



Quranic Social Reconciliation in Multicultural Societies: A Thematic Analysis

Mohammad Nawir¹, Hambali Jaili², Yumna³, Musa Zulkifli⁴, Faisal Efendi⁵

¹Universitas Islam Negeri Datokarama Palu, Indonesia

²Universiti Islam Sultan Sharif Ali, Brunei Darussalam

³STAI Solok Nan Indah, Indonesia

⁴Muhammadiyah Islamic College, Singapore

⁵STAI Balaisalasa YPPTI Pesisir Selatan Sumatera Barat, Indonesia

✉ mohammadnawirakib@gmail.com*

Article Information:

Received May 17, 2026

Revised June 17, 2026

Accepted July 16, 2026

Keywords: *Social reconciliation, thematic exegesis, tabayyun, multicultural society*

Abstract

Social conflicts in multicultural societies require an ethical framework that integrates information accuracy, justice, and the restoration of social relationships. In this context, the Quran offers normative principles that remain relevant for conflict management and the strengthening of social cohesion. This article aims to formulate a Quranic paradigm of social reconciliation by examining the interrelationship between information verification, conflict resolution, justice, and coexistence in multicultural societies. The article is written using a qualitative content analysis approach through thematic (*mawdui*) exegesis, enriched by a limited comparative reading of *Jāmi' al-Bayan* by al-Ṭabari, *Tafsir Al-Mishbab* by M. Quraish Shihab, and *Tafsir Al-Azhar* by Hamka. The findings reveal four interrelated dimensions of Quranic social reconciliation: *tabayyun* as information verification to prevent social harm, *islah* as the responsible restoration of relationships, justice as the normative principle guiding reconciliation processes, and *ta'aruf* and benevolence as the foundation for sustainable coexistence. The thematic synthesis demonstrates that social reconciliation in the Quran constitutes an ethical framework linking information verification, relationship restoration, justice, and coexistence. These findings offer a conceptual foundation for strengthening social cohesion and managing conflict in multicultural societies.

INTRODUCTION

Cultural, ethnic, and religious diversity constitutes a defining characteristic of contemporary Indonesian society. Diversity creates opportunities for cooperation, knowledge exchange, and social enrichment; however, it may also generate tensions when differences become sources of exclusion, prejudice, discrimination, and social polarization. Studies on multiculturalism demonstrate that conflicts frequently arise not from diversity itself but from unequal social relations, identity-based antagonisms, and failures of constructive communication among groups (Bilven et al., 2022; Galtung, 1990). In contemporary digital environments, the rapid circulation

How to cite:

Nawir, M., Jaili, H., Yumna, Y., Zulkifli, M., Efendi, F. (2026). Quranic Social Reconciliation in Multicultural Societies: A Thematic Analysis. *Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir*, 9(2), 128-146.

E-ISSN:

2622-4658

Published by:

Department of Qur'anic and Tafsir Studies, Faculty of Ushuluddin and Dakwah, Institut Ilmu Al-Qur'an (IIQ) Jakarta

of information further intensifies such tensions, particularly when misinformation and unverified claims reinforce distrust and social fragmentation. Consequently, the challenge confronting multicultural societies is not merely how to manage diversity but also how to restore damaged relationships and strengthen social cohesion after conflict. This concern highlights the need for an ethical framework capable of integrating information ethics, justice, and the restoration of social relations.

Social reconciliation has therefore become a central concern in peace and conflict studies. Reconciliation is commonly understood as a process of restoring relationships damaged by violence, exclusion, discrimination, or prolonged conflict through acknowledgment of harm, justice, trust-building, and constructive engagement among conflicting parties (Mitchell, 2023). Recent psychosocial studies further identify victimhood, acknowledgment, forgiveness, and intergroup contact as essential components of sustainable reconciliation (Karić et al., 2024). In the Indonesian context, Bilven et al., (2022) found that identity formation and prejudice significantly influence public support for reconciliation initiatives. These studies offer valuable insights into the social and psychological dimensions of reconciliation. However, reconciliation is predominantly discussed from sociological and behavioral perspectives, leaving its normative and religious foundations relatively underexplored. This limitation indicates the need for a conceptual framework capable of explaining not only how reconciliation occurs but also the ethical principles that should guide it within plural societies.

Within the Islamic intellectual tradition, the Quran provides normative guidance for managing social relations, preventing conflict, and promoting justice. Modern Quranic scholarship emphasizes the importance of relating textual meanings to contemporary realities. Rahman, (1982) argues that Quranic interpretation should uncover the moral objectives underlying revelation and apply them to present social challenges. Similarly, Saeed, (2005) highlights the significance of contextual interpretation for understanding the ethical and legal dimensions of Quranic teachings. Complementing these perspectives, Syarif et al., (2022), demonstrate the relevance of Quranic ethics for pluralism, social justice, and interreligious coexistence. Collectively, these approaches provide a strong methodological foundation for examining reconciliation in contemporary multicultural societies. Nevertheless, they primarily offer interpretive paradigms rather than a systematic formulation of social reconciliation as an integrated Quranic ethical framework.

A growing body of Quranic scholarship has examined peace, justice, reconciliation, and diversity from various perspectives. Irfan, (2023) demonstrates that Q.S. al-Hujurat 9–10 emphasizes conflict resolution, justice, and the strengthening of *ukhawah* within the believing community. Alwi et al., (2020) analyze the concept of *al-nās* in Q.S. al-Hujurat 13 and highlight its implications for human solidarity and social inclusion. Munawaroh, (2024) further shows the relevance of thematic and contextual interpretation for promoting social harmony and preventing conflict. Other scholars have explored Quranic foundations of tolerance, diversity, and coexistence within plural societies (Syarif et al., 2022). These studies collectively demonstrate that justice, reconciliation, and diversity are integral elements of Quranic ethics. However, they generally focus on individual concepts or selected themes rather than examining their interrelationships within a broader framework of social reconciliation.

Similar tendencies can be found in broader discussions on multiculturalism and peacebuilding. Studies on multicultural societies emphasize recognition, equality, citizenship, and inclusion as foundations of social cohesion (Fonseca & Jovchelovitch, 2024). Likewise, peacebuilding scholarship underlines the interconnected roles of justice, dialogue, and conflict transformation in achieving sustainable peace (Galtung, 1990). Although these approaches contribute significantly

to understanding coexistence in diverse societies, they rarely explain how information ethics, relationship restoration, justice, and mutual recognition can be integrated into a coherent normative framework. Consequently, the ethical foundations of reconciliation remain fragmented across different strands of scholarship.

This fragmentation reveals an important research gap. Existing studies tend to discuss *tabayyun* (information verification), *islah* (reconciliation), justice, and *ta'aruf* (mutual recognition) as separate themes. Consequently, limited attention has been given to explaining how these concepts function as interconnected dimensions of a comprehensive Quranic paradigm of social reconciliation. The gap becomes increasingly significant in multicultural societies where misinformation, social polarization, identity-based tensions, and competing claims of justice frequently intersect. Moreover, previous studies rarely compare classical, contemporary, and Indonesian exegetical traditions in order to explain how these concepts are interpreted across different historical and social contexts. This limitation restricts a comprehensive understanding of Quranic social reconciliation and underscores the need for an integrative analysis grounded in diverse exegetical perspectives.

In response to this gap, this article develops a thematic analysis of selected Quranic passages and a comparative reading of *Jāmi' al-Bayān* by al-Ṭabarī, *Tafsir Al-Mishbah* by M. Quraish Shihab, and *Tafsir Al-Azhar* by Hamka. These commentaries were selected because they represent distinct yet complementary exegetical traditions. Al-Ṭabarī provides a classical interpretive foundation rooted in transmitted traditions (*riwāyah*), linguistic analysis, and early exegetical authorities, enabling an examination of the foundational meanings of reconciliation, justice, and social relations. M. Quraish Shihab represents contemporary contextual exegesis that explicitly engages issues of modern society, multiculturalism, and intergroup interaction. Meanwhile, Hamka offers a perspective deeply connected to the socio-cultural realities of Indonesian Muslims, emphasizing moral responsibility, social harmony, and practical ethics. The combination of these three perspectives allows this study to trace both continuity and transformation in the interpretation of reconciliation-related Quranic concepts across different intellectual and social contexts.

The novelty of this article lies in its formulation of an integrated Quranic paradigm of social reconciliation that systematically connects *tabayyun*, *islah*, justice, and *ta'aruf* as mutually reinforcing ethical principles. Unlike previous studies that address these concepts independently, this article synthesizes them into a coherent conceptual framework through thematic interpretation and comparative exegesis. The selection of al-Ṭabarī, M. Quraish Shihab, and Hamka further strengthens this contribution because it brings together classical, contemporary, and Indonesian perspectives within a single analytical framework. Through this combination, the study demonstrates how Quranic principles of reconciliation maintain their normative continuity while responding to changing social realities.

The implications of this study extend beyond the interpretation of selected Quranic passages. Theoretically, it contributes to the development of thematic Quranic studies and Islamic social ethics by providing a comprehensive framework that integrates information ethics, conflict resolution, justice, and coexistence. Methodologically, it demonstrates the value of combining thematic interpretation with comparative exegesis in exploring the contemporary relevance of Quranic teachings. Practically, the proposed framework offers ethical guidance for peacebuilding, conflict management, social inclusion, and the strengthening of social cohesion in multicultural societies. These implications are reinforced by the selection of al-Ṭabarī, M. Quraish Shihab, and Hamka, whose complementary perspectives bridge classical Islamic scholarship, contemporary global concerns, and Indonesian socio-cultural realities. Consequently, the framework developed in this article is expected to contribute not only to Quranic interpretation but also to ongoing efforts

to address social polarization and promote sustainable coexistence in diverse societies. Accordingly, this article aims to explain the exegetical foundations of social reconciliation and formulate the relationships among *tabayyun*, *islah*, justice, and *ta'aruf* as an integrated ethical framework for multicultural societies.

METHODS

This article was developed through several interrelated stages. The first stage involved identifying themes and issues related to social reconciliation in multicultural societies and reviewing relevant literature to map the development of research in this field and identify research gaps. The second stage involved determining a corpus of verses that represent the dimensions of information verification, reconciliation, justice, and social relations in the Quran. The third stage involved collecting data from relevant exegetical sources and supporting literature. The fourth stage involves a thematic analysis of the verses under study and a comparative analysis of selected exegetical works. The fifth stage consists of the categorization, analysis, and synthesis of data based on predefined conceptual categories to identify relationships among the concepts under study. The final stage is the formulation of findings and conceptual implications to construct a Quranic paradigm of social reconciliation relevant to the context of contemporary multicultural society. Through these stages, this article not only examines the textual meaning of the verses but also explains the interrelationships among concepts and their relevance to the social issues faced by today's society.

Methods and Types

This article employs a qualitative approach based on content analysis of relevant literature. This approach is combined with the thematic exegesis method (*tafsir ma'udū'i*) to identify, connect, and synthesize Quranic verses addressing social reconciliation. The thematic method was chosen because it enables a comprehensive examination of a concept by gathering thematically related verses before analyzing them in an integrated manner (Dasrizal et al., 2025; Engkizar et al., 2026; Hidayat, 2020; Sahin, 2018). In addition, this article adopts a limited comparative approach to examine the convergences and differences in exegetes' interpretations of the same theme, thereby providing a more comprehensive understanding of the concept of social reconciliation. Within this methodological framework, the selection of data sources constitutes a crucial stage, as the quality of the analysis and conceptual synthesis depends largely on the relevance of the data used in this study.

Data Sources

The research data consist of primary and secondary sources. The primary data comprise Quranic verses related to *tabayyun* (verification of information), *islah* (reconciliation), justice, and social relations within diverse societies, namely Q.S. al-Ḥujurat 6 and 9–13, Q.S. al-Mā'idah 8, and Q.S. al-Mumtahanah 8–9. These verses were purposively selected because they represent the principal principles examined in this study, namely information verification, conflict resolution, the establishment of justice, respect for human dignity, and social relations across group boundaries. The secondary data were obtained from *Jāmi' al-Bayān* by al-Ṭabarī, *Tafsir Al-Mishbah* by M. Quraish Shihab, *Tafsir Al-Azhar* by Hamka, as well as various scholarly articles, books, and research studies addressing social reconciliation, Quranic ethics, justice, and multicultural societies. The diversity of these data sources necessitates a research instrument capable of systematically organizing, selecting, and interpreting the data in accordance with the established research objectives.

Instrument

In qualitative research, the researcher serves as the primary instrument (*human instrument*), responsible for determining the research focus, selecting data sources, interpreting texts, and developing a conceptual synthesis based on the findings

(Creswell, 2018; Miller & Brewer, 2015). To maintain a systematic analytical process, this article employs a data categorization framework comprising four main themes: *tabayyun*, *islah*, justice, and *ta'aruf* (mutual acquaintance and understanding). These categories serve as a conceptual framework for organizing, classifying, and interpreting the data identified in the corpus of Quranic verses and exegetical sources. To ensure that the instrument yields relevant and focused data, data collection is conducted through a documentation procedure tailored to the characteristics of the primary and secondary sources employed.

Data Collection Techniques

Data were collected through documentation by identifying, reading, and recording information from both primary and secondary sources. The data collection process began with the identification of Quranic verses relevant to the theme of social reconciliation, followed by an examination of exegetes' interpretations and relevant scholarly studies supporting the analysis. All collected data were screened for their relevance to the research focus and subsequently classified according to the predetermined analytical categories (Bowen, 2009). The collected data were then examined using a conceptual framework designed to guide the reading and interpretation process in a structured manner. Accordingly, this article employs several analytical categories as instruments for data analysis.

Data Analysis Tools

The analysis in this article employs four conceptual categories as analytical tools: information ethics (*tabayyun*), reconciliation (*islah*), justice, and social relations across identity boundaries (*ta'aruf* and *ihsan*). These categories were developed based on a preliminary examination of the corpus of Quranic verses and relevant literature. They serve as analytical lenses for identifying semantic connections among the verses and their interpretations. The use of analytical categories is a common practice in qualitative research, as it facilitates data organization and the development of conceptual themes (Armita, 2025; Engkizar et al., 2026; Miles, 2015; Thuwaiba & Salaeh, 2025). By employing these categories, the analysis can be conducted more systematically, enabling the relationships among the concepts central to this study to be formulated comprehensively.

Data Analysis Technique

Data analysis was conducted in a phased and continuous manner. The first stage involved an intensive reading of the Quranic verses and exegetical sources serving as the study's objects. The second stage consisted of identifying interpretive propositions related to information verification, reconciliation, justice, and social relations. The third stage involved grouping data into established analytical categories. Subsequently, a comparative analysis of Jāmi' al-Bayān, Tafsir Al-Mishbah, and Tafsir Al-Azhar was performed to identify points of convergence and divergence in interpretation. Commonalities were understood as the basis for conceptual synthesis, while differences were analyzed as variations in interpretive emphasis shaped by the respective intellectual contexts of the exegetes. The final stage involved a thematic synthesis to formulate the relationships among *tabayyun* (verification), *islah* (reconciliation/reform), justice, and *ta'aruf* (mutual acquaintance/understanding) as interconnected dimensions within the Quranic paradigm of social reconciliation. This procedure aligns with the qualitative data analysis model involving iterative data reduction, data display, and conclusion drawing (Engkizar et al., 2025; Kasheem et al., 2025; Miles, 2015). Given that the analysis utilized various exegetical sources and scholarly literature, a verification mechanism was required to ensure the credibility and consistency of the findings.

Data Validity

Data validity is maintained through source triangulation by comparing interpretations found in Jāmi' al-Bayān by al-Ṭabarī, Tafsir Al-Mishbah by M.

Quraish Shihab, and Tafsir Al-Azhar by Hamka. This triangulation enables the verification of both consistencies and differences in interpretation across the respective exegetical works. Furthermore, cross-checking with relevant academic literature is conducted to ensure the conceptual and argumentative accuracy of the research findings. The validity of the analysis is further reinforced by examining the context of the verses, the interrelationships between verses within the thematic corpus, and the consistent application of analytical categories, thereby ensuring that the resulting interpretations are academically sound (Creswell, 2018; Desky et al., 2025). Through these procedures, the processes of data collection, processing, and analysis are expected to yield findings that are credible, transparent, and relevant for elucidating the relationships among *tabayyun*, *islah*, justice, and *ta'aruf* within the Quranic paradigm of social reconciliation.

RESULT AND DISCUSSION

Information ethics and the prevention of social fractures

The discussion begins with al-Hujurat 49:6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

Meaning: O you who believe, if a person of wrongdoing brings you a report, examine it carefully, lest you harm a group without sound knowledge and then regret what you have done. (Al-Hujurat 49:6).

In his commentary on al-Hujurat 49:6, al-Tabari connects the verification of reports with caution before harming another group; he also discusses the similarity in meaning between the readings *tabayyun* and *tathabbut* (al-Tabari, n.d., commentary on 49:6). Shihab cautions that the number of people circulating a report does not establish its truth, especially when the original source is difficult to identify (Shihab, 2007). Hamka stresses investigation before decisions that may cause harm (Hamka, 1985). This convergence supports the argument that the quality of information affects the quality of dispute resolution.

One conceptual implication is the need for clarification procedures that allow accused parties to explain what happened. Clarification need not delay protection for people facing an immediate threat. Information verification and protective measures can proceed according to the circumstances and the authority of the relevant institutions. *Tabayyun* thus serves as a principle of caution against decisions that compound harm, rather than as a reason to silence victims' testimony.

Al-Hujurat 49:11-12 extends the discussion to ridicule, degrading labels, suspicion, and backbiting. These prohibitions show that relationships are also shaped by how people speak about one another. A community may appear peaceful while humiliation persists in everyday conversation. Within this framework, responsible communication is a condition for rebuilding trust. The cessation of hostilities is unlikely to endure if language continues to portray certain groups as undeserving of respect.

The relationship between reports and harm is central to this reading. The issue includes both the truth of a statement and the actions taken on its basis. Information can be used to justify exclusion, refuse cooperation, or blame people who were not involved. In the author's synthesis, verification has a social dimension because the consequences of a mistaken judgement may fall on those who have had no opportunity to explain their circumstances. Clarification must therefore be connected to the prevention of harmful decisions.

Verification can be distinguished at the levels of content, source, and context. Checking content concerns what is actually being claimed and the supporting evidence. Checking the source asks whether the person reporting has direct knowledge or is repeating another account. Checking context considers the time, place, and circumstances that may change the meaning of a statement. These

distinctions are the author's conceptual elaboration. They help separate reports of events from interpretations of intent, so that judgements about a group are not built on insufficient fragments of information.

In digital communication, a message may be forwarded repeatedly until its original source becomes difficult to trace. Shihab's discussion of the number of transmitters and the truth of a report provides a basis for examining this problem, without implying that every circulating message is false (Shihab, 2005, vol. 13, pp. 236-239). The implication is that evidence requires independent assessment. Repetition establishes circulation; determining truth requires a different inquiry. Likewise, a sender's reputation does not remove the need to understand the content and circumstances of an event.

A systematic review distinguishes the sharing of misinformation from the sharing of corrections, suggesting that each deserves separate attention (Yu et al., 2023). Detailed corrections that provide an alternative explanation may help people revise their understanding (Prike & Ecker, 2023). Greater accuracy in beliefs, however, does not always lead to changes in attitudes or behaviour, and corrections may fail to reach those exposed to the original misinformation (Porter & Wood, 2024). These findings are considered alongside research on the psychological drivers of misinformation belief (Ecker et al., 2022). Their relevance to *tabayyun* concerns careful assessment of information and its consequences; they are not presented as the commentators' own explanations of digital technology.

In intergroup relations, language connects information with dignity. References to a group as a whole can turn the conduct of a few individuals into a judgement about every member. The prohibitions on humiliation and suspicion in al-Hujurat 49:11–12 is read here as limits on such generalisation. Accountability should concern actions and those who perform them. More responsible language allows communities to discuss problems without first treating others as untrustworthy because of their origins or group membership.

Islah as responsible relational repair

The discussion draws on al-Hujurat 49:9:

وَإِنْ طَائِفَتَانِ 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

Meaning: *If two groups of believers fight one another, reconcile them. If one group transgresses against the other, fight the transgressing group until it returns to Allah's command. Once it returns, reconcile them with justice and act equitably. Indeed, Allah loves those who act equitably. (Al-Hujurat 49:9).*

Al-Hujurat 49:9 connects reconciliation with addressing transgression and ensuring justice. Al-Tabari explains this through commentary and transmitted accounts concerning the disputing groups (al-Tabari, n.d., commentary on 49:9). Shihab stresses prompt action and justice after the transgressing party returns, noting that involvement in a conflict may affect a peacemaker's judgement (Shihab, 2012). Hamka emphasises the mediator's role and sincerity in reconciliation (Hamka, 1985).

These emphases are not mutually opposed. They address different concerns: the grounds for responding to wrongdoing, the peacemaker's caution, and the mediator's responsibility. The author's synthesis treats *islah* as an effort to repair relationships that must include an assessment of the parties' actions. A call for peace does not, by itself, settle who did what, who was harmed, or how that harm should be addressed.

Al-Hujurat 49:10 further states:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Meaning: *The believers are brothers and sisters. Reconcile your two disputing fellow believers, and be mindful of Allah so that you may receive mercy. (Al-Hujurat 49:10).*

Al-Hujurat 49:10 grounds the duty of reconciliation in the fraternity of believers. Within the verse's context, this bond entails responsibility for resolving disputes. Its immediate scope must nevertheless be retained: the verse concerns the believing community. Relevance to religiously diverse societies requires reading it alongside passages on humanity and fair treatment of others. This provides a clear argument for extending the ethics of reconciliation.

In this conceptual reading, *islah* is oriented towards repairing damaged circumstances and relationships. Possible applications include safe meetings, explanations of events, acknowledgement of harm, and agreements whose implementation can be monitored. These details are the author's social proposals, rather than procedures individually enumerated in the verse. Willingness to enter dialogue must also be considered alongside inequalities of power: a weaker party's consent cannot simply be assumed to be freely given when there is pressure to accept an agreement.

A critical reading is needed where Hamka's account of groups engaged in mutual conflict identifies fault on both sides (Hamka, 1985). In contextual application, this judgement cannot become a rule that responsibility is always equally shared. Wrongdoing must be established through evidence and specific actions, particularly where power is unequal. This limit is proposed by the author; it does not attribute a victim-protection procedure to Hamka.

Among the reports al-Tabari collects on verse 9 are explanations linking action against the transgressing group to the imam's authority (al-Tabari, n.d., commentary on 49:9). This finding limits the verse's normative extension: the call to stop wrongdoing cannot be translated directly into authority for any group to use coercion. The article draws on the ethical orientation of the passage, while contemporary forms of action require consideration of legitimate authority and public protection.

The repeated command to reconcile in verse 9 shows that stopping transgression does not complete the work of relational repair. After the transgressing party returns, the verse still calls for reconciliation with justice. The author's thematic reading distinguishes stopping ongoing harm from repairing relationships afterwards. This prevents the absence of open hostilities from being treated as completed reconciliation. Fear, mistrust, and unresolved concerns may continue to shape the parties' subsequent lives.

A mediator's role should be assessed by how it is exercised, not only by status or social recognition. Someone close to one party may still be able to help, but that relationship must be acknowledged and must not determine the assessment of evidence. Shihab's emphasis on the peacemaker's justice and Hamka's emphasis on sincerity provide grounds for considering the integrity of this role. In the author's elaboration, integrity involves explaining the purpose of meetings, allowing parties to speak, and checking whether agreements are accepted without pressure that removes meaningful choice.

The foundations of nonviolence in Islam have been examined through readings of the Quran and Islamic history in dialogue with mimetic theory (Mokrani, 2022). A review of interreligious dialogue considers its contribution to conflict resolution alongside criticisms of its practice and instrumental use (Driessen, 2025). At the psychosocial level, research on intergroup interventions challenges the

assumption that one design can address every problem (Čehajić-Clancy & Halperin, 2024). These comparisons reinforce the need to attend to the parties' circumstances and to distinguish contemporary psychological explanations from the immediate meaning of the passages.

The responsibility to reconcile differs from an obligation to accept every peace proposal. Those who have suffered harm may reject an unsafe meeting or an inadequate agreement. Such refusal does not necessarily reject the value of *islah*. This framework considers the reasons and circumstances of refusal, including whether the central grievance has been heard. Relational repair requires room to revise proposed agreements, rather than merely securing rapid consent as a sign that conflict has ended.

Responsible *islah* therefore treats an agreement as the beginning of a commitment requiring follow-through. It may specify actions, responsible parties, a review date, and procedures for raising objections. These are the author's proposals and must be adapted to the case. Their value lies in connecting declarations of peace with changes that can be assessed. Without follow-up, parties may use the same language of peace while understanding their respective obligations differently.

Justice as a standard for assessing peace

The discussion draws on al-Ma'idah 5:8:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ۚ اَعْدِلُوا هُوَ اَقْرَبُ لِلتَّقْوٰى ۚ وَاتَّقُوا اللّٰهَ ۚ اِنَّ اللّٰهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning: *O you who believe, uphold the truth for Allah and bear witness justly. Do not let hatred of a group lead you to act unjustly. Act justly, for justice is closer to piety. Be mindful of Allah; indeed, Allah is fully aware of all that you do. (Al-Ma'idah 5:8).*

In his commentary on al-Ma'idah 5:8, al-Tabari maintains that hatred of a people does not justify departing from justice (al-Tabari, n.d., commentary on 5:8). Read alongside al-Hujurat 49:9, this principle provides a basis for assessing both the process and the outcome of reconciliation. Shared identity does not excuse wrongdoing by one's own group, while dislike does not negate another party's rights. In this synthesis, justice is a standard throughout the process, from information verification to the assessment of agreements.

Within the proposed framework, justice serves as a standard for assessing peace agreements. Agreements must be examined in terms of protection for affected parties, opportunities to recount experiences, and possible pressure. An apology can be important to relational repair, but it does not automatically remedy harm. Appropriate remedies depend on the problem, the capacities of those involved, and applicable rules, rather than solely on symbolic expressions of solidarity.

Discussions of peace must consider harms that do not always take the form of physical violence. Research in Colombia found a relationship between inequality-reduction programmes and community participation, but no uniform improvement across reconciliation indicators (Rincón-Unigarro et al., 2024). This directs attention to material conditions and opportunities for participation. Its connection to the Quranic passages is an analytical dialogue developed by the author; the findings are not treated as the passages' original meaning or as evidence for an intervention that has not been tested in Indonesia.

The reconciliation paradigm must therefore allow for reassessment. If an agreement fails to protect affected parties or is implemented inconsistently, further action is needed to repair relationships. This reading provides no basis for demanding that victims forget their experiences or forgive immediately. Rebuilding

trust may require time and evidence of changed behaviour. Justice prevents peace from becoming a demand imposed solely on those who have suffered harm.

Justice can be examined through the relationship between process and outcome. A fair process allows people to explain their experiences, respond to accusations, and consider proposals without threats. A fair outcome addresses harm and helps prevent its recurrence. Each requires the other: opportunities to speak are insufficient if decisions disregard harm, while an apparently beneficial outcome may be unacceptable if secured through pressure. This distinction is the author's analytical tool for explaining why justice must be examined throughout reconciliation.

The principle that hatred must not obstruct justice requires disciplined judgement when group loyalties affect attitudes. In a dispute, people may more readily accept their own group's defence and more quickly doubt another group's explanation. The synthesis developed here requires consistent grounds for judgement. If an action is harmful when performed by another group, a comparable action cannot be justified merely because it is performed by one's own. This standard distinguishes responsible solidarity from a defence that disregards specific conduct.

The relationship between culture and the legitimization of violence also requires examination. The concept of cultural violence shows how symbolic elements can justify direct or structural violence (Galtung, 1990). Research on unacknowledged trauma connects enduring hatred with obstacles to forgiveness and reconciliation (Uluğ et al., 2021). A subsequent field experiment found that institutional acknowledgement may increase trust in representatives of another group, without necessarily improving willingness to reconcile when denial persists (Andrighetto et al., 2024). Acknowledgement of harm must therefore be assessed in relation to affected parties' experiences and observable changes in relationships.

Equal dignity does not imply equal responsibility. Every participant has a right to humane treatment, but the duty to remedy harm depends on demonstrable involvement and conduct. Assigning equal blame at the outset may obscure the inequalities that contributed to the dispute. Impartiality should therefore mean a commitment to fair inquiry, rather than an obligation always to occupy a middle position. A mediator can treat everyone respectfully while recognising differences in responsibility.

Repair has both material and relational dimensions. Damage to property or loss of access may require different remedies from humiliation or exclusion. An apology can acknowledge wrongdoing, but its value depends on whether that acknowledgement corresponds to affected parties' experiences and is accompanied by a commitment to change. The article prescribes no single remedy for all cases. Its justice framework directs attention to the relationship between the harm suffered, the capacity to remedy it, and measures that can prevent recurrence.

Recognising diversity and sustaining coexistence

The discussion begins with al-Hujurat 49:13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: *O humankind, We created you from a male and a female and made you peoples and tribes so that you may know one another. The most honourable among you in Allah's sight is the most mindful of Him. Indeed, Allah is All-Knowing, All-Aware. (Al-Hujurat 49:13).*

In his commentary on al-Hujurat 49:13, al-Tabari discusses peoples, tribes, and the recognition of origins without making ancestry a measure of honour (al-Tabari, n.d., commentary on 49:13). Shihab explains the shift towards principles governing

human relations and connects *ta'aruf* with opportunities to learn, cooperate, and benefit one another (Shihab, 2005, vol. 13, pp. 260–264; consulted through a comparison text). Hamka rejects pride in ancestry that disregards piety (Hamka, 1985). These differences in emphasis must be retained when developing their relevance to multicultural societies.

Al-Mumtahanah 60:8 provides a further basis for the discussion:

لَا يَنْهَىٰكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ

Meaning: *Allah does not forbid you from treating kindly and justly those who have not fought you because of religion or expelled you from your homes. Indeed, Allah loves those who act justly. (Al-Mumtahanah 60:8).*

In his commentary on al-Mumtahanah 60:8, al-Tabari favours an interpretation encompassing different religious groups that neither fight nor expel Muslims, and rejects the view that this provision has been abrogated (al-Tabari, n.d., commentary on 60:8). Hamka explains kindness across religious differences through neighbourly relations, sharing food, and attending to others' hardship (Rouf & Mohd Yusoff, 2013). Verse 9 qualifies the context by distinguishing hostile conduct. The basis of social relations must therefore be read with attention to specific behaviour, rather than religious identity alone.

The connections between these passages suggest that reconciliation may be sustained through shared activities with assessable objectives, such as restoring community facilities, supporting affected families, or holding forums to clarify local problems. These are possible applications, not reported research findings. Activities require participants' consent and attention to local conditions. Forums across groups are more useful when they address actual needs and include those whose voices have previously received little attention.

Shihab also discusses the movement from avoiding harm towards benefiting others and practising *ihsan* (Shihab, 2012). The article therefore does not claim to introduce the idea of active peace for the first time. Its contribution is to organise the connections between the informational basis of decisions, dispute resolution, justice, and the maintenance of relationships across identities. Links to contemporary peace scholarship are conceptual comparisons developed by the author; there is no basis for asserting that those theories directly influenced Shihab's interpretation.

The relationship between al-Hujurat 49:10 and 49:13 is not established by expanding the meaning of believer to include everyone. The former remains within the believing community, while the latter addresses humanity and differences of origin. The analytical connection lies in rejecting ancestry as a justification for degrading dignity. This distinction retains the context of internal fraternity and gives human relations their own textual basis. The synthesis does not depend on erasing differences in terminology or in those addressed by the passages.

A report on intercultural dialogue connects opportunities for dialogue with structures, processes, and values that support inclusion and peace (Index & Gpi, 2012). The recommendation on education for peace situates respect for human rights, cooperation, and the ability to address misinformation within a shared educational orientation (UNESCO, 2023). Reviews of interreligious dialogue consider its potential contribution alongside critiques of implementation (Driessen, 2025). These sources help explain deeper mutual understanding; practical application requires attention to safety, language, and participants' readiness.

In the author's conceptual elaboration, *ta'aruf* entails understanding others' experiences beyond knowing their names and identities. Someone may know a

neighbour's origins without understanding the experiences that make their relationship vulnerable. Mutual understanding that supports reconciliation requires a willingness to hear how others view a problem, without immediately treating that account as a justification of their conduct. Listening and agreeing are distinct. This distinction allows dialogue to continue while preserving inquiry into harm and responsibility.

Reading al-Mumtahanah 60:8 alongside verse 9 helps distinguish identity from hostile conduct. Within this framework, social relations are not determined solely by a shared religion. Assessment must consider fighting, expulsion, or support for hostility within the passage's context. Application to contemporary problems still requires case-specific analysis; ordinary disagreement cannot automatically be classified as hostility. This distinction limits the use of the passages to extend suspicion to anyone with different beliefs.

Everyday benevolence matters because social relations develop beyond formal forums. Helping neighbours, keeping promises, and attending to shared needs can demonstrate a commitment to coexistence in practice. Hamka's examples provide grounds for considering these everyday connections (Hamka, 2003). In the author's synthesis, benevolence helps maintain relationships after an agreement but does not replace the need to address harm. Assistance that disregards affected parties' experiences may fail to build trust.

A recent meta-analysis found that intergroup contact is associated with reduced prejudice across contexts of threat and discrimination (Van Assche et al., 2023). Digital contact also shows a small but statistically significant overall reduction in prejudice (da Costa et al., 2024). Research on contact generalisation examines how experiences with an individual can extend to judgements about other groups, together with the conditions and limits of that process (Boin et al., 2021). Measurement and the durability of interventions remain concerns (Paluck et al., 2021). Shared encounters are therefore possible applications requiring evaluation, rather than guarantees of relational repair.

Sustained coexistence ultimately depends on accommodating differences without making them grounds for harm. Reconciliation does not require uniform beliefs or opinions. It requires a basis for relationships that allows future disagreements to be discussed safely and fairly. In the proposed framework, *ta'aruf* broadens understanding of others, while benevolence gives that understanding a practical expression. Together with information ethics and justice, they help ensure that cooperation is not built on disregard for unresolved problems.

Comparing the commentaries and connecting the scope of the passages

The comparative reading identifies a shared concern that social action should be grounded in caution and responsibility towards others. In the sections examined, al-Tabari emphasises textual and transmitted explanations, Shihab develops questions of communication and social relations, and Hamka relates the ethics of the passages to communal life. These emphases complement one another in formulating reconciliation principles. The findings summarise the corpus examined and do not classify each commentator's method in its entirety. The comparison identifies a common ethical basis while retaining variations that enrich the synthesis. For multicultural societies, it connects textual interpretation with communication, fair treatment, and the repair of relationships between groups. The scope of social relations remains grounded in each passage's context: the three commentaries supply the interpretations, while multicultural relevance is developed through the study's synthesis.

Differences in scope are decisive for the synthesis. Ending hostilities in al-Hujurat 49:9–10 concerns groups of believers. Mutual recognition in verse 13 addresses a broader human sphere. Al-Mumtahanah 60:8 concerns kindness and justice towards those of other religions, subject to the conditions stated in the passage. These spheres are not merged into a single unrestricted category. They provide distinct grounds for different relationships, with justice governing how others are treated.

This comparison also clarifies the place of al-Ma'idah 5:8. Within the article's argument, the passage establishes a standard that prevents affinity or hatred from determining fair treatment. This standard can be used to examine decisions within each sphere of relations. Such a reading does not assume that every command addresses the same recipients; it shows that ethical judgement cannot end with group membership. The connection to multicultural societies is developed through the relationship between standards of conduct and the scope of relations, while retaining the passages' different contexts.

Figure 1 summarises these relationships. It places the three spheres alongside one another and connects them through justice. Their parallel placement indicates that the meaning of fraternity among believers does not automatically extend to interreligious relations. Each sphere requires its own textual basis. The link through justice represents the author's assessment of conduct across these spheres. The illustration summarises the argument; its arrows do not represent empirically tested causal relationships.

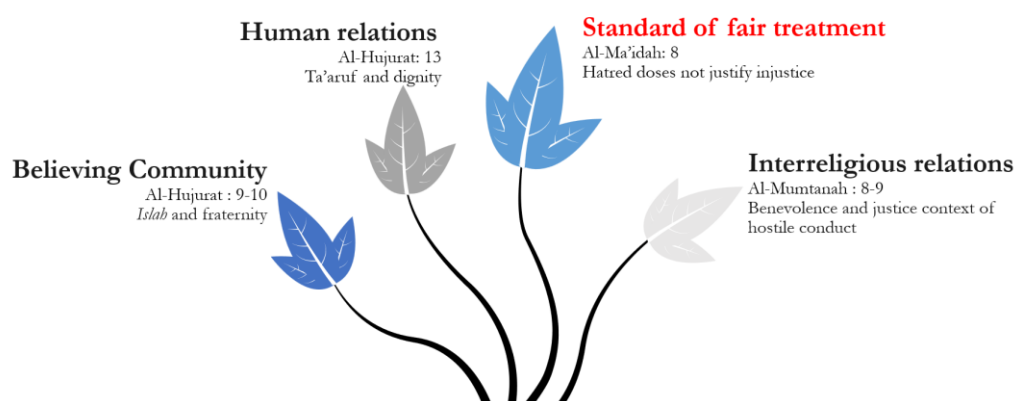


Fig 1. Spheres of social relations and justice in the thematic synthesis

The thematic synthesis identifies four interrelated dimensions of reconciliation. *Tabayyun* guides information verification so that decisions do not harm others; *islah* directs responsible relational repair; justice provides a standard for assessing processes and outcomes; and *ta'aruf* and benevolence support sustained coexistence. The relationship between these dimensions is reciprocal. Clarification may be needed during peacemaking, while justice governs the process through to the maintenance of relationships. The findings bring sound judgement, relational repair, and continued cooperation into a shared Quranic ethical framework.

The reconciliation framework and its implications for multicultural societies

Attention to everyday relationships is supported by research on individuals and communities whose solidarity and local peace practices can disrupt the continuation of conflict (Mac Ginty, 2021). Research on international peace architecture shows that peace arrangements develop under complex historical and institutional conditions (Richmond, 2022). At the community level, research on encounters between young people and former combatants identifies uneven processes of change in representations of the self and others (Fonseca & Jovchelovitch, 2024). These

sources provide comparisons; the experiences of Indonesian communities require their own investigation.

The framework can guide questions about a dispute. Information ethics asks whether judgements rely on verifiable reports. *Islah* asks which relationships have been damaged and who can help repair them. Justice asks about harm, responsibility, and the adequacy of an agreement. *Ta'aruf* and benevolence ask what supports continued coexistence. These questions complement one another and may be revisited as circumstances change. The framework does not require every social problem to follow the same sequence.

Consider a hypothetical allegation that members of one group are obstructing access to a shared facility. Initial verification should distinguish what actually happened from conclusions about the intentions of all group members. If access has indeed been restricted in a harmful way, repair must address that restriction and hear those affected. A joint meeting can then consider rules for using the facility and procedures for raising complaints. This illustration does not report an incident at a particular site; it shows how the four dimensions guide different questions within one problem.

The example also shows the framework's limits. Where a threat is ongoing, protection need not wait until every report has been verified. Where specific authority is required, community mediators cannot replace it simply because they seek peace. Where affected parties are not ready to meet, shared activities should not be imposed as proof of success. The interconnected principles organise deliberation, but decisions still require information about actual circumstances. Normative conclusions and practical decisions rest on different evidentiary grounds.

Figure 2 places justice at the centre of the relationship between information ethics, *islah*, and *ta'aruf* and benevolence. This positioning does not diminish the other dimensions; it indicates that conduct within each must be assessed for fairness. Clarification must be fair to those discussed in reports; peacemaking must be fair to those harmed; and cooperation must allow participation. Reciprocal links indicate the need for repeated review, for example when new information changes the assessment of responsibility or shared activities reveal unmet needs.

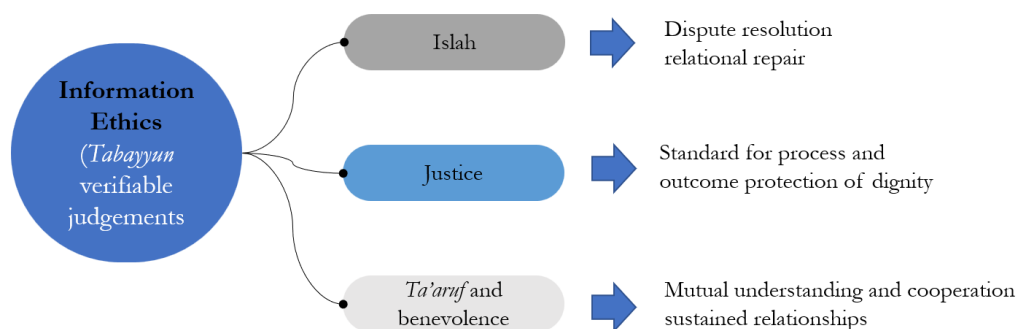


Fig 2. Interrelationships between social reconciliation principles

Shared activities need to connect declarations of peace with commitments that can be assessed. Vignette research on reconciliation events suggests that meaningful concessions may strengthen perceptions of sincere intentions to repair relationships (Ohtsubo et al., 2024). An evaluation of reconciliation centres in Colombia also found varied outcomes, including greater acceptance that forgiveness is a personal decision and does not mean forgetting (Velez & Idrobo, 2024). For this article, these studies highlight the need to examine commitments and participants' experiences, rather than treating shared activities as automatic evidence of successful repair.

The conceptual implication is that reconciliation should be assessed through the relationship between the grounds for decisions, the parties' experiences, responses to harm, and sustained commitments. Declarations of peace acquire social

meaning when accompanied by fair treatment and remedial actions that affected parties can recognise. The framework provides an ethical basis for formulating evaluative questions about relational repair. Further case studies could examine participants' experiences, records of clarification, the implementation of agreements, and changes in relationships over time. Such work would extend the application of the article's conceptual findings.

Social reconciliation in multicultural societies can thus be understood as relational repair grounded in accurate information, responsible peacemaking, justice, and respect for differences. The connections between these principles indicate that peace requires the restoration of dignity and the strengthening of trust. This thematic synthesis provides an ethical basis for understanding the relationship between conflict resolution and sustained coexistence, while retaining the context and scope of each passage. At the conceptual level, the findings enrich exegetical approaches to reconciliation and can inform further social research attentive to diversity.

CONCLUSION

This article formulates a Quranic paradigm of social reconciliation through a thematic and comparative analysis of selected Quranic passages and their interpretations in *Jāmi' al-Bayān*, *Tafsir Al-Mishbah*, and *Tafsir Al-Azhar*. The findings reveal four interconnected dimensions of reconciliation, namely *tabayyun* as information verification to prevent social harm, *islah* as the responsible restoration of damaged relationships, justice as the normative principle guiding reconciliation processes and outcomes, and *ta'aruf* and benevolence as ethical foundations for sustaining coexistence in diverse societies. The thematic synthesis further demonstrates that reconciliation in the Quran extends beyond conflict resolution and constitutes an ethical framework that integrates information ethics, relational restoration, justice, and mutual recognition across different spheres of social life.

The novelty of this article lies in its formulation of an integrated Quranic framework that systematically connects *tabayyun*, *islah*, justice, and *ta'aruf* as mutually reinforcing principles of social reconciliation. By combining classical, contemporary, and Indonesian exegetical perspectives, the study explains how these principles operate within distinct yet interconnected domains of social relations, including relations among believers, broader human relations, and interreligious interactions. Theoretically, the findings contribute to the development of thematic Quranic studies and Islamic social ethics by providing a more comprehensive understanding of reconciliation. Practically, the proposed framework offers an ethical foundation for conflict management, peacebuilding, social inclusion, and the strengthening of social cohesion in multicultural societies, particularly in contexts marked by social polarization, misinformation, and identity-based tensions.

ACKNOWLEDGEMENT

We would like to express our deepest gratitude to everyone who contributed to the success of this research.

DECLARATIONS

Author contribution

Mohammad Nawir: data curation, writing-original draft preparation, **Hambali Jaili & Yumna:** analysis, **Musa Zulkifli:** conceptualization, methodology, **Faisal Efendi:** visualization, and editing.

AI Statement

The data and the grammatical structure in this article have been validated and verified by English language experts and no AI-generated sentences are included in this

article.

Funding statement

The author(s) declare that no financial support was received for the research, authorship, and/or publication of this article.

Conflict of interest

The authors declare that this research was conducted without any conflict of interest in the research.

Ethical clearance

The research company has agreed to carry out the research and is willing if the results of this research are published.

Publisher's and Journal's Note

Department of Qur'anic and Tafsir Studies, Faculty of Ushuluddin and Dakwah, Institut Ilmu Al-Qur'an (IIQ) Jakarta in collaboration with Asosiasi Ilmu al-Qur'an dan Tafsir (AIAT) as the publisher and Editor of Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir state that there is no conflict of interest towards this article publication.

REFERENCES

- Alwi, H. M., Robikah, S., & Parninsih, I. (2020). Gerakan Membumikan Tafsir Al-Qur'an Di Indonesia: Studi M. Quraish Shihab atas Tafsir Al-Misbah. *Jurnal At-Tibyan Jurnal Ilmu Alquran Dan Tafsir*, 5(1), 89–102. <https://doi.org/10.32505/tibyan.v5i1.1320>
- Andrighetto, L., Halabi, S., Kasic, A., Petrović, N., Prelić, N., Pecini, C., & Nadler, A. (2024). Institutional acknowledgement of the chosen trauma in the background of its denial: A field experiment across conflicting groups. *European Journal of Social Psychology*, 54(5), 1037–1049. <https://doi.org/10.1002/ejsp.3050>
- Armita, P. (2025). Digital Da'wah and Quranic Interpretation: Opportunities, Distortions, and Ethics in the Spread of Interpretations on Social Media. *International Journal of Islamic Thought and Humanities*, 4(1), 154–164. <https://doi.org/10.54298/ijith.v4i1.421>
- Bilven, B., Nyúl, B., & Kende, A. (2022). Exclusive victimhood, higher ethnic and lower national identities predict less support for reconciliation among native and Chinese Indonesians through mutual prejudice. *International Journal of Intercultural Relations*, 91, 262–273. <https://doi.org/10.1016/j.ijintrel.2022.10.011>
- Boin, J., Rugar, M., Graf, S., Neji, S., Spiegler, O., & Swart, H. (2021). The generalization of intergroup contact effects: Emerging research, policy relevance, and future directions. *Journal of Social Issues*, 77(1), 105–131. <https://doi.org/10.1111/josi.12419>
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40. <https://doi.org/10.3316/QRJ0902027>
- Čehajić-Clancy, S., & Halperin, E. (2024). Advancing research and practice of psychological intergroup interventions. *Nature Reviews Psychology*, 3(9), 574–588. <https://doi.org/10.1038/s44159-024-00330-z>
- Creswell, J. W. (2018). *Mixed methods procedures. In Research Design: Qualitative, Quantitative and Mixed Method Approaches*.
- Dasrizal, D., Rambe, K. F., Sihombing, C. D., Khalid, E., & Safitri, D. A. (2025). Distortion of Quranic Interpretation on Social Media: An Analysis of the Spread of Misleading Meanings. *Journal of Quranic Teaching and Learning*, 1(2),

- 65–82. <https://joqer.intischolar.id/index.php/joqer/article/view/8>
- Desky, H., Asiah, N., & Savitri, A. (2025). A Model of Sharia Educational Management: Advancing Sustainable Islamic Financial Inclusion. *International Journal of Scientific Research and Management (IJSRM)*, 13(05), 8995–9001. <https://doi.org/10.18535/ijrm/v13i05.em08>
- Driessen, M. D. (2025). Interreligious Dialogue, Conflict Resolution and Peacebuilding: A Review †. *Religions*, 16(2), 150. <https://doi.org/10.3390/rel16020150>
- Ecker, U. K. H., Lewandowsky, S., Cook, J., Schmid, P., Fazio, L. K., Brashier, N., Kendeou, P., Vraga, E. K., & Amazeen, M. A. (2022). The psychological drivers of misinformation belief and its resistance to correction. *Nature Reviews Psychology*, 1(1), 13–29. <https://doi.org/10.1038/s44159-021-00006-y>
- Engkizar, E., Jaafar, A., Asril, Z., Hamzah, M. I., Syafril, S., Febriani, A., & Oktavia, G. (2026). Tartil Method: A Solution for Cultivating High-Achieving Students in Quranic Learning. *Khalifa: Journal of Islamic Education*, 10(1). <https://doi.org/10.24036/kjie.v10i1.474>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Ediz, M. H., Efendi, E., Ridha, A., Febriani, A., & Oktavia, G. (2026). Tartil Method as an Effective Pedagogical Approach for Enhancing Students' Interest in Quranic Learning. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 9(1), 253–267. <https://doi.org/10.24036/ijmurhica.v9i1.637>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Febriani, A., Oktavia, G., & Satrial, A. (2026). Quran Teachers' Skills as Pedagogical Foundations: Conceptual and Practical Insights into Nine Competencies. *Muaddib: Journal of Islamic Teaching and Learning*, 2(1), 22–38. <https://doi.org/10.67055/xt598c43>
- Engkizar, E., Jaafar, A., Masuwd, M. A., Rahman, I., Datres, D., Taufan, M., Akmal, F., Dasrizal, D., Oktavia, G., Yusrial, Y., & Febriani, A. (2025). Challenges and Steps in Living Quran and Hadith Research: An Introduction. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 8(3), 426–435. <https://doi.org/10.24036/ijmurhica.v8i3.396>
- Fonseca, L., & Jovchelovitch, S. (2024). The long hard road of reconciliation: Prefiguring cultures of peace through the transformation of representations of former combatants and identities of urban youth in Colombia. *European Journal of Social Psychology*, 54(1), 1–16. <https://doi.org/10.1002/ejsp.2967>
- Galtung, J. (1990). Cultural Violence. *Journal of Peace Research*, 27(3), 291–305. <https://doi.org/10.1177/0022343390027003005>
- Hamka. (1985). *Tafsir Al-Azhar*. Pustaka Panjimas.
- Hamka. (2003). *Tafsir Al-Azhar (Tafsir Al-Qur'an (Vol. 02))*. Pustaka Nasional PTE LTD.
- Hidayat, H. (2020). Simbolisasi Warna dalam Al-Quran. *Maghza: Jurnal Ilmu Al-Qur'an dan Tafsir*, 5(1), 36–50. <https://doi.org/10.24090/maghza.v5i1.3638>
- Index, G. P., & Gpi, T. (2012). *Institute for Economics and Peace Fact Sheet*. UNESCO. <https://unesdoc.unesco.org/ark:/48223/pf0000382874>
- Irfan, R. (2023). Konsep Perdamaian dalam QS. Al-Hujurat Ayat 9-10 (Analisis Tafsir Al-Misbah Karya M. Quraish Shihab). *Al-Kauniah*, 4(2), 40–51. <https://doi.org/10.56874/alkauniah.v4i2.1593>
- Karić, T., Van Assche, J., & Swart, H. (2024). 'It always seems impossible, until it is done': Perspectives on reconciliation and its underlying processes in post-conflict societies. *European Journal of Social Psychology*, 54(5), 1015–1021. <https://doi.org/10.1002/ejsp.3066>
- Kasheem, M., Yahya, N., Shalghoum, N., Masuwd, M., Alriteemi, A., Abdullah, M., Alsaeh, F., & Alrumayh, S. (2025). Artificial Intelligence in Academic Research: Adoption, Opportunities, and Barriers among Faculty in Libya Higher

- Education. *Multidisciplinary Journal of Thought and Research*, 1(3), 109–127. <https://doi.org/10.67055/hz4b7314>
- Mac Ginty, R. (2021). Everyday Peace: How So-called Ordinary People Can Disrupt Violent Conflict. In *Everyday Peace: How So-called Ordinary People Can Disrupt Violent Conflict*. Oxford University Press. <https://doi.org/10.1093/oso/9780197563397.001.0001>
- Miles, H. & S. (2015). Qualitative Data A Methods Sourcebook. In *Etika Jurnalisme Pada Koran Kuning : Sebuah Studi Mengenai Koran Lampu Hijau* (4th ed., Vol. 16, Issue 2). Sage Publications.
- Miller, R., & Brewer, J. (2015). Naturalistic Inquiry. In *The A-Z of Social Research*. Sage Publications. <https://doi.org/10.4135/9781412986281.n232>
- Mitchell, D. (2023). Rescuing reconciliation: finding its role in peace research and practice. *Third World Quarterly*, 44(8), 1737–1753. <https://doi.org/10.1080/01436597.2023.2205120>
- Mokrani, A. (2022). Toward an Islamic Theology of Nonviolence: In Dialogue with René Girard By Adnane Mokrani. In *Journal of Islamic Studies* (Vol. 35, Issue 2). Michigan State University Press. <https://doi.org/10.1093/jis/etad060>
- Munawaroh, L. (2024). Konstruksi Dan Kontesktualisasi Nilai-Nilai Rekonsiliasi Dalam Al-Qur'an. In *Al-Manar: Jurnal Kajian Alquran dan Hadis* (Vol. 10, Issue 2). Jurnal Kajian Al-Quran dan Hadits. <https://almanar.uinkhas.ac.id/index.php/al-manar/article/view/125>
- Ohtsubo, Y., Himichi, T., Inamasu, K., Kohama, S., Mifune, N., & Tago, A. (2024). Do reconciliation events serve as a conciliatory signal? *European Journal of Social Psychology*, 54(5), 1111–1126. <https://doi.org/10.1002/ejsp.3028>
- Paluck, E. L., Porat, R., Clark, C. S., & Green, D. P. (2021). Prejudice Reduction: Progress and Challenges. *Annual Review of Psychology*, 72, 533–560. <https://doi.org/10.1146/annurev-psych-071620-030619>
- Porter, E., & Wood, T. J. (2024). Factual corrections: Concerns and current evidence. *Current Opinion in Psychology*, 55, 101715. <https://doi.org/10.1016/j.copsyc.2023.101715>
- Prike, T., & Ecker, U. K. H. (2023). Effective correction of misinformation. *Current Opinion in Psychology*, 54, 101712. <https://doi.org/10.1016/j.copsyc.2023.101712>
- Rahman, F. (1982). Islam and Modernity: Transformation of an Intellectual Tradition - Fazlur Rahman - Google Buku. In *The University of Chicago Press*. University of Chicago Press.
- Richmond, O. P. (2022). *Draft - Do Not Cite. The Grand Design: The Evolution of the International Peace Architecture*. Oxford University Press. <https://doi.org/10.1093/oso/9780190850449.001.0001>
- Rincón-Unigarro, C., Joel-Bustos, A., Pérez-Farfán, K., Velosa-Campos, A., & López-López, W. (2024). Can redistributive policies promote reconciliation beyond its scope? The impact of inequality reduction programs on peacebuilding in Colombia. *European Journal of Social Psychology*, 54(5), 1065–1079. <https://doi.org/10.1002/ejsp.3042>
- Rouf, A., & Mohd Yusoff, M. Y. @ Z. (2013). Tafsir Al-Azhar dan Tasawuf Menurut Hamka. *Journal of Usuluddin*, 38, 1–30. <https://doi.org/10.22452/usuluddin.vol38.1>
- Saeed, A. (2005). Interpreting the Qur'an: Towards a contemporary approach. In *Interpreting the Qur'an: Towards a Contemporary Approach*. Routledge. <https://doi.org/10.4324/9780203016770>
- Sahin, A. (2018). Critical issues in islamic education studies: Rethinking islamic and western liberal secular values of education. *Religions*, 9(11), 335. <https://doi.org/10.3390/rel9110335>
- Shihab, M. Q. (2007). *Wawasan Al - Quran: Tafsir Tematik Atas Pelbagai Persoalan Umat*.

Mizan.

- Shihab, M. Q. (2012). *Tafsir al-Mishbâh: pesan, kesan, dan keserasian al-Qur'an. Surah al-Fâtihab, Surah al-Baqarah*. Lentera Hati.
- Syarif, S., Herlambang, S., & Naffati, A. K. (2022). Fiqh and Sufistic Tafsir of the Quranic Verses on Interreligious Interaction in Indonesia. *Al-Hayat: Journal of Islamic Education*, 6(2), 515. <https://doi.org/10.35723/ajie.v6i2.451>
- Thuwaiba, T., & Salaeh, I. M. Y. (2025). Challenges in Quranic Memorization for Learners with Disabilities. *Journal of Theory and Research Memorization Quran*, 1(2), 104–117. <https://doi.org/10.67055/d925ng61>
- Uluğ, Ö. M., Bilali, R., Karasu, M., & Malo, L. (2021). Obstacles to reconciliation and forgiveness among victim groups of unacknowledged past trauma and genocide. *European Journal of Social Psychology*, 51(2), 313–325. <https://doi.org/10.1002/ejsp.2740>
- UNESCO. (2023). *Recommendation on Education for Peace and Human Right*. UNESCO. <https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental>
- Van Assche, J., Swart, H., Schmid, K., Dhont, K., Ramiah, A. Al, Christ, O., Kauff, M., Rothmann, S., Savelkoul, M., Tausch, N., Wölfer, R., Zahreddine, S., Saleem, M., & Hewstone, M. (2023). Intergroup Contact Is Reliably Associated With Reduced Prejudice, Even in the Face of Group Threat and Discrimination. *American Psychologist*, 78(6), 761–774. <https://doi.org/10.1037/amp0001144>
- Velez, G., & Idrobo, F. (2024). From forgiveness and reconciliation to social capital and psychosocial well-being: An evaluation of a multisite intervention in Colombia. *European Journal of Social Psychology*, 54(5), 1050–1064. <https://doi.org/10.1002/ejsp.3033>
- Yu, W., Payton, B., Sun, M., Jia, W., & Huang, G. (2023). Toward an integrated framework for misinformation and correction sharing: A systematic review across domains. *New Media and Society*, 25(8), 2241–2267. <https://doi.org/10.1177/14614448221116569>

Copyright holder :

© Nawir, M., Jaili, H., Yumna, Y., Zulkifli, M., Efendi, F.

First publication right:

Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir

This article is licensed under:

CC-BY-SA