

Conflict Resolution and Its Implementation in Peacebuilding Study: The Perspective of the Hadiths of the Prophet Muhammad

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Abstract

The escalating complexity of contemporary social, political, and religious conflicts demands ethical and humanistic approaches to resolution. This study aims to examine conflict resolution and peacebuilding principles from an Islamic perspective by drawing on the hadiths of Prophet Muhammad SAW through a narrative integrative literature review of academic sources and primary hadith texts. Thematic analysis identifies and synthesizes core concepts such as moral reconciliation, social empathy, restorative justice, and mediation rooted in *rahmah* and *sulh*. The findings indicate that this prophetic model prioritizes relational restoration over punishment and aligns with modern peacebuilding theories in multicultural global contexts. The study concludes that a prophetic ethics framework enriches peace theory by providing a value-based model of mediation and offers implications for interdisciplinary research that integrates religious, humanistic, and social perspectives to foster sustainable peace.

Keywords: Conflict Resolution; Peacebuilding; Prophetic Hadith; Restorative Justice; Value-Based Mediation

INTRODUCTION

Social, political, and religious conflicts represent global phenomena that persistently threaten social stability and international peace. Over the past decade, the intensity of identity- and ideology-based conflicts has escalated across various regions worldwide, including the Middle East, Africa, and Southeast Asia, thereby generating an urgent need for more humanistic and sustainable conflict resolution approaches (Brigg & Bleiker, 2011). In the context of globalization and religious pluralism, peace cannot be construed merely as the absence of violence; rather, it must encompass reconciliation, social justice, and respect for human dignity (Boase, 2013). At the national level, Indonesia—as the country with the world's largest Muslim population—also confronts challenges of social conflict and intolerance that demand resolution strategies grounded in constructive local and religious values (Asmara, 2020). Consequently, scholarly examination of classical Islamic sources, particularly the hadiths of Prophet Muhammad Saw, is essential for extracting conflict resolution principles applicable to contemporary peacebuilding frameworks.

Although discourse on conflict resolution has proliferated in modern literature, most dominant theories derive from Western paradigms, such as Johan Galtung's concepts of positive peace and structural violence, as well as John Paul Lederach's social reconciliation approach (Porter, 2015). Nevertheless, a significant gap persists in understanding how Islamic values can contribute to the development of modern conflict resolution theory. Western approaches often prioritize secular and rational-instrumental frameworks, whereas Islam provides an ethical-spiritual foundation grounded in *sulh* (reconciliation), *adl* (justice), *rahmah* (compassion), and *shura* (consultation) as moral pillars for social reconciliation. This integrative void underscores the urgency of research that systematically and conceptually examines conflict resolution from the perspective of the Prophet Muhammad's hadiths (peace be upon him), thereby bridging theory and practice within cross-cultural and interreligious scholarly frameworks (S. Ahmed & Adnan, 2024).

Conceptually, this study is grounded in Johan Galtung's peacebuilding theory, which emphasizes positive peace—peace rooted in social justice and moral reconciliation—contextualized through Islamic conflict resolution principles. Prophetic values such as *sulh* (reconciliation), *adl* (justice), *rahmah* (compassion), and *shura* (consultation), as enshrined in the hadiths of Prophet Muhammad Saw, serve as core ethical components for sustainable peacebuilding (Kirazli, 2024). The Hadis *Maudhu'i* (thematic hadith) approach is

employed to systematically analyze hadith themes related to peace and conflict resolution, yielding a conceptual synthesis that integrates prophetic teachings with modern conflict transformation theories. Thus, this theoretical framework functions as an epistemological bridge between classical Islamic studies and contemporary peace studies.

This study explicitly seeks to address three primary research questions: (1) what concepts of conflict resolution are contained within the hadiths of Prophet Muhammad (peace be upon him); (2) which principles from the Prophet's hadiths are relevant to peacebuilding studies; and (3) how can the conflict resolution values from the Prophet's hadiths be implemented in modern peacebuilding contexts. The objectives of this research are to identify and analyze conflict resolution concepts in the Prophet's hadiths, elucidate peace principles derived from these hadiths, and examine their relevance and application in contemporary peacebuilding practices (Al-Buainain, 2023). Employing a qualitative literature-based approach, this study emphasizes thematic analysis of hadith texts and relevant academic literature as the foundation for conceptual interpretation.

The primary contribution of this article lies in strengthening the integration between hadith studies and modern peacebuilding theory within cross-cultural conflict resolution discourse. It offers novelty through the conceptual framework of prophetic peacebuilding—a conflict resolution model that integrates prophetic values of Prophet Muhammad Saw with universal principles of conflict transformation. Through this approach, the study enriches peace discourse with an ethical, holistic, and applicable Islamic perspective for addressing social conflicts in the globalization era (Mohiuddin, 2014).

Islamic concepts of conflict resolution and peacebuilding are firmly grounded in theological-historical foundations. Theoretically, modern peacebuilding is often linked to Johan Galtung's theory distinguishing positive peace (rooted in social justice and reconciliation) from negative peace (mere absence of violence) (Sempiga, 2017). In Islam, analogous principles manifest through *sulh* (peaceful reconciliation), *‘adl* (justice), *rahmah* (compassion), and *shura* (consultation), as exemplified in prophetic practice. The hadis *maudhu’i* (thematic hadith) approach serves as a key instrument for uncovering the contextual, normative, and applicative dimensions of peace in the Prophetic tradition (Kamali, 2016).

While numerous studies address global peacebuilding, integration of the Prophet Muhammad's hadith perspective remains limited. Ali and Obeid (2020) highlight *sulh* as a

community reconciliation instrument, while Abu-Nimer (2019) advocates faith-based peacebuilding rooted in Islamic values. The synergy of spirituality and prophetic socio-political strategy in conflict resolution, yet most studies remain normative without systematic analysis of hadiths as primary sources. The significant research gap lies in the lack of methodological integration between modern peacebuilding theory and hadith principles, which often prioritize Qur'anic values or social *fiqh*.

This article bridges this gap through thematic literature analysis that fuses prophetic values (*rahmah*, *'adl*, *sulh*) with modern concepts (positive peace, conflict transformation). This approach aligns with emerging trends toward transformational faith-integrated peacebuilding that transcends the spirituality-social practice dichotomy. The synthesis is not merely theological but also methodological, opening avenues for hybrid theory development in sustainable peacebuilding that integrates Islamic epistemology with contemporary peace studies (Huda, 2024).

METHODS

This study employs a literature-based qualitative approach using a systematic literature review (SLR) strategy combined with thematic analysis as the primary analytical technique. This method was selected to systematically synthesize empirical and conceptual research findings relevant to the topic, yielding a comprehensive understanding of the phenomenon under investigation. The integration of SLR and thematic analysis provides a robust methodological framework for identifying patterns, themes, and gaps in the literature. The process adheres to the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) protocol to ensure transparency and replicability in data selection and analysis (Andreini & Bettinelli, 2017).

Secondary data consist of open-access journal articles published between 2020 and 2025, sourced from reputable databases such as Scopus, DOAJ, and Google Scholar. The data include empirical studies, conceptual articles, and theoretical reviews in social-religious sciences and qualitative methodology. This secondary literature approach enables in-depth exploration of methodological variations, theoretical perspectives, and empirical findings across contexts.

Data collection followed the PRISMA-based SLR protocol across four stages: (1) identification via Boolean keyword searches such as “Islamic conceptual analysis,”

“systematic review,” “thematic synthesis,” and “qualitative Islamic studies”; (2) screening based on titles and abstracts; (3) eligibility through detailed examination of methods, context, and contributions; and (4) inclusion of articles meeting all criteria. Data analysis applied thematic analysis, encompassing six phases: data familiarization, initial coding, theme identification, theme review, theme definition, and narrative production (S. K. Ahmed et al., 2025).

Literature synthesis was enhanced by thematic synthesis involving line-by-line coding, development of descriptive themes, and generation of analytical interpretive themes. The analysis proceeded inductively while aligning with the study's conceptual framework, with validity maintained through source triangulation, researcher triangulation, and inter-theme auditing. The synthesized results form a novel theoretical framework elucidating the dynamics of the research field (Kusumastuti & Khoiron, 2021).

RESULTS

This section presents a synthesis of the literature from conceptual and thematic analyses on conflict resolution and peacebuilding based on the hadiths of Prophet Muhammad Saw. The study identified and analyzed 35 relevant scholarly publications issued between 2018 and 2025. Literature characteristics reveal a marked increase in publications over the past five years integrating Islamic perspectives with peace studies, particularly in faith-based peacebuilding, Islamic conflict transformation, and prophetic leadership. Most studies originate from reputable international journals such as *Journal of Peace Research*, *Islam and Civilisational Renewal*, and *Journal of Islamic Studies*. Geographically, the majority stem from South Asia and the Middle East, with contributions from Africa and Europe underscoring the relevance of prophetic models in contemporary conflict resolution (Latif, 2025).

From the thematic synthesis process, four main categories of conflict resolution values were found in the hadith of the Prophet SAW which are relevant to the context of modern peacebuilding. First, the principle of justice (*‘adl*) serves as the foundational value in dispute resolution and social restoration. Several hadiths emphasize restorative justice that prioritizes social harmony over mere punishment, as exemplified by Prophet Muhammad's (peace be upon him) mediation of inter-tribal disputes in Medina (Iftikhar et al., 2024). This

value aligns with Galtung's (1969) concept of positive peace, which underscores structural justice across these hadiths:

1. Procedural Justice in Dispute Resolution

إِنَّمَا أَنَا بَشَرٌ، وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، فَأَقْضِي لَهُ عَلَى نَحْوِ مَا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ

“Indeed, I am only a human being. You come to me with a dispute, and perhaps one of you is more eloquent in presenting arguments than the other, and I decide according to what I hear. So whoever I decide upon from his brother's right, let him not take it, for I have cut off for him a piece of the fire.” (Ṣaḥīḥ al-Bukhārī, no. 2680; Ṣaḥīḥ Muslim, no. 1713)

2. Justice as the Foundation of Social Peace

إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرَ مِنْ نُورٍ، عَنْ يَمِينِ الرَّحْمَنِ، وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُّوا

“Indeed, those who act justly will be with Allah on pulpits of light, at the right hand of the Most Gracious—and His two hands are right—those who act justly in their judgments, towards their families, and towards those under their charge.” (Ṣaḥīḥ Muslim, no. 1827)

3. Universal Justice towards Non-Muslims

أَلَا مَنْ ظَلَمَ مُعَاهِدًا أَوْ انْتَقَصَهُ أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئًا بَغَيْرِ طِيبِ نَفْسٍ، فَأَنَا حَاجِبُهُ يَوْمَ الْقِيَامَةِ

“Remember, whoever wrongs a non-Muslim who is bound by an agreement, or reduces his rights, or burdens him beyond his capacity, or takes something from him without his consent, I will be his prosecutor on the Day of Resurrection.” (Sunan Abī Dāwūd, no. 3052)

4. Justice Without Discrimination (Anti-Nepotism)

وَأَيْمُ اللَّهِ! لَوْ أَنَّ فَاطِمَةَ بِنْتُ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا

“For the sake of Allah! If Fatimah bint Muhammad had stolen, I would have cut off her hand myself.” (Ṣaḥīḥ al-Bukhārī, no. 6788; Ṣaḥīḥ Muslim, no. 1688)

5. Justice as a Leadership Trust

مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، فَيَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

“It is not a servant whom Allah has entrusted to lead a people, then he dies deceiving his people, but Allah will forbid him paradise.” (Ṣaḥīḥ al-Bukhārī, no. 7151; Ṣaḥīḥ Muslim, no. 142)

These hadiths emphasize that justice in Islam is universal, non-discriminatory, and is the main foundation for conflict resolution and sustainable peacebuilding.

Second, the value of peace (*sulh*) emphasizes dispute resolution through compromise and reconciliation rather than confrontation. Studies demonstrate that Islamic sulh practices are firmly rooted in the Sunnah of Prophet Muhammad Saw, exemplified by the Medina Charter and the Treaty of Hudaibiyyah as models of inclusive peacebuilding. Relevant hadiths on *sulh* reflect principles of mediation, empathy, and compromise that underpin contemporary conflict resolution studies (Sultan & Qureshi, 2025). This value extends beyond legal procedures to encompass moral societal transformation for sustaining social cohesion across these hadiths:

1. Resolving Conflicts is More Important than Sunnah Worship

أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟ قَالُوا بَلَى، قَالَ: إِصْلَاحُ ذَاتِ الْبَيْنِ

“Shall I inform you of something that is better in rank than fasting, prayer, and charity?” They said, “Certainly.” He said, “Namely, reconciling broken relationships between people.” (Sunan al-Tirmizī, no. 2509).

It means that the symbol of peacebuilding in this case is that social reconciliation is a moral priority in Islam.

2. The Danger of Destroying Social Peace

وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ

“The breakdown of human relationships is a razor (that consumes everything).” (Sunan al-Tirmizī, no. 2509).

The symbol of peacebuilding from the hadith above is that social conflict destroys social capital and social stability.

3. The Prophet's Active Intervention in Reconciling Conflicts

أَنَّ رَسُولَ اللَّهِ ﷺ بَلَغَهُ أَنَّ أَهْلَ قُبَاءَ افْتَتَلُوا حَتَّى رَمَوْا بِالْحِجَارَةِ، فَقَالَ: اذْهَبُوا بِنَا نُصْلِحْ بَيْنَهُمْ

“Rasulullah SAW received news that the residents of Qubā' were fighting with each other and throwing stones at each other. So he said, 'Let us go to reconcile them.'” (Ṣaḥīḥ al-Bukhārī, no. 2690 Ṣaḥīḥ Muslim, no. 421)

The symbol of peacebuilding in the hadith above is the role of the leader as a conflict mediator (peace mediator).

4. Personal Ethics as a Basis for Peace

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

“The strong person is not the one who wins in wrestling, but the one who can control himself when angry.” (Ṣaḥīḥ al-Bukhārī, no. 6114. Ṣaḥīḥ Muslim, no. 2609)

The symbol of peacebuilding from the hadith above is emotional control as the foundation for conflict resolution.

5. Forgiveness as a Path to Sustainable Peace

وَمَا زَادَ اللَّهُ عَبْدًا بِغَفْوٍ إِلَّا عِزًّا

“Allah does not increase a servant with forgiveness except glory.” (Ṣaḥīḥ Muslim, no. 2588)

The symbol of peacebuilding from the hadith above is forgiveness-based reconciliation as the core of long-term peacebuilding.

The hadiths about *ṣulḥ* show that Islam places peace as a primary goal of social law, encompassing reconciliation, emotional control, ethical communication, justice, and forgiveness. These principles align closely with modern peacebuilding theory.

Third, the value of compassion (*rahmah*) constitutes the primary ethical dimension in conflict resolution. The Prophet Muhammad's Saw hadiths emphasize forgiveness, empathy, and mercy even toward adversaries, as exemplified during the conquest of Mecca when he pardoned his former enemies. This *rahmah* value forms the core of the transformational peacebuilding paradigm, which prioritizes relational change and social healing (Bacha, 2025). In contemporary contexts, it inspires interfaith dialogue and empathy-based reconciliation across these compassion-imbued hadiths:

1. Mercy as a Universal Principle of Social Life

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ

“Those who are merciful will be loved by the Most Merciful. Love everyone on earth, and the One in the sky will love you.” (Sunan al-Tirmizī, no. 1924. Sunan Abī Dāwūd, no. 4941).

The symbol of peacebuilding in the hadith above is mercy as the foundation for cross-group empathy and prevention of violence.

2. The Prophet's Mercy as a Model of Conflict Resolution

إِنَّمَا أَنَا رَحْمَةٌ مُّهِدَاةٌ

“Indeed, I am only a blessing given (by Allah).” (al-Hākim, *al-Mustadrak*, no. 100).

The symbol of peacebuilding in the hadith above is compassionate leadership.

3. Mercy as a Bond of Social Solidarity

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

“The parable of believers in terms of loving, caring for and empathizing with one another is like one body; if one part of the body is sick, the whole body feels it with sleeplessness and fever.” (Ṣaḥīḥ al-Bukhārī, no. 6011. Ṣaḥīḥ Muslim, no. 2586)

The symbol of peacebuilding from the hadith above is empathetic solidarity as social capital for peace.

4. Mercy in Communication and Social Interaction

إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ

“Indeed, Allah is Gentle and loves gentleness in all matters.” (Ṣaḥīḥ al-Bukhārī, no. 6927. Ṣaḥīḥ Muslim, no. 2165)

The symbol of peacebuilding from the hadith above is gentle communication as a conflict de-escalation strategy.

5. Mercy Across Groups and Humanity

فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا دَبَحْتُمْ فَأَحْسِنُوا الدَّبْحَةَ

“If you kill (in a justified context), then do it in a good way; and when you slaughter, then slaughter in a good way.” (Ṣaḥīḥ Muslim, no. 1955)

The symbol of peacebuilding in the hadith above is mercy even in extreme conflict situations—limiting violence.

The hadiths of the Prophet Muhammad Saw emphasize that mercy (*rahmah*) is the primary foundation of conflict resolution and peacebuilding in Islam. Mercy is not only emotional, but also normative, structural, and universal—it forms the basis for empathy, peaceful communication, reconciliation, and protection for all creatures.

Fourth, the value of consultation (*shura*) reflects social participation and inclusivity in decision-making processes. The Prophet Muhammad's (peace be upon him) hadiths demonstrate democratic consultative practices in conflict resolution, wherein diverse viewpoints are considered to achieve collective consensus. This *shura* value underpins the participatory peacebuilding model, which promotes grassroots community involvement in fostering social peace (Mbaraka, 2023). The principle expands conflict resolution perspectives from elite-driven to populist approaches by amplifying community voices across these *shura*-imbued hadiths.

1. The Prophet SAW consulted with his Companions

مَا رَأَيْتُ أَحَدًا أَكْثَرَ مَشُورَةً لِأَصْحَابِهِ مِنْ رَسُولِ اللَّهِ ﷺ

“I have never seen someone who consulted more with his friends than Rasulullah SAW.” (Sunan al-Tirmizī, no. 1714).

The symbol of peacebuilding from the hadith above is participatory leadership as the foundation for conflict resolution.

2. Deliberation as a Principle of Ethical Leadership

إِذَا كَانَ أَمْرُكُمْ خِيَارَكُمْ، وَأَغْنِيَاؤُكُمْ سَمْعَاءَكُمْ، وَأُمُورُكُمْ شُورَى بَيْنَكُمْ، فَظَهَرَ الْأَرْضُ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا

“If your leaders are the best people among you, your rich people are generous, and your affairs are decided by deliberation between you, then life on earth is better for you than in it (death).” (Sunan al-Tirmizī, no. 2266).

The symbol of peacebuilding from the hadith above is participatory governance that creates social stability and peace.

3. The Prophet's Consultation in Conflict and War (Uhud)

كَانَ رَسُولُ اللَّهِ ﷺ يُشَاوِرُ أَصْحَابَهُ فِي الْحَرْبِ

“Rasulullah Saw used to consult with his companions on matters of war.” (Musnad Ahmad, no. 18139)

The symbol of peacebuilding from the hadith above is deliberation as an instrument of conflict management even in crisis situations.

4. Deliberation and Respect for Opinions

إِذَا اسْتَشَارَ أَحَدُكُمْ أَخَاهُ فَلْيُشِرْ عَلَيْهِ

“If one of you is asked for his opinion by his brother, let him give him advice.” (Sunan Abī Dāwūd, no. 5128).

The symbol of peacebuilding from the hadith above is the ethics of participation and moral responsibility in deliberation.

5. The Prophet's Consultation in Conflict and War (Uhud)

كَانَ رَسُولُ اللَّهِ ﷺ يُشَاوِرُ أَصْحَابَهُ فِي الْحَرْبِ

“Rasulullah Saw used to consult with his companions on matters of war.” (Musnad Aḥmad, no. 18139).

The symbol of peacebuilding from the hadith above is deliberation as an instrument of conflict management even in crisis situations.

The hadiths of the Prophet Muhammad Saw emphasize that *shūrā* (consultation) is a prophetic mechanism for decision-making and conflict resolution. It encourages participation, prevents authoritarianism, and builds social legitimacy—principles that align with modern peacebuilding theories based on participation and inclusivity.

In addition to these four main themes, the analysis also identified two important methodological patterns in previous studies. First, the tendency for research to use a qualitative-descriptive approach, using primary sources in the form of hadith texts and secondary sources from classical commentaries or discourses. Second, the emergence of an integrative trend combining theological and sociological approaches in analyzing Islamic conflict resolution, indicates the development of a new paradigm in interdisciplinary research between religious studies and the social sciences (Abdullah, 2014).

Overall, the results of this study indicate that the hadiths of the Prophet Muhammad (peace be upon him) contain universal principles of conflict resolution that are compatible with modern peacebuilding theory, encompassing the dimensions of justice, peace, compassion, and social participation. These four values are not only theological but also functional in building sustainable social peace in multicultural and multireligious societies.

DISCUSSION

This study reveals that conflict resolution principles in the hadiths of Prophet Muhammad (peace be upon him) exhibit strong alignment with modern peacebuilding theories, both in normative values and social practices. These hadiths position *adl* (justice), *shura* (consultation), *rahmah* (compassion), and *sulh* (peace) as foundational elements for constructing harmonious social orders. These principles underscore that Islamic conflict resolution extends beyond ceasing hostilities to fostering long-term reconciliation grounded in social justice (Suljić, 2024). These findings affirm the research objectives by elucidating the implementation of prophetic Islamic values in contemporary contexts (Muhtarom & Ichsan, 2025).

Within Johan Galtung's peacebuilding theoretical framework, the hadiths of Prophet Muhammad Saw embody elements of positive peace, emphasizing structural justice and healthy social relations. For instance, the hadith concerning reconciliation between the *Aws* and *Khazraj* tribes following prolonged conflict in Medina illustrates the primacy of justice-based peace and respect for human dignity. This approach aligns with transformative peacebuilding principles, which prioritize social structural change and collective societal consciousness (Lopera-Arbeláez & Richter, 2024).

Compared to modern conflict resolution theories, the values in Prophet Muhammad's (peace be upon him) hadiths distinguish themselves through dimensions of spirituality and morality often overlooked in secular approaches. Islamic scholarship posits that true peace transcends rational agreements to encompass purification of hearts and sincere intentions among conflicting parties. This approach enriches Western peacebuilding theories, which predominantly emphasize political and social processes, by introducing profound spiritual dimensions. Thus, prophetic hadiths provide an integrative model combining moral, social, and structural aspects of peacebuilding (Ahmad et al., 2025).

This study reveals a strong alignment between prophetic hadiths and the concept of dialogue-based peacebuilding, wherein communication, empathy, and *musyawarah* (deliberative consultation) serve as primary instruments for conflict resolution. This principle resonates with peace communication theory, which prioritizes openness and respect for differences. In contemporary contexts, these principles can be operationalized

through community mediation, interfaith dialogue, and social reconciliation grounded in universal humanistic values.

From a scholarly perspective, this article bolsters Islam's role as an alternative knowledge source in global conflict resolution studies. While dominant peacebuilding theories predominantly emerge from Western paradigms, this analysis demonstrates that prophetic hadiths offer a comprehensive, integrative model oriented toward moral values (Fatul et al., 2024). Such insights contribute significantly to the decolonization of peace studies and enrich cross-cultural research methodologies by fostering a more inclusive faith-based peacebuilding paradigm (Ham, Dana, 2023).

Nevertheless, the research exhibits limitations in its comparative scope, as much of the literature remains anchored in classical Islamic historical contexts with limited empirical linkages to modern peacebuilding practices. An additional constraint involves restricted access to thematically digitized hadith literature, leaving substantial room for further exploration. Future studies could thus prioritize developing empirical models of faith-based conflict resolution through contemporary case studies, such as social conflicts in the Middle East or Southeast Asia (Rugar, 2020).

The practical implications of this research hold substantial relevance for peace practitioners and policymakers, particularly in embedding religious values within social reconciliation strategies and public policy frameworks. Prophetic hadith-based approaches can be integrated into peace education curricula, interfaith dialogue programs, and equitable, sustainable social development policies (Sugiarto, 2025). Consequently, this work not only advances theoretical discourse but also bridges classical Islamic texts with modern humanistic peace practices.

CONCLUSION

This study demonstrates that the hadiths of Prophet Muhammad SAW articulate comprehensive principles of conflict resolution, including *al-'adl*, *shura*, *rahmah*, and *sulh*—that align with contemporary peacebuilding paradigms and extend beyond the mere cessation of hostilities toward sustainable peace grounded in social, spiritual, and structural transformation. The findings contribute to conflict resolution and peacebuilding scholarship by advancing an Islamic, hadith-based perspective that complements prevailing Western secular approaches and informs an integrative faith-based peacebuilding model for

peace education, value-oriented reconciliation policies, and equitable mediation practices. Future research should operationalize and empirically examine these hadith-based principles in diverse contemporary and cross-cultural conflict settings, while also strengthening interdisciplinary engagement between Islamic studies, peace and conflict studies, and related social sciences to further consolidate and extend this integrative framework.

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