
**PEACE-LOVE EDUCATION
IN SURAH AL-HUJURAT VERSES 9-10**

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Abstract

Peace is at the heart of the Koran and the essence of Islamic teachings. because the Koran is quite realistic looking at humans. Because with the ego and the problems it faces, it often forgets the value of peace so that social tensions between each other become a phenomenon that is not uncommon, even within the scope of the Muslim community itself. Man as a social being must follow certain provisions and rules if he lives and is in the midst of society. In the teachings of the Islamic religion, it has always called for peace in all corners of the world to invite people to peace.

This study aims to analyze the urgency of peace-loving education in the Koran (Surah al-Hujurat Studies 9-10). This research uses a type of library research or library research with a content analysis or content analysis research approach, then collects data and draws conclusions from the research results.

This study concluded that the urgency of peace-loving education in the Qur'an and in the study of surah al-hujurat verses 9-10 states that the Koran has explained practical guidelines for managing peace. In Q.S. al-Hujurat verses 9 and 10 it clearly explains that if two factions of believers dispute to the point of causing war, then it is incumbent upon Muslims to reconcile immediately the two belligerent factions. For the life of modern, homogeneous and global society today requires an understanding of the importance of mutual respect, respect for each other. Thus, peace is the goal in Islam and the meaning of Islam is peace.

Keywords: *Education, Peace-Love Education, Surah Al-Hujurat Verses 9 & 10*

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INTRODUCTION

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious and spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation, and state (Shah, 2007).

The peace of the state and religion teaches disappear in this modern era. Conflicts everywhere kill lives between one ethnic group and another, between religion and other religions, and between students and other students, which eliminates a sense of security and inner peace for every student and teacher who comes to campus. Corruption committed by state officials who understand the law and religious knowledge eliminates a sense of peace in every nation's society.

Islamic education is sourced from the Quran and Hadith. The Quran contains so many aspects of human life. No reference is so high in degree compared to the Quran, whose wisdom covers all nature and its implied and explicit contents, which will never run out for study (Syarnubi et al., 2021)

Peace is at the heart of the Quran and the essence of Islamic teachings. Even so, the Quran is quite realistic looking at humans. Because the ego and the problems it faces often forget the value of peace, social tensions between one another become a phenomenon that is not uncommon, even within the scope of the Muslim community itself. (Ministry of Religion RI, 2008). Facing this internal conflict, the Qur'an provides a solution in QS. al-Hujurat/49: 9-10.

Prophet Muhammad SAW. has realized the Qur'an's mission of peace in the reality of the life of the people of Medina, which are diverse in terms of ethnicity, namely Muslims consisting of Ansars and Muhajirin, Jews who are ethnically opposed and conflicting, and pagans (al-musyrikīn) who are united by a bond known as the Medina Agreement or Charter (Ministry of Religion RI, 2008).

As social beings, humans must follow specific rules and regulations if they live and are in the midst of society. Since its emergence, Islam has called for Peace in all corners of the world to invite people to peace. Islam eliminates excessive fear

in human life and shows the best way to safely and peacefully reach the goal of progress and development (Sabiq, 2013).

Departing from this accumulation, an incident that cannot be tolerated, there must be fast and appropriate action to overcome this problem. For this reason, peace-loving education (ta'lim hubby as-salam) in Islam appears as an alternative to contributing to problem-solving.

For this reason, we see the phenomena that have occurred in recent decades and to enrich the body of knowledge, as well as a form of encouragement to each individual and group that peace education in Islam must be applied in everyday life.

RESEARCH METHODS

The research approach used in this research is qualitative research, which utilizes descriptions in the form of words and language in a particular natural context by utilizing various scientific methods. The type of research used is library research, which is a document study, meaning that the data source comes from written materials whose discussion is related to educational values (Hadi, 2002). So, this research uses the library as a source for obtaining research data.

The data collected consist of two types: Primary Data; the primary data sources in this study certainly use the two holy books to guide Muslims, namely the Quran and Hadith. Secondary data in this study are Tafsir Ibnu Katsir by Abu Fida Ismail bin Katsir Addamasyq, Tafsir Al-Azhar by Hamka, and Tafsir Jalalain by Jalaluddin Al-Mahalli and Jalaluddin As-Suyuthi, Tafsir Muyassar by Hikmat Bashir et al., Tafsir Al-Wasith by Wahbah Zuhaili and Tafsir Al-Misbah by M. Quraish Shihab and anything related to the subject matter of this research, in the form of scientific papers, articles, journals and so on with relevant discussions.

RESEARCH RESULTS AND DISCUSSION

Surah al-Hujurat verses 9 and 10 read:

وَأِنْ طَآئِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى
الْأُخْرَىٰ فَقْتُلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا

بِالْعَدْلِ وَأَقْسَطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ
أَخَوَيْكُمْ وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Artinya: "And if two groups of those who believe are fighting, you should make peace between them! Nevertheless, if one violates the agreement against the other, let the one who violates the agreement be fought until he recedes to God's commands. If he has receded, make peace between the two according to justice, and be fair to you; Allah loves those who act justly." (9) "The believers are brothers. Therefore reconcile (improve relations) between your two brothers and fear Allah, so that you may receive mercy." (10)

A. Interpretation of Surah al-Hujurat Verses 9 and 10 According to the Mufasir

According to Shaykh Abdurrahman bin Nashir as-Sa'di's Tafsir of the Qur'an, verse 9 prohibits believers from wronging and attacking one another. Suppose two camps of believers are at war with each other. In that case, it is obligatory upon the other believers to eliminate this great evil by utilizing reconciliation and suitable mediation so that peace can be realized and those fighting each other can take ways that lead to peace. If the two of them reconcile, that is for the best, but "if one of the two groups mistreats the other group, then fight the group that commits persecution so that the group returns to Allah's commandments." That is, back to the provisions of Allah SWT (As-Sa'di, 2016).

This is a covenant fulfilled by Allah. among fellow believers. Whoever is in the east of the earth or the west who believes in Allah, angels, books, His messengers, and the Last Day is a brother of other believers. This brotherhood obliges people to and does not like anything about it as they do not like being exposed to it. Furthermore, Allah SWT ordered them to be pious in general and mentioned compassion as a result of fulfilling piety and the rights of the believers.

There are various benefits to be learned from the two verses that are not contained in the explanation above, namely: First, wars that occur between fellow believers negate the brotherhood of faith because that is fighting against fellow believers is one of the great sins. Faith and Brotherhood of faith does not disappear with the war among believers, as with other significant sins other than shirk. Furthermore, this is the opinion held by Ahlus Sunnah wal Jama'ah

(Syuhud, 2017).

The second benefit is that it is obligatory to reconcile fellow believers who are fighting legally and is obliged to fight those who commit wrongdoing until they want to return to Allah's commands. This is not permissible if they return to orders other than Allah SWT, such as referring to laws not recognized by the Shari'a (As-Sa'di, 2016). However, their assets are maintained because of Allah SWT memorizes their blood, not treasure, as they continue to defect.

According to Tafsir Al-Wasith by Wahbah Az-Zuhailiy, In verse 9, it happened to explain the incident of the conflict between the two groups by using palm fronds, hands, and sandals. So Allah sent down verse 9 regarding them. As for the meaning of verse 9, if two groups of Muslims fight, the state leader has to reconcile the two with advice, da'wah to Allah, directions, removing doubts, and eliminating the causes of disputes (Az-Zuhaili, 2013).

In verse 10, Then Allah orders to make peace in every dispute because Allah made brotherhood of the same religion among the believers; they are gathered on one basis, namely faith. Then it is obligatory to reconcile two disputing brothers. The rule of peace stands on piety to Allah (Jannah et al., 2021).

According to Tafsir Al-Misbah by M. Quraish Shihab, verse 9 talks about disputes between believers, which, among other things, are caused by issues whose truth is unclear. Moreover, if two groups have united or have the potential to unite, that is, while the area believers are fighting in the slightest form, then make peace between the two. If one of the two, namely the two groups, is or is continuing to persecute another group so that they are reluctant to accept the truth and or peace, then the group that committed the persecution will act so that it, namely the group, returns to Allah's commands, namely accept the truth, if he has returned to Allah's commandment then reconciles the two fairly and acts pretty in all matters so that all groups can well receive your decision. Verily, Allah loves those who act justly (Shihab, 2002).

The word (إقتلوا) iqtatalu is taken from the word (قتل) qatala. It can mean killing or fighting, or cursing. Therefore, the word iqtatalu does not have to mean fighting or killing each other, as translated by some people. It can be interpreted

as fighting or arguing and cursing each other. Thus, the *fa qatilu* command in verse above is not correct if it is directly interpreted to fight because fighting them may be an act that is too big and too far. A more neutral translation of this word, especially in the context of this verse, is an act.

On the other hand, using the past tense of the verb here is not also to be understood in the sense of having done so but in the sense of nearly doing so. This is similar to saying the call to prayer: "Qad qanat ,ash-shall," which means "the prayer has been carried out," even though when he said that the new prayer was about to be carried out. Thus, the verse above guides the believers to intervene immediately to make peace as soon as signs of discord appear among them. Please do not wait for the house to catch fire; put out the fire before it spreads (Shihab, 2002).

In verse 10, the Qur'an anticipates the possibility of disputes between Muslims, perhaps in one group of Muslims being unjust to another group or even between them being unjust to another group. Allah SWT gives a warning so that the Muslims create peace between the two warring groups. Suppose one of them goes beyond the limits, does not want to return to peace, or refuses to accept Allah's punishment in resolving the disputed problem. In that case, the believers should punish the unjust group until they return to Allah's matter. Believers should carry out peace based on piety as a form of obedience to Allah and to achieve His pleasure (Ghofar et al., 2004).

Indeed, the believers are brothers; all are brothers in religion. So, make peace between two people who are at war and fear Allah in all matters that you live so that Allah SWT will give the grace He has given.

To those who fear Him. This statement from Allah SWT. contains the certainty that He will surely give His mercy to those who fear Him (Hasan, 2006).

From the several interpretations presented, it can be concluded that surah al-Hujurat verses 9 and 10 explain the feud between the two groups, namely the Aws and Khazraj tribes, and suggestions to third parties to reconcile the two groups. Thus, implicitly these two verses are a solution for peace between conflicting groups.

B. The Urgency of Peace-Loving Education in Surah al-Hujurat verses 9 and 10

Islam is a religion that teaches a theology of non-violence and calls for peace, namely rahmatan li al-lamin, or compassion for the universe. The Quran has outlined practical guidelines for managing peace. QS al-Hujurat verses 9 and 10 clearly explain that if two groups of believers have a dispute that causes war, then Muslims must immediately reconcile the two groups that are fighting. Thus, peace is a goal in Islam, and the meaning of Islam is peace (Chaer, 2016). Quraish Shihab closes his interpretation of this verse by emphasizing that Islam clearly demands unity and integrity, not the other way around.

The Quran's message that Allah is greeting and a source of peace means that God's peace encompasses all of His creation and all dimensions of life. This means that social peace and natural preservation are manifestations of appreciating Divine values and personal tranquility and a series of causes and effects from these two dimensions of peace (Taufiq, 2016).

Peace with God, a separate peace (equanimity of the heart), and friendship with nature are essential, but humans need to have a peaceful social environment to create overall peace. Theoretically-philosophically, humans are creatures that are equipped with an innate essence, and as social beings who are neighbors and in groups, they long for peace for themselves and their families, want to be respected and treated fairly, and long for a decent life so that they can meet the needs of their families, on the other hand, war and violence, discrimination, and injustice are not in accordance with the will of Allah, the peace and blessings of Allah be upon him, and are also contrary to the natural and peaceful essence of human beings. Therefore, violence, discrimination, and injustice disturb the primary substance of humanity and the norms of group life (Muhtarom et al., 2018).

The common thread drawn from this order is that to bring about peace, everyone must feel like brothers and sisters. If you already feel like brothers and sisters, be it a brotherhood of the same religion, nation, country, and brotherhood of fellow human beings. A peaceful living order will be realized. The existence of Surah al-Hujurat verses 9 and 10 is very urgent in forming a

community/ummah so that brotherhood, security, and peace are maintained and avoid conflict.

When this peace-loving education has been constructed in the hearts and minds of Muslims, which is also applied in everyday life, it is rare to find deviations that are not following the texts, depending on the size of all parties involved, namely individuals. Each society and government strives to achieve peace (Wibowo, 2012).

C. The Relevance of Peace-Love Education in Surah al-Hujurat verses 9 and 10 Current Era.

This peace-loving education is to ensure that world peace is realized. Not only peace in the sense that there is no violent conflict (negative peace), but also peace in a positive sense, namely the resolution of all problems that can lead to violent conflicts, such as injustice, oppression, negative prejudice, and fear of being under pressure (Erviana, 2021).

These pre-conditions are the ideals of world peace that various parties in this world have dreamed of. Therefore, only some people feel the need to participate in the process. Peace education, like education in general, involves a process of transferring knowledge, as well as a process of transforming the way of thinking (mindset), attitude (behavior), and behavior (attitude) through a set of knowledge and values. (Syaefudin & Santoso, 2018).

In this context, knowledge and values that take precedence are knowledge and values related to knowledge. Then, the purpose of peace education, of course, is not just to touch the cognitive dimension or as a mere science, but the most basic is the practical aspect. It is hoped that participants can implement ideas, knowledge, skills, and values in everyday life (Mahfud, 2006).

Conflicts between religious adherents may also initially originate from something other than the religion itself. However, they may arise from political, economic, and other non-religious sectors, but then there is a nuance of encounters between adherents of other religions. To minimize the need for awareness in each individual through peace education (Assegaf, 2004). Therefore, the relevance of peace-loving education to education today is to shape the character of sound, more qualified, and efficient students to create learning

according to the desired goals.

The values of peace-loving education towards current education happen by explaining the character of peace-loving and also explaining the consequences if we violate these characteristics and also linking them to natural phenomena that are happening right now so that students understand that we live in this world only temporarily and still exist life in the hereafter. Behavior must be good, and do not do behavior prohibited by Allah SWT; apart from that, as a teacher, we must be good examples or role models for students (Aqib, 2011).

Based on this theory in education, educators need to instill the value of peace in learning so that students have an attitude of tolerance and mutual respect so that the class atmosphere will be harmonious even though each student comes from a different background. This is following the verse of Al-Anfal verse 61, which reads:

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

Artinya: "And if they incline to peace, then incline to it and put your trust in Allah. Verily, He is the All-Hearing, All-Knowing."

Based on the verse above, it can be understood that Allah commands humans to create an atmosphere of peace if people in dispute return to the way of Allah and accept a peace agreement. Then there is no more enmity between the disputants.

At present, conflict can happen anytime and anywhere. To minimize the need for awareness in each individual through peace-loving education. Therefore, the relevance of peace-loving education today is: in today's modern, homogeneous, and global society, an understanding of the importance of tolerance, mutual respect, and respect for each other is urgently needed.

CONCLUSION

From the several interpretations presented, it can be concluded that surah al-Hujurat verses 9 and 10 explain the feud between the two groups, namely the Aws and Khazraj tribes, and suggestions to third parties to reconcile the two groups. Thus, implicitly these two verses are a solution for peace between conflicting groups.

Islam is a religion that teaches a theology of non-violence and calls for peace, namely rahmatan li al-lamin, or compassion for the universe. The Quran has outlined practical guidelines for managing peace. QS al-Hujurat verses 9 and 10 clearly explain that if two groups of believers have a dispute that causes war, then Muslims must immediately reconcile the two groups that are fighting. Thus, peace is a goal in Islam, and the meaning of Islam is peace. Quraish Shihab closes his interpretation of this verse by emphasizing that Islam clearly demands unity and integrity, not the other way around. The common thread drawn from this order is that to bring about peace, everyone must feel like brothers and sisters. A peaceful living order will surely be realized if you already feel brothers, whether the brotherhood of religions, nationalities, fellow citizens, and brotherhood of fellow human beings. The existence of Surah al-Hujurat verses 9 and 10 is very urgent in forming a community/ummah so that brotherhood, security, and peace are maintained and avoid conflict.

The Relevance of Peace-Love Education in Surah al-Hujurat verses 9 and 10 to the Current Era. At present, conflict can happen anytime and anywhere. To minimize the need for awareness in each individual through peace-loving education. Therefore, the relevance of peace-loving education today is: in today's modern, homogeneous, and global society, an understanding of the importance of tolerance, mutual respect, and respect for each other is urgently needed.

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