

Strategic Reconciliation Based on Islamic Principles in the Israel-Palestine Conflict

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Abstrak

Studi ini mengeksplorasi kerangka rekonsiliasi strategis yang diusulkan oleh Ahmad Umar Hasyim, yang berakar pada prinsip-prinsip Islam, serta potensinya dalam penyelesaian konflik Israel-Palestina. Penelitian ini meneliti bagaimana pendekatan etika dan spiritual Hasyim dapat melengkapi kerangka politik dan hukum yang sudah ada untuk mencapai perdamaian yang berkelanjutan. Penelitian ini menggunakan pendekatan kualitatif, dengan menggabungkan analisis deskriptif dan metode historis untuk mengkaji relevansi strategi rekonsiliasi Hasyim. Analisis tematik diterapkan untuk mengidentifikasi konsep-konsep yang berulang, seperti kedamaian internal dan eksternal, hak asasi manusia, keharmonisan sosial, dan pemeliharaan kehidupan. Studi ini menemukan bahwa strategi rekonsiliasi Hasyim menawarkan perspektif unik dengan mengintegrasikan prinsip-prinsip spiritual dan etika ke dalam proses perdamaian. Penekanannya pada martabat manusia, keadilan sosial, dan kesucian hidup memberikan pendekatan yang komprehensif dalam menangani dimensi politik dan moral dari konflik Israel-Palestina. Penelitian ini berkontribusi pada literatur yang lebih luas tentang pembangunan perdamaian dengan menyoroti potensi peran diplomasi agama dalam resolusi konflik. Penelitian ini menyarankan bahwa integrasi nilai-nilai agama ke dalam upaya diplomatik dapat meningkatkan efektivitas strategi perdamaian yang sudah ada, terutama dalam konflik yang melibatkan identitas religius yang kuat. Studi ini memberikan pendekatan inovatif dengan berfokus pada prinsip-prinsip Islam sebagai dasar rekonsiliasi dalam konflik Israel-Palestina. Hal ini menawarkan perspektif baru tentang bagaimana kerangka agama dapat berkontribusi pada upaya perdamaian internasional, sebuah topik yang belum banyak dijelajahi dalam penelitian sebelumnya.

Kata Kunci: Diplomasi Islam; Hak asasi manusia; Konflik Israel-Palestina; Rekonsiliasi; Resolusi konflik.

Abstract

This study explores the strategic reconciliation framework proposed by Ahmad Umar Hasyim, rooted in Islamic principles and its potential application in resolving the Israel-Palestine conflict. The research investigates how Hasyim's ethical and spiritual approach can complement existing political and legal frameworks to achieve sustainable peace. The research employs a qualitative approach, combining descriptive analysis and historical methods to examine the relevance of Hasyim's reconciliation strategies. Thematic analysis is applied to identify recurring concepts, such as internal and external peace, human rights, societal harmony, and the preservation of life. The study finds that Hasyim's reconciliation strategy offers a unique perspective by integrating spiritual and ethical principles into the peace process. His emphasis on human dignity, social justice, and the sanctity of life provides a comprehensive approach that addresses both the political and moral dimensions of the Israel-Palestine conflict. This research contributes to the broader literature on peacebuilding by highlighting the potential role of religious diplomacy in conflict resolution. It suggests that integrating religious values into diplomatic efforts could enhance the effectiveness of existing peace strategies, particularly in conflicts involving deep-rooted religious identities. This study provides an innovative approach by focusing on Islamic principles as a foundation for reconciliation in the Israel-Palestine conflict. It offers a new perspective on how religious frameworks can contribute to international peace efforts, a topic that has been underexplored in previous research.

Keyword: *Conflict resolution; Human rights; Islamic diplomacy; Israel-Palestine conflict; Reconciliation strategy.*

Introduction

The Israel-Palestine conflict has been a serious issue on the international stage for over a century, with its roots often traced back to the Balfour Declaration of 2 November 1917, when Britain pledged to establish a national home for the Jewish people in Palestine, which triggered long-standing territorial disputes.¹ The current situation remains dire, with more than 38,000 Palestinians reported killed since Israel launched military strikes on 7 October 2024, according to Gaza's Ministry of Health, as cited by Al-Jazeera. The actual death toll is likely higher due to the destruction of infrastructure, and a study by *The Lancet* predicts that the number could reach 186,000 if

¹ Rindi Salsabilla Putri, 'Kronologi & Penjelasan Awal Sejarah Konflik Israel-Palestina', 2023, <https://www.cnbcindonesia.com/news/20231125141124-4-491989/kronologi-penjelasan-awal-sejarah-konflik-israel-palestina>.

the conflict continues, particularly due to the spread of diseases in the aftermath of the war.²

Research on reconciliation in the Israeli-Palestinian conflict highlights several key approaches and challenges. Scholars argue for a paradigmatic shift in how the conflict is perceived, moving away from traditional views of national struggle towards a settler-colonial framework that incorporates transitional justice to better address reconciliation.³ Women's activism has played a significant role in political efforts, particularly by Palestinian and Israeli Jewish women advocating for mutual recognition and reconciliation, though the impact of these efforts remains under scrutiny.⁴ Additionally, planned intergroup contact interventions have evolved into four models—Coexistence, Joint Projects, Confrontational, and Narrative-Story-Telling—with varying degrees of success in transforming attitudes between Israeli Jews and Palestinians.⁵ Perceptions of land ownership also play a critical role, as divergent views on territorial claims among Jewish and Palestinian citizens of Israel significantly affect reconciliation intentions and support for territorial solutions.⁶ Continuous exposure to the narratives of the opposing group, especially through dialogue groups, has been shown to increase awareness and foster moral concern for the suffering of the other side, which may help mitigate ethnocentric perspectives.⁷ Social media platforms, such as Facebook, are also being used to facilitate dialogue and promote reconciliation, with moderate voices for peace receiving more positive

² Al Jazeera, 'Gaza Toll Could Exceed 186,000, Lancet Study Says', *Al-Jazeera (Blog)*, July 2024, <https://www.aljazeera.com/news/2024/7/8/gaza-toll-could-exceed-186000-lancet-study-says>.

³ N N Rouhana, 'Decolonization as Reconciliation: Rethinking the National Conflict Paradigm in the Israeli-Palestinian Conflict', *Ethnic and Racial Studies* 41, no. 4 (2018): 643–62, <https://doi.org/10.1080/01419870.2017.1324999>.

⁴ G Daniele, *Women Reconciliation and the Israeli-Palestinian Conflict: The Road Not yet Taken*, *Women Reconciliation and the Israeli-Palestinian Conflict: The Road Not Yet Taken*, 2014, <https://doi.org/10.4324/9781315858289>.

⁵ I Maoz, 'Does Contact Work in Protracted Asymmetrical Conflict? Appraising 20 Years of Reconciliation-Aimed Encounters between Israeli Jews and Palestinians', *Journal of Peace Research* 48, no. 1 (2011): 115–25, <https://doi.org/10.1177/0022343310389506>.

⁶ K Warnke, B Martinović, and N Rosler, 'Territorial Ownership Perceptions and Reconciliation in the Israeli–Palestinian Conflict: A Person-Centred Approach', *European Journal of Social Psychology* 54, no. 1 (2024): 31–47, <https://doi.org/10.1002/ejsp.2993>.

⁷ Y Ron and I Maoz, 'Dangerous Stories: Encountering Narratives of the Other in the Israeli-Palestinian Conflict', *Peace and Conflict* 19, no. 3 (2013): 281–94, <https://doi.org/10.1037/a0033686>.

responses from both sides.⁸ However, recognising shared victimhood has mixed results, as it can foster peace activism among Israeli Jews but is not universally effective.⁹

The Israeli-Palestinian conflict has long been a focal point of international concern, with its complexity deepened by various attempts at conflict resolution. One study by Muhammad Fauzan Millenio examines the role of the United Nations in resolving the conflict, highlighting that despite multiple resolutions urging Israel to withdraw from occupied territories, enforcement has been minimal. This is largely attributed to support from key allies like the United States and other European nations, resulting in limited sanctions against Israel and a significant disparity in casualties, with Palestinian deaths far exceeding Israeli ones.¹⁰ Other scholars, such as Pdraig O'Malley, point to the repeated failure of peace proposals, including the two-state solution, which has been suggested for decades. However, shifts in geopolitical dynamics, including the Gaza split in 2006, the 2014 Gaza War, increased religiosity in Israel, and the regional instability caused by events like the Syrian Civil War and the rise of ISIS, have rendered this solution increasingly impractical.¹¹ On the religious front, the Vatican has also played a role in addressing the conflict, though its focus has been limited to facilitating Christian access to Jerusalem's holy sites rather than promoting a broader peace agreement. Additionally, the Vatican has provided humanitarian aid to Palestinian refugees through the UNRWA, while continuously advocating for a peaceful resolution to the conflict.¹²

Previous research on the Israel-Palestine conflict has predominantly focused on diplomatic and political approaches, such as the two-state

⁸ Y Mor, Y Ron, and I Maoz, ““Likes” for Peace: Can Facebook Promote Dialogue in the Israeli–Palestinian Conflict?”, *Media and Communication* 4, no. 1 (2016): 15–26, <https://doi.org/10.17645/mac.v4i1.298>.

⁹ N Shnabel, Y Belhassen, and S Mor, ‘From Victimhood to Peace Activism: The Potential Role of Personal Loss and Inclusive Victim Beliefs’, *Group Processes and Intergroup Relations* 21, no. 8 (2018): 1144–54, <https://doi.org/10.1177/1368430217699463>.

¹⁰ Muhammad Fauzan Millenio, ‘How the Judgement Effective? The Role of United Nations in Conflict Resolution Between Palestine and Israel’, *The Digest: Journal of Jurisprudence and Legisprudence* 2, no. 2 (2021): 197–230, <https://doi.org/10.15294/digest.v2i2.48637>.

¹¹ Pdraig O'Malley, ‘Israel and Palestine: The Demise of the Two-State Solution’, *New England Journal of Public Policy* 29, no. 1 (2017), [tps://scholarworks.umb.edu/nejpp/vol29/iss1/12](https://scholarworks.umb.edu/nejpp/vol29/iss1/12).

¹² Ana Maulana and Abel Josafat Manullang, ‘Offering Peace in the Holy Land: The Diplomacy of the Vatican in Israel-Palestine Conflict’, *Penamas* 37, no. 1 (2024): 88–99, <https://doi.org/10.31330/penamas.v37i1.766>.

solution or the role of international organisations like the United Nations, but has inadequately explored the critical role that religious diplomacy, particularly from an Islamic perspective, can play. While various studies have examined peace initiatives from political leaders and global organisations, there has been little in-depth exploration of peace strategies proposed by Islamic figures such as Ahmad Umar Hasyim. This study addresses that gap by offering an approach that integrates Islamic religious values into reconciliation efforts. To date, no comprehensive analysis has been conducted on how these religious perspectives can be applied within a broader diplomatic framework to resolve the protracted conflict. This research aims to enrich the existing literature by providing a unique perspective on how religious initiatives can contribute to the peace process, an area that has not been sufficiently examined in previous studies.

The central argument of this research is that the reconciliation strategy proposed by Ahmad Umar Hasyim, rooted in Islamic principles of peace, justice, and compassion, provides a viable framework for addressing the protracted Israeli-Palestinian conflict. Hasyim emphasises that Islam prioritises peace, tranquillity, and mutual support within society, advocating for a harmonious environment based on fairness and empathy, inspired by Islamic teachings. He categorises the contribution of Muslims in peace-building into four key areas: maintaining internal and external peace, upholding human rights, fostering societal harmony, and safeguarding human life.¹³ The hypothesis presented here is that these four pillars can serve as a sustainable foundation for reconciliation, addressing not only the political but also the social and moral dimensions of the conflict. Additionally, Hasyim's critique of Western support for Zionist oppression highlights the importance of unity within the Muslim world to counter external influence and advocate for the rights of Palestinians, particularly concerning the sanctity of Al-Aqsa Mosque and the broader struggle for justice in Gaza. By engaging Islamic values of collective responsibility and moral fortitude, this research posits that Hasyim's strategy could provide an alternative path to peace, where religious diplomacy complements traditional political efforts, addressing both the spiritual and material aspects of the conflict.¹⁴

¹³ Ahmad Umar Hasyim, *Al-Tadhamun Fi Muwajjah Al-Tahaddiyah*, 1st ed. (Kairo, Mesir: Dar Al-Syuruq, 2001).

¹⁴ Azhar.eg, 'Forum Dewan Ulama Besar: Pertempuran Kita Melawan Entitas Zionis Adalah

This study employs a qualitative research approach¹⁵ to explore the concept of strategic reconciliation proposed by Ahmad Umar Hasyim in the context of peace-building efforts in the Israeli-Palestinian conflict. The unit of analysis in this research is the reconciliation strategies put forward by Hasyim, with a focus on their applicability within both historical and contemporary contexts.¹⁶ The study examines the relevance of these strategies in addressing political, social, and religious dimensions of the conflict,¹⁷ with particular emphasis on the role of religious diplomacy in promoting peace.

A qualitative research design was selected because it allows for in-depth analysis and interpretation of complex social phenomena, such as reconciliation in protracted conflicts. This method is particularly suitable for understanding how Hasyim's religious principles of peace can be applied to a real-world conflict. The descriptive analytical method is employed to obtain a wide range of perspectives from various sources, while the historical method is used to link past events and their implications for the present conflict. This approach enables a nuanced understanding of both the historical roots of the conflict and the contemporary relevance of religious strategies for peace.

Data collection was carried out through document analysis and online research. The researcher gathered archival data, including government reports, policy documents, and statements related to Hasyim's reconciliation strategies. In addition, an extensive review of online resources such as journal articles, news media, and websites of international organisations was conducted. The triangulation technique was applied to validate the data, ensuring accuracy and minimising inconsistencies by cross-referencing multiple sources.¹⁸

Pertempuran Untuk Hidup, Ketabahan \& Kesadaran', 2023, <https://www.azhar.eg/ArticleDetails/ArtMID/10108/ArticleID/78302/>-ملتقى-هيئة-كبار-العلماء-معركتنا-مع-الكيان-الصهيوني-معركة-بقاء-وثبات-وصمود-ووعي

¹⁵ John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (Thousand Oaks: Sage, 2014).

¹⁶ Matthew Lange, *Comparative-Historical Methods* (London: SAGE Publications, 2013).

¹⁷ Howard Lune and Bruce L. Berg, *Qualitative Research Methods for the Social Sciences* (Essex: Pearson Education Limited, 2017).

¹⁸ Rita Bans-Akutey and Peter B Tiimub, 'Data Triangulation as a Strategy to Ensure Validity and Reliability in Social Research', *Journal of Social Research Methodology* 3, no. 25 (2021).

Data analysis in this study followed a thematic approach. After the data was collected, it was categorised based on recurring themes that align with the main research objectives. Themes such as internal and external peace, human rights, societal harmony, and the preservation of life were analysed in relation to Hasyim's strategies. Comparative analysis was also conducted between Hasyim's reconciliation approach and other proposed solutions for the Israeli-Palestinian conflict. This analysis aimed to evaluate the potential effectiveness of religious strategies within the complex political, social, and cultural landscape of the region.

Results and Discussion

1. The Israel-Palestine Conflict

The conflict between Israel and Palestine is considered one of the longest-running political disputes in history. Having lasted for more than half a century, this conflict has been the focus of various research efforts and attempts at resolution. The enduring attention given to this conflict is primarily due to repeated attempts at resolving it, which have consistently ended in failure. Although several negotiations have been conducted between Israel and Palestine, with the intention of bringing about peace, no resolution has yet been reached. These negotiations began with the signing of the Oslo I Accord in 1993, followed by further diplomatic efforts with Oslo II in 1995, the Camp David II Conference in 2000, and other negotiations, all of which ended unsuccessfully. The most recent initiative was the "Deal of the Century" (Peace Plan for Prosperity), officially introduced by President Trump and Prime Minister Netanyahu in 2020. However, many critics argue that the plan was excessively favourable to Israel. This has led to ongoing doubts about whether the Israel-Palestine conflict can indeed be resolved. Despite numerous negotiation attempts, the conflict remains unresolved.¹⁹

The most complicated aspect of the territorial issue in the Israel-Palestine conflict lies in the dispute over the holy city of Jerusalem. Jerusalem draws significant attention due to its various religious sites of great importance, such as the Temple Mount, the Western Wall, the Church of the Holy Sepulchre, the Dome of the Rock, and Al-Aqsa Mosque. For Palestinians, Jerusalem symbolises sovereignty, identity, and the potential capital of a future Palestinian state. Consequently, any territorial changes in Jerusalem are considered unacceptable to the Palestinians. On the other hand, Israel also faces challenges in fully relinquishing Jerusalem to Palestine due to the

¹⁹ Oren Barak, 'The Failure of the Israeli - Palestinian Peace Process, 1993-2000', *Journal of Peace Research* 42, no. 6 (2005): 719–36, <https://doi.org/10.1177/0022343305057889>.

historical connection between the Jewish people and their ancestral homeland. For both parties, Jerusalem represents an integral part of their identity, which is seen as non-negotiable, undiscussable, and uncompromisable in any form.²⁰

The division of territory remains one of the key unresolved issues that continues to sustain tensions between Israel and Palestine. Although Israel has declared Jerusalem as its undivided capital, this claim is not recognised by any other country. The United Nations Security Council issued Resolution 478 condemning Israel's move to annex East Jerusalem as a violation of international law. Even the United States, Israel's main ally, has long refused to recognise Jerusalem as the capital of Israel. This stance is due to concerns that if the US supports Israel's claim, its position as an impartial mediator between the disputing parties would be jeopardised.²¹

One of the ongoing areas of contention is the issue of national borders. The region is known as "Eretz Yisrael" (Land of Israel) or "Palestine," encompassing the territory designated as Palestine by Britain in 192.²² Palestinian residents consider this land an integral part of their homeland and have strongly tied it to their identity. However, over the decades, they have witnessed a gradual shrinking of their territory. For example, during the period from 1936 to 1937, their land shrank to 75 per cent of its original size due to the *Peel Commission* (the British plan for partition). This was reduced further to 44 per cent under the United Nations Partition Plan of 1947, and subsequently decreased to just 22 per cent after the 1948–1949 Arab-Israeli War. Following the war, the ceasefire line, known as the *Green Line*, functioned as the de facto border until 1967. Since then, Israel has controlled the West Bank and the Gaza Strip.²³

On the other hand, Israel also claims that its territory spans the area from the Jordan River to the Mediterranean Sea. Their argument is that the 1967 borders should be considered permanent since they were gained through victory in war. This territorial conflict also directly and indirectly involves both Israeli and Palestinian residents. For instance, there are 12 large Israeli settlements and population centres located beyond the 1967

²⁰ Fadhila Inas Pratiwi, M Aryo Rasil Syarafi, and Demas Nauvarian, 'Israeli-Palestinian Conflict beyond Resolution: A Critical Assessment', *Jurnal Ilmu Sosial Dan Ilmu Politik* 26, no. 2 (2022): 168–82, <https://doi.org/10.22146/jsp.66935>.

²¹ Zack Beauchamp, 'What Is Jerusalem?', 2018, <https://www.vox.com/2018/11/20/18080040/jerusalem-israel-palestine>.

²² Brigida Intan Printina, *Sejarah Asia Barat Modern (Dari Nasionalisme Sampai Perang Teluk Ke-III)*, *Journal of Chemical Information and Modeling*, vol. 53, 2018.

²³ Pratiwi, Syarafi, and Nauvarian, 'Israeli-Palestinian Conflict beyond Resolution: A Critical Assessment'.

borders. Therefore, relocating these residents back into Israel's official borders is seen as an impossible task. Meanwhile, the Palestinians, who now control only 22 per cent of the total land (the West Bank and Gaza Strip), demand full control over these areas.²⁴

One of the most frequently discussed issues between the two sides is that of refugees. The Palestinians demand a fair and just resolution for Palestinian refugees who were displaced from Israeli territory since the 1948 war. They insist that the right of return for these refugees must be an integral part of any final agreement. However, Israel offers a completely different narrative.²⁵

From Israel's perspective, the Palestinians left the territory voluntarily, and the potential return of 5-6 million refugees is seen as a threat to the very existence of the State of Israel. In the view of former President Clinton, Israel needs to acknowledge the moral and material suffering endured by these refugees and must seek international support to address the issue. The reality is that these refugees are unlikely to disappear in the near future; instead, they are becoming increasingly impoverished, desperate, and vulnerable to extremism, among other risks. For instance, in September 1970 (referred to as *Black September*), Jordanian forces attacked Palestinian militants. The Palestinians continue to demand the right of return for these refugees and seek compensation for their suffering. This claim is recognised in Article 11 of UN General Assembly Resolution 194, dated 11 December 1948. However, Israel consistently rejects this demand, arguing that General Assembly resolutions are non-binding, unlike Security Council resolutions.²⁶

Several attempts have been made to resolve the refugee issue, such as the *Lausanne Conference* in 1949 and the *Paris Talks* in 1951. Nevertheless, after more than four decades, no comprehensive negotiations have successfully addressed the refugee problem. Interest in this issue resurfaced during the *Madrid Conference* and the *Camp David Summit*. President Clinton even tried to establish parameters to address this problem. However, the questions surrounding the right of return and moral justice are often overlooked, as most resolutions related to the Arab-Israeli conflict focus on events after the 1967 war, while the events of 1948 remain a critical element of the conflict. The 1948 war resulted in Israel occupying 78% of former Palestinian territory, with a population ratio of Arabs to Jews at 6:1. This

²⁴ Pratiwi, Syaraf, and Nauvarian, 171.

²⁵ Pratiwi, Syaraf, and Nauvarian, 171.

²⁶ Elhanan Miller, 'The Intractable Issue', June 2012, 1.

demographic imbalance has helped Israel secure its dominance, as they now form the majority population.²⁷

The primary concern regarding the refugee situation in the region also reflects the biopolitical measures implemented by Israel in controlling its borders, even extending to the reproductive experiences of Arab women. Rexer documents the extent to which many Arab women are forced to endure potentially hazardous childbirth conditions. Discrimination against Arab women in Israeli fertility clinics has also been noted, creating what is termed a "non-utopian space" where Arab citizens are simultaneously accepted yet subjected to discrimination in the context of reproduction. Racial profiling, often noted at *Ben Gurion Airport* (Israel's main international airport), and more broadly within Israeli society, has become commonplace. The biopolitical practices and intense border control measures enacted by Israel remain a significant issue that is frequently overlooked, yet they often serve to escalate tensions between the two sides.²⁸

Furthermore, Israel's war policies against Palestine continue, with the support of major powers acting as shields for Israel before the UN. This ongoing conflict will likely persist for a long time if both nations continue to prioritise their national egos. The UN Security Council is often criticised for having double standards when making decisions regarding Israel, and there is an urgent need for firm action from international organisations to achieve a resolution to the conflict.

2. Factors of the Israel-Palestine Conflict

Neal identifies the root causes of the Israel-Palestine conflict through a historical analysis of key events, emphasising that national consciousness has been one of the core elements of the conflict, although not explicitly mentioned as part of political culture. He highlights the emergence of the Zionist movement, initiated by Herzl, as the starting point of the conflict between the two nations. Neal argues that the strife began in 1882, primarily during the *Aliyah Rishonah* (First Aliyah, a term referring to the first wave of Jewish migration to Palestine), when the Zionist Jewish community migrated en masse to Palestine. Other scholars have used written historical sources to explain the origins of the Israel-Palestine conflict. They examine the conflict from a Western perspective, tracing religious and political narratives. These scholars argue that the Western "civilising mission" drove Western countries

²⁷ Beauchamp, 'What Is Jerusalem?'

²⁸ Gala Rexer, 'Borderlands of Reproduction: Bodies, Borders, and Assisted Reproductive Technologies in Israel/Palestine', *Ethnic and Racial Studies* 44, no. 9 (2021): 1549–68, <https://doi.org/10.1080/01419870.2021.1887502>.

to take responsibility for Palestine, particularly after the fall of the Ottoman Empire, which contributed to the emergence of the Israel-Palestine conflict.²⁹

Harms and Ferry adopt a theological perspective to gain insights into the behaviour and actions of the Jewish community following their expulsion from Europe, and the Zionist efforts to claim the Holy Land after this displacement. To identify the root causes of the conflict from the Palestinian side, they trace events back to the era of the First World War. The rise of nationalism in Europe contributed to the collective awareness of the Arab Palestinian people regarding their homeland. As a result, the development of Palestinian identity began, with a focus on the connection between the land and the historical events of the time.³⁰

The periods of anti-Semitism and Enlightenment played a role in maintaining the existence of Zionism, as Jewish communities gradually began to yearn for and seek a land where they could avoid the threat of physical extermination and cultural assimilation. This led the Zionist movement to establish colonies in various locations such as Argentina, Uganda, and particularly in Palestine by the late 19th century. Additionally, Spangler highlights the involvement of major powers such as Britain and the Ottoman Empire as one of the early contributing factors to the conflict. Many thinkers who have examined the root causes incorporate cultural elements to identify the sources of the conflict. Although their analyses include beliefs, norms, and identity through historical traces, they do not detail these as part of political culture analysis, suggesting that the role of political culture as an analytical tool is not considered highly significant.³¹

Orthodox and secular Jews argue that the establishment of the State of Israel could serve as a pretext for other countries to expel their Jewish populations from their lands to Palestine. In 1948, the State of Israel was formed as a result of the Zionist movement. Although various locations could have been chosen to establish a Jewish state, the Zionist movement, which emerged in the late 19th century, chose Palestine as its ultimate destination. This decision was influenced by the myth of the "promised land," which is linked to their religious and historical sites, particularly the Western Wall. Zionists claimed that their demands were supported by the fact that the Jewish community had maintained ties with their homeland for 3,700 years.³²

²⁹ Lorena S Neal, 'The Roots of the Israeli-Palestinian Conflict: 1882-1914', *Digital Commons @ IWU*, 1995, 1.

³⁰ Gregory Harms and Todd M Ferry, *The Palestine-Israel Conflict A Basic Introduction*, vol. 1 (London: Pluto Press, 2016), 21–22.

³¹ Ilmi Dwiastuti, 'The Roots of Israel-Palestine Conflict: A Political Culture Analysis', *AEGIS: Journal of International Relations* 4, no. 2 (2021): 22, <https://doi.org/10.33021/aegis.v4i2.796>.

³² Mitchell Bard, *Myths & Facts: A Guide to the Arab-Israeli Conflict* (United States of America:

The Zionist mission to establish settlements in the contested land contrasts with the views of Orthodox Jews. Although Orthodox Jews also believe that the Jewish people have a connection to the land, they disagree that the Jewish people should form a nation-state. Their belief is that the Torah does not support the Zionist efforts to establish a Jewish state. Orthodox Jews argue that the Zionists have no sovereign right over the Holy Land and that the movement does not represent, nor can it speak on behalf of, the entire Jewish community. They stress that the Zionist movement "defiles the sanctity of the land."³³

As a result, Orthodox Jews tend to express sympathy towards the Palestinian people, as seen in their support for Palestinian independence and their criticism of the Israeli government's actions. It is important to note in this context that Judaism is not in opposition to Islam, and their faiths are not the primary factors causing the conflict. Furthermore, the Zionist movement, with its interpretation of the Hebrew Bible, known as the *Tanakh* (the canonical collection of Jewish texts), has become a source of contention. As Ahmad Ashkar explains, the Zionist movement uses biblical concepts of the "Promised Land" and "the chosen people" to justify their claim over Palestine and distribute resources to Jewish colonies.

Theodor Herzl, as the pioneer of Zionism, revived the concept that the establishment of the State of Israel was the solution to the problems faced by the Jewish community for centuries. Herzl emphasised that "the Jewish question is not merely a social issue, but a national one that can only be solved through political intervention and resolution by the civilised nations of the world." Herzl also proposed equality among different nations within the State of Israel, a concept that contradicts the current practices in place. Palestinian Arabs are treated differently, being second-class citizens under Israeli authority, without equal rights to Jewish citizens. Israel has, in fact, built discriminatory institutions against its citizens, particularly Arab Palestinians who hold Israeli citizenship.³⁴

3. Strategic Peacebuilding Framework in the Israel-Palestine Conflict

In the context of peacebuilding, before conducting further analysis, it is necessary to provide a brief biography of Ahmad Umar Hasyim. He is a renowned professor in the field of *hadith* (the sayings and actions of the Prophet Muhammad) and a senior scholar at Al-Azhar University, Cairo. Born

American Israeli Cooperative Enterprise, 1973), 6.

³³ Stephen Lendman, 'Jews against Zionism; an Intro to Their Perspective', 2014, <http://www.tikkun.org/nextgen/jews-against-zionism-an-intro>.

³⁴ Dwiastuti, 'The Roots of Israel-Palestine Conflict: A Political Culture Analysis', 27.

in Bani Amir Village, Ash-Sharqiyya Province, on 6 February 1941, he obtained his doctorate in *hadith* from the Faculty of *Usuluddin* (Theology) at Al-Azhar University in 1973. Since then, he has held various positions, including lecturer, department chair, dean, Vice-Rector for Student Affairs, Vice Director of Postgraduate Studies at Al-Azhar, and finally Rector of Al-Azhar in 1995. He is known as the “Lion of the Pulpit” for his vigorous and captivating sermons, delivered with a strong voice that mesmerised his audience. In addition, his prolific works in the field of *hadith* and Islamic studies cover various genres, addressing topics such as *al-Islām wa Bina as-Syahsiyyah* (Islam and Personality Building), *Min Hadyi as-Sunnati an-Nabawiyyah* (From the Guidance of the Prophetic Traditions), *al-Amnu fi al-Islām* (Security in Islam), and many others.³⁵

Peace holds various meanings. The term refers to a state of harmony, security (absence of war), cohesion, and mutual understanding. Peace also encompasses a calm environment free from violence.³⁶ Peace is the ultimate result of conflict resolution, where conflict analysis helps to find joint solutions for achieving global peace. It is important to avoid prolonged conflict management. Peace occurs when solutions are mutually agreed upon by both parties. Conflict can escalate into violence and suffering, as exemplified by the resolution of the Indonesia-Dutch relationship, which eventually reached a peaceful conclusion.³⁷

According to Ahmad Umar Hasyim, the most fundamental basis of fraternity is peace between fellow human beings, as emphasised in *QS Al-Hujurat:10* (Qur'anic Surah Al-Hujurat, verse 10). This concept of peace involves various dimensions, including relationships between Muslims and non-Muslims, the dynamics between governments and dissenters, as well as harmony in marital relationships. Furthermore, Sheikh Umar asserts that within the context of social interaction, there is justification for using falsehoods in order to create harmonious relations or peace between two parties. Below are some of the key concepts for building peace according to Ahmad Umar Hasyim:

a. Preserving Internal and External Peace

³⁵ Lilim Mutoharoh, Undang Ruslan Wahyudin, and Taufik Mustopa, ‘Konsep Pendidikan Keluarga Menurut Syekh Umar Hasyim Dalam Kitab Al-Usrah Fii Al-Islam’ 6 (2022).

³⁶ Abdul Rahman Siregar, Rafida Adilla, and Raudhatul Jannah, ‘Perdamaian Masyarakat Global’, *MUDABBIR Journal Reserch and Education Studies* 2, no. 2 (2023): 11, <https://doi.org/10.56832/mudabbir.v2i2.203>.

³⁷ Fitri Handayani, Herawani Harahap, and Siska Yulia Dalimunthe, ‘Perdamaian Dalam Masyarakat Global’, *Education: Jurnal Sosial Humaniora Dan Pendidikan* 2, no. 2 (2022): 63, <https://doi.org/10.51903/education.v2i2.136>.

According to Umar Hasyim, Islam safeguards all aspects related to both internal and external peace, encompassing national relations (within a country) and international relations (between countries). A crucial aspect of this is communication, as Islam emphasises the importance of regulating both positive and negative information, whether it concerns internal or external matters. Thus, creating chaos or spreading misinformation (hoaxes) outside government authority is strictly prohibited in Islam because it can lead to misunderstandings between nations and even war. An example of this is the dissemination of war-related news. This is mentioned in *QS al-Nisa': 83* (Qur'anic Surah al-Nisa, verse 83), which states that the spread of news, whether of victory or defeat, should be referred to the Prophet and those in authority, such as the government.³⁸

Maintaining internal peace requires a robust security concept that can provide tranquillity for both the state and its citizens. In today's context, security must integrate two approaches: the traditional approach, which includes freedom from military threats and the state's ability to defend itself from external attacks, and the non-traditional approach. The non-traditional approach involves understanding that security is not only about the safety of the state but also about protecting individuals, groups, the environment, and the planet itself. Threats can arise both from within and outside the state, and security involves sectors such as the economy and the environment, not just the military sector. In security matters, it is not only about feeling threatened but also about the efforts to attack or dominate.

The relevance of Umar Hasyim's views on peace, from internal to international levels, to the Israel-Palestine conflict can be explained as follows: Firstly, Umar Hasyim highlights the importance of Islam in maintaining all aspects related to internal and external relations. In the context of the Israel-Palestine conflict, where there are differing views and confrontations between nations, the Islamic understanding of inter-nation relationships can provide a foundation for seeking a more peaceful solution. The preservation of positive communication and avoidance of negative information, including the spread of hoaxes, can help prevent unnecessary confrontations.

Secondly, Islam's prohibition against causing damage and spreading false information (hoaxes) outside government authority directly relates to the Israel-Palestine conflict. This conflict is often accompanied by tensions arising from misinformation and propaganda, which can create false perceptions and increase the risk of escalating the conflict. The Islamic

³⁸ Ahmad Umar Hasyim, *Al-Aman Fi Al-Islam* (Aleksandria, Mesir: Dar Al-Manar, 1986), 23.

approach, which emphasises responsibility in spreading news, can serve as an ethical guideline in managing information related to the conflict.

Thirdly, regarding the concept of security, Umar Hasyim's writings illustrate the integration of traditional and non-traditional approaches. In the Israel-Palestine conflict, where security threats involve both military and non-military aspects, this approach is relevant for formulating a holistic security strategy. The protection of individuals, groups, the environment, and economic sectors in this context cannot be ignored, and Islam is considered a reference framework that provides ethical values for maintaining security.

Achieving peace depends on cooperation between the government and its people, which requires good synergy. A leader must fulfil their duties responsibly, and the people are expected to obey all the rules set by the government. Conversely, if the people do not feel secure, religion is disrupted, and corruption such as bribery occurs, posing risks to both sides. The most important effort in the cooperation between the government and its people is to build a solid educational system. This is aimed at ensuring that each individual receives quality education, so that their character is shaped, and they become aware of how to build peace in the context of the nation and the state.

Ahmad Umar Hasyim's concept of peace emphasises the importance of maintaining stability both domestically and internationally. The application of this concept within the context of the Israel-Palestine conflict offers a unique approach. Internally, Hasyim's teachings prioritise social harmony, highlighting that sustainable peace must begin within the community itself. This is relevant to the needs of both Palestinian and Israeli societies, where strengthening internal unity is crucial to preventing division and reducing violence. For instance, Hasyim recommends controlling the spread of misinformation (such as fake news and propaganda), which is directly related to the challenges of this conflict, where both sides are often misled by false narratives that fuel hatred.

Externally, Hasyim's approach underscores the importance of diplomatic efforts and intergovernmental communication to prevent the conflict from spreading beyond national borders. His teachings encourage nations to avoid escalating tensions through uncontrolled negative communication and to rely on responsible governance in resolving conflicts. In the context of the Israel-Palestine conflict, this means promoting responsible media reporting and government transparency to reduce escalation and foster dialogue. Historical examples, such as the failure of

international negotiations following the Oslo Accords, illustrate how the absence of these principles has allowed the conflict to persist. Hasyim's proposed framework offers an alternative that combines spiritual and political reconciliation, filling the gap left by purely political efforts.

b. Upholding Human Rights

According to Ahmad Umar Hasyim, Islam holds the responsibility for managing all aspects of human happiness and hardship, both in this world and the hereafter. Upholding human rights, including the perfection of one's faith, is of utmost importance, as faith is the primary and foundational element within an individual. Among the rights of human beings are the protection of their lives, their property, their freedom, equality, dignity, and others. All human rights must be safeguarded with fairness and justice. Therefore, the crucial role of upholding human rights falls to those in positions of authority, from the lowest to the highest levels, ensuring that the well-being of all people is fully maintained.³⁹

Other research asserts that protecting human rights is vital because every individual has the right to live a dignified and prosperous life, free from discrimination, violence, and oppression. Protecting human rights allows individuals to develop their potential and capabilities and participate in societal life without fear or unreasonable barriers. Some benefits of protecting human rights include enhancing human dignity and welfare, strengthening social stability and security, boosting economic development, and building democratic states.⁴⁰

Upholding human rights is rooted in the objectives of Islamic law, known as *maqasid al-shariah* (objectives of Sharia), which aim to promote the welfare of humanity. There are five principles of protection: religion (freedom of religion), life (the right to live), intellect (the right to education), property (the right to livelihood and ownership), and lineage (the right to marriage and to continue one's lineage). Therefore, the concept of human rights in Islam is designed to protect the essential aspects of religion, life, intellect, property, and lineage, which are fundamental for the dignified continuation of human life.

For example, in the context of freedom of religion, Islam grants this right based on three primary reasons: human nature, the true nature of faith, and its relation to state affairs. Freedom of religion indicates that every individual

³⁹ Hasyim, 28.

⁴⁰ Naufal Riski, 'Pentingnya Perlindungan Hak Asasi Manusia Dalam Sistem Hukum Kenegaraan', *Mandalika Law Journal* 1, no. 1 (2023): 4.

has the right to choose, practice, and propagate their faith as they believe. The value of religious freedom is significant and should not be denied or restricted in any way. Although this freedom is not limited, it is regulated by religious institutions believed to guide and raise awareness among believers to respect differences and promote peaceful religious diversity.

Ahmad Umar Hasyim's views are supported by Ramdhan al-Buthi, who states that Islam firmly respects humanity, as explained in *Surah Al-Isra'* (17:70). This verse indicates that Allah has honoured the children of Adam by providing them with places to live on land and sea, granting them good sustenance, and elevating them above many other creatures. The term *children of Adam* in this context includes all groups, races, tribes, and skin colours, regardless of religion, whether Muslim or non-Muslim. Furthermore, *Surah Al-Baqarah* (2:34) states that Allah commanded the angels to prostrate before Prophet Adam as a gesture of respect and honour to the first human being.⁴¹

Hasyim's emphasis on human rights, particularly the right to life, freedom, and dignity, aligns closely with the international human rights framework. According to Hasyim, Islam recognises these rights not only as individual entitlements but also as communal obligations. His interpretation of the principles of the Qur'an places human dignity at the core of every peace effort. In the context of the Israel-Palestine conflict, this framework can strengthen existing international laws, such as those related to the rights of refugees, displaced persons, and victims of violence.

In its application to this conflict, Hasyim's perspective on the sanctity of life provides a moral foundation for addressing the high number of civilian casualties. As the conflict has resulted in the deaths of thousands of Palestinians, including women and children, and the destruction of infrastructure in Gaza, this framework offers a means to advocate for stronger international intervention grounded in moral and ethical principles derived from religious teachings. This can complement secular human rights law, creating a unified moral and legal call to action.

Moreover, the promotion of equality and the protection of individual rights, such as freedom of religion and property rights, provides a robust framework to address longstanding grievances related to land ownership and forced displacement. Hasyim's views offer a spiritual and ethical rationale for

⁴¹ Muhammad Sa'id Ramadhan Al-Buthi, *Allah Am Al-Insan Ayyuhuma Aqdar 'Ala Ri'ayah Huquq Al-Insan* (Damaskus, Suria: Dar Al-Fikr, 2007), 11.

recognising these rights in conflict resolution, particularly in negotiations concerning key issues such as Jerusalem and Palestinian territories.

c. Maintaining Social Peace

Society consists of groups of individuals who choose to live together, meaning they share a common environment, adhering to shared norms and values. Society can also be referred to as the “society,” which fosters social interaction, a sense of belonging, and experiences social change. It is important to note that the definition of society cannot be interpreted singularly, as human behaviour evolves over time. Society is a collective of individuals who form a group where interaction among its members leads to the development of new cultures within the community environment.⁴²

Ahmad Umar Hasyim’s perspective emphasises that Islam places great importance on aspects of peace, tranquillity, and comfort within society. Additionally, the religion encourages the potential of Muslims to contribute and provide assistance to one another in navigating life. The goal is for humanity to live in an environment characterised by justice, beauty, and compassion, all inspired by Islamic teachings. In another of his works, *Syaikh* (Sheikh) Umar categorised these contributions into five areas: contributions within the household, relatives, neighbours, local surroundings, the relationship between individuals and society, and the relationship between one country and another.⁴³

Cooperation or contribution in Islam plays a crucial role, particularly in the context of social relationships. One’s goodness is considered incomplete if they cannot extend kindness to their surrounding environment, whether within the family or the nation. Concrete examples of such cooperation can be found in actions such as caring for the welfare of orphans, managing wealth wisely, and providing good care and education for physical and mental development. Additionally, helping and supporting underprivileged groups in society, opposing all forms of oppression, and showing the right and just path are also concrete examples of the concept of cooperation in Islamic teachings.⁴⁴

Comparing a country to the human body, where each member cooperates according to its function, is similar to the hand contributing according to its role. The heart is likened to the centre of all organs, where each organ plays its part in serving the others. Similarly, a nation is made up of citizens with diverse talents and abilities who work together to achieve a

⁴² Handayani, Harahap, and Dalimunthe, ‘Perdamaian Dalam Masyarakat Global’, 67.

⁴³ Hasyim, *Al-Tadhamun Fi Muwajjah Al-Tahaddiyah*, 11.

⁴⁴ Hasyim, *Al-Aman Fi Al-Islam*, 28.

common goal. Within it, there are leaders and citizens with different functions, each fulfilling their role according to their capacity.

One important effort to achieve harmony within society is through the practice of *musyawarah* (deliberation or consultation). *Musyawarah* reflects synergy between various parties in resolving potential conflicts. In the context of the Israel-Palestine conflict, it is crucial for both sides to engage in effective dialogue and work together to find the best solutions. This approach aligns with the values of *Pancasila* (Indonesia's state ideology), which forms the foundation of Indonesian society. The importance of *musyawarah* lies in its positive impact on peace within society. Some benefits include: serving as an effective means to overcome differences of opinion, reducing the tendency towards violence in pursuing interests, and having the potential to prevent and address the possibility of conflict. The consensus-based approach not only builds mutual understanding but also encourages peaceful dialogue and conflict resolution without involving violence. Through *musyawarah*, society can achieve harmony by respecting the perspectives of various parties and creating fair and sustainable solutions. Although several rounds of *musyawarah* and attempts to find convergence between both parties have been carried out without a conclusive result, the process of consolidation must continue as a realisation of the ongoing peace effort.

Hasyim emphasises the importance of community cohesion and the role of social structures in building peace. This perspective is highly relevant to the fractured social situation in Israel and Palestine, where mistrust between communities exacerbates the conflict. Hasyim's teachings encourage cooperation and contribution among communities, stressing that peace can only be achieved when communities prioritise collective welfare over individual interests.

Practically, this concept can be applied to inter-community peace initiatives aimed at bridging the gap between Israeli and Palestinian citizens. Past efforts, such as joint projects between Israel and Palestine and dialogue initiatives, reflect this principle but have often stalled or failed due to external political pressures. Hasyim's view of community peace suggests that these efforts must be deeply rooted in ethical and religious teachings that promote justice, balance, and a shared commitment to harmony. This vision reflects a bottom-up approach, where local efforts are as crucial as international negotiations in achieving sustainable peace.

Additionally, Hasyim underscores the importance of interfaith dialogue and the prevention of harm through ethical dissemination of information as

a guide in managing tensions between groups. His approach to ethical communication within and between communities becomes a strategic area of intervention in the Israel-Palestine conflict, where misinformation often fuels tensions. Successful peace models from other conflicts can be used to assess how Hasyim's principles can be effectively implemented within these divided communities.

d. Preserving Human Life

This fourth element is a crucial and fundamental aspect in achieving peace, particularly when considering the context of the Israel-Palestine conflict. Each human life holds immense value in the context of societal and national life. Preserving the integrity of human life is a core principle in Islamic teachings for handling conflicts. Therefore, the improvement of human character must be the primary focus before any conflict arises. The most essential improvements involve instilling good behaviour and eliminating negative traits within individuals, such as stubbornness, oppression, anger, and so on.⁴⁵

Preserving human life is also a basic human need, as in Islam, acts of murder are strictly prohibited, and those who commit such acts are subject to retribution (*qishās*), fines (*diyāt*), or atonement (*kafārat*). Therefore, it is expected that before someone engages in an act of murder, they will deeply consider the consequences, as if the victim dies, the perpetrator will also face equivalent consequences. If the victim is only injured, then the perpetrator will face punishment proportional to the harm caused.

Islam, therefore, prohibits murder, and murderers face *qishash* (retribution) punishment, which is proportional to the crime. This serves as a deterrent, encouraging people to think carefully before committing such acts, knowing the consequence will be equivalent to the crime. If the victim dies, the murderer may face the death penalty, while if the victim is injured, the perpetrator receives a punishment corresponding to the injury. The ultimate goal of *Hifdz an-Nafs* (protection of the soul) is to elevate human beings as dignified and civilised creations. Hence, Islam teaches the importance of safeguarding life and human dignity, as well as maintaining relationships that respect the fundamental human rights of every individual.

Understanding the importance of preserving human life in the context of the Israel-Palestine conflict is crucial. The understanding and development of good character are considered essential foundations for achieving peace. The cultivation of good behaviour, the elimination of negative traits, and the

⁴⁵ Hasyim, 64.

prohibition of murder in Islam are intended to prevent the escalation of violence. The *Hifdz an-Nafs* principle highlights human values and dignity, providing ethical guidance for addressing conflict and creating an environment that respects human rights.

Reflecting on the Israel-Palestine conflict, it is evident that many lives have been unnecessarily lost, and many people have been denied the protection they rightfully deserve. Innocent individuals, including children, have become bitter victims, and they should be shielded from the direct consequences of the conflict. Tragically, many have lost their lives, as the data shows, illustrating the injustice and tragedy of the war. The need to protect civilians, especially vulnerable children, underscores the urgency of finding a peaceful solution to prevent further suffering.

According to the Gaza Health Ministry, more than 38,000 Palestinians have been killed since Israel launched its military assault on 7 October 2024 in response to Hamas attacks. It is also noted that the death toll is likely much higher due to the destruction of infrastructure in Gaza, which has made it difficult to account for the actual number of deaths. A study by *The Lancet* even predicts that casualties in Gaza could reach as high as 186,000 if the war continues, or even in its aftermath due to diseases.⁴⁶ This situation must end immediately, especially considering the human rights violations committed by Israel against Palestine, which clearly contradict the principle of *Hifdz an-Nafs* (protection of life).

Therefore, it is crucial that both sides engage in effective dialogue and consensus-based deliberation (*musyawarah mufakat*) to resolve their differences and achieve a peaceful solution. Through dialogue in various forums and cases, societies can achieve harmony by respecting the views of all parties and creating fair and sustainable solutions. This approach is expected to reduce the tendency towards violence and has the potential to prevent and address the possibility of future conflicts.

In its application, this concept can serve as a foundation for promoting ceasefire agreements and humanitarian aid, particularly in Gaza, where infrastructure has collapsed, and civilians face severe health risks due to the prolonged war. The recognition of the sanctity of life can influence diplomatic efforts to uphold international laws that protect civilians, including United Nations resolutions aimed at safeguarding non-combatants during conflicts.

Hasyim's views also highlight the moral responsibility of leaders to prevent violence. His teachings stress that leaders, both in Israel and

⁴⁶ Al Jazeera, "Gaza Toll Could Exceed 186,000, Lancet Study Says."

Palestine, have a duty to protect their people, which can serve as an ethical guide in peace negotiations. By framing the conflict around the protection of human life, Hasyim's reconciliation strategy invites a re-evaluation of military policies and actions that have contributed to the high civilian death toll on both sides.

Discussion

This study has explored the strategic reconciliation concept proposed by Ahmad Umar Hasyim within the context of the Israel-Palestine conflict. Hasyim emphasises four main aspects in his reconciliation approach: internal and external peace, the preservation of human rights, maintaining societal peace, and the protection of human life (*hifdz an-nafs*, which refers to the safeguarding of life in Islamic teachings). The research findings show that these concepts can serve as a significant foundation in peace efforts, both from religious and social perspectives. Through the analysis conducted, it is evident that Hasyim's teachings are highly relevant in offering an alternative solution to the complex Israel-Palestine conflict. His approach presents an ethical, spiritual, and moral dimension, providing a new perspective on peace dialogue.

Why can Hasyim's approach be effective? One of the key reasons is his emphasis on peace rooted in social and spiritual justice. In the Israel-Palestine conflict, where injustice and inequality lie at the heart of many issues, an approach that highlights the balance between individual rights and communal responsibilities becomes crucial. Hasyim believes that sustainable peace must begin within the society itself, reflecting the need to build internal solidarity on both sides. Furthermore, by advocating for responsible communication and government transparency, Hasyim stresses the importance of preventing conflict escalation through ethical and accurate dissemination of information.

His emphasis on human rights from an Islamic perspective provides a strong ethical basis to support existing international law. The concepts of the right to life, freedom, and dignity within Islamic teachings can enhance the international human rights framework by offering deeper moral justification. Thus, this approach not only offers short-term solutions through political diplomacy but also provides an ethical foundation for long-term peace.

The findings of this research can be compared with several previous studies offering different approaches to resolving the Israel-Palestine conflict. Ahmad Umar Hasyim's strategic reconciliation approach, which focuses on ethics and spiritual morality, shares similarities with justice-based approaches that emphasise the importance of addressing power imbalances and prioritising justice in the reconciliation process.⁴⁷ This differs from traditional conflict resolution methods that often maintain the status quo. Additionally, Hasyim's support for human rights aligns with rights-based approaches that place international law at the centre of discussions for a fair and sustainable solution, particularly regarding the issues of Palestinian refugees and Jerusalem.⁴⁸ In this regard, Hasyim's reconciliation method provides a spiritual dimension not found in more secular approaches. The emphasis on moderation and concessions in negotiation processes, such as in the *Analytic Hierarchy Process* (AHP)⁴⁹, also mirrors the values of compromise advocated by Hasyim. This research aligns with integrated peacemaking models that combine various strategies to build momentum for peace, while offering a more comprehensive religious approach.⁵⁰ Furthermore, similar to studies highlighting the importance of addressing internal conflicts within Israel between its Jewish majority and Arab-Palestinian minority, Hasyim's concept of internal peace could play a role in strengthening stability and democracy within Israel.⁵¹

This research brings new insights into understanding the importance of spirituality in the peace process, where peace-oriented spirituality, termed "peace spirituality," plays a significant role in peacemaking by providing moral grounding, vision, and non-violent conflict resolution strategies

⁴⁷ D Fox, 'Competing Narratives about Competing Narratives: Psychology and Palestinian-Israeli Conflict', *Social and Personality Psychology Compass* 5, no. 7 (2011): 383–92, <https://doi.org/10.1111/j.1751-9004.2011.00358.x>.

⁴⁸ S M Akram et al., *International Law and the Israeli-Palestinian Conflict: A Rights-Based Approach to Middle East Peace*, *International Law and the Israeli-Palestinian Conflict: A Rights-Based Approach to Middle East Peace*, 2010, <https://doi.org/10.4324/9780203834657>.

⁴⁹ T L Saaty et al., *Overcoming the Retributive Nature of the Israeli-Palestinian Conflict*, *Overcoming the Retributive Nature of the Israeli-Palestinian Conflict*, 2021, <https://doi.org/10.1007/978-3-030-83958-1>.

⁵⁰ S Handelman, 'Interwoven Models of Peacemaking—the Israeli-Palestinian Case and Beyond', *Diplomacy and Statecraft* 34, no. 4 (2023): 723–54, <https://doi.org/10.1080/09592296.2023.2270319>.

⁵¹ I Peleg and D Waxman, *Israel's Palestinians: The Conflict Within*, *Israel's Palestinians: The Conflict Within*, 2011, <https://doi.org/10.1017/CBO9780511852022>.

essential for sustainable peace.⁵² In conflicts involving strong religious identities, such as Israel-Palestine, approaches based on religious values hold great potential for fostering deeper and more meaningful dialogue between the two sides. Hasyim's reconciliation concept offers a way to address deep-rooted tensions by focusing on the sanctity of life, human dignity, and social justice. This is crucial in overcoming the diplomatic deadlock often encountered in purely political negotiations.

Hasyim's approach also brings a new dimension to international diplomacy. By uniting religious ethics with international law, his approach can be used to advocate for more inclusive policy changes that consider the moral and spiritual aspects of peace, not just political interests. There is a growing recognition of the importance of religion in international relations and policy-making. This includes creating forums where religious ideas can be discussed and contested, which can lead to more inclusive and safe policy environments.⁵³

Conclusion

This study has demonstrated that the strategic reconciliation approach proposed by Ahmad Umar Hasyim, rooted in Islamic principles of peace, justice, and social harmony, offers a unique and potentially transformative framework for resolving the Israel-Palestine conflict. Unlike traditional political and diplomatic efforts, Hasyim's strategy integrates spiritual and moral dimensions into the peace process. His emphasis on internal and external peace, the preservation of human rights, societal cohesion, and the sanctity of human life provides a multi-layered approach that addresses the social, political, and ethical aspects of the conflict. The findings show that Hasyim's approach is highly relevant in offering a morally and spiritually grounded solution to a conflict that has often been treated through purely political means.

⁵² Marc Gopin, 'Spirituality and Peacemaking', in *Encyclopedia of Violence, Peace, & Conflict* (Elsevier, 2022), 407–16, <https://doi.org/10.1016/B978-0-12-820195-4.00243-0>.

⁵³ Marketa Geislerova, 'Negotiating the Religious Dimension in Foreign Policy', *Canadian Public Policy* 37, no. 1 (March 2011): 111–27, <https://doi.org/10.3138/cpp.37.1.111>.

The primary contribution of this research lies in presenting a religious and ethical framework for reconciliation, which has been largely underexplored in the context of the Israel-Palestine conflict. By focusing on Islamic principles of peace and justice, this study provides a new perspective on how religious values can be integrated into international diplomacy and conflict resolution. The research also demonstrates how Hasyim's approach can complement existing international legal frameworks and human rights discussions, offering a more holistic, ethical foundation for peacebuilding efforts. Additionally, it highlights the potential for religious diplomacy to play a more significant role in international conflict resolution, particularly in regions where religious identity plays a critical role in the conflict.

This research is limited by the lack of empirical evidence from direct applications of Hasyim's reconciliation strategy in real-world peace efforts. While the study provides a conceptual framework, future research should include field studies that test the effectiveness of this strategy in practice, particularly in contexts similar to the Israel-Palestine conflict. Additionally, future research could broaden the scope by involving a wider range of stakeholders, including religious leaders, policymakers, and community representatives, to develop a more comprehensive and applicable reconciliation model. This would help to refine the framework and explore its adaptability to other conflict regions where religion and politics are deeply intertwined.

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