

ETHICAL ASPECT OF DIPLOMACY OF PROPHET MUHAMMAD (BASIC PRINCIPLE)

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ABSTRACT

Ethics is a branch of philosophy that discusses good and bad. This study still relevant to be examined and discussed until now, because by studying ethics, someone is able to find and obtain all the good things as well as to avoid the bad. However, ethics is often separated from the practice of life, one of them is modern diplomacy. Diplomacy is all the efforts made to regulate the relationship among nations. Thus, ethics of diplomacy in this sense can be meant as a basic principle or practice of diplomacy which is accountable, tolerant, and fair. Since this study is attempted to reveal how the ethics of diplomacy of Prophet Muhammad, then this study uses ethical perspective of Islam. In this approach, researcher used: first, the descriptive analysis methods to further explore the basic principle regarding diplomacy of Prophet Muhammad. Second, the critical analysis method to discover the implications and problems of the principles and practice of diplomacy in the modern era. Regarding this method, it was discovered that in fact the basic principle and practice of diplomacy of Prophet Muhammad are based on tawhīd.

Keywords: Ethics, Diplomacy, International Relations, Prophet Muhammad

INTRODUCTION

Diplomacy in the context of interstate relationships has long been described with poor connotations. This has long been predicted in semantics through historical processes and journeys. The Machiavelli tradition, author of *The Prince*, has split sharply between the art of negotiation and morality in both national and international



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order. Although this tradition contains something very Nemesis. Some of the concerns are about; Is it possible to be able to produce a ethical diplomacy, a diplomacy that is far from hypocritical patterns (hypocrisy), lies and words that do not come from the conscience that has been attached to the diplomats attached so closely? And has history provided tangible evidence that ethical diplomacy has generated benefits for all?.

While the majority of people today argue that international peace can not be preserved through restrictions on national sovereignty, and the reasons for this failure in the sole essence of international relations. Hans J. Morgenthau in the book "*politics among nations*" concludes that international peace through the transformation of today's sovereign nationhood into a world state can not be achieved in our world, but indispensable for the survival of this world, the consequence is the creation of the social, and political conditions prevailing in today's world. This can be achieved by minimizing the political conflicts that lead to the war that gave rise to the devastating changes. Peace can be achieved with accommodation, the tool is diplomacy.

METHOD

The author in this study uses a normative juridical method, namely legal research that uses secondary data sources. Operationally, normative juridical research is carried out using library research. In general, research data is classified into two types: secondary data obtained from library data. Library data, also known as literature study (Library Research), is library research carried out by searching for data from books, journals, laws and regulations, and other scientific writings.

RESULT AND DISCUSSION

Ethics As Absolute Goodness

Ethics is standard of character set up by any race or nation.¹ Or the branch of philosophy that deals with moral principles.² And ethics also the branch of philosophy

¹ Allen Walker (ed.), *The New International Webster's Comprehensive Dictionary of The English Language*, (Florida: Trident Press International, 1996), p. 436.

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which tried to understand a familiar type of evaluation: the moral evaluation of people's character traits, their conduct and their institutions. We speak of good and bad people, the morally right or wrong thing to do, just or unjust regimes or laws, how things ought and ought not to be, and how we should live.³ According to Alasdair MacIntyre,⁴ ethics is concerned with human actions,⁴ and human actions are not simply bodily movement.⁵

The word ethics comes from Greece, namely *ethikos*, ethos (habits, customs, practice). As used by Aristotle (384-322 BC) in which this term includes the idea of "character" and "disposition" (lurch). While the word morality was introduced by Marcus Tullius Cicero (106-43 BC) into the vocabulary of philosophy. For him, the word is equivalent to the word *ethikos* raised by Aristotle. The second term that implies a connection with practical activities.⁶

Basically ethical values reflect the beliefs and attachment to the ultimate in, explains who we are and demonstrate ethical identity. There are two categories of ethics, namely the theoretical and applied knowledge. Theoretical ethics is the study of the concept and main methods of ethics. At this level, the main question which among other things; the nature of the conduct, ethical assessment of justifications, and the nature of ethical reasons. For example systematic study ethics philosophy i.e. about

² AS Hornby, *Oxford Advanced Learner's Dictionary of Current English*, 8th edition, (Oxford: Oxford University Press), p. 500.

³ Donald M. Borchert (ed.), *Encyclopedia of Philosophy*, vol. 3, (USA: Thomson Gale, 2006), p. 379.

⁴ Alasdair MacIntyre is Professor of Philosophy at Duke University. His published works include *Against the Self-Images of the Age*, *Three Rival Versions of Moral Inquiry*, and *After Virtue*.

⁵ Alasdair MacIntyre, *A Short History of Ethics: A History Of Moral Philosophy From The Homeric Age To The Twentieth Century*, 2nd edition, (London: Routledge, 1998), p. 56.

⁶ Lorens Bagus, *Kamus Filsafat*, cet. IV, (Jakarta: Gramedia Pustaka Utama, 2005), p. 217.

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ethics and experience justification of moral questions, ranging from things historically and currently estimates that rated the most important.⁷

Actual theoretical and practical or applied distinction is not absolute. Depending on the emphasis and their interest in studying this field. Thoughts on ethics can be grouped into two approaches in a wide sense: theological and deontological. The theological approach that emphasizes results, mirrored by the utilitarianism that gives value to efficiency and results through maximization of existing amid limited resources in a society. Ethics here are mainly about the purpose or telos from the actions of "goodness" that will be achieved, including the impact of the action on an individual or group.⁸

System of ethics in this tradition include the theories of "consequential" that tries to maximize the yield of value or "good" and minimize the damaging. Consequentialism is utilitarianism a form in which the results achieved (valuable outcomes) are formulated in terms of the usefulness of the utility. The contrast with the approach of the deontological suggests that a number of actions and obligations bound to do regardless of what the consequences. Focus on action than on its consequences seen in single theories such as categorical imperative non-consequentialist rule of Immanuel Kant (1724-1804).⁹

In the ethics of "duty" or de-ontological, of conduct especially regarding the rights and obligations of agents that take precedent over the feelings or inclinations of the individual. Then there is also called virtue ethics, i.e. conduct primarily about developing a personal and citizens who do virtuous. Ethics is not featured on a set of principles formulated does not change but to make someone better. There are also called community care and ethics, ethical deliberations should mean prioritizing

⁷ Zulkarimein Nasution, *Etika Jurnalisme; Prinsip-prinsip Dasar*, (Jakarta: Rajawali Press, 2017) p. 28.

⁸ *Ibid.*, p. 29.

⁹ Donald M. Borchert (ed.), *Encyclopedia of Phylosophy*, vol. 3,, p. 382.

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maintenance responsible relationships and have a concern intercultural relations that respect people's dignity, humanity, and unity.¹⁰

This approach is inherent in a "communitarian ethics" that looked at values as part of practices together in a community. According to this view, too much of Western ethics that emphasizes individual rights which completely disintegrate and at the same time ignoring their obligations. Ethical theories have been grouped into: metaethics, normative ethics, and applied ethics.¹¹ Metaethics deals with the moral assessment of properties, where it comes from a study of the concepts of ethics and what understanding; in particular, if there are any ethical system which is independent of our own opinions which can be applied to all situations, time, and place.¹²

While normative ethics concerned with the content of moral and criteria about what is wrong or right. This is a search will be a principle or principles that guide human conduct or set that tell us what is right and wrong. A norm is the same as standard, so the normative ethics is an attempt to find a single test or criterion of what makes the behavior so morally correct and what is not. Applied ethics is the application of ethical principles in concrete situations encountered. Study of the problem or specific issues with the use of or implementing ideas such as moral ethics are examined in the normative, and based on lessons learned from metaethics.¹³

¹⁰ *Ibid.*, p. 386.

¹¹ Louis Alvin Day, (2006), *Ethics in Media Communication: Cases and Controversies* (5th ed). (Belmont CA: Wadsworth). See also Zulkarimein Nasution, *Etika Jurnalisme; Prinsip-prinsip Dasar*, (Jakarta: Rajawali Press, 2017), p. 28.

¹² Metaethics addresses second-order questions about the meaning and status of moral judgements, for example, "What does it mean to say that something is good or bad, or right or wrong?", "Are moral judgments statements that purport to be true or false?", and "In what sense, if any, can moral judgments be true or false (or correct or incorrect)?" Metaethical questions have been discussed throughout the history of philosophy, but systematic work on metaethics began early in the twentieth century with the publication of G.E. Moore's *Principia Ethica* (1993). See also Donald M. Borchert (ed.), *Encyclopedia of Philosophy*, vol. 6..... p. 155.

¹³ Donald M. Borchert (ed.), *Encyclopedia of Philosophy*, vol. 6..... p. 156.

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Applied ethics at any time could coincide with political or social issues but it always comes to a moral dimension. Nevertheless, the distinction of "theoretical and applied" are not absolute, but rather a matter of emphasis and interest. All thoughts of serious ethical considerations will include practical and theoretical physicist. Ethical issues include a broad range of subjects such as: personal ethics (the question of basic values and plan one's life), professional ethics (principles and practice of primary professions), social and political ethics (the contents of the justice social and political rights), environmental ethics (against ethical treatment of animals), Communication (media, public relations, and journalism).¹⁴

One way of approaching ethics is focused on one of the four aspects of the ethical situation: rights, good, virtue, communal relationships with others; how it relates to relationships with other parties. A few questions regarding ethical behavior is the right among others: is an act of respect or violate anyone's rights or obligations? So, what is "good" to be achieved is often valued as a consequence of the actions that are detrimental or beneficial. Applied ethics examines issues or specific issues with using philosophical methods, identify the morally correct course of action in various areas of life.¹⁵

Most of the applied ethics, supported by three theories, namely: *first*, utilitarianism; that the practical consequences of the various actions are assessed based on the assumption that the right policy is that yield the most happiness. The theory was developed by Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873) distinguishes between an act and morality utilitarian rule. In a further development, this theory has undergone adjustments, especially by Henry Sidgwick (1836-1900) Memorial Lecture which posited the idea of motive or intent in morality,

¹⁴ Zulkarimein Nasution, *Etika Jurnalisme; Prinsip-prinsip Dasar*, p. 30.

¹⁵ *Ibid.*, p. 31.



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as well as Peter Singer who coined the idea of the preferences on moral decision making.¹⁶

Second, the ethics of deontology; that concept rests on rules or an obligation for the right actions, regardless of what the actual consequences of these actions. Driven by the concept of Immanuel Kant about the Categorical Imperative which is at the core of Kant's ethical theory is based on the obligation. Another important key theory of deontology is Natural nature, developed by Thomas Aquinas (and was the base of the Roman Catholic Church. *Third*, virtue ethics; evolved from the concept of Aristotle and Confucius, who suggested that the right action is chosen by an agent of the appropriate policy.¹⁷

Ethics deals with the science of morals in human conduct, and it also deals with human perception of what is good. It is a connection, rational account, of what is morally commendable or reprehensible. Isfahani's ethics is comparable to three Western frameworks of ethics. First, 'metaphysical ethics', it assumes that a level of knowledge unlimited to the experience of the senses, but acknowledges a transcendent reality that determines what the ultimate good is. All other goods are subsumed under this ultimate good. Second, 'virtue ethics', which emphasizes character development through habit. Isfahani agrees with its goal and method, but not its the last. The last for him is the happiness of Hereafter. Third, 'esoteric ethics' it is also provides a framework for development of character, but it is followed by the mortal soul also the happiness of the Hereafter.¹⁸

Some important figures in the theory of ethics: *First*, Demokritos, he assumes that his pleasure was the benchmark assessment. Assessment of the pleasure and pain

¹⁶ Donald M. Borchert (ed.), *Encyclopedia of Philosophy*, vol. 3, p. 382.

¹⁷ Donald M. Borchert (ed.), *Encyclopedia of Philosophy*, vol. 3, p. 398.

¹⁸ Yasien Mohamed, *The Path To Virtue, The Ethical Philosophy Of Al-Raghib Al-Isfahani, An Annotated Translation, With Critical Introduction, of Kitab Al-Dhari'ah Ila Makarim Al-Shariah*, (Malaysia: International Islamic University of Malaysia, 2006), p. xi-xii.

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is a way of determining good and bad. *Second*, Socrates, for his suffering is always better than evil. So he proposed a view which does not see the consequences but the inner principles. Therefore, the fun is one of its components. *Third*, Plato, he looked good as a forma eternal which must be realized in human life. According to Plato, it is good if people are ruled by reason, while the man is bad if it is ruled by lust and desire. Why is this so? Because as long as we are ruled by passion and emotion, we are ruled by outside of us. That means, we do not regularly, we're drawn to it over here, we become topsy-turvy. We seemed to be torn to pieces, depending on appetite or emotions which are driving us. We don't choose who we are, but rather become the object of irrational impulses within us. On the other hand, when we are dominated by common sense, we mastered ourselves, we based ourselves, we become one. Rational living means united with himself. The man, it sure enjoys peace with himself. Thus, when we mastered ourselves through common sense, we enjoyed three things: Union with yourself, calm, and quiet self ownership.¹⁹

Fourth, Aristotle, the purpose of life is happiness or eudaimonia (welfare, peace). Virtues can be found by searching for the golden middle way (*Via Media Aura*). *Fifth*, Augustine, he put the principle in the context of universal happiness, by taking part in the perfection of God. *Sixth*, Thomas Aquinas, following Aristotle and Augustine, while introducing a legal nature motifs (*lex naturalis*). *Seventh*, William Ockham, he is basing all ethics on the will of God. Commands or prohibitions of God which determine the truth or falsity of an action. *Eighth*, David Hume, his theory was influenced by the Moral Sense theory of Hutcheson. He combines elements of sympathy in man with ideas of hedonism, and utilities. In doing so, he bridges the House of Moral Sense theory and the utilitarian. *Ninth*, Immanuel Kant, Kant's theory

¹⁹ Charles Taylor, *Sources of the Self. The Making of the Modern Identity*, (Cambridge: Cambridge University Press, 1989), p. 115-126. See also Franz Magnis-Suseno, *13 Tokoh Etika; Sejak Zaman Yunani Sampai Abad ke-19*, (Yogyakarta: Kanisius, 1997), p. 19-20.



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builds upon the principles that emerged from the idea of law, and then headed to a categorical imperative and practical.²⁰

The ten founders of utilitarianism, Jeremy Bentham. For him, the goal to be achieved is the largest for the greatest number of goodness. Hedonism is a good way to understand. We are invited to take into account the balance – the pleasure and also suffering in resolving ethical issues. *Eleventh*, Nietzsche considered that the purpose of life is the will to power, and this must be translated into excellence that exceeds the usual dimensions of goodness and badness. *The twelve*, G.E. Moore looked at that as a simple nature, which cannot be defined with terms that are not ethical. This view is called the ethical Intuitionism. Prichard connects Intuitionism with the idea of Ethical obligation.²¹

Thirteenth, W.D. Ross differentiate the right from the good and elaborating the concept of *prima facie* obligations. *The fourteenth*, A.J. Ayer looked at basic ethical decisions as are emotive and not factual. *Fifteenth*, Stevenson argued that ethical decisions is descriptive and emotive meaning mixture. However, the most basic aspects of that decision is an expression of his emotions. Therefore, ethical disagreement is basically a disagreement about the attitude, and not about the facts. *The sixteenth*, Sartre identified ethical with a selection of authentic.²²

Ethics is usually closely related to worldview, which among other things showed decency. There are other types of views on morality, they are; hedonism, eudemonism, stoicism, utilism, Marxism, vitalism, and idealism.²³

²⁰ Lorens Bagus, *Kamus Filsafat*,, p. 220.

²¹ *Ibid*, p. 220.

²² *Ibid*, p. 220.

²³ De Vos, *Pengantar Etika*, Translated. Soejono Soemargono, 2nd edition, (Yogyakarta: Tiara Wacana Yogya, 2002), p. 157.

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Hedonism, is a term which refers to either of two distinct but related views, one of a thesis in normative ethics, the other a generalization about human psychology. According to ethical hedonism, it affirms that only pleasure is intrinsically desirable and that only displeasure or pain is intrinsically undesirable. More fully stated, it is the thesis that only pleasant states of mind are desirable in its self than another state of affairs if and only if it contains more (in some sense) pleasant states of mind than the other (the quantity of value in a state of affairs being measured by the quantity of pleasure in it).²⁴

And this thesis has been defended by distinguished line of philosophers from the early Greeks to the present, including Aristippus, Epicurus, John Locke, Thomas Hobbes, David Hume, Jeremy Bentham, J.S. Mill, and Henry Sidgwick. Also other philosophers have thought that happiness is the only thing that is intrinsically desirable; and if saying that a man is happy at a given time is the same as saying that he is experiencing pleasure at the time, then their names could be added to this roster. Many philosophers, however, have thought that happiness is different from pleasure, and there has been disagreement and confusion about what happy and pleasure mean.²⁵

Eudemonism, any of several philosophical theories which maintain that man's greatest good exists in some form of mental or spiritual happiness.²⁶ The term literally refers to a condition of happiness by a generous spirit. Applied to all ethical theory that takes the main purpose of human happiness as the term is particularly associated with the ethics of Aristotle formulated. Aristotle on *eudaimonia* refers to a special type

²⁴ Donald M. Borchert (ed.), *Encyclopedia of Philosophy*, p. 254.

²⁵ *Ibid.*, p. 254.

²⁶ Allen Walker (ed.), *The New International Webster's Comprehensive Dictionary of The English Language*,, p. 437.



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of activity that involves self-realization and practice makes sense someone who accompanied by pleasure.²⁷

The ethics of Augustine also are eudemonistic, although characterized by the existence of the original sin. Aquinas Aristotelian tradition identified as the purpose of life with the happiness of divine. In the Latin and English translation the term is losing special characters given by Aristotle, by giving pressure on practice makes sense. In the modern world, Schilick recommended eudemonism as a basis of ethics.²⁸

Stoicism, it was a movement of philosophical found in Athens in the late fourth century BCE by Zeno of Citium. Even though Stoicism was formed by many philosophical influences (including thought of Heraclitus), it was entire its history an essential part of the mainstream Socratic tradition of ancient philosophy. Inspired as well by the Cynics (Zeno was taught by Crates, a student of Diogenes of Sinope), Stoicism developed alongside and in competition with Platonism and Aristotelianism over the next 500 years. For centuries is it was the main rival to Epicurean thought as well. Virtually no works survive from the early period of the school's history. Yet its doctrines have been reconstructed with a fair level of reliability on the basis of later accounts, critical discussions by non-Stoics, and the surviving works of later Stoic writers.²⁹

It is tempting to suppose that for Stoics ethics is the most important branch of philosophy, subserved by logic and physics. But of all the similes used to describe the relationship among the parts of philosophy, only two support this claim: Posidonius's assertion that ethics is like the soul of an animal and the claim that ethics is like fruit of the trees. Other Stoics make physics the culmination of philosophical controversy, the

²⁷ Lorens Bagus, *Kamus Filsafat*,, p. 221.

²⁸ *Ibid.*, p. 221.

²⁹ Donald M. Borchert (ed.), *Encyclopedia of Philosophy*, vol. 9, (USA: Thomson Gale, 2006), p. 253.

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accidental bias of the surviving sources, and the fact that Stoic physics is today more obviously obsolete than Stoic ethics.³⁰

Utilitarianism, the belief that the right course of action is the one that will produce the greatest happiness of the greatest number of people.³¹ Utilitarianism appears as an ethics system has grown, even as the establishment of a rather unpretentious life. This doctrine says that a good person is the person who brings the most benefit. But the fact is, something useful can not stand on its own; something always useful for something else.³²

The first outlines the Philosopher utilitarianism explicitly and systematically is Jeremy Bentham (1748-1832) a Philosopher United Kingdom and close friend father John Stuart, James Mill. He outlines utilitarianism in four the first chapter of his book, *An Introduction to the Principles of Morals and Legislation* (1789). Follow Hutcheson, Bentham formulates the principle of utilitarianism as "the greatest happiness for the greatest number". For Bentham, this principle should underlie the life of politics and legislation.³³

Marxism, in theory, Marxism is understand that the basic idea developed from Karl Marx (1818-1883). In General understand this includes the concept of a world based on the social class in accordance with the categorization of the relationship in the process of production, and economic confidence in the development of the community after the capitalist phase towards the revolution of the proletariat, upholding the labour theory of value, and above all confusions against all kinds of exploitation of the inhern in private control of production. In practice, Marxism is a

³⁰ *Ibid*, p. 257.

³¹ AS Hornby, *Oxford Advanced Learner's Dictionary of Current English*,....., p. 1646.

³² De Vos, *Pengantar Etika*, p. 181.

³³ Franz Magnis-Suseno, *13 Tokoh Etika; Sejak Zaman Yunani Sampai Abad ke-19*, (Yogyakarta: Kanisius, 1997), p. 179-180.

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commitment to defend the oppressed and exploited classes, and preparing a revolution to make sure their bargaining power toward the better.³⁴

Vitalism, The term derives from the Latin "*vita*" meaning of life. Therefore, the term refers to an earlier ethics that view life as the highest good, which teaches that good behavior is behavior that is adding to the vitality, while bad behavior is behavior that reduce even the destructive power of life. Therefore, human should always try to make his life away from the dangerous things that interrupt the progress and development of life. In addition, humans also have the duty of respecting and enhancing the vitality of living creatures are everywhere, and as strong as possible against the death. The ethics of this kind presupposes man can put himself outside the flow of life and can be affected, either positively or negatively.³⁵

Idealism, admit the existence of environment moral norms that apply to human beings and demanding man to make it happen. First of all he saw human beings as moral, meaning, as has awareness of the good and bad, can work out the good and bad can't be executed, but the experience is also the presence of the great opponents of power there are inside and outside of himself, which more or less could. In the meantime this doctrine holds that in everything that's set of values and the dignity of human beings.³⁶

According to Alasdair there are two figures that are often classed together as the idealist Oxford i.e. Green and Bradley; It is very important to remember that the classification of them together in this way to work their criticism. Basically they work independently, and have similarities in their writings is the result of the commonality of the tasks they set. Both are ardent disciples of Kant and Hegel; both want to find materials in Kant and Hegel were used to carry out the criticism of Hume and Mills.

³⁴ Simon Blackburn, *Kamus Filsafat*, Translated by Yudi Santoso, (Yogyakarta: Pustaka Pelajar, 2013), p. 536.

³⁵ De Vos, *Pengantar Etika*, p. 208.

³⁶ *Ibid*, p. 203.

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Both drew on the philosophy of Greece as well as German. But Green seems to be influenced by Rousseau as much by other authors, although there is little trace of Rousseau in Bradley. And Green is closely related to the philosophical preoccupation of his commitment to social reform and education while Bradley was philosophical.³⁷

Also any kind of Islamic ethics, whether religious or philosophical, is eventually based on the Qur'an. It is in this reasoned that the term Islamic ethics is used. Many Muslim philosophers have given Greek ethical concepts an Islamic orientation based on the Qur'an. While others have taken ethical verses of the Qur'an and given them a new meaning from the ethic of Greek perspective. Hence, in order to respect the later development of ethics we have to understand before the nature of ethics in the Qur'an. Researcher should briefly mention some of the ethical virtues and elaborate on others. Even if a detailed Qur'anic system of ethics has not been worked out in the modern period, the semantic and theological foundations such a work of Izutsu, Rahman and Hourani. Rahman, *in his Major Themes of the Qur'an*, He have reinterpreted the Qur'an according to the overarching virtue in social justice, but without simplifying the principle of Divine justice. Hourani, in his book *Ethical Presuppositions of the Qur'an*, reopened the Mu'tazilite' approach to Qur'anic teaches that ethical value has an objective reality which that ethics can't simply be reduced to the prohibitions and commands of God.³⁸

The ethical dimensions of the Qur'an and social context are integrated which it was revealed which including in the context of the pagan Arabs and also the early companions or followers of the Prophet. The divers religious, moral and legal obligations were interrelated as they are classified within God's will. Nevertheless, there is a teleological dimension where good people obeyed God and where they look

³⁷ Alasdair MacIntyre, *A Short History of Ethics*,....., p. 155.

³⁸ Deny, *Ethics and the Qur'an: Community and Worldview in ethics in Islam*, (Malibu, 1985), p. 104. In Yasien Mohamed, *The Path To Virtue*,....., p. 3-4.

for, with means of their innate character (*fiṭrah*), to increase towards happiness also towards the ideal community of humankind.³⁹

In Islamic perspective, happiness expressed by the term *sa'ādah*:

Happiness according to the perspective of Islam is expressed by the term of *sa'ādah*, and it relates to two dimensions of existence: to the hereafter (*ukhrawiyyah*) and to the present world (*dunyawiyyah*). The contrary of *sa'ādah* is *shaqāwah*, which conveys the meaning of great misfortune in misery in general. With respect to the hereafter *sa'ādah* refers to ultimate happiness, which is everlasting felicity and bliss, the highest being the Vision of God, promised to those who in worldly life have lived in willing submission and conscious and knowing obedience of God's commands and prohibitions. This being so, we see that the relation of *sa'ādah* to the hereafter is very closely connected with its relation to the present world, with respect to which it relates to three things: 1. To the self (*nafsiyyah*) such as pertains to knowledge and good character; 2. To the body (*badaniyyah*) such as good health and security; and 3. To things external to the self and the body (*khārijīyyah*) such as wealth and other causes that promote the well being of the self, the body, and the external things and circumstances in relation to them.⁴⁰

At glance, happiness in nowadays not only related with the secular life but also interconnected with the life which interpreted and guided by religion and derived from revelations.

The mothers of ethics and their origins are four: wisdom, courage, temperance, and justice. And by wisdom we mean a self-condition that realizes the right of error in all elective acts. We mean by justice a case of self and a power that decay of anger and lust and carry them wisely and adjust them in the borrowing and contraction according to their rules. We mean with courage that the power of anger is submissive to the

³⁹ Deny, *Ethics and the Qur'an*, p. 108. In Yasien Mohamed, *The Path To Virtue,.....*, p. 4.

⁴⁰ See al-Ghazali, *Ihyā' Ulūm al-Dīn*, Cairo, 1939, 4v., vol.3, p.229. As for the terms *sa'ādah* and its contrary *shaqāwah*, these are ultimately derived from the Qur'an, Hud, (11): 105-108. With regard to the three things to which happiness relates in this world, see also Aristotle's *Nicomachean Ethics*, tr. Sir David Ross, O.U.P. London, 1963, Ethics I.8.1098b5. Cf; Syed Muhammad Naquib Al-Attas, *Prolegomena To The Metaphysics of Islam,*, p. 91.

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mind in its feet and sizes. And by temperance we mean the power of lust to discipline the mind and legislate.⁴¹

According to Ibn Miskawayh (330-421), in *Tahdzīb Al-Akhlāq*, which contains by seven chapters, the third chapter is the core of the discussion of ethics, talk about goodness and happiness. Goodness is the last destination. But, something useful to achieve the goal could also we call with kindness. Happiness is also good in relation to its owner and the perfection for the owner. Miskawayh confirms that human happiness is not the same as the happiness of a horse, or something every happiness lies in the completeness and perfection of each something that.⁴²

While the desired goodness, every individual is an object that can be attempted and there is its essence; it is the universal goodness to mankind. Happiness is good in relation to the person or others, it is relative, and its essence is uncertain. However, it differs based on the person who performed it, while goodness is absolutely no difference. There are times when happiness is considered also owned by beings who do not think. If it is so, then happiness is merely the readiness of the creatures to reach perfection without the desired and attempted. The readiness of it relates to the tendency, inclination, or the same as in the case of a thinking creature use his will. As for the obtained by animals from eating, drinking, as well as the rest of him should we call with luck and happiness not worth mentioning as well as with humans.⁴³

The above definition of absolute goodness is right, because no reason may receive an effort or motion that is not the end and this is the main principle of reason. For example, any efforts, aspirations, and act sincere goal is a certain kindness, and did

⁴¹ Rafic Al-Ajam, *The Series of Encyclopedias of the Terminology Employed by Arabic and Islamic Prominent Thinkers, Encyclopedia of Al-Ghazali's Terminology*, (Beirut: Librairie du Liban Publishers, 2000),p. 13.

⁴² Ibn Miskawayh, *Tahdzīb Al-Akhlāq*, (Beirut: Al-Kamel, 2011), p. 306.

⁴³ Ibn Miskawayh, *Tahdzīb Al-Akhlāq*,, p. 307.



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not intend to favor certain is vain. Of course the absolute goodness that is the goal of every human being.⁴⁴

Diplomacy As Tool of Da'wah

There are few general theories of international relations. One reason for this may be its relatively late emergence as a field of study. The first department and chair of international relations – both at the University of Wales in Aberystwyth – were established only in 1919.⁴⁵ Some contributions of Philosophers to International Relations theory:

Plato (427-347 a.c), Greek political philosopher who argues that the life force in man is intelligent. Only a few people can have the insight into what is good, society should submit to the authority of these philosophers-kings. Many of these ideas are developed in *The Republic*. Aristotle (384-322 a.c), Greek political philosopher who addresses the problem of order in the individual Greek-city state. The first to use the comparative method of research, observing multiple points in time and suggesting explanations for the patterns found. St. Thomas Aquinas (1225-74), Italian theorist who wrote during the height of feudal Europe. In *Treatise of the Law*, develops the framework of natural law a fusion of classical philosophy. Christian theology, and Roman law. Natural law is followed by man instinctively and releases man's good tendencies. Thomas Hobbes (1588-1679), English political philosopher who in *Leviathan* describes life in a state of nature as solitary, selfish, and brutish. Individuals and society can escape from the state of nature through a unitary state, a Leviathan. Jean-Jacques Rousseau (1712-78), French political philosopher whose seminal ideas were tested by the French revolution. In *Discourse on the Origin of Inequality*, describes the state of nature in both national and international society. Argues that the solution to the state of nature is the social contract, whereby individuals gather in

⁴⁴ *Ibid*, p. 307.

⁴⁵ Hans J. Morgenthau, *Politics Among Nations*, 1st Edition (New York: Alfred A. Knopf, 1948), p. 419.

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small communities where the “general will” is realized. Immanuel Kant (1724-1804), German political philosopher key to the idealist or utopian school of thought. In *Idea for a Universal History and Perpetual Peace*, advocates a world federation of republics bound by the rule of law.⁴⁶

In Oxford Dictionary, diplomacy is the activity of managing relations between different countries or skill in dealing with people in difficult situations without upsetting or offending them.⁴⁷ And in Dictionary of Politics and Government, diplomacy is the management of a country’s interest in another country.⁴⁸

In other opinion, Isaac Goldberg defined that diplomacy is to do and say the nastiest thing in the nicest way. Italian diplomat and author, Daniele Varé said that diplomacy is the art of letting other people have your way. But in the digital age, anyone can be a diplomat. Progressively, every person necessary to be diplomat. They don’t need to be working for a foreign ministry to do the vital work. They are working in communities, in NGO’s, in media, in business, and so on in government. They are called citizen diplomats. Therefore, diplomacy is not a creed or a code, but it’s based on human reflex.⁴⁹

Based on Hans J. Morgenthau, diplomacy is the brains of national power, as national moral is its soul. And diplomacy is the instrument of accomodation to establish the precondition for permanent peace.⁵⁰ Therefore, the high quality of

⁴⁶ Karen A. Mingst, *Essentials of International Relations*, 2nd Edition (New York: W.W. Norton and Company, 1948), p. 8.

⁴⁷ AS Hornby, *Oxford Advanced Learner’s Dictionary of Current English*, p. 409.

⁴⁸ P.H. Collin, *Dictionary of Politics and Government*, 3rd edition, (London: Bloomsbury Publishing, 2004), p. 73.

⁴⁹ Tom Fletcher, *The Naked Diplomat; Understanding Power and Politics in The Digital Age*, (London: William Collins, 2017), p. 86, 131, 266.

⁵⁰ Hans J. Morgenthau, *Politics Among Nations: The Struggle for Power and Peace*, 1st editon, (New York: Alfred A. Knopf, 1948), p. 419.



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diplomacy will bring the final and means of foreign policy toward harmony by the available of sources of national power. ⁵¹Joseph Frankel argued that diplomacy is an inevitable consequence of the coexistence of independent political units in the degree of communication between them. In fact, the origins of diplomacy dates back to distant history.⁵²

Diplomatic history is an aspect in which ideas of improvability and improvement in a set of key role for direction. Improvement become the standard theme to understand in terms of bureucratic progress, currently systematization. Nevertheless, the most effective exponent of this approach was Matthew Anderson, he is an expert on 18th century, one of researcher who search for longer-term development. That, under the highlight “the origins of modern diplomacy’. He said that “*the sixteenth century saw the emergence for the first time of a network of organised diplomatic contacts which linked together more or less continuously the states of western Europe...it was an Italy that (the) situation first changed decisively an permanently.*”⁵³

While based on kinds of diplomacy, they are preventive diplomacy, public diplomacy, cultural diplomacy, economic diplomacy, and humanitarian diplomacy.

First, preventive diplomacy, it means intended to try to stop something that causes problems or difficulties from happening. ⁵⁴ Also intended or serving toward off

⁵¹ *Ibid*, p. 105.

⁵² Joseph Frankel, *Al-'Alaqāt ad-Dauliyah*, translated by Ghazi Algosaiabi, (Jedah: *Mathbūāt*, 1984), p. 118.

⁵³ M. S. Anderson, *The Origins of the Modern European State System, 1494–1618*, (Harlow, 1998), p. 52–3; G. Mattingly, *Renaissance Diplomacy*, (London, 1955); O. Krauske, *Die Entwicklung der ständigen Diplomatie*, (Leipzig, 1885). See also Jeremy Black, *A history of Diplomacy*, (London: Reaktion Books, 2010), p. 43.

⁵⁴ AS Hornby, *Oxford Advanced Learner's Dictionary of Current English*,, p. 1160.

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harm, disease.⁵⁵ But, preventive diplomacy is a term used by the UN's second Secretary General, Dag Hammarskjöld, to refer both to his 'quiet diplomacy' and to peacekeeping operations. Preventive diplomacy is one of the kinds of diplomacy undertaken especially by Third World countries in order to prevent the involvement of superpower countries in the settlement of a local or regional conflict owned by the Third World country. But in 1992 then Secretary-General, Boutros Boutros-Ghali, called for more 'preventive diplomacy', by which he meant not just his personal diplomatic activity but also fact-finding and the 'preventive deployment' of 'peacekeeping' missions within and between states, the latter not necessarily with the agreement of both sides. A mission with this term in its title operated on the Macedonian border with Yugoslavia and Albania from 1995 to 1999. The variety of activities that the term has been used to designate makes it an unsatisfactory one.⁵⁶

Began to develop after the cold war or in the early 20th century. In general, this diplomacy is conducted with the aim of preventing conflicts between government and minority groups within a country, preventing disputes and conflicts openly, and preventing the spread of conflicts. Preventive diplomacy is still doubtful and not all countries are aware of the importance of preventive diplomacy. In addition to the distrust between the conflicting parties, and the assumption that diplomacy is an old, irrelevant way, it can hamper the process of conflict resolution. On the positive side, however, some experts argue that this diplomacy is regarded as an effective way to solve the crisis in the world, and the use of mediators also makes this diplomacy a diplomacy that expands the most impossible conflict as third parties seek to end the conflict.⁵⁷

⁵⁵ Allen Walker (ed.), *The New International Webster's Comprehensive Dictionary of The English Language*,..... ,p. 1000.

⁵⁶ G. R. Berridge and Alan James, *A Dictionary of Diplomacy*, 2nd edition, (New York: Palgrave Macmillan, 2003), p. 214.

⁵⁷ Mohammed Bedjaoui, *The Fundamentals of Preventive Diplomacy*. (New York: Routledge and The Center International Health and Cooperation, 2000), p. 29-50. See also Kevin M. Cahil (Ed.) *Preventive Diplomacy: Stopping Wars Before They Start*, (New York: Routledge, 2000).



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Second, public diplomacy, not to be confused with open or parliamentary diplomacy, a late-twentieth-century term for propaganda conducted by diplomats. Public diplomacy played more important role in the world affairs and international relations. As a result, the public has an interest in public diplomacy increased, making the audience a substantial academic and professional to new works in fields.⁵⁸ It is generally accepted that public diplomacy should utilize the new communication technology. The Internet offers at once provides a great opportunity, including social media such as Blogs, Facebook, Instagram, and Twitter. Cell phone usage has also increased allowing the public diplomacy through short messages and instant photographs, and satellite television presents a promising of its own self. This development has been touted as an opportunity that has to be captured, and fastly.⁵⁹

Public diplomacy in 21th century also become trend which dominated by fractal globalization, preemptive military invasion, information and communication technologies that shrink time and distance, and the rise of global non-state actors (terror networks, bloggers) that challenge state-driven policy and discourse on the subject.⁶⁰ However, in recent years, "public diplomacy" has become the new keyword between diplomatic theory and practitioners. At the time of the spread of democracy and to enhance the political interests of the mass media, communicating with "demos" likely to become more and more important.⁶¹

According to the proponents of current public diplomacy, diplomats should change themselves "from being a journalist and lobbyist on issues that are reactive to

⁵⁸ Philip Seib (ed.), *Toward A New Public Diplomacy, Redirecting U.S. Foreign Policy*. (New York: Palgrave Macmillan, 2009), p. ii.

⁵⁹ William A. Rugh (ed.), *The Practice of Public Diplomacy, Confronting Challenges Abroad*. (New York: Palgrave Macmillan, 2011), p. 244.

⁶⁰ Nancy Snow and Philip M. Taylor (eds.), *Routledge Handbook of Public Diplomacy*. (New York: Routledge, 2009), p. ix.

⁶¹ Cf. H.E. Catto, Jr, *The End of Diplomacy?*, Information Impacts Magazine, In Christer Jönsson and Martin Hall (eds.), *Essence of Diplomacy*. (New York: Routledge, 2005), p. 90.

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the creation of a public debate around the world.⁶² In short, public diplomacy, including the efforts of the Government of one country to influence public opinion or the elites of other countries to convince the public to regard positive foreign policy, goals and ideas.⁶³

The challenge for diplomats today, so they have to move from supplying information to capture the imagination. Public diplomacy operates in three dimensions. *First*, is a communication on issues of daily diplomacy, aligning with the news cycle. *Second*, dimension of strategic communication, manage the overall perception of the country. *Third*, dimension is the long-term development of lasting relationships with key individuals through scholarships, exchanges, seminars and the like. The third dimension is the long-term development of lasting relationships with key individuals through scholarships, exchanges, seminars and the like. In this process, the Foreign Ministry has discovered the potential of the Internet as a medium for the dissemination of information to the audience members are highly educated and influential foreign communities around the world.⁶⁴

Third, cultural diplomacy, which means connected with the culture of a particular society or group, its customs, beliefs, etc.⁶⁵ Or pertaining to or developing culture.⁶⁶ So, the term cultural diplomacy is indeed not a new vocabulary. We often hear it, at least we mean cultural diplomacy just as a tool to manage the relationship between Nations and consider culture only as art. Tulus Warsito and Wahyuni

⁶² M. Leonard, *et al*, Public Diplomacy (London: The Foreign Policy Centre, 2002), p. 6. , In Christer Jönsson and Martin Hall (eds.), *Essence of Diplomacy.....*, p. 90.

⁶³ E.H. Potter, "Canada and the New Public Diplomacy," *Discussion Papers in Diplomacy*, no. 81 (The Hague: Netherlands Institute of International Relations "Clingendael," 2002), p. 3., In Christer Jönsson and Martin Hall (eds.), *Essence of Diplomacy.....*, p. 90.

⁶⁴ J. Kurbalija, *Diplomacy in the Age of Information Technology*, in J. Melissen (ed.), *Innovations in Diplomatic Practice* (London: Macmillan and New York: St. Martin's Press, 1999), p. 185., in Christer Jönsson and Martin Hall (eds.), *Essence of Diplomacy.....*, p. 90.

⁶⁵ AS Hornby, *Oxford Advanced Learner's Dictionary of Current English*,, p. 357.

⁶⁶ Allen Walker (ed.), *The New International Webster's Comprehensive Dictionary of The English Language*,, p. 314.

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Kartikasari explained that *Cultural Diplomacy is a country's efforts in defending its national interests through the dimensions of culture, including the utilization of the areas of the ideological, technological, political, economic, military, social, art and so on within the scope of international society's.*⁶⁷

Culture in a macro or in the public interest means any human effort and results on the environment. The purpose of diplomacy is split four ways, namely: politics, economics, culture, and ideology. The activities of sending delegates in the Mission of culture is to show off the Majesty of a country's culture and if possible to influence public opinion in other countries or the international world. This is the purpose of diplomacy in terms of culture and politics. Cultural diplomacy in this case is defined as a system implementation that use cultural approach to diplomacy as a means to help achieve a goal and a purpose.⁶⁸

When a famous American philosopher John Dewey visited China in the year 1919, more than twenty years before the war of the Pacific, he saw seeds to the Pacific war were sown. China and Japan are increasingly antagonistic towards each other. China protested the intrusion of Japan in North China, while Japan believe their presence is justified by the existence of the turbulent instability. Dewey stated that the unofficial "people's diplomacy" and an educated public opinion can provide a better solution to the conflict than can the official diplomacy. But he also admitted that public opinion was informed by cultural bias or manipulated by apologetics of propaganda could turn into powerful tools and dangerous if not informed by good will and wisdom.

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⁶⁷ Tulus Warsito and Wahyuni Kartikasari, *Diplomasi Kebudayaan, Konsep dan Relevansi Bagi Negara Berkembang: Studi Kasus Indonesia*, (Yogyakarta: Ombak, 2007), p. 2.

⁶⁸ *Ibid*, p. 2.

⁶⁹ John Dewey, *China, Japan and the USA: Present-Day Conditions in the Far East and Their Bearing on the Washington Conference*, New Republic Pamphlet No. 1 (New York: Republic Publishing Company, November 12, 1921), p. 9. In Jon Thares Davidann, *Cultural Diplomacy in U.S.-Japanese Relations, 1919-1941*, (New York: Palgrave Macmillan, 2007), p. 1.



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Fourth, economic diplomacy, which means connected with the trade, industry and development of wealth of a country, an area or a society; social, economic, and political issues.⁷⁰ Or pertaining to the management of household affairs, the use of the full spectrum economic tools of a state to achieve its national interests.⁷¹ Economic diplomacy in Commonwealth led the Imperial preference, founded on the agreement reached in Ottawa in 1932. British politicians considered that the Commonwealth become a key force for influencing international relations, by Harold Wilson dedicating the great attention to it in the mid-1960s while Prime Minister.⁷²

But for America, the economic power is not sufficient to protect the interests of United States national agenda, despite the fact that the United States has by far the world's strongest economy. For example, between the 1990-1991 crisis in Iraq year 2003, American hard power trying to use economic sanctions to persuade the Government of Iraq to change its policies. But their sanctions did not give persuade or failed to change policies of Saddam. Nevertheless, other countries felt empathy to populations of Iraqi.⁷³ Before, between 1900-1970, Britain and USA competed to Middle Eastern oil, and America successfully increase the relations with Saudi Arabia,⁷⁴

⁷⁰ AS Hornby, *Oxford Advanced Learner's Dictionary of Current English*,, p. 465.

⁷¹ Allen Walker (ed.), *The New International Webster's Comprehensive Dictionary of The English Language*,, p. 400.

⁷² Jeremy Black, *A history of Diplomacy*, (London: Reaktion Books, 2010), p. 200.

⁷³ Philip Seib (ed.), *Toward A New Public Diplomacy, Redirecting U.S. Foreign Policy.....*, p. 6.

⁷⁴ F. Venn, *The Anglo-American Oil War: International Politics and the Struggle for Foreign Peatroleum, 1912–1945* (London, 2009); for the situation in 1951–3, see S. Marsh, *Anglo-American Relations and Cold War Oil: Crisis in Iran* (Basingstoke, 2003). In Jeremy Black, *A history of Diplomacy*, (London: Reaktion Books, 2010), p. 208.



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also all over economic aspects,⁷⁵ besides there was also strong American support for the Jewish state in Palestine.⁷⁶

Fifth, humanitarian diplomacy, negotiation is the least problematic function for humanitarian diplomacy, humanitarian officials have been involved in the substantive diplomacy to achieve the goal of humanity. Humanitarian officials using conventional methods of diplomacy to a greater degree or small. They send signals through their personal behavior and language they use. They practice judicious use of confidentiality and the more they use the publicity, that is, the media, as an ally in achieving goals. However, there are some humanitarian officials, trained in aspects of the mechanism of Personal diplomacy. So, some humanitarian officials are uncomfortable with the idea that the success of the mission may have a lot to do with their private behavior as a technical and professional with the ability to provide assistance to recipients the benefit of the poor.⁷⁷

Humanitarian officials rarely avoid this part of the diplomatic role, however, as the Government and the diplomatic community partners assume this role to them. The host Government, in particular, by see the personal conduct of officials as reflecting an attitude of human society itself. Sometimes it is assumed that officials of multilateral institutions, including the humanitarian agencies, and officials of non-governmental organizations that are less likely than State actors to start negotiations with the private or the secret with the host Government. This assumption was made on the basis of intergovernmental organizations that are openly accountable as an institution that regularly produce reports on every aspect of their activities things that are done in front of many people. The Organization of non-governmental organizations

⁷⁵ T. C. Mills, 'Anglo-American Economic Diplomacy during the Second World War and the Electrification of the Central Brazilian Railway', *Diplomacy and Statecraft*, xx (2009), pp. 69–85. 'n Jeremy Black, *A history of Diplomacy*,, p. 208.

⁷⁶ F. Prochaska, *The Eagle and the Crown: Americans and the British Monarchy* (New Haven, ct, 2008), p. 154. In Jeremy Black, *A history of Diplomacy*,, p. 208.

⁷⁷ Larry Minear and Hazel Smith (eds.), *Humanitarian Diplomacy: Practitioners and their craft*, (Tokyo: United Nations University Press, 2007), p. 57.

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are also considered accountable to stakeholders, which can include donors and Board members. In practice, even though intergovernmental organizations and non-governmental organizations may be more accountable to the general public of many countries and Governments, there are still large areas of discretion open to humanity officials. This is especially for those who work in the field of difficult political sensitivity which posts abound and where publicity might cause increased hazards to life and personal security for thousands of already suffering people, not to mention the officials themselves.⁷⁸

Personal or confidential negotiations remain because it as a method of used by humanity. Humanitarian actors are also using the instrument of publicity as part of the completeness of the diplomatic method. For example, they can use the international press conference to warn of "saturation" of donor countries. One goal might be to increase the awareness of the needs of the State among the international audience and appeal for funding. Other destinations may be signaled to the recipient Governments that lack of cooperation could result in a diminution or cut resources.⁷⁹

In Islamic tradition, diplomacy defined as the tool for *da'wah* to the new religion. And declaration of war defending his dignity and his country, and enabling him to conclude treaties with the representatives of the Amish and conquered cities which have been practiced in Prophet Muhammad era until *Umayy* era.⁸⁰ Diplomacy for Prophet Muhammad is a means to achieve the goal, and he considers the means it's just as important as the destination. If the purpose is noble goal, then he could not be reached except by using the means of a noble, he can only be achieved using means sacred well. Thus, he provided a moral basis in the art of diplomacy and negotiation.⁸¹

⁷⁸ *Ibid.*, p. 57.

⁷⁹ Larry Minear and Hazel Smith (eds.), *Humanitarian Diplomacy.....* p. 57.

⁸⁰ Wahbah Zuhaily, *Āṭsār al-Harb Fī al-Fiqh al-Islāmiy*, p. 330. Cf; Wahbah Zuhaily, *Al-'Alaqāt ad-Dauliyah Fī al-Islam*, (Damascus: Dārul Maktabī, 2000), p. 14.

⁸¹ Afzal Iqbal, *Diplomasi Islam*, translated by. Samson Rahman, (Jakarta: Pustaka Al-Kautsar, 2000), p. 85.



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The development of modern international relations never stop to be dynamic. This has always been understood by thinkers of international diplomacy by using diverse approaches aimed at their ease in understanding the dynamics of international relations developments itself. And this will lead to a thesis that more complicated for a thought to see and understand it thoroughly explains the complicated developments in it.⁸² On the contrary Prophet Muhammad had the principles that he taught to all Muslims in the conduct of diplomacy. No one has a commitment with the principles of the policy can do until it reaches its final destination if he did his mission just solely to win or to escape censure.⁸³

Fear and agrees are not deliver the person to the truth, and the success of an envoy is not measure of all things. In every doing his mission, Prophet Muhammad was very loyal as the messenger or envoy. Because his mine directions are not agreement or censure and insults but rightneouss and peace without considering of its consequence. The belief that the truth sure win and falsehood would certainly crumble become his inspiration in every conduct. And it's also become a lots of move and inspire people around him. He never ordered any job or thought, unless he worked out in advance as part of his life. He do what he said and always say the best. As civilized, humble and authoritative people, Prophet Muhammad always capable of negotiating in a matter as complex as any with a quiet and calm way. The full mandate and properly.⁸⁴

Prophet Muhammad has set that peace include things that must be kept by every Muslim.⁸⁵ The principle of peace and safety create treaties between the Muslims and non-Muslims. From there appears a difference of Muslims with non-Muslims in

⁸² Ayi Sofyan, *Etika Politik Islam*, (Bandung: CV. Pustaka Abadi, 2012), p. 366.

⁸³ Afzal Iqbal, *Diplomasi Islam*, translated by. Samson Rahman, (Jakarta: Pustaka Al-Kautsar, 2000), p. 85.

⁸⁴ Raghieb as-Sirjani, *Sumbangan Peradaban Islam pada Dunia*, translated by Sonif, 4th edition, (Jakarta: Pustaka Al-Kautsar, 2015), p. 158.

⁸⁵ Afzal Iqbal, *Diplomasi Islam*,, p. 85.

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the step of peace or protection and affection. If the relationship is the principle of the peace agreement, then the manifest can be a ceasefire and returned in a lasting peace. Or by creating the peace or organizing the law of agreements, so after the peace treaty agreed with no possibility of mutually hostile, unless there is a breach in the agreement.⁸⁶

Prophet Muhammad has successfully achieved the goal through diplomatic ways when there is problem in relation among state, person, or tribal. They are negotiation, conciliation, mediation, and arbitration.⁸⁷

*First, negotiation, it is discussion between two people or two groups who disagree, intended to reach an agreement between them.*⁸⁸ Hence, discussion, or talks, between the representatives of two or more states which is designed to produce agreement on a point that is a concern or a problem between them. Typical methods for achieving success in negotiation is for the parties to Exchange concessions. In Short, negotiation is communication in any way designed to achieve the objectives pointed out in this entry.⁸⁹

*Second, conciliation, it is the attempt to resolve a dispute by having it examined in depth by an independent commission of inquiry or conciliation commission, this then offers its recommendation for a settlement, which, in contrast to a decision arrived at by arbitration, is non-binding.*⁹⁰ This is necessary, because there is not any historical phase absent from the clash and war. So, in case clash and war between two parties, the third party has duty and obligations to reconcile them. It is impossible for

⁸⁶ Muhammad Abu Zahrah, *Al-'Alaqāt ad-Dauliyah Fī al-Islām*, (Cairo: Darul Fikr Al-Araby, 1995), p. 79.

⁸⁷ Afzal Iqbal, *Diplomasi Islam*,, p. 11.

⁸⁸ P.H. Collin, *Dictionary of Politics and Government*, 3rd edition, (London: Bloomsbury Publishing, 2004), p. 159.

⁸⁹ G.R. Berridge and Alan James, *A Dictionary of Diplomacy*, 1st edition, (New York: Palgrave Macmillan, 2001), p. 166.

⁹⁰ G. R. Berridge and Alan James, *A Dictionary of Diplomacy*, 2nd edition, (New York: Palgrave Macmillan, 2003), p. 48.

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clashed parties has own initiative to do reconciliation, because each party conflicted has views. Moreover, the inclusion of neutral third-party hoped can make an attempt to reconcile prospectively.⁹¹

*Third, mediation, it is the active search for a negotiated settlement to an international or intrastate conflict by an impartial third party. The search is 'active' in the sense that the work of the intermediary may go so far as to involve drawing up the agenda, calling and chairing negotiating sessions, proposing solutions, and employing threats and promises towards the rivals.*⁹² The source of the conflict could lies in the scarcity of resources, thus grabbing control of natural resources in particular as well as the exaggerated egocentrism of each country or certain social unity that is the aspiration to continuously improve the strength and the position in relation to other countries or other social unity.⁹³

*Fourth, arbitration, in Dictionary of Diplomacy, arbitration is the settlement of a dispute through reference to an arbitral tribunal established ad hoc, the members of which may possibly be selected from the (misleadingly called) Permanent Court of Arbitration. An arbitral tribunal may also be established to deal with a class of disputes that have arisen or may be expected to arise out of a particular situation.*⁹⁴ For instance, an arbitration treaty between two nations offers that all legal disputes arising among them in the next shall be submitted to an international tribunal.⁹⁵

⁹¹ Raghieb As-Sirjani, *The Harmony of Humanity: Teori Baru Pergaulan Antarbangsa Berdasarkan Kesamaan Manusia*, translated by. Fuad Syaifudin Nur, et.al, (Jakarta: Pustaka Al-Kautsar, 2015), p. 641.

⁹² G. R. Berridge and Alan James, *A Dictionary of Diplomacy*,, p. 171.

⁹³ See Howard H. Lentner, *Foreign Policy Analysis : A Comparative and Conceptual Approach*, (Ohio: Charles E. Merrill Publishing Co., 1974), p. 85-86; in R. Suprpto, *Hubungan Internasional: Sistem, Interaksi, dari Perilaku*, (Jakarta: Rajagrafindo, 1997), p. 155-156. Cf; T. May Rudy, *Hubungan Internasional Kontemporer dan Masalah-masalah Global, Isu, Konsep, Teori dan Paradigma*, (Bandung: Refika Aditama, 2011), p. 2.

⁹⁴ G. R. Berridge and Alan James, *A Dictionary of Diplomacy*,, p. 13.

⁹⁵ Hans J. Morgenthau, *Politics Among Nations: The Struggle for Power and Peace*, (New York: Alfred A. Knopf, 1948), p. 221.

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At glance, arbitrator become the third party who should take action and a very wise decision maker.

CONCLUSION

In conclusion, generally ethic is branch of philosophy which tried to understand a familiar type of evaluation, which categorized by theoretical and applied ethics. Approaching ethics focused on four aspects; right, good manner, virtue, and communal relationship with others; how it relates to relationship with other parties. Ethics is usually closely related to worldview, which among other things showed decency. There are other types of views on morality, they are; hedonism, eudemonism, stoicism, utilism, Marxism, vitalism, and idealism.

Islamic ethic, whether religious or philosophical, is eventually based on the Qur'an. It is in this reasoned that the term Islamic ethics is used. The ethical dimensions of the Qur'an and social context are integrated which it was revealed which including in the context of the pagan Arabs and also the early companions or followers of the Prophet.

So, the definition of diplomacy in common is the activity of managing relations between different countries or skill in dealing with people in difficult situations without upsetting or offending them. But, in modern diplomacy, it is the brains of national power, as national moral is its soul. And diplomacy is the instrument of accomodation to establish the precondition for permanent peace. While based on kinds of diplomacy, they are preventive diplomacy, public diplomacy, cultural diplomacy, economic diplomacy, and humanitarian diplomacy.

In Islamic tradition, diplomacy defined as the tool for *da'wah* to the new religion. Diplomacy for Prophet Muhammad is a means to achieve the goal, and he considers the means it's just as important as the destination. If the purpose is noble goal, then he could not be reached except by using the means of a noble, he can only be achieved using means sacred well. Thus, he provided a moral basis in the art of diplomacy and negotiation. Prophet Muhammad has successfully achieved the goal



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through diplomatic ways when there is problem in relation among state, person, or tribal. They are negotiation, conciliation, mediation, and arbitration.

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