



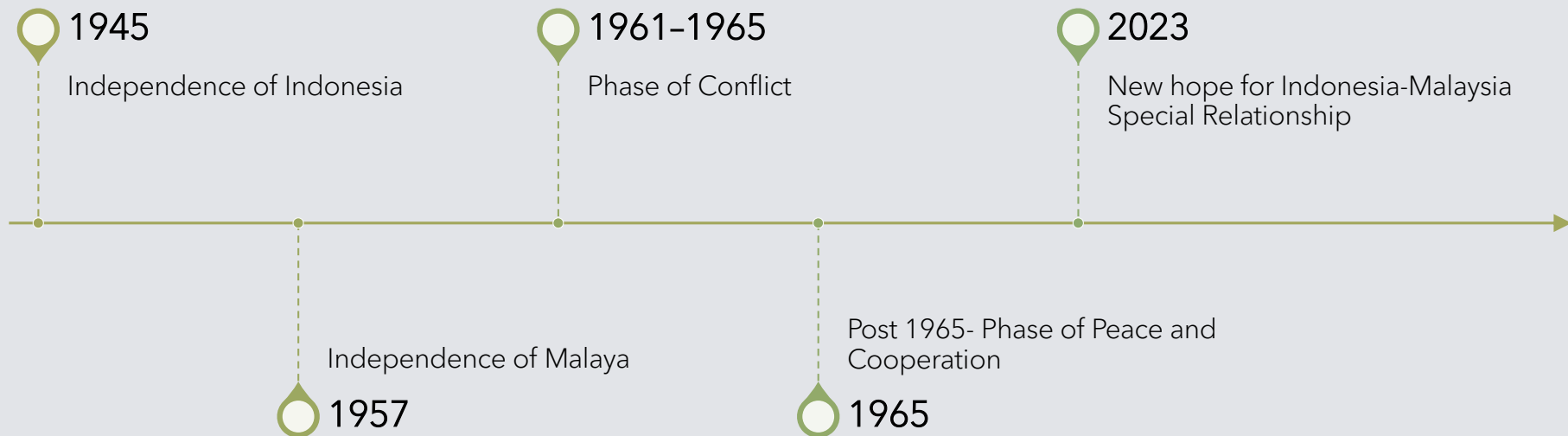
# Roles of Indonesia- Malaysia in Promoting Dialogue and Multilateral Diplomacy Towards International Peace and Security

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ISLAM MALAYSIA

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# History



# Malaysia- Indonesia Special Relationship

“  
*Prosper thy Neighbour*”  
(Memakmurkan Tetangga)

Diplomatic relations between Malaysia and the Republic of Indonesia began soon after Malaysia gained its independence on 31st August 1957.

Bilateral relations between the two countries were enhanced further by the convening of annual Consultations between both the Prime Minister of Malaysia and the President of the Republic of Indonesia.

A **special relationship** to establish common vision of the world, coupled with the conspicuous presence of conflict in such a relationship, implies that relationship might generate impacts on international politics.

Special relationship has the qualities of a pluralistic security community.

Both countries became the founding members of the Association of Southeast Asian Nations (ASEAN) and forerunner to the Southeast Asian way of diplomacy.

The government-to-government relation (G-to-G), government-to-people (G-to-P) and people-to-people (P-to-P).

# Basis of Indonesia– Malaysia Unique Relations

Cultural identity and family, or kinship-based relations: The *serumpun* concept as a way to pacify conflicts and maintain relations. History and close cultural affinity are important considerations in addressing challenging diplomatic issues.

Modern state relations: The relations that built on the basis of rationale choices such as beneficial economic cooperation and mutual gains

A constructivist's perspective: Relations that built from shared ideas, common identities, and mutual understandings.

'Authoritative defined social reality' or State-defined relations vs 'Everyday defined social reality'. 'Everyday- defined social reality' can be found from daily activities and discussions among those who directly experience contact with one another in daily life such as workers, traders, businessman, activists, religious (particularly) Islamic leaders, families, scholars, and artists.



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# Foundation of the States

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## PANCASILA

The belief in One God.

Just and civilized humanity

Indonesian unity/Nationality

Democracy

Social Justice

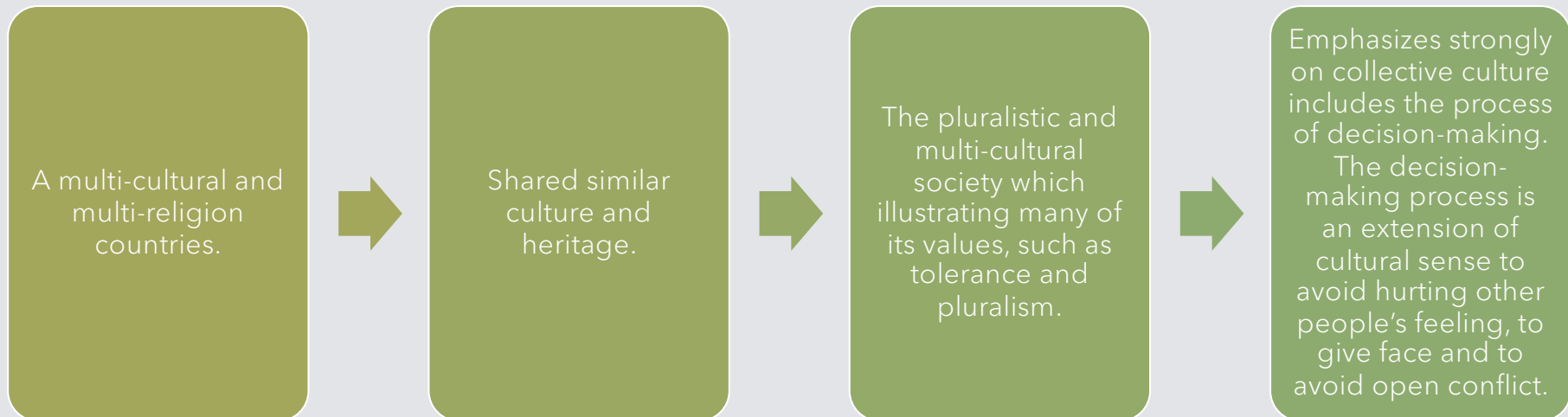
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## RUKUNEGARA

1. **Belief in God**
  2. **Loyalty to the King and Country**
  3. **Supremacy of the Constitution**
  4. **Rules of Law**
  5. **Courtesy and Morality**
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# Collective Culture



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## Pluralistic and Progressive Nature of Islamic Reformism

- 300 million Muslims, 14% of global Muslim population.
  - Islamic reformism and peaceful co-existence.
  - **Indonesia:** Muhammad Natsir, Hamka, Nurcholish Madjid, Abdurrahman Wahid, Harun Nasution, Kuntowijoyo, Cesar Adib Majul and Zakiah Daradjat.
  - **Malaysia:** Naquib Al Attas, Siddiq Fadzil, Osman Bakar, Nik Abdul Aziz Nik Mat, Fadzil Noor, Kamal Hasan, Ahmad Ibrahim and Anwar Ibrahim.
  - Great synthesizers who combined knowledge throughout global Muslim communities with modern ASEAN Muslim culture and sensibilities.
  - Reconstruct and provide alternatives to the various political, social and economic systems and reinterpreted history and redefined its functions to chart new destinies for future generation.
  - Still undeveloped nature of studies on Islamic reformism in Southeast Asia particularly Malaysia-Indonesia.
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# Concept of Peace

Negative Peace: The absence of organised collective violence between major human groups. (Galtung, 1969)

Positive Peace: Peace goes beyond the absence of war. Condition of good management, orderly resolution of conflict, harmony associated with mature relationships, gentleness, and love. (Boulding, 1978)


## Peace Continuum (Level of Peace)

- **Crisis**- the risk of war is imminent and military action is the preferred, or likely, option
- **Unstable peace**- cold peace, precarious peace, adversarial peace, negative peace and conditional peace. although still at peace, the tension between the parties is so high that peace no longer seems guaranteed, and the parties perceive each other as enemies.
- **Stable peace**- situation in which the probability of war is so small that it does not really enter into the calculations of any of the people involved.
- **Durable peace**- The development of a "pluralistic security community". Such communities are expected to have shared identities, values, meanings, and long-term interests.

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# Peacekeeping and Peacebuilding

Peacekeeping: Facilitate political processes, protect civilians, assist in the disarmament, demobilization and reintegration of former combatants; support constitutional processes and the organization of elections, protect and promote human rights and assist in restoring the rule of law and extending legitimate state authority.



Peacebuilding: Assisting countries emerging from conflict, reducing the risk of relapsing into conflict and laying the foundation for sustainable peace and development.



Tools for Peacekeeping and Peacebuilding: Diplomacy and Dialogue, Foreign Assistance, Defence Support and Security Cooperation, Trade, Investment, and Commercial Diplomacy, Sanctions and Other Financial Pressure Tools, Intelligence and Analysis and Strategic Communications.





Peacekeeping and  
Peacebuilding Through  
Dialogue and Multilateral  
Diplomacy

Multilateralism, Conflict Diplomacy and Preventive Diplomacy: Managing power competition and potential confrontation, managing others' conflicts and managing threats.



Dialogue and Peace Education: To engage diverse and divided communities in a constructive conversation and education in order to break down stereotypes and rebuild trust.



Logic of dialogue and diplomacy must prevail over logic of war.



Peace and security through an international alliance, regional order and cooperation, and non-alignment and neutrality.

# Constructivism and Inclusivism Approaches as Paradigm for Peaceful Co- existence

Realism: To avoid negative developments towards turmoil and conflict, the emerging power vacuum needs to be filled by something, or someone, in order to re-create a balance of power. i. Security regimes Theory ii. Regional security complex theory.

Liberalism: Internal economic development sustained by a worldwide market for their goods and services. i. Liberal peace theories, ii. Functionalist, iii. Security communities.

Constructivism and Inclusivism: Identity is created and reinforced through the socialisation process between government leaders and regional elites through multilateral frameworks, track two diplomacy, and other inter-personal interactions.

## Constructivism and Inclusivism Approaches

The way to arrive at agreements has been through consultation and consensus  
(*mushawara* and *muafakat*)

- 1 The principle of non-interference in internal affairs unless necessary;
2. The non-use of force and non-confrontational;
3. Decision making through consensus; and
4. Informal diplomacy and constructive engagement.
5. Use of local wisdom, domestic dimension and shared heritage diplomacy.

Emphasize socialization and consensus building. Consensus is being built by dialogue and consultation.

Promotes multilateral dialogue, rather than unilateral or bilateral dialogues.

Soft regionalism to characterise an emerging regional integration

## **Multilateralism Through Economic Integration and Interdependence, and Functional Cooperation**

Sustainable multilateralism strategy and approach.

Fundamental for the market driven regionalisation process, which works as a cornerstone for peaceful coexistence.

EIIF is a driving force in the development of positive inter-state relations.

Decreasing the likelihood of conflict escalation creating common interests and goals among regional actors.

The long-term view on regional integration and community building, and the policy priority of economic growth and prosperity.

# Inter- religious Dialogue on Peaceful Co- existence

Meeting and communicating with other faiths, sharing thoughts and exchanging views, and reaching mutual understanding and respect through focusing on common ground.

Religious pluralism as a framework for inter-religious dialogue and peaceful co-existence opening a space for dialog in an honest, open, and critical manner with all components of religious communities in the form of discussion and collective study, in building an objective understanding towards one's religion as well as others.

The utilization of local wisdom which culturally touches the spirit of real brotherhood and peace.

Building a real tie of unity in diversity in the binds of civilization, and not merely solidarity in the spheres of politics and power.

Program and community focus dealing with various social communal issues which serve as the basic needs of the community, such as social-economic problems and post-conflict.



# Challenges

The phenomena of "spoilers" and "spoiling": Groups and tactics that actively seek to hinder, delay, or undermine conflict settlement.

Conflicts that based on religious matter. Excessive aggressive attitude shown by the religious community towards adherents of other religions. The politicization of religions for personal or group interests.

Different set of values. Universalism v Cultural Relativism.

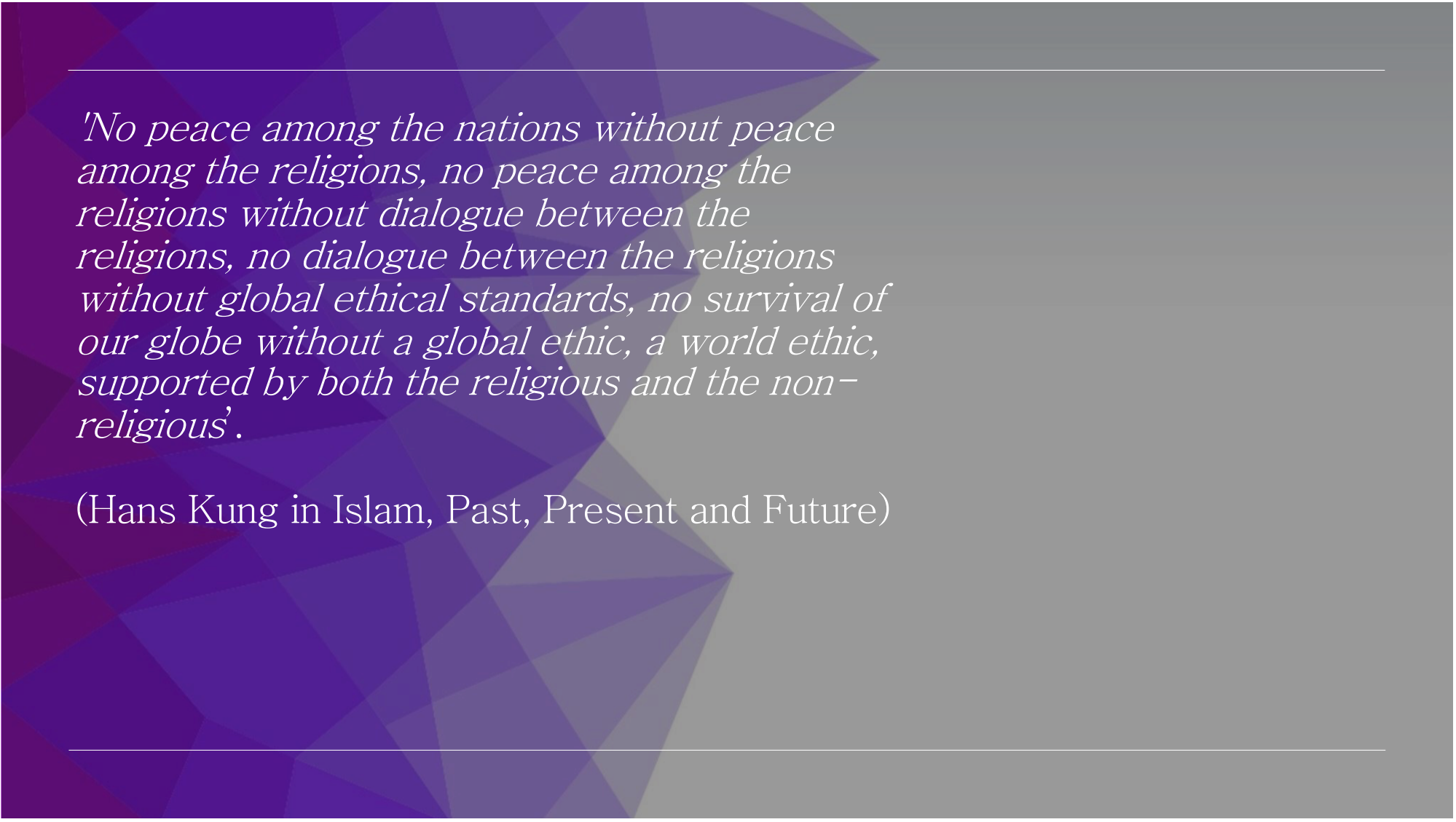
Militarized Conflict.

The lack of a shared vision for peace and development between national and international partners.

Structural Challenges. Weak institutional arrangements affect the strategic planning processes and implementation.

Political Commitment and Endurance.

Socio-economic Inequality and Injustice.



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*'No peace among the nations without peace among the religions, no peace among the religions without dialogue between the religions, no dialogue between the religions without global ethical standards, no survival of our globe without a global ethic, a world ethic, supported by both the religious and the non-religious'.*

(Hans Kung in Islam, Past, Present and Future)

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