

<https://doi.org/10.5281/zenodo.18414297>

Theoretical and Practical Dimensions of Peace: A Review of Human Well-Being and Islamic Perspectives



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Abstract: *Peace education as a process of obtaining information, values, and services that foster relationships between people of a society. Peace is a complex idea that has been the focus of much scholarly investigation and discussion. Fundamentally, peace is characterized by the absence of violent conflict and the existence of mutual respect, understanding, and cooperation between people and communities. But academics have broadened this meaning to encompass both the active advancement of justice, harmony, and human flourishing and the end of violence. Sustainable progress, societal stability, and human well-being all depend on peace. Research repeatedly demonstrates that peace promotes social cohesiveness, economic prosperity, and mental well-being in addition to preventing violence and conflict. Individuals' and societies' physical and mental well-being depend on peace. Higher levels of happiness, lower levels of stress, and improved health outcomes are correlated with the lack of violence and conflict, as well as robust institutions and fair resource distribution, according to studies. Peaceful settings foster positive emotions like hope and contentment, which extend life expectancy and improve general wellbeing. On the bases on review peace in Islam encompasses not only the absence of conflict but also the existence of justice, communication, and respect for one another. Islamic peacebuilding theory, which contends that peace is attained by creating fair connections and settling disputes peacefully, encourages a culture of communication, justice, and unity.*

Keywords: Islamic peacebuilding, sustainable progress, peace innovation, mental well-being

Introduction

Concept of Peace Education

Peace education as a process of obtaining information, values, and services that foster relationships between people of a society. Osemene (2012) defines peace education as a process of obtaining information, values, and services that foster relationships between people of a society. There are two types of peace

education: formal and informal. Peace education views the world as a single community made up of people who have similar needs for compassion and companionship. Give them the tools they need to transform a society that is exploitative and oppressive into one that is just and peaceful. Learning about conflict resolution and the dynamics of peacebuilding is one of the main objectives of social media and other online resources. It entails actively learning the skills

and information needed to recognize and react to early warning indicators. The goal of peace education is to increase knowledge of the dangers to human life and civilization posed by injustice, poverty, violence, and war (Odia, 2014).

Categories of Peace

Making peace with God is the simplest of these, while making peace with other people is the most difficult. Each of these four essential changes that are attained on the road of mystical movement is described in more detail below.

Spiritual Harmony with Divine: Almost all people want divine justice and theosophy to essentially function in their favor and according to their wishes, almost everyone is at odds with God's theosophy and justice. Therefore, when things don't seem to be going their way, people believe that God hasn't given them justice and that earthly affairs are typically for other people's advantage. As a result, human creation is seen as pointless and God's justice and theology are rejected. In actuality, "divine justice" refers to the principles that govern the universe and protect the rights of every particle. And "divine theosophy," which is based on the Law of Reflection and is legal, is how this justice is administered. This law states that people are rewarded for their zeal for either positive or negative wants (Taheri, 2010a).

While acts of worship are ways to approach God, many of us falsely believe that worship is a commodity through which a person bargains with God. They are tasked with increasing the person's confidence in the universe's realities, bringing about an internal metamorphosis, and fostering Kamal growth. Connection and contact with God are particularly important in all worship rites, and worship becomes fruitful when such relationship is established (Taheri, 2011b).

Cosmic Harmony and Peace: Peace with the cosmos is achieved by understanding the rules that govern it. According to Taheri (2011b), the term "universe (existence)" refers to a collection of things, including God's pure essence and all of His divine manifestations. However, the term "universe" only refers to divine manifestations

when used idiomatically. According to the continuity law (Taheri, 2010b), each constituent's universe code is maintained in continuity with both its healthy awareness and other elements of the set in which it is situated. The decrease of the constituent is contingent upon the set's overall decline. Consequently, life expectancy is reduced when one is cut off from the healthy group.

Intra-personal Peace: When a person finds their place in the cosmos and reaches self-realization, they are at peace with themselves. They then control their own power in a sensible and effective manner based on this insight.

Studying the many types of conflicts with oneself is essential for a deeper comprehension of this topic. The Di polarity of human existence is the fundamental cause of conflict with oneself or other kinds of conflicts gives them the chance to test and develop (Taheri, 2010b). Every individual possesses two categories of characteristics and inclinations: Kamal-related and anti-Kamal-related.

Any of the several inclinations associated with the "Foundation" program (Taheri, 2012) that accompany a person from birth are another significant cause of conflict with oneself. Each of these inclinations and the corresponding responses may be more prevalent in a particular person. Internal disputes result from this. Among these is "being," "Superiority-seeking," "antisocial/seclusion-seeking," and "affection-seeking," which, in turn, result in aggressive, compromise, and escapist reaction behaviors.

Interpersonal Peace: The biggest obstacle to Kamal's journey and his attainment of the peaceful level is conflict with other people. If we think of the four dimensions of peace as the four phases of the Kamal route, then peace with others is the most challenging. For this reason, it is considered the primary step toward being a tranquil person. Achieving awareness and perceptions, such as the magnificence of the Beloved (Taheri, 2010a), Ana-al-Haqq (Taheri, 2010a), the Unified Body (Taheri, 2010a), and so forth, is the only way to settle disputes with others and find peace with them. People discover their place in Kamal's path as a result of this

understanding, and they come to understand the sacredness and dignity of every element of the cosmos as a manifestation of God. They become closer to the rank of the tranquil as a result of this perception, which also lessens tension and conflict with others.

Psychological Well-being from an Islamic Perspective

Psychological well-being is characterized as a condition of health in which each person realizes their full potential, manages everyday challenges, works effectively and productively, and contributes back to their neighborhood World Health Organization. (2022). Religion was a potent force in all facets of society.

Mental health in Islam is predicated on the idea that deviation from Islamic knowledge and instruction causes suffering and discontent. A battle in this world leads to suffering and despair. For the spiritual intellect of man to step in and reestablish the relationship between forces, both material and immaterial, that give rise to the psyche or nafs regulating human consciousness. Therefore, when attempting to develop an understanding of a guy, both factors must be examined. Lastly, a person is drawn to regular mental and behavioral purification keeps one's mental health and closeness to God (Mustapha, R., 2022).

The value of spiritualities, worship, and religious rituals for well-being is sometimes overlooked by mainstream or Western views of well-being, which are typically more focused on subjective enjoyment (Joshnloo, M. 2013). On the other hand, as ultimate well-being can be attained via complete surrender to Allah's will in all facets of life, Islam's primary conception of well-being holds that spirituality and worship are crucial to people's well-being and flourishing (Joshnloo, M., & Weijers, D. 2019).

Peace Education at the Tertiary Level

Universities play a crucial role in researching and developing peace education in order to contribute to the creation of a world that is secure, peaceful, and harmonious. Universities can help advance peace education, which trains students to be peace agents (Oueijan, Citation

2018). In a similar vein, Milton (Citation 2020) highlights that peace education is crucial for higher education to establish peace in Libya following a protracted conflict in the area. Additionally, peace education is crucial in reducing and eliminating the history of terrorism, which takes place on a worldwide basis. Higher education institutions should make sure that peace education is successful, according to Millican et al. (Citation 2021). Students may be asked to critically examine how terrorism affects global peace in order to achieve this goal.

Universities are crucial to the field of peace education because they provide a central location for students to study and apply the notion in great detail (Millican et al. 2021). children should be taught "life skills" like negotiation, preventive diplomacy, and emotional and empathic management all crucial interpersonal or intrapersonal components of peace education. Kester, 2017 highlights peace and conflict education has become more well-liked in recent years as a strategy for promoting social justice education in higher education institutions.

Universities are crucial to peace education because they produce graduates who will eventually take on formal or informal leadership roles in the society. To put it another way, universities provide kids with training in peace education. Colleges should host peace education programs because they are the ideal setting for fostering peace education and play a significant role in educating the youth of the state. There is widespread recognition of the value of higher education in fostering peaceful habits in young people and educating citizens and future leaders about the significance of peace development, especially in fragile and conflict-affected states (Milton, 2020). Therefore, it makes sense that the goal of peace education for university students is to acclimate them to harmonious, nonviolent, and tolerant cultures and peaceful behavior.

Despite its significance, Chelule (Citation 2014) noted that few Kenyan public institutions provide peace education courses because of a shortage of trained instructors, a lack of

pertinent textbooks, and a paucity of training materials (particularly those written by African scholars). Additionally, according to John (Citation2018), peace education acts as "a counter force and restorative process" (p. 54). In the meantime, a mixed-method study by Shehi et al. (Citation2018) discovered that both university curricula and student responses clearly highlight human-centered and relationship-centered topics relevant to peace. However, there is still a lack of research on the concept and practice of peace education that came from qualitative investigations.

The following five elements are appropriate for a peace education program, according to (Kartadinata et al.2015). Students should first collaborate with one another. Second, peace education benefits everyone and equitably grants kids rights and responsibilities. Third, in order to equip students with the necessary abilities to handle challenging situations, they should be taught how to apply controversy-constructive methods. Fourth, students must to be taught integrated negotiation techniques and how to mediate disputes in a positive way. Lastly, students will learn about the significance of civil values in achieving community interests in the long run.

Conceptual Innovations in Peace Research

Over the past 25 years, the body of research in peace and conflict studies has grown significantly. We now have a better understanding of the causes of disputes, how violent or conflictual situations persist, and how to avoid or end conflicts. In an effort to promote more peaceful societies, innovation and technology actors have started researching peace and conflict drivers (Larrauri, P., & Kahl 2013; Nelsson, Q, & Guttieri 2016). For at least ten years, social entrepreneurship and innovation have been favorably inclined toward peace and development concerns; nonetheless, new actors are immediately entering peacebuilding areas, greatly affected by technology but not necessarily restricted to such fields. However, without adequate understanding of intricate conflict processes, such motivation could make innovations ineffectual or, worse, detrimental to the very societies they are meant to assist.

However, there is a tremendous deal of opportunity to combine social and technological innovation to promote peace with more systemic knowledge and direction, more successfully utilizing new developments in technology and innovation processes to tackle some of the most pressing global issues. These initiatives could develop and advance a more comprehensive and socially conscious Peace Innovation (PI) agenda.

The Convergence of Innovations and Peace

Technological advancements in particular have begun to have an impact on the peripheral of peacebuilding and security. There is a lot of promise in peacebuilding strategies that use ICTs to reach many impoverished and conflict-ridden areas (Mancini 2013). To varied degrees, ICT-led innovations have also improved government accountability and bottom-up civic engagement in politics (Breuer & Welp 2014); facilitated community mediation in conflict (Bailey and Ngwenyama Citation 2016); empowered local conflict victims to pursue peace and state-building (Karlsrud 2014; Tellidis & Kappler 2016); decreased socio-political instability (Groshek and Bachman Citation 2014); protected indigenous social memory (De Ville., et al. 2015); allowed indigenous communities to cross "digital divides (Salazar Citation 2008); and reversed cultural deteriorated communities (Ashraf, Grunfeld, and Quazi Citation 2015). There are also many technological initiatives to support peacebuilding and development (Braund and Schwittay Citation 2016). The Souktel digital alert system to improve school safety in Gaza (Souktel 2012), community reconciliation tools in Rwanda, mobile post-conflict peacebuilding apps in Afghanistan (Lindberg &Torjesen 2013), and post-election violence monitoring and mapping apps in Kenya (Ríos and Espiau Citation 2011) are a few examples. Although the concept of social innovation may be conceptually unclear (van der Have and Rubalcaba Citation 2016), developing innovation for inclusive or social goals has a lot of potential (Moulaert 2013). Former European Commission President José Manuel Barroso stated that "if encouraged and valued, social

innovation can bring immediate solutions to the pressing social issues citizens are confronted with" (Hubert Citation2012, vi). By concentrating on social consequences that are just, participatory, and helpful to those in need, social innovation can be transformative (Papaioannou Citation2014; Haxeltine et al. Citation2016).

Key Peace Innovation Challenges

This section outlines a number of obstacles that must be addressed in order to build a PI approach. It is difficult to get academics, inventors, policymakers, and funders together to support inventions with pro-peace goals due to a variety of technical, financial, structural, political, and other obstacles. As a result, PI is based on a strategy that breaks down these obstacles, promotes innovation with a clear purpose and high ethical standards, and places a high priority on providing beneficiaries with obvious advantages in settings that are impacted by war, fragility, or instability. In order to promote more socially conscious and significant PI and research, it is necessary to integrate and collaborate with a variety of stakeholders. Therefore, it is also necessary to address more general infrastructure challenges.

Broadening the Scholar-Entrepreneurship-Policy Framework of Peace Innovation.

Innovations can be more sensitive to local needs and have a higher chance of producing tangible benefits if scholars are more closely integrated into innovation ecosystems. For instance, the United States Agency for International Development and Humanity United sponsored the Tech Challenge in 2014, which awarded funding to 15 concepts addressing particular peace and conflict issues. Algorithms for forecasting future atrocities, systems for reporting and verifying war crimes, communications devices that continue to operate in the face of disasters or infrastructure damage, electronic tracking of conflict minerals, and social media support for accountability in truth and reconciliation processes were all introduced by the winners (Tech Challenge, 2016). However, few provided genuine incentives for users in conflict settings to embrace goods since they were built without local or scholarly

insights, and innovations were hindered by insufficient scaling mechanisms. Many technologies that offered little immediate tangible value were disregarded by target populations in the absence of academic supervision. Instead, such projects would be incorporated as ongoing processes in cooperative multi-stakeholder settings under a PI agenda, with innovators guided by best practices in peacebuilding. The first stage in this approach is to reframe how innovation groups create meaning and value (Owen, Macnaghten, & Stilgoe 2012). More specifically, integrating peace scholarship into innovation processes can encourage the blending of social and commercial values, changing how businesses and innovators view their responsibilities as agents of positive change.

Ethical and Culturally Sensitive Practices in All Innovations. A PI method links ethics with informed purpose. Ethical concerns ought to be required while creating innovations for life-or-death scenarios. However, many innovators lack the resources necessary to thoroughly investigate the more profound ethical ramifications of their inventions, such as unforeseen side effects and dual-use scenarios that may have negative outcomes. The ethical conundrums that arise when the use of cutting-edge technology conflicts with rights like privacy and freedom of speech, or safety and security, are likewise difficult for current legal systems to overcome. Fragile states exacerbate these issues. Although guidelines for moral humanitarian innovation in development have been established (e.g., Fabian and Fabricant Citation 2014; HIP-WHS Citation 2015), greater attention has to be paid to the moral obligations of innovators creating tools in conflict and other precarious situations.

When it comes to peacebuilding, successful innovation does not always translate into improvement or even real influence. Because of this, PI has an innate appreciation of informed purpose, which means that its processes, services, and products are first developed with an awareness of local needs and context. Scholarly insight is then used to develop innovation parameters that provide a stronger

platform to deliver positive impact. Given their knowledge of local settings and proficiency with the political and social aspects of conflict, peace scholars can provide complementary value. Understanding why some ideas are encouraged and why others that promise to "disrupt" conflict dynamics worsen the situation can be helpful. This may entail investigating the origins and effects of violence in novel ways to find areas where innovation might contribute to peace.

Innovators can receive guidance on ethical PI and socially responsible, conflict-sensitive implementation by collaborating with academics. Similar encounters have been problematized by the majority of peace and conflict academics using grounded research. These comprise three separate stages of research design for social science fieldwork in conflict zones: the ethics of intent (before entering a conflict setting), the ethics of action (researcher action while in such a setting), and the ethics of outcome (responsibilities of the research product) (Miklian, 2014).

PIs implemented in conflict settings must take into consideration the distinctive elements of each of these stages in addition to using current RRI best practices as a baseline. In actuality, this entails building a knowledge base for PI that is sensitive to cultural differences throughout innovation lifecycles. Once the unique requirements of innovation players are taken into account, existing texts from organizations such as SwissPeace and the United Nations Global Compact can be used as a starting template (UNGC Citation 2010; Swiss Peace 2015).

Designing Innovations to Achieve Targeted Positive Peace Outcomes. It is a significant difficulty to promote the value of scholarly expertise among the wide range of innovation actors (including governments, tech businesses, philanthropic organizations, development consultancies, and entrepreneurs), and it is even more difficult to offer such expertise. In order to address social change and development in a sustainable and scalable way, PI can appeal to both for-profit and non-profit businesses by integrating commercial and social gain. This necessitates that (i) innovations have good social

effects that go beyond profit and (ii) limiting the negative effects of innovations takes precedence above increasing the potential for profit or positive change. For-profit peace initiatives are feasible, but in order to have a real impact, "profitable peace" business implementation needs more in-depth guidance on local conflict settings (Miklian 2017e).

Positive examples of creativity in humanitarianism abound, which is encouraging.

The introduction of innovative technologies in difficult settings, such as the Gates Foundation's attempts to end polio, are examples of philanthropic antecedents. In areas devastated by violence, the Omidyar Network and the Carnegie Foundation, among others, have supported and/or enabled local societal transformation for development. Similar concepts have gained traction in the humanitarian sector, as seen by networks like the Global Alliance for Humanitarian Innovation, although far fewer innovators have incorporated revolutionary, socially progressive pro-peace viewpoints into their business models. However, there is a dearth of peace-specific innovation in this systematic way. PI has enormous potential in evaluating, analyzing, and articulating human security demands as a counterbalance to state-centric, technology-dependent, and commercially governed security research. Therefore, positive effects must start with helping the most vulnerable people, who are less able to express or magnify their feelings of uneasiness. Reducing societal insecurity requires such access to communication and expression channels, especially as their cessation frequently precedes violence. Therefore, it is imperative to emphasize systematic efforts to ensure that all target societal sectors benefit from such advances.

Localizing Global Peace Innovation to Strengthen Community Ownership. Corporate participation in the Global South has drastically changed as a result of the integration of social and commercial values to produce peace-positive outcomes (such as in the Creating Shared Value framework). In conflict-prone or vulnerable regions of operation, businesses are urged to engage in "corporate diplomacy," using

local influence to promote peacebuilding (Miklian, 2017a). As these regions also typically constitute some of the world's final 'untapped' markets, corporate and political interest in prospective PI offerings is expanding quickly (Miklian & Hoelscher, 2016). However, there is a fundamental distinction between creating solutions that are intended to address the more pressing issues of peacebuilding and those that are intended to bring about long-term development, and the Global South expertise that many social innovation actors claim is not necessarily related to the skills required to create worthwhile PIs. PIs can be a means of operationalizing the growing social push for innovators to serve as global change agents in the context of the digital industry, which is increasingly focused on the "why" rather than the "what" of product offerings. An instructive paradigm is to think in terms of the "glocal," which incorporates both local and global factors and adapts foreign goods and concepts to local cultures (Gilboa et al. 2016). Glocal-oriented PIs can enhance accountability and efficiency in conflict reduction and peace promotion, as well as lessen the possibility that unintended consequences will worsen conflict, given the difficulties of establishing peace in complex crisis environments where political actors may have more to gain from conflict. Additionally, products are frequently created with Western perspectives on their use and use, which can differ in war situations. One example is the widespread use of localized game tracking applications by Syrian refugees, which enabled them to travel to and across Europe (Mercy Corps 2016).

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