

Contextualization Hadith Understanding on Contemporary Social Conflict Resolution

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Abstrak

Penelitian ini mengkaji tentang penerapan hadis terkait resolusi konflik melalui pendekatan hermeneutika dalam konteks konflik sosial politik saat ini. Tujuan utama dari penelitian ini adalah untuk menyelidiki makna dan signifikansi hadis sebagai acuan dalam menyelesaikan konflik dengan cara yang efektif dan damai. Pendekatan hermeneutika digunakan untuk memahami hadis dengan memperhatikan konteks sosial dan sejarah, sehingga memungkinkan penerapan nilai-nilai Islam dalam menghadapi tantangan sosial dan politik yang ada saat ini. Dengan menggunakan metode kualitatif melalui library research. Perjanjian Hudaibiyah adalah contoh konkret dari pendekatan diplomasi yang dilakukan oleh Nabi Muhammad dalam mengatasi konflik secara damai, dan hal ini tetap memiliki relevansi dengan keadaan sosial politik saat ini. Studi ini juga mengaitkan penyelesaian konflik di Indonesia, seperti Perjanjian Helsinki dan konflik antara Madura dan Dayak, dengan nilai-nilai yang diajarkan oleh Nabi. Oleh karena itu, Penelitian ini berkontribusi pada pemahaman hadis yang lebih adaptif dan sesuai dengan konteks zaman sekarang, serta memberikan perspektif baru untuk menyelesaikan konflik melalui pendekatan yang inklusif, dialogis, dan berorientasi pada keadilan sosial.

Kata Kunci: *Kontekstualisasi hadis; resolusi konflik; Pemahaman hadis, Perjanjian Hudaibiyah; Perjanjian Helsinki;*

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Abstract

This study examines the application of hadith related to conflict resolution through a hermeneutic approach in the context of current socio-political conflicts. The main objective of this study is to investigate the meaning and significance of hadith as a reference in resolving conflicts in an effective and peaceful manner. The hermeneutic approach is used to understand hadith by considering the social and historical context, thus enabling the application of Islamic values in facing current social and political challenges. By using qualitative methods through library research. The Hudaibiyah Agreement is a concrete example of the diplomatic approach taken by the Prophet Muhammad in resolving conflicts peacefully, and this remains relevant to the current socio-political situation. This study also links conflict resolution in Indonesia, such as the Helsinki Agreement and the conflict between Madura and Dayak, with the values taught by the Prophet. Therefore, this study contributes to a more adaptive understanding of hadith that is in accordance with the current context, and provides a new perspective on resolving conflicts through an inclusive, dialogical, and social justice-oriented approach.

Keywords: Contextualization of hadith; conflict resolution; Understanding hadith, Hudaibiyah Agreement; Helsinki Agreement;

Introduction

Socio-political conflict is an unavoidable phenomenon in dynamic societies in all countries, including Indonesia. Various conflict events that arise at both local and national levels, even internationally, show the importance of an effective approach to resolving these problems. In this case, the hadith is a source of Islamic teachings that has great potential to be a reference in developing conflict resolution strategies.

The application of a hermeneutic approach to the hadith on conflict resolution allows the values contained in the hadith to be interpreted and adapted to the contemporary socio-political context. When understanding the application of a hermeneutic approach to the hadith on conflict resolution, contextualization of the related hadith is needed so that it can be used in dealing with the resolution of current socio-political conflicts. Thus, the purpose of this study is to explore the meaning and relevance of the hadith on conflict resolution and to provide new insights on how to resolve conflicts more constructively and peacefully.

This study focuses more specifically and deeply on the hermeneutic approach used in understanding the hadith on conflict resolution. This study also contains efforts to link the understanding of the hadith with current socio-political conditions that require contextual understanding so that a deeper meaning can be obtained regarding conflict resolution. Therefore, this research is expected to provide contributions in the fields of social sciences, religion, and conflict resolution.

Literature Review

This study is different from previous studies, the focus here is more in-depth on the hermeneutical approach and understanding of the hadith about the hudaibiyah

agreement as a conflict resolution. Based on the literature review conducted by the researcher, there are theses and journals that have almost the same studies as this study. Some of the previous studies include:

Jurnal *Bidayah: Studi Ilmu-ilmu Keislaman*, with the title "Conflict Resolution in Islamic Perspective" by Anwar, 2022. This journal examines conflict resolution from an Islamic perspective through the perspective of Islamic literacy, namely from the Source of the Qur'an, Hadith, and explanations from Islamic thinkers in interpreting the verses of the Qur'an. Conflict resolution in this journal is explained through several strategies, namely through clarification (Tabayyun), mediation (Tahkim), making peace (Islah), doing good (Ihsan), deliberation, forgiving each other and being fair in guaranteeing freedom. The difference between the journal study and this research lies in the Perspective. In this journal, conflict resolution in an Islamic perspective covers the whole, while in this study using the understanding of hadith with a heretical approach in understanding the hadith of conflict resolution associated with contemporary social and political conflicts.

Thesis from Agus Suliastono, a student of the Science of the Qur'an and Tafsir, Faculty of Ushuluddin, Syarif Hidayatullah State Islamic University, Jakarta in 2019 with the title "Peace in the Perspective of the Qur'an: A Study of the Interpretation of the Indonesian Mufassir". This thesis examines peace in the perspective of Indonesian interpretation which focuses on the interpretation of al-Iklil and the interpretation of al-Ibrz and explains the steps for peace that are recommended to be taken based on Indonesian interpretation. Then, it also explains how to deal with problems by making peace. So the focus of this study is more on the interpretation. The difference between the thesis study and this research lies in the perspective. In the thesis with the interpretation of the Qur'an, while in this study using the understanding of the hadith.

Thesis from Anita Rosella Koes Endah, a student of the Qur'an and Tafsir study program, Faculty of Ushuluddin and Philosophy, Sunan Ampel State Islamic University, Surabaya in 2019 with the title "Conflict Resolution in Building Global Peace (Review of Wahbah al-Zuhayli's Interpretation in Tafsir al-Munr)". This thesis examines the verses regarding conflict resolution in the Qur'an according to Wahbah al-Zuhayli's interpretation which is used to resolve a conflict and realize peace. The difference between the thesis study and this research lies in the approach. In the thesis, conflict resolution is studied with a review of Wahbah al-Zuhayli's interpretation, while in this research, a hermeneutic approach is used in understanding the hadith of conflict resolution.

Thesis from Iqdam Mauludi, a student of the Hadith Science study program, Faculty of Ushuluddin, Sunan Gunung Djati State Islamic University, Bandung in 2022

with the title "The Concept of Conflict Resolution from the Perspective of Hadith". Which examines conflict resolution in the perspective of hadiths Rasulullah saw as narrated in the book of 9 Imams (Kutubuttis'ah). This thesis is different from the current research in terms of the use of hadith used in this research using hadith about the hudaibiyah agreement, where conflict resolution with the hudaibiyah agreement can be linked to the resolution of current conflicts. Then, this research also uses the concept of contextualizing understanding of hadith through a hermeneutic approach with the aim of exploring deeper understanding of hadith regarding the hudaibiyah agreement.

Conceptual Framework

This study is based on hermeneutics theory and conflict resolution theory as the basis for analyzing the data. Hermeneutics theory, which involves the interpretation of religious texts, is used to understand and contextualize the hadith of the Prophet Muhammad in the context of contemporary social and political conflicts. Key figures in this theory, such as Hans-Georg Gadamer, offer an approach that emphasizes the importance of understanding the historical and cultural context of the texts (Susanto, 2016). In addition, conflict resolution theory developed by Johan Galtung and John Burton is used to analyze conflict resolution strategies that can be applied in a modern context. This theory includes various approaches to understanding the root causes of conflict and finding sustainable solutions (Wani et al., 2013).

This conceptual framework integrates hermeneutics and conflict resolution theories to analyze hadiths that are relevant to conflict resolution. First, hadiths related to conflict will be identified and analyzed using a hermeneutics approach, including linguistic and contextual analysis. Then, the results of this interpretation will be linked to the principles of conflict resolution to develop practical recommendations that can be applied in current social and political conflict situations. With this conceptual framework, this study aims to provide a deeper understanding of the relevance of hadith teachings in contemporary conflict resolution and provide solutions based on Islamic principles.

Research Method

This research is a qualitative research, this research aims to examine more deeply the social phenomenon, conflict resolution, from a hermeneutic approach to contemporary social political conflict. This process involves a detailed analysis of data obtained from various sources of literature, books, notes, and other references. This research can provide a more complete and in-depth picture of how the Hadith Against contemporary social political conflict

This research uses a data collection method through documentation and library research studies, Library research is a series of systematic activities that aim to collect, process, and conclude data from library materials such as books, journals, articles, and other documents that are relevant to the research topic. This method is often used in qualitative research to gain an in-depth understanding of a particular phenomenon or issue (Sari & Asmendri, 2024). This approach uses descriptive qualitative, The descriptive qualitative approach is a research method that aims to understand phenomena in depth by describing the conditions that occur based on the data obtained (Fadli, 2021). An in-depth study of the hadith perspective on contemporary social political conflicts.

Results and Discussion

The Concept of Understanding the Hadith Examining the Views of Modern Ulama'

Syuhudi Ismail is an Indonesian scholar who is very influential in the field of hadith science. He was born in Lumajang, East Java, on April 23, 1943. One of his most famous works is "The Principles of the Authenticity of Hadith Sanad: Critical Review with Historical Science Education (Ilyas & Bin Hj. Suliaman, 2017). In this book, he proposes a method of understanding hadith that involves analyzing the text and historical context. This approach helps to understand hadith more deeply and is relevant to the development of the times.

Syuhudi also emphasized the importance of contextualizing hadith, namely understanding hadith in the social and historical context in which the hadith is quoted (Makmur & Muhammad Ismail, 2021). Thus, understanding hadith does not only focus on the text, but also on the background and purpose behind the hadith. According to him, the contextualization approach is used to emphasize the importance of understanding the historical, social, and cultural background of the hadith. This helps Muslims not only understand the text of the hadith, but also digest the intent and purpose behind it, so that the teachings of the Prophet can be applied relevantly in everyday life.

In addition, historical criticism is also needed to check the authenticity of the hadith using historical methods, ensuring that each hadith used as a reference is authentic and reliable. The linguistic analysis approach is also emphasized, where a deep understanding of classical Arabic, grammar, and vocabulary is essential to correctly interpret the text of the hadith. And in understanding the hadith, exploring the meaning and relevance of the hadith is needed, especially in the contemporary context. This makes the understanding of the hadith more dynamic and adaptive to changes in the times, while maintaining the authenticity and validity of Islamic teachings. He believes that understanding the hadith cannot be done with just one approach, but must involve

various disciplines such as history, linguistics, and sociology. This makes the understanding of the hadith more comprehensive and contextual.

According to Yusuf Qardhawi, understanding the hadith has several ways, namely:

a. Understanding the Hadith according to the instructions of the Qur'an. This principle is also used by other figures in understanding the hadith. The Qur'an is the main source when understanding the hadith, therefore when interpreting a hadith contextually it must not contradict the instructions of the Qur'an (Socheh, 2020, p. 92).

b. Connecting several hadiths that have the same theme with the hadith being studied. When understanding a hadith contextually, if the *asbabul wurud* or previous context is not found, then we must confront the hadith with other hadiths that have the same or similar discussion. Because maybe in the other hadith the *asbabul wurud* is found so that we can conclude the meaning of the hadith contextually. So, it is easier to understand and comprehend (Socheh, 2020, p. 93).

c. Understand the hadith by considering its background. When you want to understand a hadith, it is necessary to know the background of the emergence of the hadith. Relating to certain causes or reasons contained in history or from the study of a hadith. Understanding the hadith with this approach is to see the special causes that give rise to history. Usually this approach is called the *asbabul wurud* approach (Socheh, 2020, p. 96).

d. Understand hadith by comparing *haqiqi* and *majazi* expressions. Understanding hadith with *haqiqi* expressions usually immediately makes the true meaning of the hadith clear and is easier to understand. However, when the hadith uses the expression *majazi* it is necessary to reinterpret it based on the *asbabul wurud* or look for the meaning contained in the expression *majazi*. So, this *majaza* expression is not easy to understand and everyone cannot know directly what the hadith means (Choiroh, 2023, p. 67).

e. Understanding hadith by comparing the unseen and the real. When understanding hadith, it is necessary to know the unseen hadith related to the unseen realms and the real hadith. Understanding it by interpreting the unseen hadith that has a degree of authenticity according to its proposition (sufficiently), namely comparing the two by avoiding interpretations of unseen things (Choiroh, 2023, p. 68).

f. Validation of the rules of hadith terminology. Understanding a hadith by looking at the meaning of the word (*lafadz*) according to changes in the times and differences in regions. Usually those who can know directly if the word has a different connotation are people who are language experts. When understanding the hadith, it

should not change its original meaning, even if it interprets something with modern terms (Choiroh, 2023, p. 68).

According to Nuruddin 'Itr, a scholar whose biography has been discussed and who has lived in Syria and settled in Cairo, this definition is still considered imperfect. This is because in the hadith books we find many sayings that do not come from the Prophet, but from friends and tabi'in.

Therefore, it is important to understand the role of friends and tabi'in in the narration of hadith and how they contribute to conveying Islamic teachings. The study of hadiths in a modern context also involves a scientific and critical approach to ensure the authenticity and validity of the narrated hadiths. This process involves in-depth research into the sanad (chain of transmitters) and matan (content) of the hadith to ensure that there are no errors or additions made by the transmitters (Nasrulloh, 2014, p. 18). So that the definition of hadith in ideal terminology includes everything attributed to the Prophet, be it his words, actions, taqir (tacit agreement), or his physical or ethical characteristics. Apart from that, it also includes everything that is attributed to the friends and tabi'in. This explanation reflects the broader scope of hadith studies, which does not only focus on the Prophet Muhammad saw but also involves the role of companions and tabi'in in conveying and maintaining Islamic teachings.

In discussing hadith, there is a type of hadith called gharib hadith. Etymologically, the word "gharib" means strange, distant, or very. In the study of hadith, gharib al-Hadith refers to words or pronunciations that have the same or unclear meaning. In the science of musthalah al-hadith, linguistically, gharibul hadith is a hadith in which there is a complicated pronunciation and is difficult to understand because it is rarely used. Gharib hadith often contain unfamiliar or unknown words, so they require further explanation to understand them. According to Nuruddin Muhammad Hasan 'Itr, gharib al-hadith are pronunciations in the hadith matan whose meaning is difficult to recognize and understand. (Siregar, 2022).

Contextualization of the understanding of the hadith about hudaibiyah as conflict resolution

Conflict is part of a human life, if a human being does not have conflict, it can be said that his life is dead and can also be said that he has died, because in every life there will definitely be a conflict. Amin Abdullah said that conflict is *Min Lawazim Al-bayah* (conflict is part of the naturalness of life) (Roswanto, 2018).

In a conflict there must be a certain cause, Fiadjo argues that conflict arises because of several things, the first is different values that include several specific aspects, namely beliefs, principles, priorities, and beliefs, the second is unfulfilled basic needs that include

a sense of belonging, power, freedom, and pleasure and the last or third is limited time resources that include two things, namely money and property (Roswantoro, 2018).

Meanwhile, according to Watkins, as quoted by Robbi I, there are two factors that cause conflict. First, potentially and operationally, the parties involved in a situation have the ability to hinder each other, which in turn can trigger conflict. Second, there is a common goal that must be achieved, but only one party can ultimately achieve it, thus triggering competition and conflict (Roswantoro, 2018). Conflicts generally start at the individual, group, organizational, ethnic, or religious level, and then encompass the wider community. The increasing variety of individuals, groups, organizations, ethnicities, and religious communities has resulted in the development of conflicts in economic, social, and environmental issues. The intensity of the conflict is increasing. The dynamics of the situation are determined by the issues underlying the conflict, such as conflicting interests or different ways, which are felt, understood, and debated by many people with diverse social, cultural, political, economic, and religious backgrounds, to achieve a common interest.

Islam in overcoming conflict in society is very dependent on its individuals. This means that Islam as a guide to life will not have meaning without being applied in everyday life. This is because one of the main causes of conflict in society is the lack of understanding and application of Islamic teachings itself. The Prophet Muhammad in spreading the teachings of Islam used various methods of preaching, the prophet's preaching was divided into two, namely preaching secretly and openly. The Prophet preached secretly for three years in the city of Mecca. The Prophet did his preaching by meeting individuals and teaching Islam secretly. At first, the Prophet showed Islam to those closest to him such as his family and friends. Then, he called for Islam to someone he knew well, namely those whom the Prophet knew as figures who loved truth and honesty. Their response when the Prophet called for Islam was to immediately accept and fulfill his call, they did not doubt at all what the Prophet said (Shafiyyur Rahman Al-Mubarakfury, 2013). When preaching was done secretly and individually for a period of three years, a group of believers had formed who always strengthened brotherhood and worked together. During this secret preaching, the infidels of Quraysh had actually heard it, but they did not care about it. So that at this time there were no obstacles that prevented the Prophet from calling for Islam until a revelation came down that required the Prophet to openly call for Islam (Shafiyyur Rahman Al-Mubarakfury, 2013).

When the Prophet openly preached, many people opposed his teachings. Many people wanted to block his preaching by ridiculing, insulting, vilifying his teachings, spreading doubtful ideas about the Prophet and his teachings, they did not stop doing this and did not give everyone the opportunity to study his preaching. The Prophet

Muhammad saw openly preaching among the people of Mecca from the 4th year until the end of the 10th year of the Prophethood. Then, he preached his teachings outside the city of Mecca or what is usually called the Hijrah.

Prophet Muhammad SAW called for the teachings of Islam by migrating to Medina. The event of the Prophet's Hijrah to Medina occurred in 622 AD. In Medina, the Prophet was welcomed with great honor and he was received very well there. And he became the leader of the people of this city. While in Medina, the Prophet was a figure who formed a strategy and an Islamic society that was free from threats and pressure and strengthened the bonds of brotherhood. Then, he also formed the foundations of the Islamic Government, so that in the Medina period, Islam became a political force and Medina became a sovereign country (Haif, 2014). When Medina became a sovereign country, many enemies attacked and threatened both from outside and inside. This external threat came from the infidels of the Quraysh of Mecca who really wanted to eliminate Islam along with its leaders and followers. They hated the Prophet and his followers so much, their hatred made them always stalk and chase the Prophet and his followers wherever they were. So, in the end the Prophet allowed war for the reason of defending, protecting property and maintaining personal safety in spreading the teachings and defending the teachings from those who obstructed him (Haif, 2014).

During this time there were many conflicts which led to wars to defend Islam and these wars became the future of Islam in the future. The first war between the Muslims and the Quraysh infidels was called the Battle of Badr which took place on 17 Ramadhan 624 AD, which the Muslims won. Then, the second war called the Uhud war occurred in 625 AD. Then, there was the Khandaq War and the Ahzab war in 627 AD (Haif, 2014). To resolve the conflict between the Muslims and the Quraish Kafirs, the Prophet finally compromised with them with an agreement, namely the Hudaibiyah agreement. As explained in the hadith of the Prophet (al-ashaybani, 1421):

حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَعْقُوبَ، قَالَ: سَمِعْتُ أَبِي، يَقُولُ: عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَمِّهِ مُحَمَّدِ بْنِ جَارِيَةَ الْأَنْصَارِيِّ - وَكَانَ أَحَدَ الْقُرَاءِ الَّذِينَ قَرَأُوا الْقُرْآنَ - قَالَ: شَهِدْنَا الْحُدَيْبِيَّةَ، فَلَمَّا انْصَرَفْنَا عَنْهَا إِذَا النَّاسُ يُنْفِرُونَ الْأَبَاعِرَ، فَقَالَ: النَّاسُ بَعْضُهُمْ لِبَعْضٍ: مَا لِلنَّاسِ؟ قَالُوا: أُوحِيَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجْنَا مَعَ النَّاسِ نُوجِفُ حَتَّى وَجَدْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَاحِلَتِهِ عِنْدَ كُرَاعِ الْعَمِيمِ، وَاجْتَمَعَ النَّاسُ إِلَيْهِ فَقَرَأَ عَلَيْهِمْ: { إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا } [الفتح: 1] فَقَالَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ رَسُولِ اللَّهِ، وَفَتْحٌ هُوَ؟ [ص: 213] قَالَ: «أَيُّ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّهُ لَفَتْحٌ» فَفَسِمَتْ حَيْبَرُ عَلَى أَهْلِ

الْحُدَيْبِيَّةِ، لَمْ يُدْخِلْ مَعَهُمْ فِيهَا أَحَدًا إِلَّا مَنْ شَهِدَ الْحُدَيْبِيَّةَ، فَكَسَمَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى ثَمَانِيَةِ عَشَرَ سَهْمًا، وَكَانَ الْجَيْشُ أَلْفًا وَخَمْسَ مِائَةٍ، فِيهِمْ ثَلَاثُ مِائَةٍ فَارِسٍ، فَأَعْطَى الْفَارِسَ سَهْمَيْنِ، وَأَعْطَى الرَّاجِلَ سَهْمًا

Has told us Ishaq bin 'Isa, has told us Mujammi' bin Ya'qub, he said: I heard my father say about [his uncle, Abdurrahman bin Yazid], from [his uncle, Mujamma' bin Jariyah Al-Ansari] (who was one of the reciter' who read the Qur'an) said: We witnessed the events of Hudaibiyah, and when we returned from there, the people drove away their camels. They said to each other: What happened to the people? They said: Revelation has come down to the Messenger of Allah. So we went with the people, hurrying until we found the Messenger of Allah on his camel in a place called Kura'il Ghamim. The people gathered around him, then he recited to them: "Indeed, We have given you a clear victory" (QS. Al-Fath: 1). One of the companions of Rasulullah SAW said: O Rasulullah, is this victory? He answered: Yes. By the One in Whose Hands Muhammad's soul is, that is victory. So (Ghanimah) Khaibar was divided among those who followed Hudaibiyah, no one got a share of it except those who took part in the events of Hudaibiyah. Rasulullah SAW divided it into eighteen shares, the number of troops was fifteen hundred, of which there were three hundred cavalry, Rasulullah SAW, gave the cavalry two shares and gave the infantry one share.

In the context of contemporary socio-political conflict resolution, this hadith can be interpreted using a hermeneutical approach to understand how the Prophet Muhammad SAW used various methods to spread Islamic teachings. The Prophet Muhammad began his preaching secretly in Mecca for three years, focusing on family and close friends who were known to love the truth. This da'wah formed a strong group of believers before the Prophet finally received the revelation to preach openly. When he started preaching openly, the Prophet faced a lot of resistance and slander from the Quraysh, but he remained persistent in spreading his teachings.

The move to Medina (Hijrah) was a strategy that not only protected its followers but also strengthened Islam's position politically. In Medina, the Prophet established the foundations of Islamic government and made it a sovereign political power. The hadith regarding the Treaty of Hudaibiyah shows the Prophet's compromise approach in resolving the conflict with the Quraysh. This approach emphasizes the importance of using diplomatic strategies and compromise in conflict resolution to achieve peace and safeguard the interests of the people. Thus, the Prophet Muhammad's preaching method taught the importance of flexibility, firmness and wisdom in dealing with various socio-political conflict situations.

The Treaty of Hudaibiyah was a peace agreement between the Prophet Muhammad and the Quraysh of Mecca in 6 AH, when Muslims were prevented from performing the Umrah. The main contents of this agreement included the postponement of the Umrah until the following year, the return of Quraysh people who converted to Islam without the guardian's permission, as well as the freedom for the Arab tribes to form alliances

with both parties. This event is immortalized in authentic hadith, such as the history of al-Bukhari no. 2581:

عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ، وَمَرْوَانَ، قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَّةِ حَتَّى إِذَا كَانَ بِبَعْضِ الطَّرِيقِ قَالَ: "إِنَّ خَالِدَ بْنَ الْوَلِيدِ بِالْمُرَى مَعَهُ حَيْلٌ لِّلْمُشْرِكِينَ تَرْصُدُنِي"، فَقَالَ: "خُذُوا ذَاتَ الْيَمِينِ"، فَوَاللَّهِ مَا شَعَرَ بِهِمْ خَالِدٌ حَتَّى إِذَا هُمْ بِالْعُبَيْرَاءِ إِذَا هُوَ قَدْ عَبَّرُوا، فَسَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كَانَ بِثَنِيَّةِ الْمِرَارِ الَّتِي بِالْحُدَيْبِيَّةِ نَاقَتْهُ، فَبَرَكَتْ وَأَبَى أَنْ تَبْرُكَ فِي الْمَكَانِ، فَقَالَ النَّاسُ: حَلَّتِ الْقَصَوَاءُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا خَلَّتِ الْقَصَوَاءُ، وَلَكِنْ حَبَسَهَا". "حَابِسُ الْفَيْلَةِ"، ثُمَّ قَالَ: "وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْأَلُونِي حُطَّةً يُعْظَمُونَ فِيهَا حُرْمَاتِ اللَّهِ إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا".

From al-Miswar bin Makhramah and Marwan, they said: The Prophet Muhammad went out (towards) Hudaibiyah. When he was halfway along the road, he said: "Indeed, Khalid bin al-Walid and his army of mushrikin horsemen are blocking me." So he said, "Take the path to the right." By Allah, Khalid did not realize their presence until they had passed the Ghuba'ra' area. So the Prophet continued walking until he reached Thaniyyatul Mirar which is in Hudaibiyah. There, his camel knelt down and refused to go any further. People said, "The camels of al-Qashwa' have broken down." So the Prophet said, "Qashwa' did not strike, but he was stopped by the One who once restrained the elephant (Abraha's army)." Then he said, "By the One in Whose Hands my soul is, whatever plan (peace) they propose to me to glorify the honor of Allah, I will definitely accept."

Contextualization of Hadith on Contemporary Socio-Political Conflict Resolution and Settlement

In an increasingly complex and challenging world, conflict resolution is an important aspect in maintaining social and political harmony. The hadith of the Prophet Muhammad SAW provides rich guidance on how to manage and resolve conflicts wisely. A hermeneutical approach to this hadith allows us to understand and apply these teachings in a contemporary context. By understanding the social, cultural, and political contexts of the past and relating them to current conditions, we can find more relevant and effective solutions. This article will examine the contextualization of the hadith on conflict resolution and explore the hermeneutical approach to contemporary socio-political conflicts, as well as the solutions taken from the teachings of the Prophet Muhammad SAW to create peace and stability in modern society (Susanto, 2016).

The Prophet Muhammad SAW's approach to conflict resolution and his wise da'wah strategy, especially in the Hudaibiyah agreement, can be used as valuable lessons in the context of contemporary social and political conflicts. When the Prophet Muhammad's da'wah in Mecca faced much opposition, he initially did it secretly to build

internal strength and educate his closest followers. It was only after three years that da'wah was carried out openly, facing direct resistance from the Quraysh. The Treaty of Hudaibiyah itself is a concrete example of how the Prophet managed conflict strategically and diplomatically. Although many of his companions initially felt that the treaty was disadvantageous, the Prophet looked far ahead, realizing that a temporary peace with the Quraysh would give the Muslims the opportunity to strengthen themselves, spread the teachings of Islam more peacefully, and improve relations with other groups.

The Treaty of Hudaibiyah also teaches the importance of compromise in resolving conflict. The Prophet Muhammad (saw) showed that not all conflicts need to be resolved through direct confrontation; sometimes, a softer and more diplomatic approach can produce more beneficial and long-term results. He understood that maintaining temporary peace and stability can pave the way for greater victory and development in the future.

In the contemporary context, a hermeneutical approach to this hadith provides insight into how leaders and individuals can wisely manage social and political conflict. As the Prophet demonstrated, it is important to assess the situation holistically, use appropriate strategies, and be willing to compromise in order to achieve a greater and nobler goal. Thus, this approach underlines the importance of wisdom, steadfastness, and flexibility in dealing with challenges and conflicts that arise in everyday life. One example of conflict resolution in Indonesia is the Helsinki Peace Agreement that occurred in 2005, with the aim of ending the conflict between the Indonesian government and the Free Aceh Movement (GAM). This conflict lasted for more than 30 years and resulted in many casualties and infrastructure damage. Through this peace agreement, GAM received special autonomy for Aceh, and the Indonesian government guaranteed political and economic rights for the Acehnese people. Another example is the resolution of the conflict between the Madurese and Dayak ethnic groups in West Kalimantan through peaceful dialogue in 2001. This conflict occurred due to competition over natural resources and land, but was finally resolved through dialogue and negotiation involving the relevant parties and a neutral third party.

Conflict Resolution in the Helsinki Peace Accords (2005)

The conflict between the Indonesian government and the Free Aceh Movement (GAM) lasted for more than 30 years, causing thousands of deaths and widespread destruction. In 2005, through the mediation of Finland, especially former Finnish President Martti Ahtisaari, the Indonesian government and GAM agreed to sign the Helsinki Peace Agreement. This agreement granted special autonomy to Aceh, allowing the region to have greater control over its natural resources and enacted Sharia law (Adryamarthanio & Nailufar, 2021a).

The implementation of this agreement included (Adryamarthanio & Nailufar, 2021a): Protection of Human Rights: Guaranteeing the political, economic, and social rights of the Acehnese people. Withdrawal of Military Forces: Withdrawing Indonesian military forces from Aceh, except for a minimal number for defense. Reintegration of Former Combatants: Facilitating the reintegration of former GAM combatants into society and providing them with economic support. Establishment of Local Government: Allowing the Acehnese people to elect their own leaders in free and fair local elections.

The next resolution was on the Ethnic conflict between the Madurese and Dayak tribes in West Kalimantan caused by increasing tensions due to competition over resources and land. This conflict resulted in many casualties and massive displacement. In 2001, dialogue and negotiation efforts were carried out to ease the tensions. This involved the central government, local governments, community leaders, and neutral third parties (Adryamarthanio & Nailufar, 2021b).

This approach involved:

1) Dialogue and Mediation: Engaging both parties in direct dialogue to resolve differences and find mutually beneficial solutions.

2) Rehabilitation and Reconstruction: The government and non-governmental organizations worked together to rehabilitate and reconstruct damaged infrastructure, and assist displaced people to return to their homes.

3) Economic Empowerment Program: Implementing economic empowerment programs to reduce dependence on resources that were at the root of the conflict.

4) Education and Awareness: Raising awareness of the importance of tolerance and peace through education programs and public awareness campaigns.

Relevance to the Prophet Muhammad's Approach. The conflict resolution approaches above reflect several principles applied by the Prophet Muhammad in his preaching and conflict management. As in the Hudaibiyah Agreement, these two examples demonstrate the importance of dialogue, compromise, and long-term strategies to achieve peace. The use of mediation and negotiation in the Helsinki Peace Agreement and direct dialogue between the Madurese and Dayak tribes reflect wisdom and steadfastness in facing challenges and the importance of patience and sincerity in seeking peaceful solutions.

This approach teaches that in dealing with conflict, both internal and external, it is very important to prioritize dialogue, understand the social and cultural context, and seek sustainable and mutually beneficial solutions. Thus, these values can be implemented in various conflict situations to achieve peace and harmony. Contextualization of Hadith on Conflict Resolution, The hadiths of the Prophet Muhammad contain many teachings on conflict resolution that are relevant to the political situation in Indonesia. An example is

the hadith on peace and dialogue between parties involved in the conflict. One of the hadiths that is often mentioned is "Do not be cruel to yourself. If you see something that you do not like, stay away from it, and do not do evil in this world, because indeed something bad is worse than that¹". This hadith emphasizes the importance of maintaining self-justice and avoiding actions that can cause conflict. In the context of Indonesian politics, this can be interpreted as the importance of integrity and honesty in political actions, as well as avoiding actions that can trigger social tension. Hermeneutic Approach to Contemporary Socio-Political Conflict. Hermeneutics is a method of interpretation that focuses on understanding the context and meaning of a text or teaching. Jürgen Habermas, who has developed critical hermeneutics that combines objectivity and subjectivity in understanding texts and contexts. In the context of socio-political conflict in Indonesia, this approach can help in understanding various perspectives and finding more holistic solutions (Yahya, 2014).

Examples of Implementation: Inter-Party Dialogue: Using a dialogue approach based on the hadith on peace, the Indonesian government can hold dialogues between various community groups involved in the conflict, as was done in the resolution of the Aceh and Madura-Dayak conflicts. Understanding Social Context: By using critical hermeneutics, we can understand the social and cultural contexts that influence the conflict, so that the solutions provided are more in line with the needs and conditions of the community. Education and Awareness: Teaching the values of peace and tolerance through education and awareness campaigns, in accordance with the teachings of the hadith which emphasize the importance of maintaining justice and avoiding bad actions. Thus, the contextualization of the hadith on conflict resolution and the hermeneutical approach can provide better guidance in overcoming socio-political conflicts in Indonesia, as well as creating a more harmonious and peaceful society.

The Prophet Muhammad's approach in resolving political conflicts in Indonesia through the Hudaibiyah Agreement can be an inspiration. The Prophet used various adaptive methods of preaching, from covert to open preaching, and finally migrated to Medina. The Hudaibiyah Agreement is a concrete example of the use of diplomacy to achieve peace, although it was initially viewed as disadvantageous by some of his companions. This approach emphasizes the importance of compromise and looking at the long term in conflict resolution (Purkon, 2013).

A similar example in Indonesian politics is the Helsinki Peace Agreement in 2005 which ended the long conflict between the Indonesian government and the Free Aceh Movement (GAM). Through mediation and dialogue, an agreement was reached that granted special autonomy to Aceh, maintained regional stability and improved the welfare of the Acehnese people. Like the Hudaibiyah Agreement, this agreement shows

that compromise and peace agreements can provide space for better development in the future. This hermeneutical approach to understanding the hadith helps us to interpret classical texts in a modern context, understand the socio-political background, and learn from the Prophet's method in resolving conflict. It teaches that effective conflict resolution requires wisdom, flexibility, and a readiness to dialogue and compromise in order to achieve peace and shared prosperity. By applying these principles, Indonesia can continue to address its social and political challenges in a harmonious and constructive manner.

To relate conflict resolution in the present day to the hermeneutics of contextualization of hadith on conflict resolution, we can look at several approaches that have been used in Indonesia and around the world. Among them are:

a. Dialogue and Mediation. One effective way to resolve socio-political conflicts is through dialogue and mediation. This approach can be compared to the way the Prophet Muhammad SAW conducted his da'wah secretly and openly, and how he signed the Hudaibiyah Agreement.

Example: In Indonesia, the conflict in Aceh that ended with the Helsinki Agreement is a real example of how dialogue and mediation can resolve a long conflict. By mediating between the Indonesian government and GAM, this agreement gave special autonomy to Aceh and established peace.

b. Economic and Social Empowerment. The Prophet Muhammad SAW built a strong community in Medina, by integrating various tribes and groups through economic and social empowerment. This is an important principle in contemporary conflict resolution.

Example: Economic and social empowerment programs in Indonesia, such as the empowerment of indigenous peoples in Kalimantan and Papua, help reduce conflict by increasing welfare and reducing social inequality.

c. Inclusive Policies and Social Justice. The Prophet Muhammad SAW emphasized the importance of justice and inclusivity in the government he established in Medina. Inclusive policies and social justice are key to preventing and resolving conflicts in modern times.

Example: Implementing affirmative policies that provide greater opportunities for minority groups in Indonesia is a step in the right direction. For example, policies that support education and economic opportunities for the Papuan people.

d. Education and Awareness. The importance of education and raising awareness about the importance of tolerance and peace is also strongly emphasized in the teachings of the Prophet Muhammad.

Example: Educational programs that emphasize the values of tolerance, diversity, and peace, as implemented in the Indonesian curriculum, can help prevent conflict early on.

a. **Compromise and Peace Agreements.** The compromise approach in the Treaty of Hudaibiyah shows that sometimes peace requires a willingness to compromise and find a mutually beneficial middle ground.

b. **Building Strong and Inclusive Institutions.** The Prophet Muhammad (pbuh) built strong institutions in Medina, which not only protected the Muslim community but also integrated various groups. Building strong and inclusive institutions can help reduce social and political conflict.

Example: In Indonesia, building strong and inclusive institutions can be seen in the efforts of the Corruption Eradication Commission (KPK) which aims to maintain integrity and justice in government. Bureaucratic reform and strengthening legal institutions can help create a more just and peaceful environment.

c. **Promoting Inter-Community Cooperation.** During his leadership in Medina, the Prophet Muhammad (pbuh) encouraged cooperation and unity between various ethnic and religious groups. This is important for building peace and resolving conflict.

Example: Efforts to promote inter-community cooperation in Indonesia can be seen in programs such as "Rumah Kebangsaan" which encourages dialogue between religious and ethnic groups to strengthen national unity.

d. **Use of Technology to Support Peace.** Using technology to spread messages of peace and strengthen dialogue is a strategy that can be taken from the approach of the Prophet Muhammad's da'wah.

Example: Utilizing social media and digital platforms for peace campaigns and inter-group dialogue in Indonesia can help ease tensions and encourage positive interactions. Programs such as "Digital Literacy for Peace" aim to educate the public about the importance of using technology positively.

e. **Increasing Community Participation.** Inviting active community participation in the decision-making process can help reduce dissatisfaction and prevent conflict.

Example: In Indonesia, programs such as the Village Development Planning Meeting (Musrenbang Desa) which involves the community in local development planning, can reduce tensions and increase a sense of ownership among residents (Purkon, 2013).

Conclusion

By studying and applying the hermeneutical approach to the hadith on conflict resolution, we can find many valuable lessons that are relevant to the current social and political conditions in Indonesia. A wise, inclusive, and justice-based approach and dialogue can help create a more peaceful and harmonious environment. As taught by the Prophet Muhammad, it is important to use various strategies that are appropriate to the context, maintain integrity, and always compromise in order to achieve peace and common prosperity.

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