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Thematic Interpretation of Qur'an Deliberation as the Basis of Social Reconciliation

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Abstract:

The purpose of this research is to examine the concept of *syūrā* deliberation in the Qur'an as the foundation of social ethics and reconciliation in contemporary society, which faces a crisis of dialogue and religious polarization. The method used is the *tafsīr maudhū'ī* approach (thematic interpretation combined with contextual hermeneutic analysis). The focus of the study is directed to three main verses: QS Āli 'Imrān 3:159, QS Ash-Shūrā 42:38, and QS Al-Baqarah 2:233. In the analysis, the author integrates the views of the classical mufassir al-Ṭabarī, Ibn Kathīr, al-Qurṭubī and the modern thinker M. Quraish Shihab, al-Ṭabāṭabā'ī to interpret the deliberative value of the Qur'an in a broader socio-ethical context. The study's findings reveal that the value of *syūrā* encompasses three primary dimensions: recognition and acceptance of *ta 'āruf*, diversity, tolerance of *tasāmūh* and mutual respect, and *islāh* (reconciliation and social restoration). These three dimensions form the conceptual framework of the "Qur'anic Ethics of Reconciliation," which has relevance to John Paul Lederach's transformative theory of reconciliation and Jürgen Habermas's concept of communicative action, but is enriched by a spiritual dimension derived from divine revelation. Conceptually, this study concludes that the Qur'an is not only a moral-theological guideline, but also an epistemological

source for the development of modern Islamic social theories oriented towards peace, spirituality, and inclusivity.

Keywords: Deliberation; *Tafsīr Maudhū’ī*; Social Reconciliation; Deliberative Ethics

Abstrak:

Tujuan penelitian ini adalah untuk mengkaji konsep musyawarah *syūrā* dalam Al-Qur'an sebagai landasan etika sosial dan rekonsiliasi dalam masyarakat kontemporer yang menghadapi krisis dialog dan polarisasi agama. Metode yang digunakan adalah pendekatan *tafsīr maudhū’ī* (*tafsir* tematik yang dikombinasikan dengan analisis hermeneutik kontekstual). Fokus penelitian diarahkan pada tiga ayat utama: QS Āli ‘Imrān 3:159, QS Ash-Shūrā 42:38, dan QS Al-Baqarah 2:233. Dalam analisisnya, penulis mengintegrasikan pandangan para mufassir klasik seperti al-Ṭabarī, Ibn Kathīr, al-Qurṭubī, dan pemikir modern M. Quraish Shihab, al-Ṭabāṭabā’ī untuk menafsirkan nilai deliberatif Al-Qur'an dalam konteks sosial-etic yang lebih luas. Temuan studi ini menunjukkan bahwa nilai *syūrā* mencakup tiga dimensi utama: pengakuan dan penerimaan *ta’āruf*, keragaman, toleransi *tasāmūh*, dan saling menghormati, serta *islāh* (rekonsiliasi dan pemulihan sosial). Ketiga dimensi ini membentuk kerangka konseptual “Etika Al-Qur'an tentang Rekonsiliasi,” yang relevan dengan teori transformatif rekonsiliasi John Paul Lederach dan konsep tindakan komunikatif Jürgen Habermas, namun diperkaya dengan dimensi spiritual yang berasal dari wahyu ilahi. Secara konseptual, studi ini menyimpulkan bahwa Al-Qur'an bukan hanya pedoman moral-teologis, tetapi juga sumber epistemologis untuk pengembangan teori-teori sosial Islam modern yang berorientasi pada perdamaian, spiritualitas, dan inklusivitas.

Kata Kunci: Pembahasan; *Tafsīr Maudhū’ī*; Rekonsiliasi Sosial; Etika Pembahasan

Introduction

The contemporary Islamic world is experiencing a complex and multidimensional social dialogue crisis. Political polarization, identity conflicts, and social fragmentation show the erosion of the values of togetherness that are the moral foundation of the ummah. The *Wahid Foundation* report (2025) recorded a 7.5% increase in the social intolerance index over the last three years, particularly in the digital and interfaith spheres.¹ A similar phenomenon was also noted by the *Pew Research Center* in 2025, which confirms the increasing politicization of religion in Southeast Asia, as

¹ Wahid Foundation, *Laporan Tahunan Indeks Toleransi Sosial 2025* (Jakarta: Wahid Institute, 2025), 22.

well as the social trust between communities.² Weakens. This data illustrates not just a social phenomenon, but an epistemic degradation of the value of dialogue and deliberation as Islamic social ethics. This crisis reveals that modern society has failed to internalize the deliberative principle taught by the Qur'an, specifically *syūrā*, as an expression of collective consciousness and moral participation. In the author's view, quantitative data on intolerance is not just a social statistic, but an indicator of the failure of public spirituality, where the value of revelation no longer functions as an ethics of social communication.

The Qur'an has actually affirmed *sūrā* as a principle of life that balances freedom of thought and moral attachment. This value is not merely a political instrument, but a spiritual foundation for the formation of an egalitarian deliberative society³. However, the history of interpretation reveals a reduction in meaning associated with the concept of *syūrā*. In classical literature, such as al-Māwardī's work in *al-Aḥkām al-Sulṭāniyyah*, deliberation is viewed as a power-oriented political mechanism, rather than a basis for social ethics.⁴ As a result, the meaning of *syūrā* loses its human dimension and turns into an elitist concept that only applies in the circle of power.⁵ The author sees that this kind of reduction occurs because of a classical political context that places revelation as a legal legitimacy, rather than as a source of social reconciliation. Therefore, a rereading of the *shūrā* needs to restore its essence as a participatory ethics rooted in human spirituality, not just political governance.

While modern social theories have sought to address the problem of social disintegration, their approach tends to be limited to secular frameworks. John Paul Lederach, for example, in his theory of transformative reconciliation, emphasizes the importance of building peaceful relations through structural and cultural reconstruction.⁶ Likewise, Jürgen Habermas, through communicative actions, underlines the importance of intersubjective rationality in building social consensus.⁷ Although both theories are relevant to explain modern social dynamics, they still fail to reach the spiritual dimension that is the moral foundation of religious societies. It is in this context that the author views the Qur'anic *syūrā* as having the potential to be a bridge between social rationality and the spirituality of revelation. Deliberation is not only

² Pew Research Center, *Global Restrictions on Religion 2025: Southeast Asia Report* (Washington, D.C.: Pew Forum, 2025), 18.

³ M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 10 (Jakarta: Lentera Hati, 2002), 45.

⁴ Abū al-Ḥasan al-Māwardī, *al-Aḥkām al-Sulṭāniyyah* (Beirut: Dār al-Kutub al-Ilmiyyah, 1996), 78.

⁵ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* (Yogyakarta: LKiS, 2021), 131.

⁶ John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington, D.C.: United States Institute of Peace Press, 1997), 24.

⁷ Jürgen Habermas, *The Theory of Communicative Action*, vol. 1 (Boston: Beacon Press, 1984), 88–89.

aimed at achieving rational consensus, but also at building a collective moral consciousness based on the values of *ta'āruf* (recognition between people), *tasāmūh* (tolerance), and *islāh* (reconciliation). Thus, *syūrā* did not stop as a normative principle but developed into a paradigm of Islamic social ethics that integrated rationality and transcendence.

In the Indonesian context, the relevance of deliberation ethics is becoming increasingly significant. This country, with a high degree of plurality, faces a dilemma between maintaining diversity and preventing social disintegration. Hosen's research in 2022 reveals that Islamic democracy in Indonesia often stops at the formal legal aspect, without considering the spiritual dimension that underpins social legitimacy.⁸ In fact, the *sūrā* in the Qur'an explicitly emphasizes equal participation in decision-making, not just structural obedience. In the author's view, deliberation rooted in the value of revelation can be the ethical foundation for social reconciliation, since it demands not only rational approval, but also moral consciousness born of faith. Thus, Qur'anic deliberation is an effort to restore the Islamic public space from political hegemony to a dialogical ethical space.⁹

Classical studies of *shūrā* have indeed been widely studied, but they are still generally normative and political. Al-Ṭabarī in *Jāmi' al-Bayān*, Ibn Kathīr in *Tafsīr al-Qur'ān al-'Azīm*, and al-Qurtubī in *al-Jāmi' li Aḥkām al-Qur'ān* interpret *syūrā* as a guide for leaders to involve the ummah in decision-making.¹⁰ However, this meaning has not been linked to the broader social context. Shihab in *Tafsīr al-Mishbah* actually expands that meaning by making *shūrā* a social and spiritual ethics that fosters empathy and collective awareness.¹¹ Similarly, al-Ṭabāṭabā'ī in *al-Mīzān fī Tafsīr al-Qur'ān* affirms *syūrā* as a manifestation of collective faith that rejects authoritarianism and fosters *mutuality* in society¹². Achmad Abubakar's research strengthens this argument through a thematic and anthropological approach, by showing that the verses of deliberation give birth to an inclusive awareness of plurality as *A social stunt*.¹³ In the author's view, this modern interpretation marks a shift

⁸ Nadirsyah Hosen, *Shari'a and Constitutional Reform in Indonesia* (Singapore: ISEAS, 2022), 97.

⁹ Ibrahim, S. (2014). Hermeneutika Teks: Sebuah Wacana Dalam Metode Tafsir Alquran?. *Hunafa: Jurnal Studia Islamika*, 11(1), 23-41. <https://doi.org/https://doi.org/10.24239/jsi.v11i1.338.23-41>

¹⁰ al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āyi al-Qur'ān*, vol. 6 (Beirut: Dār al-Fikr, 1992), 289.

¹¹ Shihab, *Tafsīr al-Mishbah*, vol. 10, 47.

¹² al-Ṭabāṭabā'ī, *al-Mīzān fī Tafsīr al-Qur'ān*, vol. 18 (Tehran: Mu'assasat al-A'lamī, 1983), 133.

¹³ Muhammad Yusuf 1 Achmad Abubakar , Mardan , Nahdhiyah , Abd Rahim, The Dialogue of Multicultural Education and Harmony in Prosperity Based on the Qur'an.

from a theocentric interpretation to a humanistic-spiritual interpretation, in which human beings are not merely legal objects, but moral subjects who actively participate in the construction of social justice. Thus, *the sūrā* in the Qur'an can be understood as an epistemic principle that connects revelation, reason, and society in a synthesis that allows the birth of an inclusive and reconciliatory Islamic social theory.

Methodology

This research is descriptive-qualitative using a thematic interpretation approach (*tafsīr maudhu'i*) combined with a contextual hermeneutic framework to uncover the conceptual meaning of *syūrā* in the Qur'an in an integral and relevant way to the contemporary social context.¹⁴ It was chosen because it allows the exploration of meaning across verses in a thematic manner, to show the continuity of the moral ideas of the Qur'an at the social and epistemological levels.¹⁵ Research is carried out through three stages. First, the search for deliberation verses, namely QS. Āli 'Imran 3:159, QS. al-Sūrā 42:38, and QS. al-Baqarah 2:233, which represents the principles of empathy, collective deliberation, and relational justice. The main reference is using *the Mushaf Al-Qur'an and its Translation* of the Ministry of Religion of the Republic of Indonesia, 2019¹⁶ Second, the study of classical and modern interpretations to build a complete interpretive framework. Classical commentaries such as al-Ṭabarī, Ibn Kathīr, and al-Qurtubī explain the normative basis of *syūrā* in the early context of Islam; while modern commentaries such as Quraish Shihab, al-Ṭabāṭabā'ī, and Hamka outline their relevance to contemporary social and moral issues.¹⁷ Third, contextual hermeneutic synthesis is achieved by combining the results of text interpretation with modern social theory, particularly the thought of Paul Ricoeur, Hans-Georg Gadamer, John Paul Lederach, and Jürgen Habermas.¹⁸

IJoASER (International Journal on Advanced Science, Education, and Religion) E-ISSN: 2614-8862 & P-ISSN: 2565-0836 Volume 3, Number 3, November 2020, 109.

¹⁴ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, (Yogyakarta: LKiS, 2021), 87.

¹⁵ Kaltsum, Lilik Ummi, and Ahmad Syaifuddin Amin. "The Development of Qur'anic Thematic Exegesis in Indonesia: Historical Landscape and Shifts of Authority." *Journal of the Study of the Sciences of the Qur'an and Hadith* 25.2 (2024), 296-319.

¹⁶ Kementerian Agama Republik Indonesia, *Mushaf Al-Qur'an dan Terjemahannya* (Jakarta: Lajnah Pentashihān Mushaf Al-Qur'an, 2019)

¹⁷ Al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āyi al-Qur'ān*, vol. 6 (Beirut: Dār al-Fikr, 1992), 289; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, vol. 2 (Riyadh: Dār Tayyibah, 1999), 112; Al-Qurtubī, *al-Jāmi' li Aḥkām al-Qur'ān*, vol. 8 (Beirut: Dār al-Kutub al-'Arabiyyah, 1998), 344. M. Quraish Shihab, *Tafsīr al-Mishbah*, vol. 10 (Jakarta: Lentera Hati, 2002), 45; al-Ṭabāṭabā'ī, *al-Mīzān fi Tafsīr al-Qur'ān*, vol. 18 (Tehran: Mu'assasat al-A'lamī, 1983), 133; Hamka, *Tafsīr al-Azhar*, vol. 7 (Jakarta: Gema Insani, 2016), 215.

¹⁸ Hans-Georg Gadamer, *Truth and Method* (London: Continuum, 2004), 269; Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Fort Worth: Texas

This approach gave birth to a conceptual model of the *Qur'anic Ethics of Reconciliation* that blended the value of revelation and modern social theory, making the *syūrā* not only a moral principle, but also an epistemological framework for contemporary Islamic social reconciliation

Analysis of the Thematic Interpretation of the Qur'an Deliberation

The concept of deliberation (*syūrā*) in the Qur'an represents a spiritual and epistemological paradigm that views humans as both rational and moral beings. Etymologically, the term *syūrā* comes from the root *shāwara-yushāwiru-musyāwarah*, which means to exchange ideas to find a better truth.¹⁹ This etymological meaning does not stop at the linguistic dimension, but contains a social conception of dialogue based on intellectual honesty and compassion. Within the framework of social interpretation, *syūrā* serves as a moral mechanism that guides humans in establishing a just and civilized order of life.²⁰ Analytically, the author views the *syūrā* in the Qur'an as not only a value system but also a process of forming collective consciousness—a deliberative ethics that links reason, faith, and social action. Therefore, a thematic analysis of the three main verses of QS Āli 'Imrān 3:159, QS al-Syūrā 42:38, QS al-Baqarah 2:233 is the key to understanding the structure of the social ethics of the Qur'an that fosters reconciliation and peace.

1. Syūrā as a Dialogical Process QS Āli 'Imrān 3:159

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لَنَتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظًا لِّلْقُلُوبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَارِرُهُمْ فِي الْأَمْرِ إِذَا عَرَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

That is, by the grace of Allah, you (Muhammad) are gentle towards them. If you are harsh and hard-hearted, they will stay away from you. Therefore forgive them and ask forgiveness for them, and counsel with them in the matter. Then, when you have made up your mind, then trust in Allah. Indeed, Allah loves those who trust.²¹

The verse "*wasyāwirhum fī al-amr*" affirms the principle of *rahmah* (compassion) as the foundation of ethical social communication. According to al-Ṭabarī, this order shows the Prophet's recognition of the dignity of his

Christian University Press, 1976), 92. John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington, D.C.: United States Institute of Peace Press, 1997), 24; Jürgen Habermas, *The Theory of Communicative Action*, vol. 1 (Boston: Beacon Press, 1984), 88–89.

¹⁹ Ibn Manzūr, *Lisān al-'Arab*, vol. 4 (Beirut: Dār Ṣādir, 1990), 337.

²⁰ Sulaiman Ibrahim, Pendidikan tentang Manusia dalam Perspektif Al-Qur'an, *Jurnal Ilmiah AL-Jauhari*, Vol. 2, No. 2, 2017, 145–148. Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, 97.

²¹ *Al-Qur'an dan Terjemahannya* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, Kementerian Agama Republik Indonesia, 2019).

companion as an autonomous and sensible moral subject. According to al-Tabarī, this order shows the Prophet's recognition of the dignity of his companion as an autonomous and sensible moral subject.²² The Qurṭubī adds to the historical context that this verse came down after the Battle of Uhud, when the Prophet did not choose to punish the Companions, but rather forgave and dialogued with them as a form of *islāh* (social restoration).²³ This interpretation shows that deliberation in Islam is not motivated by political interests, but by a moral vision to restore damaged social relations through forgiveness and empathy. In modern interpretation, M. Quraish Shihab interprets *syūrā* as a form of participatory leadership in which love replaces power and empathy replaces coercion.²⁴

The author's analysis of these three interpretations reveals the continuity of Qur'anic ethics across time: *syūrā* serves as a moral therapy for social conflicts. Here, dialogue is not only rational, but also spiritual it contains the realization that just social decisions can only be born from a tender heart. Within the framework of Habermas's social theory, this principle is parallel to *communicative action* in which true rationality is realized through openness and honesty of communication, but *syūrā* adds a *dimension of grace* that secular rationality does not have. Thus, the Qur'anic *syūrā* presents a model of communication that is not merely deliberative, but also reconciliatory and *healing*.

2. . Sūrā as a Principle of Collective Wisdom QS al-Sūrā 42:38

الَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ ۖ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

And those who accept the call of their Lord, perform prayers, and their affairs are decided by deliberation among them, and they spend part of the sustenance that We have given them²⁵

The phrase "*wa amruhum syūrā baynahum*" presents deliberation as the basic character of a community of believers living in collective consciousness.²⁶ Ibn Kathīr interprets this verse as a command for Muslims to make decisions in a participatory and egalitarian manner, on a par with prayer

²² Al-Tabarī, *Jāmi' al-Bayān 'an Ta'wīl Āyi al-Qur'ān*, vol. 6 (Beirut: Dār al-Fikr, 1992), 289.

²³ Al-Qurtubī, *al-Jāmi' li Aḥkām al-Qur'ān*, vol. 8 (Beirut: Dār al-Kutub al-'Arabiyyah, 1998), 344.

²⁴ M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 10 (Jakarta: Lentera Hati, 2002), p.45

²⁵ *Al-Qur'an dan Terjemahannya* (Jakarta: Kementerian Agama Republik Indonesia, 2019), 486

²⁶ Ibrahim, S. (2010, June 15). Telaah The Holy Qur'an Karya Abdullah Yusuf Ali. *HUNAFA: Jurnal Studia Islamika*, 7(1), 1-24.

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and infaq.²⁷ The Qurṭubī affirms that the universal nature of this verse is not a temporary law, but a norm of Islamic civilization that continues to prevail throughout time.²⁸ Al-Ṭabāṭabā'ī adds a philosophical dimension by defining *syūrā* as "*ijtima'* al-'uqūl al-muhtadiyyah bi al-wahy", i.e. the meeting of intellectuals enlightened by revelation.²⁹

These three interpretations, if read hermeneutically, show that *syūrā* is not merely a forum of communication, but a collective epistemology in which social truth is constructed through Divine consciousness.³⁰ The author's analysis confirms that the *Qur'anic* *syūrā* forms a "communal intellect" that unites the intellectual and spiritual dimensions, so that social decisions are not the result of domination, but the result of the unification of intentions. Theoretically, this resonates with Lederach's concept of transformative reconciliation, which emphasizes the importance of relational wisdom that grows out of empathy and connection.¹² However, *syūrā* offers an additional layer of revelational awareness that leads reason to submit to the value of moral truth. Thus, the *sūrā* in QS al-Syūrā 42:38 is the epistemic basis for a community of believers that combines *reason*, *faith*, and *compassion* in building a peaceful social order.

3. Syūrā as an Ethics of Social Justice QS al-Baqarah 2:233

وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُواْ أُولَدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا أَئْتَيْتُمْ بِالْمَعْرُوفِ وَأَتَّقُواْ اللَّهَ وَآعْلَمُواْ أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

This means that :D if you want your child to be breastfed by another woman, then there is no sin for you if you make the payment according to the law. Fear Allah and know that Allah is All-Seeing of what you do.³¹

This verse extends the concept of *sūrā* to the realm of micro-social relations, affirming that the principles of *al-ma'rūf* (social good) and *al-'adl* (justice) are the foundations of *Qur'anic* ethics in human interaction. Al-Ṭabarī interprets this verse as a moral injunction that every social agreement, including in family affairs, must be based on empathy and reciprocal justice.³² Al-Qurṭubī adds that *al-ma'rūf* is a social law that maintains a balance between

²⁷ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 2 (Riyadh: Dār Ṭayyibah, 1999), 112.

²⁸ Al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 345.

²⁹ Al-Ṭabāṭabā'ī, *al-Mīzān fī Tafsīr al-Qur'ān*, vol. 18 (Tehran: Mu'assasat al-A'lamī, 1983), 133.

³⁰ Ibrahim, S. (2014). Hermeneutika Teks: Sebuah Wacana Dalam Metode Tafsir Alquran?. *Hunafa: Jurnal Studia Islamika*, 11(1), 23-41. <https://doi.org/https://doi.org/10.24239/jsi.v1i1.338.23-41>

³¹ Al-Qur'an dan Terjemahannya (Jakarta: Kementerian Agama Republik Indonesia, 2019), 38.

³² Al-Ṭabāṭabā'ī, *Jāmi' al-Bayān*, vol. 3, 122.

rights and obligations.³³ While al-Tabāṭabāī sees *ma'rūf* as a moral agreement that is in harmony with the Divine nature of man.³⁴

From these three interpretations, the author discerns a consistent pattern: the Qur'an views justice not merely as a legal rule, but as a spiritual value that shapes ethical awareness in human relationships. In other words, the *sūrā* here is not only a macropolitical principle, but also a moral mechanism for maintaining social harmony in the microscope. Reflectively, the value of *al-ma'rūf* illustrates that Qur'anic justice is relational—in line with Lederach's idea that true reconciliation demands the restoration of relationships, not just the redistribution of rights. The author considers that through this verse, the Qur'an reveals its humanistic aspect: justice arises from moral empathy, not legal coercion.

The three verses analyzed show that *sūrā* is at the heart of Qur'anic social ethics, which brings together the empathic dialogue of QS Āli 'Imrān 3:159, the collective wisdom of QS al-Syūrā 4:38, and moral justice QS al-Baqarah 2:233. Conceptually, this synthesis led to a new idea that the author calls the Qur'anic Ethics of Reconciliation. This ethical model combines the values of *rahmah* (love), *ta'āruf* (recognition of differences), and *islāh* (social restoration) within the epistemological framework of reconciliation.

The author considers that this approach expands the horizon of thematic interpretation from mere normative descriptions to active Qur'anic social theory. If Habermas and Lederach's theories build reconciliation through rationality and social structure, then *sūrā* adds spirituality as a source of ethical legitimacy. Thus, this research makes a new conceptual contribution to the study of contemporary social interpretation: that *syūrā* is not just a method of deliberation, but an epistemological foundation for the spiritual reconciliation of modern man.

Deliberation as the Basis for Reconciliation of the Qur'an

The concept of *deliberation* (*syūrā*) in the Qur'an functions not only as a political tool, but also as a spiritual principle that organizes human social life through the values of *rahmah* (compassion), *'adl* (justice), and *hikmah* (collective wisdom). Through the *tafsīr maudhu'īt* approach, it is found that the principle of deliberation is a framework of social ethics that aims to restore human relations (*islāh*) and strengthen human solidarity. The Qur'an affirms that deliberation is a reflection of man's spiritual awareness of his social responsibilities QS al-Syūrā 42:38. Based on this analysis, the study identified three pillars of the Qur'anic Ethics of Reconciliation: recognition of differences (*ta'āruf*), tolerance (*tasāmūh*), and social-spiritual restoration (*islāh*). These

³³ Al-Qurtubī, *al-Jāmi' li Aḥkām al-Qur'ān*, vol. 2, 218.

³⁴ Al-Tabāṭabāī, *al-Mīzān*, vol. 4, 77.

pillars serve as the foundation of the Qur'anic reconciliation ethics that place *the syūrā* as a moral mechanism, not just a political one. Reflectively, the author argues that *syūrā* works as a "bridge of values" between reason and revelation, organizing the structure of social dialogue into a space of spiritual healing for fragmented modern society.

1. Recognition (Ta'āruf) and Acceptance of Differences QS al-Hujurāt 49:13

يَا مُّهَمَّا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَّأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَّقَبَائِلَ لِتَعَاوُفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتُقْسِمُكُمْ لِمَنَ اللَّهُ عَلَيْمٌ حَبِيرٌ

O human! Indeed, we have created you from a male and a female, and we have made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most pious among you.³⁵

The above verse emphasizes that diversity is a reflection of the Divine will to know and understand one another. Al-Ṭabarī interprets this verse as a universal call for human beings to build relationships based on kindness and helpfulness, not social discrimination.³⁶ The Qur'an reinforces this meaning by stating that human dignity is not measured by lineage or social status, but by his level of piety.³⁷

Meanwhile, al-Ṭabāṭabā'ī gives a philosophical dimension by interpreting *ta'āruf* not only as a social relation, but as a form of ontological knowledge in which man recognizes his fellow man as a reflection of the divine nature.³⁸ Conceptually, this idea resonates with Axel Honneth's theory of social recognition, which affirms the importance of recognition as the basis of justice and freedom.³⁹ However, *the Qur'anic ta'āruf* goes beyond the limits of this theory's secularism because it is rooted in theological awareness: respect for other human beings is a form of recognition of God. The author considers that this verse contains a new epistemological paradigm in Islamic social studies: recognition becomes the basis for social reconciliation, not just an ethical strategy. Thus, *ta'āruf* serves as a moral prerequisite in *shūrā*, forming an egalitarian and spiritual community of recognition.

³⁵ Al-Qur'an dan Terjemahannya, (Jakarta: Kemenag RI, 2019), 517.

³⁶ Al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, vol. 22 (Beirut: Dār al-Fikr, 1992), 254.

³⁷ Ibrahim, S. (2010, June 15). Telaah The Holy Qur'an Karya Abdullah Yusuf Ali. *HUNAFA: Jurnal Studia Islamika*, 7(1), 1-24. Al-Qurtubī, *Al-Jāmi' li Ahkām al-Qur'ān*, vol. 16 (Beirut: Dār al-Kutub al-'Arabiyyah, 1998), 342.

³⁸ Al-Ṭabāṭabā'ī, *Al-Mīzān fi Tafsīr al-Qur'ān*, vol. 18 (Tehran: Mu'assasat al-A'lamī, 1983), 133.

³⁹ Axel Honneth, *The Struggle for Recognition* (Cambridge: Polity Press, 1995), 92-94.

2. Tolerance and Active Respect of Tasāmuh – QS al-Kāfirūn 109:6

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

The above verse affirms freedom of belief (*hurriyat al-i 'iqād*) and the principle of peaceful coexistence between religions. According to al-Tabarī, this verse is a declaration of peaceful separation that affirms man's moral responsibility for his choices.⁴⁰ Al-Qurtubī interprets this verse as a form of ethical tolerance that removes ideological dominance over the other party⁴¹. In modern commentary, M. Quraish Shihab asserts that *tasāmuh* is not just accepting differences, but actively honoring them with spiritual awareness; for him, true tolerance is empathic engagement, not just social distancing.⁴² Meanwhile, al-Tabāṭabā'ī sees *tasāmuh* as a manifestation of *rahmah ilāhiyyah*—that is, the emanation of God's love that strengthens human spiritual power in the face of differences.⁴³ The author considers that this verse displays the tolerance of the Qur'an as a reflective and performative action. It does not stop at passive "acceptance", but rather at ethical participation that builds mutual respect. Philosophically, *tasāmuh* serves as a "discursive ethics" in the *shūrā*, which fosters a space for symbolic nonviolent deliberation an advantage over the secular model of cold and impersonal procedural tolerance.

3. Islāh Restoration and Social Reconciliation

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخْوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرَحَّمُونَ

That means that the believers are brothers. Therefore, make peace between your two brothers and fear Allah so that you may have mercy."⁴⁴

The above verse affirms the collective responsibility of the faithful in maintaining social harmony. Al-Tabarī interprets this verse as a moral obligation to repair fractured relations among Muslim communities.⁴⁵ The Qurṭubī adds that *Islāh* must be based on principles *Al- 'adl wa al-mahabbah* (justice and compassion), not just a formal legal settlement.⁴⁶ While al-Tabāṭabā'ī interprets *Islāh* as a spiritual process that restores the inner integrity of man through compassion and sincerity.⁴⁷ In modern peace theory, this idea

⁴⁰ Al-Tabarī, *Jāmi‘ al-Bayān*, vol. 30 (Beirut: Dār al-Fikr, 1992), 214.

⁴¹ Al-Qurtubī, *Al-Jāmi‘ li Aḥkām al-Qur‘ān*, vol. 20 (Beirut: Dār al-Kutub al-‘Arabiyyah, 1998), 400

⁴² M. Quraish Shihab, *Tafsir al-Mishbah*, volume 15 (Jakarta: Lentera Hati, 2002), 477–478

⁴³ Al-Tabāṭabā'ī, *Al-Mīzān*, vol. 20 (Tehran: Mu'assasat al-A'lamī, 1983), 56.

⁴⁴ QS. al-Hujurāt [49]:10, *Al-Qur‘an and Its Translations*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur‘an, Ministry of Religion of the Republic of Indonesia, 2019,), 517.

⁴⁵ Al-Tabarī, *Jāmi‘ al-Bayān*, vol. 22 (Beirut: Dār al-Fikr, 1992), p 275.

⁴⁶ Al-Qurtubī, *Al-Jāmi‘ li Aḥkām al-Qur‘ān*, vol. 16 (Beirut: Dār al-Kutub al-‘Arabiyyah, 1998), 365.

⁴⁷ Al-Tabāṭabā'ī, *Al-Mīzān*, vol. 18 (Tehran: Mu'assasat al-A'lamī, 1983), 143.

intersects with the concept of Positive Peace, Johan Galtung, who views peace not only in the absence of violence, but in relational justice⁴⁸ However, in the author's opinion, *Islāh* manifested in the Qur'an goes beyond this secular approach because it adds a dimension to the Transcendental, that is, the Divine Consciousness *murāqabah* as a source of moral legitimacy.⁴⁹ The author considers this verse to represent a humanistic and spiritual paradigm for social recovery. He taught that true peace is not the result of political compromise, but rather the healing of human moral consciousness, which has been damaged by social egoism.

Theoretical Synthesis: Integration of Qur'an Deliberation with Modern Social Theory

Results of thematic studies on verses deliberation reveal that the Qur'an not only speaks in a legal and ritual sense, but also radiates a deep and multidimensional social horizon. Revelation, in this context, serves as *Ethical Logos*, which leads man to a balance between spirituality and social rationality. The concept of Qur'anic Ethics of Reconciliation exists as an attempt to link the values of revelation with contemporary social theories, such as John Paul Lederach's transformative reconciliation, Jürgen Habermas's communicative action, and the Islamic social epistemology initiated by Fazlur Rahman, Syed Muhammad Naquib al-Attas, and Muhammad Arkoun. This cross-tradition integration marks that the Qur'an has an open rationality that does not reject modern science, but rather facilitates a critical dialogue with it. The author's reflections suggest that the relationship between revelation and contemporary social theory is a form of epistemic dialectic, rather than subordination. Thus, the Qur'an appears not only as a sacred book, but also as an ethical foundation for the formation of universal social and humanitarian consciousness.⁵⁰

Deep Building Peace: Sustainable Reconciliation in Divided Societies, John Paul Lederach emphasizes that true reconciliation is a transformative process that revives social trust through love and justice.⁵¹ He rejects the model of reconciliation that is technical or administrative in nature without taking into account moral restoration. This idea shares the same understanding as that of Allāmah Muḥammad Husayn Ṭabāṭabā'ī. According to him, the concept *islāh*

⁴⁸ Johan Galtung, *Peace by Peaceful Means: Peace and Conflict, Development and Civilization* (Oslo: PRIO, 1996), 31–33.

⁴⁹ Tekeng, A. (2024). Christian-Islamic Relations in Medieval and Modern History: Tracing the Roots of Revitalization Toward Tolerance. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam dan Interdisipliner*, 9(2), 217-231.

⁵⁰ Ibrahim, S., & Asfar, K. (2023). The Position of Women in the Dynamics of Modern Tafsir: Study of Tafsir Al-Tahrir wa al-Tanwir by Muhammad Tahir Ibn'Ashur. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 8(2), 259-272.

⁵¹ John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington, D.C.: United States Institute of Peace Press, 1997), 25–30.

in the Qur'an, as stated in the QS. Al-Hujurāt 49:10, that reconciling a warring party is a responsibility of faith, not merely a social ethic. Țabāṭabā'ī interprets *islāh* as *tahawwul rūhī wa ijtimā'* Namely spiritual and social changes that synergize in the consciousness of faith.⁵² The author's analysis shows that the dialogue between *islāh* The Qur'an and the reconciliation of Lederach gave birth to a theocentric paradigm of peace theology. True peace, in the Qur'anic sense, is not the result of political compromise, but an expression of moral healing that affirms human beings as dignified beings with a divine spirit.

The Qur'anic Ethics of Reconciliation further affirms that spiritual healing is at the core of social justice and the foundation of sustainable reconciliation. In the Islamic tradition, grace does not only mean emotional affection, but also serves as an epistemic principle that gives birth to soothing and unifying knowledge. Epistemic grace is the basis of the Qur'anic idea of reconciliation, that is, man's return to the nature of knowledge that comes from divine love. In the context of post-reform Indonesia, this paradigm is relevant as a model of social healing after sharp political and religious polarization.⁵³

The author's reflection confirms that this Qur'anic paradigm expands the boundaries of modern social theory by placing spirituality at the center of social praxis. Thus, the moral and transcendent dimension becomes a critical instrument for reorganizing social relations that are injured by the logic of power and worldly interests.⁵⁴

Deep *The Theory of Communicative Action*, Jürgen Habermas stated that rational societies are built through communication free from domination and hegemony, which he called *herrschaftsfreie Kommunikation*.⁵⁵ This principle is based on the belief that social truth arises from egalitarian and mutually respectful interactions. The Qur'an presents a parallel but broader model, emphasizing communication that is not only rational but also spiritual. QS. Āli 'Imrān 3:159 presents the Prophet Muhammad as a gentle leader and deliberates with his people; al-Qurtubī interprets this verse as the basis of participatory leadership, while Quraish Shihab interprets it as social worship that fosters public trust and solidarity.⁵⁶ The author's analysis shows that

⁵² Allāmah Muḥammad Husayn Țabāṭabā'ī, *Al-Mīzān fī Tafsīr al-Qur'ān*, vol. 18 (Beirut: Mu'assasah al-A'lamī, 1987), 251.

⁵³ Mahmud Arif, "Spiritual Epistemology and the Quest for Islamic Reconciliation," *Al-Jāmi'ah: Journal of Islamic Studies* 59, no. 1 (2021): 132–135.

⁵⁴ Ibrahim, S., & Asfar, K. (2023). The Position of Women in the Dynamics of Modern Tafsir: Study of Tafsir Al-Tahrir wa al-Tanwir by Muhammad Tahir Ibn' Ashur. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 8(2), 259-272.

⁵⁵ Jürgen Habermas, *The Theory of Communicative Action*, vol. 1, trans. Thomas McCarthy (Boston: Beacon Press, 1984), 42–44.

⁵⁶ Muḥammad ibn Aḥmad al-Qurtubī, *Al-Jāmi' li-Aḥkām al-Qur'ān*, vol. 4 (Cairo: Dār al-Kutub al-Miṣriyyah, 1964), 248; see also M. Quraish Shihab, *Insight of the Qur'an: Maudhu'i's Tafsir on the Various Questions of the Ummah* (Bandung: Mizan, 1996), 375–377

Habermas builds a rationality base on human consciousness, while the Qur'an connects it to the divine dimension. Thus, the Qur'an expands the theory of communication into the Dialogue of Grace, an ethical form of communication rooted in Divine mercy and aimed at glorifying human dignity.

Fazlur Rahman, through *Islam and Modernity*, offers a theory of *Double Movement* which affirms the need for a dynamic relationship between texts, universal moral values, and human historical reality⁵⁷ Syed Muhammad Naquib al-Attas deepened this idea with the concept of *Adab al- 'ilm*, that is, the moral order of knowledge that places everything according to its correct proportions.⁵⁸

Muhammad Arkoun then complemented the idea of *'aql naqdī Islāmī*—Islamic critical reason that is open to new readings without losing attachment to the value of revelation.⁵⁹ The author's analysis views that these three figures present a progressive and reflective Islamic epistemology. They combine rationality with spiritual ethics, forming a dialogical paradigm that makes deliberation not only a deliberation mechanism but also a path of intellectual purification. In this framework, revelation and reason are not two opposite poles, but two currents that enrich each other on the journey of seeking truth.

The integration of the ideas of Lederach, Habermas, Rahman, al-Attas, and Arkoun gave birth to a paradigm of Qur'anic rationality that balanced between the divine and humanistic dimensions. According to the author's view, *deliberation* The Qur'ani is a form of *epistemic worship* It is the process of searching for truth that is spiritual as well as intellectual. This paradigm has wide relevance for the modern Indonesian social context: in education, it is the basis for learning the ethics of dialogue and conflict resolution based on spirituality; In public policy, it leads to the emergence of participatory governance that prioritizes empathy; and in interreligious dialogue, it becomes a theological framework for equal communication without ideological domination.⁶⁰ Thus, *deliberation* It is not just a decision-making mechanism, but a prophetic praxis that reaffirms the integration of reason, morality, and revelation as the pillars of humanity.

The integration of Qur'anic Deliberation with Modern Social Theory, the interpretations of classical and contemporary scholars form a conceptual

⁵⁷ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982), 6–8.

⁵⁸ Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995), 15–18

⁵⁹ Muhammad Arkoun, *Rethinking Islam: Common Questions, Uncommon Answers* (Boulder: Westview Press, 1994), 91–93.

⁶⁰ Ibrahim, S. (2014). Hermeneutika Teks: Sebuah Wacana Dalam Metode Tafsir Alquran?. *Hunafa: Jurnal Studia Islamika*, 11(1), 23-41.

model of Qur'anic Reconciliation Ethics that represents a harmonious blend of the values of revelation and modern social theory. This model is not intended to place the Qur'an under the framework of Western rationality, but rather to demonstrate Islam's epistemological flexibility in dialogue with contemporary thought. Thus, *Qur'anic Ethics of Reconciliation* It serves as a paradigm that bridges the gap between revelation, morality, and social praxis, where spirituality becomes the basis for sustainable social reconciliation and justice.

The following is a matrix table of the Conceptual Model of Reconciliation Ethics of the Qur'an

The Pillars of Qur'anic Ethics	Equivalence in Modern Social Theory	Additional Transcendental Dimension (Qur'anic Perspective)
<i>Ta 'aruf</i> (recognition and acceptance)	Recognition Theory – Axel Honneth	Theological recognition of human dignity as God's creation; Recognition is not just social, but spiritual and moral.
<i>Tasāmūh</i> (active tolerance)	Intercultural Ethics – Charles Taylor	Tolerance is interpreted as empathy and compassion (rahmah), not just the acceptance of plurality; it contains elements of compassion and inner equality.
<i>İslāh</i> (reconciliation and reparation)	Transformative Reconciliation – John Paul Lederach	Spiritual reconciliation that restores inner and social relationships; contains elements of moral healing and collective spiritual restoration.
Deliberation (dialogue and participation)	Communicative Action – Jürgen Habermas	Qur'anic dialogue as epistemic worship; communication that is rational as well as spiritual, based on divine love and respect for human dignity.

Integration between the four pillars of Qur'anic ethics, *ta 'aruf*, *tasāmūh*, *islāh*, and deliberation with modern social theory to form a paradigm of Qur'anic Reconciliation Ethics, which is spiritual-dialogical. In this construction, *ta 'aruf* the introduction is in accordance with Axel Honneth's theory of confession, but deepened through the theological recognition that man is a dignified creation of God. *Tasāmūh* (tolerance) that is parallel to

Charles Taylor's intercultural ethics is interpreted not just as acceptance of plurality, but as active compassion as a manifestation of Divine grace. Meanwhile, *islāh* reconciliation parallels John Paul Lederach's transformative theory of reconciliation, but adds a dimension of spiritual healing as the foundation of peace. Eventually, deliberative dialogue enriches Jürgen Habermas' theory of communicative action by making it an epistemic worship dialogue that combines rationality, morality, and spirituality.

Reflectively, this synthesis shows that *Qur'anic Ethics of Reconciliation* is not only compatible with modern social theory, but it complements it with a spiritual depth that links reason and revelation. This paradigm gave birth to a new framework of thinking that can be called spiritual-dialogical epistemology, which is a way of thinking that makes ethical dialogue a bridge between human rationality and transcendental values. In the context of praxis, this model is relevant for building an educational ethics based on dialogue, empathetic public policy, and interreligious communication that is free from ideological domination. Thus, Qur'anic deliberation is not only a method of social deliberation but also a spiritual path to the moral healing of mankind.

Conclusion

This study confirms that the concept of deliberation (*Sūrā*) in the Qur'an is the foundation of a transformative social ethics rooted in collective spiritual awareness and divine moral orientation. Through the *Tafsīr maudhu'i* against the three main verses Āli 'Imrān 3:159, Ash-Shurā 42:38, and Al-Baqarah 2:233, it is revealed that *Sūrā* is not just a political mechanism, but an integral value system that unites theological, moral, and epistemological dimensions. The synthesis between the classical commentary of al-Ṭabarī, Ibn Kathīr, al-Qurṭubī) and the modern commentary of the Quraish Shihab, al-Ṭabāṭabā'i) gave birth to three pillars Qur'anic Ethics of Reconciliation: *ta 'āruf* (recognition and appreciation of diversity), *Tasāmūh* (affection-based active tolerance), and *Islāh* (social reconciliation and spiritual restoration). These three principles make *Sūrā* as a spiritual path to relational justice and social harmony that affirms human dignity under Divine values.

The conceptual novelty of this research lies in the creative integration between the thematic interpretation of the Qur'an and modern social theory, in particular, communicative actions, Jürgen Habermas and Transformative Reconciliation, John Paul Lederach, who produced a new paradigm called Spiritual-Dialogical Epistemology. This paradigm rejects the dichotomy between reason and revelation, and affirms that communicative rationality must be rooted in transcendental consciousness. Theoretically, this study broadens the horizon of Islamic social ethics by placing *Sūrā* as the heart of spiritual dialogue and universal humanity. At the same time, practically, it

offers a model of Qur'anic character education, civilized participatory governance, and humanist interfaith dialogue. Thus, *the Qur'an* is not only a deliberative principle but also a moral foundation for the construction of a peaceful, inclusive, and Divine civilization rooted in the Divine consciousness that guides humanity's rationality.

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