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INCLUSIVE ISLAMIC DA'WAH MANAGEMENT

(A New Direction towards the Harmony of Civilization)

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Abstract

Islam is not a series of fossilized beliefs, nor is it a mere teaching of individual spiritual rites. It is a universal ideology that moves dynamically, extending beyond the boundaries of places and times, and continues to evolve according to the development of human civilization to answer the ever-changing humanitarian problems and provide harmony to civilization. Therefore, the main mission of Islamic da'wah or preaching is to bestow safety and mercy for all creatures in the macrocosmic universe (rahmatan lil alamin).

The highlight of Islamic da'wah surfacing recently is that in the empirical realm, its implementation has not had a lot of significant implications for the changes in behavior of its target community, whereas one of the main goals of Islamic da'wah is the occurrence of change, be it in the way of thinking, the way of feeling and sensitivity, and the way of life of the target community. As yet, the management of Islamic da'wah still tends to be dogmatic and does not develop critical and creative thinking, resulting in an exclusive understanding of religion and a weak understanding of cultural wisdom. Consequently, Islamic da'wah has not succeeded in building Islamic human beings with character.

Even in the midst of widespread encouragement of tolerance and mutual understanding among and between religious communities, religious violence still occurs. Religion, which should be eager to spread peace for fellow human beings, has often triggered unrest. Many factors trigger it, including: (1) the assumption that other groups are heretical and must be eliminated, (2) a priori attitudes and theological presumptions that flourish in society, strengthened by religious elites on their own basis, (3) failure of religious adherents to understand the basic principles of their religion in a comprehensive manner. The above-mentioned factors link to the neglect of religious mission to create a peaceful and reassuring harmony of civilization. On the contrary, they become the embryo for the seeds of hatred between God's creatures.

The various phenomena above are clear indicators of the ineffective management, strategies, models and functions of Islamic da'wah that have been carried out so far. Therefore, it is urgently needed to "ground" the inclusive Islamic da'wah as the new glue for the integration of ummah that has been torn for so long. The mission of Islamic da'wah activists today is to reincarnate the charm of marhamah in people's lives that stands firmly on an attitude of affection for others, so that enmity turns into brotherhood and mutual criticism will change into mutual love. Inclusive Islamic da'wah can become the foundation and pillar of support for true diversity so that the harmony of civilization can be realized as desired.

Keywords: Management, Islamic Da'wah and the Harmony of Civilization.

INTRODUCTION

There is no doubt that in Islam, the existence of da'wah occupies a central, main and strategic position. Therefore, the Qur'an imperatively instructs every Muslim to call mankind to the path of God in a wise way, with remarkables advice, and with logical and irrefutable arguments (QS. An-Nahl: 125). The term "khoiru ummah" is pinned by Allah SWT only to people or groups of people who are actively carrying out da'wah activities (QS. Ali 'Imran: 110). A hadith narrated by al-Tirmidhi says, "The person who has the highest position in the sight of Allah on the Day of Resurrection is the one who travels the most, giving advice to the human being of Allah." Even, Yusuf al-Qaradawi emphasized that the progress and retreat of the Muslims is very much determined by the effectiveness of the da'wah carried out by the ummah .

As a continuous process in directing humans to follow al fitrah al ghaiziyah guided by conscience and rationality in the endless mujahadah ethos, da'wah is not an incidental process. It must be planned systematically and methodologically, and then evaluated continuously so that its purpose to realize the harmony of civilization can be achieved effectively. That being said, da'wah can no longer be carried out carelessly, without careful planning regarding the implemented strategy, model, material and methods. It is indeed sunnatullah that what is haq (the truth) must destroy what is batil (falsehood) (QS. Al-Isra':81). However, this sunnatullah is also related to another sunnatullah, that Allah loves and blesses the truth that is fought for in a neat and orderly line. (QS. Ash Shaf: 4).

Various efforts to develop Islamic da'wah, in the sense of i'adah, ibanah, and ihya with the intention of re-actualization and revitalization, have actually been initiated by many parties for a long time. However, so far those efforts have not fully achieved the expected objectives. The highlight of Islamic da'wah surfacing recently is that in the empirical realm, its implementation has not had a lot of significant implications for the changes in behavior of its target community, whereas one of the main goals of Islamic da'wah is the occurrence of change, be it in the way of thinking, the way of feeling and sensitivity, and the way of life of the target community .

Many argue that until today, the strategy of Islamic da'wah still tends to be dogmatic and does not develop critical and creative thinking, resulting in a textual and exclusive understanding of religion and a weak understanding of the concept of cultural wisdom. Consequently, Islamic da'wah has not yet succeeded in building Islamic human beings with character. The rise of violence, exclusivity and poor tolerance growing in the society in all forms is a clear indicator of the ineffectiveness of the strategies, models and functions of Islamic da'wah that have been implemented so far.

The faded spirit of "unity in diversity" of the nation, as well as the decreased morale of mutual respect between ethnic groups, ethnicities, races, and religious adherents, indicate that the aim of Islamic da'wah to provide harmony for human civilization is still far from expectations. So, it is not surprising that many parties have begun to question the extent to which the effectiveness of Islamic da'wah is for increasing awareness and changing people's behavior, both individually and socially and culturally. Such question is fair, considering that theoretically, Islamic da'wah is believed to be the most influential social engineering system to color, control and shape one's mindset and behavior in daily basis.

From this phenomenon, it is then deemed necessary to re-actualize the management and model of Islamic da'wah based on marhamah, as practiced by the Prophet Muhammad SAW for decades and followed by salafunas sholeh which was able to usher in Islam in its heyday. History recorded that the da'wah movement at the time of the Prophet SAW was much oriented towards the movement of liberating society from exploitation, oppression, domination and injustice in all aspects. Therefore, in his da'wah, the Prophet SAW did not directly offer Islam as a normative ideology. With great morals based on love and

wisdom, the Prophet SAW seriously fought for the solution to the spiritual-material bipolarity problem of human life by reconstructing the existing order into a just, egalitarian and non-exploitative one . Da'wah experts call it da'wah with the basis of rahmatan lil alamin; namely an Islamic da'wah model that focuses on the importance of respect for diversity and recognition of equality for all people, as well as the elimination of various forms of discrimination, in order to build a life that is peaceful, tolerant, humanist, inclusive, tranquil, and synergistic regardless of the background of life, ethnicity, social status, religion and gender.

Marhamah-based Islamic da'wah is the process of instilling a number of Islamic values gleaned from love, so that the target community can coexist peacefully and harmoniously in a pluralistic reality, as well as behave positively. Thus, diversity can be managed into a power to make progress, without obscuring and eliminating religious values, self-identity and culture . With this da'wah model, the output is clear; namely the realization of a compassionate society construct in which it is loaded with the smiling general and the smiling soldiers, the sensuous, the playful, the calm, and the beauty. This kind of community structure became known as civil society.

The spirit of marhamah-based Islamic da'wah

Marhamah-based Islamic da'wah is the process of instilling a number of universal Islamic values based on compassion for fellow God's creatures, so that people can live together side by side peacefully and harmoniously in a pluralistic reality, reassuring each other in togetherness without obscuring and eliminating religious values, self-identity and culture.

As a teaching determined to realize the harmony of civilization, Islamic da'wah encourages its adherents to organize society on a foundation of security, justice and harmony, free from various forms of threats, insecurity and a life of mutual suspicion. One of the main missions of Islamic da'wah is the realization of

marhamah and reassuring life relation , which is the pattern of life full of affection, solidarity of togetherness, and kinship in solving humanitarian problems beyond primordial and sectarian divides. It is a life in which there is an ethos of aiding each other by the mean of "really helping"; meaning to help without any other motives other than to sincerely help, not for the sake of consesive interest that holds the fate of the person being helped, not benefiting from other's services to bind the freedom of that person, and not with the feeling of being in a higher rank for the capability to help, thus demeaning the person being helped.

In Indonesia, this kind of Islamic da'wah model, apart from being in line with the breath of original Islamic teachings, is also relevant to entity of the existence of a multicultural Indonesian society. As a prophetic treatise, Islamic da'wah is essentially an appeal to all mankind towards a common goal: unity of mankind regardless of race, color, ethnicity, culture and religion. This is explicitly pointed out in The Quran: "Say: O all adherents of religion (and culture)! Hurry towards multicultural dialogue and encounter (kalimatun sawa') between us and you…" Thus, kalimatun sawa' not only recognizes the plurality of life; It is a manifesto and movement that encourages plurality and diversity as the core principles of life and reinforces the view that all groups are treated equally and with equal dignity.

In fact, long before the term multiculturalism existed in the West, conceptually and in historical reality, Islam has become a religion that proved successful in realizing multicultural societies in Medina, Baghdad, Palestine, Andalusia and many others. In Medina, Prophet Muhammad SAW pioneered a country with the world's first written constitution. In Palestine, the Caliph Umar bin Khattab was the first leader in the world to provide religious freedom from an Islamic perspective in the city of Jerusalem in 636 AD .

Inclusive Islamic da'wah becomes crucial, and its development is urgently needed, due to the social conflicts related to ethnicity, religion, and race that often occur in this country; it is

suspected to be closely related to the poor understanding of the concept of cultural wisdom. Various existing social conflicts are caused numerous factors, among others: (1) a lack of willingness to accept and respect differences, including others' ideas and opinions, and the work and efforts of others, (2) a lack of willingness to protect the weak and helpless, as well as to love others, (3) a lack of social solidarity, (4) the growing selfish attitudes, and (5) a lack of social sensitivity. In order to prevent or minimize these conflicts, it is necessary to develop the marhamah-based da'wah .

In line with the above-mentioned idea, Rauheli stated that one of the objectives of inclusive Islamic da'wah is intended as an early preventive measure, so that various forms of moral decadence and violence will not recur in the future. In this context, da'wah is seen as an important factor in growing awareness of togetherness in diversity to live side by side with other individuals in an atmosphere of mutual respect, mutual tolerance and mutual understanding.

Furthermore, inclusive Islamic da'wah can become one of the pillars of support for the harmony of the diverse people (the uniting factor), so that it not only serves as a solid foundation of national integrity but also becomes the foundation of protecting true diversity. Even, according to Muhaimin , it is urgent to "ground" Islamic education and da'wah based on rahmatan lil alamin as the new glue for national integration that has been torn apart for a long time.

Inclusive Islamic da'wah towards the harmony of civilization has the following characteristics: First, it is oriented to the principles of justice, democracy and equality. The doctrinal bases that support these principles can be found in the Al-Qur'an surah as-Shura, al-Hadid, and al-A'raf. In addition, the principles of justice and equality in human interaction were practiced by the Prophet Muhammad and his companions. On one occasion, Rasulullah SAW said: "There is no virtue of Arabs over non-Arabs; there is no virtue of non-Arabs over Arabs; except for

their piety." (Hadith transmitted by Imam Ahmad ibn Hanbal)

By placing all human beings on the same level, Islam is confirmed to provide equal space, opportunity, and rights for all humans to exist with the diversity of cultures, customs and beliefs of each. Rasulullah SAW, together with his companions, built the state of Medina full of compassion based on democracy and equality. In the articles of the Medina Charter, the spirit of democracy, justice and equality is very strong. It is mentioned in article 16: "and that the Jews who follow us will have the right of protection and equality without persecution and no one helps their enemies." Meanwhile, in article 46, it is stated: "and that the Jews of al-Aws, their allies and themselves (their souls) get the same rights as those of the owner of this shahifat, and receive good treatment from the owner of this shahifat." This is an indisputable fact that the spirit of Islamic da'wah is a spirit of love that upholds democracy, equality, anti-racism, and justice between ethnicities, races and religions.

Second, it upholds the values of humanity, togetherness and peace on the basis of the unity of humankind. Marhamah-based Islamic da'wah is the preaching of peace; it teaches peace and desires peace. This is the concept of as-Salam in Islam. This concept finds its doctrinal base in surah an-Nahl and Fussilat. Al-Qur'an teaches da'wah techniques on how to overcome enmity and create peace, in a way that is full of sagacity and wisdom, and meets the standards of goodness. In the view of the Holy Quran, peace and harmony are not utopian ideals but goals waiting to be achieved. Togetherness and peace cannot be realized without being accompanied by the deepest human will to live in harmony, while helping each other and respecting differences for the sake of realizing integration. Such solutions are reflected in the concepts of knowing each other (ta'aruf) and mutual assistance (ta'awun) echoed by Islam. These two concepts are clearly immortalized by the al-Qur'an in surah al-Hujurat and al-Maidah. The urge of the Holy Quran to help and avoid conflict is aimed at creating concord, peace and harmony in civilization.

Third, it develops a positive social attitude and openly recognizing, accepting and appreciating diversity. The harmony of civilization will be difficult to materialize if humans are exclusive to diversity. It is impossible for closed-minded humans to realize it. Therefore, Islamic da'wah strives to open the "iron bars" that imprison human cognitive consciousness in such a narrow space. Exclusivism and egoism are those iron bars that hinder human consciousness to be open, accept, and respect others.

Ironically, the pattern of inclusive Islamic da'wah as exemplified by the Prophet SAW and sholafunas sholeh is not consistently followed by Muslims nowadays. So, the reassuring lifestyle of the people has gradually begun to fade and even completely disappeared, buried by the dirty dust of ideological disputes and blocked by firqah clothes and other sectarian interests. Even, in the midst of widespread encouragement of tolerance and mutual understanding among and between religious communities, religious violence still occurs. Religion, which should be passionate about realizing the harmony of civilization by spreading peace to fellow human beings, instead often triggers unrest and conflict, and even disturbing the integrity of this pluralistic nation. There are many factors to it, among others: (1) when each religious group considers the other groups as heretical and dangerous ones that must be eliminated, (2) a priori attitudes and theological presumptions that flourish in the society, and later strengthened by religious elites on their own basis, (3) failure of religious adherents to understand the basic principles of their religion in a comprehensive manner, (4) injustice and provocation of certain parties who make religion as a tool to achieve certain goals .

The above-mentioned factors have an impact on the neglect of the mission of Islamic da'wah to create a pattern of peaceful and reassuring relationships among God's creatures. On the contrary, they actually become the embryo for the emergence of seeds of hatred among religious communities, which in turn affects the disharmony of civilization. Therefore, it is the duty of the Muslims, especially the preachers,

to reincarnate the enchantment of marhamah in people's lives that stands upright on gentleness, compassion, wisdom and respect for fellow creatures of God so that the aspired harmony of civilization can be realized.

The universality of Islamic da'wah as a grace to the entire universe

Islam is not just a series of fossilized beliefs, nor is it just a ritual teaching of individual spirituality. It is a universal ideology that moves dynamically, extending beyond the boundaries of places and times, and continues to develop in accordance with the development of human civilization to answer the ever-changing humanitarian problems and provide harmony for civilization . Therefore, the main mission of Islamic da'wah is to bestow safety, enlightenment, and mercy for all creatures in the macrocosmic universe. This is what in the Qur'an is called as rahmatan lil alamin .

One of the weaknesses has not been realized by preachers (da'i) so far is their failure to understand the spirit and basic principles of their religion universally. Whereas a partial understanding of religion often causes the role of religion to shift from its original reassuring function to being worrisome, from a shady and calming face to being frightening and fierce, from civilian to medieval. In fact, there is no single religion in this world that theologically justifies its adherents to be hostile to the adherents of other religions. The theological doctrine of all religions is to encourage its adherents to give a feeling of security to others by developing an attitude of acceptance (willingness to accept diversity), appreciation (respect for beliefs of others), and co-existence (willingness to live side by side peacefully by allowing other groups to exist), in order to build harmonious inter-religious relations.

Partial understanding of religion has also shifted the role of religion from defending the weak to becoming elitist. Religion has become a tool and justification for certain parties to act cruelly on a number of other communities. In their hands, religion has been locked up in a dry and empty theological space. As a result,

religion is positioned to stand on the grandiose, cosmopolitan, theocentric stage, becomes fetishism and does not touch the anthropocentric reality. To put an end to all of this, the preachers need to bring religion closer to social disputes. Religious worship is not just prayer; it also requires advocacy, defense and worship against injustice. God seems to agree if religion is not 'used' just to praise Him, but also acts to defend His weak people.

Among the salient characteristics of Islam, apart from ilahiyah and insaniyah, there are syumuliyah and wasathiyah . Those characteristics emphasize that Islam is a teaching subject to obedience to Allah SWT whose rules are designed with due regard to the basic needs of human nature. That is why Allah calls Islam as the religion of fitrah (lit. natural tendency) . Even so, it is called universal because Islam, as an attitude of submission to God and harmony towards macrocosmic, is a mode of existence of the entire universe. So, anyone taking a way of life other than being submissive to the Creator or living in harmony with other creatures is considered by Islam to be the one clearly against the universal law that rules over the entire universe.

However, since Islam is also moderate, humans are given the freedom to accept or reject religious guidance. The aim of Islam is sincerity and not compulsion in religion. In this regard, it can be understood why Islam does not justify coercion of religion in all forms, including coercion in understanding religious teachings. Thus, any manhaj that develops from the creativity of mankind in understanding their religion is valid since it is sunnatulloh. The problem becomes different when each manhaj claims itself as the most right and considers the others as wrong. Al-Qur'an describes, "people who divide their religion into groups are included in the category of polytheists". What is meant by dividing religion in this context is not the growth of various manhajul fikr in Islam, but the absolute belief that the understanding of their own group is the most correct so that others are considered heretical and must be eradicated. From here, then iftiraq (division) arises .

Every model of understanding is inherently relative in that it contains the probability of being right in addition to the probability of being wrong, as confirmed in QS 49: 11, "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them." Therefore, there must be a willingness with full awareness to accept the other groups as a reality and necessity. In QS 5: 48, it is stated: "Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good." Another verse mentioned "And each will get a degree in accordance with the deeds."

The spectrum above affirms that the spirit of Islam is the spirit of peace and harmony of civilization. It comes up with a number of middle ground principles such as tawasuth, tawazun, tatsamuh, i'tidal and iqtisod as a way to accommodate the various existing diversity. With these principles, it is undeniable that Islam has systematically and methodologically developed a way of religion which is "al hanifiyyah al samhah", namely the one that is inclusive, responsive, dialectical (kalimah sawa'), spacious, open and tolerant of others. This is clearly a pluralistic awareness, meaning a full willingness and awareness to accept other people or groups as a necessity .

This is crucial, considering the diversity that exists is merely a diversity of "paths", while what is aimed is one and the same thing, namely: the pleasure of Allah Almighty alone. The plurality of natural phenomena is actually a tajalli or the appearance of the names and attributes of Allah which are extremely exquisite. Imam Shafi'i stated that "all realities of life are syarah for As Sunnah, while all As Sunnah are syarah for the Qur'an, and all of the contents of the Qur'an are syarah for Al Asma Ul Husna and their noble traits, while all Al Asma Ul Husna are syarah for al-ism al a'dzam Allah rabbul alamin."

Management of Islamic da'wah for the harmony of civilization

As a religion of mercy for the entire universe that is determined to create a harmony of civilization, the focus of Islamic da'wah is to transform the original messages and values of Islam into social reality in order to create a marhamah and reassuring community construct. This mission is urgent, considering that currently religious challenges no longer arise from a kind of "beauty contest" of its normative dogmatic doctrines. What is more needed is a humanitarian response relevant to the various existing challenges. Thus, the most fundamental survival of Islam lies in its ability to answer global humanitarian problems. Therefore, it is time for the preachers to devote their full potential to formulate matters which are universal humanitarian concerns, such as poverty, ignorance and backwardness.

In this context, openness towards the others is needed, particularly in taking wisdom. This is confirmed in a hadith narrated by Ibn Majah: "Khudzil hikmah wa la yadhurruka min ayyi wia-in kharajat," meaning "Take the wisdom and don't worry about where it comes from." It was this suggestion that motivated Muslims in the past to have no doubt in taking in the knowledge from Greece, China, Persia and India.

One condition for the realization of the harmony of civilization is the unity in diversity. Said Ramadan al-Bouti in his Fiqh al-Sirah explained that no religion has risen and progressed without the principle of unity of the ummah and mutual cooperation. Furthermore, he stated that togetherness and unity cannot be achieved unless it is started by an encouragement of love between people . With that spirit, the mission of harmonious civilization will be achieved, where all religions can meet, taking universal values in each of them by examining what contribution can be made to humanity and civilization.

The discourse of da'wah and the harmony of civilization centers on the compassion for fellow humans so that it becomes a blessing for the entire universe. Here, piety is measured by the level of one's love for others. Every religious adherent can give meaning in the life by serving humanity. In a hadith qudsi, Allah SWT said: "Love those who are on earth, surely you will be loved by those in the sky, and whoever does not love humans will not be loved by Allah."

Ironically, sometimes people are only close to those agreeing to each other, and often avoid the ones having different views, while in fact it is from those who do not agree that people will get to know a new point of view. God is the Utterly Just. So, God will surely reward anyone who does good deeds, regardless of religion. Punishment is given to those who do evil, regardless of religion. Will helping people become a pious deed (amal saleh) because the doers are Muslims, and become a wrong deed (amal salah) if the doers are not Muslims?

In some preachers, there are still phenomena of action based on mental conditions as mentioned previously above. One of the reasons is the influence of the popular mind, the one that almost everyone accepts as truth. This is what psychologists call Group Think. This is also what causes the preachers to feel that they no longer need to see and learn from others, hence the loss of their critical power and spirit of change. The danger is that a strong sense of maintaining the importance of consensus not only makes them ignore their own weaknesses; further, they will always try to prevent the emergence of new critical thoughts. Anyone who dares to leave the consensus is considered heretical, deviant, and even dangerous, so that elimination is necessary. From this tendency, they compartmentalize themselves strictly in certain groups, confine themselves to a certain sect, and handcuff or imprison their thoughts in certain ideologies. From here comes the term or claim: minna-minhum, ana khairan minhu, khuwi japemethe, iku bocahe dhewe and the like. This trend is what Yusuf Al Qardhawi calls "Al-Islamu mahjubun bil-muslimin," meaning the light of Islam is covered and darkened by the Muslims themselves . Isn't it sufficient to be a lesson for us that one of the causes of the dark age of Islam is the fall of Muslims in narrow sectarian squares? Critical thoughts are silenced, new understandings are

considered bid'ah, differences in understanding are considered taboo, ideas that are unlike the mainstream ones are considered dangerous and heretical.

According to Din Syamsuddin , a matter that needs attention from the preachers is the absolutistic tendency, that is, the tendency to make their religious belief as a single absolute truth. As a result, rejectionist emerges, namely the rejection of the truth of other religions which are considered different and opposing. The root of religious conflict that has occurred so far is because the preachers take a stand to view religion from their own point of view. Thus, what sticks out more to the surface is not the essence of truth that religion wants to offer, but rather the enthusiasm to negate others. The fact shows that Islamic da'wah is still carried out by denying the rights of other religions. This narrow eagerness of religious preaching, obviously, is fundamentally in contrast with the passion and spirit of Islamic da'wah.

Preachers should necessarily understand that all humans come from the only God Almighty. Thus, they are brothers as they are all God's creatures. This view leads to the conclusion that the entire universe, including all human beings regardless of their nation and language, is a creation of God, even though their religions and beliefs are different from one another. Besides, all religions have one common goal, namely salvation, with different concepts and paths. Through this difference, religions can enrich one another. Through a deep understanding of these fundamental ethical values, it can become an entry point for finding common ground (kalimat sawâ).

Currently, religious preaching which is apologetic, reactive and non-affirmative towards religious communities will backfire for the adherents of the concerned religion. The concern of some parties that the respect for diversity will degrade the faith and do not comply with the fundamental demands of Islam is an exaggerated one. It is because in this context, the target community of the da'wah is not taught to nullify or relate all values, but still believes in the truth they adhere to, while not ruling out the possibility of other truths outside

of themselves. So, don't hate each other. This was confirmed by our Prophet SAW, who said: "Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allah's worshipers! Be brothers." (Hadith narrated by al-Bukhari and Muslim)

Closing notes

The path to truth is not singular, and each path has its own standard of truth. Therefore, it is permissible for someone to think that the path one is taking is the right one. However, it does not mean that others' path as the wrong one. Therefore, differences do not automatically become reasons for division. In fact, with differences, creative tensions will arise and motivate us to compete towards various good virtues . So, don't look at other people from their manhaj, mazhab or religion, but from their morals and deeds, and from their contribution to humanity. In a hadith, the Prophet SAW said: "The best among you is the most beneficial for others."

Such kind of awareness will lead humans to the maturity of attitudes that gracefully accept diversity as sunnatullah, and to openness towards the others. In addition to providing direction to build an attitude, ethos and an egalitarian view of the world in order to form a horizon of life based on the principle of mutual respect for the existence of others, this will in turn become the foundation of mankind for hopes of essential safety and harmony of civilization. With such awareness, humans will be motivated to give each other, after previously competing with, demanding, taking from, and defeating each other. Only with that, a marhamah society can be realized. Only with a marhamah society can true brotherhood be formed, and only with true brotherhood can a reassuring harmony of civilization be achieved#.

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