

Conflict Resolution Between Neighbours In Bakti Makmur Village, Rokan Hilir, Riau: A Social Approach And Al-Qur'anic Values

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ARTICLE INFO	ABSTRACT
<p><i>Article History:</i> Accepted: 26 February 2025 Revised: 12 May 2025 Approved: 20 June 2025 Available Online: 30 July 2025</p> <p><i>Keywords:</i> <i>Social Conflict</i> <i>Conflict Resolution</i> <i>Qur'anic Values</i></p>	<p>Conflict between neighbours is a social challenge that often disrupts community cohesion, especially in rural areas with close social interactions. This research aims to examine the dynamics of social conflict in Bakti Makmur Village, Rokan Hilir, Riau, by exploring the causal factors, forms of social disintegration, and a Qur'anic values-based resolution approach. The qualitative case study method was used through in-depth interviews, participatory observation, and documentation with residents, community leaders, and religious leaders. The findings show that conflicts are often triggered by unfair business competition, social jealousy, and weak intervention of social institutions. Broken communication, innuendo on social media, and lack of islah facilitation exacerbate social disintegration. Although the values of ukhuwah, islah and itsar are often combined, the actualisation of these values is still low in daily practice. The Qur'an emphasises ukhuwah Islamiyah as the structural foundation of the ummah that must be realised through justice, empathy and social solidarity. This research also found that some residents still uphold the ethics of muamalah and tolerance in competition, representing the praxis of Qur'anic values in social life. However, the dominance of individualistic approaches and the weak role of social institutions hinder the transformation of values into social structures. This study recommends the integration of Qur'anic value-based conflict resolution strategies and local community approaches to build a peaceful, just society and create prosperous conditions.</p>
ABSTRAK	
<p><i>Keywords:</i> <i>Konflik Sosial</i> <i>Resolusi Konflik</i> <i>Nilai Qur'ani</i></p>	<p>Konflik antar tetangga merupakan tantangan sosial yang kerap mengganggu kohesi komunitas, terutama di wilayah pedesaan yang memiliki kedekatan interaksi sosial. Penelitian ini bertujuan untuk mengkaji dinamika konflik sosial di Desa Bakti Makmur, Rokan Hilir, Riau, dengan menelusuri faktor penyebab, bentuk disintegrasi sosial, serta pendekatan resolusi berbasis nilai-nilai Al-Qur'an. Metode kualitatif studi kasus digunakan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi terhadap warga, tokoh masyarakat, dan tokoh agama. Temuan menunjukkan bahwa konflik sering dipicu oleh persaingan usaha tidak sehat, kecemburuan sosial, dan lemahnya intervensi lembaga sosial. Komunikasi yang rusak, sindiran di media sosial, serta minimnya fasilitasi islah memperparah disintegrasi sosial. Meskipun nilai ukhuwah, islah, dan itsar sering digabungkan, aktualisasi nilai-nilai tersebut masih rendah dalam praktik sehari-hari. Al-Qur'an menekankan ukhuwah Islamiyah sebagai fondasi struktural umat yang mesti diwujudkan melalui keadilan, empati, dan solidaritas sosial. Penelitian ini juga menemukan bahwa sebagian warga tetap menjunjung etika muamalah dan toleransi dalam berkompetisi, menjadi representasi praksis nilai Qur'ani dalam kehidupan sosial. Namun demikian, dominasi pendekatan individualistik dan lemahnya peran lembaga sosial menghambat transformasi nilai ke dalam struktur sosial. Studi ini merekomendasikan integrasi strategi resolusi konflik berbasis nilai Qur'ani dan pendekatan</p>

komunitas lokal guna membangun masyarakat yang damai, adil, dan menciptakan kondisi yang sejahtera.

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1. Introduction

Conflict in neighbourhood life is a common social phenomenon in many communities, both urban and rural. In Bakti Makmur Village, Rokan Hilir Regency, Riau, conflicts between neighbours often arise due to misunderstandings, differences in cultural values, and ineffective communication in daily interactions (Kurniawan dkk., 2023). Neighbourhood squabbles, which may start with a difference of opinion or a minor habit, can develop into deep-seated social tensions if not handled wisely. This not only disrupts harmony between individuals, but also negatively impacts the social upbringing of the younger generation who witness and experience the conflict. The absence of effective conflict resolution mechanisms means that small conflicts have the potential to cause social polarisation and reduce trust between citizens (Afrizal & Berenschot, 2022). Furthermore, cultural diversity and differences in social norms that develop in the community are also factors that trigger conflict (Leiwakabessy, 2024). The role of customary institutions in reducing conflict has decreased in effectiveness due to weakening legitimacy or limited resources (Ojo-Ebenezer, 2023). On the other hand, minimal and unhealthy communication exacerbates the situation, increasing the likelihood of conflict developing into more serious social divisions (Siregar dkk., 2024).

The main problem in this context is the lack of institutional intervention and the ineffectiveness of the mediation process in defusing conflicts. This condition makes people tend to solve problems individually, which in many cases actually increases the conflict gap. When the pattern of resolution is partial and does not touch the root of the problem, the potential for social harmony in the neighbourhood is slowly eroded. Prolonged tensions lead to a loss of solidarity and a decline in the quality of social relations in the community. A common solution to respond to these dynamics is to develop a conflict resolution approach based on social cohesion and religious values. Social cohesion has proven to be an important pillar in building communities that are resilient, able to resolve conflicts peacefully, and create an atmosphere conducive to the social growth of the younger generation (Feng dkk., 2021; Lalot dkk., 2022; Silveira dkk., 2022). Therefore, strengthening social cohesion through social and religious approaches is a strategic imperative in building a peaceful and harmonious environment.

The Qur'an provides basic principles in resolving social conflicts, including *islah* (peace), deliberation, and justice. These principles provide a normative basis for Muslim communities to defuse disputes and strengthen social relations (Fauziah & Fauziah, 2021). Furthermore, conflict education based on religious and multicultural values has been proven to improve people's ability to communicate, negotiate, and form attitudes of tolerance and justice (Anggraeni & Maftuh, 2020; Hadi dkk., 2024). In addition, the involvement of religious and community leaders in the mediation process creates trust and strengthens social solidarity (Siregar dkk., 2024). Therefore, this approach, which combines social, religious and educational dimensions, is highly relevant to communities such as Bakti Makmur Village.

A review of the literature shows that approaches based on social cohesion and religious values have a positive impact in resolving conflicts. However, not many studies have specifically examined the integration between the social approach of local communities and Qur'anic values as interpreted in the books of tafsir in the context of neighbourly conflict resolution in rural areas. Most studies still focus on

normative or institutional approaches separately, thus not addressing the need for contextual solutions that combine the two dimensions in an integrative manner. In addition, the lack of literature that addresses the concrete role of community and religious leaders in fostering Islamic social *ukhuwah* in the midst of conflict is an important gap that has not been widely researched. This study highlights this gap by exploring their active role as facilitators of *islah* and upholders of Qur'anic values in a plural society. Therefore, this study is aimed at filling this literature gap and offering a contextualised approach based on local and Islamic values.

This research aims to identify the forms and dynamics of conflict between neighbours in Bakti Makmur Village, analyse the social approaches used by the community in resolving conflicts, and interpret Qur'anic values based on classical and modern scholars' commentaries in the context of social conflict resolution. In addition, this research seeks to present an integrative model that combines local approaches and Islamic values as a solution to building social harmony in a sustainable manner. The novelty of this research lies in the interdisciplinary approach that combines sociological analysis and contextualised Islamic interpretation, with a specific case study in a complex rural environment. The study also contributes to broadening the understanding of how Qur'anic values can be actualised in practical social life, through the active role of community and religious leaders in the conflict resolution process. The scope of the research covers the area of Bakti Makmur Village, Bagan Sinembah Sub-district, Rokan Hilir Regency, Riau. Research subjects include residents who have been involved in or witnessed conflicts, community leaders, and religious leaders. The main focus lies on conflicts related to business competition, social communication, and the role of Qur'anic values studied through the support of Tafsir Ibn Katsir, Tafsir al-Manar and al-Maraghi in building social *ukhuwah* and preventing community disintegration.

2. Method

This research uses a descriptive qualitative approach with a case study method, which aims to explore in depth the dynamics of social conflict between neighbours in Bakti Makmur Village and understand how Qur'anic values can be actualised in the settlement. This approach allows researchers to capture the meaning and complex social context of individual and community experiences in addressing horizontal conflict. Qualitative was chosen because it is exploratory, contextual, and emphasises subjective understanding of social phenomena that occur (Creswell, 2014). The research location was centred in Bakti Makmur Village, Bagan Sinembah Sub-district, Rokan Hilir Regency, Riau, which is an area with diverse social and economic backgrounds. The research subjects consisted of residents who had experienced or witnessed conflict between neighbours, as well as community and religious leaders who were considered to play a role in the mediation process or to be social witnesses to community dynamics.

Data were collected through three main techniques: in-depth interviews, participatory observation and documentation. Interviews were used to explore residents' personal experiences in dealing with conflict, including emotions, social responses, and resolution strategies taken. Participatory observation was conducted to capture social dynamics directly in the field, such as attitudes between residents, non-verbal expressions, and daily social communication. Documentation was used to review the records of religious leaders, minutes of community meetings, and of course, religious references from the Qur'anic commentaries, especially Tafsir al-Manar, Tafsir Ibn Katsir and al-Maraghi. All data was analysed using thematic analysis techniques to identify recurring patterns in respondents' narratives. This process included the stages of transcription, coding, theme discovery, reviewing and narrating the results. Each theme found was directly linked to a framework of Qur'anic values, thus strengthening the integrative approach between the social context and Islamic teachings. To increase the validity and consistency of the results, this study used source and method triangulation in the data processing process. Thus, the methods used allow researchers not only to understand the social dynamics of

conflict, but also to reveal the extent to which Qur'anic teachings through tafsir can or fail to be implemented in the lives of rural communities.

3. Results and Discussion

Social Conflict Factors

One of the main findings of this research is that economic competition, particularly in the informal trade sector, is the main trigger of social conflict in Bakti Makmur Village. Various informants mentioned that this form of conflict appears in the form of unfair competition, such as imitating business types, price promotions, and insinuations on social media, which leads to psychological tension. A resident gave his testimony: "I opened a clothes ball, he joined me. I sell teller ice, he sells it too. Every time I start, he follows... But he sells it cheaper. My business became quiet. My mentality was damaged, so I blocked him." (W, komunikasi pribadi, 2025). This statement shows that conflicts arise not only because of material aspects, but also rooted in a sense of exclusion, social jealousy, and disruption to individual emotional stability. This phenomenon is in line with the studies of Dahchour & El Hajjaji and Nieto & Medina who assert that inequality in access to and control over economic resources can be the root of conflict in society (Dahchour & El Hajjaji, 2024; Nieto & Medina, 2020b).

In the perspective of Tafsir al-Manar, the value of ukhuwwah diniyyah (brotherhood of faith) should be able to become a social fortress to prevent jealousy and economic conflict. Rashid Rida, when interpreting QS. Al-Hasyr: 9, underlines the practice of social solidarity of early Islamic communities as an ideal form of ukhuwah, which even prioritises the needs of others over personal needs: "In the time of the righteous salaf, ukhuwah Islamiyah was like voluntary socialism. It culminated in a Muslim prioritising his brother over himself, his family and his children." —(Riḍā, 2011). Unfortunately, these noble values have not been reflected in the behaviour of some residents, who put individualistic business interests ahead of the principles of solidarity and empathy. Instead of collaboration or dialogue, this competition has led to social alienation and fragmentation of relationships between neighbours.

In this context, Ibn Kathir's interpretation of QS. Al-Hujurat: 9 also emphasises the need for conflict resolution based on justice and social responsibility: "Reconcile the two justly, surely Allah loves the just." —(Ibn Katsir, 1999). This interpretation shows that ukhuwah is not just an emotional relationship, but is also closely related to the ethics of muamalah and justice in social and economic interactions. When one party feels wronged, it is the collective responsibility of the community and local leaders to restore balance and bring the conflicting parties together using the principle of *islah* (peace). In the context of conflicts rooted in economic competition, one important dimension that exacerbates the situation is the emergence of negative prejudice between citizens. Al-Maraghi's interpretation of QS. Al-Hujurat: 12 emphasises that prejudice is the beginning of many social sins, and should therefore be avoided as far as possible: "O you who believe, avoid much prejudice, for some prejudices are sins." (Maraghi al-, 2016).

Al-Maraghi interprets that a believer should not rush to judge his brother with negative thoughts, because this can lead to unfounded enmity. He also quoted Umar bin Khattab's statement: "Do not presume badly on the words of your brother, so long as you are able to interpret them in a favourable light." (Maraghi al-, 2016). In the Bakti Makmur conflict, the prejudice that the neighbours intended to "copy the business" with the intention of bringing it down could have been prevented if this principle had been applied. Tafsir Al-Maraghi warns Muslims not to allow negative thoughts to develop without clarification and *husnuzan* (prejudice). Conditions in Bakti Makmur Village show that the principles of ukhuwah, *islah*, and justice in Qur'anic interpretation have not been internalised in the economic practices of

residents. Conflict leads to polarisation and social disintegration, rather than sustainable peaceful resolution. This shows the need for a more systematic and Islamic value-based approach to building social harmony, especially in economic sectors that are sensitive to competition.

Social Disintegration and Communication

Field findings show that conflicts between neighbours in Bakti Makmur Village do not stop at the economic sphere, but have developed into a deeper form of social disintegration. Previously overt personal conflicts have now transformed into passive hostility, indicating a breakdown in communication and a fading of social trust. A resident gave testimony about the process of deterioration of social relations: "What used to be a greeting, now I don't greet each other. I blocked him because I was mentally protecting him. Then he insinuated on social media stories. His brother also insinuated, then blocked me." (W, komunikasi pribadi, 2025). This statement illustrates the fracturing of social networks that were once sustained by daily interactions such as greeting or exchanging news, now replaced by sarcasm, avoiding physical contact, and cutting off communication. This phenomenon is in line with the finding that poorly managed conflict can lead to social cleavage and alienation between individuals, which in the long run undermines community integration (Deitelhoff & Schmelzle, 2022).

In this context, Tafsir al-Manar provides an in-depth look at the meaning of *ukhuwah diniyyah* (brotherhood in faith) as the foundation of social life. Rasyid Rida in interpreting QS Al-Hujurat: 10 mentions *ukhuwah* as a protector against social disintegration and chaos: "Religious brotherhood is a safeguard against social disorder and material selfishness. The condition is that a Muslim treats his brother as himself, or even gives him precedence over him." —(Ridā, 2011). This statement shows that *ukhuwah* in Islam is not only spiritual, but also has concrete social and psychological dimensions: building trust, equality and mutual respect. When this principle fails to materialise, as seen in the practice of blocking and passive-aggressive sarcasm on social media, what happens is not just interpersonal conflict, but the erosion of social cohesion.

Furthermore, Ibn Kathir in interpreting QS Al-Hujurat: 9 emphasises that if there is a rift or oppression in social relations, then the people are obliged to uphold peace (*islah*): "If one wrongs another, fight the wrongdoer until he returns to the commandments of Allah." — (Ibn Katsir, 1999), QS Al-Hujurat: 9. This verse emphasises the principle of active social responsibility in restoring relationships, rather than simply allowing conflicts to fester in silence and avoidance. *Tafsir Al-Maraghi also strongly discusses the prohibition of backbiting (ghibah) and fault-finding (tajassus), two practices that are clearly found in the form of innuendo on social media, blocking, and the formation of social camps in Bakti Makmur Village. The Qur'an, through this verse, paints a very harsh picture: "Would one of you like to eat the flesh of his dead brother? Then surely you would be disgusted with him."* (Maraghi al-, 2016). Al-Maraghi explains that gossip is a morally repugnant act, even described as equivalent to eating the corpse of one's own brother. In social life, the practice of insinuating each other or spreading information without *tabayun* is a modern form of *ghibah* that indirectly destroys community cohesion. He also emphasised: "Do not find fault with others, for that is revealing a disgrace that Allah has covered" (Maraghi al-, 2016). This commemoration is relevant to examine the rift in social relations in the village that is not only caused by material things, but also by the breakdown of communication manners that should be maintained in *ukhuwah Islamiyah*.

In the context of Bakti Makmur village, the absence of facilitators to encourage dialogue and reconciliation has paralysed social mechanisms, deepening the conflict. Sociologically, the loss of healthy communication has the effect of reducing the social capital needed to build an inclusive society (Silveira dkk., 2022). The formerly cohesive community becomes small

fragments that are prone to misunderstanding and prejudice. Therefore, conflict resolution is not just a matter of verbal mediation, but needs to begin with the reconstruction of communication based on empathy, morals, and ukhuwah diniyyah. This approach is also in line with the Qur'anic value-based conflict resolution model that combines the dimensions of moral, social, and spiritual justice.

Weak role of social and religious institutions

In the context of Bakti Makmur village, the role of social institutions and religious leaders in conflict resolution tends to be passive, with minimal direct intervention. Findings from interviews show that although community leaders are aware of the importance of reconciling residents, they tend to view conflicts between neighbours as private matters that are resolved individually. As expressed by a religious figure: "If it's a neighbour conflict like that, they solve it themselves. I have never been asked to help" (U, komunikasi pribadi, 2025). This statement was echoed by the head of the local neighbourhood association: "If both of them are stubborn, someone has to give in." (RT, komunikasi pribadi, 2025). This statement reflects the weakness of the social mediation system, which is supposed to be run by formal and informal institutions, such as neighbourhood associations, religious leaders and traditional leaders. This absence of structural intervention has the potential to prolong conflicts and deepen social disintegration, as highlighted by (Siregar dkk., 2024), that failure to build social communication can create wider divisions in society.

Tafsir Al-Manar explicitly highlights that ukhuwah Islamiyah should not stop at the symbolic or slogan level, but must be supported by an active and collaborative social system. In interpreting QS Al-Hujurat: 10, Rasyid Rida states: "Religious brotherhood must be animated by co-operation and affection, not just a slogan. It is a collective responsibility, not an individual one."— (Riḍā, 2011). This statement shows that resolving conflict is not only the task of the disputing individuals, but is a collective social responsibility that involves the religious and social structures that exist in the community. In this context, the weak intervention of social institutions in Bakti Makmur Village reflects the non-implementation of the principle of "collective responsibility" as outlined by Al-Manar's interpretation. Meanwhile, Ibn Katsir also emphasises the important role of justice in the ishlah process, which cannot be separated from the involvement of a fair third party. In interpreting QS Al-Hujurat: 9, he states: "Reconcile the two of them justly and be fair." (Ibn Katsir, 1999). From this we can conclude that islah (peace) demands more than good intentions - it requires structure, alignment with the value of justice, and a respected figure to bridge the conflict.

Al-Maraghi emphasises that maintaining social integrity is not just a personal responsibility, but a collective social responsibility. When institutions such as neighbourhood associations or religious leaders are passive, Qur'anic values such as amar ma'ruf and nahi munkar become non-functional. Tafsir Al-Maraghi asserts: "Allah forbids you to reproach one another, to find fault, and to backbite, for these weaken brotherhood and destroy society" (Maraghi al-, 2016). Thus, allowing conflicts to develop without fair and active mediation is a form of collective neglect of the Qur'anic injunction to maintain unity and close the doors of hostility. This interpretation is in line with the call for islah in al-Manar and Ibn Katsir, but highlights aspects of basic social ethics as the initial foundation.

In the local context, the weak role of religious and community leaders may be an indication of declining public trust in traditional informal institutions, as also highlighted in the study (Ojo-Ebenezer, 2023) on the crisis of legitimacy of adat institutions in reducing conflict. The absence of an effective islah facilitator means that communities prefer to resolve conflicts silently or emotionally, often without addressing the root of the problem. This is in line with Kasmi &

Khan's findings that the absence of institutional roles in conflict management can exacerbate social tensions and create a spiral of recurring conflicts (Kasmi & Khan, 2021). Dengan demikian, pendekatan Qur'ani yang menekankan kerja sama, keadilan, dan tanggung jawab sosial kolektif menjadi sangat relevan untuk direvitalisasi dalam upaya membangun tatanan masyarakat yang harmonis. Penguatan peran lembaga sosial dan tokoh agama bukan sekadar strategi preventif, tetapi merupakan amanah keagamaan yang termaktub dalam ajaran Islam.

Ethics and Tolerance

In the midst of conflicts between neighbours due to business competition and social tensions, there are also narratives that show that some residents in Bakti Makmur Village have internalised the values of ethics and tolerance. One resident expressed an open attitude towards the existence of similar merchandise, as long as they maintain ethics and friendship in neighbourly life: "I consider the taste and the hand to be different. If I don't sell the dim sum, I direct people to my neighbour's stall. The important thing is that we remain friends" (W, komunikasi pribadi, 2025). The statement reflects social values that stem from the principle of ukhuwah Islamiyah and awareness of economic plurality in society. In this framework, competition is not seen as hostile, but as a collaborative opportunity and a proving ground for quality. This attitude is in line with the views of Tafsir al-Manar, which emphasises that maintaining social unity and showing forgiveness and putting others first are part of the core of Islamic teachings: "Anything that preserves unity - be it forgiveness or sacrifice - is the essence of ukhuwah Islamiyah (Islamic unity)." (Riḍā, 2011). This interpretation contains a strong message that solidarity and the strengthening of social networks are integral to the ethics of muamalah. In a society full of economic pressures, tolerance and generosity are not weaknesses, but moral and spiritual strengths that sustain social stability.

In line with this, Ibn Katsir when interpreting QS Al-Hasyr: 9 also quoted the Prophet Muhammad's hadith about the virtue of helping and facilitating the affairs of others: "Whoever eases his brother's hardship in this world, Allah will ease his hardship in the Hereafter." (Ibn Katsir, 1999). This hadith reinforces the argument that social ethics and empathy in business dealings are key instruments in building a harmonious community that is blessed by Allah. In the context of Bakti Makmur Village, residents who maintain good relations despite competing in business have indirectly applied these values. The attitude of some residents who continue to uphold ethics in business - by not insinuating their competitors, referring customers, and keeping in touch - is a real implementation of the prohibition of ghibah and prejudice emphasised by Al-Maraghi. In his interpretation, Al-Maraghi states: "The one who guards his tongue from speaking ill of others, and his heart from prejudice, then he has guarded the two main doors to the entrance of sin in society." (Maraghi al-, 2016). Thus, citizens who remain ethical in competition are actually examples of the actualisation of Qur'anic values in praxis, which is a reflection of the Qur'anic society as idealised by the mufasssirs. They make ukhuwah more important than personal gain, as the spirit of QS. Al-Hasyr: 9.

The findings also emphasise the importance of strengthening value education in society. As outlined in the study (Hadi dkk., 2024), Religious and multicultural value-based education plays a role in shaping social intelligence that encourages tolerance and collective responsibility. In the long run, these attitudes can act as a counterweight to the potential for social disintegration and strengthen community cohesion as studied by (Lalot dkk., 2022; Silveira dkk., 2022). Although not yet the dominant norm, this finding shows the positive potential that can be developed as a local and Qur'anic value-based conflict resolution model, where the economy does not break the brotherhood, but instead becomes a field for applying the values of ukhuwah and justice.

Discussion

Although Qur'anic values such as ukhuwah (brotherhood), islah (peace) and musyawarah (dialogue) have long been normative references in Muslim societies, this research found a serious gap between the teachings and social practices at the community level. Based on interviews, many religious leaders and residents stated that religious values often stop at the symbolic or rhetorical level, without being followed by concrete actions to resolve conflicts substantively. One resident stated: "If the people don't want to stay in touch, how can I resolve the conflict?" (W, komunikasi pribadi, 2025). Similar sentiments were expressed by local religious leaders: "I convey the value of ukhuwah in lectures, but if it is not implemented, it is difficult too." — (U, komunikasi pribadi, 2025). This statement shows that although religious values have been disseminated in public spaces such as recitation or sermons, their internalisation and practice are still low. This obstacle indicates the weak process of actualising Qur'anic values in social practice, which is the main challenge in building a peaceful society based on Islamic spirituality.

In Tafsir al-Manar, Rasyid Rida asserts that ukhuwah Islamiyah is not an ordinary social relationship, but rather a structural force that serves to protect the ummah from social collapse and the dominance of individualistic values: "Ukhuwah remains our main strength over other ummahs, as a safeguard against social chaos and material egoism." (Ridā, 2011). This interpretation illustrates that ukhuwah is not only a spiritual teaching, but has a socio-political function in binding communities and reducing disintegration. However, this power cannot work without the active involvement of the community and social institutions. Similarly, Ibn Katsir warns that neglecting ukhuwah and islah will have serious consequences in the form of division, loss of blessings, and a decline in justice in society. He emphasises the need for earnest and fair reconciliation efforts: ("Reconcile the two with justice and be just.") (Ibn Katsir, 1999). This finding also reinforces previous studies that emphasise that a symbolic approach to religious values is insufficient to respond to the complexity of modern conflicts (Ridwan dkk., 2022; Takim, 2011).

Although Qur'anic values are often conveyed in lectures and recitations, Tafsir Al-Maraghi reminds us that they will have no social impact if they are not consistently implemented in the behaviour and structure of the community: "Piety is not sufficient for knowledge alone, but must be accompanied by concrete actions that result in peace, compassion and respect for others." (Maraghi al-, 2016). The biggest obstacle in society, according to Al-Maraghi, is when religious teachings are treated as empty symbols, not the basis for social decisions. Al-Maraghi, therefore, calls on Muslims to make the value of ukhuwah and these social prohibitions a factor in shaping society's culture and policies, not just a preaching tool. Social conflicts require a practical and collective approach, involving cultural transformation, behavioural change and active institutional alignment with Qur'anic values. In addition, previous studies have shown that the lack of actualisation of religious values in society is often due to social fragmentation, low contextual religious literacy, and the lack of role of institutions in shaping collective ethics (Deitelhoff & Schmelzle, 2022; Siregar dkk., 2024). In the context of Bakti Makmur Village, this is reflected in the lack of social intervention when conflicts arise, and the reliance on personal settlements that are not orientated towards the principles of islah and justice.

Thus, the biggest obstacle is not the absence of Qur'anic values in community discourse, but the lack of structural and cultural instruments that can transform these values into collective social behaviour. Strategies for the actualisation of Islamic values in the context of conflict resolution must pay attention to educational, institutional and citizen participation aspects as a whole.

4. Conclusion

This research shows that conflicts between neighbours in Bakti Makmur Village stem primarily from unhealthy economic competition, deteriorating social communication, and the weak role of social institutions and religious leaders in mediating disputes. The resulting tensions not only affect relationships between individuals, but also trigger social disintegration in the form of avoidance, prejudice, and passive hostility. Although Qur'anic values such as *ukhuwah*, *islah* and *itsar* have been widely recognised by the community, their implementation in daily life is still limited and tends to be symbolic. Tafsir Ibn Katsir, Tafsir al-Manar and al-Maraghi provide a strong normative framework for building a just and harmonious society through a rational and contextual approach to Islamic teachings. *Ukhuwah Islamiyah* is not just a spiritual value, but a social structure that demands the active role of citizens and institutions. However, the lack of actualisation of Qur'anic values and the low mediation capacity of social institutions are major obstacles in conflict resolution. Therefore, an integrative conflict resolution approach is needed, combining local community-based social strategies and the internalisation of Qur'anic values in practice. Revitalising the role of religious leaders, strengthening social mediation institutions, and contextualising value education are important keys to creating a peaceful, equitable and sustainable society.

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