

Resolution of Religion Conflicts Through Communication Strategies in Gharib Fil Ma'na Hadiths

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Abstract:

Religious conflicts are often caused by misunderstandings arising due to mismatch in the ways of communication. Effective communication along with a sincere desire to resolve conflicts will be more likely to make resolution of religious conflicts successful. The focus of this study is to describe religious conflict resolution through the communication strategy of the Prophet Muhammad in the hadiths "Fil Gharib Ma'na" in Kutubus Sittah which are the books of Shahih Bukhari, Sahih Muslim, Turmudzi, Nasai, Abu Dawood and Ibn Majah. Gharib fil ma'na is hadiths which contain non-Arabic loan words. This research is a library research. The data were obtained from various literatures. The method of data collection uses documentation techniques, which are divided into primary data and secondary data. The results of the study of the gharib fil ma'na hadiths with speech action theory and resolution of religious conflict through communication strategies in the speech acts of the Prophet Muhammad were carried out in various ways namely two-way communication, body language, verbal communication and intonation, audio visual communication and correspondence.

Keywords: *resolution of religious conflict, communication strategy, gharib fil ma'na hadiths*

INTRODUCTION

One serious problem that has been noted by a number of national and international human rights monitoring agencies post-reformation are religious based conflicts (Human Right Watch, 2014). This conflict in the New Order regime did not emerge because the regime silenced hostile parties or prohibited the media from covering the conflict in the name of public order. After the Reformation, every person or group freely expresses their opinions in public, among them sometimes even use violence. On the other hand, the mass media, online and offline, are free to report so that religious conflicts become a common problem.

Unfortunately, mass media reports, monitoring reports and religious research products more often study and present data on religious conflicts that fail to overcome. There are very few mass media reports or research institutions which provide data on conflicts that have successfully been resolved. In fact, we can take lessons on how to deal with conflicts from cases where the conflicts that were successfully resolved (Mubarak, 2014: 1-17) .

Indonesia is a multi-ethnic, multiracial and multi-religious multicultural country. The harmonious relationship between and among religious communities is very important in a multi-religious country like Indonesia. With the basic values of Pancasila, which put the deity supreme precepts at first mean that Indonesia is a country that adhere to religious values, although Indonesia is not a religious state. The basis of religion is expected to be a moral source to guide the attitudes and behavior of the citizens (Toha, 2011: 67) .

Reality shows that religious nuances often occur in Indonesia. From 1996 there were several incidents of social and religious conflicts, such as the riots in Situbondo on October 10, 1996, in Tasikmalaya December 26, 1996, Karawang in 1997 and the May Tragedy on May 13, 1998 in Jakarta, Solo, Surabaya, Palembang, Medan, along with other riots (Ministry of Religion, 2003: 2). There were also church burning case in Halmahera on 14-15 August 2002, the Poso conflict in December 2003, the attack on Huriah Batak Protestant Christians (HKPB) and the attack on the homes of Ahmadiyah followers in Lombok in September 2002, was part of cases of conflict which involves elements of religion. Based on reports from the Kompas daily and the Office of Berita Antara, during January 1990 to August 2008, the distribution area of peaceful actions related to religious conflicts in Indonesia was broader compared to other acts of violence. While incidents of violence related to religious conflicts occurred in 20 provinces, incidents of peaceful action occurred in 28 of a total of 33 provinces in Indonesia (Ali et al, 2008: 45). In addition, the issue of religious conflicts which happens quite frequently are due to differences in the views of each congregation, for instance; differences of opinion that often occur between Islamic groups such as FPI (Islamic Defenders Front) and Muhammadiyah, differences in the determination of the date of Eid al-Fitr.

Conflicts are actually a necessity for people who have a body structure composed of mind, spirit and body, which has diverse demands and desires to have something in their lives. Humans demand to be freed from various diseases, plagues, and natural forces so that they can live. They also demand other honors for life, which in turn exposes them to a very complicated and complex reality. On one side, they know that there are evils in this world. But on the other hand, there are good things that will deal with the harshness, so that they can survive while mastering it. As the word of Allah in Al-Baqarah [2]: 251 which explains the inevitability of conflict:

"They (soldiers of Thalut) defeated the Goliath with the permission of Allah and (in the war) David slew Goliath, and Allah gave him (David) governance and wisdom (after the death of Thalut) and teach him what He desired. If God does not reject (the ferocity) of some humans with some other, this earth must be broken. But God has the gift of the universe."

Humans basically have a tendency to have conflicts (Moore , 2010: 37) between one another and always try to resolve these conflicts. This is because humans are always faced with many conflicts, especially conflicts that occur in the community, both vertical and horizontal conflicts. According to the old definition, conflicts are clashes, friction, confrontation, disputes, , division, disputes, quarrels and rivalries (Sugono, 2008: 260). Thus conflict is a condition of the occurrence of incompatibility between values or goals to be achieved, both those in the individual and in relation to other people. The conditions that have been stated can interfere and even hamper the achievement of emotions or stress that affect efficiency and work productivity (Susan, 2010: 50).

Meanwhile, religious conflict refers to inconsistencies between community groups in the name of teachings and using religion symbols which is a group's significant

historical feature (MacDonald, 2009:221) in expressing their demands. Religious conflicts are not only triggered by differences in theology and interpretation, but also when the parties use symbols and religious framing in expressing their demands (Mubarok, 2014: 1-17). The issue of religious conflicts in post-1999 Indonesia itself has undergone a transformation from the beginning of materialism (injustice to economic needs) to post-materialism. It is marked by the fulfillment of the need for recognition of the existence of a new ideology or a new thought currents in the system of socio-political life of the national and local levels. The existence of this transformation sparked the attitude of religious chauvinism which leads to acts of religious anarchism and defamation of other religious people.

Religious conflicts are often caused by misunderstandings that arise because of incompatibility in ways of communication among the believers. Ineffective communication between an informant and recipient of information both directly and indirectly can lead to divisions or hostility between individuals and among groups (Jati, 2013: 393-416). Good or effective communication, coupled with a sincere desire to resolve conflicts will likely to make resolution of religious conflicts more successful (Nisa, 2015: 17).

Communication will work well, if there is a strategy for communicating. A person's success on all sides of life is largely determined by how good his communication skills are. Events such as laying back the Hajar Aswad, the effort to unite Aus and Khazraj tribes in Bai'ah I, making Muhajirin and Anshor brothers and sisters, Hudaibiyah Treaty, even the victory of Islam in Futih Makkah, conflict resolution was put forward. This is where the history of Muslims might be rebuilt into a fact of the present. Muhammad PBUH has provided a transfer of knowledge which is packaged into a conflict resolution technology. Muhammad developed conflict resolution through the establishment of an effective communication process by selecting the accurate techniques and methods of communication (Ahmadi & Surwandono, 2011: 4).

Communication without strategy is like people walking without knowing the ins and outs of the road they are going through. Conversely, communication carried out with a relevant strategy is like a person walking by knowing the road map and the traffic signs that are passed. Thus, the communication strategy greatly determines the success of the resolution of religious conflicts in modern times. In practice, according to Sholeh (2017: 34), the resolution of religious conflicts often involves approaches in certain ways to get the best solution, for the common interest. The same thing was stated by Morton and Coleman (2000: 197) that conflict resolution as a strategy or joint problem solving action.

The Prophet in conveying his hadith had a certain communication strategy. The hadith referred to here is a hadith which contains aspects of the *gharib fil ma'na*. *Gharib fil ma'na* namely *استعمالها بعيدة من الفهم لقلّة استعمالها* (hadith is far from understanding, due to its little use) (Jalaluddin, 1963: 236).

The hadith is the language of communication of Muhammad PBUH and is a medium for conveying religious messages in preaching, both verbally and visually. Then at the same time Muhammad also carried out speech acts, as a speaker to the audience. A Speech Act is an activity of speaking or telling speech with a specific purpose as an effective language selection strategy (Ristiyani, 2016: 44) to communicate a message. Communication has a function, is purposive, contains certain aims and objectives, and is designed to produce some effects or consequences on the environment of audience and readers. In this communication activity, there are acts of language or speech acts in

conveying messages according to the context. Since hadith has the concept of speech act, they will be analyzed using a pragmatic approach with the theory of speech acts.

The hadiths included in the Gharib fil ma'na category are the hadiths containing loan words which are borrowed into Arabic (ta'rib) or language bargaining. With another term, words that are borrowed by Arabic from other languages are called mu'arrob, and of course through the process of movement and change called ta'rib or localization to Arabic. Usually, loan words from one language into another language are caused by geographical proximity, trade relations, immigration, political power, religious tendencies, culture, economy, industry and others. In essence, these factors are factors rooted in the material and spiritual demands of humans (Emil, 1982: 215).

This research is trying to discover how Prophet Muhammad resolved religious conflicts using speech acts specifically said in his hadiths gharib fil ma'na in Kutubus Sittah which are the books of Shahih Bukhari, Shahih Muslim, Turmudzi, Nasai, Abu Dawud and Ibnu Majah. Gharib fil ma'na means the hadiths that contain non-Arabic loan words.

Based on the description, it can be concluded that conflict resolution developed by the Messenger of Allāh through communication strategies and the principle of non-violence in several instances, made many parties including academics not look much at the conflict resolution technology developed by Islam. On that basis, it is necessary to study and research on how the communication strategies of the Prophet Muhammad in dealing with conflicts and how the attitude must be carried out to prevent conflict. This study aims to determine the resolution of religious conflict through the Prophet's communication strategy in the speech acts of Prophet Muhammad (Bargaining Language Studies and Speech Acts of the Prophet Muhammad on the Hadiths "Gharib Fil Ma'na" in Kutubus Sittah).

DISCUSSION

Hadith that are Difficult to Understand

The science of hadith gharib is also called the knowledge of the hadith. This is a branch of the science of hadith which is very important to know for people who learn hadith especially that it is difficult to understand, both in terms of pronunciation since it is rarely heard by Arabs nor the nature of Allah who resembles human attributes. In terms of language, the word gharib (غريب) derived from the word غربة غرابية (Ghoruba yaghrubu ghurbatan gharābatan) which means distant, alien, strange, alone or hidden.

Gharib means far, because of the far understanding between Arabic pronunciation and foreign accents of the hadith. This happens because the language of the hadith conveyed by the prophet was used rarely, because the meaning of the words are not like other Arabic words, as well as the hidden meaning because the meaning is not easily understood (Abdul Majid, 2004: 157).

Meanwhile Imam As-Sayuti defines the term as the following:

علم يعرف به ما وقع في متن الحديث من لفظة غامضة بعيدة من الفهم لقلّة استعمالها

The study of something that happened to a hadith of pronunciation vagueness and difficulty to understand because they are barely used

The Communication Strategy in "Gharib fil Ma'na" Hadith

The use of language in communication strategies used by the Prophet in the hadith of Gharib fil Ma'na which can be examined through the canonical books of kutub al-sittah using a variety of speech acts; locution, illocution and perlocution (Islam, 2016: 103).

1. *Shahih Bukhari*

حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ أَخَذَ الْحَسَنُ بْنُ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُمَا - تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ ، فَجَعَلَهَا فِي فِيهِ ، فَقَالَ النَّبِيُّ - ﷺ - « كَخِ كَخِ - لِيُطْرَحَهَا ثُمَّ قَالَ - أَمَا شَعَرْتُ أَنَا لَا نَأْكُلُ الصَّدَقَةَ (رواه البخاري)

Telling us Muhammad bin Ziyad, he said, 'I heard Abu Hurairag said Hasan bin Ali once took a date as sadaqah (charity), which he then put it in his mouth, then the Messenger of Allah said: spit up, spit up, not you know that we do not eat sadaqah (HR Bukhari)

The locus aspect of the hadith is the word كخ كخ which is not an Arabic word which have been ta'rib. This word is commonly used to children when prohibiting them from eating foods that are considered dirty. Like Indonesian people when they ask their children to spit something from their mouth with the sound of "hek hek". Said كخ كخ meaning "vomit, throw away" and this includes the meaning of 'gharib' in the hadith studies because it is not fushah Arabic. The meaning of the locution was that Hasan ibn Ali ibn Abi Talib as the grandson of the Prophet Muhammad ate a date which was from sadaqah given to the Prophet from a friend but the Prophet forbade him by asking him to vomit it out.

1115 - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ أَخْبَرَنَا رَوْحُ بْنُ عَبْدِ اللَّهِ أَخْبَرَنَا حُسَيْنٌ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ سَأَلَ نَبِيَّ اللَّهِ - ﷺ - . أَخْبَرَنَا إِسْحَاقُ قَالَ أَخْبَرَنَا عَبْدُ الصَّمَدِ قَالَ سَمِعْتُ أَبِي قَالَ حَدَّثَنَا الْحُسَيْنُ عَنْ ابْنِ بُرَيْدَةَ قَالَ حَدَّثَنِي عِمْرَانُ بْنُ حُصَيْنٍ - وَكَانَ مَبْسُورًا - قَالَ سَأَلْتُ رَسُولَ اللَّهِ - ﷺ - عَنْ صَلَاةِ الرَّجُلِ قَاعِدًا فَقَالَ « إِنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ ، وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ ، وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ » (رواه البخاري باب صلاة القاعد ج 4 ص 373)

From Imran bin Husain (he had hemorrhoids at that time), he asked the Messenger of Allah about the prayer of someone in a sitting state, the Prophet replied, "It is better to stand during prayer. Who prays by sitting, then for him 1/2 the reward of people who stand during prayer, and who prays by laying down, then the reward is 1/2 of the reward of the person who prays by sitting (HR Bukhari).

The word gharib found in the hadith is ميسور which means الذى اشتكى بواسير the single form is ميسور, people who have hemorrhoids (Ahmad, 1973: 89). Follow-up actions in this hadith are in the form of a question from Imran bin Hushain about how to perform prayers in a sitting condition and then answered by the Prophet with a descriptive answer that prayer by standing better, if the prayer is seated then the reward is half the reward of the person who stands during praying and those who lay down during prayer gets half the reward of the person sitting. The prayer in question is the obligatory prayer and sunnah prayer.

The illocutionary acts of the hadith belong to the directive category which is "governing". As a directive act, the Prophet actually commanded Imran bin Hushain to keep praying in any circumstances even when he was in pain by standing or sitting or lying down, but if possible, standing up is better than while sitting or laying down.

The response of the Prophet was so that Imran bin Hushain and the all Muslims to do as instructed by the Prophet Muhammad (act of perlocution) in order to remain steadfast or istiqamah to perform prayers in any condition as long as they are still conscious.

Basically, the Prophet is a role model for his people (أسوة حسنة). But it should also be noted that not all acts of the prophet are mandatory teachings. Although he is a role model, when it comes to the details of the problem, it turns out that there was a time called khushshiyah. There were some deeds done by the Prophet that are unlawful for his followers. On the other hand there is a charity that is obligatory for the Prophet, but for only becomes a sunnah. Then there were also forbidden acts done by the prophet, but it may be allowed for his people. There were also a number of acts which may only be carried out by the Messenger of Allah, as an exception, but unlawful for his people. For example:

- a. Wishal Fasting . Wishal fasting is fasting that does not break when the Maghrib time comes (sunset), and continued to the next day. The Prophet Muhammad fasted this way and it was permissible for him, while it is haram for Muslims in general.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ ﷺ - نَهَى عَنِ الْوِصَالِ قَالُوا إِنَّكَ تُوَاصِلٌ. قَالَ «إِنِّي لَسُنْتُ كَهَيْئَتِكُمْ إِنِّي أَطَعَمُ وَأَسْقَى» (رواه مسلم)

From Nafi, from Abdullah bin Umar, May Allah be pleased with him, that the Messenger of Allah forbade wishal fasting, those Companions asked, you also did Wishal fasting, the Prophet replied, "I am not like you, I was actually given food and drink by Allah (Muslim)

- b. May be married to more than 4 women. Another example is the problem of polygamy; married to more than four women at the same time. This skill only applies to the Prophet Muhammad, while his followers are forbidden to do it.

As for the obligation, there are several deeds that had to be done by the Prophet Muhammad, but the law is only a sunnah for his people. The deeds include conducting Dhuha prayer, Qiyamullail and two rak'ahs of Fajar prayer, brushing teeth, conducting discussion, and slaughter animals for sacrifice (Udhhiyah).

In addition, there are acts which are forbidden for the Prophet, while for the ummah it is permissible, including:

- 1) Receive assets zakat. Any prophet is forbidden to receive Zakat. Likewise the same thing applies to his family (ahlul bait), as the words of the Prophet Muhammad .

حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ أَخَذَ الْحَسَنُ بْنُ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُمَا - تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ ، فَجَعَلَهَا فِي فِيهِ ، فَقَالَ النَّبِيُّ ﷺ - « كَيْفَ كَيْفٍ - لِيَطْرَحَهَا ثُمَّ قَالَ - أَمَا شَعَرْتُمْ أَنَا لَا نَأْكُلُ الصَّدَقَةَ (رواه البخاري)

Telling us Muhammad bin ziyad, he said "I heard Abu Hurairah said Hasan bin Ali once took tamar as sadaqah, which he then put in his mouth, then the Messenger of Allah said: spit up, spit up, you do not know that we do not eat shadaqah" (Bukhari)

- 2) Eat Odorous Food. All kinds of foods that smell were illegal for him, such as onions and the like. That is because malaikat or angels would not come to him to bring revelation if he did so. While it is fine for his followers to do it. So jengkol beans, bitter beans (petai) and food are actually still halal if eaten by the people of Muhammad.

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ - قَالَ « مَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ النَّوْمُ - وَقَالَ مَرَّةً مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكَرَاتَ - فَلَا يَفْرَبَنَّ مَسْجِدَنَا فَإِنَّ الْمَلَائِكَةَ تَتَأَذَى مِمَّا يَتَأَذَى مِنْهُ بَنُو آدَمَ » (رواه مسلم)

From Jabir bin Abdullah from the Prophet, he said, "who eats garlic, then he says again, whoever eats red onions, garlic and onions, never approach our prayer place, because angels will not approach him as people won't approach him (Muslim).

- 3) The Prophet was forbidden to marry Women of the Scripture. Because the wives of the Prophet means ummahat Muslim (mother of Muslims). It would not make sense if the wives of the Prophet were Christians or Jews. As for his people, it is permissible to marry a Woman of the Scripture, as has been stated by Allah in Al-Maidah verse 5.

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَالٌ لَكُمْ وَطَعَامُكُمْ حَلَالٌ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّحِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (المائدة: 5)

This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers.

All of the examples above are the results of the istimbath of the ulama's law by examining all the good propositions contained within al-Quran and those in the sunnah of the Prophet SAW.

2. *Shabih Muslim*

5462 - وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَبِي بُرَيْدٍ وَابْنُ حُجْرٍ قَالَ يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا وَقَالَ الْآخِرَانِ حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ شَرِيكَ - وَهُوَ ابْنُ أَبِي نَمِرٍ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَتِيقٍ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ - قَالَ « إِنَّ فِي عَجْوَةِ الْعَالِيَةِ شِفَاءً أَوْ إِنَّهَا تَزِيحُ أَوَّلَ الْبُكَرَةِ ». باب فضل تمر المدينة ج 13 ص 444

From Aisyah Ra that the Messenger of Allah said, "The properties of ajwah dates are as drugs or antidotes (Muslim)

The gharib word in this hadith is تزيح which comes from a Roman word that means دواء يدفع السموم (antidote) (Aziz, 1990: 381). The locus action of the hadith shows an informative discourse about the ajwa dates which the Messenger of Allah really liked and became an antidote to those who ate them. This ajwa dates are smaller and darker color than other dates. They also contain various substances that are needed by the body.

According to research experts, ajwa dates contain a lot of iron, potassium calcium and many more substances that the body needs to support health and ward off toxins (Sasongko, 2015).

The illocutionary acts of this hadith include assertive or representative categories, namely the speech acts that make the speaker get involved with the truth of the proposition (statement) which contains telling the benefits of the ajwa dates. In addition, it is also included in the directive category, namely the speech act that intends to influence the audience to do it because there is an element of recommending to eat the ajwa dates. Whereas the act of perlocution of this hadith is that it influences the audience to be able to buy and eat it so that researchers can base their research on the efficacy of ajwa dates.

3. *Abu Dawood*

- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا حَمَّادٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ عَن عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ نَبِيَّ اللَّهِ ﷺ - نَهَى عَنِ الْخَمْرِ وَالْمَيْسِرِ وَالْكَؤُوبَةِ وَالْغُبَيْرَاءِ وَقَالَ « كُلُّ مُسْكِرٍ حَرَامٌ ». قَالَ أَبُو دَاوُدَ قَالَ ابْنُ سَلَامٍ أَبُو عَبْدِ الْغُبَيْرَاءِ السُّكْرُكَةُ تُعْمَلُ مِنَ الذَّرَةِ شَرَابٌ يَعْمَلُهُ الْحَبَشَةُ. رواه أبو داود باب النهي عن المسكر ج 11 ص 96

From Abdullah bin Amr that the Prophet forbade drinking alcohol, gambling, intoxicated while beating drums, drinks Ethiopian alcohol made of corn, and any intoxicating drink (Abu Dawud)

A word containing the gharib aspect is **الْغُبَيْرَاءِ** because it comes from Ebbesina/Habsyi/Ethiopian which is borrowed by Arabic which means a kind of Ethiopian intoxicating drink made from corn juice (Al-Faiq fi Gharibil Hadith). The act of localization of this hadith is the prohibition of gambling and all intoxicating drinks such as drinking khamar, drunk while drumming, and drinking ghubaira, which is an Ethiopian drink made from corn. The sentence in this hadith includes informative sentence forms namely a form of discourse that contains meaning in such a way that the audience hears the message to be conveyed. Informative action is always related to the meaning of reference, namely the meaning of elements of language that are very closely related to the world in space (objects or ideas) which can be explained by component analysis. The message is conveyed in the form of prohibiting intoxicating drinks and gambling.

The illocutionary act on the hadith belongs to the directive category, which is intended to influence the audience to do something in the form of prohibiting, in this case is by prohibiting all forms of alcoholic beverages regardless of its form as well as gambling. And the act of perlocution of this hadith is very clear, that is affecting the audience, namely the Companions at that time and the people of Prophet Muhammad's followers today to not drink intoxicating drinks even if only corn juice which leads to drunkenness as if we drink water glutinous rice juice and fermented cassava excessively so that we get drunk.

4. *Tirmidzi*

- حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ يُونُسَ عَنْ قَتَادَةَ عَنْ أَنَسِ قَالَ مَا أَكَلْتُ رَسُولَ اللَّهِ ﷺ - فِي خِوَانٍ وَلَا فِي سُكْرٍ وَلَا فِي خُبْرٍ لَهُ مَرْقٌ. قَالَ فَقُلْتُ لِقَتَادَةَ فَعَلَى مَا كَانُوا يَأْكُلُونَ قَالَ عَلَى هَذِهِ السُّفْرِ. قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. قَالَ مُحَمَّدُ بْنُ بَشَّارٍ وَيُونُسُ هَذَا هُوَ يُونُسُ الْإِسْكَافُ. وَقَدْ رَوَى عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي عَزُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ عَنِ النَّبِيِّ ﷺ - نَحْوَهُ

From Yunus, from Qatada, from Anas bin Malik, he said, the Prophet did not eat at the dining table once, he never ate on a plate and never no one has ever made him a soft bread, I asked Qatada "Then, on top of what did he eat?" he replied, "on top of palm leaves" (Tirmidzi)

The gharib word in this hadith is the word *سكرجة* from Persian language which means 'small plate' or *مقربة الخل* (vinegar place) (Ahmad, 1973). The locution act in the hadith belongs to the category of informative sentences, namely discourses that contain meaning in such a way that the audience captures the message to be conveyed. The illocutionary act in the hadith is assertive or representative categories because there is an element of reporting that the Prophet "did not eat at the dining table once, he never ate on a plate and never no one has ever made him a soft bread, I asked Qatada "Then, on top of what did he eat?" he replied, "on top of palm leaves." This hadith is not meaningless because it is only the sunnah of the Prophet, namely behavior, speech, statement of Muhammad before and after becoming a prophet. Besides, the food place named *سكرجة* was never found in Medina and it could not cause satiety when food was placed on it because the size was too small and not an Arab tradition when eating using that type of plate.

The perlocution act on the hadith has an influence on the Companions and the people of Prophet Muhammad on two things. First, the restrictions that the Prophet gave when eating, such as; not allowed to eat on the dining table, on a plate, not allowed to eat soft bread and it is encouraged to eat on palm leaves. Second, the hadith is not a prohibition sentence but it is a tradition or habit of the Prophet when eating which is not related to prohibitions and orders that fall into the category of sunnah deeds for those who leave them and makruh or heresy for those who do, as well as the daily habits of the Prophet when he wore a robe, had a beard, ate using hands without a spoon and sat with one leg folded up in front of his chest.

5. Imam An Nasai's Hadiths

أَخْبَرَنَا عَيْسَى بْنُ حَمَّادٍ رُغْبَةُ عَنِ اللَّيْثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ إِبْرَاهِيمَ بْنَ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ نَهَانِي رَسُولُ اللَّهِ ﷺ - عَنْ خَاتَمِ الذَّهَبِ وَعَنْ لُبُوسِ الْقِسِيِّ وَالْمُعْصَفَرِ وَقِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ (رواه النسائي).

From Abdullah bin Hunain that his father told him that his father heard Ali bin Abi Talib said, "That it is truly Rasulallah who wears a ring made of gold, wearing clothes made of thick silk, wearing clothes made of Uysfur which is made of yellow plants when reading the Koran and when I am in prayer (an-Nasai).

The gharib word in this hadith is *القسي* which is Hieroglyphs language. The language of the Ancient Egyptian or the Coptic tribe. The word *القسي* means *ثياب من كتان مخلوط بالحريير* (clothes made of cotton mixed with silk. This word is said to be the name of a village in Egypt, Qis). *القسي* is a kind of hooded coat that was used by priests. Imam Malik was asked how to wear these clothes. He replied that it was not a problem, even though it was commonly used by Christians.

6. *Ibn Majah's hadith*

اللَّهِ - ﷺ - قَالَ « لَا تَقُومُ السَّاعَةُ حَتَّى يَفِيضَ الْمَالُ وَتَظْهَرَ الْفِتْنُ وَيَكْثُرَ الْهَرْجُ ». قَالُوا وَمَا الْهَرْجُ يَا رَسُولَ اللَّهِ قَالَ « أَلْقَتْلُ الْقَتْلُ الْقَتْلُ ». ثَلَاثًا. (رواه ابن ماجه)

From Abu Hurairah that the Prophet Muhammad said, "There will be no doomsday until wealth will be abundant (no one becomes the recipient of almsgiving but everyone would want to give almsgiving and like to give charity), many slanders arise and lots of Haraj occur, they ask, what is Haraj O Prophet, the Messenger of Allah answered, murder, murder, murder, the Prophet repeat it 3 times. (Ibn Majah).

The word containing gharib in the hadith is the word **الهرج**. This word implies an act of locution **كثي ر القتل** or many murders. The illocutionary act on the hadith is assertive or representative of the speech acts that make speakers involved with the truth of propositions (statements) disclosed for meaningful reporting of the characteristic or sign of the Day of Judgment which is the development of science, the rise of ignorance and murder or slander.

The illocutionary act on the hadith can also be directive, which is intended to influence the audience to do something because in it there is an element of commanding and prohibit. In this case, commanding to minimize the cause of ignorance and minimize the cause of a murder in any way. In addition, it also prohibits the spread of ignorance and murder because of the big sin which is one indicator of signs of doomsday.

The perlocution act on the hadith is so that the Day of Judgment would not come sooner, then the speaker must anticipate the rise of ignorance by multiplying the gathering and studies of religion and minimize murder by improving the economic system in order to avoid gaps between the wealthy and the poor. This can be done through economic empowerment so that there is no economic disparity that causes someone to be blind in the eyes of robbery and murder, or by improving the social system, overall justice, improving morality so as not to fall into a hedonic and materialistic lifestyle which can also lead to murder.

Analysis of Conflict Resolution in Gharib fil Ma'na Hadits on Kutubus Sittah

Hadiths about recommendations regarding conflict resolution that occur in the community are mandatory. Muslims in this country need to realize that conflict or contention is despicable. Conflict resolution is a command and the call of the Prophet for the whole community to solve a problem together, since conflict resolution calls upon the unity and peace of the people and nation

Differences in individuals, political and religious organizations should not be used as a place to insult and be hostile to each other, but are used as a means to compete in making virtues for the progress of the people and the state. The challenges that will be faced in the future are very difficult. Therefore, unity and cooperation (*amal jama'i*) need to be realized so that there needs to be dialogue between groups to resolve conflicts that occur among people. The following will explain the analysis of the hadith about conflict resolution.

		of an affair), Hi, little baby, who is your father? the little baby replied, "A goat herding man." (Bukhari : 60-Kitab Al Anbiyaa, 48-Chapter "Wadzkur fil kitabi Maryam).		
2	Muslim Imam (206-261 H)	<p>حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ - قَالَ « لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمُرُ بِحَرَامِهِ » (رواه مسلم)</p> <p>From Abu Hurairah that the Messenger of Allah said, "Ones will not enter the heaven if their neighbors feel insecure with their disturbances (H R Muslim: juz 1, p. 68).</p>	Nearby conflicts in the neighborhood, for example local residents have a tradition of salvation that has been passed down for generations, for example 7 days, 40 days, 100 days and the like, whereas you know that in your religious law, that tradition does not exist and has never been exemplified by the Prophet.	If we reject the tradition frontally, it will potentially make you ostracized by the surrounding community. If you do not want to conflict, you do not need to reject it frontally. As per Muslim's Hadith, if you are in a situation to hold the event, then by making it different it so that would not be the same. For example by keep inviting local residents to come to your house not with the intention of making a salvation, but for the Quran recitation event, maintain good relations with neighbors, and it does not have to be on the 7 th , 40 th and so on. You can advance it a week or two afterwards. Then you can use the menu with other menus to avoid resembling a tradition that is not in your religious law.
3	Imam Abu Daud (202-275 H)	<p>حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا حَمَّادٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ زَيْدِ بْنِ أَبِي حَبِيبٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ عَن عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ نَبِيَّ اللَّهِ -صلى الله عليه وسلم- نَهَى عَنِ الْخَمْرِ وَالْمَيْسِرِ وَالْكَوْبَةِ وَالْمُبَيَّرَاءِ وَقَالَ « كُلُّ مُشْكِرٍ حَرَامٌ » (رواه أبو داود)</p> <p>From Abdullah bin Amr that the Messenger of Allah forbade drinking <i>khamr</i>, gambling, drunk while beating drums, Ethiopian drink made of corn, every intoxicating drink is unlawful (Abu Dawud)</p>	Social conflict that includes drinking	Liquor has become a world problem. In various countries such as Africa, Latin America, North America, Europe, Asia, Australia, basically wherever humans live. Even among primitive tribes and people on the secluded island were also addicted to alcohol. It has become one of the major problems of human life. Addiction to liquor destroys family life, work, damages the body, and becomes one of the main causes to different kinds of criminal acts. In Islam, liquor or <i>khamr</i> has been declared as the

				<p>source of abomination. The Prophet Muhammad PBUH warned firmly in Abu Dawud's hadith that drinking <i>khamr</i> is unlawful. Liquor or <i>khamr</i> causes an ecstatic reaction. Among other things, encourage drinkers who are already drunk to commit immoral acts. There are several causes that can lead people to drinking habits, namely feeling depressed, culture and background of life, one's personality, physical talent, spiritual condition and family condition. The conflict resolution level to overcome this problem is in individual and community levels</p>
4	<p>Imam Tirmidhi (209-279 H)</p>	<p>حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ أَخْبَرَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ - قَالَ « يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فَيَقُولُ يَا رَبِّ حَلِّهِ فَيُلْبَسُ تَأْجِجَ الْكِرَامَةِ ثُمَّ يَقُولُ يَا رَبِّ زِدْهُ فَيُلْبَسُ حُلَّةَ الْكِرَامَةِ ثُمَّ يَقُولُ يَا رَبِّ ارْضَ عَنْهُ فَيَرْضَى عَنْهُ فَيُقَالُ لَهُ اقْرَأْ وَارْقُ وَتُرَادُ بِكُلِّ آيَةٍ حَسَنَةٌ ». قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. باب الذي ليس في جوفه شيء من القرآن. ج 11 ص 108</p> <p>From Abu Hurairah, from the Messenger of Allah, he said, "The Qur'an will come on Judgment Day and say, O Allah, adorn the readers of the Qur'an, then it is applied to the readers of the Quran 'glory', then the Qur'an says, O Allah, then added 'glory' jewelery, the Qur'an says again, Bless the Qur'an readers, then the reader of the Qur'an is blessed, it is said to the Qur'an reader, read it! Rise up your degree and will increase the degree in each verse is one goodness. (Tirmidhi)</p>	<p>Frustration, stress and depression caused by <i>conflict</i> from various motives in a person and the environment</p>	<p>According to Tirmidhi, Allah is pleased with the reader of the Qur'an, every verse is one goodness. Reading the Koran is one of the great worship services. Al-Quran as a guide for Muslims can be a blessing on the Day of Judgment for those who continued to read and practice it. The Qur'an has another name, As-Syifa, which means it is a special antidote for those who are restless and anxious. Stress is a dynamic condition when an individual is faced with opportunities, demands, or resources related to what is desired by the individual and whose results are seen as uncertain and important. Frustration from Latin <i>frustratio</i>, is a feeling of disappointment or annoyance as a result of being obstructed in achieving goals. The more important the goal, the</p>

		<p>greater the frustration felt. Frustration can lead to stress.</p> <p>Depression is a condition that is more than a sad state, if a person's depressed condition causes disruption of social activities every day. Some symptoms of depression are is a feeling of sadness, excessive tiredness after the usual routine activity, lost of interest and enthusiasm, lazy move, and disruption of sleep patterns.</p> <p>A Muslim who listens or reads the verses of the Qur'an, both those who speak Arabic and not, can feel very large physiological changes such as a decrease in depression, sadness, anxiety, gaining peace of mind, counteracting various kinds of diseases because every verse contains goodness.</p>
5	<p>Imam An-Nasa'i (215-303 H)</p> <p>حَبِيرَنَا قَتَيْبَةُ قَالَ حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ - ﷺ - « مَا تَصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ وَلَا يُقْبَلُ اللَّهُ عَزَّ وَجَلَّ إِلَّا الطَّيِّبِ إِلَّا أَخَذَهَا الرَّحْمَنُ عَزَّ وَجَلَّ يَبِمِ يَمِينِهِ وَإِنْ كَانَتْ تَمْرَةً فَتَرْتَبُو فِي كَفِّ الرَّحْمَنِ حَتَّى تُكُونَ أَكْثَرَ مِنْ الْجَبَلِ كَمَا يُرَى أَحَدُكُمْ فَلَوْهُ أَوْ فَصِيلَهُ (رواه النسائي)</p> <p>"From Abu Hurairah, he said: Rasulullah PBUH said: someone who gives charity is only with a kindness, and Allah does not accept except goodness, except The Merciful will take it (charity) with His right hand even if only a date, then the dates will be fertilized in the (maintenance) of Allah until the dates are larger than the mountain as one of you keeps horses and camels. " (HR-Nasai)</p>	<p>Charity will not reduce property</p> <p>Giving charity means giving everything to others without violating Sharia laws. Charity can be goods such as property, money, clothing, etc) and can be in the forms of non-material things such as teaching, smiling, remembering <i>Allah</i> and so on. And are included in the category of charity among others are almsgiving, donation and grants. Charity is <i>wasilah</i>/way so that we can be successful and wealthy both in the world and in the hereafter. From An-Nasai's hadith that someone's charity can get a reward greater than the mountain.</p>

6	Imam Ibn Majah (209-273 H)	<p>حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ - قَالَ « مَنْ صَلَّى عَلَيَّ جَنَازَةً فَلَهُ قِيرَاطٌ وَمَنْ انْتَهَرَ حَتَّى يُفْرَغَ مِنْهَا فَلَهُ قِيرَاطَانِ ». قَالُوا وَمَا الْقِيرَاطَانِ قَالَ « مِثْلُ الْجَبَلَيْنِ ». رواه ابن ماجه باب ما جاء في نواب من صلى على جنازة ج 5 ص 76</p>	<p>Banners that said that forbid funeral prayer for certain people in remote parts of Jakarta, especially in mosques triggered conflicts. The banners containing the refusal of the mosque to take care of Muslim supporting the Jakarta governor candidate who was considered conduct a religious blasphemy</p>	<p>Funeral prayer is a type of prayer performed on Muslim men and women who have passed away, who are sanctified by other Muslims who are still alive. The law of performing the prayer is <i>fardhu kifayah</i>, which means it is obligatory for every Muslim to do it, but the obligation falls if there are other Muslims who do it. From Ibn Majah that whoever prays for the body then there will be reward of 1 qirat. This means that Muslims have the obligation to take care of a Muslim's body which includes bathing, clothing, praying, and burying. That is, if no one does it, then all Muslims who live in the area sin. For this reason, it is not permissible for a fellow Muslim to die who is not taken care of by his body</p>
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CONCLUSION

The communication strategy of the Prophet in the hadith contained in Kutubus Sittah done in various ways, namely two ways communication; body language, verbal communication and intonation, audio visual communication, and correspondence. Several hadiths which contain gharib fil ma'na in Kutubus Sittah due to the factors of ta'rib or borrowing of non-Arabic language, among them are كخ كخ ('vomit it' - Persian - Bukhari No. 1491), قنطرة ('bridge' - Greek - Bukhari No. 6535), هرج (murder - Muslim No. 6959, Tirmidhi No. 23 60 and Ibn Majah No. 4183). Analysis of communication strategies in the hadiths gharib fil ma'na divided into locutions acts, among which is directive which includes commanding, commissive and recommending, belonging to assertive is reporting while illocutionary act includes commissive category which is promising and vowing; declarative, such as naming; directive, including commanding, requesting, advising, and recommending. Conflict resolution related to conflict with oneself can be resolved with resignation and high confidence in God so as to make someone out of the problem at hand. Whereas conflicts with other people must be resolved with the people concerned through the communication strategies of the Prophet Muhammad by not hurting each other and believing in Allah's help.

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