

Moderate Attitude in Conflict Resolution Between Religions (Study of Tafsir Al-Azhar, An-Nur, and Al-Mishbah)

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Abstract : *Indonesia is a unitary state with a heterogeneous population consisting of various ethnic groups, religions, races, and groups (SARA). Indonesian society with this diversity, has the potential to cause friction or conflict. Indonesian mujtahids who interpret the Qur'an offer conflict resolution efforts in their commentary books. This paper aims to explore the moderate attitude as an effort to resolve the Indonesian conflict in Tafsir Al-Azhar, An-Nur, and Al-Mishbah. This research is classified as library research with analytical descriptive nature. Treating everyone fairly and being tolerant of differences that are not related to faith and promoting peace are moderate attitudes offered by Indonesian commentators as an effort to resolve conflicts.*

Keywords : *Moderate, Conflict Resolution, Tafsir Al-Azhar, An-Nur, and Al-Mishbah*

Abstrak : *Indonesia adalah negara kesatuan dengan penduduk heterogen yang terdiri dari berbagai suku, agama, ras, dan antargolongan (SARA). Masyarakat Indonesia dengan kemajemukan ini, berpotensi menimbulkan gesekan atau konflik. Para mujtahid Indonesia yang menafsirkan Al-Qur'an ternyata menawarkan upaya resolusi konflik dalam kitab tafsirnya. Tulisan ini bertujuan untuk menggali sikap moderat sebagai upaya resolusi konflik keindonesiaan dalam Tafsir Al-Azhar, An-Nur, dan Al-Mishbah. Penelitian ini tergolong penelitian kepustakaan yang bersifat deskriptif analitis. Adapun hasil dari penelitian ini adalah berlaku adil kepada siapapun dan sikap toleran terhadap perbedaan yang tidak berhubungan dengan akidah serta mengedepankan perdamaian adalah sikap moderat yang ditawarkan oleh mufassir Indonesia sebagai upaya resolusi konflik.*

Keywords : *Moderat, Resolusi Konflik, Tafsir Al-Azhar, An-Nur, dan Al-Mishbah*

A. Introduction

Indonesian history records that this country has always been open to outside thoughts and has proven to be friendly to foreign cultures. This condition makes Indonesia a country that has diversity in various sectors, both in terms of language, customs, ethnicity, natural conditions, and religion. This makes Indonesia a country that has high complexity with several religions, namely Islam, Catholicism, Protestantism, Hinduism, and Buddhism. In the religious component, Islam is classified as the majority religion in Indonesia. The number of religions adopted by the Indonesian people often creates a number of problems related to interfaith adherents.

Religious diversity is recognized, developed, and the community is guaranteed to embrace religion through Article 29 paragraph 2 of the 1945 Constitution which reads, "The state guarantees the independence of every resident to worship according to his religion and belief". In this article, freedom of freedom to embrace religion has been guaranteed, so that every resident also has the guarantee of freedom to worship according to his religion and belief in order to maintain harmony.

Based on a survey issued by the Center for Religious Community Guidance and Religious Services at the Ministry of Religion of the Republic of Indonesia, from 13,600 respondents in 34

provinces, the score for religious harmony (KUB) in Indonesia in 2021 reached 72.39, this shows a high moderate attitude in Indonesia. This result is up from the previous year, which was 67.46 in 2020. The indicators assessed in the survey are tolerance, cooperation, and equality.

Mufassir is a person who is considered to have authority in interpreting the verses of the Qur'an. However, this interpretation is not an absolute truth. In exploring the meaning of the verses of the Qur'an, a commentator will be influenced by various things. These include: educational background, time and place to interpret verses, social, economic and cultural conditions. Thus, the interpretation of the verse by a commentator from a condition and location will be different from the interpretation of another commentator from a different condition and location.

This research is classified as library research with descriptive analytical research, namely research that describes systematic, factual, and accurate descriptions of certain traits, characteristics, and factors. Primary data sources are data obtained from books related to moderate attitudes in overcoming conflict resolution in the interpretations of Al-Mishbah, Al-Azhar, and An-Nur.

This article is a form of development from previous articles, including: First, Saptu Wahyu Nugroho, *Ummatan Wasatan Perspective of Indonesian Contextualist Mufasir as Conflict Resolution of Communal Violence*.¹ Second, Barmawi, *Interpretation of Conflict Resolution (Thematic Analysis of Conflict Resolution Formulations in the Al-Quran)*.² Third, Mohamad Prabowo Adi Widayat, *Pluralism Education in the Al-Quran (Reformulation of Islamic Education Based on Conflict Resolution)*.³ So based on this, this article aims to explore moderate attitudes as an effort to resolve the Indonesian conflict in Tafsir Al-Azhar, An-Nur, and Al-Mishbah.

¹ Saptu Wahyu Nugroho, "Ummatan Wasatan Perspektif Mufasir Kontekstualis Indonesia Sebagai Resolusi Konflik Kekerasan Komunal," *Mumtaz: Jurnal Studi Al-Quran dan Keislaman* 4, no. 02 (2020): 159–80, <https://doi.org/10.36671/mumtaz.v4i02.134>.

² Mohamad Barmawi, "Tafsir Resolusi Konflik (Analisis Tematik Formulasi Resolusi Konflik Dalam Al-Quran)," *Jurnal Ilmiah Citra Ilmu* 13, no. 26 (30 Oktober 2017): 109–19.

³ Prabowo Adi Widayat, "Pendidikan Pluralisme Dalam Al-Quran (Reformulasi Pendidikan Islam Berbasis Resolusi Konflik)," *Jurnal Ilmu Pendidikan: Tarbawiyah* 13, no. 01 (2016): 22.

B. Discussion

1. Religious Moderation

The term moderation is a term found in the Qur'an. The Qur'an mentions the term moderate people in Q.S. Al-Baqarah [2]:143 as follows:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

"And so We have made you (Muslims) "a people of the middle..."

Teungku Muhammad Hasbi Ash-Shiddiqieqy interprets "ummatan wasathan" as the best and fairest chosen people, a balanced (moderate) people, not including people who live excessively in religion (extreme) and not including people who are too lacking in fulfilling their religious obligations.⁴ M. Quraish Shihab explained that "ummatan wasathan" are moderate and exemplary (middle) Muslims. The middle position which means neither left nor right. The middle position makes a person visible to anyone from a different angle.⁵

Hamka has a different view, he said that what is meant by "ummatan wasathan" is the people who are most central. This means the people of the Prophet Muhammad. are the people of the middle between the Jews who are inclined to the world, and the Christians who have left all the splendor of the world. Furthermore, Hamka said that "ummatan wasathan" is a people who follow the middle way, accept life in reality.

Ar-Razi argues as quoted by M. Quraish Shihab stating that moderation is fair, the best, the most important, the middle between excess and less in everything. Thus, the moderate attitude can be applied as a conflict resolution effort.⁶

⁴ Teungku Hasbi Ash-Shiddiqieqy, *Tafsir Al-Qur'anul Majid An-Nur Jilid 1* (Semarang: Pustaka Rizki Putra, 2016), h. 129.

⁵ Muhammad Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an* (Jakarta: Penerbit Lentera Hati, 2011), h. 415.

⁶ Muhammad Quraish Shihab, *Wasathiyah Wawasan Islam tentang Moderasi Beragama* (Ciputat: Lentera Hati, 2019), h. 13.

2. Conflict Studies

Conflict means squabbling, strife, and contention.⁷ Conflict is the process of achieving goals by weakening the opposing party, regardless of the prevailing norms and values.⁸ Conflict occurs because of the process of conflict between different interests related to resources.⁹ Conflict is a condition that is avoided, because it will give birth to discomfort.¹⁰

Conflict is also a social process that takes place by involving people or groups who challenge each other with threats of violence.¹¹ Conflicts must have an impact on the disputing parties, both positive and more important negative impacts. Thus, conflicts can be seen from various aspects and their causes. The factors that cause a conflict to occur are economic, social, cultural, political and religious factors.

3. Conflicts Between Religious People in Indonesia

Religion is not the main factor (core conflict) in the conflict of anarchism, but only a factor of consideration and support (supporting conflict). The map of religious conflicts in Indonesia after 1999 itself underwent a transformation from materialism (inequity of economic needs) to post-materialism which was then marked by the fulfillment of the need for recognition of the existence of new ideologies or new streams of thought in the national and local socio-political life systems. The existence of this transformation ignited an attitude of religious chauvinism which gave birth to acts of religious anarchism and blasphemy against people of other religions.¹²

⁷ Irving M. Zeitlin, *Memahami Kembali Sosiologi* (Yogyakarta: Gajah Mada University Press, 1998), h. 156.

⁸ Soerjono Soekanto, *Kamus Sosiologi* (Jakarta: RajaGrafindo Persada, 1993), h. 99.

⁹ Novri Susan, *Sosiologi Konflik Teori-teori dan Analisis* (Jakarta: Kencana Prenada Media Group, 2019), h. 12.

¹⁰ Weni Puspita, *Manajemen Konflik* (Yogyakarta: Deepublish, 2018), h. 2.

¹¹ J Dwi Narwoko dan Bagong Suyanto, *Sosiologi Teks Pengantar dan Terapan* (Jakarta: Kencana Prenada Media Group, 2005), h. 68.

¹² Wasisto Raharjo Jati, "Kearifan Lokal Sebagai Resolusi Konflik Keagamaan," *Walisono: Jurnal Penelitian Sosial Keagamaan* 21, no. 2 (15 Desember 2013): h. 394, <https://doi.org/10.21580/ws.2013.21.2.251>.

Conflicts between religious communities in Indonesia can be seen in historical records that occurred in various regions, such as Poso, Ambon, Aceh Singkil, and other areas. Suheri Harahap said that the conflict in Indonesia occurred because of the lack of unity in the values of heterogeneous Indonesian society.¹³ Or, conflicts between religious communities occur because of misunderstandings related to words and actions which basically are things that do not need to cause conflict.¹⁴ For this reason, it is necessary to emphasize again the various factors that cause conflicts between religious communities in Indonesia, which include economic, social, cultural, political factors, and religious understanding. Thus, the conflict does not recur in the future.

4. Conflict Resolution Between Religions

Conflict resolution becomes very important as an effort to achieve peace. Furthermore, that conflict resolution is part of academic studies that cover various disciplines.¹⁵ Muslims should refer to the Qur'an and Sunnah as the main sources of conflict management.¹⁶ In addition, an effective and productive strategy is also needed in efforts to resolve conflicts between religious communities by prioritizing equality, religious dialogue, and eliminating egoism between religious adherents.¹⁷

Intense and continuous dialogue is one form of conflict resolution that can be done.¹⁸ Conflict management can also be done through education as part of conflict management. The values of inter-religious harmony can be instilled from an early age, especially

¹³ Suheri Harahap, "Konflik Etnis Dan Agama Di Indonesia," *JURNAL ILMIAH SOSIOLOGI AGAMA (JISA)* 1, no. 2 (30 Desember 2018): h. 1, <https://doi.org/10.30829/jisa.v1i2.5096>.

¹⁴ Ananda Ulul Albab, "Interpretasi Dialog Antar Agama Dalam Berbagai Prespektif," *Al-Mada: Jurnal Agama, Sosial, dan Budaya* 2, no. 1 (14 Februari 2019): h. 22, <https://doi.org/10.31538/almada.v2i1.223>.

¹⁵ Jacob Bercovitch, Victor Kremenyuk, dan William Azrtman, *The SAGE Hand Book of Conflict Resolution* (London: Sage Publications, 2009), h. 1.

¹⁶ Mahyuni Mahyuni dan Desi Yudiana, "Manajemen Konflik dalam Tinjauan Alquran," *Almufida: Jurnal Ilmu-Ilmu Keislaman* 2, no. 1 (2017): h. 197, <https://jurnal.dharmawangsa.ac.id/index.php/almufida/article/view/90>.

¹⁷ Akbar Syamsuddin, "Konflik Sosial Dalam Perspektif Sosiologi Agama," *Al-Din: Jurnal Dakwah dan Sosial Keagamaan* 6, no. 1 (30 Juni 2020): h. 1, <https://doi.org/10.35673/ajdsk.v6i1.865>.

¹⁸ Teguh Pramono dan Sudarta Cornelius, "Dialog Reflektif Sebagai Jalan Reduksi Konflik Antar Agama," *Veritas Lux Mea (Jurnal Teologi Dan Pendidikan Kristen)* 2, no. 1 (9 Mei 2020): h. 93.

starting from family education.¹⁹ Thus, the Indonesian people have the basis of mutual respect for differences as a manifestation of the wealth of the nation and religion in Indonesia.

C. Results

1. Interpretation of the Verse of Moderation and Resolution of Conflicts on Religious Freedom (Q.S. Al-Kafirun [109]:6)

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

“For you your religion and to me mine.”

Tengku Hasbi Ash-Shiddiqiey said that Islam recognizes the reality of the existence of other religions and beliefs. Thus, Islam also allows its people to interact with non-Muslims in the field of converting. Tolerance must also be put forward and in muamalah by not justifying tolerance in the fields of faith and worship.²⁰ Hamka explained that matters relating to faith cannot be reconciled. Because if the right and the vanity are put together, the vanity will benefit. The matter of creed between monotheism unites Allah, it can never be compromised with shirk. Tawhid if it is too late to reconcile with shirk, it means the victory of shirk.²¹

M. Quraish Shibab said that each religion stands alone and does not need to be mixed. This verse is a reciprocal acknowledgment of existence, for you your religion and for me my religion. Thus, each party can carry out what it considers right and good, without absolute opinion to others but at the same time without ignoring their respective beliefs.

2. Fair to Everyone (Q.S Al-Maidah [5]:8)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاةُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

¹⁹ Atin Risnawati, “Peran Keluarga Dalam Penanaman Nilai Kerukunan Antar Agama Sejak Anak Usia Dini,” *Jurnal Raushan Fikr* 8, no. 2 (2019): h. 169.

²⁰ Ash-Shiddiqiey, *Tafsir Al-Qur’anul Majid An-Nūr Jilid 1*, h. 614.

²¹ Hamka, *Tafsir Al-Azhar Juz ‘Amma* (Jakarta: Gema Insani Pers, 2015), h. 309.

“O you who believe! Be you as enforcers of justice for Allah, (when) be witnesses with justice. And let not your hatred of a people encourage you to act unjustly. Be fair. Because (fair) is closer to piety. And fear Allah, verily, Allah is All-Aware of what you do.”

Tengku Muhammad Hasbi Ash-Shiddieqy said that believers are forbidden to persecute anyone because of the impulse of hatred.²² Hamka said that being unfair is the same as overstepping the boundaries.²³ M. Quraish Shihab said that a just attitude must continue to be prioritized over hatred that has peaked, both to the enemy and to others.²⁴

3. Peace Effort (Q.S. Al-Hujarat [49]:10)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

“Indeed, the believers are brothers, so make peace between your two brothers (who are in conflict) and fear Allah so that you may be blessed.”

According to Hamka, the peace in the verse above is by prioritizing faith. In addition, the loss of self-interest (selfish attitude) is also needed. Because, continued Hamka, both parties to the conflict have their respective truths.²⁵ Tengku Muhammad Hasbi Ash-Shiddieqy added that the relationship of faith is a closer relationship than the relationship of descent. Thus, Hasbi Ash-Shiddieqy argues that peace is a command that must be carried out if there is a dispute or conflict.²⁶

M. Quraish Shihab explained that the word *اصلح* means the cessation of damage, the achievement of benefits, or improvement. *Ishalah* also means improvement so that harmony is restored, and thus, the values for the relationship are fulfilled and as a result,

²² Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur Jilid 1*, h. 563.

²³ Hamka, *Tafsir Al Azhar, Juzu' VI* (Jakarta: PT. Pustaka Panjimas, 1984), h. 112.

²⁴ Muhammad Quraish Shihab, *Tafsir Al-Mishbah Volume 3* (Ciputat: Lentera Hati, 2007), h. 17.

²⁵ Hamka, *Tafsir Al Azhar, Juzu' XXVI* (Jakarta: PT. Pustaka Panjimas, 1984), h. 200.

²⁶ Teungku Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur Jilid 4* (Semarang: Pustaka Rizki Putra, 2016), h. 135.

various mashlahahs and benefits will be born.²⁷ This peace can be carried out not only based on the relationship of faith and descent, but also on the relationship of brotherhood among countrymen, ideals, common language, shared fate and shared responsibility.

Moderate attitude is essentially a middle attitude, impartial in taking sides and upholding justice. As a Muslim, of course this attitude has become fitrah. A good Muslim will certainly prioritize moderate values in his life. Thus, this moderate attitude cannot be separated from the life of a Muslim.

Hasbi, Hamka and Quraish Shihab agree that the existence of other religions is recognized in Islam. The existence of religious differences should not be an obstacle for anyone to interact, muamalah with others. So, everyone can live their life well. Islam only prohibits the mixing of religious teachings with other religions.

The moderate attitude of Muslims can then be encouraged in the aspect of relationships with fellow human beings even though they are of different religions. Moderate attitude is a form of self-actualization in society which then becomes the basis of a harmonious life. A good Muslim, as in Q.S Al-Maidah [5]: 8 which was later interpreted by Hasbi, Hamka and Quaish Shihab to be one of the factors in realizing a moderate attitude. In another verse, as explained in Q.S. Al-Kafirun [109]:6 (freedom of religion) is the pillar of this justice.

Although the moderate attitude has been implemented, it is possible that friction between religious communities can be avoided. The potential for conflict between religious communities is certainly still threatening. Indeed, this is unavoidable. Thus, efforts to prevent inter-religious conflicts are needed.

Efforts to prevent and resolve conflicts are important to be practiced by all religious communities within the framework of the state and even humanity. These efforts can be done in various ways and approaches. Education about diversity will be a solid foundation for a person in socializing, so that they are able to behave wisely and well to each other. However, if conflict cannot be avoided, then a

²⁷ Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*, h. 596.

harmonious dialogue will be a solution based on faith and humanity as the main features of the constitution of the Unitary State of the Republic of Indonesia.

Tengku Muhammad Hasbi Ash-Shiddiqiey, Hamka and M. Quraish Shihab argue that peace is the ultimate goal of a conflict. They say that peace must be realized in various conflict backgrounds, except for matters of faith or faith. Tengku Hasbi Ash-Shiddiqiey, Hamka and M. Quraish Shihab do not justify peace in the realm of faith, meaning that there is no opportunity to make peace regarding faith with faith other than the Islamic faith. But the rest, they support peace created in the case of muamalah or social relations between human beings.

D. Conclusion

Moderate attitude in conflict resolution between religious communities according to the three commentators described above has the same thoughts regarding conflict resolution efforts. These similarities include promoting the values of religious moderation as conflict resolution by prioritizing justice in humanitarian discourse as seen in the interpretation of Q.S Al-Maidah (5): 8.

Thus, a tolerant attitude in realizing diversity and freedom to practice religious teachings is one of the basic points in resolving conflicts between religious communities. This is a separator between conflicts caused by religion and conflicts between religious communities triggered by other factors such as social, economic, cultural conditions, and others. However, if there is a conflict, these three commentators emphasize the attitude of mercy for others in the peace process to realize conflict resolution as a form of Islam rahmatan lil 'alamin.

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