namely: first, the value of tolerance (*tasāmuh*); second, polite dialogue; third, cooperation (*al-ta'āwun*); and fourth, forgiveness (*al-'afw*).

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