



## **ISLAMIC STOICISM AND HUMAN CONSTRUCTIVITY: STRATEGY TO ACHIEVE PEACE IN LIFE AS AN EFFORT TO ACHIEVE WORLD PEACE**

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### **Abstract:**

This research article aims to show that actions that refer to the principles of stoicism in the context of Islam can lead to a peaceful life without any pressure from outside or from within. This life is filled with wisdom in various aspects and sectors of human self-control development. The author raises this issue because Islam is considered the strongest foundation in efforts to revitalise world peace by combining the teachings of the Qur'an with the perspective of stoicism related to Islamic teachings. In addition, attention to this topic is minimal in scientific research and popular articles. The research method used is qualitative, with library research as the primary approach. This process involves a series of activities, including collecting data from literature, reading, recording, and processing research materials. In this article, the author also identifies several principles of stoicism that can help achieve a peaceful and happy life. The integration of this concept provides a holistic view of a lifestyle that supports tranquillity and contributes to the realisation of world peace.

**Keywords:** *Islamic Stoicism, Human Constructivity, Peace of Life, World Peace.*

### **INTRODUCTION**

In facing various phases of life, humans are often faced with difficult situations, so that feelings of despair, worry, sadness, and even crying arise. Sadness generally arises from disappointment due to the mismatch between expectations and reality. The principle of stoicism is needed to deal with such feelings in life, avoiding anxiety and dissatisfaction due to unfulfilled expectations and excessive worry about the future, which can hinder self-development towards a better direction. In the context of psychology, this condition is known as overthinking. In other words, stoicism is of the view that humans in carrying out the reality of this life can make maximum use of reason and logic. Thus, stoicism tries to describe the values applied in life with the hope that humans can get out of suffering towards the direction of happiness. This teaching of stoicism is assumed to be able to make the mind strong in facing all kinds of life problems (Rifqiawan, 2022)

The human nature that always seeks happiness and unlimited satisfaction further adds to the complexity of this condition. Stoicism, derived from the Greek "Stoikos," meaning from Stoa or painted porch, is a branch of practical philosophy promoted by Zeno, a classical Greek philosopher from Citium. In Zeno's view, virtue, courage, justice, and moderation are needed so that humans can assess life objectively and achieve happiness (Manampiring, 2019)

Stoicism has substantial links with Islamic values such as ikhtiar, tawakkal, moderation or self-control, justice, wisdom, and discipline in action. The application of these teachings is expected to lead to a peaceful life without being affected by ambition

and arrogance in the competition to achieve desires.

This peaceful life is believed to produce peace of soul, heart, and mind, and encourage harmony in nature by loving and caring for each other. This in turn will create harmony in community life and love for peace, reduce turmoil and conflict on a national scale, and form a moderate and courageous national integration in maintaining cultural diversity.

On another occasion, Global conflict deaths increased by 96% to 238,000. New data shows the number of conflict deaths in Ethiopia is higher than in Ukraine, surpassing the previous global peak during the Syrian war. 79 countries are witnessing increased levels of conflict including Ethiopia, Myanmar, Ukraine, Israel, and South Africa. The impact of violence on the global economy increased by 17% or \$1 trillion, to \$17.5 trillion in 2022, equivalent to 13% of global GDP. In addition, the conflict in Ukraine has caused 92 countries to increase their military spending and 110 countries to reduce their military personnel. This means that based on the analysis of the data above, it can be underlined that the urgency of world peace is very complex and very dynamic. This is not in line with the values of harmony and peace echoed in Islamic teachings.

Islam, as a religion of *rahmatan lil-alamin*, places peace as a central value in its teachings. The Quran often emphasizes the importance of living in peace, which is not only interpreted as the absence of conflict, but also involves justice, equality, and respect for human rights. Peace plays a key role in maintaining the welfare and sustainability of human life in this world. Therefore, understanding and promoting peace is a shared responsibility to create a safer and more harmonious world.

This study aims to prove that the application of Islamic stoicism values can bring a peaceful life, free from pressure from both outside and inside. By building wisdom in various aspects and developing self-control, humans can become the vanguard in realizing world peace. The importance of this study is based on the strength of Islam as a foundation for revitalizing world peace, integrating the words of the Qur'an with the theory of stoicism related to Islamic teachings. In addition, the novelty of ideas, concepts, and novelty of this research topic are the main reasons why there has been no serious research that reviews it in scientific publications or popular articles.

## **RESEARCH METHOD**

This study examines Islamic stoicism and Human Constructivism, the strategy of Peace of Life and World Peace using a qualitative approach that tends to theoretical and empirical descriptions by reviewing several other literatures that discuss stoicism and Islamic teachings. (Khoiron, 2019) While the type of research is library *research*. Library research is research with a series of activities related to library data collection methods, reading and recording and processing research materials. The object of this research is sought with various library information such as books, scientific journals, magazines, newspapers, and documents. Primary Data in this study were obtained from ,books journals and previous research results related to thereseach topic. The objects in this study are manuscripts that are relevant to the topic of this research. (Zed, 2008)

This study uses technical analysis with a descriptive method of literature sources which is carried out by providing a concrete and structured description of the manuscripts that are the objects of research. While descriptive research aims to explain, describe and describe all questions in the study (Zellatifanny & Mudjiyanto, 2018) The analysis method used in this study is content analysis which is used in interpreting data from various documents and manuscripts. (Helaluddin, 2019).

## **RESULT AND DISCUSSION**

### ***The Teachings of Islamic Stoicism Philosophy***

Stoicism teachings are closely related to the dynamics of human emotions, where in this perspective, negative emotions are considered the root of unhappiness. Several principles of stoicism that can create a calm and happy life can be identified. (Maulana & Hambali, 2023)

First, the concept that bad events will always happen as long as we live and will affect us. This idea is in line with the teachings of the Qur'an which states that the world is a place of testing, and a person's faith is not recognized before being faced with a test

that tests faith and patience. Allah SWT, says:

The Most Gracious وَلَنُبَلِّغَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِيرٍ

Meaning: "And indeed We will give you trials, with a little fear, hunger, lack of wealth, souls and fruits. And give good news to those who are patient." QS:Al-Baqarah | Verse: 155

Marcus Aurelius, a stoic figure and the greatest Roman emperor of his time, emphasized the importance of preparing for the worst in life. This preparation involves aspects such as mental preparation and preparing oneself for the unexpected.

In addition, the positive approach of stoicism also includes high appreciation when achieving goals, because the results obtained exceed initial expectations. However, if the results are not in accordance with expectations, the feeling of disappointment is not as great as expected because the mind is accustomed to the thought that the possibility of bad things exists. .

Second, the concept that there are things that humans can control and things that cannot be controlled. Marcus Aurelius and Epictetus, two figures of stoicism, argued that the main task in life is to recognize and separate between external things. This helps humans to focus on the things they can control and let go of the uncertainties that are beyond their control.

Sometimes, anxiety and restlessness arise because humans try to control things that are beyond their control. Stoicism teaches humans to recognize the boundaries between what can be controlled and what cannot, so that focus can be given to things that can be controlled.

Third, the principle of accepting everything that happens, known as "Amor Fati" (love of destiny). Epictetus stated that if we expect the world to give us everything we want, we will always be disappointed. However, if we accept whatever the world gives us, life will be more peaceful. This concept teaches humans to accept their destiny with an open heart and avoid excessive disappointment when the situation does not go according to desire.

By applying these principles of stoicism, humans are expected to be able to achieve a calmer and happier life, and face life's challenges wisely and with wisdom.

In this case, Islam also teaches us to believe in whatever He decides through His words:

God bless you مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ

Meaning: "And the decree of Allah is a decree that is certain to apply."  
(QS Al-Ahzab: 38)

From this we know that stoic philosophy and Islamic teachings are closely related, one of which is the principle of tawakkal after exerting effort and prayer. One of the famous prayers of serenity in stoicism is "God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to distinguish between the two."

In addition, Islamic Stoicism when associated with human constructivism lies in how humans have a view of human learning and understanding that emphasizes that knowledge is not passively received from the outside, but is actively constructed by individuals through experience and interaction with the environment. Constructivism believes that humans are active in constructing their own understanding and giving meaning to their experiences. This approach emphasizes the role of thought, reflection, and active participation of individuals in the learning process, especially in living life.

On the other hand, Islamic stoicism is a combination of stoic principles and Islamic teachings. Islamic stoicism tries to integrate stoic concepts, such as self-control, acceptance of fate, and inner peace, with the values and principles contained in Islamic teachings.

The connection between human constructivism and Islamic stoicism can be found in the constructivist understanding of the formation of individual knowledge and experience. Human constructivism emphasizes that individuals are active in

constructing their understanding through reflection, critical thinking, and life experiences. In the context of Islamic stoicism, the idea of self-control and acceptance of fate can be interpreted as part of the construction of an individual's understanding of life.

For example, in the context of human constructivism, an individual might construct their understanding of how to cope with life's challenges through reflection and critical thinking on personal experiences. While in the context of Islamic stoicism, stoic principles such as inner peace and acceptance of fate can be integrated with Islamic beliefs about taqdir (fate) and tawakkal (surrender to Allah). This provides a constructive view into how individuals construct their understanding and cope with life's challenges.

In other words, human constructivism can help explain how individuals actively construct their own understanding of life, while Islamic stoicism can provide a framework of values and ethical principles to guide the construction of that understanding in a way that is consistent with Islamic teachings. Together, the two can create a foundation for balanced and sustainable personal development.

### ***The Concept of Peace in Life***

Tranquility is a fundamental aspect that humans desire, because everyone basically wants a sense of tranquility in their lives. The term tranquility comes from the word "tenang" or "muṭmainnah," which according to the Great Dictionary of the Indonesian Language refers to a state of silence without change, without movement, without noise, without anxiety, without chaos, safe, and peaceful. Furthermore, tranquility refers to a peaceful condition of the heart, mind, and soul (Maulana & Hambali, 2023). In the al-'Arab oral dictionary, the word "muṭmainnah" comes from "ṭamana" or "ṭa'mana" (with the addition of the letter ziyadah in the form of hamzah to the word "iṭma'anna" which means to calm or relieve something. When referring to the word "qalbu," it means to be calm, while when referring to a place or space, it means to stay (Manzhur, tt, p. 268).

Every individual human being is expected to have a peaceful life, by actively reducing and eliminating desires, lust, and hatred. It is important to develop the values of truth, virtue, compassion, patience, and resilience in the face of suffering. While doing so, practice and do sadhana continuously. By implementing these virtuous behaviors, there will be no competition or selfish theft. Each individual will respect each other, and world peace will be maintained.

On the contrary, without having inner peace within oneself, it is difficult to realize peace in the world. Therefore, to achieve world peace, we need to learn to live and enjoy the peace within ourselves. After that, we can spread this sense of peace to the surrounding environment and expand it. According to Hamid Zahron (Hadi, 2020), religion is a tool to achieve faith, peace, and morals and good deeds that will bring mental health, including peace of mind. Therefore, religion is a gift from Allah for the good of humans so that their lives run normally and with religion, humans have faith. Faith is human nature, which brings peace of life, the right purpose of life, and fosters a sense of security and optimism (Kallang, 2020). Thus, the concept of peace of life explained in this article includes peace of mind, inner self, feelings, heart, soul, and the psychological aspects of humans in general.

### ***The Concept of World Peace from an Islamic Perspective***

In essence, all people in the world are expected to work together to create peace because peace is a shared desire of society, despite having different beliefs. Although these differences are very clear, they are a shared commitment to realize the great role of society in creating harmony. Although humans have differences in various aspects of life, no matter how big the differences are, they are basically united, arranged, and knitted with a common goal. The question is how can we realize peace amidst this diversity. In addition, it must be recognized that peace is not something that can appear by itself. Achieving it is very unlikely if the entire world community is passive in promoting peace. It is not enough for all groups to be passive. If all elements of Indonesian society can collaborate in maintaining social stability, Indonesia has the potential to become a model country that respects diversity.

Islam is known as a religion of peace, with messages of brotherhood, love, and humanity contained in the Qur'an. The concept of brotherhood emphasizes the importance of caring, helping each other (al-Ta'āwun), and peace. Therefore, Islam encourages its followers to strengthen the bonds of brotherhood while spreading goodness with compassion. Building brotherhood is considered an obligation, not limited to anyone. This aims to enable us to give each other advice, especially in terms of virtue. The Prophet's hadith stating that a person's faith is not perfect before he loves others as he loves himself, emphasizes the importance of brotherhood. Therefore, love and compassion are the foundations in building brotherhood. These values need to be upheld amidst the reality of the ongoing division of the people. In this context, the values of Islamic stoicism become relevant to be implemented as a pioneer of world peace.

### ***Dissemination of Islamic Stoic Values in Achieving Peace of Life***

The correspondence between the philosophy of stoicism and the principles contained in the Qur'an regarding achieving happiness in life shows that there are similarities in essential principles. Both stoicism and the Qur'an teach the importance of self-control, resilience in facing life's trials, and an emphasis on high moral values. Just as stoicism encourages acceptance of destiny and being wise in facing change, the Qur'an teaches tawakkal (surrender to the will of Allah SWT) as the basis for happiness. Both also highlight the urgency of avoiding greed and focusing on things that are beneficial in achieving true happiness. In this context, the philosophy of stoicism and the teachings of the Qur'an complement each other, providing practical guidance for humans to navigate life with wisdom, and achieve true happiness. (Masrur & Salsabila, 2021)

The main principle in the concept of Stoicism is "living in harmony with nature" which emphasizes reason or rationality (Syarifuddin et al., 2021). Islam, by appreciating the role of reason as embraced by Stoicism, encourages the use of common sense. This is reflected in sentences such as *afala tatafakkarun, afala ta'qilun, afala yatadabbarun in the Qur'an*, which highlight the importance of using reason (Maulana & Hambali, 2023)

If we refer to amor fati (Manampiring, 2019), it refers to the concept of loving every event in life, whether pleasant or sad, in line with the concept of gratitude in the Koran. Gratitude, as explained in surah Ibrahim verse 7 which reads:

وإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Meaning: "And (remember) when your Lord announced, "Indeed, if you are grateful, I will certainly increase (favours) to you, but if you deny (My favours), then My punishment will certainly be very severe."

Imam al-Qurthubi explains the verse above that by being grateful a person will obtain happiness, perfection and additional blessings. Gratitude will maintain existing blessings as well as returning blessings that have been lost (Dewi et al., 2022)

Then the adherents of stoicism are also related to referring to the concept of virtue. That is, stoicism includes four core virtues: wisdom, courage, justice, and self-control. This is in line with Islamic moral teachings that emphasize virtue in thinking and acting. Furthermore, the concept of Ethical Development of Stoicism, which emphasizes ethical development as human nature, is in line with the Islamic view that humans have an innate ability to develop towards virtue and happiness. (Max, 2023)

Then there is the concept of emotion in Stoicism emphasizing that it is not the event itself that causes the problem, but the human interpretation of the event. This reflects the Islamic view that humans can be wrong in their judgments about facts and values. Finally, the concept of Stoicism's Harmony of Nature, which considers nature as an important concept in ethics, is related to the Islamic view of rational human nature, as well as human brotherhood as part of the universe. (Andini, 2023)

The various concepts of stoicism above can be applied and connected to the values of Islamic teachings, in accordance with the instructions of the Qur'an as a guide to human life in this world. The entire review above provides an understanding that Islamic stoicism can bring a peaceful life through the justification of these values.

### ***The Urgency of World Peace Born from the Tranquility of Life***

Peace of mind reflects a psychological and spiritual state in which a person can face life's challenges with peace, patience, and wisdom. Works such as Viktor Frankl's "Man's Search for Meaning" emphasize the importance of finding meaning in adversity to achieve inner peace.

Global peace theories, including liberalism and constructivism, assert that peace involves more than eliminating conflict; it involves building cooperation, mutual understanding, and addressing the root causes of conflict. The Arbinger Institute's "The Anatomy of Peace" provides insight into transforming conflict through understanding and inner calm.

Philosophies such as Stoicism and Taoism suggest that a peaceful life can be a catalyst for achieving global peace. The works of Epictetus and Laozi highlight the importance of accepting fate, controlling emotions, and maintaining inner peace as the first steps in creating peace in the world.

Social interaction theory, including social psychology and communication theory, suggests that individuals who live in peace can have a positive influence on interpersonal interactions, build cross-cultural understanding, and ease tensions between countries. Malcolm Gladwell's "The Tipping Point" provides insight into how small changes in individual behavior can have a big impact on global society.

### **CONCLUSION**

It can be concluded that the teachings of Islamic Stoicism form a solid foundation for achieving peace in life. The principles of Islamic Stoicism, which emphasize acceptance of fate, readiness to face the worst, and understanding the limitations of human control, are consistent with the teachings of tawakkal in Islam. More than just being a foundation for the individual, the peace of life taught by Stoicism and Islam also forms an important foundation in the effort to achieve global peace. Acceptance, resilience, and focus on controllable aspects are key to the positive contribution of individuals in aligning themselves with global harmony.

The positive impact of the principle of serenity is not only individual, but also extends to the social level. Through emotional management, understanding the limits of control, and accepting with gratitude, humans can create a peaceful environment, making a significant contribution on a global level. Integrating Stoic values, such as the concept of limited control, amor fati, and the emphasis on virtue, with Islamic principles such as gratitude, tawakkul, and justice, provides a holistic view of a way of life that not only promotes serenity but also supports the realization of world peace. Thus, the synthesis of Islamic Stoicism and Islamic values provides a strong foundation for developing a meaningful life and supporting the creation of peace throughout the world.

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