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Rethinking Islamic Peace Traditions: A Discourse Analysis of Prophetic Mediation in Conflict Narratives

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Abstract

This article reexamines Islamic peace traditions by analyzing how prophetic mediation operates within key conflict narratives. The study responds to the limited theorization of prophetic conflict-resolution practices and the fragmented approaches found in previous works. Using discourse analysis, the research identifies consistent relational, procedural, and normative patterns that reveal an underlying logic in the Prophet's approach to managing disputes. Four significant findings emerge: the systematic under-theorization of prophetic mediation, methodological inconsistencies in earlier studies, recurring narrative structures that sustain interpretive coherence, and the feasibility of formulating a conceptual model grounded in these patterns. The study demonstrates that prophetic mediation is not merely moral guidance but a structured set of conflict-intervention strategies that can inform contemporary peace building. This work advances the field by providing a stronger analytical foundation for developing a practical model of prophetic mediation for modern

contexts. The study also opens pathways for future research to operationalize the model and test its applicability across diverse conflict settings.

Keywords: *prophetic mediation, Islamic peace traditions, social justice, conflict resolution*

A. Introduction

Islamic peace building has attracted increasing scholarly attention in the context of religion-related conflicts. However, the tradition's conflict-resolution and nonviolent mediation practices remain insufficiently examined within contemporary peace studies. The *Sirah* (prophetic biography) and Hadith literature emphasize compassion, justice, and restorative practices, providing practical frameworks for dispute management in early Muslim communities.[1]

The mediating role of the Prophet Muhammad is well documented in the classical record, showing the use of dialogical engagement, moral persuasion, and negotiation. One important example is the Mithaq al-Madinah, a document that establishes a mechanism of co-existence among Muslims, Jews, and Christians, affirming justice and common rights.[2] Such efforts illustrate that prophetic mediation operates beyond simple conflict resolution; they establish basic practices for sustainable peace rooted in community solidarity and ethical values. However, despite this historical precedent, a critical reinterpretation of these traditions is essential to address contemporary challenges in which religious

[1] Alias Mohamed and Muhammad K Ridwan, "Promoting Justice and Peace Through Islamic Education: Comparative Insights From Interfaith Engagements in Kenya and Indonesia," *Sujiem* 3, no. 2 (2025): 199–212, https://doi.org/10.61455/sujiem.v3i2.409.

[2] Halim Rane, "Human Security and Peaceful Coexistence in Islam," *Journal of Pacifism and Nonviolence* 2, no. 2 (2024): 233–56, https://doi.org/10.1163/27727882-bja00028.

narratives are used for conflict or ignored as a potential source of peace.

Three primary strands characterize scholarly approaches to the Islamic tradition of peace. First, normative studies emphasize the Qur'an and prophetic teachings on peace and justice, yet frequently lack analysis of their practical application. Second, historical analyses focus on events such as the Hudaybiyyah Agreement and early diplomatic initiatives, but often document rather than interpret critical discourse, limiting their relevance for contemporary peace building. Third, interdisciplinary research seeks to align Islamic teachings with modern conflict-resolution theories, yet typically remains descriptive and rarely employs rigorous methodologies such as discourse analysis.[3]

Addressing existing scholarly gaps requires integrating Islamic textual studies with discourse analysis. Narrative discourse analysis, for example, can elucidate how conflicts are framed, mediated, and resolved through the Prophet's communicative strategies. This approach recognizes linguistic choices, rhetorical devices, and cultural meanings embedded in prophetic narratives, revealing the discursive influence these texts exert on social relationships and community cohesion. Integrating Islamic peace traditions into contemporary debates on communication ethics and conflict narratives enables scholars to demonstrate how classical sources inform modern peace building. Consequently, this methodological synthesis strengthens the relevance of Islamic texts for current mediation practices.[4]

This paper argues that using discourse analysis to examine Islamic tradition of peace reveals a dynamic model of prophetic mediation. The central thesis is that prophetic mediation offers

[3] Abeer Sultan, "Language and Ecology in Prophet Muhammad's Hadiths," *Bulletin of the Faculty of Languages & Translation* 24, no. 2 (2023): 3–38, https://doi.org/10.21608/bflt.2023.291395.

[4] Hasbiyallah Hasbiyallah, Büşra DURAN, and Saca Suhendi, "Indonesian Fiqh in Higher Education: A Pathway to Moderate and Inclusive Islamic Values," *Jurnal Pendidikan Islam* 10, no. 1 (2024): 149–62, https://doi.org/10.15575/jpi.v10i1.26151.

both historical and conceptual frameworks for interpreting and transforming contemporary conflicts. By uncovering the communicative and strategic dimensions within prophetic narratives, this study aims to correct misconceptions about Islam and demonstrate its relevance for restorative justice and nonviolent conflict transformation in the present day.[5]

By re-examining prophetic narratives of conflict and mediation, this study affirms the continued relevance of Islamic traditions in contemporary peace-building discourse. Synthesizing classical sources with modern analytical frameworks, the research emphasizes communicative ethics and peace-oriented strategies inherent in the prophetic tradition. This approach advances scholarly dialogue on the role of religion-based narratives in addressing contemporary conflicts, demonstrating how historical discourse can inform current practice and promote effective conflict resolution.

B. Discussion

1. Under-theorization of Prophetic Mediation Traditions

Conceptual gaps in scholarship surrounding early Islamic peace building undermine both academic progress and impactful conflict resolution. A lack of a theoretical framework for analyzing communicative behaviors in early Islamic records creates a disconnection between rich historical narratives and today's analytical tools. This deficiency limits understanding and obscures transferable peace principles vital for Muslim-majority and multicultural societies.[6]

Addressing these conceptual gaps fuels the quest for more robust analytical tools to rigorously interpret prophetic

[5] Milda Apriliana, "Religious Moderation From the Hadith Perspective: A Thematic Study on the Values of Balance in Islamic Studies," *Jurnal Al-Ahkam* 16, no. 1 (2025): 77–95, https://doi.org/10.15548/alahkam.v16i1.11379.

[6] Eka Safitri et al., "The Leadership of the Prophet: The Role Model of Today's Leaders," *Matan Journal of Islam and Muslim Society* 3, no. 2 (2021): 156, https://doi.org/10.20884/1.matan.2021.3.2.4445.

interventions. Early Islamic records are more than history; they offer deep insight into peace-driven decision-making and communication. Without systematic theorization, these narratives remain descriptive—missing their potential as powerful guides for modern mediation.

In addition, the lack of early Islamic leadership theories reveals methodological weaknesses in traditional Islamic historiography. Scholars typically prioritize Authenticity and chronology when examining historical texts, often at the expense of exploring deeper analytical frameworks that explain meaning-making and relational dynamics.[7] This methodological imbalance has left most of the textual corpus that exemplifies conflict involvement underutilized for theoretical innovation. Therefore, it is crucial to integrate interpretive tools from the humanities and social sciences to complement classical textual criticism.

The epistemological consequences of this theoretical shortcoming are significant. In the absence of nuanced discourse, discussions around the role of Islam in conflict resolution often oscillate between polarized narratives that portray tradition as peaceful or confrontational. Such binary thinking fails to accommodate the inherent complexity of this historical material. This highlights the need for more sophisticated academic treatments that capture the underlying communicative patterns, intentions, and strategies found in these narratives, thereby informing a more accurate understanding that counters reductive depictions prevalent in political and ideological discussions.

Moreover, addressing this conceptual gap in contemporary peace-building science becomes clear when considering the diverse methodologies used in other religious traditions. Compared to the extensive theoretical frameworks developed around Christianity and Buddhism, far less has been done to

[7] Fazlu Rahman and Mumtaz Ahmad Sadidi, " الجوانب البلاغية في الخطب النبوية، على صاحبها أفضل الصلاة وأتمّ السلام.," *Islamic Studies Research Journal Abḥāth* 10, no. 38 (2025), https://doi.org/10.54692/abh.2025.10381709.

articulate the potential for peace building in Islamic narratives. This gap underscores that the gaps in the science of Islamic peace building do not reflect deficiencies in the tradition itself but rather stem from deep-rooted disciplinary priorities and habits that favor specific methodologies over others.[8]

From a pedagogical perspective, these gaps directly affect curriculum development in peace studies, religious studies, and conflict resolution education. Incorporating a strong theoretical foundation grounded in Islamic narratives will enable comprehensive training and understanding for students and practitioners alike. Acknowledging and correcting these shortcomings will encourage the integration of Islamic peace traditions into educational materials in a structured, rigorous, and analytical manner.[9] By addressing these gaps, educational frameworks can enhance intellectual coherence, ensuring that Islam's contribution to peace building is adequately reflected and understood in academic discourse.

Finally, recognizing these gaps lays the groundwork for creating a new model for peace engagement, informed by the historical practices of early Islamic leadership. It posits this research as a corrective action that aims to synthesize fragmented historical narratives into a coherent analytical structure, thus justifying the application of discourse analysis as a primary investigative tool. Such a framework would ultimately lead to the identification of measurable communicative components and interpretive categories that encapsulate the complexities of relational engagement established in early Islamic societies.

In conclusion, the conceptual gap in the scholarship regarding early Islamic leadership and the legacy of peace

[8] J Jamaludin, Imam Santosa, and Juarni Anita, "Examining the Symbolic Meaning of Al Jabbar Grand Mosque in Bandung," *Journal of Islamic Architecture* 7, no. 4 (2023): 760–66, https://doi.org/10.18860/jia.v7i4.21256.

[9] Syarif Syarif and Saifuddin Herlambang, "Building Peace Through Qur'anic Interpretation in Muslim Communities in the Post-Conflict West Kalimantan," *Ulumuna* 27, no. 1 (2023): 141–71, https://doi.org/10.20414/ujis.v27i1.629.

building highlights the need for deeper theoretical engagement. Understanding these gaps encourages scholars, educators, and practitioners to reconsider existing narratives and methodologies, leading to the exploration of richer, more nuanced conflict-resolution strategies relevant to contemporary contexts.

2. Methodological Gap—Minimal Use of Discourse Analysis

The methodological deficiencies identified in studies of early Islamic approaches to conflict engagement have profound implications for historical interpretation and contemporary application in peace building. This gap is particularly urgent given the research objectives aimed at uncovering the communicative mechanisms in prophetic narratives, which can inform modern conflict-resolution practices. A deeper exploration reveals the consequences of the absence of discourse-oriented methods, how it hinders current historical analysis and mediation, and the opportunities that arise when these methodological barriers are addressed.

First, the limited application of the discourse-analytical approach inhibits a comprehensive understanding of the complex communicative behaviors embedded in early Islamic sources. Religious texts are not just vehicles for recounting historical events; they actively construct meaning through linguistic mechanisms such as framing, emphasis, metaphor, and dialogical interactions.[10] When discourse analysis is not used, these elements remain largely invisible, obscuring a rich layer of meaning that can reveal how communicative strategies affect shifts in perception, emotional regulation, collective identity

[10] Maidah W Muna, Firdaus K Alchays, and Kholid Mawardi, "From Aisha to Fatima Al-Fihri: Deconstructing Masculine Narratives in Classical Islamic Historiography," *Edu Global Jurnal Pendidikan Islam* 6, no. 1 (2025): 20–27, https://doi.org/10.56874/eduglobal.v6i1.2140.

formation, and conflict de-escalation.[11] Overcoming this methodological shortcoming requires incorporating discourse analysis, which offers a unique tool for decoding these communicative dynamics.

Moreover, acknowledging that conflict is essentially a communicative process underscores the need for rigorous analysis. Conflict involves not only actions but also interpretations, grievances, and negotiations, all of which are articulated mainly through language. The narrative of early Islamic intervention is rich in nuanced dialogue in which word choice, order of argument, and rhetorical movement significantly influence the outcome of disputes. These discursive intricacies remain ignored in science that fails to apply the discourse method, leading to a superficial analysis that fails to capture the depth of this historical practice.[12]

Another critical implication arises from how narrative structures shape perceptions of conflict. The sequence of events and the character's representation visibly affect how the audience internalizes the meaning associated with the conflict and its resolution. Traditional analysis often treats these narratives as direct historical records, ignoring that they are interpretive acts shaped by cultural, theological, and pedagogical contexts. Methods that aim only for surface-level descriptions cannot encapsulate this complexity; thus, such omissions lead to a fragmented understanding of how these narratives construct meaning for future generations. This study aims to remedy these shortcomings by advocating for a more layered reading of texts.[13]

[11] Abdulkareem I Aiyetoro, "From Knowledge to Peace: The Role of Islamic Education in Cultivating Human Mindset for a Harmonious World," *Al-Imam Journal on Islamic Studies Civilization and Learning Societies* 6, no. 1 (2025): 133–45, https://doi.org/10.58764/j.im.2025.6.87.

[12] Zulkarnain H Zul et al., "The Role of the Prophet in Peacebuilding in Medina," *Judikis* 1, no. 2 (2024): 109–18, https://doi.org/10.70938/judikis.v1i2.42.

[13] Ashker Aroos, Mohamed Ashath, and Fatmir M Shehu, "A Study on Reflections of Prophetic Sīrah Discourse in Pluralistic Society: A Contextual Analysis," *Dirosat* 2, no. 3 (2024): 167–84, https://doi.org/10.58355/dirosat.v2i3.77.

Translating conflict themes for modern audiences reveals additional challenges presented by methodological gaps. Mediators and practitioners often seek out principles and techniques that transcend cultural boundaries, such as active listening and reframing. However, without a discourse-centered analysis of prophetic narratives, articulating how these principles resonate with the resolution of early Islamic conflicts becomes nearly impossible. This limits the integration of Islamic methodology into contemporary mediation frameworks, thereby ignoring the potential contribution this narrative can offer to the existing conflict-resolution theories.[14] By bridging this methodological gap, Islamic practices can be more confidently situated within the global discourse of mediation, thereby promoting cross-cultural enrichment.

The absence of discourse analysis also has epistemological consequences, leading to the classification of early Islamic texts as mere moral teachings or theological statements rather than as sophisticated accounts of the process of resolving interpersonal conflict. This reductionist view fails to recognize the deliberate and strategic nature of the Prophet's actions and insights into social dynamics. By applying discourse-oriented methods, scholars can shift from viewing these narratives as repositories of practical wisdom to treating them as dynamic historical data.[15] Acknowledging the strategic communicative prowess demonstrated in these texts fosters a richer understanding and highlights the contribution of Islamic thought to the study of conflict communication.

Moreover, comparing methodological approaches across different traditions shows that the lack of engagement with Islamic sources in peace studies is not due to inadequacies in

[14] Muhammad H Nawaz et al., "Islamophobia and Representation of the West in Pakistani Political Discourse: A Critical Discourse Analysis of Anti-Western Narratives," *Vfast Transactions on Education and Social Sciences* 12, no. 4 (2024): 1–6, https://doi.org/10.21015/vtess.v12i4.1964.

[15] Rahman and Sadidi, "الجوانب البلاغية في الخطب النبوية، على صاحبها أفضل الصلاة وأتمّ السلام."

tradition but to deep-rooted scholarly preferences that favor Authenticity over discourse analysis. Other religious traditions have benefited significantly from this methodological diversification, while Islamic narratives remain under-examined. This demonstrates the urgent need to open up discourse-based inquiry in Islamic peace science, enabling deeper explorations akin to those undertaken in biblical studies, Buddhist textual analysis, and indigenous conflict research.

These methodological shortcomings also hinder cross-disciplinary dialogue on peace and conflict. As these fields become increasingly relevant to linguistics, communication theory, and cultural psychology, contributions derived from Islamic sources and practices remain marginal unless they are applied with compatible methods. Bridging this gap allows Islamic perspectives to enrich the global conversation about conflict transformation, providing culturally and contextually relevant examples that align with contemporary theories.[16]

Significantly, addressing these methodological shortcomings improves the accuracy and rigor of academic analysis. Discourse analysis allows for the systematic categorization of communicative strategies, measurement patterns, and model-building, which are essential for developing transferable concepts. Such an analytical structure can raise the academic standards of studies of prophetic conflict engagement, yielding measurable insights into the effectiveness of early Islamic strategies in contemporary contexts.[17]

Finally, identifying these gaps paves the way for future research trajectories. By systematically identifying and comparing

[16] Mary Apple Joy M Garcia, Kristine Anne B De Venecia, and Cathreen Z P Aliposa, "The Role of Religion-Based Civil Society Organizations as Peacebuilding Stakeholders in Mindanao," *International Journal of Research and Innovation in Social Science* VIII, no. III (2024): 2085–96, https://doi.org/10.47772/ijriss.2024.803145.

[17] Fuadi Mardatillah, Muchlinarwati Muchlinarwati, and Dayan Abdurrahman, "Integrating Islamic Educational Values in Higher Education: A Framework for Social Cohesion and Peacebuilding in Aceh," *Journal of Peacebuilding & Development* 20, no. 2 (2025): 150–70, https://doi.org/10.1177/15423166251342683.

communicative elements across different conflicts and genres of Islamic literature, scholars can develop a typology of mediation practices for historical and modern contexts. This encourages innovation not only in Islamic studies but also enriches the broader field of peace studies, integrating Islamic ethics with contemporary communication practices.[18]

In conclusion, addressing methodological shortcomings in the study of early Islamic approaches to conflict engagement is essential to advancing understanding of contemporary peace-building history and practice. Applying the discourse-analytic framework not only uncovers a deeper meaning in the prophetic narrative but also facilitates the new application of these principles in the modern context. This articulation of the scientific gap illuminates a promising path to enhance discourse on Islamic peace methodology in the global landscape of conflict resolution.

3. Communicative and Rhetorical Strategies in Prophetic Narratives

The third finding reveals a distinct communicative pattern in early Islamic accounts of dispute involvement, with both intellectual and practical implications. These findings shift the focus from simply recounting historical events to understanding the fundamental mechanisms that shape the outcome. The identified structured communicative behaviors provide a basis for systematic interpretation and the advancement of transferable conceptual frameworks, aligned with broader research objectives. This discussion will explore the implications of this communication strategy, relate it to the research objectives, interpret its scientific meaning, and position these insights in a broader discourse on conflict transformation.

[18] Mr. N Ijaz, Muhammad Faisal, and Neelam Bano, "Societal and Ethical Values for Mutual Coexistence in the Light of the Seerah of the Prophet (PBUH)," *Guman* 7, no. 4 (2024): 10–26, https://doi.org/10.63075/guman.v7i4.860.

The identification of organized communicative strategies in early Islamic narratives suggests that conflict interactions are deliberate and indicate a nuanced awareness of social dynamics. This proves that this engagement goes beyond purely moral or spiritual considerations, instead operating across multiple layers—ethical, relational, psychological, and rhetorical. The recognition of these patterns aligns with the research's goal of extracting principles applicable to contemporary peace practice, as these strategies provide tangible content that can be articulated into clear guidelines for modern mediation practices. Failing to uncover these communicative strategies risks producing a conceptual model that is too interpretive and disconnected from the systematic analysis of narrative texts.

The scientific benefit of identifying these communicative features lies in their ability to explain how conflicts are resolved. Resolution occurs not only through authority or moral appeals but often through the ability to reframe narratives, redefine grievances, and manipulate emotional responses. Early Islamic records often cite instances in which communication served these functions—by recalibrating tone, strategically ordering arguments, using inclusive pronouns, issuing moral reminders, acknowledging emotions, and reframing identities.[19] Recognizing and documenting these patterns provides insight into the mechanisms by which relationships are stabilized and tensions spread, thus offering measurable indicators of how communicative behaviors affect conflict outcomes.

Moreover, the presence of rhetorical strategies in this narrative has significant implications for contemporary theories of peace building and conflict transformation. Many current frameworks emphasize communicative competence, focusing on narrative reconstruction and emotional reframing to reduce

[19] Zuly Qodir, Hasse Jubba, and Mega Hidayati, "Contesting Ethnic and Religious Identities in the 2019 Indonesian Elections: Political Polarization in West Kalimantan," *Studia Islamika* 29, no. 1 (2022): 111–42, https://doi.org/10.36712/sdi.v29i1.12940.

hostility. Early Islamic narratives employ similar methods, suggesting that this tradition has advanced conflict-resolution techniques that resonate with modern theory.[20] However, they also integrate unique considerations, including moral responsibility, communal identity, and ethical reminders, thereby enhancing existing theoretical frameworks and offering additional contributions to the study of global conflicts.

In addition, the identification of this communicative pattern reveals the reliance of early Islamic leaders on relational intelligence in conflict situations. Conflict often involves emotional layers of fear, pride, and misunderstanding, and the narrative deliberately engages these undercurrents through calm tones, validation of concerns, reframing of motives, and gentle correction of misunderstandings. It highlights that effective conflict engagement requires emotional alignment, an essential aspect for advancing research objectives to build modern mediation models. Recognizing and incorporating emotional literacy is necessary for effective conflict navigation.

An essential aspect of these findings is the role of symbolic communication in narratives, in which movement, silence, position, and nonverbal cues carry significant meaning. The presence of such symbolism widens the scope of the analysis beyond verbal exchanges. It suggests that nonverbal behavior was integral to conflict-resolution strategies in early Islamic contexts. Contemporary practice recognizes the critical role of nonverbal cues in building trust and demonstrating sincerity. These findings confirm their relevance in early Islamic engagement, particularly for long-term peace building in religiously based communities.

In addition, structured communicative strategies identify counter-reductionist narratives that often frame early Islamic conflicts solely driven by power or political pragmatism. The

[20] Ajid Hakim et al., "Internal Conflict of Jama'ah Tabligh (2015-2023): A Case Study From Parongpong West Bandung," *El Harakah Jurnal Budaya Islam* 27, no. 1 (2025): 49–74, https://doi.org/10.18860/eh.v27i1.30392.

narrative reveals systematic efforts to promote perspective shifts, reduce anger, and uphold dignity through persuasion rather than coercion, which aligns with the study's goal of positioning this historical record as a rich resource for peace building.[21] This understanding encourages a re-evaluation of historical interpretations and challenges simplistic depictions of religious traditions that rely on coercion.

The invention of these different communication strategies not only improves academic precision but also enables systematic categorization of techniques such as reframing disputes, dialogical sequencing, narrative refinement, perspective-taking, and face-saving strategies. This categorization paves the way for practical application, enabling mediators, educators, and community leaders to develop interventions and training frameworks rooted in Islam's intellectual heritage.[22] By translating these strategic insights into actionable practice, research can bridge the gap between theoretical understanding and practical application.

In addition, these findings improve the alignment of modern mediation models with the cultural context of Muslim communities. Many contemporary mediation frameworks are very much drawn from Western traditions, which can sometimes be considered culturally distant. By identifying structured Islamic communicative techniques, this research provides culturally relevant mechanisms that increase the acceptance and legitimacy of conflict transformation efforts within these communities, ultimately enhancing their sustainability.

Finally, this new understanding of communicative strategies opens up new avenues for comparative research across various

[21] Kurniawan A Maspul and Islahuddin R Mubarak, "Can a Beard Speak Truth? Exploring Its Role in Muslim Intellectual and Cultural Identity," *PSSH* 3, no. 1 (2025): 18, https://doi.org/10.47134/pssh.v3i1.422.

[22] Retna D Estuningtiyas, "Contemporary Challenges in Islamic Scholarship in the Light of Intellectual Connections Between Central Asia and Southeast Asia," *The International Journal of Pegon Islam Nusantara Civilization* 14, no. 01 (2025): 241–60, https://doi.org/10.51925/inc.v14i01.136.

prophetic narratives. By mapping these patterns, scholars can explore variations in communication strategies across contexts—whether interpersonal disputes, tribal conflicts, or political tensions. This comparative analysis will allow scholars to develop a typology that refines the proposed conceptual model, contributes to inter-religious dialogue, and enhances global peace science through a broader perspective.

In summary, the importance of identifying communicative and rhetorical strategies lies not only in their documentation but also in their implications for theory, methodology, cultural resonance, and practical application. These findings strengthen the foundation for developing conceptual mediation models, positioning early Islamic narratives as essential contributions to the global discourse on conflict transformation. The exploration of organized communicative patterns illuminates new insights that can significantly enrich academic inquiry and practical methodologies in peace building.

4. The Feasibility of Constructing a Conceptual Model of Prophetic Mediation

The fourth finding sheds light on the crucial question of the feasibility of constructing a coherent, operational, and analytically consistent conceptual model of Prophetic mediation based on conflict narratives. The study argues that such models have not been adequately developed, mainly because existing research remains too descriptive or fragmented, thus limiting its capacity to foster meaningful theoretical or practical applications. This discussion will outline the importance of these findings, their relationship to the research objectives, their interpretive implications, and their relevance to existing scientific contributions.

To begin with, these findings align directly with the overarching goal of this study, which seeks to rethink the Islamic peace tradition by extracting the underlying logic and strategic

sequence of prophetic mediation detailed in the conflict narrative.[23] The feasibility of developing a conceptual model speaks to the essence of this goal; it determines whether insights derived from narrative analysis can be translated into abstract, generalizable frameworks. The importance of this feasibility cannot be overstated, as it serves as a bridge between narrative-level questions and conceptual innovation—a key aspect of the paper's basic purpose.

From a scientific perspective, these findings suggest that prophetic mediation patterns—relational, procedural, normative, and outcome-oriented—are consistently repeated in diverse narratives. This consistency increases the belief that these patterns are not only incidental but represent the stable principles of conflict navigation inherent in prophetic socio-religious leadership.[24] This narrative demonstrates sufficient internal coherence and strategic intentionality to warrant abstraction into a model. This interpretive step is crucial because it moves beyond the assumption that the Prophet's actions must be automatically translated into a model; instead, it relies on empirical textual analysis, revealed through this research, to identify stable patterns across various relevant to conflict resolution.

The significance of these findings extends beyond the conceptual models themselves, highlighting the practical implications of developing such models. It serves as a tool to help scholars, educators, policymakers, and conflict negotiators adapt the principles of prophetic mediation for contemporary contexts. In the absence of a clear model, the relevance of the prophetic tradition to the current discourse on conflict resolution risks

[23] St. Rahmah and Rabiatul Aslamiah, "Understanding the Urgency of Da'wah of Islam in the Context of Peace in the Nuances of Pluralism in Indonesia," *International Research Journal of Management It and Social Sciences* 10, no. 2 (2023): 110–21, https://doi.org/10.21744/irjmis.v10n2.2295.

[24] Nuray Catic, "Persuaded by the Qur'an: Converting to Islam in Canada," *Religious and Socio-Political Studies Journal* 2, no. 1 (2024): 33–77, https://doi.org/10.29173/rssj18.

being diluted, especially in rhetoric.[25] Thus, these findings demonstrate the potential for meaningful theoretical extraction, revealing that the prophetic narrative encapsulates sophisticated conflict management strategies—such as de-escalation, communication regulation, identity reframing, trust restoration, and norm formation—that can inform contemporary mediation frameworks.

In addition, these findings offer interpretive clarity regarding the shortcomings of previous scholarship. Previous studies have often approached the narrative of prophetic conflict in isolation or overemphasized theological virtues at the expense of the strategic processes at play. Such an approach has made the structural and procedural aspects of prophetic mediation less articulate. This study uses a discourse-analytic methodology that allows these features to emerge by focusing on the narrative's repetitive patterns, dialogical structures, and transitions through conflict stages. Thus, feasibility conclusions are not a matter of assumptions but arise from a rigorous methodological framework that explains narrative evidence that was previously ignored due to a less analytical approach.

In addition, these findings are connected to the broader academic discourse on the Islamic peace tradition, where few researchers have systematically modeled prophetic conflict interventions. While some scholars argue that the unique historical context of the prophetic narrative precludes wider application, current findings challenge this assertion. They show that the logic underlying prophetic mediation—though contextually specific—is fundamentally adaptable because it relies on universal principles of human interaction, such as the restoration of dignity, the control of escalation, moral restraint,

[25] Farkhani Farkhani et al., "Converging Islamic and Religious Norms in Indonesia's State Life Plurality," *Indonesian Journal of Islam and Muslim Societies* 12, no. 2 (2022): 421–46, https://doi.org/10.18326/ijims.v12i2.421-446.

relational repair, and social reintegration.[26] These basic principles go beyond the state of history while maintaining the ethical integrity of the Islamic tradition.

In light of existing science, these findings advance the dialogue on the role of the Prophet in conflict resolution, going beyond traditional studies by presenting structured evidence that supports feasibility rather than merely confirming the conceptual model. Rather than viewing Prophetic practice as inherently resistant to systematization, this study shows that narratives encapsulate the logical development of thought and action, suggesting that moral lessons can be grounded in real practice.[27] This holistic view enhances understanding of the efficacy of the Prophetic model by advocating a structured approach to mediation grounded in narrative evidence rather than isolated ethical teachings.

Finally, acknowledging this feasibility opens the door to further research opportunities. Building a conceptual model enables the articulation of its components, the testing of applications in contemporary mediation scenarios, and the comparison with existing typologies in contemporary peace studies. In addition, it promotes interdisciplinary engagement between Islamic studies, conflict resolution, communication theory, and ethics.[28] By proving the feasibility of this model, this study transitions the discourse from normative admiration for prophetic practice to a rigorous analytical framework capable of fostering methodological innovation and empirical relevance.

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[26] Faisal A Qureshi, "Islam and Statism: At the Intersection of the State of Medina, Modern Statism and the Islamic State," *Advances in Social Sciences Research Journal* 7, no. 11 (2020): 349–53, https://doi.org/10.14738/assrj.711.9356.

[27] Wasisto R Jati et al., "Reevaluating Approaches to Religious Moderation at the Grassroots Level: The Role of Muslim Youth in Advancing Interfaith Dialogue," *Al-Jamiah Journal of Islamic Studies* 62, no. 1 (2024): 185–213, https://doi.org/10.14421/ajis.2024.621.185-213.

[28] Nazreen S Bacchus, "Resisting Islamophobia: Muslims Seeking American Integration Through Spiritual Growth, Community Organizing and Political Activism," *American Journal of Islamic Social Sciences* 36, no. 4 (2019): 1–26, https://doi.org/10.35632/ajiss.v36i4.548.

In summary, the fourth finding proves that while building a conceptual model of prophetic mediation is ambitious, it is not only feasible but also necessary. These findings underscore the study's goals, offer a scientifically grounded interpretation, encourage theoretical advances, and position the prophetic tradition as a significant contributor to contemporary peace scholarship.

C. Conclusion

This study seeks to reconsider the Islamic tradition of peace by analyzing how prophetic mediation is articulated, structured, and enforced in conflict narratives. These findings collectively suggest that this rethinking is necessary and feasible. In particular, this analysis identifies the persistent lack of prophetic mediation theories in existing scholarship, revealing a significant gap between descriptive depictions and the more profound strategic logic embedded in prophetic practice. In addition, this study reveals fragmentation in current methodological approaches, which often isolate moral teachings from relational dynamics, thus limiting their academic and practical usefulness.

Through narrative analysis, the research shows that prophetic conflict-resolution practices exhibit identifiable patterns—procedural, relational, and normative—that recur across narratives, building internal coherence and enabling systematic interpretation. The feasibility of constructing a conceptual model stems from evidence that these traditions exhibit sufficient structure, consistency, and transferability to inform theoretical frameworks of contemporary relevance.

Collectively, these findings advance this field by shifting the study of the Islamic peace tradition from a predominantly devotional or descriptive record to an analytically-based, model-oriented scholarly one. This work contributes a methodological justification for conceptualizing prophetic mediation not only as moral guidance but also as a source of structured conflict-intervention strategies. This shift significantly expanded the

application of Islamic traditions in modern peace studies, mediation training, the transformation of interfaith conflicts, and the development of ethical leadership.

Looking to the future, research should focus on operationalizing the components that emerge from this model, testing its application in real-world conflict settings, and distinguishing its structure from secular and religious mediation frameworks. Further discourse-analytical studies of the Prophet's under examined narrative can refine the model's dimensions, opening up a new trajectory for integrating Islamic prophetic wisdom into global peace-building scholarship and practice.

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