Perpetual Peace: An Analysis of Kant's Theory of Peace in Terms of The Islamic Worldview

Iqbal Maulana Alfiansyah[1*], Mohamad Latief[2] , Naqia Salsabila Taslim[3]

[1,2,3]University of Darussalam Gontor, Ponorogo, Indonesia
*maulanaiqbal@unida.gontor.ac.id

Keywords :	Abstract
Perpetual Peace; *Immanuel Kant;* *Islamic Worldview*	*This study critically discussed the concept of 'perpetual peace' according to Immanuel Kant. For Kant, peace is absolute, and war must be avoided. Kant's concept of peace departs from his philosophical ideas about humans and ethics. According to the researcher's hypothesis, Kant's concept of peace is problematic and not compatible with the concept of peace in Islam. This study aimed to describe Immanuel Kant's concept of perpetual peace and the concept of peace in Islam. In addition, it also analyzed how Kant's concept of perpetual peace is viewed from the Islamic worldview. This research was library research, and the methods used were descriptive, analytical, and comparative. This research concluded that Kant's concept of peace had several philosophical and practical problems. Philosophically, Kant's concept of peace revolves around the concept of man, ethics, and causality, which tend to deny the element of God in it. In practical terms, Kant's idea that war should not exist is a dream that is difficult to realize. His opinion about the peace triangle also leaves many problems. In contrast to that, in the view of Islam, war is allowed to fight injustice and aim for the creation of goodness or maslahah, justice, and global peace. War in Islam is also regulated based on ethical and humanitarian principles. This is based on the Islamic view to the Islamic view of humans who simultaneously have a good and a wrong side. In addition, Islam focuses more on human nature and its perspective on reality and life to achieve peace. The Qur'an, with normative teachings such as equality between humans, justice, honesty, the nature of qanaah, can be used as a normative and practical basis for achieving perpetual peace.*
Kata Kunci :	Abstrak
Perdamaian Abadi; *Immanuel Kant;* *Worldview Islam*	*Penelitian ini membahas secara kritis konsep 'perpetual peace' menurut Immanuel Kant. Bagi Kant, perdamaian adalah hal yang mutlak ada dan perang adalah hal yang harus dihindari. Konsep Kant tentang perdamaian berangkat dari ide filosofis nya tentang manusia dan etika. Menurut hipotesa peneliti, konsep perdamaian Kant tersebut bermasalah dan kurang sesuai dengan konsep perdamaian dalam Islam. penelitian ini bertujuan mendeskripsikan konsep perpetual peace Immanuel Kant dan konsep perdamaian dalam Islam. Selain itu, juga akan dianalisa bagaimana konsep perpetual peace Kant ditinjau dari worldview Islam. Penelitian ini adalah penelitian kepustakaan (library research) dan metode yang digunakan dalam penelitian ini adalah metode deskriptif, metode analisis dan metode komparatif. Penelitian ini menghasilkan kesimpulan bahwa konsep perdamaian Kant memiliki beberapa problem secara filosofis dan praktis. Secara filosofis, problem konsep perdamaian Kant berkisar seputar konsep manusia, etika, dan kausalitas yang cenderung menafikan unsur Tuhan di dalamnya. Secara praktis, ide Kant bahwa perang tidak boleh ada merupakan angan-angan yang sulit terwujudkan. Pendapat Kant tentang segitiga perdamaian juga menyisakan banyak permasalahan. Berbeda dengan itu, dalam pandangan Islam, perang diperbolehkan dengan tujuan memerangi kezaliman dan bertujuan demi terciptanya kebaikan atau maslahah,*

keadilan, dan perdamaian secara global. Perang dalam Islam juga diatur berdasarkan asas etika dan kemanusiaan. Hal tersebut berdasarkan pandangan Islam tentang manusia yang memiliki sisi baik dan sisi buruk sekaligus. Selain itu, untuk mencapai perdamaian, Islam lebih memfokuskan pada hakekat manusia beserta cara pandang nya terhadap realita dan kehidupan. Al Qur'an dengan ajaran-ajaran normative seperti persamaan antar manusia, keadilan, kejujuran, sifat qanaah, dan lain sebagainya dapat digunakan sebagai dasar normative dan praktis demi tercapainya perpetual peace.

INTRODUCTION

The science of international relations has many paradigms, ranging from a mainstream perspective to an alternative view. Among the mainstream perspectives in the study of international relations are realism and liberalism. The world perspective in realism is likened to a billiard ball arrangement, where the nation-state is the leading actor. The state tries to fulfil its interests using the power it has. Power is a state's capability to act. Each country is sovereign and can determine the direction of its policies, so realism assumes that the state is the highest entity in the international system. The world order, according to the perspective of liberalism, is likened to a spider's web. Liberalism has a positive view of human nature and believes that good cooperation will result in world peace. The leading actor in international relations for liberalism is the state and other actors in transnational cooperation, such as international organizations and multinational companies (Russet 2010).

When it comes to the perspective of liberalism, this perspective covers many concepts. The concept of peace is one of the innate concepts of liberalism, and liberalism figures comprehensively describe the discussion of peace. As the slogan stated by the predecessors of this theory, "cooperation will create peace". Liberals believe that the international system can cooperate because of their basic assumption that humans are good and can work together because they need each other. Even though the state has suspicions and historical facts show that humans have gone through many wars, the solution that realism offers is increasing economic and military power, is not very relevant to the root of the problem analyzed by liberals. For liberalism, the source of war conflicts is the lack of trust and international trade. As Federich Bastiat (1850) wrote, "when goods do not cross borders of countries, a soldier will". When the necessities do not cross a country's borders, the soldiers will cross them. Therefore, the right solution is to manage a forum for international cooperation that can reduce suspicion and encourage international trade so that war is no longer necessary.

One of the scholars of classical liberalism who criticizes the practice of international relations filled with violence and barbaric behaviour is Immanuel Kant. Although it was written two centuries ago, Immanuel Kant's idea of peace in his thesis entitled Perpetual Peace is considered the seed for several ideas in liberalism. In his book, Kant explains that world conditions can be transformed into peace, and even lasting peace can be achieved because of the awareness in each individual about peace, a republican constitution, as well as contracts between countries to end war, and cosmopolitanism or universal community (Kant 1989). In his book 'Perpetual Peace', Kant reveals that only liberalism can create peace between countries because liberal countries tend to be 'pacifist' with fellow liberal countries. Kant's thesis on peace later motivated many "Kantians" in the science of international relations.

Through the Kantian Triangle of Peace concept, Immanuel Kant seeks to explain how peace in the era of globalization will be created in the international realm. In the concept of the Kantian Triangle, Kant explains that peace will be achieved if a country

enters into an agreement with another country regarding political ideology, economy, and participation in international institutions or organizations. Kant considers peace will be achieved if one party has got what it wants from the other party and makes it a condition or alternative to peace (Gilady 2017). After observing the concept of the Kantian triangle, there are still irregularities regarding the nature of the meaning of peace. The Kantian Triangle will instead lead to conditional peace, not peace based on humanity and justice.

Islam appears to be the "saviour" of the world as *Rahmatan lil 'Alamin*. Therefore, every Islamic teaching has an undoubted truth value. It tries to create peace on earth so that humanity and all of God's creatures can prosper. From an epistemological understanding, Islam means surrender, obedience, and submission to God's will. It is a religion that benefits its adherents in this world and hereafter. In Islamic teachings, peace is the primary key to establishing relations between human beings, while war and conflict are sources of disaster that impact social destruction. This noble religion is very concerned about safety and peace. It also calls on humanity to always live in harmony and peace by not following the lusts and temptations of Satan (M. W. Khan 2000).

Islam, as a religion of peace (*Dien as Salam*), does not condone violence. Radical ways to achieve political goals or defend what is sacred are not Islamic. In the tradition of Islamic civilization, there is also no label of radicalism. Peace is the main thing in human life because peace will create a healthy, comfortable, and harmonious life in every interaction between people. In Islam, the idea of peace is a fundamental and deep thought because it is closely related to the character of the Islamic religion. It is a universal Islamic thought regarding nature, life, and humans, which has the same goal as the teachings of the previous Prophets to create humanity and justice on earth (M. W. Khan 2000).

The nature of peace in the non-comprehensive concept of the Kantian Peace Triangle brings researchers to peace in Islam, where all creatures of Allah SWT have nature and the right to get justice on this earth. Peace is not merely to abolish war but to implement and spread positive values. Through this paper, the researcher tried to review the Kantian Triangle, which is said to be a concept and agenda for peace, by looking at the effectiveness, as well as the proper distribution of justice from Immanuel Kant's formula for achieving peace and the dissimilarity to the concept of peace in Islam.

This research is qualitative research with a type of literature research. This study used primary and secondary reference sources from books and scientific journals. In this study, the researcher used a descriptive-analytical method of describing Kant's thoughts about perpetual peace and analyzing it from an Islamic worldview perspective. In the previous study, several studies were collected. Among these studies is Claude Perrottet (2009), to show how Kant's view of religion's role in human life, based on his critical philosophy, serves as the underlying catalyst of his secular considerations. Another research by Nursita and Surwandono (2017), analyzes the influence of ideas in the Democratic Peace Theory on U.S. foreign policy. However, these two studies have yet to discuss the criticism of Immanuel Kant's perpetual peace from an Islamic perspective. so herein lies the novelty and state of the art in this paper.

RESULT AND DISCUSSION
Biography of Immanuel Kant

Immanuel Kant (1724-1804) was born in Konigsberg, a small East Prussian town. He came from a devout Protestant family. His piety later influenced his moral thinking. From 1740 Kant studied philosophy, mathematics, and theology at Konigsberg. Because of economic factors from 1747-1755, Kant began to be driven to become a private teacher. After that, he was appointed as a lecturer at the University and, in 1770, was appointed as a

professor of logic and metaphysics at Konigsberg. Kant died in 1804, but before he died, he had long since stopped teaching because of his advanced age (Abdullah 1992).

Furthermore, Kant's life as a philosopher is divided into two periods. First, the practical era, which was passed by adopting the rationalistic stance launched by Wolff. Second is the critical age, which was a state in which Kant gradually left rationalism because David Hume influenced him. In this second century, Kant radically changed the face of philosophy. Kant called his philosophy criticism instead of dogmatism (Bartens 1975). Kant's work, Critique of Pure Reason 1781, discusses the human mind and its limits. He has some other works; Prolegomena of the Metaphysics of Morals, Groundwork of the Metaphysic of Morals (1783), Critique of Practical Reason (1788), Critique of Judgement (1790), and the last Metaphysic of Morals (1997).

Kantian Perpertual Peace

Kant gives nine chapters to support the creation of perpetual peace. These nine chapters are divided into two parts: the opening six chapters and the three final chapters for perpetual peace. The six chapters in the first part are the introductory chapters for formulating the final chapter on perpetual peace. Requirements for Kant's Perpetual Peace proposes six preliminary chapters as prerequisites. Kant divides these six chapters into two groups based on their application gradation of urgency (Kant 1989).

The first, fifth, and sixth chapters are urgent, while the second, third, and fourth chapters can be postponed. First chapter: *"No secret treaty of peace shall be held valid in which there is tacitly reserved matter for a future war"* . This chapter emphasizes making hollow promises between countries without intrigue or pretensions to destroy other countries once the treaty is completed. Hidden pretensions do not support peace. Countries that make treaties will only experience a truce, not peace which means the end of hostilities (Kant 1989, 3–4).

The fifth chapter*, "No state shall by force interfere with the constitution or government of another state".* This chapter emphasizes respect for other countries. As an independent country, every country has the right and freedom to govern itself. Intervening in the affairs of one country by another is a violation of a country's autonomy. This is the fire that ignites conflict between nations. Thus, efforts to build perpetual peace are difficult to achieve. Chaos or crimes that occur in one country are not conditions that allow other countries to interfere in the affairs of other countries forcibly, but they should be seen as a warning to other countries not to do or create something that causes chaos as happened in other countries (Kant 1989, 7). Franz Nuscheler looks at Kant's fifth chapter, emphasizing coercive intervention's rejection. Therefore, the problem focuses on the term "by force". Forced intervention by foreign powers in the affairs of other countries is a violation of the sovereignty of a country (Nuscheler 2005).

The sixth chapter*, "No state shall, during the war, permit such acts of hostility which would make confidence in the subsequent peace impossible: such are the employment of assassins (percussor), poisoners (benefice), breach of capitulation, and incitement to treason (perduellio) in the opposing state".* In this chapter, Kant forbids the use of citizens to commit crimes in other countries for political gain. He saw this as a dishonourable act. Kant asserted that war is a pathetic way of being in a state of nature in which each state declares its rights, and no group can be judged unjustly. Natural conditions are conditions without laws regulating citizens' lives (Kant 1989, 7).

The second chapter, *"No independent states, large or small, shall come under the dominion of another state by inheritance, exchange, purchase, or donation".* In this chapter, Kant emphasizes the idea of the sovereignty of a state as a result of the nation's efforts and not the gift or mercy

Iqbal. M.A, Mohamad. I, Naqia. S.T

of other nations. Kant rejected the idea of the existence of a state as a result of the gifts or donations of another state. Inheritance or giving relates to goods and not the state consisting of humans. In this second chapter, Kant reiterates what is affirmed in his moral philosophy. The state is an autonomous human society. Kant saw the danger if a country was seen as the result of donations or gifts from other nations. Only items can be seen as gifts. Viewing the state as a gift will lead to identification between the people in a country and the goods. The consequence is that people will do anything to those who live in a country that is the result of giving (Kant 1989, 4).

The third chapter, "*Standing armies shall in time be abolished*". In this case, Kant is talking about peacekeepers. According to Kant, the permanent army (army as a profession) is one of the causes of war because they constantly threaten other countries because of their readiness to fight and constantly compete in terms of the number of soldiers. Therefore, Kant advocated the existence of volunteer soldiers who worked only when needed for the state's security. Volunteer soldiers do not see themselves as soldiers, while soldiers see it as a profession. War is an act that demeans human dignity. Humans are used to achieving goals other than themselves. Kant, in this chapter, asserts, "paying humans to kill or be killed is tantamount to using them as mere machines and tools in the hands of other people (the state), and this is incompatible with human rights in our persona." Man is an end in himself. It should never be treated as a mere means (Kant 1989, 5).

The fourth chapter*, "National debts shall not be contracted with a view to the external friction of states"*. This chapter talks about the national debt. The national debt hinders the creation of peace if it aims to meet the needs of war equipment. Here Kant does not mean to reject the existence of a foreign debt. He rejected the national debt, which aimed to prepare funds to fulfil war facilities (Kant 1989, 6).

As an antiwar philosopher, Kant saw war as the greatest evil to befall human society and the source of all moral perversion. War is an extreme form of crime in general, which can be overcome by the enforcement of laws (Gallie 1980). War is a powerful crime because it destroys many things. In war, man is treated as a means, not an end. War, morally, is a bad thing. Practical reason, according to Kant, forbids us to go to war. This should be seen as an obligation. We have an obligation not to go to war. War is not a way in which everyone seeks his rights (Kant 1989, 57–58). Kant did not differentiate between types of war. For him, war is wrong and should be banned (Gallie 1980). Respect for the law is the only way to resolve conflicts. Everyone's rights are valid only under a constitution, not war. Gandhi, famous for his nonviolent movement, asserted that nonviolence is the greatest strength of human beings. It is stronger than the most vital weapon invented by human intelligence. According to Gandhi, destroying is not a human law (Fahey and Amstrong 1991).

Respect for human beings is possible only in conditions of peace. Peace will be realized if people are willing to hate war and love diplomacy in resolving every conflict. Accepting the law, in this context, is a categorical imperative. Human relations will work well if the law, both positive law and moral law, is recognized for its authority and implemented. In Supplement I of Perpetual Peace, Kant speaks of guarantees for perpetual peace. In this context, he offers a challenging guarantee for perpetual peace. Kant's perpetual guarantee of peace is related to what has been stated previously, namely the question of republican constitutions, the confederation of independent states, and the idea of world citizenship. Kant realized that the idea of a confederation of independent states was challenging to implement and would probably fail. Therefore, according to Kant, the guarantee for the confederation of independent states is constant remembrance of the danger or threat of war (Gallie 1980).

Iqbal. M.A, Mohamad. I, Naqia. S.T

Kant believes a republican constitution is the only constitution suitable for protecting human rights. However, this constitution is the most difficult to build and more difficult to maintain, so many people say that "a republic would have to be a nation of angels, because men with their selfish inclinations are not capable of the constitution of such sublime form" (Kant 1989, 29–30). According to Kant, problems in a country can be solved if humans optimize the use of their minds and abstain from all selfish tendencies. Peace is a condition in which humans live under the guarantee of the law. All property rights are guaranteed by law. The legal principle that governs ordinary life does not come from the experience of the person who runs it but is derived from the principle of practical reason (Kant 1989, 58). Laws derived from empirical-material principles, as Kant emphasizes in his moral philosophy, do not guarantee universality but are particular and reach the interests of certain groups.

A republican constitution, which allows free citizens, is a constitution that supports a confederation of independent states. The idea of international law presupposes the existence of an independent state. Establishing international law does not lead to forming one common state that transcends all existing states. Combining all states under one supreme power will establish one universal monarchy (Kant 1989, 31). Kant did not deny that conflicts between states were always possible, but the gradual progress of human civilization, leading to greater harmony in their principles, eventually led to peace agreements (Lega 2016).

Kantian Peace Triangle to Achieve the Perpetual Peace

Immanuel Kant contributed a lot to the scientific area, one of which was international relations, through his assumptions related to the perspective of liberalism. The group that cites and implements Immanuel Kant's assumptions is called the Kantian. This group views international politics as a question of humanity, the civitas maxima; therefore, relations between states and the international community are becoming more crucial (Dugis 2016).

The Kantian Triangle, which is the idea of peace put forward by Immanuel Kant, is related to three things that can create international peace, namely Democratic Peace Theory, Economic Interdependence, and International Organizations. Peace actors, both individuals, and countries, want to create international peace, but with many conditions made. A country with another country can make peace after going through a long process and state bureaucracy. The similarity of the state's identity with other countries is a benchmark for creating peace.

Figure 1. Kantian Peace Triangle
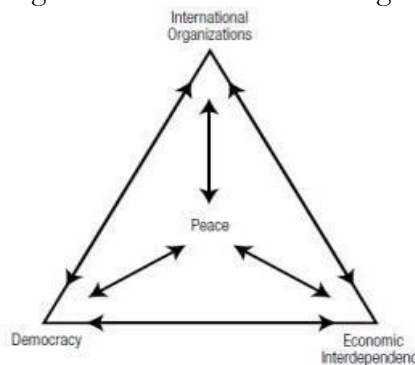
Democratic Peace Theory is a theory that puts forward democracy as a means of creating international peace. For example, the United States can make peace with Indonesia or India because of the similarity of the political ideology it adheres to, namely democracy.

The Weapon of Mass Distraction (WMD) owned by India does not pose a severe threat to the United States. In contrast, the WMD owned by Iran and Iraq poses a massive threat to national interests and security dilemmas in the political turmoil of the United States because of the similarities in ideology, namely liberalism.

An idealist of international relations views the international system and arena as a "lawless state of savagery." Kant describes it as a very immoral, cruel, and full of barbarity situation. Some of Kant's ideas became pioneers for the emergence of other theories in the paradigm of liberalism. Although they were proposed many years ago, they are still implemented and used as a reference. Kant was of the view that the transformation of the international world could be transformed into a more peaceful state, but this could not be achieved without a republican constitution which played a significant role in overcoming war and issues of cosmopolitanism (Baylis and Smith 2005). Kant focuses on all the brutalities in the international political system to achieve perpetual peace and create a more unified international political system.

In his theory, which discusses democratic peace theory, Kant assumes that the attachment of a country to other countries in unity in the form of international agreements or treaties will be more effective in creating peace. Democratic countries tend to be relatively faster in economic recovery than authoritarian countries. Until Kant's ideas revived in the 1980s, these ideas significantly influenced international relations scientists in the west (Nursita and Sahide 2019). The effectiveness of the relationship between countries can lead to perpetual peace, which is a crucial factor supporting peace. The supervisory agency oversees countries so they do not do things detrimental to each other or even look ineffective in their implementation.

Economic interdependence is an effort to facilitate the bureaucracy conducting free trade (Doyle and Carlson 2008). Economic interdependence is also one of the three substances of Kant's thought that seeks international peace. This idea is intended to increase the commercial spirit in the international arena to carry out economic recovery and development. Generally, countries that implement free trade are liberal democracies, which led international relations leaders to conclude that democracies tend to experience economic recovery and achieve prosperity more quickly when compared to authoritarian countries.

Implementing the concept of economic interdependence, which has a high commercial spirit, can also facilitate Foreign Direct Investment (FDI) or foreign investment. Indirectly this also increases the opportunity for a country to invest in another country. Amid an interconnected era, economic interdependence is a necessity. This can improve not only the economy and is helpful for national economic development. However, it is urgently needed by other countries to carry out the economic recovery from the threat of recession and manage their financial stability. International cooperation is mainly carried out for a sustainable development goal with public diplomacy to influence politics and economic interdependence.

The existence of economic and political interdependence in the international system can reduce the anarchism that occurs in the unnatural global political hierarchy (Jose 2021). Interdependence can establish relations between one country and another through mutual practices that support each other's national interests. The last corner of the triangle is the substance of international organizations. Theoretically, international organizations can become agents of peace, namely peacekeeping and peacebuilding. In general, the formation of international organizations is based on the similarity of identities shared by two or more countries, and then these countries are affiliated with an international organization. The existence of this international organization can unite and

reduce feuds between one country and another. Therefore, in Immanuel Kant's view, international organizations can create perpetual peace in the global political system.

However, some of the impacts of the existence of the Kantian Triangle concept can be seen directly, based on issues in conflict countries and countries that tend to be peaceful. The substance of democratic peace theory explains that peace can only be achieved by countries that adhere to the political ideology of democracy. This directly minimizes the number of state conflicts in certain countries. On the other hand, this concept shows that a country that does not make itself a constitutional republic or a democratic republic will not be able to create the peace that was used as a reference from the start. This concept can only reduce the possibility of war for a few countries that fall within the criteria offered, namely democratic countries.

The international arena is increasingly proving that Perpetual Peace, the main urgency for forming the Kantian Triangle concept, has undergone a shift. The Kantian Peace Triangle becomes the Neo-Kantian War Triangle. This is evidenced by the occurrence of conflicts in the Middle East that implemented the concept of economic interdependence, which turned into military operations which further reduced the possibility of peace through the substance of the Kantian Triangle (Setiawan and Alfajri 2018).

The international organization, which is also the substance of the Kantian Triangle, is essential to supporting the other pillars toward a sense of perpetual peace. However, in practice, international organizations have yet to be able to achieve peace. This is because even in international organizations, there will be a strength among those who are weak, or it can be said that hegemony countries are among developing countries. So, in the end, it is not perpetual peace but small countries that follow the will of countries with greater power (bandwagoning).

Ultimately, the three aspects of the Kantian Triangle still need to reduce the possibility of war or conflict in the international arena because their implementation differs from what was previously designed. Therefore, a solution or method is needed to improve and provide ideas about the nature of the peace that can create sustainable peace.

Analysis Concept of Peace According to Kant Based on the Islamic Worldview

As mentioned above, the concept of peace conceptualized by Immanuel Kant has several core points that need to be concluded. Among them are, First, Kant's concept of peace is the influence of classical liberalism in viewing human beings whose essential character is good. Second, Kant's concept of peace is influenced by his conception of practical ethics and morals. Third, Kant's concept of peace is centred on preventing the possibility of war from arising because peace, for him, is a state without war. Fourth, to achieve peace, three main elements must be maintained, namely, democracy, international organization, and economic interdependence. These four points of Kant's conception of peace will be analyzed using an Islamic perspective related to peace.

First, the influence of liberalism. In the paradigm of international relations, liberalism is the opposite or opposite of realism. According to Scott, this school has three basic assumptions: believing in the power of reason and human abilities, emphasizing cooperation rather than conflictual and individual freedom (Burchill et al. 2001). In addition, Jackson & Sorensen argue that Liberals are optimistic that when humans use their minds, they can arrive at mutually beneficial cooperation (Jackson and Sorensen 1999). They can end the war. Liberal optimism is closely related to the rise of the modern state. Modernization means progress in most areas of human life, including International Relations. In short, this school considers human nature to be good, in contrast to realism

which considers human nature to be pessimistic. The flow of liberalism requires peace, so in relations between countries, the approach of this flow is more to cooperation and not to war.

Kant is a classical liberal who emphasizes the role of reason and human reason to achieve knowledge in the basic questions, such as what do I know? What do I have to do? And what can I expect? The essence of these questions is the disclosure of the essence of who is human. Unlike his predecessors, such as Hobbes, Machievelli, and Locke, who considered human nature evil, Kant sparked the concept that humans are autonomous beings and subject to natural laws. The point is that in the distinction between phenomena and noumena, humans can see themselves as part of the sensory world, so they are subject to the laws of phenomena. Furthermore, on the other hand, humans can also see themselves as part of the noumenal world so that they are subject to the law of reason (Howard 2003).

In conclusion of Kant's philosophy, which is quite complicated in understanding humans, can be concluded that, First, humans are creatures of reason and will. Therefore, humans can differentiate between themselves, make laws, be autonomous, and determine themselves. Second, humans are creatures that have a purpose in themselves. Therefore, in all respects and for any purpose, man should not be treated as a means (Kant 1964). By treating humans as dignified creatures, a "kingdom" of humanity will emerge, allowing them to live in a condition of mutual respect and themselves as dignified beings. This ideal principle must inspire and permeate every human struggle (Lega 2016).

Regarding the Islamic perspective on humans, several similarities are found between humans in Kant's view and Islam. Islam also views the high degree of human beings as unique creatures compared to others created by Allah. In Kant's view, some noumena terms and phenomena describe human reality from the Islamic perspective. In that case, humans are creatures that must be seen from the physical side, such as limbs or body, and from the metaphysical side, namely the soul and reason (Al-Attas 2015). Another similarity is in the perception that humans should not be treated as a means which is why Islam has prohibited slavery and human exploitation. However, Kant's conception of man needs to be criticized primarily for his views regarding the ability of humans to determine themselves or autonomous law. According to the authors' analysis, this is the result of Kant's philosophy of causality, which for him, is part of the structure of human thought itself. According to Kant, causality is like a tool: you have to think with the idea of causality, but that does not mean you have to believe it is an objective truth. For Kant, the law of causality does not just fall from the sky but is more determined by human subjective factors to formulate it. This is different from how Islam views causality, where in the law of cause and effect, God influences it (Muslih 2019). In this case, Kant seems close to the *Qadariyah* view or that humans can determine themselves without God's influence.

In addition, the essential thing that needs to be criticized in Kant's view regarding humans is his conclusion that humans are always good. In Islam, humans have a nature that always points to goodness, truth, and beauty. However, in their life, humans cannot balance their passions, so they are compelled to do wrong and evil. In several verses of the Qur'an, it is explained that humans were created as perfect creatures. However, due to the impulse of lust in them and Satan's temptations, they sometimes fall into neglect, so humans fall into the lowest position. In several other verses, it is said that humans were created with the potential of reason to choose and sort out the best, namely the path of righteousness to Allah SWT. In addition, humans are also given the potential for lust to be appropriately controlled so that they will fall into the path of wickedness without being able to control it. Even in another verse, when someone has fallen into error, they are likened to

Iqbal. M.A, Mohamad. I, Naqia. S.T

an animal because of the loss of reason and reason, or even more astray than the animal itself. So, in real life, not only in dreams, humans have good and bad sides (Muslih 2019).

Second, the influence of Kantian ethics. Kant proposes an ethical system that considers humans active, dynamic, creative, and autonomous subjects or actors. In discussing ethics, Kant distinguishes between universal, unconditioned, autonomous, categorical virtues and happiness, which is particular, conditioned, heteronomous, and hypothetical. The two are closely related for Kant because happiness can arise only with virtue. Both have a causal relationship or a relationship that has a transparent structure that can be formulated rationally. People who want universal virtues must act actively to achieve them with all their might. In this endeavour, they must always be aware of the possibility of collision between the values of happiness, which sometimes do not get along. This ethical system concludes that humans as subjects must act actively, creatively, and dynamically to achieve their own goals. Furthermore, suppose there is a clash between the heteronomous values of happiness in a person, which can sometimes make them lose their direction of purpose. In that case, they are autonomously expected to break up and unravel the tangled threads in their mind to return to the actual direction through the understanding of transcendental virtue values (Abdullah 1991).

Whereas in causality, Kant formulates that the human mind can creatively formulate the legal structure of causality due to its observations of natural and human phenomena, in rational ethics, Kant explicitly states the need for creativity and human activity independently to achieve virtues and happiness. In his original ethical system, Kant considers humans as active subjects or actors or 'pure practical reason' as a 'guiding principle' in doing something. However, at the peak of the maturity of the rational ethical system, Kant also has a concept that has divine and religious dimensions. According to Kant, the solution to the problem of moral despair is to trust God completely. Thus, the emphasis on the existence of a transparent structure, the ability of reason to find and formulate it, and the need to obey the formulated moral laws are characteristic of Kant's rational conception of ethics (Abdullah 1991).

Furthermore, reviewing the relationship of Kantian ethics to the concept of peace is very easy. In his concept of peace, Kant, with his liberalism approach, considers peace as an ethical and moral act, while war is an unethical and immoral act. In his conception of practical ethics, morality provides an ideal standard of human values , and politics describes that idealism in various practical policies concerning human life. Therefore, moral principles must be the standard of different political policies. Political policies based on morality will help create a peaceful world.

In the view of Islam, ethics and morals are very prioritized. Especially in politics, where politics without ethics will be damaged and cause damage (Losi 2018). From this point of view, the researchers believe that Kant is compatible with Islam in his view of the relationship between ethics and politics. However, what the researchers need to highlight and criticize from Kant's view on ethics is how he puts humans too high on a level they should not or humans can become a standard in ethics. According to the researcher, in this case, Kant is almost similar to the anthropocentric idea where humans are the centre point or benchmark for the feasibility of ethics. Referring to Kant's opinion above, it is as if humans are free because they are active beings. The researcher underlines that God's role in Kant's rational ethical view is only as a helper when in extreme difficulties. Criticizing Kant's opinion above from the point of view of Islam, ethics in the view of Islam is the holy book because it is a guideline conveyed by Allah SWT in several verses. Quoting from Al Ghazali, there is the term 'the Idea of the Shaykh', which means that humans with their rational powers still have to get guidance from the Shaykh. In this case, the difference is

that if Kant is more anthropocentric, then in the Islamic perspective, the pattern is theocentric.

Third, peace is without war. For Kant, war is a condition that is detrimental and injures peace. Therefore, everything that makes war possible must be done. In the analysis of the researcher, Kant stated that it was also alleged that there were historical factors in which Kant put forward this concept after America's independence from Britain and after the French revolution, which took many war victims. In the view of Islam, war is forbidden to happen. However, in the period or phase of the life of Rasulullah SAW both in Mecca or Medina, Muslims are said to have often been involved in wars, for example, *Ghazwah Badr*, *Uhud*, *Khandaq*, *Fathu Makkah*, and so on. What needs to be discussed next is how to position war.

In the researchers' analysis, war is necessary between two camps to uphold the existence of one group above the other. However, Islam differs in its view of war. In Islam, war is not without purpose because war without a purpose or not for a noble purpose is prohibited as it will only cause division. Seeing the context of the wars that took place in the Islamic world in the era of Rasulullah SAW, all of them had a noble reason, namely upholding jihad and the religion of Allah (Batool et al. 2021). One of them was because it protected Muslims from the Quraysh disbelievers' disturbance and oppression they did. Another was due to the pact violation between the Muslims and the Quraysh in Hudaibiyah, who then wanted the *Fathu* of Mecca. In addition, it was also an effort to expand the territory of Islam in all corners of the world.

Therefore, war is permissible in Islam if there is an urgency because it is necessary. In principle, Islam is a religion of peace that wants peace without war. However, on the way to upholding this religion, there were several confrontations from several parties who did not want the teachings of Islam to be upright. So in cases like this, war ensues as an effort to defend or protect the dignity of the Islamic religion. In some cases of war, Muslims never started it first, but instead was a form of responsiveness to aggressive efforts from the enemy. It was also an effort to protect Muslims against other people under colonialism and injustice, so what was being fought in this context was an injustice. Even so, Islam does not just stop there but also explains the procedures for war and the rules that must be understood and obeyed by all soldiers of war. For example, it is not permissible to damage public facilities, not to damage plants, and must o protect children, women, and civilians. It can only attack soldiers who attack and not kill people who have surrendered. Therefore, in some cases, wars between Muslims and their enemies often did not occur. Wars cause significant physical impact. Thus, according to the researcher, it does not justify the permissibility of war in Islam without any reason. Precisely war in the context of the early days of Islam and after it was carried out to uphold the Islamic glory and the establishment of Islam throughout the region would be able to create global peace (Batool et al. 2021).

Fourth, the three main elements that must be maintained in achieving peace are; democracy, international organization, and economic interdependence, also known as the Kantian Triangle of Peace concept. In the researchers' analysis, this concept is a technical effort as a prerequisite for creating peace. Democracy as an element of peace, according to Kant, is fundamental because only countries with a democratic system can achieve peace. His conclusion, in this case, is too quick and seems to generalize. This is practically proven by the emergence of countries with democratic systems that become the pioneers of war and do not show peace. Furthermore, some countries with a monarchical system uphold peace. Then the critical question is, is democracy a benchmark for peace?.

The term democracy or shura' in Islam is a fundamental principle of Islamic politics

(Esposito 1996). This is important because Islam teaches humanity about social issues and case formulation. It is essential to hold deliberation to reach a consensus. This legal basis is the recommendation for the enactment of shura'. However, the conception of democracy with shura is fundamentally different, where democracy emphasizes each individual's voice.

In contrast, shura only accommodates the voices of a few figures considered credible (M. A. M. Khan 2019). Rasulullah SAW, leading Medina, used the *Shura* model, where he often deliberated with his closest friends and Muslim leaders in formulating a case. In the era of *Khulafaur Rashidin*, indirectly, the running model of government was the Shura system, where the decision to choose the caliph was discussed in a forum of friends and Muslim leaders. Only later, during the Umayyad Daulah, then the Abbasid Daulah, and the Ottoman Empire, did the practice of democracy change to a monarchy with the caliph as the sole authority holder in the government. According to the researchers' analysis, in several periods of Islamic rule, from democracy to monarchy, it is not a benchmark for peace.

According to Kant, the role of international organizations is part of the peace triangle. Kant saw the urgency of this because, in the modern world, the state is divided into several nation-states, which will give rise to the nature of nationalism of each country, allowing confrontation between one country to another. With that in mind, the international community wants an international organization to manage peace or the United Nations. However, this often leaves questions because, in practice, international organizations often side with one side in fighting the other or even become the initiator of war. In the Islamic democratic system, this organization is likened to a *shura* council which mediates or bridges the state's aspirations to other countries. During the leadership of the Prophet and the *Khulafaur Rashidin*, several governors were appointed as leaders in each province. However, they consistently reported what was happening in their area to the leader. Then the leaders mediated and bridged relations between provinces so that they were harmonious

Furthermore, Kant believes the factor of economic interdependence is the basis for peace. This and the two previous aspects of Kant's speech seem practical and pragmatic. According to Kant, economic interdependence is vital in a peace effort. The assumption is that if countries need or depend on each other, there will be no war. He explains that war will make one country lose economically because the country is still dependent on others in terms of commodities. At first glance, this view is contrary to the concept of a sovereign state with the fulfilment of its own needs and requires the export and import of goods or commodities from other countries. This has positive and negative effects from the researchers' point of view. The positive impact is that countries will establish good cooperative relations between countries in one archipelago and even continents. However, there are also adverse effects, including that countries cannot be sovereign and developed countries will capitalize on developing economies. In Islam, the concept of ta'awun means that countries must help each other achieve maslahat (Andaru 2021). However, Islam also wants a state to be sovereign because, with this sovereignty, it will avoid foreign intervention, weakening it.

In addition, Peace in Islam can be interpreted as positive and negative. Positive peace is associated with human values and applying a peaceful culture in life (Galtung and Fischer 2013). Allah is known as Ar-Rahman, the Most Beneficent, Al-Raheem, or The Most Merciful. So human beings as His creations indeed can not be separated from those two characters. Therefore, positive peace is substantial in Islam. The values found in positive peace are the basis of morality (*akhlaq*) in Islam that should be attached to each individual. This way, real peace can exist. According to Abu Zahra, there are ten principles

of *mu'amalah* or relationship among people, such as respect for man's dignity (al-Isra '17:70); unity (al-Baqarah 2:213) (Ali-Imran 3:103); cooperation in good deeds or humanity (al-Maidah 5:2), tolerance (al-Kahf 18:29) (al-Kafirun 109:6), freedom (to decide fate and religion) (al-Baqarah 2: 256) (Al-Rahman 55:60); justice (al-Hujurat 49: 9); equality in human relationships (al-Hujurat 49:13) (al-Balad 90: 11-13)); integrity (al-Maidah 5:1) (an-Nisa 4:58); and compassion (Maryam 19:96). These principles are not just principles that bind to individuals or intergroup relationships, but also the state since the state is a human-driven Political entity (Nursita and Sahide 2019).

Islam also recognizes the concept of negative peace; through conciliation and peacemaking, efforts in resolving conflicts among individuals or groups to ensure positive peace among communities can be formed (Abu-Nimer 2000). As stated, the term '*as-silmu*', which has the same root as Islam, is also equivalent to *'as-shulhu',* which means peace, and *'al-ishlah'* means conciliation, peacemaking, making a change or reformation, as well as integrity to the truth. The term *as-shulhu* is also contained in words Darus-Shulh, a term for a country that does not join Darul-Islam but chooses to make peace with it. Islam emphasizes the importance of creating peace among people. The virtue of peacemaking or al-ishlah has been mentioned in several verses of the Qur'an and hadith.

From several analyzes related to Kant's peace triangle above, it can be concluded that of the three factors for achieving peace according to Kant, some are relevant, and some are irrelevant to Islam. According to the researchers' analysis, humans' proper perspective on reality and life is the most crucial factor in creating peace. Islam, as a religion that carries a mission of peace, has normative teachings as described in the concept of peace in Islam, which, if able to be practised in life, will undoubtedly create perpetual peace.

CONCLUSION

From this research, Kant's concept of peace has philosophical and practical problems. Philosophically, Kant's concept of peace revolves around the idea of humans; according to the flow of liberalism, humans are perceived as always good and have high dignity. Kant's concept of man led him to an understanding of rational ethics. In his view, ethics result from active and interactive human reasoning. His ideas about man and ethics are based on the idea of causality. For him, causality is influenced by humans as autonomous subjects. In this case, Kant wants to state that humans can achieve self-determination. Kant's view of man and ethics gives colour and influence to his understanding of peace. For him, peace is the goal of every human being. Humans do not want war because it is not under virtue and happiness. Thus, Kant said peace is a condition without war; even the cause of war must be destroyed as early as possible. In addition, Kant put forward three main aspects to achieve perpetual peace: democracy, international organization, and economic interdependence.

Kant's idea above can be seen in its relevance from an Islamic perspective. Islam is a religion that has a vision of peace. However, it does not mean that there is no war in Islam. War in Islam has a goal or maqashid, namely for the creation of goodness, maslahah and justice globally. With this noble goal, a war in Islam fulfils the elements of ethics and humanism. The purpose of war in Islam is to fight the injustice of human nature. This is indeed a necessity, where in the Islamic concept, humans may become good and, on the other hand, become evil, or even in terms of the Qur'an, 'worse than animals. This is because of reason and lust, two metaphysical entities possessed by humans. If humans can use it moderately, it will be good. Otherwise, it will not be excellent. Apart from that, in discussing ethics, Islam requires the teachings of revelation from Allah SWT, so humans do

not determine that good and bad but by Allah SWT. It is the same with causality, where there is an element of God in the law of cause and effect.

Departing from a different philosophical basis, Islam sees peace as a final goal and war as a necessity. In addition, Islam focuses more on human nature and its perspective on reality and life to achieve peace. The Qur'an, with normative teachings such as equality between humans, justice, honesty, the nature of *qanaah*, and so on, can be used as a normative and practical basis for achieving perpetual peace. So that in this case, the technical strategy, as discussed by Kant in the peace triangle, does not find its relevance.

REFERENCES

Abdullah, Muhammad Amin. 1991. 'Konsepsi Etika Ghazali Dan Immanuel Kant (Kajian Kritis Konsepsi Etika Mistik Dan Rasional)'. *Al-Jamiah* 45.

———. 1992. *The Idea of Universality of Ethical Norms in Ghazali and Kant*. Turki: Diyanet Vakfi.

Abu-Nimer, Mohammed. 2000. 'A Framework for Nonviolence and Peacebuilding in Islam'. *Journal of Law and Religion* 15 (1/2): 217–65. https://doi.org/10.2307/1051519.

Al-Attas, Syed Muhammad Naquib. 2015. *On Justice and the Nature of Man*. Kuala Lumpur: IBFIM & Akademi Kenegaraan.

Andaru, Djarot Dimas Achmad. 2021. 'Pendekatan Konsep Ta'awun Dalam Siyar Terhadap Konflik Tumpang Tindih Kedaulatan Wilayah Udara Dan Flight Information Region: Alternatif Penyelesaian Kasus Tumpang Tindih Wilayah Udara Indonesia Dan Flight Information Region Singapura'. *Journal of Islamic Law Studies* 3 (2). https://scholarhub.ui.ac.id/jils/vol3/iss2/4.

Bartens, K. 1975. *Ringkasan Sejarah Filsafat*. Yogyakarta: Kanisius.

Bastiat, Frederic. 1850. *The Law*. Los Angeles: Enhanced Media Publishing.

Batool, Saminah, Oumar Saleem, Ayesha Jadon, Talib Ali Awan, Waleed Khan, and Maria Mann. 2021. 'Ethics Of War In Islamic Perspective'. *Webology* 18 (2). https://www.webology.org/abstract.php?id=2267.

Baylis, J, and S Smith. 2005. *The Globalization of World Politics: An Introduction to International Relations*. New York: Oxford University Press.

Burchill, Scott, Andrew Linklater, Richard Devetak, Jack Donnely, Matthew Peterson, Christian Reus-Smit, and Jacqui True. 2001. *Theories of International Relations*. New York: Palgrave Macmillan.

Doyle, Michael, and Geoffrey Carlson. 2008. 'Silence of the Laws? Conceptions of International Relations and International Law in Hobbes, Kant, and Locke'. *Colum. J. Transnat'l. L.* 46 (January): 648.

Dugis, V. 2016. *Teori Hubungan Internasional; Perspektif-Perspektif Klasik*. Surabaya: Cakra Studi Global Strategis.

Esposito, John. 1996. *Islam and Democracy*. London: Oxford University Press.

Fahey, J.J, and Amstrong. 1991. *A Peace Reader Essentials Reading on War, Justice, Non Violence and World Order*. New York: Paulist Press.

Gallie, B.W. 1980. *Philosophers of Peace and War*. London: Cambridge University Press.

Galtung, J, and D Fischer. 2013. *Johan Galtung: Pioneer of Peace Research*. New York: Springer.

Gilady, Lilach. 2017. 'Triangle or "Trilemma": Rousseau and the "Kantian Peace"'. *Journal of International Relations and Development* 20 (1): 135–61. https://doi.org/10.1057/jird.2015.3.

Howard, W. 2003. *Filsafat Politik Kant*. Surabaya: JP-Press & IMM.

Jackson, R, and G Sorensen. 1999. *Introduction to International Relations*. Oxford: Oxford University Press.

Jose, Abraham Hino Samuel. 2021. 'Indonesia's 2020 New Paradigm Of Collaborative Strategic Outlook In The South-South Cooperation (SSC) as The Bridge-Builder For The Post-Pandemic Development'. *Verity: Jurnal Ilmiah Hubungan Internasional (International Relations Journal)* 12 (24): 5–20. https://doi.org/10.19166/verity.v12i24.3278.

Kant, Immanuel. 1964. *Groundwork of the Metaphysic of Morals,Translated and ZAnalyzed by H.J. Paton*. New York: Harper Torchbook.

———. 1989. *Perpetual Peace, Translated by Lewis White Beck*. New York: Macmillan Publishing Company.

Khan, M. A. Muqtedar. 2019. *Islam and Good Governance: A Political Philosophy of Ihsan*. New York: Palgrave Macmillan US. https://doi.org/10.1057/978-1-137-54832-0.

Khan, Maulana Wahiduddin. 2000. *Islam and Peace*. Delhi: Goodword Books.

Lega, Fransiskus Sales. 2016. 'Filsafat Politik Kant Dan Relevansinya Bagi Perlindungan Martabat Manusia'. *Jurnal Pendidikan Dan Kebudayaan Missio* 8 (1): 20–41.

Losi, Zainuddin. 2018. 'Political Ethics From An Islamic Perspective'. *Indonesia Prime* 3 (1): 94–105.

Muslih, M. Kholid. 2019. *Worldview Islam: Pembahasan Tentang Konsep Konsep Penting Dalam Islam*. Ponorogo: Direktorat Islamisasi Ilmu UNIDA.

Nursita, Rizki Dian, and Ahmad Sahide. 2019. 'The Concept of Peace in Islam and Its Relevance to International Relations'. *Al-Albab* 8 (2): 211–24. https://doi.org/10.24260/alalbab.v8i2.1218.

Nursita, Rizki Dian, and Surwandono. 2017. 'Gagasan Democratic Peace Dalam Politik Luar Negeri Amerika Serikat'. *Journal of Islamic World and Politics* 1 (1): 27–39. https://doi.org/10.18196/jiwp.1102.

Nuscheler, F. 2005. 'Kant's "Perpetual Peace" and the Concept of Global Governance-Vision or Illusion' Discursus (4): 2.

Perrottet, Claude. 2009. 'Immanuel Kant's Perpetual Peace: The New World Order of Critical Philosophy'. *The Journal of Global Development and Peace*, 4–33.

Russet, Bruce. 2010. 'Liberalism'. In *International Relations Theories : Discipline and Diversity*, edited by Tim Dunne, Milja Kurki, and Steve Smith. New York: Oxford University Press.

Setiawan, Azhari, and Alfajri. 2018. 'Operasi Kontra Teror Koalisi Global Dalam Menghadapi Pergerakan Islamic State of Iraq and Syiria (ISIS)'. *Jurnal Dinamika Pemerintahan* 2 (2): 143–73.