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Religion, Peace and Human Rights: Thematic Interpretation Perspective of the Indonesian Ministry of Religious Affairs

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Abstract

Religion, peace, and human rights are three very important and complex topics. Religion often provides moral guidance, values, and meaning in life for many people. Besides being a source of strength, peace, and solidarity, it can also cause division if differences are not faced with tolerance. Peace is a harmonious state where conflicts are resolved without violence. Peace is often achieved through dialogue, understanding, and cooperation. Human rights are basic principles that guarantee every individual inalienable rights, such as freedom, equality, and dignity. The three are closely interconnected. When human rights are respected and protected, peace is more likely to be achieved, and religion can play a positive role in building a more just and harmonious society. This study aims to reveal a limited picture of the thematic interpretation of the Indonesian Ministry of Religious Affairs (Depag) regarding peace and human rights in its efforts to make religion a source of harmony among people, both nationally and globally. The method used in this study is qualitative, focusing on the thematic interpretation of the Indonesian Ministry of Religious Affairs (Depag) regarding Peace and Human Rights with a text analysis approach. From this study, it was found that the thematic interpretation by Depag provides guidance for its readers to always practice religion moderately so that the peaceful values of Islam can always be embodied in the actions of every Muslim.

Keyword: *Thematic Tafsir Depag, Tolerance and Peace, Human Rights in Islam*

Introduction

The definition of Religion in terms of terminology is a teaching that originates from God or the result of human contemplation contained in holy scriptures that are passed down from generation to generation with the aim of providing guidance and

life principles for humans to achieve happiness in this world and the hereafter, which includes elements of belief in supernatural powers that subsequently evoke emotional responses and the conviction that such happiness in life depends on having a good relationship with those supernatural power[1]

In Indonesia, religion is specifically one of the important components for society. The slogan "Belief in the One and Only God" is one of the components of Pancasila. Religion and Indonesian society are like two sides of a "coin" that cannot be separated. Indonesia has become the most religious country in the Asia-Pacific region, with more than 83% of its population believing that religion is an important matter. Indonesia ranks above European countries, where an average of 30% of the population considers religion an important component. The connotation of religion as an important context in life is indeed closely tied to Eastern societies[2].

Religion is not only understood as a source of inspiration and motivation for life, but also as a source of energy in building togetherness and instilling love among one another. In Indonesia, the attitude of religious life and diversity has been clearly visible all this time. However, lately, the face of religion seems to have changed into something frightening. Religion is sometimes not only pulled for the sake of pragmatic political interests but is also beginning to be confronted with one another, religious intolerance and pluralism are starting to appear here and there, causing the initially peaceful and cool atmosphere to change suddenly[3].

Some examples of negative religious attitudes were evident between 2019-2022, including religious intolerance and cases of vandalism of places of worship, totaling 7 cases. This number was followed by cases of prohibiting the establishment of places of worship and prohibiting worship, each with 5 cases. (gatra.com, 2022). In addition to the three types of violations mentioned, Imparsial also recorded three incidents of violations in Indonesia involving the destruction of religious attributes. In addition, there are also several other cases that arise due to intolerance, such as

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[1] Bob marta (2020), Konflik Agama dan Krisis Intoleransi Tantangan Atau Mimpi Buruk Keberagamaan Di Indonesia. Published 6 Agustus 2020, Accessed 3 Januari 2024, 19.30 WIB. Retrive from https://www.pskp.or.id/2020/08/06/konflik-agama-dan-krisis-intoleransi-tantangan-atau-mimpi-buruk-keberagaman-indonesia/.

[2] Ibid.

[3] Mimi Anggraini, "Intoleransi Menurut Tokoh Agama Islam dan Kristen", Jurnal Studi Agama-Agama 4, no.1 (2021): 9.

attacks on 4 Forms of Intolerance in Religious Life in Indonesia, the Case Study "Cilegon, a City Without Churches," families with different religious beliefs, forced closure of places of worship, and social ostracism[4].

Imparsial's research coordinator, Ardimanto Adiputra, noted that there were around 31 cases of violations of religious freedom and belief (KBB) that occurred in 15 provinces of Indonesia towards the end of 2019. These findings are the result of monitoring by Imparsial through various media reports. The details include: 12 cases of KBB violations in the form of the dissolution of rituals/study sessions/lectures/religious or belief practices. As many as 11 cases involved the prohibition of the establishment of places of worship, 3 cases involved the destruction of places of worship, 2 cases involved the prohibition of the Cap Go Meh celebration, 1 case involved the regulation of dress codes according to certain religions by the government. Then, 1 case involved a government appeal regarding certain religious sects and 1 case involved the refusal to live next to those of different faiths[5].

From the 27 cases studied during the period of 2017-2019, it can be mapped that one case of conflict was related to terrorism issues, 14 cases of conflict were related to communal (interfaith) issues, and 12 cases of conflict were related to sectarian issues. (intraagama). That means communal religious conflicts occur the most. Then followed by sectarian and terrorism types[6].

Dozens of other cases of intolerance have occurred in Indonesia from 2019 to 2023. This figure was presented by the Deputy Director of the Social and Cultural Directorate of the National Police's Intelligence and Security Agency, Chaerul Yani, at the forum "Empowerment of FKUB in Supporting the Successful and Peaceful Conduct of the 2024 Election in Jakarta, on Friday, November 18, 2023." From the data presented, there were 7 cases of intolerance in 2019, 14 cases in 2020, 11 cases in 2021, and 3 cases in 2022. "In 2023, the cases of intolerance were quite high, almost

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[4] Afreiza Octaguna A, et.al, "Intoleransi Masyarakat Mayoritas Terhadap Minoritas Di Kota Cilegon", *Moderasi: Jurnal Kajian Islam Kontemporer* 1, no. 2 (2023): 17.

[5] Dr. HM. Zainudin, MA (2020), *Problem Keberagaman Di Indonesia*, Published December 19, 2020, Accessed Januari 3, 2024, 20.00 WIB, Retrived From; http://uin-malang.ac.id/r/201201/problem-keberagaman-di-indonesia.html.

[6] Ahmad Khlwani (2019), *Enam jenis Konflik Keagamaan di Indonesia*, Published December 19, 2019, Accessed January 2, 2024, 20.15 WIB, Retrived From https://www.nu.or.id/nasional/penemuan-enam-jenis-konflik-keagamaan-di-indonesia-sXMM4.

half of them with 30 cases. This indicates that intolerance is linked to several strategic environmental issues, both regional and national, and this has a significant impact," said Chaerul, as monitored through the YouTube channel of the Directorate General of Politics and General Government of the Ministry of Home Affairs. Chaerul explained that, based on data per police region, from 2019 to 2023, the highest number of cases was in West Java with 17 cases, followed by the Special Region of Yogyakarta (DIY) with 10 cases, and East Java with 8 cases. Meanwhile, based on data per police region throughout 2023, the highest number of cases recorded was six in DIY, followed by four cases each in West Java, East Java, North Sumatra, and two cases in Lampung.

"What are the factors causing the occurrence of religious intolerance?" According to our observations, the consequence is that there are places where places of worship are being built without permission. These are some examples that we have experienced, such as what happened in several places, and currently, monitoring is being conducted to prevent this from becoming a potential conflict among the community itself," he said. Another contributing factor is the difference in religion in areas where another religion is the majority, the use of shophouses or private homes as places of worship every week, conducting worship in places not designated for it without the permission of the surrounding community, and differences in beliefs and sects[7].

Extreme Violence (EV) and tensions between religious groups still occur in the religious life of the people in Indonesia. Although in general BNPT found that the potential for radicalism and terrorism is showing a decline, cases of extreme violence (KE) and the potential spread of radicalism are still occurring. Among them are Indonesian citizens who assist and are present in Syria and Iraq to join ISIS, as well as the entry of new terrorist networks into Indonesia. Until 2021, BNPT data showed that more than 2,000 Indonesian citizens were in conflict areas in Syria, Iraq, the Philippines, and Afghanistan. The latest is the entry of the Katiba Tawhid wal Jihad (KTJ) network into Indonesia, which was reported to have entered Indonesia in mid-April 2023.

In addition, incidents of intolerance are still occurring, especially towards minority groups. The most reported incident recently is the closure of the statue of the

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[7] Ibid.

Virgin Mary in Yogyakarta. This case is still happening amidst the government's slogan of Religious Moderation. So far, the government has made efforts to reduce KE both in prevention and handling. However, on the other hand, the government is also disbanding mass organizations. Some circles believe that the dissolution step contradicts the principle of freedom of organization in a democracy.

The cases of intolerance and discrimination that still occur also contribute to Indonesia's continued classification as a flawed democracy in the Democracy Index released by EIU in 2022. So far, research on KE has primarily focused on KE perpetrators as a basis for deradicalization programs. Meanwhile, research at the public level is necessary to understand public attitudes towards KE, including KE organizations, and the factors that may influence these attitudes.

Therefore, the Indonesian Survey Institute (LSI) conducted a national survey to understand the public's attitudes towards terrorism and terrorist organizations. The survey also inquired about factors that could contribute to support for terrorism, including intolerance, support for Sharia, relative deprivation, piety, media access, interfaith contact, and support for democracy. The survey also asked about the public's attitudes towards regressive gender norms, as well as demographic variables. The survey results can serve as material for discussion and reference for policymakers and those working to address extremism, intolerance, and promote democracy[8].

Intolerance does not only occur between different religions; it can also be found within the same religion. For example, the rejection of the existence of the Majelis Tafsir Alquran has resurfaced in the Solo region, particularly in Karanganyar. This conflict began with intolerance and escalated into a conflict within the Jatiwarno community, Jatipuro, Karanganyar. The peak of the conflict occurred on February 2, 2017, when residents blocked the access road to the new building of the Majelis Tafsir Alquran (MTA) in Dukuh Wates, Dusun Jangglengan, Desa Jatiwarno. The local residents urged the MTA congregation from outside the village not to attend the

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[8] Ardhi Ridwansyah (2023), *Laporan Survei Nasional: Kekerasan ekstrem, Toleransi, Dalam Kehidupan Bergama di Jawa Barat tahun 2022*, Published May 16, 2022, Accessed November 8 2023, Retrivedfromhttps://static.wixstatic.com/media/b2011a_415d14826dda4135bb1bdd227dc55adf~mv 2.jpg/v1/fill/w_740,h_416,al_c,q_80,usm_0.66_1.00_0.01,enc_auto/b2011a_415d14826dda4135bb1bd d227dc55adf~mv2.jpg.

opening and the inaugural lecture in the new building. One of them said, "As long as it takes, the people of Bentangan will reject all MTA activities in the village of Bentagan." "We are ready to fight." This condition of intolerance, if not managed properly, will be very dangerous for the sustainability of peaceful life in Karanganyar and Boyolali (PSAP Data January-July 2017)[9].

The existence of religious diversity in Indonesia has the potential to give rise to religious conflicts and haunt the peace of the Indonesian nation. Therefore, the involvement of various parties is needed to prevent the emergence of religious conflicts in Indonesia. Religious conflict can be defined as disputes or quarrels, whether in the form of peaceful actions or violent actions, involving values, claims, and identities related to religious issues or issues framed in religious slogans or expressions. Religious issues have not only become national conflicts but have also globalized, so the Ministry of Religious Affairs of the Republic of Indonesia, in this case, recognizes such conditions by presenting modern-themed Quranic studies in order to participate in eradicating the negative understanding of religion and religiosity, which are often considered sources of conflict.

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[9] Dwi Kurniasih, "Ujaran Kebencian di Ruang Publik: Analisis Pragmatik pada Data Pusat Studi Agama dan Perdamaian (PSAP) Solo Raya", Jurnal Studi Agama dan Masyarakat 15, no.1 (2019): 55.

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This study seeks to present how the concept of the Quran in maintaining peace and an individual's rights in worship and other activities in general, which are often forgotten in the context of building harmony as a religious person. The method used is qualitative with a text analysis approach, using the main source of the thematic interpretation from the Ministry of Religious Affairs of the Republic of Indonesia. Entitled "The Quran and Human Rights." This interpretation was chosen because the Ministry of Religious Affairs is a state institution that is particularly concerned with efforts to promote religious moderation in Indonesia. Secondary sources are taken from similar studies in the form of journals that discuss peace and human rights.

Religion and Conflict

Religion comes from the Sanskrit language, consisting of the word "A" meaning not and "gama" meaning chaotic. Religion is a set of rules that prevents humans from chaos and guides them to live in order and discipline. In other words, religion = rules that govern the relationship between humans and God. Igama = The relationship between humans and God/Deity. Ugama = The relationship between humans with

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[10] Ahmad Khalwani (2019), Enam jenis Konflik Keagamaan di Indonesia, Published December 19, 2019, Accessed January 2, 2024, 20.15 WIB, Retrived From https://www.nu.or.id/nasional/penemuan-enam-jenis-konflik-keagamaan-di-indonesia-sXMM4

each other. Arabic = Din = describes the relationship between two parties, one of whom is higher in status than the other[11].

Religion is a way of life given by God to humanity, so that their lives in this world may be prosperous, and they will be safe in the hereafter. Religious doctrines are ideal in nature and require their adherents to practice these doctrines in the best possible form. However, sometimes its practice is far from the ideal form desired by the religion. Often, religion presents itself as something with a dual face, in the sense that the practice of a religion's teachings is far removed from the teachings that the religion itself actually desires. All religions call for peace, unity, and brotherhood, but in reality, we are still very far from it[12].

Religion and humanity are two things that are always discussed. In this regard, Kung emphasizes that religion is something good and true if it serves humanity within the doctrine of faith and morality, rituals, and institutions. Religion and humanity are always in a dialectical relationship. True humanity is the beginning of true religion, and true religion is the fulfillment of true humanity[13].

Religion will become an opiate and mute when it is not brought forth by its followers to greet humanity. The presence of religion with a prophetic mission must be brought forth as part of the responsibility on this earth, which is filled with a multitude of issues such as poverty, ignorance, injustice, violence, backwardness, and other related matters. Religion will become a poison that will kill humanity if there is no effort to dialogue the essence of religion with contemporary life.

Religion is increasingly becoming a problem, as seen from the emergence of terms like Islamophobia, anti-Christian slogans, anti-Jewish sentiments, and so on. When such things arise, there will be friction between religious communities, and it is feared that they will pose a threat to harmony and peace both locally and globally. However, it must also be acknowledged that not all violence in this world has a religious basis, but in reality, a lot of violence occurs in the name of religion. Day by day, news of terror in the name of Islam, bombings by Christians and Catholics,

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[11] Ahmad Asir, "Agama dan Fungsinya Dalam Kehidupan Umat Manusia", Jurnal Penelitian dan Pemikiran Islam 1, no.1 (2014): 55.

[12] Angga Natalia, "Faktor-Faktor Penyebab Radikalisme Dalam Beragama (Kajian Sosiologi Terhadap Pluralisme Agama Di Indonesia)", Al-AdYaN 11, no.1 (2016): 18.

[13] Rupertus Diego Stilda Salu dan Eramartina Saragih, "Agama Untuk Perdamaian Gagasan dan Upaya Perdamaian Dunia Dalam Perspektif Etika Global Hans Kung", Rajawali 21, no.1 (2023): 5.

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murders by followers of Hinduism and Buddhism, and so on, emerge. Religion has become an excuse for acts of violence, mutual hostility, war, and more. Religion is merely a form of self-identity, not yet something that can contribute to change, welfare, and peace for humanity[14].

Religion should be a source of peace for the human soul, as humans are beings with a spirit, and they also need forms of tranquility that are spiritual in nature. Spiritual tranquility has a very important contribution to human happiness, both outwardly and inwardly. Happiness in life cannot be attained if humans do not achieve true tranquility. Even the human body can be destroyed if human unrest reaches the most concerning point[15]. Prophet Muhammad (SAW) said:

أألا وإنّ فى الجسد مضغةً اذا صمحت صمح الجسد كمّه واذا فسدت فسدُ الجسد كمّه اآل وهى القمب (رواه البخار)

"Indeed, there is a piece of flesh in the body that if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt. The body is like a lump of flesh, and it is the heart." (Narrated by Al-Bukhari)

In essence, every human being and all religions uphold the values of peace and a commitment to non-violence, yet at the same time, violence in the name of religion continues to occur, sacrificing a significant number of their followers. Conflicts in the name of religion for centuries have been the worst historical tragedies of humanity that have occurred and continue to persist in human civilization. And until when will this conflict in the name of religion end? Or will it never end? This seems paradoxical, because on one hand, religion teaches noble values of peace and love, but on the other hand, religion is also responsible for the bloodshed among humans[16].

In a sociological perspective, religion can serve as a medium of integration as well as a medium that can cause disintegration within society. The differences in conceptions among existing religions are a reality that cannot be denied by anyone. In practice, this often triggers physical and non-physical conflicts among religious

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[14] Muhamad Harjuna, "Dialog Lintas Agama Dalam Perspektif Hans Kung", LIVING ISLAM: Journal of Islamic Discourse 2, no.1 (2019): 68.

[15] Heru Juabdin Sada, "Manusia Dalam Perspektif Agama Islam", Al-Tadzkiyyah: Jurnal Pendidikan Islam 7, no.2 (2016): 23.

[16] M. Yusuf Wibisono, "Agama, Kekerasan dan Pluralisme Dalam Islam", Kalam: Jurnal Studi Agama dan Pemikiran Islam 9, no.2 (2015): 197.

communities. The existence of differences and even clashes of concepts that occur in almost all aspects of religion, both in the concept of God and the concept of life regulation[17].

The Function of Religion in Life

Elizabeth K. Nottingham mentions at least three functions of religion, namely: the maintenance of social order, the integrative function, and the value reinforcement function. (Elizabeth, 1988). With these functions, religion, as Clifford Geertz stated, emerges as a force of social integration. (Clifford, 1960). Similarly, as stated by Sunaryo Adhiwardoyo, Durkheim viewed religion as a factor of social integration and also an important factor for identity. On the other hand, Karl Marx viewed religion as part of the superstructure of the ruling class to reproduce "social patience" or world addiction (reification) for the impoverished condition of the lower class, so that this lower class remains loyal in terms of identity and social integration to the leaders of the ruling class[18].

The five values mentioned above encompass all fields, including the values of divine worship, divine transactions, and human ethical values, which consist of social, rational, individual, biophysical, economic, political, and aesthetic values. And of course, bad values are not developed and are abandoned. However, even though they are both obligations, it is still possible to determine which obligation is higher compared to others that are lower in hierarchy[19].

Religion plays a very important role in human and societal life because it provides a system of values that derives from societal norms to legitimize and justify the regulation of human behavior, both at the individual and societal levels. Religion has indeed become a guiding principle in life. In viewing values, they can be seen from two perspectives. First, religious values are viewed from an intellectual standpoint, making religious values a norm or principle. Second, religious values are felt from an emotional perspective, leading to an inner impulse known as mysticism[20].

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[17] Dwi Wahyuni, "Agama Sebagai Media dan Media Sebagai Agama", JIA 18, no.2 (2017): 41.

[18] Ibid.

[19] Nurul Jempa, "Nilai-Nilai Agama Islam", Pedagogik: Jurnal Ilmiah Pendidikan dan Pembelajaran 4, no. 2 (2017): 112.

[20] Ali Imran, "Peranan Agama Dalam Perubahan Sosial Masyarakat", HIKMAH 2, no.1 (2015):30.

A Brief Overview of the Thematic Tafsir of the Indonesian Ministry of Religious Affairs

This thematic interpretation by the Indonesian Ministry of Religious Affairs is compiled based on societal dynamics and the development of science and technology, as the community requires an interpretation that is practical and easy to understand. This can be seen from the selection of themes discussed in this thematic Qur'anic exegesis, where communication is one of the components[21].

The Kemenag Republic of Indonesia's Tafsir is compiled in a systematic format by highlighting certain themes that are relevant in the eyes of the community, so it is expected to provide answers to all the problems occurring in society. This Tafsir presents a thematic approach, with the writing team striving to address all societal issues that arise from the text of the Qur'an to social reality[22].

The themes chosen for this Thematic Qur'anic Exegesis are related to the current issues faced by the Indonesian nation, including peace and human rights[23]. The presence of the Thematic Qur'anic Exegesis by the Ministry of Religious Affairs, with its various approaches, is a realization of the government's program to meet the need for the availability of holy scriptures for religious communities. The Ministry of Religious Affairs hopes that the Muslim community can enhance the quality of understanding, appreciation, and practice of religious teachings in social, national, and state life[24].

Peace and Justice (Human Rights) in the Interpretation of Depag

Unity Through Brotherhood Is the Beginning

What needs to be possessed by the community in building peace is understanding the importance of peace and unity. Building unity through brotherhood

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[21] Atik Wartini, "Tafsir Tematik Kemenag: Studi al-Quran dan Pendidikan Anak Usia Dini", Thufula 5, no.1 (2017): 19.

[22] Muhammad Iqbal dan Syauqi Aulade Ghifari (2022), "Analisis Kontektual Atas Tafsir Departemen Agama Republik Indonesia", Jurnal Iman dan Spiritualitas 2, no.1 (2022): 99.

[23] Nur Robi Wahidah, et.al, (2016), "Fiqh Toleransi Dalam Persfektif al-Quran Departemen Agama", Maghza 1, no.2 (2016): 110.

[24] M. Arif Kurniawan, "Tinjaun Strategi Wacana Kuasa Pemerintah Dalam Tafsir al-Quran Tematik Kementrian Agama RI", Hermeneutik: Jurnal Ilmu al-Quran dan Tafsir 13, no.2 (2019): 52.

and solidarity among fellow humans cannot be realized without the spirit of brotherhood. In the context of Indonesian identity, brotherhood must be practiced not only towards non-Muslims but also towards fellow Muslims. Because disharmony is not only caused by different backgrounds but can also be caused by the same background but different views, as mentioned in the case above.

1. Brotherhood among fellow Muslims

Among the verses that explicitly state that fellow believers are brothers is found in Surah al-Hujurāt/49: 10.

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ

"Indeed, the believers are brothers, so make peace between your brothers and fear Allah that you may receive mercy."

The verses found in Surah al-Hujurāt generally contain guidance for the Muslim community in particular, and humanity in general. In the subsequent verses; 11 and 12, they contain the code of ethics for the Muslim community; among them is that they should not insult or belittle one another, because the one being insulted may be better than the one insulting. Fellow believers should not harbor bad thoughts about each other or gossip. The Qur'an also emphasizes that those who emigrate (al-Muhājirūn) and strive with their wealth and lives in the way of Allah, and those who provide shelter and support (the Ansar), they are allies of one another, as stated in Surah al-Anfāl/8: 72.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجَاهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَالَّذِيْنَ اٰوَوْا وَّنَصَرُوْٓا اُولٰٓئِكَ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ وَالَّذِيْنَ اٰمَنُوْا وَلَمْ يُهَاجِرُوْا مَا لَكُمْ مِّنْ وَّلَايَتِهِمْ مِّنْ شَيْءٍ حَتّٰى يُهَاجِرُوْاۚ وَاِنِ اسْتَنْصَرُوْكُمْ فِى الدِّيْنِ فَعَلَيْكُمُ النَّصْرُ اِلَّا عَلٰى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيْثَاقٌۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ

"Indeed, those who believe, emigrate, and strive with their wealth and lives in the way of Allah, and those who provide shelter and support (to the Emigrants), they are allies of one another. Those who believe but have not yet emigrated, there is no obligation upon you to protect them until they emigrate. (However,) if they ask for your help in (matters of defending) the religion (Islam), it is obligatory for you to help them, except against a people with whom you have a treaty. Allah is All-Seer of what you do."

The word that is directly relevant to this discussion is auliyā', which is the plural form of the word waliyy. This word originally means close, and from this, various meanings have emerged such as to defend and protect, to help, to love, and so on. Some exegetes, such as al-Qurtubī, believe that what is meant by this verse is in the context of inheritance. By migrating, the Muslims during the time of the Prophet Muhammad (peace be upon him) inherited from one another, but this legal provision was later abrogated by verse 75 of the same surah. In that verse, it is stated that, "Those who are related by blood have a stronger claim to each other in the Book of Allah," and since then, inheritance is based solely on kinship and faith[25].

Al-Qurtubī's view is not agreed upon by other mufassir, who state that the word auliyā' in the verse contains the meaning as understood in its linguistic sense, not in the sense of inheriting from one another. Moreover, if it is interpreted as inheriting from one another, this would render the verse null and void[26]. The verse above explicitly establishes one of the fundamental principles of Islamic teachings, namely the testimony that there is no god but Allah and Muhammad sallallāhu 'alahi wa sallam. It is His Messenger who has made a person detach from everything that contradicts the values of monotheism, even nation, tribe, family, and children[27].

Loyalty must be directed entirely towards Allah subhānahu wa ta'ālā. In Surah at-Taubah/9: 24:

قُلْ اِنْ كَانَ اٰبَاۤؤُكُمْ وَاَبْنَاۤؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَاَمْوَالُ ۨاقْتَرَفْتُمُوْهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَرَسُوْلِهٖ وَجِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَأْتِيَ اللّٰهُ بِاَمْرِهٖۗ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ

"Say (O Muhammad), "If your fathers, your sons, your brothers, your spouses, your family, the wealth which you have obtained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah

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[25] Lajnah Pentashih Mushaf al-quran Badan Litbang dan Diklat Kementrian Agama RI, Tafsir Tematik: Hukum Keadilan dan Hak Asasi Manusia, 1st ed. (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2010), 122.

[26] Ibid, 123.

[27] Ibid, 125.

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executes His command. And Allah does not guide the defiantly disobedient people."

One of the reasons why Muslims must strengthen the bonds of brotherhood is to prevent fitnah and chaos in the society they build. This is emphasized in the words of Allah:

وَالَّذِيْنَ كَفَرُوْا بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۗ اِلَّا تَفْعَلُوْهُ تَكُنْ فِتْنَةٌ فِى الْاَرْضِ وَفَسَادٌ كَبِيْرٌ

"And those who disbelieve, some of them are allies of one another. If you do not carry out what Allah has commanded (to protect one another), there will surely be chaos on earth and great corruption" (al-Anfāl/8: 73)

Fitnah or chaos and also the corruption referred to in the verse can be explained by looking at the historical background of society at the time the verse was revealed; the polytheists of Mecca at that time were very cruel to the Muslims, on the other hand, some who embraced Islam still had close family members who opposed the teachings of Islam. There were also those who, despite being of different religions, still had strong friendships with each other. All of that can pose a danger to the faith of Muslims, especially those whose faith is not yet strong. Social interactions can influence them, the bad morals of the polytheists can also tarnish the souls and behavior of the Muslims, not to mention if feelings of affection and friendship lead to polytheism or disbelief or result in the leakage of Muslim secrets. Meanwhile, for those who do not establish friendships with the polytheists, there can be another danger, namely threats and torture due to being in the hands of the enemy, and for those who are not mentally strong, this can lead to apostasy[28]. Therefore, the above verse condemns those who do not migrate, especially the Muslims who have migrated and greatly long for the support of their fellow believers in facing the various challenges from the polytheists, Jews, and hypocrites.

By embracing the concept of brotherhood taught by Allah and His Messenger, harmonious relationships can be established among all of humanity in general and Muslims in particular. This is because *ukhuwah islamiyyah* (Islamic brotherhood) is a term that relates to fostering fraternity and building

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[28] Ibid, 127.

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connections. The purpose of *ukhuwah islamiyyah* is to create harmony among people. Building *ukhuwah islamiyyah* is a virtue that every Muslim should embody[29].

For this reason, Allah subhānahu wa taʿālā commands Muslims to strengthen unity and avoid division, Surah Āli ʿImrān/3: 103:

"*And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of fire, and He saved you from it.*"

Thus, Allah explains His verses to you so that you may be guided. The main message of this verse is directed towards Muslims collectively or in the context of society, as can be seen from the use of the word jamīʿā which means all, and His command wa lā tafarraqū, do not be divided. Thus, in general, the meaning of this verse is the utmost effort to connect with one another under God's guidance while maintaining discipline among all of you without exception[30].

2. Brotherhood with Non-Muslims

The brotherhood commanded by the Qur'an is not only directed towards fellow Muslims but also towards fellow members of society, including non-Muslims. One of the reasons explained by the Qur'an is that humans are brothers to one another because they originate from a single source. Surah al-Hujurāt/49: 13 emphasizes this:

يٰٓأَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

"*O mankind! Indeed, We have created you from a male and a female, and made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most righteous. Truly, Allah is All-Knowing, All-Aware.*"

One of the main foundations that can unite or bond people as brothers is the similarity in faith or beliefs. However, this does not mean that Muslims are

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[29] Ahmad Mifathusholih et.al, "Konsep Persaudaraan Dalam Al-Qur`an", Zad Al-Mufassirin 3, no.1 (2021): 54.

[30] Ibid, 54.

prohibited from interacting and forming friendships with people of other religions. Muslims are even encouraged to build relationships with them because, fundamentally, all humans originate from the same father, namely Adam. Therefore, differences in race (lineage, ethnicity, nationality) and religion, as seen today, are not human-made but rather part of an intentional original design. This design was created to balance the order of life, fostering harmony in human relationships and the environment[31].

The equality of all humanity is also emphasized by Allah in Surah an-Nisā′/4: 1.

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَاۤءً ۚ وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَاۤءَلُوْنَ بِهٖ وَالْاَرْحَامَ ۗ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا

"O mankind! Fear your Lord, who created you from one soul (Adam), and created its mate (Eve) from it; and from both of them He spread many men and women. Fear Allah, through whom you ask one another, and maintain the ties of kinship. Indeed, Allah is always watching over and observing you." (an-Nisā′/4: 1)

The two verses above are verses that were revealed after the Prophet's migration to Medina (Madaniyat), one of the characteristics of which is that they are usually preceded by the call yā ayyuhallazīna āmanū (addressed to the believers). However, for the sake of brotherhood, unity, and solidarity, this verse invites all humans, both believers and non-believers, yā ayyuhan-nās (O all mankind), to help and love one another, because humans originate from one lineage, there is no distinction between men and women, young and old, religious or non-religious[32]. Everyone is required to create peace and a sense of security in society, as well as to respect each other's human rights.

The verse commands to be pious to your Lord without using the word Allah, to encourage all humans to do good deeds, because the God who commands this is raab, meaning the one who nurtures and guides, and so that every human avoids the sanctions that can be imposed by the God they believe

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[31] H. Marhaban, "Developing Ukhuwah Islamiyah based on instructions of The Qur'an", At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir 4, no.2 (2019): 350.
[32] Ibid, 134.

to be the nurturer and who always desires peace and welfare for all beings. On the other hand, the choice of words proves the existence of an unbreakable relationship between humans and God[33].

The relationship between humans and Him simultaneously demands that everyone consistently maintains their relationships with one another. In this context, Sayyid Qutub states that these simple instincts are, in fact, very profound, very deep, and very significant truths. If humans directed their hearing and hearts towards it, it would have been enough to bring about significant changes in their lives and transform them from various forms of ignorance to faith, leadership, and guidance, to a true and worthy civilization for humanity[34].

In this context, Sheikh Abdurrahman bin Nashir as-Sa'di explains the meaning of Surah Al-Hujurat: 13 in his tafsir. He states that through this verse, Allah subhanahu wa ta'ala informs us that He created the descendants of Adam from one origin and one kind. They all originate from a man and a woman, and when traced back, they lead to Adam and Eve. Allah subhanahu wa ta'ala spread many men and women from the two of them, separating them and making them into nations and tribes so that they may know one another. This enables them to help and support each other, inherit from one another, and fulfill the rights of kinship[35]. Prophet Muhammad also emphasized this in his hadith:

> *"Abu Nadrah narrated from someone who heard the sermon of the Prophet sallallāhu 'alaihi wa sallam on the day of Tashriq, where the Prophet saw said, 'O people, remember that your God is one and your father is one. Remember, there is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, nor of a white over a black, nor of a black over a white, except by piety. Have I conveyed this message? They replied: "Yes, the Messenger of Allah (peace be upon him) has conveyed it."* (Riwayat Ahmad)

Several verses that emphasize this include Surah al-A'rāf/7: 189 and Surah az-Zumar/39: 6, which state that all of humanity was created from a single soul.

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[33] Ibid, 350.

[34] Ibid, 137.

[35] Abdul Hannan Ar-Rifa'I, "Konsep Persaudaraan Intra Agama Islam dalam Tafsir Nadhmuddurar Karya Al-Biqa'I", Ulumul Qur'an: Jurnal Ilmu Al-Qur'an dan Tafsir 2, no.2 (2022): 235.

Meanwhile, in Surah Fāṭir/35: 11, Gāfir/40: 67; al-Mu'minūn/23: 12-14, the origin of human creation is explained, namely from soil, then from a drop of sperm, and subsequent processes. The verses and also several hadiths above explain that in terms of the essence of creation, there is no difference among humans. They are all the same, from the same origin which is the earth, from the same being, namely Adam who was created from the earth and from whom his wife was created. Therefore, there is no superiority of one individual over another, one group over another, one race over another, one skin color over another, a master over his servant, or a government over its people. On the basis that the origin of all human beings is the same, it is not appropriate for an individual or a group to boast over others or belittle them[36].

From the above explanation, it is clear that the main mission of the Qur'an in social life is to uphold the principle of brotherhood and to completely eradicate all forms of group or factional fanaticism. With that brotherhood, members of the community can cooperate even if there are differences in principles among its citizens, namely differences in beliefs. The existing differences are not intended to show superiority over one another, but rather to get to know each other and uphold the principles of unity, brotherhood, equality, and freedom.

Peace Among People

The Message of Peace in the Qur'an

In societal realities, events often arise that lead to conflicts, whether vertical or horizontal in nature. This is due to the low level of understanding about the importance of fostering *ukhuwah* (brotherhood), maintaining *silaturrahim* (kinship ties), and creating sustainable peace. Based on this perspective, it is necessary to elaborate on the Qur'anic view regarding these matters so that Muslims, in particular, can weave a life filled with peace[37].

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[36] Ibid.
[37] Abdul Wahid Haddade, "Konsep Al-Ishlah Dalam al-Quran", Tafsere 4, no.1 (2016): 16.

The Qur'an uses the term as-salām to convey the meaning and message of peace. Linguistically, the word as-salām (in singular form) or as-salāmah (in plural form), as mentioned by Ibn Manzūr, means no war; al-barā'ah which means free from all fear; and al-'āfiyat which means prosperous. The words as-salām or as-salāmah and al-Islam are formed from the same root word salama which means peace, that is, free from fear, anxiety, and free from acts of violence. Then Allah introduced al-Islam as the name of a religion that emphasizes peace and well-being, both outwardly and inwardly.

As a country with a majority Muslim population, it is quite intriguing to view this issue from the perspective of the Qur'an, as the Qur'an serves as the most authoritative reference for Muslims, both individually and communally. This becomes paradoxical when the Qur'an, which essentially extols peace, is juxtaposed with its adherents (read: Muslims) who, ironically, become the root cause of unrest themselves[38].

هُوَ سَمّٰكُمُ الْمُسْلِمِيْنَ ەمِنْ قَبْلُ وَفِيْ هٰذَا لِيَكُوْنَ الرَّسُوْلُ شَهِيْدًا عَلَيْكُمْ وَتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِّ فَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاعْتَصِمُوْا بِاللهِ ۗهُوَ مَوْلٰىكُمْۚ فَنِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ۠

"He has named you Muslims before and in this (Qur'an) so that the Messenger may be a witness against you and you may be witnesses against mankind. Therefore, establish prayer, give zakat, and hold fast to Allah. He is your protector, and what an excellent protector and what an excellent helper."

The term as-salām is then used in the sense of at-tahiyyah, which means a greeting of appreciation, respect, and peace that must be spread by every Muslim, as mentioned in the hadith of the Prophet Muhammad sallallāhu 'alaihi wa sallam: "Spread peace among yourselves." (Narrated by al-Bukhārī and Muslim). The Qur'an mentions the word as-salām 42 times, scattered throughout various surahs and verses. The message of peace in the Qur'an is encapsulated in the meaning of as-salām found in Qur'an Surah al-Furqān/25 verse 63 as follows:

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّاِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا

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38 Abd. Halim, "Budaya Perdamaian Dalam Islam", Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis 15, no. 1 (2014): 31.

"And the servants of the Most Merciful are those who walk upon the earth with humility, and when the ignorant address them [harshly], they say [words of] peace."

According to Mujahid, "The meaning of salām in that verse is polite and gentle words." This means that the servants of the Most Merciful God, when greeted with insulting words, respond with polite and gentle words. Meanwhile, Ibn Kathir explains that this verse is an explanation of the characteristics of the faithful servants of Allah. First, they are people who live their lives with humility, calmness, and dignity, far from authoritarian and arrogant traits[39]. Second, if foolish people greet them with harsh words, they do not respond with equally harsh words; instead, they forgive them and greet them. The believers do not speak except with good words. They follow the character of the Messenger of Allah, peace be upon him, so that their ignorance does not add anything to the believers except for enhancing the believers' ability to understand and forgive more[40]. Regarding the meaning of salām in that verse, ar-Rāzī explains that if the ignorant greet them with insulting words, they respond with the words of salām, which are gentle and polite words that contain one of the following four purposes:

1. It is an effort to strive for peace by taking silent approaches.
2. It is a reprimand against the way foolish people greet the believers so that they stop that bad habit.
3. Changing the bad habits of those who lack noble character by providing a real example of noble speech.
4. Showing wisdom in dealing with foolish people[41].

A moderate, balanced, and just Islamic paradigm, when practiced correctly, will not only bring peace among Muslims but also extend it to others and to the entire world in general[42]. The message of peace brought by the Qur'an is not only realized by

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[39] Ibid, 140.

[40] Abdul Hannan Ar-Rifa'I, "Konsep Persaudaraan Intra Agama Islam dalam Tafsir Nadhmuddurar Karya Al-Biqa'I", Ulumul Qur'an: Jurnal Ilmu Al-Qur'an dan Tafsir 2, no.2 (2022): 235 .

[41] Lajnah Pentashih Mushaf al-quran Badan Litbang dan Diklat Kementrian Agama RI, Tafsir Tematik: Hukum Keadilan dan Hak Asasi Manusia, 1st ed. (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2010), 142 .

[42] Abdul Halim et, al, "Paradigma Islam Moderat Di Indonesia Dalam Membentuk Perdamaian Dunia", Jurnal Ilmu Sosial, Manajemen, dan Akuntansi (JISMA) 1, no. 4 (2022): 706.

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cultivating polite speech but also by fostering concern for fellow humans who are less fortunate. In the hadith of 'Abdullah bin 'Ubaid bin 'Umar, it is narrated that it was asked to the Messenger of Allah, sallallāhu 'alaihi wa sallam: *What is Islam? He answered, "It'āmut-Ta'āmi wa līnul-Kalām" (Islam is giving food to the needy and speaking kindly). (Reported by at-Tirmizī)*

Polite speech and generosity are the actualization of the message of peace brought by the Qur'an. Those two noble traits are the character of the faithful. That trait is not a sporadic and contrived action, but a consistent quality that emerges from within his pure soul, and is rooted in his faith in Allah. So the spirit of peace that the Qur'an advocates is, in essence, for the believers not a pretense or part of a political strategy, but a trait they embody with complete sincerity, selflessly, seeking only the pleasure of Allah. This is clearly illustrated in the following verse of Allah: And they give food, despite their desire for it, to the poor, the orphans, and the captive, (saying)[43].

اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّلَا شُكُوْرًا اِنَّا نَخَافُ مِنْ رَّبِّنَا يَوْمًا عَبُوْسًا قَمْطَرِيْرًا فَوَقٰىهُمُ اللّٰهُ شَرَّ ذٰلِكَ الْيَوْمِ وَلَقّٰهُمْ نَضْرَةً وَّسُرُوْرًاۚ وَجَزٰىهُمْ بِمَا صَبَرُوْا جَنَّةً وَّحَرِيْرًاۙ

"Indeed, we feed you only for the sake of Allah; we do not wish from you any reward or thanks. Indeed, we fear from our Lord a Day of distress that is severe." So Allah protected them from the evil of that Day and gave them radiance and happiness. And He rewarded them for their patience with Paradise and silk garments." (al-Insān/76: 8-12)

The verse reminds us that the Qur'an teaches sincerity and purity of heart, solely seeking the pleasure of Allah as the foundation of generosity and concern for the poor, orphans, and those in difficulty; however, the faith-based responsibility of a Muslim to realize the message of peace brought by the Qur'an is not enough with polite speech and generosity, but also by ensuring that they truly provide a sense of security to the people around them, both Muslims and non-Muslims. According to the Prophet Muhammad (peace be upon him) in his hadith:

"A Muslim is one from whose hand and tongue the Muslims are safe." (Narrated by al-Bukhārī and Muslim)

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[43] Abdul Wahid Haddade, "Konsep Al-Ishlah Dalam al-Quran", Tafsere 4, no.1 (2016): 16.

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The Qur'an, in addition to using the term as-salām to convey the message of peace, also uses the term as-salāh which literally means peace, the opposite of the word al-fasād, which literally means destruction or ruin; and al-islāh which literally means improvement, peace, or reform; the opposite of the word al-ifsād which literally means destruction or ruining and annihilation or extermination. The Qur'an mentions the term as-salāh in all its morphological forms 27 times[44].

Meanwhile, the Qur'an mentions the terms al-fasād and al-ifsād with all their variations in form a total of 42 times. From the 27 occurrences of the term as-salāh in the Qur'an, there are five verses (Surah al-Baqarah/2: 182 and 224; an-Nisā'/4: 128, and al-Hujurāt/49: 9-10) that directly link it to the objects that must be reconciled, such as the improvement between two conflicting parties, the peace among Muslims involved in internal conflicts, and the peace among humanity involved in global tensions. This does not mean that the verses of the Qur'an that do not mention the social context of al-islāh, namely improvement, peace, or reform, have a lower level of peace message compared to the verses that specifically mention the context of al-islāh. al-islāh has gained popularity as a concept when the nation is plagued by ongoing conflicts and disputes, ranging from personal, ethnic, and racial issues to political matters involving disagreements among certain parties. Achieving peace through al-islāh represents the embodiment of reconciliation desired by many[45].

Because the main theme of al-islāh as a whole in the Qur'an is the heart of Islamic teachings. Therefore, every individual Muslim bears the religious responsibility to strive, advocate, and endeavor to bring about improvement, peace, or reform at the levels of individual, family, and community life. Peace is an essential message of the Qur'an for humanity to achieve a better quality of life, both materially and spiritually, with the pleasure of Allah subhānahu wa ta'ālā[46].

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[44] Abd. Halim, "Budaya Perdamaian Dalam Islam", Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis 15, no. 1 (2014): 31.

[45] Muhammad Patri Arifin, "Rekonsiliasi Dalam al-Quran", Rausyan Fikr 11, no. 1 (2015):130

[46] Lajnah Pentashih Mushaf al-quran Badan Litbang dan Diklat Kementrian Agama RI, Tafsir Tematik: Hukum Keadilan dan Hak Asasi Manusia, 1st ed. (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2010), 148.

The Right to Equality and Justice

Every human being, regardless of their background, always wants to be treated fairly and positioned equally with others. Such a desire is innate. Therefore, the call for justice will be proclaimed by every religion as a call for universal goodness. This not only indicates the urgency of justice in the context of interfaith relations but also serves as a realization of that innate desire to achieve a harmonious life among community members, whether they share the same faith or not. In His command, Allah stated:

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا ٱعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَٱتَّقُوا ٱللَّهَ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ

"O you who have believed! Be you steadfast in justice for Allah, (when) bearing witness with fairness. And let not the hatred of a people cause you to act unjustly. Be just. Because (justice) is closer to piety." (al-Māʾidah/5: 8)

What is meant by al-qist is al-'adl. However, the word al-qist is actually an Arabization process to indicate the meaning of justice in matters of judgment (qadā) and law. Thus, the transition from the term al-qist to al-'adl is very appropriate. Because the feeling of hatred that often influences someone to act justly is not only related to decisions and laws but also to many other matters. And to clarify the character of the term al-'adl, which is also related to many cases, it can be seen in other verses, of course, besides legal matters (an-Nisāʾ/4: 58), including polygamy (an-Nisāʾ/4: 3 and 129), debt and credit (al-Baqarah/2: 282), conflict resolution (al-Hujurāt/49: 9), divorce or talak (at-Talāq/65:2), interfaith relations (asy-Syūrā/42: 15), and others[47]. Al-'adl, meaning equality, gives the impression of existence because if there is only one party, there will be no equality (that is fair and appropriate). This does not necessarily lead to something more general than al-'adl. Therefore, when the Qur'an mentions someone being just towards themselves, the term al-qisth is used[48].

Thus, it can be seen how the demand for fairness actually encompasses many aspects. This further reinforces the statement that the creation of justice in all fields

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[47] Lajnah Pentashih Mushaf al-quran Badan Litbang dan Diklat Kementrian Agama RI, Tafsir Tematik: Hukum Keadilan dan Hak Asasi Manusia, 1st ed. (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2010), 150.

[48] Afifa Rangkuti, "Konsep Keadilan Dalam Perspektif Islam", Tazkiya: Jurnal Pendidikan Islam 6, no. 1 (2017): 14.

and the desire to be treated fairly indeed become a concern for everyone, regardless of their background. Therefore, discriminatory attitudes in any form, as the opposite pole of fairness, are not only considered a violation of human rights but also contrary to the fundamental teachings of all religions. Because humans are free beings who must be treated as free individuals. Discrimination can arise in many aspects with various backgrounds as well. Therefore, no citizen should be treated as a second-class citizen. The state must be able to guarantee every citizen equal treatment, whether in social, economic, legal, educational matters, including religion, as a continuation of the recognition and respect for the religious beliefs of others. In general, the term "fair" has several meanings:

1. Taswiyah (equalization). is an effort to equalize one right with another, for the sake of creating goodness and peace. This can be achieved by taking something from someone who obtained it unjustly and returning it to the rightful owner.

2. Musāwah (treating equally) among those in conflict. Justice in this context is related to its execution.

3. Wasat bain tarafain, The middle ground between two extremes (taking a middle stance), between excess and deficiency, between hastening and delaying (menunda). Although this verse pertains to justice, the principle of justice applies to all forms of transactions[49]. In another verse it is stated:

يَٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوَّامِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ

"O you who have believed! Be you steadfast in justice, witnesses for Allah, even if it be against yourselves or your parents and relatives." (an-Nisā'/4: 135)

The word qawwāmīn indicates a sense of obligation. That is, there must not be any flaws whatsoever in any situation or condition. This verse wants to emphasize that one of the indications of a person's faith is to act justly. Therefore, every believer must sincerely uphold justice, especially in the judiciary, such as when being a witness even against people who have familial ties with them like parents and siblings, or even against themselves. In other words, being just must be done in hopes of pleasing Allah, not based on personal likes and dislikes. Likewise, it should not be based on pity, due to poverty and weakness; or because of worldly motivations, if he is a rich person or

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[49] Ibid.

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an official[50]. In the Quran, humans are required to act justly not only in their interactions with fellow humans but, more importantly, in their interactions with their Creator, themselves, and other creatures. Failing to practice justice in one aspect of life opens the door to tyranny in other aspects. Injustice in one's relationship with the Creator, for example, becomes the root cause of all life's calamities[51].

There are several reasons why prioritizing the "command to uphold justice" over the "command to bear witness for Allah" is important. First, usually everyone demands others to be fair. However, when it comes to themselves or those who are blood relatives, they tend to be unfair. Therefore, this verse demands every believer to treat themselves and others equally in the eyes of the law. Second, the call to uphold justice in testimony is essentially to avoid the possibility of a wrongful verdict for an innocent person[52]. Third, the enforcement of justice concerns actions, whereas testimony concerns speech; and actions are stronger than speech in matters related to the law. Indeed, it must be acknowledged that adopting such an attitude is very difficult, which Qutub described as a miracle for ordinary humans. This would be easy to achieve if the parties involved did not engage in bribery and did not follow their desires. Because, the two are suspected to easily lead someone astray from truth and justice. Similarly, when executing a legal decision, especially for judges, the mind must be calm and controlled, not angry, annoyed, and so on[53].

Three Important Values in Building National and Global Harmony in the Interpretation of Depag

In building a global peace system, it must first begin with an awareness of sectoral values. Sectoral values will not be permanent if communal values are ignored, and communal values will not form if, on an individual level, the understanding of religious and social values is problematic. Therefore, every religious individual,

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[50] Lajnah Pentashih Mushaf al-quran Badan Litbang dan Diklat Kementrian Agama RI, Tafsir Tematik: Hukum Keadilan dan Hak Asasi Manusia, 1st ed. (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2010), 154.

[51] Fauzi Almubarok, "Keadilan Dalam Persfektif Islam", ISTIGHNA 1, no. 2 (2018): 130.

[52] Lajnah Pentashih Mushaf al-Quran Badan Litbang dan Diklat Kementrian Agama RI, Tafsir Tematik: Hukum Keadilan dan Hak Asasi Manusia, 1st ed. (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2010), 146.

[53] Ibid, 147.

especially Muslims, should understand where the awareness of unity should be built. In this regard, the Depag Tafsir provides several directions so that the peace that is aspired to can gradually be realized:

First, the latent danger of division among Muslims. We have often witnessed in Muslim history that one and another frequently undermine each other, and this contradicts the above verse which states that Muslims should always protect and safeguard one another. Because, even non-believers do such things, if this important principle among Muslims is forgotten and they seek their own benefits, not only will peace not be created, but it will ultimately become utopian because among us, there is much suspicion of one another. If a Muslim makes a mistake, another Muslim should remind and correct him, not by fighting, gossiping, or slandering him.

On another occasion, every creature created by Allah is equal, and they need each other. A community with different backgrounds will not be able to build a solid community if it is only based on a certain community. Islam, in the explanation of the Depag interpretation above, does not desire acute fanaticism among groups with different backgrounds. So, before building peace and understanding each other's rights, these two values of brotherhood must be firmly instilled first; if they are weak, peace will be difficult to achieve.

Second, the important meaning of the word Islam is peace; being a Muslim means being a peaceful person, not only in dealing with one's own problems but also in how a peaceful attitude is shown in words and behavior. Because the word Islam, or Salam, or Peace can mean humble, respectful, and forgiving. In this context, the word peace can become more global by promoting reconciliation among anyone who is in conflict. At the international level, if Islamic values and verses of peace are interpreted carefully, then Islam and the Muslim world are ideally positioned to be peacemakers in many conflicts on Earth. However, if these values are not ingrained, we can only remain silent and even become involved in disputes.

Third, the creation of justice and the desire to be treated fairly is the hope of every person; one of the important factors for harmony is the existence of justice. Justice that is not created will only give birth to inequality, protests, demonstrations, chaos, and riots that can lead to loss of life. Therefore, justice is a necessity and it

encompasses all aspects; if the justice upheld is discriminatory in nature, it not only violates human rights but also contradicts the fundamental teachings of religion.

As an addition, Syed Mahmudunnasir, in his book Islam: Its Concept and History, explains the role of prophethood of Rasulullah (peace be upon him) in Medina in a more complex manner. He states that Prophet Muhammad (peace be upon him) established a state in Medina based on the principles of equality, freedom, and brotherhood. Arabs, Jews, and all the citizens of this newly formed Islamic commonwealth were placed on equal footing, allowed to participate freely and equally in building a new socio-political structure, and in advancing humanity towards richer and more perfect moral ideals. There was no national or racial prejudice, no prohibitions based on skin color, no personal interests, no clergy, and no hereditary nobility in this Islamic commonwealth. There were no special privileges or supreme nations. The true value of a person was determined not by rank or fortune but by their morals and abilities. Everyone was given the opportunity and freedom to use their talents and abilities in ways they deemed appropriate or to be assigned positions suited to their capabilities[54].

Conclusion

Religious messages should not be limited to the spiritual realm alone; the teaching of religious values must encompass many aspects of human life because the influence of religious values and teachings is very strong. A religion that only teaches extremist and radical messages will lead its followers to a similar understanding. However, if the values of renewal within religion are consistently dominant in every religious study in many forums, it can potentially change the listeners' paradigms in another direction. Among the many values embraced by humans, religious messages and teachings should not be ignored or belittled, especially since religion is often scapegoated for the violence occurring in society today. Therefore, it is urgent to present the messages of the holy verses in an elegant manner and discussion as an effort to build deeper values of goodness in society.

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[54] M. Yakub, "Islam dan Solidaritas Sosial", Jurnal Pemberdayaan Masyarakat 7. No. 1 (2017): 54.

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