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Islāh in the Qur'an: Johan Galtung's Peace Theory Approach to the Interpretation of Mafātīh al-Ghayb by Fakhr al-Dīn al-Rāzī

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ABSTRACT

A harmonious life in society, nation, and state is a shared goal regardless of religion, race, ethnicity, and culture. Achieving a harmonious and peaceful life requires a multifaceted process undertaken by every individual, group, structure, or culture, with every action directed toward the maqasid al-syari'ah (objectives of Islamic law) and a call to prevent violence, whether direct, structural, or cultural. The Qur'an itself discusses the concept of realizing islāh extensively. Among other things, islāh is realized by analyzing the types of violence that exist and then determining the type of peace study. Through Galtung's theory of violence and peace studies approach, it is ensured that a person has the potential to create peace without direct or indirect violence and vice versa. With this approach, the Maluku conflict in 1999 could be resolved by understanding the forms of violence and peace studies to create a harmonious and peaceful life (islāh) in society, nation, and state.

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1. INTRODUCTION

Living in a pluralistic society like Indonesia, conflicts are highly likely to arise due to differences in ethnicity, religion, race, and culture. Differences that cannot be forced to be equal force each individual or group to respect each other's differences and avoid intolerance. The diversity of ethnicity, religion, race, and culture, especially in Indonesia, is something to be collectively grateful for, as it signifies Indonesia's greatness. Conflict within a pluralistic society is rooted in various factors, such as poverty, social jealousy, discrimination, and unfair policies that only benefit officials. For example, the conflict in Maluku in 1999 erupted due to numerous factors, resulting in numerous casualties. When one conflict erupts, immediate conflict resolution is needed to avoid a larger conflict, but before a conflict arises, preventive measures are needed.

Immediate conflict resolution is needed, but its implementation requires an understanding of the concepts that must be considered before implementing it. This demonstrates the significance and rigor of achieving peace and harmony in society. The Qur'an mentions conflict resolution or peace with the word islāh. All religions teach to maintain peace or avoid conflict. The Qur'an itself mentions the word islāh seven times in the form of the noun mashdar. Understanding the meaning and concept of islāh can encourage a person to have the principle of not causing damage on earth, whether small or large scale. Then a person will fear the consequences that will be received if they do damage on earth, the impact of the damage, both material and non-material. Islam itself teaches islāh (peace) with a complex meaning to position islāh (peace) as a solution to various types of conflicts on earth. The purpose of understanding

the meaning of islāh is to avoid direct and indirect violence by understanding the forms of violence that occur, thus creating a directed peace. So how does the concept of islāh in the Qur'an integrate with Johan Galtung's peace theory?

2. RESULTS AND DISCUSSION

2.1 Peacebuilding Theory

Conceptually, the goal of peacebuilding is not limited to ending conflict and maintaining peace agreements. This concept encompasses broad and comprehensive work both during and after conflict. During conflict, peacebuilding efforts are directed at conflict intervention through mediation, facilitation, and reconciliation to reduce, localize, mitigate, or even halt escalation. This type of work is commonly referred to as conflict management or short-term conflict resolution, characterized by the process and stages of deconstructing the structures of violence that are occurring.

Defining the scope and timeframe of the peacebuilding process is not easy. Most concepts of peacebuilding refer to narrow concepts, such as "negative peace," and therefore focus on efforts to reduce armed conflict. Even the UN definition (1992), for example, understands peacebuilding as a process to end large-scale violent conflict and prevent its recurrence (Anggoro, 2009). Referring to the main concept, it is rare to find a definition of peacebuilding that encompasses the goal of building positive peace as intended by Johan Galtung. Galtung proposed the concept of positive peace; a situation where all structural problems that can sow the seeds of dissatisfaction and thus ignite conflict, to distinguish it from a more limited understanding. His other concept, "negative" peace, describes peace solely as the absence of violent conflict. Between the two provide various conditions, both when viewed from the movement from peace to conflict (escalation) and vice versa, from conflict to peace (de-escalation) (Johan, 2003).

In post-conflict conditions, peacebuilding work is more directed towards the goal of long-term social change which places more emphasis on the reconstruction of peaceful social structures as a result of the conflict which has destroyed the previously established social order (Bakar, 2007). Therefore, peacebuilding is a concept that is presented in order to reduce the conflicts that occur, and build a good social, cultural, political and economic order.

The basic nature of peacebuilding work encompasses both manifest conflict and latent conflict. The concept of peacebuilding comes into play when open conflict resolves and moves beyond the realm of latent conflict. Peacebuilding work in this latent conflict is understood as post-conflict peacebuilding. Conceptually, the emphasis of post-conflict peacebuilding stems from the belief that peace is not merely the absence of war. True peace is dynamic, participatory, and long-term. It is realized when universal humanitarian values have taken root and permeated all aspects of practical life: family, daily social environments, schools, communities, society, and the nation (Prevention, Reconciliation, & Initiative, 1999). Based on the basic concept of post-conflict peacebuilding work, peace work is not considered successful if it has not created a social order that is equivalent to or close to the ideal as before the conflict or even better than before.

2.2 Understanding Islah

Among scholars of tafsir, M. Quraish Shihab, in his Tafsir al-Misbah, for example, reveals the meaning of iṣlāḥ in relation to the dimension of peace. In the Qur'an, iṣlāḥ is universally interpreted as peace. Furthermore, iṣlāḥ can also be broadly interpreted as peace, including creating peace and preventing conflict in every phenomenon or reality in society that is linked to the text (verse) to find solutions to various life problems (Shihab, 2002). Reconciliation is the act of restoring to the original state or the act of renewing as before (Poerwadarminta, 1985). In the Qur'an, reconciliation itself is known as iṣlāh, which means khilāf takhāsām or eliminating disputes, hostility and quarrels (Ma'Luf, 1986).

In a broader sense, eliminating conflict means creating, maintaining peace, or resolving existing disagreements. Iṣlāh is a popular discourse when a nation is plagued by unresolved conflicts and disputes, ranging from personal, ethnic, and racial issues to political issues between conflicting parties. Establishing peace through islāh is the embodiment of the reconciliation many people desire.

Regarding the verse above, Quraish Shibab said that islāh is used to improve and reconcile the conflicts that occur among Muslims (Shihab, 1996). Human existence, which tends toward goodness but is not free from error, necessitates reconciliation, or iṣlāh, in the broadest sense, both for the sake of improving oneself and others. Therefore, it can be understood that the concept of iṣlāh offered by the Qur'an serves as a barrier to rifts in brotherhood and as a means of avoiding all forms of hostility.

Iṣlāḥ etymologically comes from Arabic, namely اصلاح the infinitive form of the root word اصلح-يصلح- اصلاح which is taken from the components الحاء, اللام, الصاد which means خلاف الفساد which is the antonym of damage (Zakariyyā & Fāris, 1999).

Iṣlāh, meaning peace, is a term or phrase found in the Qur'an. The word Islāh is derived from the word aṣlaḥa, which is derived from ṣaluḥa, an antonym of the word fasea (damage). Thus, the word ṣaluḥa means the absence or cessation of damage or the attainment of benefits. The word Iṣlāḥ in the verses above is associated with the word justice, meaning that anyone who mediates between groups or individuals in conflict must act justly (Al-Raghib, 1999).

The meaning of Islam has various meanings, including good, not damaged, not destroyed, pious, proper, peaceful and beneficial (Yunus, 2010). Meanwhile, in Indonesian, Islāh, which means peace, is the creation of a safe and harmonious atmosphere in all areas (Pendidikan, Kebudayaan, & Kedua, 1991).

In terminology, Islam is defined by various observers and writers in different ways. Among them, it is an agreement to resolve a dispute. Terminologically, iṣlāḥ has been defined by several observers and authors in several ways, including an agreement to resolve a dispute.

A closer look at several verses relevant to this term reveals a dimension of peace (iṣlāḥ) as the spirit of creating peace. Islam, which utilizes the Qur'an as its source of teachings, is known as a religion of peace (Farmawî, n.d.).

2.3 The concept of Islāh in Hūd [11]:88

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ وَرَزَقَنِيْ مِنْهُ رِزْقًا حَسَنًا وَّمَآ اُرِيْدُ اَنْ اُخَالِفَكُمْ اِلٰى مَآ اَنْهٰىكُمْ عَنْهُ ۗاِنْ اُرِيْدُ اِلَّا الْاِصْلَاحَ مَا اسْتَطَعْتُ ۗوَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ ۗعَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ

"He (Shu)'(aib) said, "O my people, explain your opinion if I have clear proof from my Lord and He has granted me good provision (should I disobey His commandments). I (actually) do not want to differ from you (and do) what I myself forbid. I only intend (to bring about) improvement according to my ability. I have no ability (to bring about improvement) except with (the help of) Allah. In Him I put my trust and to Him (also) I return."(al-Quzwainī & Mājah, n.d.)

This verse is the answer of Prophet Shu'aib (a.s.) to the objection of his people contained in the previous verse (Hūd [11]:87)

قَالُوْا يٰشُعَيْبُ اَصَلٰوتُكَ تَاْمُرُكَ اَنْ نَّتْرُكَ مَا يَعْبُدُ اٰبَآؤُنَآ اَوْ اَنْ نَّفْعَلَ فِيْٓ اَمْوَالِنَا مَا نَشٰٓؤُا ۗاِنَّكَ لَاَنْتَ الْحَلِيْمُ الرَّشِيْدُ

They said, "O Syu!'Disgrace, does your prayer (your religion) command you to abandon what our ancestors worshipped or forbid us from managing our wealth in the way we wish? (Is that true, when) you are truly a very forgiving and intelligent person?")

They (the people of Madyan) had already established that Shu'aib (peace be upon him) was a wise and intelligent man. This (trait) is common among creatures, therefore Prophet Shu'aib (peace be upon him) said to them, "Indeed, you know my condition, I am not able to change the situation except to make improvements, (islāh) removes the damage. So when I command you to believe in monotheism and to refrain from harming people, it is because that is the true religion, and it is not because of me, I only invite you to make improvements according to the extent of my ability (al-Quzwainī & Mājah, n.d.).

In this verse, the Quran's view on islāh classified:

1. Calling the people of Madyan to abandon the teachings of their ancestors, namely worship idols and statues
2. Calling on people not to deceive people who have just come to their place.
3. Invite them to perfect their measurements and weights

All of the steps above were taken to prevent undesirable events like those that happened to the people of Prophet Saleh (peace be upon him) and Prophet Lot (peace be upon him). The violence committed by the Madyan people included worshipping others besides Allah, reducing weights and measures, and deceit. Hence, the table looks like this.

VIOLENCE	TYPE VIOLENCE		
	DIRECT VIOLENCE	STRUCTURAL VIOLENCE	DIRECT VIOLENCE
Worshiping other than Allah swt.	√	Worshiping other than Allah swt.	
Reduce measurements and weights	√	Reduce measurements and weights	√
Deception	√	Deception	√

SOLUTION	TYPE OF PEACE		
	NEGATIVE	POSITIVE	NEGATIVE
Calling to worship Allah swt.		Calling to worship Allah swt.	
Perfecting measurements and weights	√	√	√
Honest	√	√	√

In the cases contained in Hud [11]:88 Above, Galtung categorizes the violence committed by the Madyan people as direct violence and cultural violence by looking at the story that Prophet Shu'aib had issued an invitation beforehand as a warning, so that his people would not experience events like those experienced by the people of Prophet Luth (AS) and Prophet Soleh (AS).

Then the conflict resolution that was undertaken by Prophet Shu'aib (AS) falls into the category of implementing negative and positive peace, which is exemplified directly by the wording إن أريد إلا الإصلاح ما استطعت, which is a positive peace resolution by holding a dialogue containing warnings and cooperation to bring about justice and a culture of improvement.

a. An-**Nisā' [4]:114**

لَا خَيْرَ فِيْ كَثِيْرٍ مِّنْ نَّجْوٰىهُمْ اِلَّا مَنْ اَمَرَ بِصَدَقَةٍ اَوْ مَعْرُوْفٍ اَوْ اِصْلَاحٍۢ بَيْنَ النَّاسِۗ وَمَنْ يَّفْعَلْ ذٰلِكَ ۞ ابْتِغَاۤءَ مَرْضَاتِ اللّٰهِ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا

"There is no good in much of their secret talks, except (in secret talks) those who enjoin charity, (do) good, or make peace between people. Whoever does that seeking the pleasure of Allah, We will grant him a great reward."

This verse is a sign to those who hide something that they have determined, namely something that is not approved (al-Quzwainī & Mājah, n.d.).

In this verse, Fakhr al-Din al-Razi explains the reason for the stipulation of this verse, saying that if this verse were revealed in the secret of some thieves along with others, except for the secret, it would have a general meaning. What is expected is that there is no good in the secret conversations of people, then they mock it, something like a hadith, except in the form of good deeds.

In this verse, Allah SWT mentions three good deeds: the command to give alms, the command to do good, and peace (islāh) among humans. Allah SWT mentions these three promises because good deeds bring benefits and remove harm. Bringing goodness by doing physical good deeds, such as giving away one's possessions, indicates the "command to give alms." Doing spiritual good deeds is like perfecting the power of thinking and knowledge. Perfecting the power of good deeds by doing good deeds, all of which are gathered in amr ma'ruf, indicates the command to "do good." As for removing harm, it is a sign of establishing "peace among humans."

These three things are part of the obedience of a servant if he wants to get a great reward. Fakhr al-Din al-Razi added that the condition for getting a great reward is that a servant must be accompanied by the purpose of Allah SWT and seeking the pleasure of Allah SWT. However, if it is done for show and sum'ah, it will turn into great evils (al-Quzwainī & Mājah, n.d.).

Keeping secret conversations and evil deeds, as was done by Ṭu'mah and his friends, is a forbidden act, it has no benefit, except that these whispers are to command almsgiving, do good deeds and establish peace between people. Whispering and hiding conversations are usually done to keep secret forbidden deeds, evil deeds and to eliminate good deeds, rarely done for good and praiseworthy deeds. According to their nature, humans like to declare and tell other people or many people about the good deeds they have done or will do. Meanwhile, evil deeds or sins that he has committed or will commit are always hidden and kept secret. He was afraid that other people would find out, according to the words of the Prophet Muhammad:

" اَلْبِرُّ حُسْنُ الْخُلُقِ وَالْاِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ اَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ (رواه مسلم)

Virtue is good morals, and sin is what feels bad inside your heart, and you do not like others to know it" (Narrated by Muslim).

In this verse, the Quran forbids Muslims from concealing evil-oriented conversations. This will cause harm and is a form of prohibited evil. Good deeds include the command to give alms, the command to do good, and reconciliation (islāh) among people. Allah SWT mentions these three promises because good deeds bring benefits and remove harm.

VIOLENCE	TYPE OF VIOLENCE		
	DIRECT VIOLENCE	STRUCTURAL VIOLENCE	DIRECT VIOLENCE
Keeping the crime plan secret	-	√	√

SOLUTION	TYPE OF PEACE		
	NEGATIVE	POSITIVE	NEGATIVE
Encouragement to plan for goodness		√	√

In An-Nisa' [4]:114, the similarity between the two is that they prohibit secret conversations oriented towards evil and crime. Prohibiting secret conversations that are oriented towards evil falls into the category of structural and cultural violence, because the secret is carried out by two people, or even more than that. The impact can occur in the realm of direct violence. Therefore, prevention is carried out through negative and positive peace; negative peace tries to negotiate, as evidenced by the wording of the verse regarding the prohibition of secret لا خير في كثير من نجواهم conversations, so that direct violence does not occur and does not even have the potential for other types of violence. Then positive peace is carried out by excluding this type of prohibition by providing three things that are permissible to do in secret, namely charity, amar ma'ruf, and peace. proven by the redaction of the verse إلا من أمر بصدقة أو معروف أو إصلاح بين الناس.

b. An-**Nisā' [4]:35**

وَاِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوْا حَكَمًا مِّنْ اَهْلِهٖ وَحَكَمًا مِّنْ اَهْلِهَا ۚ اِنْ يُّرِيْدَآ اِصْلَاحًا يُّوَفِّقِ اللّٰهُ بَيْنَهُمَا ۗ اِنَّ اللّٰهَ كَانَ عَلِيْمًا خَبِيْرًا

"If you (the guardians) fear a dispute between them, send a peacemaker from the man's family and a peacemaker from the woman's family. If they both intend to reconcile, Allah will surely grant them success. Indeed, Allah is All-Knowing, All-Aware."

This verse is related to the previous verse which explains the functions and obligations of each in life. The man or husband is the protector of the woman or wife, because Allah SWT. has preferred some of them, men, over others, women. Also discusses the concern of women committing nusyuz, (disobedience to their husbands) so they should be given advice gently and at the right time, if the advice is ignored, then leave by separating the beds, and if they do not change, if necessary, hit them with a blow that is not painful but gives the impression of anger.

The meaning of peace here is, first, both judges want goodness and peace, then Allah SWT. will give guidance to both judges until they both agree on goodness. Second, both judges want goodness and peace, then Allah SWT. will give guidance to them (husband and wife) who are disputing. Third, they both (husband and wife) want peace, then Allah SWT. will give guidance between them. Fourth, they both (husband and wife) want peace, then Allah SWT. will give guidance between the two judges until they both (husband and wife) make peace (al-Quzwainī & Mājah, n.d.).

This verse explains the choice of whether or not to continue a relationship when the two are in conflict. If a marriage is to be reconciled, it must be based on the intention of improving the relationship, not the opposite. In this case, Islam first addresses the problem, from the lowest level to the level that led to the divorce.

In this case, Johan Galtung categorizes disputes as structural violence, potentially leading to direct violence. Therefore, resolving them requires negative reconciliation, which involves renewing the intention to reconcile and believing in the rewards of good intentions. Negative reconciliation involves establishing cooperation between the two parties.

VIOLENCE	TYPE OF VIOLENCE		
	DIRECT VIOLENCE	STRUCTURAL VIOLENCE	DIRECT VIOLENCE
Dispute	-	√	-

SOLUTION	TYPE OF PEACE		
	NEGATIVE	POSITIVE	NEGATIVE
Make peace		√	√

In the case found in An-Nisā' [4]:35, the dispute falls into the category of structural violence because it is carried out by an individual against another individual, in this case by a husband and wife without directly harming them. Then, after finding the cause of the dispute, we move on to whether we want to reconcile (reconcile) to repair the household or not. This case is related to Islamic repair, because Islam provides conditions for husbands or wives who want to repair their relationship with good and pure conditions because they want to improve the situation. Then the peace resolution that is carried out is negative and positive peace, in this case it is edited with فَابْعَثُوْا حَكَمًا مِّنْ اَهْلِهٖ وَحَكَمًا مِّنْ اَهْلِهَا, which means that each husband and wife must send a judge who will then have a discussion regarding the problem and is oriented towards whether they want to continue the relationship or not, the fulfillment of each other's rights, and the feelings of love between the two.

c. Al-Baqarah [2]:220

فِى الدُّنْيَا وَالْاٰخِرَةِ ۗ وَيَسْـَٔلُوْنَكَ عَنِ الْيَتٰمٰىۗ قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ ۗ وَاِنْ تُخَالِطُوْهُمْ فَاِخْوَانُكُمْ ۗ وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۗ وَلَوْ شَاۤءَ اللّٰهُ لَاَعْنَتَكُمْ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ

"about this world and the Hereafter. They ask you (Prophet Muhammad) about orphans. Say, "Reforming their condition is good." If you associate with them, they are your brothers. Allah knows the evildoers and the gooddoers. If Allah willed, He could have brought upon you hardship. Indeed, Allah is Exalted in Might, Wise."

This verse explains the laws of caring for orphans. There are several explanations:

First. The people of ignorance went beyond their means in exploiting the wealth of orphans. Sometimes they married orphaned women out of greed for their wealth. For this reason, Allah SWT revealed An-Nisa' [4]:10. Allah Subhanahu wa Ta'ala said:

ۚ اِنَّ الَّذِيْنَ يَأْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَأْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًاۗ وَسَيَصْلَوْنَ سَعِيْرًا

"Indeed, those who devour the property of orphans unjustly, in fact, they swallow fire into their bellies and they will enter a blazing fire (hell)."

Then Allah SWT revealed An-Nisā'[4]:3. Allah Subhanahu wa Ta'ala says (al-Quzwainī & Mājah, n.d.):

وَاِنْ خِفْتُمْ اَلَّا تُقْسِطُوْا فِى الْيَتٰمٰى فَانْكِحُوْا مَا طَابَ لَكُمْ مِّنَ النِّسَاۤءِ مَثْنٰى وَثُلٰثَ وَرُبٰعَ ۚ فَاِنْ خِفْتُمْ اَلَّا تَعْدِلُوْا فَوَاحِدَةً اَوْ مَا مَلَكَتْ اَيْمَانُكُمْ ۗذٰلِكَ اَدْنٰٓى اَلَّا تَعُوْلُوْاۗ

"If you fear that you shall not be able to deal justly with orphans, then marry any women you wish, two, three, or four. But if you fear that you shall not be able to deal justly, then marry only one or the female slaves you possess. That is nearer to preventing injustice."

Then Allah SWT revealed An-Nisā'[4]:3. Allah Subhanahu wa Ta'ala says (al-Quzwainī & Mājah, n.d.):

وَيَسْتَفْتُونَكَ فِي النِّساءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَما يُتْلى عَلَيْكُمْ فِي الْكِتابِ فِي يَتامَى النِّساءِ اللَّاتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ، وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدانِ، وَأَنْ تَقُومُوا لِلْيَتامى بِالْقِسْطِ، وَما تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كانَ بِهِ عَلِيماً

"They ask you (Prophet Muhammad) about women. Say, "Allah gives you a fatwa about them,) and what is recited to you in the Quran about orphans to whom you do not give anything (mashawin) prescribed for them, while you wish to marry them,) and (about) helpless children. (Allah also gives you a fatwa) to take care of orphans with justice. Whatever good you do, indeed, Allah is All-Knowing."

Then Allah sent down Al-An'ām [6]:152. Allah Subhanahu wa Ta'ala says:

وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ ۚوَاَوْفُوا الْكَيْلَ وَالْمِيْزَانَ بِالْقِسْطِ ۚ لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا ۚوَاِذَا قُلْتُمْ فَاعْدِلُوْا وَلَوْ كَانَ ذَا قُرْبٰى ۚ وَبِعَهْدِ اللّٰهِ اَوْفُوْا ۗذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَذَكَّرُوْنَ ۙ

"Do not approach the property of an orphan except in a way that is more beneficial, until he reaches adulthood. Give full measure and weight with justice. We do not burden a soul except according to its capacity. When you speak, speak with justice, even if he is a relative. And fulfill the promise of Allah. Thus He commands you that you may take heed."

Because of the revelation of these verses, they abandoned their association with orphans and distanced themselves from their wealth. As a result, the good deeds of orphans became unstable, and their lives became bad, thus burdening them. It also made them confused about associating with them, because while living with orphans, their wealth mixed with theirs, and they ate and drank with them. It also made them turn away from their wealth for fear of a great threat. If they abandoned and turned away from orphans, their lives would become disordered. People were confused because of this.

فَقَالَ عَبْدُ الله بن رواحة: يا رسول الله مالكنا مَنَازِلُ تَسْكُنُهَا الْأَيْتَامُ وَلَا كُلُّنَا يَجِدُ طَعَامًا وَشَرَابًا يُفْرِدُهُمَا لِلْيَتِيمِ، فَنَزَلَتْ هَذِهِ الْآيَةُ

"Abdullah bin Rawaha said, "O Messenger of Allah, we do not have a house where we can live with orphans, and not all of us have food and drink that we can give to orphans.".

This verse was revealed to answer the questions that were in the hearts of the companions about how to mingle with orphans. For this reason, QS. Al-Baqarah [2]:220 was revealed (al-Quzwainī & Mājah, n.d.).

Second, the meaning of "improving" (islāh) has several views: first, improving in terms of goodness for their benefit, by building character, manners, and so on. The goal is for them to live based on knowledge and manners, and gain virtue. Because improving character or manners is more noble than improving the economic situation of orphans. Improving the wealth of orphans so that we do not have to eat into their living expenses. As explained in An-Nisā' [4]:2.

Allah Subhanahu wa Ta'ala says:

وَاٰتُوا الْيَتٰمٰٓى اَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيْثَ بِالطَّيِّبِ ۖ وَلَا تَأْكُلُوْٓا اَمْوَالَهُمْ اِلٰٓى اَمْوَالِكُمْ ۗ اِنَّهٗ كَانَ حُوْبًا كَبِيْرًا

> "Give to the orphans (who have grown up) their property. Do not exchange the good for the bad, and do not consume their property along with your own. Indeed, that (the act of exchanging and consuming) is a great sin."

The meaning is that the orphan receives the condition of the guarantor, namely good deeds from him, and the guarantor also receives the condition of the orphan, namely this act is good for the orphan because it contains goodness for himself, his wealth. Indeed, the intended خير is good for both of them. If another meaning of خير (good) is that the orphan does not receive anything except guidance for himself, not in terms of his wealth, the commentator responds that this is not like that, because the matter will lead to the improvement of his wealth by developing and increasing it, then this is an improvement for him. Secondly, the statement of the person who says "khobar" from خير returns to الولي, (guarantor) then what is expected is the improvement of the orphan's wealth without expecting compensation and ujrah (wages) is good for the guarantor, and a greater reward for him (al-Quzwainī & Mājah, n.d.). Third, if the "khobar" of the خير returns to اليتيم, then the meaning of the association of the guardians (guarantors) with the aim of improving their condition is better than living apart from them. And the first perspective is more important because its wording is absolute, that is, comprehensive in all aspects that are being improved, so it is specifically focused on improving certain aspects without neglecting other parts. Therefore, it is obligatory for the guardian (guarantor) to lead them (orphans) to goodness that returns to themselves, to the orphans in improving their lives, and their wealth.

The meaning of this verse is that there are different aspects of goodness, so guarantors should focus on the good of this world and the hereafter, both for themselves, the orphans' property, and themselves. This involves implementing improvements in all aspects and focusing on improving them. It is permissible to mix the guardian's property with the orphans' property, provided the intention is for their safety and not to harm them (al-Quzwainī & Mājah, n.d.).

VIOLENCE	TYPE OF VIOLENCE		
	DIRECT VIOLENCE	STRUCTURAL VIOLENCE	DIRECT VIOLENCE
Taking the property of an orphan	✓	Taking the property of an orphan	

SOLUTION	TYPE OF PEACE		
	NEGATIVE	POSITIVE	NEGATIVE
Fixing orphans		√	√

In the affirmation of the rules regarding the law of fostering orphans contained in Al-Baqarah [2]:228 The problem is, the Companions felt fear because of the revelation of the above verse. Because since long ago they had lived with orphans and interacted in matters of wealth and guidance for their lives. After this verse was revealed, the Companions felt fear because they were worried that in their guidance there were mistakes and led to sin. In this verse the author includes a type of direct violence, even cultural or cultural

violence, namely taking away the rights of orphans. This will impact their future because their rights are taken by those who claim to guarantee the lives of orphans, but instead take their rights. Therefore, the solution is to make positive and negative peace, namely by discussing the purpose of improving orphans. In this case, they are informed about their rights and the rights of the guarantors. Then the improvement carried out must include elements of guidance to ensure their lives, such as guaranteeing their knowledge and possessions in the future (al-Quzwainī & Mājah, n.d.).

d. Al-Baqarah [2]:228

وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْۤءٍۗ وَلَا يَحِلُّ لَهُنَّ اَنْ يَّكْتُمْنَ مَا خَلَقَ اللّٰهُ فِيْٓ اَرْحَامِهِنَّ اِنْ كُنَّ يُؤْمِنَّ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِۗ وَبُعُوْلَتُهُنَّ اَحَقُّ بِرَدِّهِنَّ فِيْ ذٰلِكَ اِنْ اَرَادُوْٓا اِصْلَاحًاۗ وَلَهُنَّ مِثْلُ الَّذِيْ عَلَيْهِنَّ بِالْمَعْرُوْفِۖ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌۗ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ

Al-A'raf [7]:56 "Divorced women (must) refrain from (waiting for) three qurū' (purity or menstruation). It is not for them to hide what Allah has created in their wombs, if they believe in Allah and the Last Day. Their husbands have a better right to return to them during that (period), if they wish to make amends. They (women) have rights equal to their obligations in a just manner. However, the husbands have a preference over them. Allah is Exalted in Might, Wise."

In this verse, Allah SWT mentions numerous laws regarding divorce. This occurred because, during the days of ignorance (jahiliyyah), dishonest wives often claimed to be pregnant. After her iddah (waiting period) expired, she remarried another man, and shortly after their marriage, a child was born, leading to disagreements and quarrels between the husband and wife (al-Quzwainī & Mājah, n.d.).

إِنْ أَرادُوا إِصْلاحاً The meaning of this verse is that men have more right to reconcile (return) to islāh if they want to improve, not intend to harm the woman who was divorced, such as wanting revenge (al-Quzwainī & Mājah, n.d.).

As explained in Al-Baqarah [2]:231

Allah Subhanahu wa Ta'ala says:

وَاِذَا طَلَّقْتُمُ النِّسَاۤءَ فَبَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ سَرِّحُوْهُنَّ بِمَعْرُوْفٍۖ وَّلَا تُمْسِكُوْهُنَّ ضِرَارًا لِّتَعْتَدُوْاۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَقَدْ ظَلَمَ نَفْسَهٗۗ وَلَا تَتَّخِذُوْٓا اٰيٰتِ اللّٰهِ هُزُوًا وَّاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ وَمَآ اَنْزَلَ عَلَيْكُمْ مِّنَ الْكِتٰبِ وَالْحِكْمَةِ يَعِظُكُمْ بِهٖۚ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ

"When you divorce your wives, until their term is almost over, then retain them in a just manner or divorce them in a just manner. Do not retain them to cause harm until you transgress. Whoever does that, he has indeed wronged himself. Do not take the verses of Allah as a mockery. Remember the favor of Allah upon you and what He has sent down to you of the Book (the Qur'an) and the Wisdom (the Sunnah) as a lesson for you. Fear Allah and know that Allah is Knowing of all things."

The above verse was revealed to the people of ignorance, who would take back a divorced woman hoping to hurt her, then they would divorce her again after taking back. Allah swt made the condition in the solution of taking back a woman's marriage to require "desiring improvement". In this case, "desiring" reform is an inner desire that is unknown. The Sharia does not stipulate the validity of taking back a woman's marriage to wanting reform. But its permissibility is a relationship between the husband and Allah Subhanahu wa Ta'ala alone who knows the intention of wanting to take back her because he wants improvement or intends to cause harm, (danger) so that if the husband intends to take back a woman because he wants to cause harm, then he will incur sin.

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ And the Most Gracious and the Most Merciful, this verse shows that Allah SWT explains that each husband and wife has the right to reconcile with each other, provided that they desire to improve the situation, not the other way around. It must be remembered that reconciliation will not occur if both parties are not, or one of them is not, careful in granting each other their rights. These rights are numerous and interconnected (al-Quzwainī & Mājah, n.d.).

VIOLENCE	TYPE OF VIOLENCE		
	DIRECT VIOLENCE	STRUCTURAL VIOLENCE	DIRECT VIOLENCE
Ruju' (return) to do evil	√	√	√

SOLUTION	TYPE OF PEACE		
	NEGATIVE	POSITIVE	NEGATIVE
Ruju' (return) to improve		√	√

In the example cases contained in Al-Baqarah [2]:228, The type of violence committed is if the intention to return is to commit a crime, then it falls into the category of structural violence, and has the potential to lead to direct violence depending on its continuation. The peace needed is negative and positive peace by discussing the rewards that will be obtained by husband and wife who want to improve their relationship, required by improving the situation after reconciliation (returning) and obtaining the rewards promised by Allah SWT. In this case, negative peace has a strong incentive to eliminate direct violence.

e. Al-**A'rāf [7]:56**

وَلَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًاۗ اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ

"Do not cause corruption on the earth after it has been properly established. Pray to Him with fear and hope. Indeed, Allah's mercy is close to those who do good."

This verse is related to the previous verse Al-A'rāf [7]:54 which informs Allah SWT who has created the heavens and the earth. And all that is in this world, because what is meant by the sky is all that is above the world, and what is meant by the earth is all that is below, and which also includes the world that is between the heavens and the earth. As His word in Al-Furqān [25]:59.

اَلَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِۛ اَلرَّحْمٰنُ فَسْـَٔلْ بِهٖ خَبِيْرًا

"(Allah) created the heavens and the earth and what is between them in six days. Then He established Himself above'"The Throne.535) (He is) the Most Merciful. Ask (O Prophet Muhammad) about Him (Allah) of the All-Knowing (Allah)."

Then, in the next verse, Al-A'rāf [7]:55, the ethics of prayer are discussed and the prohibition on exceeding limits in all matters, including prayer. Each thing has a predetermined limit that must be observed, and it must not be exceeded.

Allah Subhanahu wa Ta'ala says:

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ۚاِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَۚ

"Pray to your Lord with humility and a soft voice. Indeed, He does not like those who transgress the limits."

This verse discusses the explicit prohibition against causing damage on Earth. In this case, destroying the Earth is a major crime, and the prohibition against exceeding the limits of prayer is a minor aspect of that prohibition. Allah SWT forbids humans from causing damage on Earth after it has been repaired, which explains that the prohibition extends beyond exceeding the limits of prayer (al-Quzwainī & Mājah, n.d.).

First, that Allah SWT forbids humans from causing damage on earth. This prohibition covers all areas, such as preventing the destruction of life by killing or by damaging body parts, losing property by means of ghosob, stealing and other forms of deception, the prohibition of destroying religion by means of kufr and bid'ah, destroying lineage by prioritizing adultery, liwath, and because of slander, destroying reason by

drinking intoxicating things. Because of this, the good that must be maintained in the world is in the form of life, property, lineage, religion, and reason.

This prohibition on causing harm is a preventative measure against allowing the essence of harm to occur. This prevention requires addressing all its components and aspects. Thus, the prevention of this harm is summarized in the five steps mentioned above.

Then the meaning of "after Repair it" This implies that after being repaired for the benefit of mankind and in accordance with the interests of the mukallaf (believers). It also implies that after being repaired, namely because Allah SWT has repaired the earth by sending down the Prophets and Messengers, and sending down the Books to them. It is as if Allah SWT is saying, "After I have repaired the earth through the means of sending down the Prophets and Messengers, sending down the Books, and detailing the Shari'a. So do not deny the Messengers, the Books, and oppose the Shari'a because that will cause chaos and unrest on earth and produce corruption after the earth is repaired.

This verse discusses the explicit prohibition against causing damage on Earth. In this case, destroying the Earth is a major crime, and the prohibition against exceeding the limits of prayer is a minor one. Allah SWT forbids humans from causing damage on Earth after it has been repaired.

VIOLENCE	TYPE OF VIOLENCE		
	DIRECT VIOLENCE	STRUCTURAL VIOLENCE	DIRECT VIOLENCE
1. Destroying nature	√	1. Destroying nature	2.
2. Damaging lineage	3.	4. Damaging lineage	5.
1. Taking a life	√	Taking a life	√
2. Losing property	√	Losing property	√

SOLUTION	TYPE OF PEACE		
	NEGATIVE	POSITIVE	NEGATIVE
Protecting nature	6.	7. Protecting nature	8.
Maintaining lineage	9.	10. Maintaining lineage	11.
1. Protecting lives	√	Protecting lives	√
2. Protecting property	√	Protecting property	√

In the example cases contained in Al-A'rāf [7]:56, Crimes such as destroying nature, lineage, lives, and property fall under all forms of violence because they impact not just individuals but groups, and in terms of time, they are not only temporary but sustainable, depending on the restoration of the ecosystem, in the case of natural

destruction, or the restoration of the mind, in this case, humans. The resolution is to carry out all types of peace. Negative peace involves discussions that lead to an awareness of peace and tranquility, an awareness of maintaining the balance of nature, property, and life. Positive peace is achieved by eliminating direct violence, bringing justice within a culture of peace (al-Quzwainī & Mājah, n.d.).

f. Al-**A'rāf [7]:85**

وَاِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًاۗ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗۗ قَدْ جَاۤءَتْكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ فَاَوْفُوا الْكَيْلَ وَالْمِيْزَانَ وَلَا تَبْخَسُوا النَّاسَ اَشْيَاۤءَهُمْ وَلَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ اِصْلَاحِهَاۗ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَۚ

"To the people of Madyan, We (sent) their brother Shu'a (Shu'a)'He said, "O my people, worship Allah. You have no god but Him. Indeed, clear proofs have come to you from your Lord. So give full measure and weight, and do not wrong anyone in the least. Do not spread corruption on the earth after its setting in order. That is better for you, if you are believers."

This verse explains that Allah SWT sent the Prophet Shu'aib to the people of Madyan. In this case, "brother" refers to a relationship based on lineage, not religion. Commentators differ on Madyan. Some say it's a tribal name, as they are the children of Madyan bin Ibrahim (peace be upon him), and "Madin" is the name of a tribe.

This verse focuses on the command of Prophet Shu'aib (peace be upon him) to his people, namely, first, to worship Allah SWT and forbid them from worshiping other than Allah SWT. This command is a sharia agreed upon by the prophets. Second, claiming to be a prophet, as explained in the wording قَدْ جاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ. In this case, what is meant is a miracle. This verse also shows the truth of Prophet Shu'aib receiving miracles, such as the staff of Prophet Moses (peace be upon him), which was a gift from Prophet Shu'aib and was the staff that destroyed the snakes released by Pharaoh's magicians. When, the command to perfect the measure and weight, and do not harm (anything) from humans. Third, the command to perfect weights and measures. Know that the Prophets' habits, when they saw their people engaging in evil of various kinds, would prevent them. Like the people of the Prophet Shu'aib, who were harmful and cheated. In addition to rectifying their spiritual orientation, Prophet Shu'aib directly confronted the pervasive socio-economic corruption that plagued his community of Madyan. His people were notorious for unfair trade practices, systemic fraud, and highway robbery. In response, Shu'aib issued an explicit command to establish complete honesty in commerce by perfecting all weights and measures and forbidding any form of short changing or deprivation of human rights. This approach reflects the established methodology of all prophets: systematically identifying and opposing the specific moral and societal vices prevalent among their people. By calling for both divine devotion and financial integrity, Prophet Shu'aib demonstrated that true faith inherently demands fairness, justice, and the protection of ethical boundaries in everyday human interactions.

The meaning of the phrase وَلا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلاحِها is, firstly, when they (the people of Madyan) harm others in measure and weight, it will bring about evil. Secondly, this is a prevention from the corruption of religion, so this phrase وَلا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلاحِها is used as a prohibition against corrupting the world and religion. Third, the commentators differ on the meaning of the wording "بَعْدَ إِصْلاحِها." It is said that the earth has been made good with the revelation of the prophets after it was previously corrupted due to the absence of prophets. Because of this, the prophets forbade their people from causing corruption and ordered them to make it good. It is also said that this is because Allah SWT has sent down many blessings in it and produced five laws that return to their origins, namely glorifying the commands of Allah SWT and believing in monotheism, prophethood, and loving Allah SWT's creation (al-Quzwainī & Mājah, n.d.).

This verse focuses on the Prophet Shu'aib's (peace be upon him) command to his people: to worship Allah SWT and to forbid them from worshipping anything other than Allah SWT. This command is a religious law agreed upon by the prophets. Second, claiming to be a prophet. Third, perfecting the weights and measures. And fourth, the prohibition against destroying the earth and everything in it.

VIOLENCE	TYPE OF VIOLENCE		
	DIRECT VIOLENCE	STRUCTURAL VIOLENCE	DIRECT VIOLENCE
1. Worshiping other than Allah swt.	√	Worshiping other than Allah swt.	12.
2. Reduce measurements and weights	√	Reduce measurements and weights	√
3. Deception	√	Deception	√

SOLUTION	TYPE OF PEACE		
	NEGATIVE	POSITIVE	NEGATIVE
1. Calling to worship Allah swt.	13.	14. Calling to worship Allah swt.	15.
2. Perfecting measurements and weights	√	Perfecting measurements and weights	√
3. Honest	√	Honest	√

In the example cases contained in Al-Aʿrāf [7]:56, Forms of crime such as worshipping other than Allah SWT, reducing weights and measures, and dishonesty are included in all types of violence. The negative impact of this violence will lead to oneself and others. All types of peace are needed because the types of violence carried out are direct and indirect (cultural and cultural). Negative peace is carried out by inviting the Madyan people to worship Allah SWT and abandon idols and statues as worshipped by their ancestors, with this there is no direct violence between Prophet Shu'aib (peace be upon him) and his people. Then invite to bring justice to every human being and oriented towards instilling a culture of honesty, because it is said that the Madyan people when someone came to their place, he was deceived by saying that the money he had was worthless.

Then, positive reconciliation was achieved by inviting them to cooperate in worshiping Allah SWT. This was done to prevent them from being struck by terrible events like those experienced by the people of Prophet Luth (peace be upon him) and the people of Prophet Soleh (peace be upon him). Then, by encouraging cooperation by encouraging them to perfect weights and measures, because this would still make them rich without cheating. Prophet Shu'aib informed them that he possessed abundant wealth from Allah SWT, obtained through good or halal means.

3 CONCLUSION

The meaning of islāh in the Qur'an is objective and depends on the issue being discussed. If the issue concerns a dispute between husband and wife, islāh means peace through reconciliation to improve the relationship without any reason to harm each other. If the issue concerns an invitation to improve the beliefs of a people such as the Madyan people, then islāh means improvement. Furthermore, the concept of realizing islāh is also objective, adapting to the problem at hand. Realizing islāh is achieved through various means. If the issue concerns inviting the Madyan people to improve by abandoning their ancestral idols, the Qur'an uses the concept of a direct approach to them to make improvements to the best of their ability. Then the Qur'an informs them of the consequences that will occur if they continue to commit evil and act unjustly as had befallen the people before them. (Madyan) If the problem is about a husband and wife dispute, then the concept used (if desired) to realize islāh is to send a peacemaker between husband and wife to discuss the

problem that occurred and then find a solution, whether they want to continue the husband and wife relationship or get a divorce.

Johan Galtung's concept of peace is not much different from the Qur'an in resolving a case. Galtung first conducts a conflict analysis to facilitate the proper and targeted placement of peace studies to prevent direct or indirect violence. If the conflict is direct, then negative and positive peace studies are used. Negative peace studies prevent direct conflict, such as loss of life, while positive peace studies prevent indirect violence, such as social and cultural violence. Preventive measures for violence include positive peace studies conducted pre-conflict and post-conflict. If cultural violence arises, then the peace studies are conducted to promote tolerance and respect for differences. If the violence is cultural, then the resolution must be to improve existing regulations without prioritizing individuals or groups. Achieving islāh requires a broad concept and knowledge before implementing it, as it has the potential to eliminate violence and potentially escalate it.

In today's era, calling for prevention of violence is both easy and difficult. Access to calls for prevention of violence is easily disseminated through social media, but the difficult part is the competence to implement it, as it requires extensive reading and analysis. The emphasis on developing these concepts or theories is strongly emphasized because conflicts in today's era are so diverse, therefore requiring broad insight into the concept of realizing islāh.

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