

Qur`anic Prescription to Sustain Social Cohesion: A Thematic Discussion

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Abstract: This paper describes the verses of al-Qur`an to be a solution to maintaining multicultural Indonesian social cohesion. Multiculturalism has become a force as well as a serious threat to the Indonesian people to create various violences, hostilities and social conflicts. By using descriptive analytical methods and structural approaches, this study answers how the conflicts occurred and turned out to be a violence and hostility through the Qur`anic framing in the word “*aduww*” This study finds that the use of the word “*aduww*” symbolizes an attitude of competing and beyond by using the unkind and wrong way. It caused by prejudice, greedness and selfishness. Another, the study finds that it is the provision since the beginning, so that al-Qur`an provides prescriptions to minimize and control the existing hostility.

1 INTRODUCTION

Sustainable development according to the Brundtland Commission is a development that meets the needs of the present without compromising the ability of future generation to meet their own needs (Iris Borowy, 2014: p. ix, Bruntland Commission, 1987: *Report of the World Commission on Environment and Development: Our Common Future*). The Sustainable development goals are the blueprint to achieve a better and more sustainable future for all (United Nations, 2018: *About Sustainability Development Goals*). This sustainability concentrates on several global challenges: population and human resources, food security, species and ecosystems, energy, industry, and the urban challenge (Bruntland Commission, 1987). Overall, the challenges is divided into two characteristics: human aspirations and mastery of nature (Michael Redclift, 2000: p. 1). The United Nations stipulates about the 17 sustainable development goals that are used as targets in 2030, which is including those related to poverty, inequality, environmental degradation, prosperity, peace and justice.

In Indonesia's development, there are several challenges faced by Indonesia: **1). Poverty**, one of the factors is the number of unemployed. The unemployment rate in Indonesia until February 2018, totaled 6.87 million people or reached 5.13 percent

(Badan Pusat Statistik, 2018: *Tingkat Pengangguran Terbuka (TPT) Sebesar 5,13 persen, Rata-rata Upah Buruh per Bulan Sebesar 2,65 Juta Rupiah*). One of the other factors is the number of corruption cases. Based on the recapitulation of corruption cases until 30 June 2018, the KPK handled 84 investigations (*penyelidikan*), 93 investigations (*penyidikan*), 63 prosecutions, 55 inkracht, and 54 executions, and etc (Anti-Corruption Clearing House, KPK, 2018: *Tindak Pidana Korupsi*). **2). Nature problems**, there are garbage problem, in 2015 it's estimated that every resident in Indonesia can produce 0,52 kg/person/day of solid waste (Winda Sartika Purba et al, 2017: p. 172), and then natural disaster problems, there are 1.134 cases in 2018 (Badan Nasional Penanggulangan Bencana, 2018: *Data Informasi Bencana Indonesia*) and deforestation cases. **3). Culture Problems**. One of the strengths that Indonesia has is multicultural. In 2015, Indonesia had 615 local languages, 7,894 traditions (ceremony, dance, expression, clothes, etc.), and 5,754 arts (music, theater, performing art, etc.). But at the same year there were also several cultures that were threatened with extinction, such as in the arts, there were 167 endangered arts (Pusat Data dan Statistika Pendidikan dan Kebudayaan, 2016: p. 30-45). **4. Education problems**. Najwa Shihab, Indonesian Reading Ambassador 2016-2020, said that indonesia's people reading interest ranked 60th out of 61 countries in 2017 (Alexander Haryanto, 2017:

Najwa Paparkan Data Soal Pendahnya Minat Baca Indonesia). **5. Peaceful and Social Cohesion.** There are many conflicts that have happened in Indonesian history, both related to ethnicity, race, and religion.

In the course of Indonesia's development, one of the serious challenges being faced is social resilience. Many cases of conflict and hostility occur due to differences in ethnicity, religion and race (SARA). The Poso conflict, for example, has become a conflict between Muslims and Christians. This inter-religious conflict is suspected to be a long-time conflict and many casualties. Ethnic conflict between Dayak and Madura or known as the Sampit tragedy in 2001. This conflict became one of the dark records of Indonesian history.

But the threat to the unity of the Indonesian nation is not only in the SARA cases, but also the radicalism, terrorism and fanaticism. Examples of fanaticism that threatens national unity and social cohesion Indonesia is from football fanatic fanaticism.

Among them is the case between Persija Jakarta football fans and Persib Bandung (09/23/2018) which made one of Persija Jakarta supporters, beating Haringga Sirla to death. This is not the first case of death of supporters (Huyogo Simbolon, 2018: *Kasus Pembunuhan Haringga Sirla, Korban Kebencian yang Mengakar*).

Nowadays there have been many forms of hostility displayed in the social media in the form of hoaxes and hate speeches. Including Haringga's attack was triggered by commenting on each other with comments containing elements of hatred and "barbaric" on social media.

Kominfo said that in 2017 there were around 800,000 hoax spreader sites in Indonesia (Ayu Yuliani, 2017: *Ada 800.000 Situs Penyebar Hoax di Indonesia*). The latest case is the hoax produced by Ratna Sarumpaet. She claimed to be a victim of beatings by unknown people (04/10/2018). The cases of hoax and hate speech that occur are often related to the polarization of the two camps ahead of the 2019 presidential election (Stefanie, Chistie, 2017: *'Cebong dan Kampret', Sinisme Dua Kubu Nihil Gagasan*).

Conflicts regarding the diversity of both ideology, religion, ethnicity and so on are serious challenges that threaten the unity of the multicultural Indonesian nation. Concrete steps and solutions are needed in preventing such social conflicts. As a traffic of human life, religion also provides solutions to existing conflicts and hostilities (Bryan S. Turner, 1991, M. Quraish Shihab, 2014: p. 327). To find a solution, it is necessary to know in advance what is hostility and where it arises, only then can a solution

in the face of hostility be obtained. Therefore, the word "hostility" or "enemy" becomes an important keyword, which in Arabic is translated with the word "*aduww*" that mentioned 106 times in the Qur'an. (Muhammad Fu'âd Abd al-Bâqî, 2007: p. 551-553).

2 LITERATURE REVIEW

There are many way in social peacebuilding: communities's contribution such as Winnipeg's Community-Based Organizations (CBO; faith and ethno-cultural NGOs), who try to deal with inequality, injustice and discrimination in society, that researched by Kawser Ahmed. In the Qur'an, there are many concepts that offered to social peace building: Concept of *Rahmatan li al-Alamin*, concept of *jihad*, concept of *ukhuwah al-islamiyyah*, etc.

3 METHODOLOGY

3.1 Research Method

Methods used in this study were qualitative research, thematic method of the term al-Qur'an and Ferdinand de Saussure's linguistic structuralism approach used is associative and syntagmatic analysis and will be presented in a descriptive-analysis.

3.2 Population and Sample

The populations in this study were term "*aduww*" that is mentioned 106 times in the Qur'an. The sample set is taken 11 verses.

3.3 Data Collection Technique

Data collection technique used in this study using Abû Hayy al-Farmawî's thematic interpretation of the Qur'an that focused to minimizing and solving the appearance of hostility.

4 DATA RESULTS AND ANALYSIS

According to Ibn Faris, the word '*aduww*' which consists of the letter structure '*ain*, *dal*, and *mu'tal*' shows the meaning of transcending something and preceding it to seek satisfaction (Ahmad Ibn Fâris, n.d.: 249), al-Khalil interpreted the '*aduww*'s

fragments with various meanings depending on the derivation: come, running, attack, hold, hostile to others in a *zalim* and persecution. While according to Ibn Manzûr it's "coming" but some say that it means attending or come to him until he catches up, catches, surpasses him (Ibn Manzûr, 1119: p. 2845). In the *Mufradât Alfâz al-Qur'an*, it is stated that the word *al-'adw* means *al-tajâwuz* (transcending, passing, conquering) and *munâfât al-ilti'am* (opposing goodness) sometimes he describes the state of conscience, sometimes it is a picture of walking, like running fast. Sometimes it also relates to the destruction of justice in human relations, also sometimes it shows about the place or location, as the phrase *makân dzû 'udawā'* which means a place that can't provide peace for anyone who dwells in there (Al-Râghib Al-Aṣṣḥānī, 2009: 553).

From some opinions that the authors describes, it can be seen that the '*aduww*' is a *musytarak*, word has various different meanings (M. Quraish Shihab, 2013: p. 108), that gathers meaning: come, run, transcend, attack, hostile, conquer, punish, violate. So, the word '*aduww*' symbolizes an attitude of competing with and surpassing the other party by using the wrong method.

Then, authors classifies the verses of the '*aduww*' which related to the context of the discussion based on their dimension of meanings:

Table 1: Classifies the verses of the '*aduww*'

No	Dimensions of Meanings	Verses	Syntagmatic keyword
1	Provision for hostility	2: 36 7: 24 20: 123	<i>Azalla huma al-syaiṭān 'anhā, Ba'dukum li ba'd</i>
2	Minimizing the appearance of hostility	3: 103	<i>Udzkurū ni matallah, allafa baina qulūbikum, ikhwānan</i>
		6: 108	<i>Lā tasubbū, yad'ūna min dūnillah, bi ghair 'ilm</i>
		60: 7-8	<i>Mawaddah, lam yuqātilūkum fi al-dīn wa lam yukhrijūkum min diyārikum, an tabarrūhum wa tuqsitū ilaihim</i>
3	Solutions to overcome hostility	64: 14	<i>Iḥdarūhum, ta'fū, tafahū, taghfirū</i>
		5: 2	<i>Lā yajrimannakum syana'ān al-qaum</i>
		41: 34	<i>Idfa' bi al-lati hiya aḥsan, ka'annahū waliyyun ḥamim</i>

4	Limits of formness in hostility	2: 190	<i>Qātilū fi sabīlillah al-ladzi yuqātilūnakum, la ta'tadū</i>
		2: 194	<i>Qātilūhum, lā takūna fimah, lillah</i>

4.1 Provisions of Hostility

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

"But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time" (Al-Baqarah: 36).

Syntactically, the word *aduww* in this group of verses is associated with the word *ba'dukum li ba'd* (to another). the word *kum* (you all) shows plural meanings, even though as the previous context is talking about two people (adam and hawa), so the word *kum* refers to the descendants of adam and hawa (M. Ṭāhīr ibn Asyūr, v.1, 1998: p. 255), as the verse above.

This verse group talks about the determination of the hostility that occurred between Adam's grandchildren. The context of this verse initially speaks of the descent of Prophet Adam and Hawwa from heaven due to violations on the orders of Allah, worsening his rules, greed which encourages self-benefit in the form of eternity in heaven. Violating attitudes, misunderstanding on the other side, greed and selfishness whispered by the devil flowed into their children and grandchildren, thus becoming a source that gave birth to all kinds of disputes and hostilities (Muḥammad al-Ṭāhīr ibn Asyūr, 2008: p. 433-434). The verses also indirectly suggest that hostility is a deadlock provision.

4.2 Minimizing the Appearance of Hostility

Because hostility has become a decree, the Qur'an provides steps to minimize hostility by:

Firstly, remind each other of the beauty of unity, as in Āli 'Imrān: 103:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا
وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً
فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا
وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ
مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَهْتَدُونَ ﴿٢٥٦﴾

“And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.”

This verse tells us to link one another with all their might. So if someone forgets to remind him, or if someone slips to help him rise again, don't let a split occur (M. Quraish Shihab, v. 2, 2002: p. 208). Reminding each other is based on recalling the unity and unity that had been established previously.

The word *ikhwānan* is the plural form of the word *akh* which has the same original meaning. Therefore, in QS. Al-Isra: 27, people who are extravagant are named with the *ikhwān al-syayātīn* in the sense that they have the same nature as the characteristics of Satan.

In the context of this verse, those who are united by God feel themselves the same as others. Their pain and joy feel and enjoy together. The word *ikhwān* is usually used by the Qur'an for appoint brothers who are not siblings, different from *ikhwah* who are also plural of words, which are used by the Qur'an for the meaning of siblings, other than in QS. Al-Hujurat: 10 (M. Quraish Shihab, v. 2, 2002: p. 208).

Secondly, do not berate when seeing evil, as in QS. Al-An'am: 108:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ
فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا
لِّكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ
فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

“And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge.

Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.”

“And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.”

This verse provides guidance on the prohibition of cursing and insulting when seeing evil, which in this context is idolatry (*shirk*). The word *tasabhu* contained in this verse is derived from the word *sabba*, which is a speech that implies an insult to something or a ratio of a deficiency (*disgrace*) to it, whether it is true or not. The invective does not produce anything related to the benefit of religion, but it can lead to antipathy towards the cursing so that it can make the distance from one another increasingly distant (M. Quraish Shihab, v. 3, 2002: p. 606).

Thirdly, love each other despite differences, as in QS. Mumtahanah: 7-8:

* عَسَىٰ اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ
عَادَيْتُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ
رَّحِيمٌ ﴿٧﴾ لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ
يُقَاتِلُوا فِي الدِّينِ وَلَمْ يُخْرِجُوا مِن دِينِكُمْ
أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ حُبُّ
الْمُقْسِطِينَ ﴿٨﴾

“Perhaps Allah will put, between you and those to whom you have been enemies among them, affection. And Allah is competent, and Allah is Forgiving and Merciful. Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.”

This verse is a guideline for interacting between religious communities. Each other is welcome to get along intimately, help each other, be fair with others (Hamka, v. 28, 1985: p. 105-107).

The word *mawaddah* which is the key word in this verse, according to M. Quraish Shihab is the emptiness of the soul of bad will (M. Quraish Shihab, 2010: p. 88). This word has similarities with the meaning of *rahmah*, which leads to the meaning of

affection and love. It's just that the word *rahmah* is only directed at the blessed because it is in weakness, meanwhile the *mawaddah* which can also be directed to those who are strong and capable (M. Quraish Shihab, 2011: p. 5-6). *Mawaddah* is a level up of love. Someone who has this *mawaddah* nature, he will not fade just because his heart is upset, he will not just break the relationship. (M. Quraish Shihab, 1996: p. 276).

4.3 Solution to Overcome Hostility

If there is hostility, the Qur'an gives several directions, including:

The first, open the apology door, as in QS. Al-Taghābun: 14:

يٰۤاَيُّهَا الَّذِيْنَ ءٰمَنُوْا اِنَّ مِنْ اَزْوَاجِكُمْ
وَاَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاَحْذَرُوْهُمْ وَاِنْ
تَعَفَوْا وَتَصَفَحُوْا وَتَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ
رَّحِيْمٌ ﴿١٤﴾

“O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful.”

This verse provides lessons and advice to the Muslims who are afflicted by unrest due to their families who often infuriate them for their attempts to harm them, so that the Qur'an describes it with the word "enemy" (*aduwu*) as the meaning of the majaz. If this is the case, the Qur'an tells you to forgive their mistakes that can be tolerated and turn to not scold or criticize them for their mistakes, also close their mistakes (M. Quraish Shihab, v. 14, 2002: p. 118).

The second, the prohibition of revenge because of hatred, as in QS. Al-Mā'idah: 2.

قَوْمٍ اَنْ صَدُوْكُمْ عَنِ الْمَسْجِدِ
الْحَرَامِ اَنْ تَعْتَدُوْا وَتَعَاوَنُوْا عَلٰى الْبِرِّ
وَالْتَّقْوٰى وَلَا تَعَاوَنُوْا عَلٰى الْاِثْمِ
وَالْعُدُوْنَ ؕ وَاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ شَدِيْدُ
الْعِقَابِ ﴿٢﴾

“O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah ; indeed, Allah is severe in penalty.”

The word *Syana'n* is hatred that has reached its peak. In the context of this verse, the Qur'an emphasizes justice that when meeting even the most hated enemy, do not commit persecution, especially with enemies who are hated but the hatred has not reached its peak (M. Quraish Shihab, v. 3, 2002: p. 17). Sayyid Qutb explained this verse is the peak in terms of self-control and tolerance of the heart, but not to complicate his soul and abilities. Islam recognizes the right of the human soul to be angry and hate. But he has no right to hostility in the turmoil of anger and hatred (Sayyid Qutb, v. 3, 2002: p. 507).

The third, repay evil with kindness, as in Fusilat: 34.

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ اَدْفَعْ بِالَّتِي
هِيَ اَحْسَنُ فَاِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ
كَانَهُ وِلِيًّا حَمِيْمًا ﴿٣٤﴾
يٰۤاَيُّهَا الَّذِيْنَ ءٰمَنُوْا لَا تَحِلُّوا شَعِيْرَ اللّٰهِ
وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدٰى وَلَا
الْقَلْبِيْدَ وَلَا ءَامِيْنَ الْبَيْتِ الْحَرَامِ
يَبْتَغُوْنَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَاِذَا
حَلَلْتُمْ فَاصْطَادُوْا وَلَا تَجْرِمْنَكُمْ سَفَاٰنُ
قَوْمٍ اَنْ صَدُوْكُمْ عَنِ الْمَسْجِدِ

“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.”

When violence is repaid with good speech, calm intonation and a warm smile, then resentment, anger, stubbornness will disappear (Sayyîd Quṭb, v. 3, 2002: p. 507). Unlike when violence is repaid by violence, there are only more irritations, anger, stubbornness and rebellion. This is where patience is needed to defeat the urge of hatred.

4.4 Limits of Firmness in Hostility

وَقَبِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونَكُمْ
 وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ
 الْمُعْتَدِينَ ﴿١٩٠﴾ وَأَقْتُلُوهُمْ حَيْثُ
 تَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ
 أَخْرَجُوكُمْ ۗ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۗ
 وَلَا تُقْتُلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ
 حَتَّى يُقْتَلُوا فِيهِ ۗ فَإِن قَتَلْتُمُ
 فَاقْتُلُوهُمْ ۗ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾
 فَإِن أَنْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾
 وَقَبِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ
 الدِّينُ لِلَّهِ ۗ فَإِن أَنْتَهَوْا فَلَا عُدْوَانَ إِلَّا
 عَلَى الظَّالِمِينَ ﴿١٩٣﴾ الشَّهْرُ الْحَرَامُ
 بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ ۗ
 فَمَن أَعْتَدَى عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ
 بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ ۗ وَاتَّقُوا اللَّهَ
 وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

In the theory of legal war, which in Latin is called Jus bellum iustum, there are two parts to the morality of the use of force: 1). When can a party be justified in using its armed forces, it called *jus ad bellum*. 2). What ways should be done in using the armed forces, which is called *jus in bello*. The next verses (verses 2:190 and 194) has the same technique as *jus ad bellum*, which speaks of the reason or ability for Muslims to carry out war, with some keywords: “fight

only those who fight you” and “do not transgress”. (Azis Anwar Fachroedin, 2015: p. 4).

The above groups of verses are a form of norms to minimize and control conflict and hostility. But often in some cases violence and hostility cannot only be controlled through gentle actions, therefore in QS. Al-Baqarah: 190 and 194 speak of the norm at the defensive stage. This stage is given after the destructive stages fail as described previously. Firm action, in the context of this verse: war, is permissible but only within certain limits, that is, until peace is achieved, so the basic requirements in this step are as a peace effort, again not because of anger and resentment.

5 CONCLUSION

Hostility and conflict are a provision since the beginning, it caused by *sū' al-zan* (prejudice), miscommunication, greedness and selfishness. So that, Qur'an give many way to build social peace. There are two ways can handle conflict: a). Destructive ways like remind each other about the beauty of unity, prohibition to act that implies an insult when it views badness and contradicted, love, help and be fair each other in differences and diversity, forgive the mistake and self-control with prohibition of revenge because of hatred, and repay hostility with kindness, b). Firm action, if the destructive ways is failure. The way needed is the defensive in form of decisive action until peace is achieved.

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