



**The Concept of *Ishlah* in the Qur'an From the Perspective of Indonesian Interpretation and Its Implementation of The 1945 Constitution as a Solution to Carok in Madura**

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**ABSTRACT :**

Madura is one of the islands in Indonesia with a culture that is famous for being extreme, namely carok. This culture is known to be very cruel, which is contrary to state law and Islamic law, so a way is needed to eliminate it. Therefore, the aim of this article is to discuss the concept of *ishlah* (peace) contained in the Koran and see the extent of its implementation in the 1945 Constitution so that it becomes a solution for this culture. *Ishlah* is the language used in the Koran to represent the meaning of peace in human life. Meanwhile, in the 1945 Constitution, it is explained in the opening piece of the Constitution that it is "to make the life of the nation intelligent and participate in implementing world order based on eternal peace and social justice". This research uses a qualitative-descriptive approach strengthened by the type of library research to be able to describe and use written sources to solve problems. The results of this research are that there are verses for peace in the individual, family, community, and universally found in surah al-Baqarah verses 182 and 224, an-Nisa verses 128-129, al-Anfal verse 1, and al-Hujurat verses 9-10. So that there is harmony between the order for peace in the Koran and the 1945 Constitution. Thus, this order must be implemented to bring change towards an advanced Indonesia, one of which is changing the carok culture through the path of peace.

**Key words:** al-Qur'an, The 1945 Constituion, Carok, and *Ishlah*.

## Introduction

Indonesia is an archipelagic country that has a variety of cultures, race, ethnicity, religions, languages, and traditions, which are different in every region. This is the reason from the background of Indonesian slogan "Bhinneka Tunggal Ika" (different but still one), the kind of differences are proof of Indonesia's wealth. One of the Indonesian archipelago that has a variety of wealth is Madura island. One of the culture in Madura island is carok. The Maduranese consider this as a form of cultural identity to strengthen their self-esteem, either individually or in groups.

Carok is said to be culture because it is related to self-esteem to resolve a problem or conflict that occurs in social life. In the ancient Kawi language, the meaning of carok is "*ecacca erok-orok*" which means the condition of mutilated or roughly slaughtered. This method is usually used by Maduranese to solve a problem, and cannot be replaced with another way, because they think that self-esteem is something that is very expensive. This

culture is unique because it has been included in the tradition to solve a problem.<sup>1</sup> This culture become a tradition because there is a Maduranese saying that is "*lebbhi bhegus pote mata ebending aghi pote tolang*"<sup>2</sup> which means it is better to die than to be ashamed. This proverb becomes a strong basis for them to maintain the dignity, self-esteem and even the honor of the family.

Generally, carok is carried out by men who have been harassed causing feelings of shame, whether the act is carried out individually or in groups. So that the shameful thing can become a sense of revenge that ends in murder. Usually, the background for the occurrence of carok is harassment against to his wife, children or family, which causes the men feel embarrassed. This shame must be redeemed by carok individually (duels) or hire people to carry out carok actions (groups).<sup>3</sup>

The weapon used in carok is generally "*Clurit*". This weapon is one of a traditional weapon typical of the Maduranese tribe whose shape is curved similar with a question mark. According to D. Zawawi Imron quoted by Wiyata said that the philosophical meaning of the "*Clurit*" is a form of Maduranese people's personality who always wants to know about something that exists.<sup>4</sup>

Carok that is usually done by the community is not arbitrary. In this tradition there are several rules and conditions that must be carried out before the person do the Carok. Usually, Carok will occur if there is evidence of the incident, either in the form of several people or real evidence that is seen directly by the person who will do the carok. This situation is a form of consequence for perpetrators of personal or family harassment who are considered to have damaged self-esteem and authority in the social order. So the final consequence is being killed, because the destroys of social order and self-esteem is no longer offered and is a form of necessity.

On the other hand, Madura is famous with religious people, understand about Islamic knowledge, and matters related to Islamic law, because the majority of Maduranese are Muslim, and has been a religion since birth. If you look at another side, it seems that

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<sup>1</sup>A.Latief Wiyata, *Carok Konflik Kekerasan Dan Harga Diri Orang Madura*, (Yogyakarta: LkiS, 2002), 160.

<sup>2</sup>Chusnul Khotimah, "Student of State Islamic University Of Sunan Ampel Surabaya, Faculty of Sharia and Law, from Kwanyar, Bangkalan", *interview*, October 15, 2022. From the interview, the background of the carok occurrence in the area is told are relates to wealth, throne, and women. But the main background is causes of women (wives). Because the noble dignity of a Madurenese man is his woman, so disturbing someone's woman/wife is a form of harassment that lowers self-esteem.

<sup>3</sup>Bagis Syarof, dan Faiq Tobroni, "Alasan Harga Diri Pada Praktek Carok, (Tinjauan dalam HAM dan Hukum Islam)", *Jurnal Tabkim*, Vol. XVI, No. 1. (Juni-2020), 88. and also find in Abd. Aziz, Zaini Tamim, dan Muksin, "Genealogi Carok Di Madura; Perspektif Psikologi Sosial", *Jurnal Al-Ibrab*, Vol. 5, No. 1, (Juni-2020), 28. The two journals above are more identical about how the background of the carok is carried out, and the steps that usually occur in the field when there is Carok.

<sup>4</sup>A. Latief Wiyata, *Carok Konflik Kekerasan dan Harga Diri Orang Madura*, 172. and also find in Abdul Ghofur, "Peran Ulama Sebagai Resolusi Konflik di Desa Kaliboto Lumajang", *Dakwatuna Jurnal Dakwah dan Komunikasi Islam*, Vol. V. No. 1, (Juni-2019), 12.

the Maduranese community is unlikely to take Carok action that can kill each others. Because they believe that the act of carok is a big sin. The Maduranese think that religion is something sacred, sourced from God (Allah) which is used as a guide in life. While carok is synonymous with maintaining self-respect, dignity, and respect. So that is the responsibility of the Maduranese community.<sup>5</sup>

In addition, the Al-Quran which is a guideline for Muslims, especially those of the Maduranese community, is not only read, but also becomes a practice in habitual. They firmly believe that the Qur'an is very sacred book. But unfortunately for them, there are some verses in the Qur'an that have been forgotten, namely surah al-Baqarah verse 182 and 224, surah al-Nisa' verse 128-129, surah al-Anfal verse 1, and surah al-Hujurat verse 9-10. The surahs and verses in the al-Quran teach us how to live in peace, harmony, and love for one another. The essence of some surahs and verses about the peace. So it is very necessary for those who are famous with religious people to practice the surahs and verses in social life.

There has been a lot of research on carok as a culture in Madura, such as the writings of Basri M.R Sungaji et al which discuss carok culture in the customary law system in Indonesia. Next is an article from Mawaidi and Darmiyati Zuchdi which discusses Islam and the paradox of carok culture in Madura. Apart from that, W.P Djatmiko's article discusses the reconstruction of legal culture in dealing with carok in Madura based on Pancasila values. The role of ulama in efforts to resolve carok culture in Bangkalan is the final assignment written by Robert Antariksa. There are still many articles that discuss carok, but they are not far from the articles above and the following are their contents. This article is a form of concept in overcoming the carok culture in Madura which is not only carried out based on customary and state law, but is more based on an approach using the Koran which is interpreted from several tafsir books in Indonesia. The aim is to make it easier to understand and practice in life in society.

The focus of this research is the point of view to see the Maduranese community towards the Al-Quran as the first step to prevent the carok tradition which has been considered as a living law to solve problems. From here, the author says that carok is not effective ways to solve the problems, because the things that happen will lead to new cases, and it will be repeatly. Therefore, this study was conducted to find out more about the carok culture. So that it will be understood how the steps that should be used, considering that the Maduranese community is religious. Therefore, this research was carried out in order to be a practical solution for the Maduranese community in resolving the self-esteem

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<sup>5</sup>Mulyadi, "Agama dan Pengaruhnya dalam Kehidupan," *Jurnal Tarbiyah Al-Anlad*, Vol. VI, Edisi 02 (2016), 557.

problem by way of peace, as the surahs and verses mentioned above, so that the peace that is carried out later can make the Maduranese community "*Madani*" so this condition will bring to superior human resources and bring good progress and goodness to the Indonesian nation.

## Methods

This paper is descriptive qualitative approach, which is a structured research method from several data to describe and analyze events, phenomena, social activities, and people's thoughts, either individually or in groups that produce a conclusion in the form of detailed data. This research has several characteristics including, first, naturalistic inquiry, who is statements that arise from the author's self relating to the issue of the problem being studied. Second, deductive (inward perspective) where the theory is still used as the main tool in research or a rule to find specific conclusions that were originally obtained from general discussions. Third, interpretive, namely the translation or interpretation carried out by the author which aims to interpret the intent of a sentence, verse, or statement being discussed so that it can find a complete.<sup>6</sup>

There are two types of research methods in this paper, First: library research, namely research by reviewing and examining written sources related to the theme of the discussion, so that concrete data is obtained.<sup>7</sup> The second is case studies, namely research that seeks to find meaning, investigate processes and in-depth understanding of a case, individual, or group.<sup>8</sup>

So therefore this paper focuses on literature review that is descriptive-analytical, namely by collecting verses about peace in the Al-Quran, and then analyzed according to Indonesian interpretations. Furthermore, the results of the interpretation can be used as a way of reflection and the first step to give solutions especially to Carok in Madura.

## Results

The Maduranese must belief in Islam, and "*amaliyah qurani*" in life as one of obligations. Because on the other hand, the Maduranese are known as religious people and obedient in religion. Therefore, the surahs and verses of the Qur'an be used as a basis for them, in order to reduce the intensity in implementing the carok culture. Beside that apart from religion, the Maduranese since childhood have been equipped with the cultivation of good morals, especially to their parents and in society. So it is inappropriate if those who have good morals still practice Carok.

The problem of carok in Maduranese communities requires a special preventive

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<sup>6</sup>Burhan Bungin, *Penelitian Kualitatif*, (Jakarta: Raja Grafindo Persada, 2012), 42.

<sup>7</sup>Kartini, *Metodologi Penelitian Kualitatif "Analisis Data"*, (Bandung: Bandar Maju, 1996), 71.

<sup>8</sup>Emzir, *Metodologi Penelitian Kualitatif "Analisis Data"*, (Jakarta: Rajawali Press, 2012), 19.

system. There are two reasons why overcoming this bad culture requires a preventive system. The first is a preventive system capable of neutralizing or eliminating the potential for carok to occur caused harassment of self-esteem, wife, and religion. The second preventive is system that can identify problems that occur, so it can be analyzed and find better solutions.

Indonesia is a legal state with the ideology of Pancasila, and the 1945 Constitution of Republic of Indonesia as a source of law in Indonesia, it must be maximized in its practice. Because in the preamble of the 1945 Constitution of Republic of Indonesia, it is stated that one of the ideals of the Indonesian people is eternal peace and social justice. This is in accordance with the Al-Quran which is the religious book of Muslims, especially the Maduranese community, which is predominantly Muslim, and will be obey and make the Qur'an the basis of practice in everyday life.

One of the preventive systems that exist in Indonesia is to prioritize the values of Pancasila and the 1945 Constitution of Republic of Indonesia, especially in Madura, which can be achieved with the following things:<sup>9</sup>

- a. Utilizing the role of parents, ulama' (kyai/teacher), and umaro' (government) as a form of Maduranese people's obedience to religion and the government.
- b. Enlivening a culture of deliberation in social life in the form of meetings, discussions, or religious recitations, which are devoted to overcoming problems of a legal nature.
- c. Changing people's views that vigilante justice is a wrong act and can be ensnared by the law.
- d. Actualizing the values of Pancasila and religion in social life.
- e. Empowering the LMA (customary deliberation institution) to resolve existing problems, in order to change the mindset that is not good.

The preventive system of Pancasila is one of the way to change the mindset from the carok culture to the deliberation culture. This is one of the messages contained in the Qur'an is to teach peace. By the concept of deliberation, peace will be created and social life can run well. The Surahs and verses of the Qur'an give messages to humans, one of which is the message of peace, both in the personal, family, community, and national spheres, which is the main thing in order to live a good life. Here are some surahs and verses that the author makes the main reference, which are presented in the table:

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<sup>9</sup>Endang Sutrisno, *Rekonstruksi Budaya Hukum Masyarakat Nelayan Untuk Membangun Kesejahteraan Nelayan: Studi Kritis Terhadap Pemaknaan Hukum*, (Yogyakarta: Genta, 2013), 17. and also find in, W.P Djatmiko, "Rekonstruksi Budaya Hukum dalam Menanggulangi Carok di Masyarakat Madura Berdasarkan Nilai-Nilai Pancasila Sebagai Sarana Politik Hukum", *Jurnal Hukum Progresif*, Vol. 7, No. 1, (April-2019), 51-52.

Table 1.

Table of The thought map of the interpretation of *Isblab* in the interpretation of Indonesia

No	Interpretation Era	Surahs and Verses	Interpretation	Content and Purpose
1	Pre-Independence	Al-Baqarah verses 182 dan 224	182) The importance of doing justice, especially in wills, provide comfort and peace in family life. (224) Do not make an oath as barrier to doing good, but always do good, peace and others without taking an oath	Let's create peace and justice for the convenience of living together
		An-Nisa verses 128-129	(128-129) We should live in harmony ,peace and understanding, always do good and justice in life without being inclined to one side in family.	Love and understand each other in the family, without any bias (unfair) that causes jealousy, so the harmoniously life will be created
		Al-Anfal verse 1	The importance of living side by side in a state of harmony and peace	Three principles of a Muslim: (1) Fear of Allah. (2) Do good to each other, and (3) Obey Allah and His messenger (Prophet Muhammad SAW)
		Al-Hujurat verses 9-10	Brotherhood in life, especially brotherhood in faith, therefore peace in brotherhood is everything that must be based on piety.	Brotherhood must be based on piety to get Allah grace .
2	National development	Al-Baqarah Verses 182 dan 224	(182) Do fairly in will matters is an obligation to create the peace in the family. (224) It is recommended not to be arbitrary in swearing and to always keep the peace.	Peaceful conditions in family life will be able to continue as long as there is fair behavior without discrimination and not taking oaths arbitrarily
		An-Nisa verses	The solution for husband and wife is to live in	Giving in or holding peace and justice (not

3	Reform Era	128-129	harmony, safety, peace and serenity in the family environment without nusyuz or partiality for husbands to their wives, and do not be selfish in acting and behaving.	leaning) in a family environment that is in nusyuz is obligatory to avoid divorce.
		Al-Anfal verses 1	Keeping the relationship between each other without any differences in life, because humans are actually brothers, especially in faith so togetherness and brotherhood can create comfort, peace and tranquility in life.	Three commands to cultivate a new spirit for Muslims. The Followings are things: 1. First, increase piety as a basis. 2. Second, do peace to create a better life. 3. Third, realizing obedience to Allah and His Messenger.
		Al-Hujurat verses 9-10	(9) More emphasis is placed on being fair and honest when dealing with disputing people.  (10) Priority in life is to live as brothers and sisters on the basis of piety to Allah	The importance of being fair and honest and do brotherhood in social life
	Al-Baqarah verses 182 dan 224	182) In giving a will, we should be fair, not one-sided because it is feared that it will become things that are not desirable (problems), as well as reconcile if there is a dispute between the two parties. (224) It is forbidden to swear a lot, the name of Allah taken as an oath can prevent someone from doing good, being pious and doing islah (peace or improvement between humans).	Be fair in everything, in this verse of Qur'an it is devoted to the will which is expected to maintain family harmony. In addition, it is forbidden to be careless in swearing, and it is recommended to do good and peace among humans	
	An-Nisa verses 128-129	The solution that must be taken by the wife if it is feared that her husband will be nusyuz and cause damage to family relations.	Allah commands to all Muslims in the world to be fair, always reconcile and always fulfill the rights of the wife,	

			Meanwhile, in the next verse of surahs, it is recommended for a husband not to be too inclined to one wife, because it will give misery.	especially for the husband, the rights of the weak and the rights of orphans and be fair to them.
		Al-Anfal verses 1	This verse is an order to all Muslims to fear Allah, improve relations with others, and obey Allah and His Messenger, all of which indicate the level of faith as a Muslim.	There are three orders which are early education in war. 1.Fear Allah, 2.Establish peace and good relations with fellow human beings, and 3.Obey Allah and His Messenger.
		Al-Hujurat verses 9-10	All humans in these two verses are recommended to live in harmony, peace, mutual respect and advice to each other. all human beings, especially Muslims are brothers, if there is a dispute, then the obligation for the other is to reconcile it, and the peace made must be as fair as possible.	This is the commands to strengthen brotherhood, do justice and maintain peace.

## Discussion

Al-Quran is the holy book of Muslims who always provide solutions to overcome problems, provide understanding, and find something that is sought. As in this issue, it is quoted from several verses of the Qur'an that explain the importance of peace. Al-Quran which is identical with Islam has a strong relationship with Islam itself. Between these relationships is in terms of worship, including vertical worship (relationship with Allah) or horizontal worship (relationship with other creatures of Allah). Therefore, it is clear that Islam is a religion that is *Rahmatan li al-'Alamin*, and Islam is identical as a religion of peace. So, the meaning of Islam and the Qur'an carries one of the messages in life, including peace as the main mission that does not need to be doubted.<sup>10</sup>

The message of peace contained in the Quran and Islam has been grounded by the Prophet Muhammad. In the message there is no limit concept about peace. The meaning

<sup>10</sup>People who doubt Islam as a religion of peace are said to be skeptics. Skepticism is a theory issued by Descartes. Skeptical people who think to know whether something really exists, so it must be seen first. Likewise the truth that initially departed from doubt. So it can be said that a skeptic is a person who has doubts in his heart, but is reluctant to want to know the nature of the truth. Find at Hendrik Rapar, *Pengantar Filsafat* (Yogyakarta: Kanisius, 1995).



of the absence of boundaries in peace is that peace remains in effect as a whole, both in the scope of personal, family, community, state or fellow human beings universally.<sup>11</sup> One of the most powerful examples of peace that the Prophet Muhammad ever carried out was uniting the realities of the pluralistic life of the people of Medina. It was said to be plural because at that time the people of Medina consisted of conflicting tribes (the Aus and Khazraj), while the Muslims themselves consisted of the Ansar and Muhajirin besides that there were also Pagans or polytheists who were united in a bond or agreement. known as the Medina Charter.<sup>12</sup>

The state of peace taught by the Prophet Muhammad seemed to have disappeared at this time. Many countries or even families and individuals do not pay attention to the existing conflicts, many lives are also lost, either due to personal problems or national problems. So people's lives are at stake. Therefore, there is a need for good diplomatic relations, whether diplomacy from personal, family or international diplomacy. So that with diplomacy to uphold peace, it can eliminate existing conflicts and can make peacebuilding as a theory and the example of the Prophet Muhammad can be used as an example to overcome the problems of life for all time.

From the little explanation above, it can be drawn on the problems that exist in Madura, namely the carok tradition. Traditions that can be said to violate human rights and the law because the Carok that are outside the nature of humanity, namely murder. In fact, many perpetrators of this carok are proud of what they have done.

Examining the history of the carok tradition, carok is a term in the ancient of Kawi language which means a fight involving two people or two large families. Usually in carok this is based on the struggle for position in the palace, the struggle for land, and can also be caused by revenge for generations.<sup>13</sup> Meanwhile, according to Ahmad Rifai Mien, carok is a form of defense of self-esteem when harassed by others, usually those who will be defended are related to property, throne, and women whose point is to maintain dignity.<sup>14</sup>

The tradition of the emergence of carok is not far from history, one days, there are figures named Jokotole, and Panembahan Semolo. At that time, the Maduranese were still not familiar with the term carok, it's just that there were cases of murder using swords and

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<sup>11</sup>Nurcholis Majid, *Islam Doktrin dan Peradaban; Sebuah Telaah Kritis Tentang Keimanan dan Kemodernan*, (Jakarta: Wakaf Paramadina, 1992), 112.

<sup>12</sup>Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya*, (Jakarta: UI Press, 1986). 92. According to Nurcholis Majid, the meaning and sacredness of the Medina Charter contains solidarity among religious people, especially Muslims. The Medina Charter confirms that we can live together and make Medina a safe, peaceful, serene and free country for all ethnicities. Find at Nurcholis Majid, *Islam Doktrin dan Peradaban*, 122.

<sup>13</sup>Kuntowijoyo, *Sosial Change In Agrarian Society:Madura 1850-1940* (New York: Columbia University, 1980), 87.

<sup>14</sup>Achmad Rifai Mien, *Manusia Madura Dan Pembawaan Perilaku,Etos Kerja, Penampilan Dan Pandangan Hidupnya Seperti Diceritakan Babasanya* (Yogyakarta: Pilar Media, 2007) ), 154. The reason of carok is not far from about wealth, throne, and women, the point of which is to maintain self-esteem in order to remain authoritative.

“Keris”, namely in the 18th century. A legendary Maduranese named Sakera, as a sugarcane foreman from Pasuruan. Every day, when Sakera worked, he couldn't escape from a sickle to keep an eye on the workers. The sickle is also a symbol of people's resistance to colonialism. Sakera, who is a Maduranese legend, comes from Bangil, Pasuruan, East Java, who is very disciplined and determined to lead the Maduranese community against the invaders. However, Sakera, who is known to be immune to weapons and has the knowledge of *kanuragan* (inner knowledge), still has a weakness when her favorite mother was taken prisoner by the Dutch to throw Sakera into prison. While in prison, Sakera became increasingly violent, because there was news that his beloved wife, Marlena, was having an affair with her best friend, Brodin. Uncontrollable emotions make Sakera manage to escape from prison, with the aim of killing Brodin. When a fight broke out between Sakera and Brodin, it was called a *carok*, because it protected the honor of Sakera and the family that Brodin had damaged.<sup>15</sup>

The history of *carok* in the 18th century teaches that there was a reason why Sakera did *carok* with Brodin. If you look at the other side, the assumption from outsiders is that Madura is famous for its strong Islamic religion, devout in religion, and does Islamic law correctly. It's just that the Maduranese still prioritize personal ego when it comes to wealth, throne, and women. In addition, the Maduranese are very skilled with the knowledge of the Qur'an, this was real fact not even just as a mere issue, that the Maduranese community regarding reading the Qur'an is very good. <sup>16</sup>This was conveyed by our friends who are originally from Surabaya and Sidoarjo by saying that, when asked to recite the Qur'an, Maduranese are very smart, and obedient in worship.<sup>17</sup>

Avoiding conflict or problems is an obligations. This as also stated in the Preamble of the 1945 Constitution of Republic Of Indonesia in paragraph IV, it is explained about the ideals of the Indonesian people, including peace which reads:<sup>18</sup>

*“Then from that to form an Indonesian State Government that protects the entire Indonesian nation and the entire homeland of Indonesia and to promote public welfare, educate the nation's life and participate in carrying out world order based on independence, eternal peace and social justice, the Indonesian National Independence was drafted in a Constitution of the State of Indonesia,*

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<sup>15</sup>Muhammad Syamsuddin, *History Of Madura* (Yogyakarta: Araska, 2019). ), 125-126. Sakera's story above is a phenomenal story and has become evidence for the Madurese community that one way to maintain self-esteem is to do *carok* action. However, the essence of those who do the *carok* is as stated in the introduction, namely "*Lebbi bhegus pote mata ebending agbi pote tolang*". It is this basis that makes them believe that with a *carok* the authority will be lifted again and the problem will be solved. Find at Ahmad Rifai Mien, *Manusia Madura dan Pembinaan Perilaku, Etos Kerja, Penampilan*, 155.

<sup>16</sup>Jamal D Rahman, *Islam Madura, Dan Kesenian: Pengalaman Dan Kesan Pribadi* (Surabaya: Bintang Pustaka, 2007). 4. also find in Soegianto, *Pemetaan Bahasa Madura*, (Jakarta: Depdikbud Pusat Pengembangan Bahasa dan Kebudayaan, 1986), 17.

<sup>17</sup>Ainun Nadhifa, dan Siti Nur Fadhila, “Students of State Islamic University of Sunan Ampel Surabaya, Faculty of Sharia and Law”, *Interview*, October 10, 2022.

<sup>18</sup>Majelis Permusyawaratan Rakyat RI, *Undang Undang Dasar Negara Republik Indonesia Tahun 1945*, (Jakarta: Sekjen MPR RI, 2017), 3.

*which is formed in an arrangement of the Republic of Indonesia which is sovereign by the people based on the One Godhead, just and civilized Humanity, Indonesian Unity, and Democracy led by wisdom in Deliberation/Representation, and by realizing a social justice for all Indonesian people”.*

Indonesia active in world peace as in accordance with the ideals and goals of the Indonesian nation as stated in the 1945 Constitution of Republic of Indonesia. At that time, during World War II, Indonesia became a member of the United Nations for the first time on September 28, 1950. Being a member of the United Nations meant that it also assumed the obligation to carry out the goals and ideals of the United Nations, namely maintaining international peace and security.

Besides being active as a world peace, Indonesia is also active in maintaining peace and security in the country. Handling of social conflicts that exist in the country is regulated in Law No. RI. 7 of 2012 concerning the handling of social conflicts which was signed by the 6th President of the Republic of Indonesia H. Susilo Bambang Yudhoyono on May 10, 2012. This law on the handling of social conflicts was included in the State Gazette of the Republic of Indonesia of 2012 No. 116 with the explanation of Law no. 7 of 2012 which contains the Handling of Social Conflicts which are included in the State Gazette of the Republic of Indonesia No. 5315 which was later ratified by the Minister of Law and Human Rights Amir Syamsuddin on 16 May 2012 in Jakarta. In Law no. 7 of 2012 describes the handling of social conflicts which reads:<sup>19</sup>

*Indonesia, which has a diversity of ethnicities, religions, races and cultures as well as languages followed by a population of more than 230 million people, is a nation's wealth, directly or indirectly this wealth can provide positive benefits by providing welfare to the community. However, on the other hand, this wealth will have a negative impact on the sustainability of national life in the event of social inequality, development, injustice, and social and economic inequalities followed by a slump in political life.*

Looking at the religious development of the Maduranese community, it may be possible to eliminate or at least change the mindset of the Maduranese community regarding how to solve problems with the carok. This is because Madura is known for religious, and contains Islamic boarding schools which of course they understand how they should solve problems. Pesantren is the basis of education in Madura, especially for those who want their children to understand more deeply about Islam.<sup>20</sup> The knowledge in

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<sup>19</sup>Undang-Undang Republik Indonesia (UU), Nomor 7 Tahun 2012 Tentang Penanganan Konflik Sosial.

<sup>20</sup>Umar Faruk, Eko Purwanto, and dkk, *Institusi-Institusi Dalam Khazanah Budaya Dan Keislaman Madura* (Pamekasan: Duta Media Publishing, 2019) 83. also find in, Mariam Febranty, Budi Purnomo, dan Anny Wahyuni, “Perkembangan Pendidikan Menurut Sistem Barat di Jawa dan Madura”, *Jurnal Revolusi Indonesia*,

Islamic boarding schools is usually related to the Qur'an, so it is not surprising that the Maduranese are very familiar with reading the Qur'an, even the contents contained in it.

The understanding of the Maduranese community about the Al-Quran, and the 1945 Constitution of Republic of Indonesia, as well as Pancasila is what the author hopes by prioritizing the rules contained in it. However, what is more desirable is the application in the Qur'an of several surahs and verses in the Qur'an so that it can be the main solution, especially in solving Carok in Madura. The author believes that the development of education, knowledge, and morals from humans, will change behavior that was initially immoral, to become a human with good character as a role model in life.

The interpretation used in this research is the Indonesian interpretation. This aim to make it easier to understand the Al-Quran, especially the meaning of peace. This interpretation is divided into three periods based on developments in Indonesia. As contained in the results of the interpretation in the previous table. The following are some surahs and verses following various Indonesian interpretations that the author uses as the basis for this paper, namely:

- a. Surah al-Baqarah verses 182 and 224.

فمن خاف من موص جنفا أو إثما فأصلح بينهم فلا إثم عليه إن الله غفور رحيم.

But whoever fears that the testator is biased or wrong, and then reconciles them, then he has not sinned. Indeed, Allah is Forgiving, Most Merciful. (182)

In the pre-independence era this verse interpreted the importance of being fair in the will, so that if anyone was worried about the mistake in the will because it was unfair, and it would have a negative effect on the day after, then change it will be okay (no sin). because to maintain peace and harmony.<sup>21</sup>

Furthermore, in the era of national development, the interpretation of the verse is not much different from the interpretation of the verse, it is only that it is more recommended to be fair in terms of wills. Meanwhile, as a believer, you should always maintain peace in your life. This verse explains that maintaining peace in terms of legal

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Vol. 2, No. 6, (Mei-2022), 523. This paper describes how the distribution of education in Indonesia was initiated by the Dutch. So that Java, which became the basis of the Netherlands, also had an impact on Madura, especially in understanding the Dutch language.

<sup>21</sup>A Hasan, *Al-Furqan Tafsir Al-Qur'an*, (Jakarta: Universitas Al-Azhar Indonesia, 2010) , 45. Almost the same opinion is also find in, Bistri Musthafa, *Tafsir al-Ibriiz, Li Ma'rifatil Qur'anil Aziz*, (Kudus: Menara Kudus, 2015), 28.

wills is obligatory. This opinion is in line with the interpretation of the reform era, but the emphasis is on the order to be fair and always maintain peace.<sup>22</sup>

Second, surah al-Baqarah verse 224

و لا تجعلوا الله عرضة لأيمانكم أن تبروا و تتقوا و تصلحوا بين الناس و الله سميع عليم

And do not take the name of Allah in your oath as a barrier to doing good, being pious and creating peace among people. Allah is All-Hearing, Allah is All-Knowing (224)

The interpretation of this verse in the pre-independence era prohibits swearing carelessly using the name of Allah, because it can prevent doing good things such as benevolence, piety and creating peace. Likewise, in the interpretation of the verse in the era of national development, it is more forbidden to swear arbitrarily using the name of Allah for good things, because it is not good and if it is violated, the dependents must pay *kaffarat*.<sup>23</sup>

In the reform era, the interpretation was also to prohibit taking arbitrary oaths, because if you swear in the name of Allah carelessly, you will get a sin and if the oath is violated, you must pay *kaffarat*. The Condition of swearing carelessly is prohibited by religion.<sup>24</sup>

b. Surah an-Nisa verses 128-129

و إن امرأة خافت من بعلها نشوزا أو إعراضا فلا جناح عليهما أن يصلحا بينهما صلحا و الصلح خير و أحضرت الأنفس الشح و إن تحسنوا و تتقوا فإن الله كان بما تعملون خبيرا (128)  
و لن تستطيعوا أن تعدلوا بين النساء ولو حرصتم فلا تميلوا كل الميل فتذروها كالمعلقة و إن تصلحوا و تتقوا فإن الله كان عفورا رحيفا (129)

And if a woman is worried that her husband will be *nusyuz* or be indifferent, then both of them can make real peace, and that peace is better for them even though humans are by nature stingy. And if you improve your relationship with your wife and protect yourself from *nusyuz* and indifference, then indeed Allah is All-Aware of what you do (128) and if you will not be able to do justice between your wives, even though you really want to do it. so, therefore do not be too inclined to the one

<sup>22</sup>Departemen Agama Republik Indonesia, *Al-Qur'an dan Tafsirnya*, (Jakarta: Yayasan Penerjemah Tafsir Al-Qur'an, 1975), 44. Also find in, Oemar Bakry, *Tafsir Rahmat*, (Jakarta: Mutiara, 1978), 53.

<sup>23</sup>Mohammad Adnan, *Tafsir Al-Qur'an Suci Bahasa Jawi*, (Bandung: Al Ma'rifat, t.th) 64. Also find in, Bisi Musthafa, *Tafsir al-Ibriyy: Li Ma'rifatil Qur'anil Azzim*, 35.

<sup>24</sup>Muhammad Quraish Shihab, *Al Mishab: Pesan, Kesan dan Keserasian Al-Quran*, Vol.1 (Jakarta: Lentera Hati, 2002) 482. Also find in, Kementerian Agama RI, *al-Quran dan Tafsirnya: Edisi yang Disempurnakan*, Jil.I (Jakarta: Widya Pustaka, 2011), 333.

you love, so that you leave the others adrift. And if you make corrections and protect yourself from cheating, then indeed Allah is Forgiving, Allah Most Merciful (129)

The two verses above are devoted to family relationships, and are solutions to problems in the family. In the pre-independence era, the interpretation of the verse was more directed at the suggestion in the family to live in harmony, peace, and understanding. In addition, there is an order to be good, fair, and not inclined to one party<sup>25</sup>. In the era of national development these two verses are also considered a solution in overcoming family problems, but in verse 128 it is more specifically for a wife to yield to her husband who is *nusyuz*. Defeating the wife can mean seeking peace so that stronger relationships can be established in the family. While verse 129 is a suggestion and command for husbands to be fair to the family. In addition, so that the husband is smarter to control himself.<sup>26</sup> This interpretation is similar with the interpretation in the reform era,<sup>27</sup> only in the interpretation of the Ministry of Religion it is more recommended to always hold deliberations in the family so that the shariah of marriage can be maintained without having to have *nusyuz*.<sup>28</sup> In addition, for husbands there are suggestions to always fulfill the rights of the wife fairly, and always make peace in the family.

c. Surah al-Anfal verse 1

يسئلونك عن الأنفال قل الأنفال لله و الرسول فاتقوا الله و أصلحوا ذات بينكم و أطيعوا الله و رسوله  
إن كنتم مؤمنين

They ask you Muhammad about the distribution of the spoils of war. Say "The spoils of war belong to Allah and His Messenger", then fear Allah and improve relations between yourselves, and obey Allah and His Messenger, if you are believers. (1)

This verse is an answer to the old and young groups as well as the Muhajirin and Ansar for the spoils of war (*ghanimah*). The interpretation of the verse in the pre-independence era was more emphasized on (و أصلحوا ذات بينكم) in order to maintain

<sup>25</sup>Mohammad Adnan, *Tafsir Al-Qur'an Suci Babasa Jani*, 160. Also find in, Bisri Musthafa, *Tafsir al-Ibriiz, Li Ma'rifatil Qur'anil Aziz*, 99.

<sup>26</sup>Hamka, *Tafsir Al-Azhar, Juz V* (Jakarta: Pustaka Panjimas, 1983), 309. Also find in, Departemen Agama Republik Indonesia, *Al-Qur'an dan Tafsirnya*, 160.

<sup>27</sup>Muhammad Quraish Shihab, *Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol II. (Jakarta: Lentera Hati, 2022), 580-581.

<sup>28</sup>Kementerian Agama RI, *al-Quran dan Tafsirnya: Edisi yang Disempurnakan*, Jil.II. 285-286.

the importance of coexistence so it can create a harmonious and peaceful life.<sup>29</sup> Meanwhile, in the interpretation of the era of national development, it is clearer about the commands contained in the verse, namely increasing piety, carrying out peace, and realizing obedience to Allah and His messenger, all of which are used as a new spirit for Muslims.<sup>30</sup> This is different from the interpretation of the reform era which makes this verse an education for Muslims in terms of war. In addition, there were three commands that were obligatory for Muslims at that time, first, fearing Allah, second, improving relations among Muslims, third, obeying Allah and His messenger as evidence of piety and strengthening Faith.<sup>31</sup>

d. Surah al-Hujarat verses 9-10

وإن طائفتان من المؤمنين أقتلتا فأصلحوا بينهما فإن بغت إحداهما على الأخرى فقتلوا التي تبغي حتى تفيء إلى أمر الله فإن فاءت فأصلحوا بينهما بالعدل وأقسطوا إن الله يحب المقسطين (9) إنما المؤمنون إخوة فأصلحوا بين أخويكم واتقوا الله لعلكم ترحمون (10)

And if there are two groups of believers who fight, then make peace between them. If one of them does wrong to another group, then fight the group that does wrong, so that the group returns to Allah's command. If the group has returned to Allah's commandment, then make peace between them with justice and do justice. Verily, Allah loves those who act justly (9) Verily the believers are brothers, so make peace between your two brothers (who are at odds) and fear Allah so that you may receive mercy (10)

The interpretation of the verse in the pre-independence era emphasized the brotherhood of the faith. In addition, it is required to be fair in deciding a case. So it is not biased in deciding the law. The meaning of law here is when reconciling two people who are in dispute and it should be resolved by peaceful means.<sup>32</sup> In the era of national development, the interpretation of these two verses is the same as pre-independence, namely both prioritizing the aspects of brotherhood and justice, and the need to uphold peace in life, especially for people who are in dispute or in conflict. All of this has been explained in the main title of these two verses in the interpretation of the Ministry of

<sup>29</sup>Bisri Musthafa, *Tafsir al-Ibriiz; Li Ma'rifatil Qur'anil Aziz*, 177. Also find in, Mohammad Adnan, *Tafsir al-Quran Suci Bahasa Jawi*, 290. Meanwhile, in the interpretation of Hasby as-Shiddiqi's work, it is explained that it is necessary to repair the relationship that was cracked due to the dispute, because reuniting in that relationship will maintain the sovereignty and strength of a nation. Find in, Muhammad Hasbi as-Shiddiqi, *Tafsir al-Quranul Majid: an-Nur*, Juz II. (Semarang: Pustaka Rizki Putra, 2000), 1545-1546.

<sup>30</sup>Hamka, *Tafsir al-Azhar*, Juz XI, 249-250. This explanation is also found in the Qur'an and Tafsir, courtesy of the Ministry of Religion. Find in, Departemen Agama Republik Indonesia, *al-Quran dan Tafsirnya*, 260.

<sup>31</sup>Kementerian Agama RI, *al-Quran dan Tafsirnya: Edisi yang Disempurnakan*, Jil. III, 568-569. Find in, M. Qurasih Shihab, *Al-Mishbah: Pesan, Kesan dan Keserasian al-Quran*, Vol. V, 373.

<sup>32</sup>Mohammad Adnan, *Tafsir al-Quran Suci Bahasa Jawi*, 901. The explanation in this interpretation is similar with the interpretation *tafsir al-Ibriiz*, but more detail. Find in, Bisri Musthafa, *Tafsir al-Ibriiz; Li Ma'rifatil Qur'anil Aziz*, 522.

Religion in 1975, which explains that this verse discusses how to resolve disputes by peaceful means.<sup>33</sup> Meanwhile, the interpretation of the verse in the reform era was more about orders and invitations. The order in question is to decide the law fairly, especially for people who are in conflict or dispute. While the invitation in question is to remind all humans, that they are brothers. In this case, they are not only brothers from the biological side, or the faith side, but all in this world are brothers from the social side to live together.<sup>34</sup>

Therefore, the existence of brotherhood is very useful for maintaining the continuity of life in the world. All of that must start from personal awareness that all have the same position, then continue in the family, community and all mankind must have the same goal, namely the creation of harmony in life, togetherness in life and social interaction for the common good and benefit for the sake of upholding justice and peace. All of that must be based on a shared awareness as a human being who has faith and reason.

The Maduranese, who are religious, obedient in worship, should apply the verses surahs about peace, as a basis for living to live side by side and prioritize peace. In addition, the Maduranese are also famous for their good manners. Because since childhood, they are taught personal coaching how to have good character. So it is impossible for people who have good morals to take actions that can damage the social order, even damage their personality.

Therefore, the interpretation of the verses above uses an Indonesian interpretation, so that the Indonesian people, especially Maduranese, understand more quickly that a life full of harmony and peace is a beautiful life. By living in harmony and peace, the ideals of creating superior human resources and shaping a developed and good country in Indonesia will be easily achieved.

## Conclusion

The Indonesian government in resolving conflicts is based on the 1945 Constitution of Republic of Indonesia and Law no. 7 of 2012 which prioritizes social aspects, namely through deliberation and peace. So that the Madurese community, which is famous religious can avoid Carok culture and be resolved with preventive measures, one of which is deliberation, and puts forward a sense of togetherness, unity, and one goal. Because those who have one vision and mission are easier to achieve something. So that

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<sup>33</sup>Departemen Agama Republik Indonesia, *al-Quran dan Tafsirnya*, 846.

<sup>34</sup>M. Qurasih Shihab, *Al-Mishbah; Pesan, Kesan dan Keserasian al-Quran*, Vol. XIII. 243-244. Also find in, Kementerian Agama RI, *al-Quran dan Tafsirnya; Edisi yang Disempurnakan*, Jil. XIII. 406-407.



the last step is planting “*amaliyah qurani*”, one of which is to promote peace by way of deliberation to resolve problems.

Understanding of the carok culture in Madura is more widely understood as a culture of necessity when getting abused against self-esteem, dignity, and family (wife). In fact, if you look at history, carok does not necessarily exist, but because of a grudge due to bad deeds. Over time, many Madurese people have started to continue their education to a higher level, which means that the Madurese have more understanding and knowledge in solving a problem. The positive stigma that is believed by outsiders to the Madurese community is being religious and holding fast to their belief in Islam. This can be used as the main option in resolving the existing carok culture. Because the knowledge, morals, and religiosity of the Madurese people are very good, the verses of the Koran containing the message of peace can be used as the main alternative to prevent carok. Therefore, it is necessary to instill the meaning of *ishlah* in every problem through the Al-Quran, Pancasila, the 1945 Constitution of Republic of Indonesia and deliberation in order to create superior human resources and an advanced and sovereign Indonesia.

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