

**ANALYSIS OF HAMKA'S INTERPRETATION OF PEACE VERSES IN
*TAFSIR AL-AZHĀR***

THESIS

Submitted to Faculty of Ushuluddin and Humanities
In Partial Fulfillment of the Requirements of Degree of S-1 of Islamic Theology
On Al-Qur'an Science and Interpretation Departement



Submitted by:

Atika Nur Afti Oktavia

NIM : 2004026124

**FACULTY OF USHULUDDIN AND HUMANITIES
STATE ISLAMIC UNIVERSITY (UIN) WALISONGO SEMARANG**

2024

DECLARATION OF AUTHENTICITY

DECLARATION OF AUTHENTICITY

The undersigned :

Name : Atika Nur Afti Oktavia

NIM : 2004026124

Department : Al-Qur'an Science and Interpretation

Thesis Title : **Analysis of Hamka's Interpretation of the Peace Verses in *Tafsir Al-Azhār***

Hereby declare that the thesis that has been written is the result of original work that I wrote with responsibility, and no previous work has been found that is the same as this. I have included quotations in supporting the preparation of the thesis as an appendix.

Semarang, March 6, 2024

Declarator



Atika Nur Afti Oktavia
NIM. 2004026124

SUPERVISOR CONSENT

ANALYSIS OF HAMKA'S INTERPRETATION OF PEACE VERSES IN *TAFSIR AL-AZHĀR*

THESIS

Submitted to Faculty of Ushuluddin and Humanities
In Partial Fulfillment of the Requirements of Degree of S-I of Islamic Theology
On Al-Qur'an Science and Interpretation Departement



Submitted by:

Atika Nur Afri Oktavia

NIM : 2004026124

Semarang, March 7, 2024

Approved by:

Advisor I

Dr. H. Muh. In'amuzzahidin, M. Ag.
NIP. 19771020 200312 1 002

Advisor II

Agus Imam Kharomen, M. Ag.
NIP. 198906272019081001

THESIS VALIDATION

Thesis on behalf of the following:

Name : Atika Nur Afti Oktavia

NIM : 2004026124

Thesis Title : Analysis of Hamka's Interpretation of Peace Verses in
Tafsir al-Azhār

It has been approved by the Thesis Examination Board of the Faculty of Ushuluddin and Humanities UIN Walisongo Semarang on March 27, 2024 and has been accepted as one of the requirements to obtain a Bachelor of Religion degree in Ushuluddin Science and Humanities.

Semarang, April 4, 2024



Chairman of the session

Mundhir
NIP. 19710507 199503 1001

Principal examiner I

Dr. Ahmad Tajuddin Arafat M.S.I
NIP. 198607072019031012

Advisor I

Agus Imam Kharomen M. Ag.
NIP. 198906272019081001

Secretary of the Session

Moh Hadi Subowo M.T.I.
NIP. 198703312019031003

Principal examiner II

Mutma'inah M.S.I.
NIP. 198811142019032017

Advisor II

Dr. H. Muh. In'amuzzahidin, M.Ag
NIP. 19771020 200312 1002

MOTTO

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

"Behold, believers are brothers, therefore reconcile your two brothers (who are fighting) and fear Allah so that you may be mercy"

(Q.S. Al-Hujurat: 10)

LATIN ARABIC TRANSLITERATION

Refer to the joint decision on transliteration guidelines No. 158 of 1987 and No. 0543b/U/1987. Transliteration is defined as the switching of letters from another alphabet. The Arabic-Latin transliteration here is the copying of Arabic letters with Latin letters and their devices.

1. Consonant

Arabic letters	Name	Latin letters	Information
ا	Alif	Not denoted	Not denoted
ب	ba'	B	Be
ت	ta'	T	Te
ث	ša'	ṣ	Es (with dot on top)
ج	Jim	J	Je
ح	ḥa'	ḥ	Ha (with dot below)
خ	kha'	Kh	Ka and Ha
د	Dal	D	De
ذ	Zal	Z	Zet (with dot above)
ر	Ra'	R	Er
ز	Zai	Z	Zet
س	Sin	S	Ice
ش	Syin	Sy	Es and Ye
ص	ṣad	ṣ	Es (with dot below)
ض	ḍad	ḍ	De (with dot below)
ط	ṭa'	ṭ	Te (with dot below)
ظ	ẓa'	ẓ	Zet (with dot below)
ع	'ain	‘	Inverted comma above
غ	Gain	G	Ge
ف	Fa'	F	Ef
ق	Qaf	Q	Qi

ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
و	Wau	W	Wa
هـ	Ha'	H	Ha
ء	Hamzah	,	Apostrophes
ي	Ya	Y	Ya

2. Single vocals

Single vowels in Arabic transliteration are replaced by signs or vowels as follows:

َ	Fathah (a)	تَبْرَكَ	Are written	<i>Tabaaroka</i>
ِ	Kasrah (i)	إِلَيْكَ	Are written	<i>Ilaika</i>
ُ	Dommah (u)	دُنْيَا	Are written	<i>Dunyaa</i>

3. Long Vowels

Long vowels or also referred to as Maddah are transliterated in the form of signs with letters as follows:

Fathah + alif	<i>ā</i>	عَذَاب	Are written	<i>'Adzābin</i>
Fathah + ya' die	<i>ā</i>	وَعَلَى	Are written	<i>Wa'alā</i>
Kasrah + ya' dead	<i>ī</i>	جَمِيع	Are written	<i>Jamī'in</i>
Dammah + wawu mati	<i>ū</i>	قُلُوبِنَ	Are written	<i>Qulūbana</i>

4. Double Vowel

In double vowels, it is symbolized by combining letters with letters, for example denoted as below:

Fathah + ya' die (ai)	أَيَّتَهُم	Are written	<i>Aitahum</i>
Fathah + wawu mati (au)	يَوْمَانِ	Are written	<i>yauma-iziy</i>

5. Ta' Marbutoh

- a. When *ta' marbutoh* is alive or read with harakat *fathah*, *kasrah*, and *dammah* then it is written with (t):

عَة سَا	Are written	<i>saa'atu</i>
بِقَّة	Are written	<i>Baghtatan</i>

- b. When *ta' marbutah* dies or is waqafkan it is written with (h):

قِيَامَه	Are written	<i>Qiyaamah</i>
رَحْمَه	Are written	<i>Qohmah</i>

6. Clothing Words

- a. If followed by the letter Shamsiyah then it is written according to the first letter of Shamsiyah:

الرَّحْمَن	Are written	<i>Ar-Rohmaan</i>
الْشَّمْس	Are written	<i>Ash-Shamsu</i>

- b. When ticked with Qamariyyah letters it is written with "al":

الْقُرْآن	Are written	<i>The Qur'an</i>
الْإِنْسَان	Are written	<i>Al-Insan</i>

7. Shadha

The sign of saddah or tasydid is symbolized as shown below:

كُلِّ شَيْءٍ	Are written	<i>Kulla Syaiin</i>
يَتَّخِذُ	Are written	<i>Yattahiz</i>

8. Hamzah

Hamzah is transliterated as an apostrophe when it is in the middle or at the end of a word. However if hamzah is located at the beginning of the word then it is denoted by alif:

يَأْتِي	Are written	<i>ya-tii</i>
لِيُطْفِنُوا	Are written	<i>liyuthfi-uu</i>

أُولِيََاءَ	Are written	<i>aulyaaaa-a</i>
-------------	-------------	-------------------

9. Writing Words in Sentences

أَمَنُوا الَّذِينَ يَهَايَا	Are written	<i>yaaa ayyuhalladziina aamanuu</i>
بَصِيرٌ تَعْمَلُونَ بِمَا لِلَّهِ وَآ	Are written	<i>Wallohu Bimaa Ta'maluuna Bashiir</i>

10. Tajweed

Transliteration is closely related to the science of tajweed, so it is important to understand for someone who wants fashihan in the recitation of the Qur'an. Therefore, the Latin Arabic transliteration guidelines (Indonesian version) were inaugurated with tajweed guidelines included.

FOREWORD

All praise be to Allah the Most Merciful and Merciful, that it is on His taufiq and hidayah that the author can complete the preparation of this thesis. The thesis entitled **Analysis of Hamka's Interpretation of Peace Verses in *Tafsir Al-Azhār*** was prepared to meet one of the requirements to obtain a Bachelor of Undergraduate (S.1) degree from the Faculty of Ushuluddin and Humanities UIN Walisongo Semarang. In the preparation of this thesis, the author received a lot of guidance and advice from various parties so that the preparation of this thesis could be completed. For that the author would like to express his gratitude to:

1. Prof. Dr. Nizar, M.Ag., as the Rector of Walisongo State Islamic University Semarang.
2. Prof. Dr. Hasyim Muhammad, M.Ag., as the Dean of the Faculty of Ushuluddin and Humanities UIN Walisongo Semarang.
3. Dr. H. Mundhir, M.Ag., Head of the Department of Qur'an and Tafsir and M. Shihabuddin, M.Ag., Secretary of the Department of Qur'an and Tafsir, who have approved the discussion of this thesis.
4. Dr. In'amuzzahidin, M.Ag., as the guardian of the lecturer as well as the first supervisor and Agus Imam Kharomen, M.Ag., as the second supervisor who has been willing to spend time, energy and thought to provide guidance and direction in the preparation of this thesis.
5. Lecturers of the Faculty of Ushuluddin and Humanities UIN Walisongo Semarang, who have equipped knowledge and insight so that the author is able to complete thesis writing.
6. Kyai and Ibu Nyai, KH. Muhammad Khoiron Marzuqi and *asātidz* PP. Al-Mumtaz Yogyakarta, Mrs. Hj. Luthfiah Syuhud and *asātidz* PP. Alkhoirot Malang, KH. Ahmad Muhammad Taubatan Nasuha and *asātidz* PP. Ulumul Qur'an Wonosobo, KH. Fadlolani Musyaffa and *asātidz* PP. Fadhlul Fadhlani Semarang, Umi Mrs. Hj. Aufa Abdullah Umar as the caregiver of PP. Tahaffudzul Qur'an, KH. Dzikron Abdullah and *asātidz* PP. Addainuriyah

Dua Pedurungan, Habib Novel Alaydrus and *asātidz* Ar-Raudhah Solo, as well as all 'alim ulama who have given pleasure, knowledge and prayers to the author so that they are overflowing with freedom to live until now and hopefully in the future as well.

7. The author's parents, Mr. Fatchul Amin, S.Ag. and Mrs. Khikmatun who never tire of praying, providing support, motivation, lessons and many valuable things that make the author can continue to grow into a strong person in living life and are given ease in achieving dream after dream until this moment.
8. For Mba Lulu Hana Faiqoh, Mas Ahmad Muzajjad, Mba Niswy Mila Lala Khoeriyah, Dek Anik Zulfah Marati, Dek Rijal Mustofa Ali Al-Amin, Dek Ahmad Mufti Al-Khadiq Al-Muntadhor who always share happiness, experiences and many things that make the author excited to this day, to emulate their good things and try to be a sister figure who sets a good example and is better in the future.
9. All college friends, especially friends of IAT-FUPK who have been friends studying and discussing during college.
10. Friends who has accompanied and motivated daily while migrating in Semarang, and various parties who have directly or indirectly helped, both moral and material support in the preparation of the thesis.

In the end, the author realizes that the writing of this thesis has not reached perfection in the true sense, but the author hopes that this thesis can be useful for the author himself in particular and for readers in general.

Semarang, 6 March 2024

Writer

Atika Nur Afti Oktavia
NIM. 2004026124

TABLE OF CONTENTS

COVER	i
DECLARATION OF AUTHENTICITY	ii
SUPERVISOR CONSENT	iii
THESIS VALIDATION	iv
MOTTO	iv
LATIN ARABIC TRANSLITERATION	vi
FOREWORD	x
TABLE OF CONTENTS	xii
ABSTRACT	xiv
CHAPTER I	1
INTRODUCTION	1
A. Background of the problem	1
B. Research Question	5
C. Research Objectives	6
D. Research Benefits	6
E. Literature Review	6
F. Research Methods	9
G. Systematics of Writing	11
CHAPTER II	13
PEACE	13
A. Understanding Peace	13
B. History of Peace	19
C. The Importance of Peace	21
D. Message of Peace	24
CHAPTER III	27
HAMKA AND <i>TAFSIR AL-AZHĀR</i>	27
A. Biography of Hamka	27
1. Biography	27
2. Education	29

3. Works	32
B. <i>Tafsir Al-Azhār</i>	33
1. Writing Background	33
2. Interpretation Patterns	34
3. Interpretation Method	36
4. Systematics of writing	37
C. Hamka's interpretation of peace verses	39
1. Q.S. An-Nisā' verse 35	39
2. Q.S. An-Nisā' verse 90	40
3. Q.S. An-Nisā' verse 114	41
4. QS. Al-Anfāl verse 1	42
5. Q.S. Al-Anfāl verse 61	42
6. QS. Al-Ḥujurāt verse 10	43
CHAPTER IV	45
ANALYSIS OF HAMKA'S INTERPRETATION OF THE PEACE VERSES IN <i>TAFSIR AL-AZHĀR</i>	45
A. Hamka's Concept of Peace in <i>Tafsir al-Azhār</i>	45
B. The Relevance of Hamka's Peace Concept in everyday life	52
CHAPTER V	55
CLOSING	55
A. Conclusion	55
B. Suggestion	55
BIBLIOGRAPHY	56
CURRICULUM VITAE	63

ABSTRACT

This thesis discusses peace according to Hamka in *Tafsir al-Azhār*. Looking at the current condition of society, peace is an easy thing to say, but not easy to apply, there are many problems that become disputes, then do not end in peace because they do not apply the steps towards peace. So in this paper, the author discusses peace from the interpretation of a scholar named Hamka in his work *Tafsir al-Azhār*, which includes the concept of peace according to Hamka and its relevance in everyday life today. The approach used in this study is a qualitative approach. The type of research uses literature library Research. The primary source is taken from *Tafsir al-Azhār*, while the secondary sources are taken from various books, journals and other references relevant to this research problem. The method used is the descriptive-analysis method, and the research model used using the figure study research model. The results of this study show that the concept of interpretation of Hamka upholds peace in various life problems along with the stages in maintaining and achieving peace. According to Hamka, there are two things that need to be considered and worked on; To maintain peace while preventing disputes is to remember that fellow humans are brothers and God's prohibition to be hostile, while mediation steps to bring about peace are to bring in a third person as a mediator, bring in fair witnesses (if required), anticipate mediation, tabayun, deliberation to make peace and then make improvements. Thus, the concept of peace according to the interpretation of Hamka has significant relevance to people's lives today, because in daily life, peace is needed in family life, society and the state. peace is created from self-awareness as one of the parts that contribute to some of these conditions, so by applying the concept of peace that has been mentioned and playing a role well becomes the cause of the realization of peace wherever and whenever.

Keywords: Peace, *Tafsir al-Azhār*, Hamka

CHAPTER I

INTRODUCTION

A. Background of the problem

Peace is a hope in every life of society that must be viewed optimistically for its realization.¹ Not just hope, peace is also one of the main teachings in Islam, especially the context of this growing and increasingly complex world, of course peace is a goal desired by many parties. But the goal of peace will be hampered if the disputants feel each other is most right, so finding solutions to achieve peace is important, especially in the context of diverse societies, both in faith, ethnicity, and culture.

The toughest test today, one of which is the realization of peace, because there are still many events of conflict, violence and intimidation that hit.² However, even though conflict has colored the history of human life, has not every human being always lived the hope of a harmonious life in his heart?³

In Islam, the Quran is the main source that provides guidelines and guidance for Muslims to achieve peace. The concept that teaches the meaning of peace is contained in the teachings of *rahmatan lil 'ālamīn*, which is also the unity of all religious teachings brought by the Prophet Muhammad SAW.⁴ Allah Almighty said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"We did not send you (Prophet Muhammad), except as a mercy for all nature." (Q.S. Al Anbiya: 107).⁵

Not only that, this is also the prophetic mission of Muhammad as a carrier of Islamic teachings from Allah SWT. Islam became a religion for all mankind that

¹ Nurkholik Affandi, "Harmoni Dalam Keragaman (Sebuah Analisis Tentang Konstruksi Perdamaian Antar Umat Beragama)", *Lentera: Jurnal Ilmu Dakwah Dan Komunikasi*, Vol.14, No.1, 2012, p. 71.

² Ahmad Tajuddin Arafat, "Etika Perdamaian Dalam Wacana Global", *Komtemplasi Jurnal-jurnal Ilmu Ushuluddin*, Vol. 05, No.01, 2017, p. 12.

³ Roswati Nurdin, "Multikulturalismuse Dalam Al-Quran", *Jurnal Al-Assas*, Vol. 03, No. 02, p. 3.

⁴ Zulfan Syahansyah, "Telaah Nilai Kemanusiaan Dan Perdamaian Dalam Perspektif Rahmatan Lil Alamin". *Journal of Peace Education and Islamic Studies*, Vol.1, No.1, 2018, p. 2.

⁵ Departemen Agama RI, *Al-Qur'an Dan Terjemahnya*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementrian Agama RI, 2019), p. 470.

transcended the boundaries of age and space, or as it is commonly termed: *ṣhalih li kulli zamān wa makān*.⁶ Islam is the "savior" of the world from being the *mercy of lil 'ālamīn*, therefore every Islamic teaching has an undoubted truth value, which certainly seeks to create peace on earth so that mankind and all God's creatures can live prosperously,⁷ because Islam is a universal brotherhood for mankind, which builds a globalized world civilization without ethnic barriers, race, religion and culture.⁸ In fact, in the Qur'an it has been explained that the Prophet Muhammad (PBUH) was sent for all mankind;

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"We did not send you (the Prophet Muhammad), except to all mankind as bearers of glad tidings and warnings. But most people don't know it." (Q.S. Saba': 28)⁹

Peace has been exemplified in the daily life of the Prophet of Allah, as it is known that the Prophet Muhammad was a figure who was very well known for his personality and good character. There are many historical events that show the person of the Prophet as a peacemaker, both before and after being appointed a Prophet. Many agreements were made by Muhammad during his da'wah mission aimed at avoiding conflict and trying to establish peace, such as the Hudaibid agreement, the Medina charter, the agreement with the Najran delegation and many more.¹⁰

However, looking at the reality of today's society, it often appears that events lead to conflict,¹¹ therefore it is necessary to elaborate the Qur'anic view of peace, so that Muslims in particular are able to knit a life full of peace as exemplified by the Prophet Muhammad SAW. and minimize the occurrence of conflicts caused by the limitations of Muslims in responding to messages of peace in the Qur'an itself.

⁶ Zulfan Syahansyah, "Telaah Nilai Kemanusiaan Dan Perdamaian Dalam Perspektif Rahmatan Lil Alamin", p. 2.

⁷ Nur Hidayat, "Nilai-Nilai Ajaran Islam Tentang Perdamaian (Kajian Antara Teori Dan Praktek)", Aplikasi: Jurnal Aplikasi Ilmu-Ilmu Agama, Vol.17 No.1, 2018, p. 15.

⁸ Zulfan Syahansyah, "Telaah Nilai Kemanusiaan Dan Perdamaian Dalam Perspektif Rahmatan Lil Alamin", p. 2.

⁹ Departemen Agama RI, *Al-Qur'an Dan Terjemahnya*, p. 621.

¹⁰ Zunly Nadia, "Perdamaian Dalam Keberagaman Ditinjau Dari Perspektif Al-Qur'an Dan Bible", Elementary: Jurnal Ilmiah Pendidikan Dasar, 2017, p. 80.

¹¹ Abdul Wahid Haddade, "Konsep Al-Ishlah Dalam Al-Qur'an", *Tafsire*, Vol. 4 No. 1, 2016, p. 13.

In this context, the Qur'an is positioned as a source of foothold in building an order of behavior in society. If we examine carefully the messages of the verses on peace, we will find a universal message that Islam is very *concerned about* peace, not only when problems occur, but the pattern of prevention has also been emphasized. The Qur'an explicitly shows that peace is not only for warring groups, but it is also intended not to create potential conflicts that may occur at any time,¹² because peace here not only means the absence of conflict, but also refers to a state of harmony among individuals, societies, and states.

In the Qur'an there are important points about the teaching of peace mentioned in verses in 17 surahs, among which are the prohibition of war and violence contained in Q.S. al-Māidah verse 32, Q.S. an-Nisā' verse 29 and 90, permissible efforts to defend oneself are found in Q.S. Al-Ḥajj verse 39, the way to end conflicts is found in Q. S. an-Nisā' verse 114, Q.S. Yūnus verse 25, Q.S. al-Hujurāt verse 9-10, Q.S. Al-Anfāl verse 61 and Q.S. Mumtaḥanah verse 7, forgiveness is found in Q.S. Yunūs verse 107, Q.S. Āli Imrān verse 103 and Q.S. al-Baqarah verse 263, justice is found in Q.S. An-Nisā': 40, Q.S. Al-Anfāl verse 1 Q.S. al-An'ām verses 151 and 160, Q.S. al-Maidāh verse 9 and Q.S. An-Nisā' verse 135, ways of showing affection are found in Q.S. al-Baqarah verse 83, 218 and 271, Q.S. al-An'ām verse 54, Q.S. al-Insān verses 8-9, Q.S. al-Hujurāt verse 10 , Q.S. al-Isrā' verses 26-28, Q.S. an-Nūr verse 22, teachings on tolerance and mutual respect are found in Q.S. al-Hujurāt verse 13, Q.S. Luqmān verse 18, Q.S. al-Furqān verse 63, Q.S. al-Hujurāt verse 11, Q.S al-Qaṣaṣ verse 55 and Q.S. Āli Imrān verse 159.¹³

The Qur'an provides solutions in peace, as one of them is found in Q.S. al-Hujurāt verse 9 below which emphasizes the importance of resolving differences with justice and wisdom.

وَأِنْ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا
الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ

¹² Abdul Wahid Haddade, "Konsep Al-Ishlah Dalam Al-Qur'an", p. 13-14.

¹³ Zunly Nadia. "Perdamaian Dalam Keberagaman Ditinjau Dari Perspektif Al-Qur'an Dan Bible", p. 81-83.

"If there are two classes of believers fighting, reconcile the two. If one of the two persecutes the other, fight the persecutor, so that the group returns to God's command. If the faction has returned (to God's command), reconcile the two justly. Be fair! Verily Allah loves those who are just" (QS. Al-Hujurat: 9).¹⁴

Hamka interprets in this verse that it is clear that God's command to believers is that there is a sense of responsibility, if they find two classes of people who share the same faith and both are fighting, let the other immediately reconcile the two warring factions. Then let a third group come to reconcile the two fighting factions of faith. If both of them are equally willing to be reconciled, both want to return to the right, it will undoubtedly be easy to deal. But if one side wants to make peace and the other side still wants to continue fighting, it should be known what the causes are then he wants to continue fighting as well.¹⁵

From his interpretation, Hamka in interpreting the Qur'an looks wise and relevant to today, because now that the times are developing, there are more and more problems and disputes, he gives answers to the problems that occur in society, indeed no matter how big the conflict first looks for a thousand reasons to make peace. This is one of the reasons that attracted the author to the interpretation of Hamka in *Tafsir al-Azhār*.

Apart from his interpretation, there are considerations of the author before appointing the figure of Hamka with *tafsir al-Azhār* as the main reference in analyzing peace verses, namely because of Hamka's background and environment, life experience and example. The figure of Hamka as a contemporary mufassir figure who has a background born in a great era of conflict between young people who are Islamic reformers who want to cleanse the Minangkabau region from the shackles of customs and the elders who are traditionalist Islamic groups who believe that religion cannot be separated from the influence of customs, so they still believe in beliefs in ancestors and so on. Because he was born in the era of the movement, Hamka was used to hearing heated debates between them about religion.¹⁶

¹⁴ Departemen Agama RI. *Al-Qur'an Dan Terjemahnya*, p. 754.

¹⁵ Hamka, *Tafsir Al-Azhar Jilid 9* (Singapura: Pustaka Nasional PTE LTD Singapura, 1990), p. 6823.

¹⁶ Pinter Politik, "Buya Hamka: Tak Dendam Meski Dipenjara Soekarno", [Buya Hamka: Tak Dendam Meski Dipenjara Soekarno - PinterPolitik.com](#), (accessed October 23, 2023 at 23:23).

Hamka, who has experience in being arrested by security forces on the orders of President Soekarno. Two years of slander against Lekra, Hamka was thrown into prison. He was arrested on slander charges of involvement in a plot to assassinate President Sukarno and Minister of Religious Affairs Syaifuddin Zuhri.¹⁷ For more than two years he was in prison. In detention, he completed his interpretation. It was published for the first time in 1967 under the name *Tafsir al-Azhār*. The experience caused a bitter taste to Hamka, but he easily forgave and adjusted to the conditions. He still maintains friendship with Karno's family and has no grudge against Karno who once imprisoned him without trial. Even when Karno died, Hamka ventured to become the imam of funeral prayers for the people who had thronged Wisma Yoso (Now Satria Mandala Museum, Jakarta).¹⁸

Seeing a little background of Hamka who from an early age was accustomed to the conditions of the environment that had many conflicts, even experienced firsthand a great test that greatly tested patience, but he still prioritized peace as the interpretation of the peace verse he wrote in *Tafsir al-Azhār*. Of course this strengthens the writer's heart in elevating Hamka in the study research of this interpretive figure. The figure of Hamka as one of the contemporary and charismatic mufassir figures who writes tafsir in a language that is easy to understand the verses of the Qur'an, especially the Indonesian people themselves. In terms of writing, he uses an analytical interpretation model or known as *tahlili-mushafi* which is very thick with society (*al-adabi al-ijtima'i*) with a typical Indonesian pattern. Hamka also broadcasts contextual interpretation, namely actualizing interpretation with the development and circumstances of the times.¹⁹ Thus, in this thesis research the author gives the title "**Analysis of Hamka's Interpretation of Peace Verses in *Tafsir al-Azhār***"

B. Research Question

¹⁷ Jafar Ahmad, "Kisah Hamka, yang Dipenjara Karena Politik Kebencian (2)", *Kisah Hamka, yang Dipenjara Karena Politik Kebencian (2)* » Arah Baru Negeri Jambi (jambilink.com), (accessed October 23, 2023 at 11:38 PM).

¹⁸ Muhammad Hafil, "Mahakarya Hamka dari Penjara, Dari penjara, Hamka melahirkan mahakarya", *Mahakarya Hamka dari Penjara | Republika Online*, (accessed October 23, 2023 at 11:32 PM).

¹⁹ Husnul Hidayati, "Metodologi Tafsir Kontekstual al-Azhār karya Buya Hamka", *Jurnal Ilmu al-Qur'an dan Tafsir UIN Mataram*, Vol. 1. No. 1, 2018, p. 25.

1. What is the concept of peace according to Hamka in *Tafsir Al-Azhar*?
2. How is the relevance of Hamka's concept of peace in everyday life?

C. Research Objectives

1. To know the concept of peace according to Hamka in *Tafsir Al-Azhar*
2. To know the relevance of Hamka's concept of peace in everyday life

D. Research Benefits

1. Theoretical Benefits

Theoretically, this research is expected to provide scientific contributions in the field of Qur'anic studies and tafsir related to Hamka's interpretation of peace verses.

2. Practical Benefits

Practically, the paper in this study is expected to provide an understanding of the concept of peace in the Qur'an, in order to further open the minds of Muslim communities, especially to create a harmonious and peaceful living environment.

E. Literature Review

The discussion of peace has indeed been studied by previous studies, but research that discusses peace from the view of Hamka's interpretation has not been found in any form, therefore the author wants to analyze peace verses from a different side. As for the author's search from several sources, some research titles that have similar themes include:

Thesis written by Muhammad Adi Abdur Rasyid, Department of Qur'an and Tafsir, University of Muhammadiyah Surakarta, entitled *Message of Pesan Perdamaian dalam Tafsir Al-Azhar (Telaah Pemikiran Haji Abdul Malik Karim Amrullah dalam Tafsir A-Azhar)*. In this thesis it is said that peace in the interpretation of Al-Azhar is divided into two, namely lasting peace and fluctive peace. In addition, it is also explained that the stages towards peace there are four

elements, *muṣliḥ* (peacemaking figures), *iṣlah* (strategic efforts towards peace), *muṣlah ilaiḥ* or *maqṣud* (peace as a goal) and tolerance.²⁰

Journal article written by Iftahul Digarizki entitled *Ayat-ayat Perdamaian dalam Tafsir Al-Azhar Perspektif Teori Double Movement Fazlur Rahman*, and published in the Student Scientific Journal Raushan Fikr, Vol. 10 No. 1 of 2021. In this study describes the first step in reconstructing Hamka's interpretation by taking the moral ideals contained in Q.S. Al-Hujurat: 9-10, namely justice, tolerance, mutual help, deliberation of relations, and the spirit of humanity. From these values the author develops them into two forms, inward motion and outward motion.²¹

Journal article written by Abdul Salim entitled *Budaya Perdamaian dalam Al-Qur'an* and published in the Jurnal Studi Ilmu-ilmu Al-Qur'an, Vol.15, No. 01 of 2014. In this journal it is said that the Qur'an actually highly upholds the culture of peace. If the Indonesian Muslim community understands correctly and practices the verses that have been explained, then Indonesia will become a dream country, as referred to in the Qur'an as *Baldah Ṭayyibah wa Rabbun Gafūr* (A land that is prosperous and loved by God).²²

Thesis written by Anita Rosella Koes Endah, Department of Qur'an and Tafsir, Faculty of Ushuluddin and Philosophy UIN Sunan Ampel with the title *Resolusi Konflik dalam Membangun Perdamaian Global*. In this thesis mentioned the verses of conflict resolution in the perspective of the Qur'an from several terms, namely *Adl*, *al-Afwu*, *al-Shura* and *al-Sulhu* using the interpretation of Wahbah al-Zuhayli.²³

Journal article written by Zunly Nadia entitled *Perdamaian dalam Keberagaman Ditinjau dari Perspektif Al-Qur'an dan Bible* and published in the Elementary Jurnal Ilmiah Pendidikan Dasar, in 2017. This journal discusses the concept of peace according to the Qur'an and Bible, how the concept of peace in

²⁰ Muh. Adi abdur Rosyid, "Pesan Perdamaian dalam Tafsir Al-Azhar, Telaah Pemikiran Haji Abdul Malik Karim Amrullah dalam Tafsir A-Azhar", Universitas Muhammadiyah Surakarta, 2018.

²¹ Iftahul Digarizki, "Ayat-ayat Perdamaian dalam Tafsir Al-Azhar Perspektif Teori Double Movement Fazlur Rahman", *Jurnal Ilmiah Mahasiswa Raushan Fikr*, Vol. 10, No. 1, 2021,

²² Abd. Halim, "Budaya Perdamaian Dalam Al-Qur'an", *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, Vol. 15, 2014, p. 24-37.

²³ Anita Rossela Koess Endah, "Resolusi Konflik Dalam Membangun Perdamaian Global: Telaah Atas Penafsiran Wahbah Al-Zuhayli Dalam Tafsir Al-Munir", UIN Sunan Ampel, 2019, p. 1-80.

the perspective of the Qur'an for Muslims and the Bible as the book of Christians. This article concludes that to achieve peace must have an awareness of religious plurality by respecting the existence of other religions in the context of Indonesia where there are several religions.²⁴

Thesis written by Muhlis, Department of Literature, Faculty of Culture, Hasanudin University, with the title *Ayat-ayat Perdamaian dalam Al-Qur'an* in 2019. In this thesis, the author suggests that the verses that contain the meaning of peace in the Qur'an are as many as 80 verses spread in 27 suras. Peace verses in the political field totaled 11 verses, peace verses in the socio-economic field totaled 2 verses, peace verses in the socio-social field totaled 50 verses, and peace verses in the family field totaled 13 verses.²⁵ The difference between the author and this literature is in terms of study, in this study the author wants to conduct a character study study, not with a semantic study as the research.

Journal article written by Firdaus Wajdi, entitled *Ayat-ayat Damai dalam Al-Qur'an*, published in the Jurnal Studi Al-Qur'an; Membangun Tradisi Berfikir Qur'ani, Vol. 5, No. 1, 2009. This journal discusses peaceful verses in the Qur'an from which it is clearly concluded that Islam implies peace and very noble teachings,²⁶ but this study is still limited to classifying peaceful verses and does not mention interpretation, so it will certainly be very different from the research that the author will do.

Journal Article written by Markus Meran, entitled *Perdamaian Dalam Perspektif Katolik dan Islam*, published in Jurnal Jumpa Vol. VII, No. 2, October 2019. This journal discusses peace which is an absolute requirement for every human being who wants a sense of security, so it is also described related to peace according to Catholic religion and Islam.²⁷

Based on the literature review described above, it can be seen that the research conducted by the author with previous research is certainly different. So

²⁴ Zunly Nadia, "Perdamaian Dalam Keberagaman Ditinjau Dari Perspektif Al-Qur'an Dan Bible", p. 1-79.

²⁵ Muhlis, "Ayat-Ayat Perdamaian Dalam Al-Qur'an", Universitas Hasanudin, 2019, p. 28-79.

²⁶ Firdaus Wajdi, "Ayat-Ayat Damai Dalam Al-Qur'an", *Jurnal Studi Al-Qur'an*, Vol. 5, No.1, 2009, p. 29-38

²⁷ Asy'ari, "Perdamaian Dalam Perspektif Islam dan Kristen", *Jurnal Al-'Adalah*, Vol, 22, No. 1, 2004, p. 1-14.

here the author only focuses on discussing in the thoughts of one mufassir, namely Hamka about peace, to find out how his ideas in his *tafsir Tafsir Al-Azhar*.

F. Research Methods

Method is one of the most important means to achieve the goals that have been set, research method is a procedure or steps in obtaining scientific knowledge or can be said as a systematic way to compile science.²⁸ In this connection, the method of tafsir research is an orderly and well-thought out way to retrace various interpretations of Qur'anic verses that have been given by scholars or to obtain new interpretations that are in accordance with the times, not out of what Allah intends in the verses of the Qur'an.²⁹ The matters related to the research method and process are as follows:

1. Approach and Types of Research

The approach used in this study is a qualitative approach. Qualitative research is a type of research that produces findings that cannot be achieved using statistical procedures or other means of quantification.³⁰ While the way to do here is to collect data, organize it, and interpret the information obtained through the existing literacy approach.

The type of research in this research is *library research*, which is a scientific study whose data sources are obtained by collecting data from various literature, and focuses on aspects that are ideas, theoretical and conceptual.³¹

The research model used by the author in this study is to use a character study research model, namely deep, systematic, critical research, on the history of characters, original ideas or ideas, and the socio-historical context surrounding the characters studied. This research does not require field data because what you want to look for is the thoughts, concepts or theories put

²⁸ Suryana, *Metodologi Penelitian :Metodologi Penelitian Model Praktis Penelitian Kuantitatif Dan Kualitatif*, (Bandung: Universitas Pendidikan Indonesia, 2012), p. 20.

²⁹ Nasruddin Baidan, Erwati Aziz, *Metodelogi Khusus Penelitian Tafsir*, (Yogyakarta: Pustaka Pelajar, 2019), p. 16.

³⁰ Eko Murdiyanto, *Metode Penelitian Kualitatif (Sistematika Penelitian Kualitatif)*, (Yogyakarta : Yogyakarta Press, 2020), p. 19.

³¹ Nashruddin dan Erwati aziz Baidan, *Metodelogi Khusus Penelitian Tafsir*. p. 62

forward by scholars and scientists contained in their written works. So without field data, the results of this research are representative enough and can be used as a handle.³²

2. Data Sources

The data sources that the author refers to in this study include:

1. Primary : *Tafsir al-Azhār* by Hamka (Abdul Mālik Abdul Karīm Amrullāh)
2. Secondary: reading literature from books, journal articles, theses, theses, and other sources related to peace.
3. For data collection in the form of Qur'anic verses related to peace, the author uses the book *Fathu al-Rahmān li tālībi al-Āyatu al-Qur'ān* by 'Alami Zadah Faidullah al-Ḥasani al-Muqaddasi.
4. For the retrieval of the verse, the author searches for the word *al-Ṣulḥu*, *al-Salam*, *al-'Adl* and *al-'Afwu*. After which the abbreviated names of the Surah was shown along with the numbering of verses and sentence fragments, but every time the author wants to retrieve the verses, it is necessary to open and understand the as-sur formula on the initial page, otherwise will be difficult to find the related verses the Qur'an.

3. Data Analysis Techniques

Data analysis is a process of processing data that aims to find information used in a study and describe systematically related to the discussion studied. The data analysis used is the description analysis method in book *Tafsir al-Azhār* by Hamka, which is a method that is done by collecting data, analyzing data and then interpreting it.³³

The research steps carried out are as follows:

- a. Determine the character to be studied. The author chose the character Hamka because he has the appropriate popularity and background related to the issue to be discussed. And determine the formal object to be studied clearly and explicitly, namely "peace".

³² Nashruddin dan Erwati aziz Baidan, *Metodelogi Khusus Penelitian Tafsir*. p. 102.

³³ Suryana, *Metodologi Penelitian :Metodologi Penelitian Model Prakatis Penelitian Kuantitatif Dan Kualitatif*, p. 20.

- b. Collect data related to the figures studied and thoughts to be researched. Identify research structures, such as character background, basic assumptions, and others
- c. Study the collected verses carefully so that he does not miss the incoming verses, and does not include verses that should not be part of the central theme.
- d. After the inventory of the verses, the researcher will proceed to classify the selected verses, analyzing the interpretation of the selected character by analyzing them.
- e. Conduct conclusions as an answer to the problem to be raised.³⁴

G. Systematics of Writing

Systematics of writing in this study consists of five chapters, each of which consists of several sub-chapters of discussion, namely as follows:

Chapter I consists of several subsections, namely the background of the problem, the formulation of the research problem, research objectives, research benefits, literature review, writing methodology used as a reference for writing and systematics of writing this thesis.

Chapter II contains a theoretical basis consisting of several subsections covering the understanding of peace, the history of peace, the importance of peace and the message of peace.

Chapter III contains the presentation of data, consisting of several sub-sections, the first part describes the biography of Hamka, the second part describes the writing background, method of interpretation, and systematics of writing the book of *tafsir al-Azhār* which is a reference in research, and the third part describes Hamka's interpretation of peace verses.

Chapter IV contains data analysis, consisting of an analysis of Hamka's concept of peace in *tafsir al-Azhār* and the relevance of the concept in everyday life.

³⁴ Abdul Mustaqim, *Metode Penelitian Al-Qur'ān Dan Tafsir* (Yogyakarta: Idea Press, 2021), p. 37-38.

Chapter V contains a closing, which consists of conclusions on the discussion presented and answers to problems, as well as the author's suggestions for readers to be able to study further in the future.

CHAPTER II

PEACE

A. Understanding Peace

In the Oxford dictionary, peace means a situation or a period of time in which there is no war or violence in a country or an area, the state of being calm or quiet, and the state of living in friendship with somebody without arguing.¹ Peace which means no war, safe, no riots, peace, calm, non-hostile state get along, make peace, reconcile, stop being hostile, negotiate to resolve disputes. Reconcile, seek to make the two parties reconcile, negotiate so that there is harmony, calm, reconcile, make peace, reconcile. Peace itself means the cessation of hostilities (disputes), the matter of peace (peace), a state of peace, a peaceful life.²

The term "peace" is actually known by every language of any nation in the world. Be it "*Perdamaian*" in Indonesian, "*Shalom*" in Hebrew, "*al-Ṣulḥu, al-Salam*" in Arabic, "*Rahayu*" in Javanese, "*Santi*" for Balinese, "*Sancay*" for Buddhists.³ Peace has many meanings, the meaning of peace changes according to its relationship with the sentence. Peace can refer to an agreement to end a war, or the absence of war, or to a period in which an armed force is not fighting the enemy, a state of calm or also describe an emotional state within and finally can mean a combination of the above definitions.⁴

In the Qur'an, peace is mentioned in several terms namely *al-Ṣulḥu, al-Salam, al-'Adl and al-'Afwu*. The term *al-Ṣulḥu* is etymologically derived from the Arabic *iṣlāḥ* Isim Mashdar, meaning repair, while the fi'il is *aṣlahā* meaning repairing. In the Arabic dictionary *al-Mu'jam al-Wasīṭ* (Ibrahim, 1972: 520) it says *iṣlāḥ fi 'amalhu au amrohu* which means: "to repair something, both in deed and

¹ Oxford university, "Oxford learners dictionary", <https://www.oxfordlearnersdictionaries.com/definition/english/peace?q=peace>. (accessed on April 29, 2024 at 2:15 p.m).

² Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia*, (Jakarta : Pusat Bahasa, 2008), p. 312.

³ Asy'ari, "Perdamaian Dalam Perspektif Islam dan Kristen", *Jurnal Al- 'Adalah*, Vol, 22, No. 1, 2004, p. 43.

⁴ Nur Hidayat, "Nilai-Nilai Ajaran Islam Tentang Perdamaian (Kajian Antara Teori Dan Praktek)", *Jurnal Aplikasi Ilmu-Ilmu Agama*, Vol. 17, No. 01, 2018, p. 15.

in the form of commandment", while the word *iṣlāḥ* means repair, restoration, reform, and *aṣliḥ* means to reconcile it.

Based on the book *Fathu al-Raḥmān li ṭālibi al-Āyatu al-Qur'ān* by 'Alami Zadah Faiddullah al-Ḥasani al-Muqaddasi., the Qur'anic verses that mention peace are as follows :

1. *Al-Ṣulḥu*

Q.S. Al-Baqarah verse 182, Q.S. Ar-Ra'd verse 23, Q.S. Al-Mā'idah verse 39, Q.S. Al-An'ām verse 48, Q.S. Al-An'ām verse 54, Q.S. Al-A'rāf verse 35, Q.S. Ash-Shurā verse 40, Q.S. Muḥammad verse 2, Q.S. An-Nisā' verse 16, Q.S. Al-Baqarah verse 160, Q. S. Āli 'Imrān verse 89, Q.S. Al-Anbiyā' verse 90, Q.S. Yūnus verse 81, Q.S. Muḥammad verse 5, Q.S. Al-Aḥzāb verse 71, Q.S. An-Nisā' verse 128, Q.S. Ash-Shu'arā' verse 152, Q.S. Al-Baqarah verse 224, Q.S. Al-Aḥqāf verse 15, Q.S. Al-Anfāl verse 1, Q.S. Al-Ḥujurāt verse 9-10, Q.S. An-Nisā' verse 114, Q.S. Al-Baqarah verse 220, and Q.S. An-Nisā' verse 35.⁵

2. *Al-Salām*

Q.S. Al-Anfāl verse 44, Q.S. Al-Baqarah verse 233, Q.S. An-Nisā' verse 64, Q.S. An-Nūr verse 27, Q.S. An-Nūr verse 61, Q.S. Al-Aḥzāb verse 56, Q.S. Al-Baqarah verse 112, Q.S. Āli 'Imrān verse 83, Q.S. An-Nisā' verse 124, Q.S. Al-An'ām verse 14, Q.S. Al-Jinn verse 14, Q.S. Al-Baqarah verse 131, Q.S. Āli 'Imrān verse 20, Q.S. An-Naml verse 44, Q.S. As-Saffāt verse 103, Q.S. Āli 'Imrān verse 20, Q.S. Al-Mā'idah verse 47, Q.S. Al-Ḥujurāt verse 14, Q.S. Al-Ḥujurāt verse 17, Q.S. Luqmān verse 22, Q.S. Al-Mu'min verse 66, Q.S. Al-Fath verse 16, Q.S. An-Naḥl verse 81, Q.S. Al-An'ām verse 71, Q.S. Al-Baqarah verse 131, Q.S. Al-Hajj verse 34, Q.S. Az-Zumār verse 54, Q.S. Al-Baqarah verse 207, Q.S. Al-Anfāl verse 62, Q.S. Muḥammad verse 35, Q.S. Az-Zumār verse 29, Q.S. An-Nisā' verses 89-90, Q.S. An-Naḥl verse 28, Q.S. An-Naḥl verse 87, Q.S. Al-Qalam verse 43, Q.S. Al-An'ām verse 54, Q.S. Al-A'rāf verse 45, Q.S. Yusuf verse 10, Q.S. Hud verse 69, Q.S. An-Naḥl verse 32, Q.S. Maryam

⁵ Al-'Alami Zadah Faiddullah Al-ḥasani Al-muqaddasi, *Fathu ar-raḥmān li ṭālibi al-āyatu al-qur'ān*, (Beirut: Al-Ahliyah, 1904) p. 256-257.

verse 14, Q.S. An-Naml verse 59, Q.S. Al-Qasas verse 55, Q.S. Al-Aḥzab verse 44, Q.S. Yāsin verse 58, Q.S. As-Saffāt verse 79, Q.S. As-Saffāt verse 109, Q.S. As-Saffāt verse 120, Q.S. As-Saffāt verse 130, Q.S. As-Saffāt verse 181, Q.S. Az-Zumār verse 73, Q.S. Al-A'rāf verse 89, Q.S. Al-Waqi'ah verse 91, Q.S. Al-Qadr verse 5, Q.S. Hud verse 48, Q.S. Al-Hijr verse 52, Q.S. Maryam 62, Q.S. Al-Anbiyā' verse 69, Q.S. Al-Furqān verses 63 and 75, Q.S. Al-Waqi'ah verse 26, Q.S. Maryam verse 33, Q.S. Tāhā verse 47, Q.S. Al-Hashr verse 23, Q.S. Al-Māidah verse 18, Q.S. Al-An'ām verse 127, Q.S. Yusuf verse 25, and Q.S. An-Nisā' verse 93.⁶

3. *Al-'Adl*

Q.S. Al-Infītār verse 7, Q.S. Al-An'ām verse 70, Q.S. Ash-Shurā' verse 15, Q.S. Al-An'ām verse 1, Q.S. Al-An'ām 150, Q.S. Al-A'rāf verse 158, Q.S. Al-An'ām verse 60, Q.S. An-Nisā' verse 3, Q.S. An-Nisā' verse 128, Q.S. An-Nisā' verse 134, Q.S. Al-Māidah verse 9, Q.S. Al-An'ām verse 152, Q.S. Al-Baqarah verse 48, Q.S. Al-Baqarah verse 123, Q.S. Al-Māidah verse 98, Q.S. Al-Māidah verse 109, Q.S. Al-An'am verse 70, Q.S. At-Talaq verse 2, Q.S. Al-An'am verse 115, Q.S. Al-Baqarah verse 282, Q.S. An-Nisā' verse 57, Q.S. Al-Hujurāt verse 9, Q.S. An-Naḥl verse 76 and Q.S. An-Naḥl verse 90.⁷

4. *Al-'Afwu*

Q.S. Al-Baqarah verse 109, Q.S. Al-Baqarah verse 178, Q.S. Al-Baqarah verse 187, Q.S. Al-Baqarah verse 219, Q.S. Al-Baqarah verse 286, Q.S. Al-Baqarah verse 287, Q.S. Āli 'Imrān verse 134, Q.S. Āli 'Imrān 152, Q.S. Āli 'Imrān 155, Q.S. Āli 'Imrān 159, Q.S. Al-Māidah verse 14, Q.S. Al-Māidah verse 16, Q.S. Al-Māidah verse 98, Q.S. Al-Māidah verse 103, Q.S. Al-Baqarah verse 44, Q.S. Ash-Shu'rā verse 25, Q.S. Ash-Shu'rā verse 34, Q.S. Al-Baqarah verse 52, Q.S. An-Nisā verse 42, Q.S. An-Nisā verse 98, Q.S. An-Nisā verse 148, Q.S. An-Nisā verse 152, Q.S. Al-Baqarah

⁶ Al-'Alami Zadah Faidullah Al-ḥasani Al-muqaddasi, *Fathu ar-raḥmān li ṭālibi al-āyatu al-qur'ān*, p. 218-129.

⁷ Al-'Alami Zadah Faidullah Al-ḥasani Al-muqaddasi, *Fathu ar-raḥmān li ṭālibi al-āyatu al-qur'ān*, p. 292-293.

verse 237, QS. An-Nisā' verse 98, QS. At-Taghabun verse 13, Q.S. At-Taubah verse 67, Q.S. Al-A'raf verse 198 and QS. Al-Hajj verse 60.⁸

Peace is generally associated with the concept of conflict resolution, where in the process of resolving the conflict, no violence is used to achieve a peaceful situation. Peace itself can be interpreted, as a condition where people can live side by side, even though the community has cultural, social, and other differences. This difference is not an obstacle because of the ability to communicate well, so that there is good understanding and tolerance between different communities.⁹

Peace in the phenomenological approach of existentialism reveals an awareness of the understanding of human existence in everyday life. Because, peace today is always interpreted in concept. That is, *dasein* (human existence) is just an analysis. That is, the existence of man for himself is not a phenomenon that occurs but only interpretations of his own ideas so that *dasein* (human existence) is no longer referred to as *metsein* (being together). This concept of peace is peace in concept. That is, peace is only in understanding and words, not a praxis that must be moved in everyday life.¹⁰

Johan Galtung said that in the discussion of peace, it includes 2 types, namely negative peace and positive peace. Negative peace is a form of peaceful situation where there is no conflict due to conflicts of interests and goals owned by each of 2 or more parties and there is no fear of each other. The main characteristic is that neither side shows their strength to each other, it can also be called a show of force. While positive peace, can be said to be a further form of negative peace where there is no conflict between several parties, coupled with various positive relationships from these parties, such as showing actions to help, fill, and respect each other in meeting needs such as clothing, food, shelter, the creation of social justice, fulfillment of rights regardless of class, and freedom from fear and insecurity.¹¹

⁸ Al-'Alami Zadah Faidullah Al-ḥasani Al-muqaddasi, *Fathu ar-raḥmān li ṭālibi al-āyatu al-qur'ān*, p. 304-305.

⁹ M. Prakoso Aji, Jerry Indrawan, Understanding Peace Studies As Part Of International Relations, *Jurnal Pertahanan dan Bela Negara*, 2019, Vol. 09, No. 03, p. 69.

¹⁰ Damianus S. Pranoto, Armada Riyanto, Konsep Perdamaian Atas Krisis Perikemanusiaan dalam Perspektif Fenomenologis Eksistensialisme Martin Heidegger, *Jurnal Cahaya Mandalika*, p. 1310.

¹¹ Johan Galtung, *Peace By Peaceful Means*, (London: SAGE Publications, 1996), p. 2.

One of the main topics in peace studies is conflict transformation. Conflict transformation can be interpreted as one of the methods of conflict resolution or resolution which is certainly inseparable from peace studies. Furthermore, conflict transformation is a process that slowly and gradually changes the pattern of relationships, attitudes, behaviors, interests, and discourses in an environment, conditions, and situations that have the potential for conflict. Indirectly, it says that conflict transformation has a main focus on social studies and broader ones and eliminating all forms of violence.¹²

Peace Studies encourages peace in the international community, as well as locally. This is possible because Peace Studies traces human history further than other studies. In addition, this study also makes projections about the future to see human interaction in the context of understanding the potential for conflict between them. Johan Galtung's famous statement, was: "*By peace we mean the capacity to transform conflicts with empathy, without violence, and creatively a never-ending process*". Peace Studies should boil down to the creation of peace between disputing parties, whether in war, conflict, or other issues. For this reason, the end result of the Peace Study is to offer alternative options that can be used as *conflict resolution*.¹³

Peace in Rene Girard's perspective can be created through a culture of no grudges, no scapegoats, no fear, and no threat of violence. This perspective was applied by Nelson Mandela in South Africa. Mandela was detained for decades by his political opponents, but when he was released and elected president of South Africa, Mandela did not take revenge on his political opponents. Mandela was able to resolve the conflict in South Africa with a culture without grudges. It was fitting for Mandela to win the Nobel Peace Prize.¹⁴

Karl Armstrong stated that peace is related to *compassion*. We must learn compassion early on. We have to look at ourselves, what makes us sick, don't do that to others. Conflict resolution or peace starts with ourselves.¹⁵ Meanwhile, in *social capital*, peace in society can be created through strengthening social capital

¹² Johan Galtung, *Peace By Peaceful Means*, p. 3.

¹³ Johan Galtung, *Peace By Peaceful Means*, p. 11.

¹⁴ Thomas Santoso, *Konflik dan Perdamaian*, (Surabaya: CV Saga Jawadwipa, 2019), p. 23.

¹⁵ Thomas Santoso, *Konflik dan Perdamaian*, p. 23.

in the form of beliefs, networks and social norms. According to Francis Fukuyama, societies built on trust (such as Northern Italy) have an easier time building peace, clean government, and high social participation. In contrast, societies built on mistrust (such as Southern Italy) are rife with conflict, corrupt governments, and low social participation.¹⁶

Mahatma Gandhi one of the figures of world peace in India, his values that adhere to traditional Hindu teachings, namely *Satya* (truth) and *Ahimsa* (*nonviolence*) became an inspiration for world figures after him such as Martin Luther King and Nelson Mandela. Gandhi did not use violence in his activism against colonialism. But because of that too, the invaders softened and left.¹⁷ The most recognized achievement by the world was the peaceful retreat of British colonization from India.¹⁸

Robert Putnam in the book *Bowling Alone* explains the importance of *bonding social capital* and *bridging social capital*. The binding network is in the form of primordial ties such as ethnic, ethnic and religious similarities. While the bridging network is in the form of relationships between different communities. Strengthening these social networks is believed to facilitate peace. Finally, social norms can also strengthen social capital. Social norms that support peace must be maintained, and social norms that lead to division must be avoided or even eliminated.¹⁹

Peace in the Qur'an can be classified into two models, namely lasting peace and temporary peace. Lasting peace is eternal peace in heaven, while temporary peace is a manifestation of the synergy of peace characters and peace strategies to realize peace, the indicators of temporary peace are *rida*, *thuma'ninah* and *sakinah*.²⁰

The thing to do in peace is to clarify violence, or suffering, what causes violence, and what consequences violence. Furthermore, it is explained what is

¹⁶ Thomas Santoso, *Konflik dan Perdamaian*, p. 22.

¹⁷ Asnawi dan Safruddin, *Studi Perdamaian: Perdamaian dan Konflik Pembangunan dan Peradapan* (Surabaya: Pustaka Eureka, 2003), p. 21.

¹⁸ Wahyu Iryana, Budi Sujati, Galun Gemini, "Refleksi Ajaran Ahimsa Mahatma Gandhi", *Guna Widya : Jurnal Pendidikan Hindu Jurusan Pendidikan Agama*, Vol. 09, No. 02, 2022, p. 188.

¹⁹ Asnawi dan Safruddin, *Studi Perdamaian: Perdamaian dan Konflik Pembangunan dan Peradapan*, p. 24.

²⁰ Imam Taufiq, *Al-Qur'an Bukan Kitab Teror*, (Yogyakarta: PT Bentang Pustaka, 2016), p. 247.

the cause of peace and what is the effect of peace.²¹ From this, it can be seen that peace has a broad meaning, it can be a hope, a solution, a goal, or all at the same time.

B. History of Peace

Peace has many meanings from its history. The meaning of peace changes according to its relation to a sentence. Peace can mean a state of calm, as is common in some remote places, or meditation, it can even describe an emotional state within oneself. The understanding of peace for each person is also different according to their culture and environment.

In Indonesia itself, the spirit of peace has long been instilled. Da'wah walisongo was carried out with love and a peaceful attitude, thus forming an Islamic community on the island of Java in particular and making a major contribution to the development of archipelago civilization.²² Some of the peaceful methods carried out are lectures, questions and answers, guidance, example, education, art, friendship, propaganda, da'wah institutions, bitsah and expansion.²³

Here are some explanations of the meaning of peace from its history so that peace arises, including:

1. No War

A simple and narrow definition of peace is the absence of war. Peace can also be voluntary, where the participants of the war choose not to enter into a commotion, or it can be coerced by pressuring who caused the disturbance. For example, such as the strong neutrality that has made Sweden famous as a country that maintains peace for a long time. Since the invasion of 1814 A.D. Norway, the Kingdom of Sweden has not resorted to any military-style violence.

2. No Violence

²¹ Alberkat Efraim Sabintoe, "Peran Sintuwu Marosa Pasca Konflik Di Poso Dalam Menciptakan Perdamaian", Tesis Jurusan Sosiologi Agama, Universitas Kristen Satya Wacana Salatiga, 2015, p. 228–229.

²² Zulham Farobi, *Pesan Perdamaian Walisongo*, (Yogyakarta: Penerbit Sociality, 2018), p. 4.

²³ Zulham Farobi, *Pesan Perdamaian Walisongo*, p. 10-13.

Limiting the concept of peace to the absence of international war only masks terrorism and other violence within states. Therefore, some people also define peace as the absence of violence. Many also believe that peace not only has the meaning of the absence of very tragic social events, but also the presence of justice in society.

3. Not arbitrary

Peace is often interpreted as an attitude of friendship and sportsmanship. But it is not uncommon for peace to stand in the wrong place in order to achieve certain interests. Talking about peace seems to be endless, which is clear that humans must not forget the aspects of society, the public interest in the level of agreed norms, as a reference point for peace. Those are some of the true meanings of peace. Every human being wants to live peacefully without an act that can hurt each other.²⁴

From here the author sees the history of a peace that appears anywhere when there are problems from any aspect when two parties have an agreement to make peace through negotiations between two parties for the mutual benefit of the problems they have. Peace can also arise due to violence, violence is meant to be an action or action that aims to damage, injure, destroy property and even humans, and violence itself is divided into two, namely direct violence and structural violence.²⁵ Direct violence is an action that aims to create hierarchy and hegemony, while structural violence is violence that begins with class differences and hegemonic positions, allowing alienation-discrimination-exploitation-repression to occur that aims to maintain the existing hierarchy by the ruling group, or aims to destroy it by the oppressed group.²⁶

Forms of widespread violent conflict against human life, especially violence that has crossed national borders such as wars between countries and large civil wars within one country, as well as eliminating all forms of direct violence.²⁷

²⁴ Hadi Suryono, *Merawat Perdamaian: Metode Sistem Peringatan Dini Konflik* (Yogyakarta: Semesta Ilmu, 2012), p. 28.

²⁵ C. B. Mulyanto, *Filsafat Perdamaian: Menjadi Bijak Bersama Eric Weil* (Yogyakarta: Kanisius, 2008), p. 109.

²⁶ Eric Hendra, *Kajian Konflik dan Perdamaian* (Jakarta: Gramedia, 2015), p. 73.

²⁷ Johan Galtung, *Globalizing God, Religion, Spirituality* (London: Tt. Kolofon Pres, 2008), p. 23.

An elaboration between a structural (micro) peace approach and human values is needed to obtain security guarantees and legal protection on a national and international (macro) scale, as well as the desire of policy makers at the state level to commit to peace so that a more comprehensive and robust peace process can be created.²⁸

C. The Importance of Peace

Abdullah Yusuf Ali mentioned the importance of peace for believers in their struggle in the path of Allah. Therefore, as believers must unite and set aside small differences, the intention in the heart must remain upright and must not be corrupted by greed for wealth and worldly interests for profit.²⁹

Allah Almighty created everything based on His will well and harmoniously, so it is impossible for goodness and harmony to lead to chaos and opposition. Islam is a religion that clearly opposes conflicts both with other religions and different religions. The word Islam in *assalamu'alaikum* is a prayer for others to feel peace, so that it is clear that the religion of Islam leads people to the path of peace.³⁰

Peace is at the heart of the Qur'an and the essence of Islam, but the Qur'an is realistic in its view of human beings, because man with his ego and ego and the various political and economic interests he faces, often forgets the value of peace and causes conflict among them, even among fellow Muslims. Faced with this, Allah affirms in Q.S. Al-Hujurat verses 9-10:

وَأِنْ طَائِفَتٌ مِّنَ الْمُؤْمِنِينَ فَتَنُوكَ فَأَصْلَحُوا بَيْنَهُمَا ۖ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا
الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۖ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ ٩ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ١٠

"And if two classes of believers fight, then reconcile between them. If one of the two commits tyranny against the other, then fight the unjust (group), so that the group returns to Allah's command. If the faction has returned (to God's command), then reconcile the two justly, and do justice. Indeed, Allah loves those who do justice (9)

²⁸ Mirza Masroor Ahmad, *Krisis Dunia dan Jalan Menuju Perdamaian Dunia* (Jakarta: Mizan, 2010), p. 48.

²⁹ Syahrir Harahap, *Islam dan Modernitas: Dari Teori Modernisasi Hingga Penegakan Kesalehan Modern*, (Jakarta : Prenadamedia Group, 2015), p. 284.

³⁰ Sumarni Herman, "Pembelajaran Perdamaian Dan Resolusi Konflik", *Jurnal Ilmu Sosial Dan Ilmu Politik*, Vol. 13. No. 35, 2019, p. 50.

Verily believers are brothers, therefore reconcile between your two brothers (who are at odds) and fear Allah so that you may have mercy. (10)".³¹

The above verse of the Qur'an explains the importance of establishing peace among Muslims and specifies the operational steps to achieve it as follows:

First, that peace is a fundamental value that cannot be negotiable. Therefore, even if the situation is serious marked by war between two factions of believers, efforts to reconcile must still be made. Governments, NGOs, and influential Muslim leaders should use their influence to reconcile the two brothers and sisters involved in the war.

Second, if various means and strategies have been carried out to reconcile conflicts, tensions, and wars between two factions of believers; However, it has not succeeded in establishing peace, so the Qur'an allows legitimate governments to use weapons to fight the bugat, that is, stubborn, imposing will, and openly rejecting various attempts to end conflicts, tensions, and wars. Permission to combat these bugies should be part of efforts to create a just and dignified peace for both warring sides.

Third, the Qur'an permits the use of weapons to end wars with measurable targets and steps, that is, until the party refusing to make peace is willing to obey Allah's commands, stop the war, and are willing to come to the negotiating table to discuss peace treaties.

Fourth, the Qur'an stresses that Muslims support the wishes of those who want peace by realizing a just and dignified peace, and benefiting both warring parties.

Fifth, the Qur'an affirms that all the stages for bringing about peace must be based on the principle that all believers are brothers, so that on the basis of that brotherhood, there arises a strong energy from both sides of the conflict to make peace.

Sixth, peace that has been achieved thanks to the hard work and efforts of various parties, must be maintained continuously by realizing a pattern of piety that will bring God's mercy and affection.³²

³¹ Departemen Agama RI, *Al-Qur'an Dan Terjemahnya*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementrian Agama RI, 2019), p. 759.

³² Departemen Agama RI LPMQ, *Tafsir Al-Qur'an Tematik (Hubungan Antar-Umat Beragama)* (Jakarta: Aku Bisa, 2015) p. 129-130.

To realize the conditions of peace in society in everyone, it is necessary to develop an attitude of tolerance, mutual understanding, empathy, cooperation, and respect for others. It is necessary to realize that our society is a plural and multicultural society. And in this kind of society what is vital is the understanding that one person is different from another in many ways. Therefore forcing someone on another person is not justified.³³

Unfortunately, lately in Indonesian society itself, violent disputes have become familiar to the ear. Violence is a necessity that consciously or unconsciously will always haunt our society. Violence is around the house, the neighborhood, even in various places, such as shows on television, radio, news, newspapers, which do not tire of displaying various violent news; murder, bomb terror, to socio-religious conflicts with diverse backgrounds.³⁴

There are many good attitudes to develop and build a good society and world. These attitudes include: self-respect, tolerance, empathy, justice, honesty, not suspecting each other, friendship, cooperation, mutual understanding, and justice/equity. In the end, everyone should make his contribution to world peace. The problem that seems to be dominant in our society is the occurrence of conflicts that stem from a lack of mutual understanding and irritability. Sometimes this kind of conflict also leads to physical conflict. Here people don't seem to value themselves. It's so easy for lives to be at stake just because you can't control your emotions.³⁵

In addition to the above attitudes, in terms of peace must also be able to develop skills, such as: being able to communicate, listen, understand different views, being able to cooperate, problem solving, critical thinking, decision making, conflict resolution, and social responsibility. It seems that these skills are far from the children of the next generation of the nation.

³³ Taat Wulandari, "Menciptakan Perdamaian Melalui Pendidikan Perdamaian Di Sekolah", *MOZAIK: Jurnal Ilmu-Ilmu Sosial Dan Humaniora*, Vol. 5 No. 1, 2015, p. 70.

³⁴ Ahmad Nurcholish, *Peace Education dan Pendidikan Perdamaian Gus Dur*, (Jakarta: PT Alex Media Komputindo, 2015), p. 9.

³⁵ Taat Wulandari, *Menciptakan Perdamaian Melalui Pendidikan Perdamaian Di Sekolah*, p. 73.

D. Message of Peace

Islam is a religion that comes with a message and a mission of peace.³⁶ The struggle for peace taught by the Qur'an must begin with oneself. The effort of every human being to realize peace in itself is the essence of peace and becomes the basic capital for realizing peace in social life. Man cannot live in isolation, without connecting with others in an orderly social system.

Peace must first come from the conscience of each individual, then appear in the family as the smallest social system in society, then peace is seen in the pattern of interaction and communication with people who are in the closest circle in our lives, namely relatives and neighbors. In turn, peace, which is the main message of the Qur'an, radiates to a polite, friendly, and friendly life in the spirit of brotherhood and humanity with fellow human beings, both Muslims and non-Muslims. The message of peace must be actualized by every individual towards himself, family, relatives, neighbors and fellow human beings can be realized among others through the following means:

1. By cultivating greetings that are understood and functioned *kaffah*. Spoken as a culture among fellow Muslims, widely understood the meaning and content of peace, and then the greeting of peace functions as a value system in interacting with fellow human beings, both Muslims and non-Muslims. The command to cultivate the greeting, according to Q.S. Al-An'am verse 54 relates to Allah's affection for His servants as a source of consciousness to create peace, repent of façade actions (acts of evil contrary to reason and conscience) by reforming oneself consistently, as mentioned in the verse:

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ
مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ

"And when those who believe in Our verses come to you, then say, 'Salāmun 'alaikum' (peace be upon you). Your Lord has established the nature of compassion in Himself, (that is) whoever does evil among you because of ignorance, then he repents afterwards and improves himself, then He is Most Forgiving, Most Merciful".³⁷

³⁶ Ahmad Suhendra Dkk, *Agama Dan Perdamaian Dari Potensi Menuju Aksi*, Program Studi Agama Dan Filsafat & Center for Religion and Peace Studies (CR-Peace), Program Pascasarjana UIN Sunan Kalijaga, 2019, p. 120.

³⁷ Departemen Agama RI, *Al-Qur'an Dan Terjemahnya.*, p. 181.

2. By developing an attitude of concern for the poor, the *duafa*, and people classified as people with social welfare problems. At least by giving food to them as a bridge to connect brotherhood among fellow believers, even among fellow human beings. This message of peace is contained in *as-salim* or *assalamah* which must be followed by the act of *al-ih'san*, which is to do good with sincerity and awareness and offer the deed solely for and because of Allah. The Prophet (peace be upon him) once said that Muslims are human beings who persistently fight for peace among fellow human beings, have concern for the suffering of the poor, and build brotherhood among believers.
3. Build polite and friendly communication with others in the spirit of brotherhood, regardless of ethnicity, culture, language, mass organizations and political organizations of choice, as well as the schools that are their role models. Polite speech and generosity are actualization of the message of peace brought by the Qur'an. Those two noble qualities are the character of believers. It was not a *sporadic* and contrived act, but a constant nature that arose from within his holy soul, and stemmed from his faith in God. So the spirit of peace that the Qur'an preaches for believers is not a charade or part of a political strategy, but a trait that he realizes with sincerity.

The central theme of peace as a whole in the Qur'an is at the heart of Islam's teachings. Therefore, each individual bears the responsibility to strive and strive to make improvements, peace or reforms at the level of life of individuals, families, and communities. Because peace is the essential message of the Qur'an so that mankind achieves a more prosperous quality of life born mentally by getting the favor of Allah *ta'ālā*.³⁸ There is not a single verse in the Qur'an that inflames the spirit of hatred, hostility, opposition, or any form of negative and repressive behavior that threatens the stability and peace of life.³⁹

In fact, in all religions normatively there is a message of peace, teaching an attitude of peace, courtesy, and mercy. Islam, for example, is an affirmation of

³⁸ Lajnah Pentasihahan Mushaf Al-Qur'an, *Tafsir Al-Qur'an Tematik: Hubungan Antar Umat Beragama*, p. 114-118.

³⁹ Budhy Munawar-Rahman, *Reorientasi Pembaruan Islam: Sekularisme, Liberalisme, dan Pluralisme Paradigma Baru Islam Indonesia*, (Jakarta: LSAF, 2010), p. 481.

violence. Islam on the one hand, means submission to God's will and on the other hand, peace. So, Islam means creating peace, while Muslim means one who creates peace through his actions. Likewise, faith is a manifestation of a belief in God which will also have a social impact in the form of providing a sense of security and comfort for others.⁴⁰

⁴⁰ Ahmad Tajuddin Arafat, "Etika Perdamaian Dalam Wacana Global", *Komtemplasi Jurnal-jurnal Ilmu Ushuluddin*, Vol. 05, No.01, 2017, p. 12.

CHAPTER III

HAMKA AND *TAFSIR AL-AZHĀR*

A. Biography of Hamka

1. Biography

His full name is Abdul Mālik Karīm Amrullāh (Hamka), born in Minangkabau on February 16, 1908.¹ As a child he was often referred to by the name Abdul Mālik, while the name Karīm was based on his father's name Abdul, and the last names Amrullāh and Abdul Karim were attributed to his grandfather Muhammad Amrullāh. While Buya's call was given as a form of respect for others to him.²

Hamka is the son of the eldest mother. His birth and childhood life were strongly influenced by the interaction of several variables of the social environment. *First*, his father's social role and expectations for Hamka. *Second*, the village where he was born. *Third*, the assimilation of "Islamic customs" that affect the surrounding community. These three variables are the environment of socialization of Hamka's values in childhood which will have a very large influence on him.³

Muhammad Rasūl was the name of Hamka's father, when his father was younger he was better known as Haji Rasūl. After his father returned to perform Hajj from Makkah in 1906 AD, his name was changed to Abdul Karīm and then received the title as Tuanku. His father was the pioneer of the *tajdīd al-Islām* (Islamic renewal) movement in Minangkabau land. Abdul Karīm (Muhammad Rasūl) as the son of one of the most influential scholars in Nagari Lake Minangkabau, namely the son of Sheikh Muhammad Amrullāh, of course he could not be separated from his father's education so that he was able to continue his struggle.

¹ MIF Baihaqi, *Ensiklopedi Tokoh Pendidikan: Dari Abendanom Hingga K.H. Zarkasyi* (Bandung: Nuansa Cendekia, 2013), p. 61.

² Hamka, *Ayahku* (Jakarta: Pustaka Panjimas, 1982), p.5.

³ Yanto Bashri Retno Suffatni, *Sejarah Tokoh Bangsa* (Yogyakarta: PT. LKiS Pelangi Aksara Yogyakarta, 2005), p. 76.

Muhammad Rasūl had several wives, among them Siti Shafiyah bint Zachariah. From this marriage were blessed with four sons namely, Hamka, Asman, Abdul Muthi and Abdul Kudus who are known. Siti Shafiyah was the third wife of Haji Rasūl, when she was young she was known as a teacher of pencak silat, dance and singing so that she earned the title Bagindo Nan Battuta. Thus, Hamka's lineage from his mother's line in Minangkabau is part of the Tanjung tribe.⁴

On April 5, 1929, Hamka married Siti Raham. They married at a young age. Hamka is 21 years old, while his wife is 15 years old. Later, he was active as an administrator of the Padang Panjang Branch of Muhammadiyah and was busy preparing for the 19th Muhammadiyah Congress in Minangkabau. Hamka's position in Muhammadiyah seems endless. Starting in May 1946, he was elected by the West Sumatra Muhammadiyah Conference to be the Chairman of the West Sumatra Regional Muhammadiyah Leaders Council, replacing Sutan Mangkuto who was appointed Regent of R. I. in Solok. This position he held until the Transfer of Sovereignty in 1949. Hamka also helped rebuild Muhammadiyah at the 31st Muhammadiyah Congress in Yogyakarta in 1950, and subsequently helped draft the new Muhammadiyah Articles of Association, and formulated the "Muhammadiyah Personality".⁵

In 1950, Hamka began his career as an employee of the Ministry of Religious Affairs, whose minister was then held by K.H. Wahid Hasyim. Hamka works as a class F civil servant, in charge of teaching at several Islamic universities, such as the State Islamic College (PTAIN) Yogyakarta, Jakarta Islamic University, the Faculty of Law and Philosophy of Muhammadiyah in Padang Panjang, the Indonesian Muslim University (UMI) Makassar, and the Islamic University of North Sumatra (UISU).⁶

On Wednesday, July 22, 1978, before Maghrib, Hamka looked bright-faced, still asking his children and grandchildren where to break

⁴ Erwin Mahrus dan Syamsul Kurniawan, *Jejak Pemikiran Tokoh Islām* (Yogyakarta: Ar-Ruzz media, 2014), p. 225.

⁵ Rusydi Hamka, *Pribadi Dan Martabat Buya Hamka* (Jakarta Selatan: Penerbit Noura (PT Mizan Publika, 2016), p. 6.

⁶ Rusydi Hamka, *Pribadi Dan Martabat Buya Hamka*, p. 7.

their fast, while smiling with a very cheerful face. However, on the morning of Thursday, July 23, driver Hamka came to his son's house and told him that last night his father's condition worsened again. Until Friday night, his situation became more serious, that night his children and grandchildren read verses from the Qur'an beside his bed. On Friday morning, one by one hoses and pipes were opened, everyone gathered in the room read lafadz tahlil and slowly Hamka's breathing stopped until the heart chart went straight without any more beats. Hamka died at the age of 73 years and 5 months, precisely at 10 o'clock. 41.08, Friday, July 24, 1978 and witnessed by grandchildren and all those present.⁷

2. Education

Abdul Malīk lived with his father and mother in the village. In his childhood, he was commonly called Malik. He also became his father's favorite son (Haji Rasūl) because he was the eldest son, his father hoped Malīk would be the successor of his father's leadership and the Minangkabau people. So that he first got his education and teaching knowledge from his father figure, but the method taught to Abdul Malīk turned out not to be in accordance with Malīk's heart who always wanted to rebel because his father in teaching was uncompromising and tended to be his children. This made Abdul Malīk grow up with rebellious souls if it did not suit his heart.⁸

In the 19th century, Abdul Malīk began to enter the world of his religious knowledge. Armed with the upbringing of the two (father and grandfather) encouraged him to go beyond the limits of his desires. Although formal education was so minimal from 1916-1923 AD at the Parabek Elementary School (Sekolah Diniyyah) education park, then Abdul Malīk continued to study at the madrasa founded by his father which was once an iron prayer room to convey religious teachings which was changed and named *Thawalib School* in Padang Pajang Sumatra. During his studies there, Abdul Malīk looked very different as evidenced by

⁷ Rusydi Hamka, *Pribadi Dan Martabat Buya Hamka*, p. 259.

⁸ Hamka, *Kenang-Kenangan Hidup* (Jakarta: Bulan Bintang, 1979), Jilid. I, p. 79.

intelligence that exceeded the average compared to his peers such as literacy skills (Jawi, Arabic and Latin). Abdul Malīk's maturity began to be explored, prompting him to wander in search of his identity despite being separated from his father.

Over time, Hamka felt a lack of interest in studying at Thawalib, because the material taught was still fixated with the old method, namely students were required to struggle with the memorization system as their trademark. His boredom and lack of seriousness of learning grew in him caused him to run away to explore science in the library. The library was founded by Bagindo Sinarto and Zainuddin Labay al-Yunusi known as Zainaro library. Hamka's escape and deepening in the library contributed greatly to the growth and development of his imagination in childhood, giving birth to skills in writing and storytelling later in life. In addition, Hamka had also studied with teacher Ibrahim Musa in Parabek.

In the 20th century, religious and political movements began to grow in Java, such as Muhammadiyah led by KH. Ahmad Dahlan in the special region of Yogyakarta, which is in line with the thoughts of Haji Rasul (father of Abdul Malīk), Sarekat Islam led by H. Omar Said Tjokroaminoto. While national movements also emerged with the aim of helping their Indonesia led by Ir. Soekarno from colonialism both Dutch, Japanese and others. In addition, there was also a communist movement in Java under the leadership of Tan Malaka, Alimin and friends. News of the development of the movement spread to the Land of Mingkabau, so that in 1924 AD encouraged Abdul Malik to migrate to Yogyakarta and Java.

In 1925 AD, he decided to return to his homeland. Although he was only 17 years old, he was one of the respected young scholars. His interest in the art of da'wah that he learned from accomplished orators while in Java led him to develop a speech course for his age. In addition, he also diligently wrote and summarized his fighting speeches, which he later managed to publish into a book. He also edited the book *Khātib al-Ummah* there. This was the beginning of his career as a writer. Seeing Abdul Malīk's great state in oratory and writing made his father (Haji Rasūl) happy. However, in his harsh custom, Hamka received criticism from his father,

namely "Just give a *speech for nothing, fill it first with science, then there are benefits and meanings of your speech*".⁹

In 1927, Abdul Malīk decided to perform the Hajj as well as deepen knowledge in the holy land of Mecca, as well as to answer the criticism from his father. After completing the Hajj, he sent a letter to his father. Abdul Malīk during his stay in Makkah once worked for Mr. Hamid, the owner of a printing company. Mr. Hamid is the son of Majid Kurdi who is the father-in-law of one of the great teachers, khatib and imam of the Grand Mosque, Sheikh Ahmad Khatib Minangkabau.

After performing Hajj, his name became Hajj Abdul Malīk Karīm Amrullāh (HAMKA). During his stay in Makkah, he had met one of the Muhammadiyyah figures, namely H. Agus Salim. From his meeting, H. Agus Salim gave advice to him to return to the country considering that there were still many tasks that he had to complete related to his studies, movements and struggles. Because, develop yourself. much better if you are in the country.¹⁰ Hamka considers H. Agus Salim's suggestions and inputs as an edict for him. After seven months in Makkah, Hamka decided to immediately return home to continue his teacher's words. But instead of returning to Padang Panjang where his father lived, he decided to settle in the city of Medan, where the ship he was traveling home docked.

In 1965, Hamka managed to build a residential house in the Kebayoran Baru area. The government gave a large field in front of Hamka's house to build the Great Mosque. This situation made Hamka happy, because the plan to build a mosque could facilitate Hamka's steps to educate children with Islamic character. Two years later, for the first time in the history of life, the University of Punjab in Lahore, Pakistan, invited him to attend an Islamic seminar. In that meeting Hamka was met with Dr. Muhammad al-Bahay, one of the Islamic thinkers of his time.

Sheikh Mahmūd Syaltut as one of the representatives of *al-Azhār* University gave high appreciation to Hamka for the depth of his knowledge

⁹ Hamka, *Kenang-Kenangan Hidup*, p. 105.

¹⁰ Hamka, *Kenang-Kenangan Hidup*, p. 111.

of Muhammad Abduh's thought during muhadharah (lectures). After completing public studies there, Hamka was awarded the highest scientific degree, namely *the degree of Doctor Honoris Causa* (Ustadz Fakhriyyah). The title is an award given to people who are entitled to receive it as a form of academic honor. Hamka also became the first person to obtain a degree from al-Azhār University, namely the degree of *Doctor Honoris Causa* (H.C). The awarding of the title became a historic event in Hamka's life during his struggle in science.

Dr. al-Bahay and Dr. Shaykh Abdurrahman Taji asked Hamka to wait for the official inauguration process for one or two weeks waiting for approval from President Jamal Nasser. However, the last week of February 1958 made the atmosphere busy, especially between Egypt which joined Syria and influenced al-Azhār University. Along the way, people revelled in celebrating and parades on a large scale so Hamka was asked to wait again until the end of Ramadan, which was still the month of Sha'ban. Unlike the atmosphere with Indonesia, which had a great crisis that affected the Indonesian embassy in Egypt. The rebellion carried out by PRRI has spread to Sumatra. This alarmed Hamka, who decided to return home, via Lebanon and Syria. Upon arriving at the residence, Hamka witnessed that the construction of the Jami' Masjid in front of its courtyard had been completed.¹¹ And until now, the mosque still stands strong and beautiful along with its memories.

3. Works

Hamka is a free thinker who has many works. He has more than a hundred books in various fields, including: history and biography, Minangkabau customs, politics, Islamic doctrine, literature, Sufism ethics and tafsir.¹² Hamka has a view of life that one should think freely. This view of life makes him want to continue to seek knowledge and does not want to stop before meeting the essence of that knowledge. According to

¹¹ Hamka, *Tafsir Al-Azhar, Jilid 1* (Singapura: Pustaka Nasional PTE LTD Singapura, 1990), p. 45-46.

¹² Rahmi Nur Fitri, "Hamka Sebagai Sejarawan : Kajian Metodologi Sejarah Terhadap Karya Hamka", *FUADUNA: Jurnal Kajian Keagamaan dan Kemasyarakatan*, Vol. 04, No. 01, 2020, p. 50.

him, the level of progress of the human mind is also related to one's personal intelligence. Capitalized by the principle of living free-thinking led Hamka to have works in various fields.¹³

As an expert in the fields of religion, history, culture, literature and politics, Hamka poured much of his knowledge into written works. He is a writer who produces many works, his written works both related to literature and religion total about 79 works. Among his works are Khatib Ummah volumes 1-3 written in Arabic, Layla Majnun, Under the Protection of the Kaaba, Modern Sufism, Islam and Democracy, The Development of Sufism from Century to Century, Wandering in the Nile Valley, On the Bank of the Dajlah River, Islam and Kebatinan, Ideological Expansion, Islamic Ideology Philosophy, Pancasila Veins, Minangkabau Customs Facing Revolution, Muhammadiyah in Minangkabau, and his famous *Tafsir al-Azhar* Juz 1-10¹⁴.

B. *Tafsir Al-Azhār*

1. Writing Background

Originally the tafsir was a series of lectures or lectures after dawn prayers that Hamka delivered at the Jami' al-Azhār Mosque starting from the 1950s. But Hamka wrote it as early as late 1958 every morning after morning prayers. The naming of the book with the name tafsir al-Azhār was motivated because the writing of the tafsir as well as its delivery was carried out for the first time in the Jami' al-Azhār mosque, which was given its name by Dr. Sheikh Mahmud Syaltut as the Rector of al-Azhār University at that time and at the same time as a form of gratitude to al-Azhār University for the title of *Doctor Honoris Causa* (H.C)¹⁵

Tafsir al-Azhār in his writing history is different from other interpretations so that there are interesting sides to the narration. It is mentioned in his introduction that the writing of the interpretation of Kitab *al-Azhār* is part of the divine wisdom. Between January 1962 and 1964 of

¹³ Usep Taufik Hidayat, *Tafsir Al-Azhar* : "Menyelami Kedalaman Tasawuf Hamka", *Buletin Al-Turas*, Vol. 21, No. 1, 2020, p. 49.

¹⁴ Avif Alfiah, "Metode Penafsiran Buya Hamka Dalam Tafsir Al-Azhar", *Jurnal Ilmiah Ilmu Ushuluddin*, Vol. 15, No.1 (2017), p. 25.

¹⁵ Hamka, *Tafsir Al-Azhar*, Jilid 1, p. 66.

the same month, Hamka published it in the magazine Gema Islām. However, only one and a half juz were successfully proclaimed, ranging from juz eighteen to juz nineteen.¹⁶

The activity of writing the interpretation *of the Qur'an* at the Jami' al-Azhār Mosque was temporarily suspended, due to the arrest of Hamka by the Old Order government officials who considered Hamka as an opposition person who was considered a threat to the government of the first Indonesian president, Ir. Soekarno at that time as well as violating the subversive law. Hamka's arrest took place on Monday, January 27, 1964, a few hours after Hamka finished giving a lecture or dawn lecture as usual in the Jami' al-Azhār Mosque, which happened to be about a hundred female worshippers present. Instead of being devastated by the situation as a prisoner and the pressure of the Old Order rulers, strong and good determination did not stop Hamka's intentions and steps to continue his interpretation of the Qur'an/Kitab al-Azhār. Hamka felt that this situation was a silver lining for him because he had many opportunities and time so that the writing of *tafsir al-Azhār* could be done more focused.

With the change of the Order, namely the emergence of the New Order under the leadership of President Suharto and the fall of the Old Order under the leadership of President Ir. Soekarno, Hamka gained freedom from detention and was able to move as it should. Hamka was imprisoned for only two years on January 21, 1966, when he was officially released. His release from detention was used by Hamka to perfect and improve the interpretive writings on Kitab *al-Azhār* previously written during his imprisonment. Only when the refinement and improvement were considered good, feasible and adequate did the book of *tafsir al-Azhār* begin to be published.¹⁷

2. Interpretation Patterns

Seeing the many styles that have developed in the world of interpretation to date, the book of Tafsir *al-Azhār* can be grouped with tafsir that is corroded with *adab al-ijtima'i* such as the style of writing Imam as-

¹⁶ Hamka, *Tafsir Al-Azhar*, Jilid 1, p. 50.

¹⁷ Hamka, *Tafsir Al-Azhar*, Jilid 1, p. 53.

Sha'rani in his tafsir, namely the interpreter explains the verses of the Qur'an according to the cultural and social conditions of his community at that time by using languages that are easy to understand so that all groups of society are able to understand to practice the contents of the Qur'an.

The interpretation with the style of *adab al-Ijtima'i* is a style of interpreting the Qur'an based on problems or problems that are directly related to the socio-cultural conditions of the community. So that efforts to answer or solve every problem of the mufasssir use a language structure that is easy to understand and understand the nash-nash of the Qur'an. Kitab tafsir *al-Azhār* is not the first book to present the style of *adab al-Ijtima'i*, but it has been started since the time of Muhammad Abduh (1849 A.D.-1905 A.D.), evidenced by the work of one of Muhammad Abduh's students in the book of tafsir al-Manār, namely Rashīd Ridha.¹⁸

The pattern in the writing of the book of tafsir Al-Azhār with the style of *adab al-Ijtima'i* is very clear in the interpretation. It is proven that every Hamka interprets always linking the socio-cultural problems of the community with the aim of solving them and encouraging society towards progress and goodness. When interpreting Qur'anic verses on the problems of society, Hamka used the opportunity to deliver the nash-nash (guidance) of the Qur'an as well as to thoroughly explore the problems / issues that Hamka felt when writing it.

Although the style of the book of tafsir *al-Azhār* uses the style of tafsir *adab al-Ijtima'i* which intersects with socio-culture, it does not mean that Hamka only interprets in that style and does not mention other things as in other books of tafsir, such as, Sufism, philosophy, science, fiqh, and others. Hamka still said related to the style of fiqh or others, just to interpret the meaning of the verse and to support his need in peeling the verse so that his goal of understanding the meaning of the verse can be achieved, namely conveying the nash-nash of the Qur'an needed by the community. This is as when Hamka interprets the word vow found in surah al-Insān verse 7.¹⁹

¹⁸ M. Quraish Shihab, *Studi Kritis Tafsir al-Manār* (Bandung: Pustaka Hidayah, 1994), p. 21.

¹⁹ Hamka, *Tafsir Al-Azhar*, Jilid 1, p. 7792.

3. Interpretation Method

The method used by Hamka in his tafsir to interpret the Qur'an is using the method of analysis or *the method of tahlili*. The mufassir who uses this method in his books of tafsir, usually the order used is based on the order of suras and verses that mean the order in the book of the Qur'an. so is the kiab tafsir al-Azhār the order of interpretation begins from surah al-Fatihah to completion until surah an-Nās.

While the analysis method or *tahlili method* is a method of interpretation of mufassir regarding the verses of the Qur'an by explaining their meaning and meaning through various aspects of approach by exposing them based on the arrangement of verses and surahs in the Qur'an, such as explaining it with reasonable verses, law, balaghah, meaning of lafad, *asbāb an-nuzūl*, as well as explaining the meaning of verses based on knowledge, knowledge and tendency of mufasir in each of its interpretations. Or another understanding of the method of analysis or *tahlili* is a method of interpretation based on the composition of the Qur'anic mushaf through various aspects, both highlighting the relationship of the suras, the relationship of the verses, the relationship of the lafads, related hadiths, the reasons for the descent, and the opinions of the previous mufassir and coupled with the influence of his background, expertise and education.²⁰

Although Hamka uses the method of analysis or *the tahlili method* in his tafsir *al-Azhār*, *Hamka in interpreting it does not emphasize much vocabulary explanation in related verses. Hamka gives more explanation regarding a thorough understanding of the meaning of the verse discussed.* After that, explaining the translation of the verse, Hamka usually explained also directly the instructions and meanings contained in the verse he interpreted, with little explanation of the meaning of the vocabulary. Although there are some vocabulary that Hamka describes, it is still relatively small in his tafsir.

²⁰ Jani Arni, *Metode Penelitian Tafsir* (Pekanbaru: Daulat Riau 2013), p. 72-73.

In the introduction to the book of tafsir *al-Azhār* it is mentioned that Hamka strengthens the discussion of his tafsir by referring to previous books such as: *Kitab al-Kasysyaf* by Imam Jarullāh al-Zamakhsary, *Tafsir ar-Rāzi*, *Tafsir Rūhul Ma'ani* by Imam al-Alusi Muftī Baghdadi, *Tafsir al-Manār* by Shakh Muhammad Abduh, *Tafsir al-Maraghī* by Imam al-Maraghi, *tafsir al-Qosimi* or *tafsir Fi Zhilalil Qur'an* by Imam Sayyid al-Quthub, *Kitab al-Jāmi' Lī Ahkām al-Qur'ān* by Imam al-Qurthubi, *Kitab al-Ṭabari* by Imam al-Ṭabari, and *Kitab al-Manār*.²¹ Hamka still maintains the relationship between *riwāyah* and *dirāyah*, as well as the relationship between *the naql* postulate and the *'aql* postulate. Hamka also not only transferred the opinions of the relevant scholars, but also based on his own experience and review.²²

4. Systematics of writing

Every mufassir interpreting in the book of tafsir certainly does not escape from how the arrangement is in the book, begiu also Hamka in his book *Tafsir al-Azhār*, the systematics used based on the Ottoman structure *tartib* is the arrangement of verses that are interpreted following the structure of the Ottoman mushaf. The keistmewaan obtained from *the tafsir al-Azhār* using the composition of the Utsamani mushaf because at the beginning of the introduction Hamka discusses thoroughly related to the sciences of the Qur'an such as the understanding of the Qur'an, *asbabul nuzūl*, *Makkiyah and Madinnah*, the meaning of the *i'jāz* of the Qur'an, the content of the miracles of the Qur'an, the Qur'an lafad and meaning, interpreting the Qur'an, and others. Then Hamka gave the direction of interpretation and just started his interpretation.²³

The following steps Hamka took to interpret the Qur'an written in the book of tafsir *al-Azhār*:

1. Translate the verse discussed
2. Explain comprehensively each of the names of surahs in the Qur'an
3. Give the name of the large theme to the group of verses discussed

²¹ Hamka, *Tafsir Al-Azhar*, Jilid 1, p. 40-41.

²² Hamka, *Tafsir Al-Azhar*, Jilid 1, p. 40.

²³ Hamka, *Tafsir Al-Azhar*, Jilid 1, p. 41.

4. Interpret verse by verse based on the group of verses discussed
5. Explain the plausibility of the verse being discussed
6. Explain the reasons for the descent of the verse (*asbāb an-nuzūl*)
7. Strengthen the explanation of the verse by using other verses or hadiths of the Prophet (peace be upon him) discussed
8. Provide wisdom in the form of pointers to a problem that he considers crucial
9. Relate the understanding and meaning of the verse to the problems or social issues of today's society
10. Conclude the verse discussed at the end of the interpretation²⁴

In addition, the complete Tafsir *al-Azhār* of 30 juz, Hamka divides it into 10 volumes, and elaborates its explanation using the *tahlili* method, with the following systematics:

No	VOLUME	SURAH
1.	Volume 1	Al-Fātihah, and al-Baqarah
2.	Volume 2	Āli Imrān and an-Nisā'
3.	Volume 3	Al-Māidah and al-An'ām
4.	Volume 4	Al-A'rāf, al-Anfāl and at-Tawbah
5.	Volume 5	Yūnus, Hūd, Yūsuf, ar-Ra'du, Ibrāhīm, al-Hijr and an-Naḥl
6.	Volume 6	Al-Isrā', al-Kahf, Maryam, Ṭāhā, al-Anbiyā', al-Hajj, and al-Mu'minūn
7.	Volume 7	An-Nūr, al-Furqān, Ash-Shu'arā', an-Naml, al-Qaṣaṣ, al-Ankabūt, ar-Rūm, Luqmān, and as-Sajdah
8.	Volume 8	Al-Aḥzāb, Saba', Faṭir, Yāsīn, aṣ-Ṣaffat, Sād, az-Zumar, al-Mu'min, and Fuṣṣilat
9.	Volume 9	Ash-Shūrā, az-Zukhruf, ad-Dukhān, al-Jāsiyah, al-Aḥqāf, Muhammad, al-Fath, al-Ḥujarāt, Qāf, az-Zariyat, at-Ṭūr, an-Najm, al-Qamar, ar-Rahmān, al-

²⁴ Husnul Hidayah, *Buya Hamka's Methodology of Contextual Tafsir al-Azhar* (Mataram: el-Umdah, 2018), p. 36-37.

		Wāqī'ah, al-Ḥadīd, al-Mujādalah, al-Hashr, al-Mumtahanah, and aş-Şaff
10	Volume 10	Al-Jumu'ah, al-Munāfiqūn, at-Taghābun, at-Thalāq, at-Tahrīm, al-Mulk, al-Qalam, al-Haqqah, al-Ma'ārij, Nūh, al-Jinn, al-Muzzammil, al-Muddaṣṣir, al-Qiyāmah, al-Insān/Dahr, al-Mursalāt, an-Naba', an-Nāzi'āt, 'Abasa, at-Takwīr, al-Infiṭār, al-Muṭaff ifīn, al-Insyiqāq, al-Burūj, ath-Thāriq, al-A'lā, al-Gāshiyah, al-Fajr, al-Balad, ash-Shams, al-Lail, aḍ-Ḍuhā, ash-Sharḥ, at-Tīn, al-'Alaq, al-Qadr, al-Bayyinah, al-Zalzalah, al-'Ādiyāt, al-Qāri'ah, at-Takātsur, al-'Aṣr, al-Humazah, al-Fil, al-Quraysh, al-Mā'un, al-Kautsar, al-Kafirūn, an-Naṣr, al-Lahab, al-Ikhlāṣ, al-Falaq, and an-Nās.

C. Hamka's interpretation of peace verses

1. Q.S. An-Nisā' verse 35

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُّوفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

*"If you (the guardians) are worried about a dispute between the two, send a peacemaker from the male family and a peacemaker from the female family. If both intended to do islah (peace), Allah would have informed them. Verily, Allah is all-knowing, all-thorough."*²⁵

According to Hamka, even though the rights and obligations of husbands and wives have been explained, sometimes disputes inevitably occur, which often lead to fractured relationships. The cause of the dispute must be one of the two, or both. The husband is tyrannical in leading or the wife is ungodly in his leadership (*nusyuz*), or the husband increases tyranny, then the wife increases *nushuz*; and the wife increases *nushuz*, then the husband increases tyranny.

If asked one by one, it will blame each other. The husband said his wife was very *nusyuz*, therefore she had the right to punish, not even the obligatory support. While the wife complained and said that her husband

²⁵ Departemen Agama RI, *Al-Qur'an Dan Terjemahnya*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementrian Agama RI, 2019), p. 113.

did not care about her anymore, there was no inner living so that it could be called the tyrannical husband. Both have maintained their respective stands, there is no peace anymore, so *shiqaq* has grown; the original meaning of *shiqaq* is "crack to break", even though it has not divorced. If other people (third parties) do not interfere, this can drag on.

Peace or *Ishlah*, should be the primary goal of both hakams. As long as both of them really want *Ishlah*, God will undoubtedly tell you. Establish the *Ishlah* by reconciling them, so that all disputes disappear and they live in harmony, because what both parties like or object to is equally known. But will peace arise, or will there be a divorce? Because if it continues, it will be even more dangerous, because there is really no match anymore? If really these two hakim come to the conclusion that *Ishlah* was only obtained by divorce, they must say it frankly.²⁶

2. Q.S. An-Nisā' verse 90

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقُوا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا

*"Except, those who have relations with a people between you and that people there is a covenant (peace, they should not be killed or taken prisoner). (Likewise) those who come to you, while their hearts are heavy to fight you or fight their people. If God wills, He will give them the power to confront you so that they will fight you. But if they let you (not bother you), don't fight you, and offer you peace (surrender), God makes no way for you (to take and kill) them."*²⁷

According to Hamka, this verse shows a very subtle tactic of war for Muslims, namely minimizing opponents. Because in addition to the careless struggle, attack and attack, in fact the teachings of Islam have spread everywhere throughout the Arab Land, have begun to spread below. Most of the stubborn are just chiefs and leaders again. Because of the atmosphere of blood relations in the Kabilah, there has arisen a group that

²⁶ Hamka, *Tafsir Al-Azhar Jilid 2* (Singapura: Pustaka Nasional PTE LTD Singapura, 1990), p.1203-1208.

²⁷ Departemen Agama RI, *Al-Qur'an Dan Terjemahnya*, p. 124

has secretly accepted Islam. They were not hostile to the Apostle but had not yet fought their own people.

If they confront them rashly, they may still return to their side with their people. And if they acted, they might as well have been given God victory. Therefore when it is clear that they have abandoned hostility to you, no longer fighting you, fortunately. Even if they offer peace, welcome and accept immediately, give light terms, and there is no way for you to fight them.²⁸

3. Q.S. An-Nisā' verse 114

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ
وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ۝١١٤

"There is no good in many of their secret talks, except (in secret talks) those who tell alms, (do) good, or make peace among men. Whoever does so because he seeks the pleasure of Allah We will later grant him a very great reward".²⁹

According to Hamka, it is often in whispers that hypocrites whisper things that do not satisfy them, including slandering people or compiling false rumors that will damage mutual security. Therefore it is stated that more whispers are of no good. Which one disagrees, let's say it bluntly. People who like to whisper are mostly unkind in their hearts. If any of these three questions are whispered it is fine, in fact it is appropriate for such things to be whispered first or kept secret so as not to fail.

There are often disputes among people who are respected by the crowd. But no one wants to start connecting the ropes that have been broken because they maintain each other's prestige. It would be nice if there was someone who was good at scheming, relinking between the two people who were in disagreement. Sometimes in casual meetings, in congregations eating, in sudden meetings. This matter should be kept secret. For if it is spread in front of the public, the two people concerned will survive because of the influence of lust that never lowers. Many of the disputants were

²⁸ Hamka, *Tafsir Al-Azhar Jilid 2*, p. 1350.

²⁹ Departemen Agama RI, *Al-Qur'an Dan Terjemahnya*, p. 130.

already equally converted and wanted to say hello again, but it was self-stubbornness, which often prevented people from starting first.³⁰

4. QS. Al-Anfāl verse 1

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ
وَاطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١﴾

"They asked you (Prophet Muhammad) about (the distribution) of the spoils of war. Say, 'The spoils of war belong to Allah and the Messenger (according to the provisions of Allah and His Messenger). Therefore, fear Allah and improve relations among others and obey Allah and His Messenger if you are believers'".³¹

Hamka interprets the verse; *"Then be obedient to Allah"* That is, so that disputes over the spoils may be calmed down, let it all return to Allah, that it is not you who win, but Allah. Especially in the battle of Badr, it is true that you won it was really a help from Allah. For by piety of Allah, they will not find so much possessions.

"And make amends between you". In the first step, let everything return to Allah, fearing Him. When everything has been fearful of Allah, it is easy to take the second step, which is to repair the relationship of souls that have been fractured due to disputes over existing property. The heresy receded again, ukhuwwah Islamiyah was established together. Material possessions pale in comparison to the womb-syllabus that grows because they both have faith in God. With obedience to Allah and His Messenger, obedience will naturally arise to accept whatever is distributed, because it is certain that the Messenger of Allah as a messenger of Allah to the ummah, does not apply favoritism, will divide according to his worthiness and worthiness.³²

5. Q.S. Al-Anfāl verse 61

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

³⁰ Hamka, *Tafsir Al-Azhar Jilid 2*, p. 1423-1424.

³¹ Departemen Agama RI, *Al-Qur'an Dan Terjemahnya*, p. 2689-2690.

³² Hamka, *Tafsir Al-Azhar Jilid 4*, ed. by Pustaka Nasional PTE LTD Singapura (Singapura, 1990), p. 2798-2799.

*"(However,) if they are inclined to peace, incline you (Prophet Muhammad) to it and put your trust in Allah. Indeed, He is the One Who hears and knows."*³³

Hamka interprets this verse as proof that war is not the goal. If the enemy is inclined to peace, seems to prefer to seek the path of peace, it should be in that high preparedness and vigilance that you are inclined also to take that path of peace. The paths to peace should be widened, that is, peace that will not harm or bring down the muruah of Islam.

At the end of the verse gives us a warning that the atmosphere of facing peace is much different from the atmosphere of war. If the war continues, the enemy will undoubtedly be destroyed, the country conquered, their property confiscated, they will be taken prisoner and made slaves. But if it is towards peace, the appetite for war is certainly restrained. The enemy will no longer be fought. There will be made in that peace conditions that are sometimes no longer as originally intended. For example, if an infidel country is about to be conquered, suddenly their messenger comes with a white flag and declares that he will not be conquered by no war, then that country must not be entered and fought again. They will only pay Jizya, a kind of life guarantee tax.

In an atmosphere facing the possibility of peace, the Prophet was commanded to trust God. Leave it to God how good it is, do not obey the will of soldiers who want spoils. For avoiding the shedding of blood is far greater than any other, and that is the essential will of God. Allah hears what peace sounds like and Allah knows how honest the Muslim heart is to establish that peace. Tawakkal to Allah, because the verse that used to be held, namely high preparedness. If they were treasonous, they would be beaten and destroyed. And if they faithfully keep the promise of the cause of peace, let them be given real protection.³⁴

6. QS. Al-Hujurāt verse 10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

³³ Departemen Agama RI, *Al-Qur'an Dan Terjemahnya*, p. 254.

³⁴ Hamka, *Tafsir Al-Azhar Jilid 4*, p. 2798-2799.

"Verily the believers are brothers, therefore reconcile your two brothers (who are in conflict) and fear Allah that you may be mercy".³⁵

According to Hamka, warned the main point of life of believers, namely brothers. In accordance with the last verse of Surat al-Fath, those who have been bound in the Faith of Allah, they are naturally harsh towards those who disbelieve and have compassion among themselves. So this verse makes an even more positive explanation, that if people have both grown faith in their hearts, there is no way they will be hostile. If other hostilities grow it is not due to other causes only, for example because of misunderstanding, misacceptance. So that is also why in verse 6 of this letter is given a warning to believers, if anyone brings bad news from the side of the Muslims, it should be investigated carefully, lest a people be afflicted by calamity just because of our ignorance. This is to ensure that there should be no hostility or disorder or hostility between the two factions of the Muslims.

Therefore it is warned again that between two classes of believers must be brothers. There is no self-interest that they will defend. In both there is truth, but it has been torn in two, here in half and there in half. Then strive for the third class; *"Reconcile between your two brothers!"*, Then it is also shown how peace efforts are successful and successful; *"And be fearful of Allah"*, meaning that in all efforts to reconcile there is no other purpose than to hope for Allah's pleasure, because of the affection that blossoms between you and you'min, between two who are at odds and between peacemakers and those who are at odds. As long as the intention is sacred, based on faith and piety, love and love, there is great hope that God's Grace will include those who seek to reconcile.³⁶

³⁵ Departemen Agama RI, *Al-Qur'an Dan Terjemahnya*, p. 754.

³⁶ Hamka, *Tafsir Al-Azhar Jilid 9* (Singapura: Pustaka Nasional PTE LTD Singapura, 1990), p. 6825-6826.

CHAPTER IV

ANALYSIS OF HAMKA'S INTERPRETATION OF THE PEACE VERSES IN *TAFSIR AL-AZHĀR*

In the previous chapter, the author has presented several verses of the Qur'an that hinted at peace along with the interpretation of Hamka in his work, namely *Tafsir Al-Azhar*. Actually, in the Qur'an there are many verses that indicate that the Qur'an upholds the values of peace. Because, basically the Qur'an revealed as *rahmat li al-'ālamīn* (being a mercy to all nature) is certainly not limited to Muslims. The presence of the Qur'an in the midst of a society with its diverse characteristics, actually leads to a mission of peace. This is evidenced by the verses mentioned in chapter three and will be explained in this discussion, while collaborating with other related verses.

A. Hamka's Concept of Peace in Tafsir al-Azhār

Peace is something that should be achieved in a dispute. The meaning of peace in terms of the *fuqaha* is a contract that occurs between the disputing parties to end the problems that occur between them.¹ The peace agreement is carried out through an agreement between the disputing parties and attended by witnesses, because according to Hamka himself, disputes that occur between two parties should be brought in by a third person as a form of mediation so that problems between the two parties can be resolved immediately².

From the verses that explain peace that the author has described, according to the author there are two things that should be considered, namely; Things that are sought to maintain peace while preventing disputes and also steps taken to resolve problems and realize peace.

1. Keeping the peace

a. Remembering fellow humans are brothers

¹ Miss Kholeefah Jukeng and Zainuddin Zainuddin, "Ragam Ungkapan Damai Dalam Al-Qur'an", *TAFSE: Journal of Qur'anic Studies*, Vol. 2. No.1 (2018), p. 95.

² Hamka, *Tafsir Al-Azhar Jilid 2* (Singapura: Pustaka Nasional PTE LTD Singapura, 1990), p. 1204.

In Q.S. al-Hujurat verse 10, Allah explains that every Muslim is a brother, although not united by blood, but Islam came to bring a very mature concept that all humans are equal (horizontal) which distinguishes it is taqwa (vertical), this is mentioned in QS. Al-Hujurat verse 13.

Hamka interprets Q.S. al-Hujurat verse 10 that if people have both grown faith in their hearts, it is unlikely that they will be hostile. If other hostilities grow it is not due to other causes only, for example because of misunderstanding, misacceptance. Therefore it is warned again that between two classes of believers must be brothers.³

According to the author, the first thing to note is to remember the brotherhood of fellow human beings, remind the heart not to make a problem a source of discord and hostility, then look for a bright spot because the source of the problem is a misunderstanding, and from this misunderstanding both should not prioritize personal interests, this is for the sake of maintaining peace.

b. Remembering god's prohibition against hostility

It is mentioned in Q.S. An-Nisa verse 90 to forgive those who invite peace and no longer show hostility. Hamka interprets that it is clear that they have abandoned hostility towards you, no longer fighting you, fortunately that. Even if they offer peace, welcome and accept immediately, give light terms, and there is no way for you to fight them.⁴

In this regard, Islam pays attention to peace that must be upheld for the peace of life, as long as there is no more resistance from one side then there should be no more hostility between the two, as Allah SWT said in QS. al-Baqarah verse 193;

فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

"..... If they stop, then there will be no (more) hostility, except against the tyrants." (Q.S. al-Baqarah:193)

³ Hamka, *Tafsir Al-Azhar Jilid 9* (Singapura: Pustaka Nasional PTE LTD Singapura, 1990), p. 6285.

⁴ Hamka, *Tafsir Al-Azhar Jilid 2*, p. 1350.

According to the author, remembering God's prohibition to be hostile is important because it teaches to have spaciousness of heart so that it is easy to forgive the other party, because in His verse He has explained to end hostilities if the opposing party has stopped fighting or invites peace.

2. Bringing peace to life

Furthermore, if you have tried to maintain peace and avoid things that cause hostility but still cannot avoid the arrival of disputes, then according to Hamka to achieve peace is by mediation. Allah's command for mediation is already mentioned in QS. An-Nisa verse 35, according to which if there is a dispute between husband and wife, then the one who gives rise to the dispute is one of the two, but if asked one after another, it will blame each other, both maintain their respective stands, so that *shiqaq* has grown and if the other person as the third hand does not interfere then this can drag on.⁵

According to the author, this is not only in matters between husband and wife, but applies in matters between any party, usually the problem does not find a way out because both parties maintain their respective opinions, feel innocent and most righteous so that no one wants to start giving in and the dispute will not be resolved.

The Triangle of peace is a concept of sustainable peace built on synergistic relationships between peacebuilding components; (i) *muṣliḥ*, one who reconciles with the character of peace building, (ii) *iṣlah*, as a strategic effort towards peace, and (iii) *muṣlaḥ ilaiḥ* or *maqṣud*, i.e. peace as a goal, these three must complement each other.⁶

Each component cannot stand alone, it must support each other. As an illustration, if the perpetrator of peace (*mushlih*) is not supported by *mushlah ilaih*, what results is peace without orientation and very narrow in scope. If *mushlih* is not supported by *mushlah bih*, *mushlah ilaih* will not

⁵ Hamka, *Tafsir Al-Azhar Jilid 2*, p. 1203.

⁶ Imam Taufiq, *Al-Quran Bukan Kitab Teror* (Yogyakarta : PT Bintang Pustaka, 2016), p. 109.

be realized. Likewise, when *mushlih* does not exist, *mushlah bih* will mean nothing and *mushlah ilaih* cannot be realized.⁷

The third person/*mushlih* is intended to reconcile, so that disputes can be resolved and live in harmony, because what is liked or what is objected to by both parties is well known, but reconciling by uniting or divorce is voluntary on their own. The important thing to remember is the importance of peace, the necessity to be forthright and voluntariness in choosing the path of peace.⁸

In mediation itself, according to the author there are things that need to be considered in the steps to achieve peace are as follows:

a. God's command to bring forth just witnesses

As Allah Almighty commands in Q.S. Talaq verse 2 to bring a just witness, Hamka interprets that whatever decision to be taken should be witnessed by two just people, or just here can be interpreted as two people who deserve to be witnesses.⁹ This principle of justice is a religious principle based on justice for all mankind, indiscriminately from any provisions that have been set by Allah to humans, in Q.S. An-Nisa' verse 135 is also mentioned;

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۗ
وَإِنْ تَلَوْا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

*"O believers! Be ye enforcers of justice, witnesses for God's sake, even against yourselves or against your fathers and relatives. If he (the accused) is rich or poor, then Allah knows better his goodness. Then do not follow lust because you want to stray from the truth. And if you twist (words) or refuse to be a witness, then know Allah is meticulous in everything you do."*¹⁰

According to the author, it is important to bring in fair witnesses, fair means people who can be impartial to one of the parties

⁷ Imam Taufiq, *Al-Quran Bukan Kitab Teror*, p. 110

⁸ Hamka, *Tafsir Al-Azhar Jilid 2*, p. 1208.

⁹ Hamka, *Tafsir AL-Azhar Jilid 10* (Singapura: Pustaka Nasional PTE LTD Singapura, 1990), p. 7464.

¹⁰ Departemen Agama RI, *Alquran Dan Terjemahnya*, (Jakarta: Departemen Agama RI, Yayasan Penerjemah Dan Penerbit Alquran, 1999). p. 134.

and can stick to the truth. It's good to bring a witness here, namely someone who has no relationship with the two sides of the dispute, this is to avoid leaning towards the closest person, not to the truth that should be.

b. Strategies in mediating

In mediation, it is also necessary to have a view to anticipate the situation, according to Hamka in interpreting Q.S. An-Nisa verse 114, often when there is a dispute between people respected by the crowd, no one wants to start connecting the rope that has been broken, because it maintains their respective prestige (self-dignity). It would be nice to have someone who is good at scheming, reconnecting between two people who are disputing, but not in large gatherings such as pilgrims eating and so on. This needs to be kept secret, because if it is spread in public, the two people concerned will survive because of the influence of lust that does not lower inferiority. Many people who disagree are actually both converted and want to say hello again, but it is self-stubbornness that often prevents people from starting first.¹¹

According to the author, mediation requires a wise mediator, who can anticipate the situation in a way that may not be equated between one case and another, while in this case it is by mediation behind closed doors. This is done so as not to embarrass and reduce the prestige of one or both parties in public, so that those who dispute can reveal the causes of the dispute without hesitation and prestige. Given that the main purpose of this mediation is to improve the relationship.

c. Tabayun

Tabayun linguistically means seeking clarity about something until it is clear and true, while in terms it can be interpreted as an effort to research and select information carefully and explain it to parties who

¹¹ Hamka, *Tafsir Al-Azhar Jilid 2* (Singapura: Pustaka Nasional PTE LTD Singapura, 1990), p. 1423.

need it in order to formulate solutions or solutions to a problem both in terms of law, policy and so on until the problem is clear.¹²

In QS. Al-Hujurat verse 10, Hamka has interpreted that if people have both grown faith in their hearts, it is unlikely that they will be hostile. If hostility grows, others do not because of other causes, for example because of misunderstanding, misunderstanding. So a warning is given to believers, if anyone brings bad news from the side of the Muslim side should be investigated carefully first, lest a people be afflicted by calamity just because of ignorance.¹³

According to the author, the verse in addition to reminding us that fellow Muslims are brothers also teaches us to want to swing, look for bright spots for what mistakes cause disputes, but not to blame the guilty party, because indeed many disputes occur because of misunderstandings between two disputing parties. Tabayun is also an important principle in maintaining the purity of Islamic teachings and harmony in association. The danger if you don't swing is misunderstanding, suspicion and even regret if you accuse others. So in this mediation, tabayun is something that must be done before then deliberation to find a reconciled solution.

d. Deliberation to make peace

Deliberation is an important thing that cannot be separated in everyday life, because in living life, we cannot be separated from problems, but every problem must have a solution. Deliberation plays an important role in solving problems. This is often practiced by the Prophet SAW. with his companions in a matter that concerns the benefit of the people.¹⁴

Deliberation is also a picture of how the faithful solve their social affairs. In our country based on pancasila, establishing the principle of

¹² Faisal Syarifudin, "Urgensi Tabayyun Dan Kualitas Informasi Dalam Membangun", *Al-Kuttab: Jurnal Kajian Perpustakaan, Informasi Dan Kearsipan*, Vol. 1 No.1 (2019), p. 30.

¹³ Hamka, *Tafsir Al-Azhar Jilid 9* (Singapura: Pustaka Nasional PTE LTD Singapura, 1990), p. 6825.

¹⁴ Ahmad Agis Mubarak, "Musyawarah Dalam Perspektif Al-Quran", *MAGHA: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 4.2 (2019), p.148.

deliberation to reach consensus is a way to find solutions together with societal problems.¹⁵

Deliberation is exemplified in verse 233 of QS Al-Baqarah, which according to Hamka if you want to wean it must be based on agreement and deliberation between the two (husband and wife). Meet the agreement of the husband and wife in a happy home, because in connection with one or two things, such as the wife is sick, there is an agreement that this child must be breastfed by another woman. If both parties are equally pleased and have been well deliberated, religion does not prohibit it anymore if the decision is carried out.¹⁶

The command of deliberation is found in Q.S. Ali Imron verse 159;

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

*"So, thanks to the grace of Allah you (Prophet Muhammad) behaved meekly towards them. If you had been harsh and harsh-hearted, they would have stayed away from you. Therefore, forgive them, ask forgiveness for them, and consult with them in all (important) matters. Then, when you have made up your mind, put your trust in God. Verily Allah loves those who are captive."*¹⁷

After knowing His command in the Qur'an to deliberate, it is also important for us to remember other verses that the author has described in the previous chapter, such as Q.S. Al-Anfal verse 61, Q.S. At-Tawbah verse 7 and Q.S. At-Talaq verse 2 which contains the meaning of the command to establish peace. From the verses that have been mentioned, according to the author, deliberation is an important way or *washilah* in realizing peace. If you have implemented it, whatever solution will be obtained should be able to provide *mashlahat* and not harm both parties who are in dispute, then trust Allah SWT.

e. Repair

¹⁵ Nurcholish Madjid, *Masyarakat Religius*, (Jakarta : Penerbit Paramadina, 2000), p. 8.

¹⁶ Hamka, *Tafsir Al-Azhar, Jilid 1* (Singapura: Pustaka Nasional PTE LTD Singapura, 1990), p. 559.

¹⁷ Departemen Agama RI, *Alquran Dan Terjemahnya*, p. 71.

If step by step has been carried out until deliberation, then the next thing that needs to be done is improvement, because finding a way out without running it is nonsense. Hamka interprets Al-Anfal verse 1 "*And make amends between you*", that if you have returned everything to Allah, everything has feared Allah, it becomes easy to take the next step, which is to repair the relationship of the soul that has been fractured because of existing disputes. The heresy receded again, *ukhuwwah Islamiyah* was established together. Material possessions pale in comparison to the womb-syllabus that grows because they both have faith in God.¹⁸

Such is the concept of peace according to Hamka in the book of *tafsir al-Azhār*, in terms of maintaining peace and realizing peace.

B. The Relevance of Hamka's Peace Concept in everyday life

In modern times, peace is something that is certainly expected in various affairs and from various circles. However, this is not achieved if there is no effort to maintain and manifest it, for example in someone who constantly holds feelings of resentment. On the other hand, people want a peaceful life without being disturbed by others. However, if you want to achieve a peaceful life, you must try to be good in relation to humans (*hablu mina an-nās*), either by being a cause of hostility or an obstacle to peace.

Hamka himself has pointed out the importance of promoting peace and also the stages passed in resolving disputes in his tafsir work, as described in the previous subchapter. As for peace in everyday life, the author divides it into several conditions, namely:

1. Peace in the family

The family is the first education and closest relationship for almost all human beings. The condition of peace in the family does not mean that a family has no problems, but means a condition in which the family is able to solve problems. Family problems will always be present in changing

¹⁸ Hamka, *Tafsir Al-Azhar Jilid 4*, p. 2799.

forms and conditions at every stage of change in marriage, learning towards maturity, so that couples are wiser in dealing with problems.¹⁹

The principle of peace requires that all parties to the marriage and family should promote ways that lead to nonviolent peace. As for if you cannot avoid disputes, then solving problems in the family is *mu'asarah bi al-ma'ruf* or treating couples well and politely.

2. Peace in society

Man as a social being, who needs the existence and help of other humans, as well as in society. Thus, interaction becomes a necessity. Interaction between people is inseparable from interests, mastery and hostility. Humans who are creatures of conflict (*homo conflictus*), that is, creatures who are always involved in differences, conflicts, and competitions both voluntarily and forced. With the potential for conflict in every human being, it is necessary to be able to manage differences in society so as not to result in anarchic and destructive actions.²⁰

Maintaining peace in brotherhood with each other should respect each other, help each other, respect each other's relativity as a basic human trait, such as differences in thought, so that it does not become an obstacle to living life peacefully.²¹ Islamic society is a peace-loving society, this is evidenced in the Qur'an which states that one of the attributes of Allah SWT is *As-salam* which means the source of peace, so peace covers all creatures and all mankind, not just limited to a certain group of people.

3. Peace within the country

Brotherhood bound by the spirit of nationalism or the spirit of nationality without distinguishing religion, ethnicity, race, skin color, customs, culture, and other aspects of specificity. All of them are brothers that need to be intertwined, because we are both one nation, namely

¹⁹ Adib Machrus and others, *Fondasi Keluarga Sakinah* (Jakarta: Subdit Bina Keluarga Sakinah, Direktorat Bina KUA & Keluarga Sakinah, Ditjen Bimas Islam Kemenag RI, 2017), p. 2.

²⁰ Mohammad Fuad Al Amin Mohammad Rosyidi, "Konsep Toleransi Dalam Islam Dan Implementasinya Di Masyarakat Indonesia", *Jurnal Madaniyah*, Vol. 9 (2019), p. 278.

²¹ Friscilla Wulan Tersta Eva Iryani, "Ukhuwah Islamiyah Dan Perananan Masyarakat Islam Dalam Mewujudkan Perdamaian: Studi Literatur", *Jurnal Ilmiah Universitas Batanghari Jambi*, Vol. 19, No. 2, p. 401.

Indonesia.²² Indonesia is a stable country regarding relations with other countries and relations between groups within the country. Indonesia as a majority Islamic country has moderate principles in all circumstances. The following are the basic principles of moderation in Islam: *Al-Tawasshuth* means middle, medium and not extreme in one of two aspects (Q.S. Al-Baqarah: 143), *Al-Tawazun* can be interpreted as a balanced attitude (Q.S. Al-Hadid: 25), *I'tidal* can be interpreted as an upright attitude (Q.S. Al-Maidah: 8), *Al-Tasaamuh* has the meaning of Tolerance (Q.S. Taha: 44).

Various efforts to handle conflicts are always designed in the implementation scheme "as peaceful" as possible. An indicator of this is none other than minimizing the impact that occurs, such as the number of casualties and material losses. To realize peace culturally and structurally, a reconstruction of the issues faced is needed through efforts to resolve and reconcile the conflicting parties. Both peace can be interpreted in the form of positive peace, which means there is no longer a form of discrimination, restrictions on political, educational, social access to the victims.²³

From the various conditions above, the author sees that the occurrence of problems in any layer has different causes, but the steps to achieve peace are still relevant if using the concept of Hamka. As for the interpretation of Hamka, it can be seen in any case trying to promote peace, both in matters of family, community and state. In addition, from some of these verses, the command to realize peace is accompanied by *taqwa* and *tawakal*, so it can be concluded that a person's religion has a strong influence on his daily attitude, especially in matters of peace, therefore it is important to instill a sense of peace in each of them.

²² Friscilla Wulan Tersta Eva Iryani, "Ukhuwah Islamiyah Dan Perananan Masyarakat Islam Dalam Mewujudkan Perdamaian: Studi Literatur", p. 402.

²³ Penny Kurnia Putri, "Manajemen Konflik Dan Resolusi Konflik: Sebuah Pendekatan Terhadap Perdamaian", *Papua Journal of Diplomacy and International Relations*, Vol. 2, No. 1 (2022), p. 24.

CHAPTER V

CLOSING

A. Conclusion

Based on the research that has been done, it can be concluded as follows:

First, the concept of peace according to Hamka is to prioritize love and peace within the framework of brotherhood accompanied by taqwa and tawakal. According to Hamka, there are two things that need to be considered and worked on; To maintain peace while preventing disputes is to remember that fellow humans are brothers and God's prohibition to be hostile, while mediation steps to bring about peace are to bring in a third person as a mediator, bring in fair witnesses (if required), anticipate mediation, tabayun, deliberation to make peace and then make improvements.

The second, as for its relevance to the life of today's society, peace is not only a solution to disputes, but more important than that is to instill a sense of peace in each of them for the creation of a life that is always peaceful. In daily life, peace is needed in family life, society and the state. Peace is created from self-awareness as one of the parts that contribute to some of these conditions, so by applying the concept of peace that has been mentioned and playing a role well becomes the cause of the realization of peace wherever and whenever.

B. Suggestion

After the author conducted research on the interpretation of peace verses according to Hamka in *Tafsir Al-Azhār*, for future researchers are expected to conduct further research related to peace using comparative studies from the views of classical and contemporary interpreters. In addition, the author expects constructive criticism and suggestions for evaluation in subsequent works. Hopefully this writing can be useful and enrich scientific discourse in the field of interpretation *Qur'an* and can be implemented in everyday life for its readers.

BIBLIOGRAPHY

- Affandi, Nurkholik, "HARMONI DALAM KERAGAMAN (Sebuah Analisis Tentang Konstruksi Perdamaian Antar Umat Beragama", *Lentera: Jurnal Ilmu Dakwah Dan Komunikasi*, Vol. 14, No. 1 (2012).
- Ahmad, Jafar. "Kisah Hamka, yang Dipenjara Karena Politik Kebencian (2)", diakses pada 23 Oktober 2023 pada 23.38, [Kisah Hamka, yang Dipenjara Karena Politik Kebencian \(2\) » Arah Baru Negeri Jambi \(jambilink.com\)](http://jambilink.com).
- Ahmad, Mirza Masroor, *Krisis Dunia dan Jalan Menuju Perdamaian Dunia* (Jakarta: Mizan, 2010).
- Ahmad Suhendra, dkk, "Agama Dan Perdamaian Dari Potensi Menuju Aksi, Program Studi Agama Dan Filsafat & Center for Religion and Peace Studies (CR-Peace)", Program Pascasarjana UIN Sunan Kalijaga, 2019.
- Aji, M. Prakoso, Jerry Indrawan, "*Understanding Peace Studies As Part Of International Relations*", *Jurnal Pertahanan dan Bela Negara*, Vol. 09, No. 03 (2019).
- Alfiyah, Avif, "Metode Penafsiran Buya Hamka Dalam Tafsir Al-Azhar", *Jurnal Ilmiah Ilmu Ushuluddin*, 15.1 (2017).
- Al-muqaddasi, Al-'Alami Zadah Faidullah Al-ḥasani, *Fathu ar-raḥmān li ṭālibī al-āyatu al-qur'ān*, (Beirut: Al-Ahliyah, 1904).
- Ami, Jani, *Metode Penelitian Tafsir* (Pekanbaru: Daulat Riau 2013).
- Arafat, Ahmad Tajuddin, "Etika Perdamaian Dalam Wacana Global", *Komtemplasi Jurnal-Jurnal Ilmu Ushuluddin*, Vol. 05, No. 01, (2017).
- Asnawi dan Safruddin, *Studi Perdamaian: Perdamaian dan Konflik Pembangunan dan Peradapan* (Surabaya: Pustaka Eureka, 2003).
- Asy'ari, "PERDAMAIAN DALAM PERSPEKTIF ISLAM DAN KRISTEN", *Jurnal Al-'Adalah*, Vol. 22, No. 01 (2004)..
- Baidan, Nashruddin dan Erwati aziz, "Metodologi Khusus Penelitian Tafsir",

Pustaka Pelajar, 2016.

C.B. Mulyanto, *Filsafat Perdamaian: Menjadi Bijak Bersama Eric Weil* (Yogyakarta: Kanisius, 2008).

Departemen Agama RI, *Alquran Dan Terjemahnya*, Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementrian Agama RI, 2019.

Departemen Agama RI LPMQ, *Tafsir Al-Qur'an Tematik (Hubungan Antar-Umat Beragama)* (Jakarta: Aku Bisa, 2015).

Dirgarizki, Iftahul, "Ayat-ayat Perdamaian dalam Tafsir Al-Azhar Perspektif Teori Double Movement Fazlur Rahman", *Jurnal Ilmiah Mahasiswa Raushan Fikr*, Vol. 10, No. 1, 2021

Endah, Anita Rossela Koess, "Resolusi Konflik Dalam Membangun Perdamaian Global: Telaah Atas Penafsiran Wahbah Al-Zuhayli Dalam Tafsir Al-Munir", 2019.

Eva Iryani, Friscilla Wulan Tersta, "Ukhuwah Islamiyah Dan Perananan Masyarakat Islam Dalam Mewujudkan Perdamaian: Studi Literatur", *Jurnal Ilmiah Universitas Batanghari Jambi*, Vol. 19, No. 2.

Faisal Syarifudin, 'Urgensi Tabayyun Dan Kualitas Informasi Dalam Membangun', *Al-Kuttab: Jurnal Kajian Perpustakaan, Informasi Dan Kearsipan*, Vol. 1 No. (2019).

Farobi, Zulham, *Pesan Perdamaian Walisongo*, (Yogyakarta: Penerbit Sociality, 2018).

Fitri, Rahmi Nur, "Hamka Sebagai Sejarawan : Kajian Metodologi Sejarah Terhadap Karya Hamka", *FUADUNA: Jurnal Kajian Keagamaan dan Kemasyarakatan*, Vol. 04, No. 01, (2020)

Galtung, Johan, *Globalizing God, Religion, Spirituality* (London: Tt. Kolofon Pres, 2008).

Galtung, Johan, *Peace By Peaceful Means*, (London: SAGE Publications, 1996).

- Haddade, Abdul Wahid, "Konsep Al-Ishlah Dalam Al-Qur'an", *Tafsere*, Vol. 4, No.1 (2016).
- Hafil, Muhammad Hafil. “*Mahakarya Hamka dari Penjara, Dari penjara, Hamka melahirkan mahakarya*”, diakses pada 23 Oktober 2023 pada pukul 23.32, [Mahakarya Hamka dari Penjara | Republika Online](#).
- Halim, Abdul. "Budaya Perdamaian dalam Al-Qur'an", *Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, Vol. 15 (2014).
- Hamka, *Ayahku* (Jakarta: Pustaka Panjimas, 1982).
- , *Kenang-Kenangan Hidup* (Jakarta: Bulan Bintang, 1979), Jilid. I
- , *Tafsir Al-Azhar, Jilid 1* (Singapura: Pustaka Nasional PTE LTD Singapura, 1990)
- , *Tafsir Al-Azhar Jilid 2* (Singapura: Pustaka Nasional PTE LTD Singapura, 1990)
- , *Tafsir Al-Azhar Jilid 3* (Singapura: Pustaka Nasional PTE LTD Singapura, 1990)
- , *Tafsir Al-Azhar Jilid 4*, (Singapura: Pustaka Nasional PTE LTD Singapura, 1990)
- , *Tafsir Al-Azhar Jilid 9* (Singapura: Pustaka Nasional PTE LTD Singapura, 1990)
- , *Tafsir AL-Azhar Jilid 10* (Singapura: Pustaka Nasional PTE LTD Singapura, 1990)
- Hamka, Rusydi, *Pribadi Dan Martabat Buya Hamka* (Jakarta Selatan: Penerbit Noura (PT Mizan Publika), 2016)
- Harahap, Syahrir, *Islam dan Modernitas: Dari Teori Modernisasi Hingga Penegakan Kesalehan Modern*, (Jakarta : Prenadamedia Group, 2015).
- Hendra, Eric, *Kajian Konflik dan Perdamaian* (Jakarta: Gramedia, 2015).
- Herman, Sumarni, "Pembelajaran Perdamaian Dan Resolusi Konflik", *Jurnal Ilmu Sosial Dan Ilmu Politik*, Vol.13, No. 35 (2019).
- Hidayah, Husnul, *Metodologi Tafsir Kontekstual al-Azhar Karya Buya Hamka* (Mataram: el-Umdah, 2018)

- Hidayat, Usep Taufik, "Tafsir Al-Azhar : Menyelami Kedalaman Tasawuf Hamka", *Buletin Al-Turas*, 21.1 (2020).
- Hidayat, Nur, "Nilai-Nilai Ajaran Islam Tentang Perdamaian (Kajian Antara Teori Dan Praktek)", *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama*, Vol. 17, No.1 (2018).
- Hidayati, Husnul. Metodologi Tafsir Kontekstual al-Azhār karya Buya Hamka, *Jurnal Ilmu al-Qur'an dan Tafsir UIN Mataram*, Vol. 1. No. 1, (2018).
- Iryana Wahyu, Budi Sujati, Galun Gemini, "Refleksi Ajaran Ahimsa Mahatma Gandhi", *Guna Widya : Jurnal Pendidikan Hindu Jurusan Pendidikan Agama*, Vol. 09, No. 02, 2022.
- Jukeng, Miss Kholeefah, and Zainuddin Zainuddin, 'Ragam Ungkapan Damai Dalam Al-Qur'an', *TAFSE: Journal of Qur'anic Studies*, Vol. 2, No.1 (2018).
- Machrus, Adib, Nur Rofiah, Faqihuddin Abdul Qadir, Alissa Wahid, Iklillah Muzayyanah, Furqan La Faried, and others, *Fondasi Keluarga Sakinah* (Jakarta: Subdit Bina Keluarga Sakinah, Direktorat Bina KUA & Keluarga Sakinah, Ditjen Bimas Islam Kemenag RI, 2017)
- Madjid, Nurcholis, *Masyarakat Religius*, (Jakarta : Penerbit Paramadina, 2000)
- MIF Baihaqi, *Ensiklopedi Tokoh Pendidikan: Dari Abendanom Hingga K.H. Zarkasyi* (Bandung: Nuansa Cendekia, 2013)
- Mohammad Fuad Al Amin Mohammad Rosyidi, "Konsep Toleransi Dalam Islam Dan Implementasinya Di Masyarakat Indonesia", *Jurnal Madaniyah*, Vol. 9 (2019).
- Mubarok, Ahmad Agis, "Musyawarah Dalam Perspektif Al-Quran", *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir*, Vol. 4, No. 2 (2019)
- Muhlis, "Ayat-Ayat Perdamaian Dalam Al-Qur'an", Skripsi, Universitas Hasanudin, 2019.
- Murdiyanto, Eko, *Metode Penelitian Kualitatif (Sistematika Penelitian*

Kualitatif), Yogyakarta: Yogyakarta Press, 2020.

Mustaqim, Abdul, *Metode Penelitian Al-Qur'ān Dan Tafsir*, (Yogyakarta: Idea Press, 2021).

Nadia, Zunly, "Perdamaian Dalam Keberagaman Ditinjau Dari Perspektif Al-Qur'an Dan Bible", *Elementary: Jurnal Ilmiah Pendidikan Dasar*, 2017.

Nasruddin Baidan, Erwati Aziz, *Metodelogi Khusus Penelitian Tafsir*, (Yogyakarta: Pustaka Pelajar, 2019).

Nurcholish, Ahmad, *Peace Education dan Pendidikan Perdamaian Gus Dur*, (Jakarta: PT Alex Media Komputindo, 2015).

Nuridin, Roswati "Multikulturalismuse Dalam Al-Quran", *Jurnal Al-Assas*, Vol. 03, No. 02.

Pratono, Damianus S., Armada Riyanto, "Konsep Perdamaian Atas Krisis Perikemanusiaan dalam Perspektif Fenomenologis Eksistensialisme Martin Heidegger", *Jurnal Cahaya Mandalika*.

Pinter Politik. "Buya Hamka: Tak Dendam Meski Dipenjara Soekarno", diakses pada 23 Oktober 2023 pada pukul 23.23, [Buya Hamka: Tak Dendam Meski Dipenjara Soekarno - PinterPolitik.com](https://pinterpolitik.com/buya-hamka-tak-dendam-meski-dipenjara-soekarno/).

Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia*, (Jakarta : Pusat Bahasa, 2008).

Putri, Penny Kurnia, "Manajemen Konflik Dan Resolusi Konflik: Sebuah Pendekatan Terhadap Perdamaian", *Papua Journal of Diplomacy and International Relations*, 2.1 (2022).

Rahman, Budhy Munawar, *Reorientasi Pembaruan Islam: Sekularisme, Liberalisme, dan Pluralisme Paradigma Baru Islam Indonesia*, (Jakarta: LSAF, 2010).

Retno Suffatni, Yanto Bashri, *Sejarah Tokoh Bangsa* (Yogyakarta: PT LKiS Pelangi Aksara Yogyakarta, 2005)

Rosyid, Muh. Adi Abdur, "Pesan Perdamaian dalam Tafsir Al-Azhar, Telaah

- Pemikiran Haji Abdul Malik Karim Amrullah dalam Tafsir A-Azhar”, Universitas Muhammadiyah Surakarta, 2018.
- Sabintoe, Alberkat Efraim, "Peran Sintuwu Marosa Pasca Konflik Di Poso Dalam Menciptakan Perdamaian", *Tesis Jurusan Sosiologi Agama, Universitas Kristen Satya Wacana Salatiga*, 2015.
- Santoso, Thomas, *Konflik dan Perdamaian*, (Surabaya: CV Saga Jawadwipa, 2019).
- Shihab, Quraish, *Studi Kritis Tafsir al-Manār* (Bandung: Pustaka Hidayah, 1994)
- Suryana, "Metodologi Penelitian : Metodologi Penelitian Model Praktis Penelitian Kuantitatif Dan Kualitatif", *Universitas Pendidikan Indonesia*, 2012.
- Suryono, Hadi, *Merawat Perdamaian: Metode Sistem Peringatan Dini Konflik* (Yogyakarta: Semesta Ilmu, 2012).
- Syahansyah, Zulfan, "Telaah Nilai Kemanusiaan Dan Perdamaian Dalam Perspektif Rahmatan Lil Alamin", *Rahmatan Lil Alamin: Journal of Peace Education and Islamic Studies*, Vol. 1, No. 1 (2018).
- Syamsul Kurniawan, Erwin Mahrus, *Jejak Pemikiran Tokoh Islām* (Yogyakarta: Ar-Ruzz media, 2014)
- Syarifudin, "Urgensi Tabayyun Dan Kualitas Informasi Dalam Membangun", *Al-Kuttab: Jurnal Kajian Perpustakaan, Informasi Dan Kearsipan*, Vol. 1 No.1 (2019)
- Taufiq, Imam, *Al-Qur'an Bukan Kitab Teror*, (Yogyakarta: PT Bentang Pustaka, 2016).
- University, Oxford “Oxford learners dictionary”, <https://www.oxfordlearnersdictionaries.com/definition/english/peace?q=peace>.
- Wajdi, Firdaus, "Ayat-Ayat Damai Dalam Al-Qur'an", *Jurnal Studi Al-Qur'an*, Vol. 5, No. 1 (2009).

Wulandari, Taat, "Menciptakan Perdamaian Melalui Pendidikan Perdamaian Di Sekolah", *MOZAIK: Jurnal Ilmu-Ilmu Sosial Dan Humaniora*, 5.1 (2015).

CURRICULUM VITAE

Name : Atika Nur Afti Oktavia
NIM : 2004026124
Department : Al-Qur'an Science and Interpretation
Place, Date of Birth : Banyumas, October 20, 2001
Address : Sirau RT 001 RW 004, Banyumas
Domicile : PP. Addainuriyah 2, Gemah, Pedurungan
Mobile Number : 085772177133
Email : atikaafti@gmail.com

FORMAL EDUCATION

- a. SDN 01 Sirau (2012)
- b. Mts Ma'arif NU 1 Kemranjen (2015)
- c. MA Al-Khoirot Malang (2018)

NON-FORMAL EDUCATION

- a. PP. Al-Mumtaz Yogyakarta
- b. PP. Al-Khoirot Malang
- c. PP. Ulumul Qur'an Wonosobo
- d. PP. Fadhlul Fadhlun Mijen, Semarang
- e. PP. Addainuriyah 2 Pedurungan, Semarang