

The Concept of Peace in the Al-Qur'an Perspective

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Abstract—Conflicts, disputes, and acts of terrorism have become a daily scene, both in the nature of individuals, communities, tribes, religions and even between nations. Al-Quran as a way of live always leads Muslims to live safely and peace away from the conflict. Thus, the main problem arising from this research is how the concept of peace in the Qur'an. This paper aims to explore how the nature of peace, how the form of peace, and how the goals and benefits of peace according to the Qur'an. It is intended to provide a comprehensive understanding of the concept of peace that exists in the Quran. The research is library research which is qualitative. Data and information obtained through several kinds of literature were analyzed using content analysis. The approach used was the "science of interpretation" with the method mawdui/thematic. In interpreting the data, some interpretation techniques were used: textual interpretation, linguistic, socio-historical, systemic, and logical interpretation. The results show that there were verses in the Qur'an that explains about peace meaning human being free from conflict and war, free from civil instability and free from disturbance of riot, violence and so on. The concept of the Quran on peace is the order of peace (islah), and the command to reconcile conflicting people or groups. The object of peace is humanity as a whole. Peace aims to stop the conflict between human beings. Both reconcile directly between the conflict, as well as peace through the mediator. The benefits of peace are; ensuring the stability of security and economy, the creation of a sense of peace of mind in marriage, community and nation. The implications of the study emphasize that the study of verses on the concept of peace in the Qur'an includes the needs of human life in national and state society. .

Keywords—Peace; Qur'an; Muslim Life Style

I. INTRODUCTION

The Qur'an is a Muslim lifestyle that not only governs the vertical relationship between man and his God but also regulates horizontal relationships between people and their environment, especially among themselves, between individuals and social groups. As the Holy Book that Allah revealed to the Prophet Muhammad become the guidance for man in arranging the life of a peaceful and prosperous world and to be safe in the afterlife. He is present to nurture and improve humanity in a unity that includes: the unity of people, religion, law, brotherhood, religion, nation and law. All of it is termed in the Qur'an as *hudan*, QS. Al-Baqarah/2:185.

... هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ... (١٨٥)

(al-Qur'an) as a guide for man and explanations of the guidance and the distinction (between the right and the vanity) [1].

Shaykh al-'Allamah 'Abd al-Rahman al-Nasir al-Sa'di (w.1376H) in his book *Tafsir al-Karim al-Rahman fi Tafsir Kalam al-Mannan* says the Qur'an as hudan (guidance) includes guidance in reaching the benefit of the world and the hereafter [2]. The benefit of the world cannot be separated from the creation of a peaceful and prosperous life.

Similarly Shaykh al-Baidawi (w.627H) in his commentary says, the Qur'an as hudan in the sense of containing clues for the benefit of the human world and the hereafter, explains the truth in detail and clearly, distinguish between right and vanity, between people who are in guidance and misguidance, and distinguish between those who are fortunate in their lives with those who are miserable [3].

The doctrine of the Qur'an not only guides humankind to survive in the hereafter but also invites not to forget happiness and prosperity in the world. QS. al-Qas} as} / 28: 77. Moreover, seek the reward of the Hereafter with what Allah has bestowed upon you; but do not forget your part in the world and do well (to others) as God has done good to you, and do not corrupt things on earth. Allah does not love those who do corruption [1]. In addition to the command to do well in verse, followed by the prohibition of doing damage on earth. The forms of damage are diverse, including the destruction of relationships among human beings. QS. Al-Hujurat/49: 10.

Indeed the believers are brothers, therefore reconcile between your two brothers (who are at loggerheads) and ask Allah to give you mercy [1]. The command to do good to the fellow human beings to if there is something misunderstanding, especially if it leads to a conflict, then the Qur'an also immediately expect the islah between the conflicts or the other party reconcile it. Although the Qur'an as hudan (guides) against human beings without exception for them to live in peace, safety, and prosperity, reality says another. Since the first human derivatives, there has been a conflict of siblings, where Qabil put jealousy against his siblings named Habil who ended with tragedy killing Abel in the hands of his brother named Qabil. (Surah al-Maidah/5: 27-30).

In the time of the Prophet and his friend's time occurred some wars in his path, among others war Badar, war Uhud, war Handak, war Siffin, and others. Abu Bakr as-Siddiq was inaugurated as the first Caliph, already confronted by a dispute with the appearance of apostates after the Prophet, even some of whom raised him as a prophet and plucked by a few in numbers, ultimately leading to a fierce battle. Substitution of the caliph to the next caliph, from a further government of Islamic rule, also did not escape the turbulence and war in maintaining the aqidah and understanding held.

In addition to the conflicts and divisions that led to the war as mentioned above, humans as a whole did not escape the conflicts and divisions between individuals that sometimes led to group fights. This may take the form of a dispute between husband and wife, disputes over property, disputes over inter-rights and duties by defending each other's ego without prioritizing and upholding a sense of peace. Also, no less conflict occurs by raising certain religious and ethnic issues as mass mobilizes.

Such is the portrait of human life since Adam A.S. as the first human following with his grandson to the present. The conflict has become a daily

scene, whether it is between individuals, communities, tribes, religions and even between nations. With the pact disclosed above, then not a few non-Muslims give a negative assessment of Islamic teachings.

Particularly to Orientalists, until now, orientalist generally discuss Islam with a scientific approach. The phenomenon of Islam is analyzed with certain theories, for example with the historical approach, sociology, psychological and so on. The approach though contributes to Islamic studies, but its great disadvantage is that Islam is placed as a sensual empiric phenomenon, a historic phenomenon and merely contextual, ignoring the textual side to deprive evens the essence of Islam as a revelation of Allah [4] and rejects Islam as a religion of peace.

Terrorist acts that often occur in the world have created a fear that haunts everyone, all living in anxiety, mutual suspicion and even accuses and accuses Islam of the action. Islam as a religion of love that upholds peace deeply condemns the act of terrorism. It is therefore very naïve if Islam is accused of being a source of such barbaric acts which has cost many lives.

From the description, it is concluded that in the reality of life, how wide the distance between what God wants through the Qur'an is revealed with what is becoming a reality for mankind. Islam who came down with a peace mission, but the strife, quarrels, feuds, and even murders took place everywhere. From a historical point of view, many views that Islam is synonymous with violence. Then how the Qur'an as hudan as well as a guide to mankind to always live safe and peaceful.

Based on the description, the main point is the issue of how the concept of peace in the Qur'an. To answer thoroughly on the subject matter, it should be arranged in the form of sub-issues, namely:

- How is the nature of peace in the Qur'an?
- How to manifest peace in the Qur'an?
- How are the goals and benefits of peace according to the Qur'an?

II. METHOD

The research is library research which is qualitative. Data and information obtained through several kinds of literature were analyzed using content analysis. The approach used was the "science of interpretation" with the method maudui/thematic. In interpreting the data, some interpretation techniques were used: textual interpretation, linguistic, socio-historical, systemic, and logical interpretation.

III. RESULTS AND DISCUSSION

A. *The Nature of Peace.*

The word essence (Haqiqat) is a noun derived from the Arabic from the word "Al-Haqq", in the Indonesian language the main word is the word right which means possession (belonging), truth, or that really exist [5], while etymologically, essentially means the essence of something, the culmination or the source of all things. Thus, that essence is a sentence or phrase used to

denote the true meaning or the most basic meaning of something like things, conditions or thoughts.

To show the nature of peace, the authors propose two words in the Qur'an that show the meaning of peace or peace. The words are الإصلاح (al-Islah) or الصلح (al-Sulh) and السلم (al-silm). Both words are used in a peaceful sense about humans. For further discussion can be seen as follows:

1) الصلح (al-Sulh)

The first meaning is Islah which is in the sense of general improvement. The other meaning is islah which is in the sense of reconciliation between two people or two groups who are or will be involved in conflict and hostility. The various verses in the Qur'an rooted in the word *salaha* imply a general improvement. Good correction of the relationship between humans with its creator, improvement of the relationship between humans with fellow human beings, as well as improvement between humans with nature and the environment. For example, can be seen various verses in the Qur'an:

... وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا . . .

and do not make mischief on earth after (created) well. (QS. Al-'Araf/7:56)

The word *islahiha* in that verse means *fixing it*, anonymized with *tufsidu* (destructive). *Fasad* means the change of the original form by which it was previously considered good. The definition of fuqaha says *Fasad* is to change the prescribed provisions in such a way that it is synonymous with void according to Iman Syafi'i (w.204H) [6]. While *islah* is a term that concerns all improvements, such as improving relationships between people, human relationships with nature around and so on. Allah SWT. prohibits people from making mischief on earth. The prohibition does not mention the object that is prohibited, just mention the place is on the face of the earth. Thus, this prohibition of destruction covers all areas, such as destructive: life and livelihoods (agriculture, commerce, etc.), destroys the environment and so on, even including the destruction of others' associations, bodies, and spirits, This earth has been created by Allah with all its completeness, such as mountains, valleys, rivers, oceans, land, forests and others, all of which are intended for human needs, to be cultivated and utilized as well as possible for the welfare of the people itself. Therefore, humans are prohibited from making damage on earth.

M.Quraish Shihab defines the *fasad* by quoting al-Asfahani: *Fasad* is something that comes out of balance, whether small or large. This word is used to refer to anything, whether physical, soul, or other things. In other words, *al-fasad* is a deficiency in everything the creature needs [7].

The universe that Allah has created with full harmony, balance, and harmony is a creation that is prohibited by SWT. be tampered with (*ifsad*). Damage (*fasad*) made by humans, resulting in disturbance of balance on land and at sea. Furthermore, imbalances in the sea and on land result in torture against humans and other creatures — the more damage to the environment, the greater the adverse effect on humans. With that connection, born harmony and balance from the smallest to the greatest, and all are subject to the

arrangement of Allah the Almighty. If there is destruction (*Fasad*) in harmony and balance, then there is damage, whether small or large, must have an impact on all parts of nature, including humans, whether that does damage, bless the destruction or who do not blame the destruction. Thus it is to maintain a balance of what Allah has created. On the face of this earth by maintaining and utilizing according to its purpose.

The word *islah* in addition to the meaning of general improvement also contains the special meaning of being good again, stop hostile, no war and others. Various verses in the Qur'an that use the word *islah* and the change that leads to the meaning of peace. This can be seen as follows:

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنَّا كُنْتُمْ مُؤْمِنِينَ (١)

They ask you (Muhammad) about the (split) of spoils of war. Say: "Allah's spoils of war and messengers, (according to the provisions of Allah and His Messenger), fear God and improve the relationship between your neighbor and obey Allah and His Messenger if you are believers. (QS. al-Anfal/8: 1).[1]

Various narrations narrate the cause of the above verse, but all of them indicate a quarrel among companions about the distribution of the spoils acquired after the war Badar. Among the companions, there is a report to the Prophet about the event, then down the verse as an answer to the question of companions [7]. The friends who had quarreled because of the division of the spoils then ordered to restore the relationship between them. The editors of this command are *فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ*. (So fear Allah and improve the relationship between your neighbors).

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَت إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَقِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (٩)

And if there are two groups of believers fighting then the peace between them! If one of them does wrong to the other, then fight the wrong doers, so that the group returns to God's command. If that faction has returned (to God's command), then reconcile between the two equally, and act justly; Allah loves those who are Fair. (QS. al-Hujurat/49: 9).[1]

فَأَصْلِحُوا بَيْنَهُمَا (reconcile between the two). Meaning: stop the conflicting two from fighting and fighting by advising or threatening and paying attention to them to return to God's instructions in peaceful ways [8]. From the above description, it is understood that *islah* in the sense of peace shows the establishment of a good relationship between fellow beings creation of Allah SWT, both individually and the relationship between society in nation and state. Stopping the conflict (*islah*) by establishing a harmonious, peaceful life among fellow human beings in particular, then maintain and maintain the harmony, harmony, and harmony of this universe in general will give birth to a safe and peaceful life. Peaceful peace without conflict is part of the nature of peace coveted by all the creatures of Allah Almighty.

2) السِّلْمُ (*al-silm*).

السِّلْمُ / السَّلْمُ (*al-salm / al-silm*) comes from the root سَلِمَ (*salima*) means survivor (from danger). السَّلْمُ means tranquility and serenity. Whereas السِّلْمُ means peace, no war [5]. Thus the word *silm* or *salm* which *salima* said means survived, then turned into peace. From this word, the name of religion taught by the Prophet Muhammad took is "Islam" which means to enter in peace. Muslims are called or called Muslims, meaning people who are peaceful.

In Islamic terms, *Muslims* are people of peace with God and peace with their fellow human beings. Peace with God means to surrender fully (*aslama*) to the will of God, while peace with neighbor not only remove the evil deeds arbitrarily but also always do good to others. In harmony with its name, *Islam* is not only a love of peace but even lovers of peace, As a religious believer, every Muslim should be willing to make the greatest sacrifice for the sake of peace. The state of peace in the Qur'an is described as a state of no fear and no distress. These conditions can be achieved through two things, namely to submit to God (*aslama*) and do good to fellow creatures of Allah (*aslaha*).

Both *al-Silm* and *al-Salm* are used by the Qur'an with the meaning of peace if peace takes place between Muslims and non-Muslims or with the harbi pagans. For example, can be seen in various verses in the Qur'an among others.

وَإِنْ جُنَحُوا لِلْسَّلْمِ فَأَجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

And if they are inclined toward peace, then accept and fear God. He is the Hearer, the Knower [1]. QS. Al-Anfal/8:61.

...فَإِنْ اعْتَرَلَوْكُمْ فَلَمْ يَفَاتِلُوكُمْ وَأَلْفَوْا إِلَيْكُمْ السَّلْمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا -

...But if they leave you, and do not fight you and offer you peace (surrender), then Allah does not give way for you (to captivate and kill) them [1]. (QS.an-Nisa/4: 90-91)

The two verses use the word *al-silm* to show the meaning of peace. And if you look at the meaning of the origin of the word that means survived, then the peace that is meant between them is to avoid war to achieve salvation: survivor soul from bloodshed, congratulations treasure from the destruction of war, even to save religion and *aqidah* embraced.

From the above description shows that the demand for *islah* is to preserve the three factors *islah* to achieve the essence of peace, namely *islah* in the human relationship with Allah swt., *islah* in a relationship with fellow human beings, and *islah* in human relationships with the natural surroundings. If the three factors of the relationship are well preserved, then creates *al-Silm* (salvation): *First*, to survive in human relationships with the creator because *islah* is to obey the provisions set by God. *Second*, congratulations about fellow human beings because *islah* has been to establish relationships with each other in a safe and peaceful, ultimately no conflict is feared to endanger lives, property and even religion. *Third*, survived in connection with the natural surroundings because *islah* is with the natural world by not destroying, even nurturing what has been created by Allah SWT. well. These three are the essence of peace that must be achieved to achieve ultimate peace.

B. *A Form of Peace*

1) *The order is at peace*

The order is at peace consists of two parts. Firstly, direct command form. Secondly, indirect command form.

.. فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ

So be devoted to God and fix the relationship between your neighbor [1] (QS al-Anfal/8:1)

The above verse is textually a direct command using the *fi'il amr* ('command') *aslihu* (peace). That is, Allah Almighty order to end the dispute between them and is to reiterate what Allah and His Apostle have established about the distribution of the spoils (see the preceding description)

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

And if they are inclined towards peace, then lean towards it and be devoted to God. He is the Hearer and the Knower [1]. (QS. Al-Anfal/8:61)

With a glance at the editorial of the verse, it can be understood that the Qur'an prioritizes peace above all things. The only signs that indicate the tendency of people to make peace, then the Qur'an also ordered to welcome this tendency by saying *fajnahlah* (welcome and respond to that desire). The intended signs may no longer consolidate troops, no more signs of attack, they seem to have lost their strength, they say hello and so on which shows a tendency to make peace. Even Allah SWT. strongly condemned those who doubted the wishes of the grievors to reconcile, what more if they had greetings, as the word of QS.an-Nisa/4; 94:

. *And do not you say to those who say "greetings" to you; "You are not a believer" (then you kill him)...*

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتُ مُؤْمِنًا

O ye who believe! If ye go in battle in the cause of Allah, do ye and say not unto them that say "greetings" to you; "You are not a believer" (then you killed him) [1]. (QS. al-Nisa/4: 94)

Tafsir al-Mishbah on the cause of the decline of the verse by quoting the narration of Imam al-Bukhary says that this verse goes down in relation to the murder of a man faced by an army of Muslims, one of the troops directly greeted, or in another narrated the shahadah, but he was still killed, because he allegedly said it to avoid killing. Various stories about who the perpetrator and the victim. In one history it is stated that, when the Prophet heard this case, he was very sorry and criticized the culprit. The reason for the murder was not accepted by the Prophet. He said, "have you split his chest to know the heart of his heart" [7].

The editor of *lasta mu'minan* (you are not a believer) in the above verse is above the depiction of the believer's remarks as a rejection of the pagan peace proposal proposed to the believers. Such a thing is reprimanded by Allah SWT. by his word: (*and do not you say to those who say hello to make peace "you*

are not a mu'min"). From the phrase it can be understood that Allah has answered the greeting, and accepted the peace proposal proposed by the disbelievers, and so is the verse understood as an indirect command to receive his peace and an indirect command to reconcile.

... وَالصُّلْحُ خَيْرٌ وَأُخْضِرَتِ الْأَنْفُسَ الشُّحَّ

.. and peace is better (for them) even though man is according to the stingy nature [1]. (QS. an-Nisa/4: 128)

Sentence *al-Sulh Khaer* (peace is better) is an indirect command to choose the best path that is to make peace. It is understood that if reconciliation is a virtue, and that good is something commanded, then reconciling or reconciling a person is an indirect command based on that verse. God commands to do good and do the best as he says:

O ye who believe! Ruku'lah you, bow down, worship your Lord and do well, so you can win. (Surat al-Haj / 22: 77)

2) The Reconcile Commandment.

The Qur'an does not only order mankind to make peace if there are conflict and conflict, but others are instructed to be honest and fair mediators to relay the conflict. Both the dispute is of a family, group, and between countries. Various verses in the Qur'an that emphasize the existence of acting as mediators to reconcile all forms of conflict. From now on can be seen as follows:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَت إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَتَّيَّعَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (٩)

And if there are two classes of believers fighting then reconcile between the two, if one of the two groups is persecuting another, then fight the group that does the persecution so that it returns to God's command. If the group has returned (to the command of Allah), then reconcile between the two with justice, and apply just. Allah loves those who are just [1]. (QS. Al-Hujurat/49: 9).

In verse two times repeated commands reconcile with the editor *faaslihu* (reconcile). The first commandment prioritizes the cessation of conflict and war without seeing who is wrong and who is right. The second command is accompanied by a fair and wise action in reconciling and deciding the case

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Truly the believers are brothers, so it is reconciled between the two sisters and ask Allah to have your Grace [1]. (QS.al-Hujurat/49: 10).

In the matter of husband and wife disputes, in particular, Allah SWT. mentions the second step of peace as his word in the QS. An-Nisa/4: 35.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقُ اللَّهُ بَيْنَهُمَا (٣٥) إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

If you are worried that there is a dispute between the two, then send an *h} akam* from a male family and an *h} akam* from a female family. If the two men *h} akam* intend to make repairs, Allah will give *Taufik* to the husband and wife. Lo! Allah is Knower [1]. (QS. al-Nisa/4: 35).

Imam al-Qurtubi (w: 671 H) says: Two *hakam* as mediator is preferably each from one's husband and one's wife since both are very aware of the conflicting situation. Both are fair and can be neutral, have a convincing and acceptable outlook. If none of the two parties can act to mediate the issue, it can be from someone else who can be trusted and can act as a mediator in resolving the conflict [9].

C. The Significance of Peace

1) Minimizing the conflict

Conflicts of all sorts and sorts have become a daily scene in life, both in newspapers, on television, and front of the eye. These conflicts are individual conflicts, families, groups, and between nations and countries. The conflict has become a blasphemy in human life, but the Qur'an as a guidance of the right way in life gives guidance to man as to where his word in QS.al Hujurat: 49.

وَأِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ...

And if there are two classes of believers fighting then reconcile between the two [1]. . . (QS. al Hujurat: 49)

The word *iqatalu* (fighting each other) indicates a conflict that occurs between two groups, what else if re looking at the history of the decline of the verse as has been described. Thus the Qur'an commands to end the conflict, either stop consciously ending the conflict or stop by the mediator's role. The command stops the conflict through the editor *fa aslihu* which *alaha* (good), the antonym of *fasada* (broken). This suggests that peace is ending the conflict by returning well in order to avoid damage.

The damage here means the breakdown of the conflict between the conflict and the damage caused by the conflict. With decapitation, the goal of peace is to end the conflict by getting better.

2) Creating a harmonious relationship.

The goal of peace is not only to stop at the limit of the conflict but more than that, the re-awakening of a harmonious life between those who have experienced conflict. QS. An-Nisa/4:19.

وَعَاشِرُوهُمْ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُمْ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا (١٩)

And associate with them in a proper way, if you do not like them, (so be patient) because maybe you do not like something, but God makes much good to him [1]. (QS. An-Nisa/4:19)

Although the above verse in the text only talks about the relationship of husband and wife about the order of associating with the harmony of the wife to avoid divorce but contextually can be connected with all relationships between humans to knit a good relationship that gets along well. This is

intended to avoid the occurrence of damage to relations between human beings. Allah (SWT) says (*And do not do corruption on earth after (created) well ...*) (Surat al-'Ara f / 7: 56). The damages referred to in this paragraph include damage to human relations and the damages caused by the conflict. Various verses of the Qur'an that essentially commands humans to always maintain harmony, among others as follows:

O ye who believe! Let not a people mock others (for) may be those who are mocked better than they (mocks), nor the women (mocks) other women, because it may be a woman (who is mocked) better than women (who mock), do not split each other, and do not call each other with bad titles. The worst of a call is (calls) a bad (physical) after faith. And whoever does not repent, they are the wrongdoers [1]. (QS. al-Hujurat/49: 11)

O ye who believe, depart many of the prejudices. Indeed some of the prejudices are sinful. And look not for the iniquity of the people, and let none of you talk among others. Do any of you like to eat the meat of a dead brother? Of course, you feel disgusted. And fear Allah. Verily Allah is the Recipient of Repentance, Most Merciful [1]. (QS. al-Hujurat/49: 12)

The two verses mentioned above contain five restrictions in order to preserve the harmony of the relationship between fellow human beings. Firstly, the prohibition of mockery (*yaskhar*), that is to mention the shortcomings of others with the aim of laughing at the concerned, either by speech, deed or behavior. Secondly, a mock ban (*al-Lamz*) directly confronted with the mocked, either by gestures, lips, hands or words understood as mockery or threats. Thirdly, the prohibition on giving bad titles (*tanabaz*) whose plates are unpopular with each side. Fourthly, prohibition is always prejudiced against others (*al-z {ann}*) by guessing negative things, because the prejudice can lead to hatred. Fifthly, prohibition of finding out something undisclosed (*tajassasu*>) to exposing the secrecy of others. Lastly, prohibition of speaking of a person's disgrace (*yagtab*) in which the person is not present at the place of discussion, and when hearing it, he is angry.

3) *Creating security stability*

After the conflict ends with peace then followed up by coexistence in harmony, then, in turn, will reap the rewards of peace and harmonious life in the form of the creation of security stability.

فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٤٨)...

Whoever believes and makes improvements, then there is no fear of them, and they do not grieve [1]. (QS. al-An'am/6: 48)

فَمَنْ آتَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ ءَايَتِي عَلَيْكُمْ بِفُصُوحٍ يُبَيِّنُ ءَادِمًا إِنَّمَا يَأْتِيَنَّكُمْ رُسُلُنَاكُمْ يَحْزَنُونَ (٣٥)

O sons of Adam, when the apostles of yours come to you who tell my revelations, whoever is devoted and make improvements, there is no fear of them, and they do not grieve [1]. (QS. al-'A'raf/7: 35)

These two verses above suggest that the improvements that a person makes are a guarantee of the loss of fear and sorrow in the form of torture in the heart. These improvements involve self-improvement, improvement of fellow human beings and the environment. Improvement among human beings in the form of a harmonious relationship; not mutually slanderous, not blasphemous, and not mutually hostile. If a harmonious relationship exists then creates a sense of being in the soul, there is no fear of fear resulting from enmity, and there is no sense of sadness that may arise from enmity. Thus the essence of all the problems mentioned above is peace. The essence of peace is that there is no more hostility; there is only a harmonious life in establishing a life together in fulfilling the necessities of life. Islam promotes civil society [10].

4) *Creating economics stability*

If the security stability is assured, then, in turn, the stability of the economy can be smooth. If coexistence is harmoniously intertwined, then help-help can become a culture in society. This is because humans are essentially social beings that are interdependent with others. Thus Allah Almighty telling humans to live help please as saying in QS. Al-Maidah/5: 2.

And please help you in doing good and piety, and do not help in sin and transgression. And blessed you to Allah, verily Allah is hefty punishment of Him. (Surah al-Maidah / 5: 2)

. . . So that the treasure should not be circulated among the rich people alone among you.... (QS. al-Hashr / 59: 7).

The verse implies that property cannot be controlled by certain circles, but must be used to produce good for all parties. An economic order of a nation will be realized well along with the improvement of morals of society. Between morals and economics have an inseparable linkage. Thus, good morality affects the development of good economic (cooperation) muamalah [11].

IV. CONCLUSION

A. *The Summary of the Study*

From the above description shows that the demand for *islah* illustrates the need to be preserved *islah* to be in three factors to achieve the essence of peace, namely *islah* in human relationships with Allah swt *islah* in a relationship with fellow human beings, and is in human relationships with the natural surroundings. If the three factors of the relationship are well preserved, then *al-Silmi* (salvation) is created in three ways. First, to survive in human relationships with the creator because it *islah* is to obey the provisions set by the creator. Second, to survive concerning fellow human beings because it *islah* has been to establish a peaceful relationship with each other in a safe and peaceful, ultimately no conflict is feared endangering lives, property, and even religion. Third, survived in connection with the natural surroundings because it *islah* has with the natural world by not destroying, even nurturing what has been created by Allah SWT well. These three things are a very urgent thing that must be realized to achieve ultimate peace.

The form of peace in the form of concepts proclaimed in the Qur'an that is the order of peace (*islah*) among human beings and the command acts as a mediator to mediate and reconcile conflicting people or groups in fair, honest ways and wise. The aims of peace are: First, the cessation of conflict between human beings, either reconcile directly between the conflict, or peace through war and mediator. Second, the establishment of a harmonious relationship between fellow human beings without ever seeing racial and hereditary, cultural and ideological differences. The benefits are achieved from a peaceful and harmonious life that is; creating a sense of security and peace of mind in marriage, community, and nation, the creation of a sense of love, help-help, the creation of economic stability and welfare. Apart from that, God also promises a double blessing and reward for those who are at peace and for those who act to reconcile the people in conflict.

B. The Implication of the Study

For those in conflict; either personal or group conflict, whether between Muslims and non-Muslims, even between countries, presumably promotes peace from all things. Because in peace will be created a variety of virtues, both present and for the future. May Muslims not only be spectators in the various conflicts that occur around him but is expected to appear as a mediator of justice and wisdom for God alone. Particularly what is expected here is the competence to be a peacemaker in conflicts and disputes. If this can be realized then, Islam will appear to be *rahmatan li al-'alamin*. As Muslim scholars are expected to think dynamically and openly with a comprehensive knowledge in order to be able to dialogue with Western scholars and other nations. Islam must appear as a "peacemaker" to various religious and cultural views, in the name of "Islam" literally means peace and prosperity. Only then will Muslims become the *ummatan wasatan* (mediator) and as a witness (*martyrs*) among the disputes of mankind as a whole [12].

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