



## THE MOSQUE-BASED MEDIATION CORNER: PROMOTING EMPATHETIC AND INCLUSIVE DIALOGUE FOR SUSTAINABLE COMMUNITY HARMONY

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### ABSTRAK

Konflik merupakan bagian yang tidak terpisahkan dari kehidupan masyarakat plural, namun berpotensi mengganggu keharmonisan sosial apabila tidak dikelola secara konstruktif. Di Indonesia, meningkatnya jumlah perkara yang diajukan ke pengadilan menunjukkan perlunya alternatif penyelesaian sengketa yang lebih mudah diakses, partisipatif, dan berbasis nilai-nilai lokal. Penelitian ini bertujuan mengeksplorasi konsep dan implementasi Pojok Mediasi Berbasis Masjid sebagai model penciptaan perdamaian komunitas melalui pemanfaatan institusi keagamaan. Penelitian menggunakan pendekatan kualitatif dengan kerangka Asset-Based Community Development (ABCD) untuk mengidentifikasi aset dan potensi sosial yang dimiliki komunitas masjid dalam mendukung penyelesaian konflik secara damai. Tahapan penelitian meliputi identifikasi aset komunitas, pemetaan modal sosial, penguatan partisipasi masyarakat, serta implementasi Pojok Mediasi di Masjid Baitul Hakim UIN Sayyid Ali Rahmatullah Tulungagung. Hasil penelitian menunjukkan bahwa otoritas spiritual masjid, kepercayaan masyarakat, serta keterlibatan sumber daya manusia menjadi modal utama dalam membangun mekanisme mediasi yang inklusif dan non-litigasi. Integrasi nilai-nilai Islam seperti *shūrā* (musyawarah), *‘adl* (keadilan), dan *ukhuwwah* (persaudaraan) dalam proses mediasi terbukti mendorong dialog empatik, mencegah eskalasi konflik, serta memperkuat kohesi sosial masyarakat. Penelitian ini menyimpulkan bahwa Pojok Mediasi Berbasis Masjid memiliki potensi sebagai model perdamaian komunitas yang berkelanjutan dan dapat direplikasi sebagai alternatif penyelesaian sengketa dalam masyarakat multikultural.

**Kata Kunci:** *Pembangunan Perdamaian Komunitas, Dialog Empatik, Nilai-Nilai Islam, Mediasi Berbasis Masjid, Keberlanjutan Sosial.*

### ABSTRACT

Conflict is an inevitable part of plural societies and may threaten social harmony when not managed constructively. In Indonesia, the increasing number of cases brought before courts highlights the need for alternative dispute resolution mechanisms that are accessible, participatory, and rooted in local values. This study aims to explore the concept and implementation of a Mosque-Based Mediation Corner as a community peacebuilding model through the utilization of religious institutions. The research employed a qualitative approach using the Asset-Based Community Development (ABCD) framework to identify community assets and social potentials that support peaceful conflict resolution. The research stages included community asset identification, social capital mapping, community participation strengthening, and the implementation of the Mediation Corner at Baitul Hakim Mosque, UIN Sayyid Ali Rahmatullah Tulungagung. The findings reveal that the mosque's spiritual authority, community trust, and human resource involvement constitute key social capital in establishing an inclusive and non-litigation mediation mechanism. The integration of Islamic values, including *shūrā* (consultation), *‘adl* (justice), and *ukhuwwah* (brotherhood), promotes



empathetic dialogue, prevents conflict escalation, and strengthens community social cohesion. This study concludes that the Mosque-Based Mediation Corner has significant potential as a sustainable community peacebuilding model and may serve as a replicable alternative dispute resolution mechanism in multicultural societies.

**Keywords:** *Community Peacebuilding, Empathetic Dialogue, Islamic Values, Mosque-Based Mediation, Social Sustainability*

## INTRODUCTION

The increasing prevalence of social conflicts in Indonesia in recent years indicates that its multicultural society continues to face challenges in maintaining social cohesion and communal harmony. Conflicts may arise from differences in interests, identities, values, and access to limited resources. In social and educational contexts, conflict is not inherently negative; however, it can develop into a disruptive issue when not managed appropriately. Saputra et al. (2025) explain that conflict is an inherent phenomenon of social life and is shaped by the interaction of various structural and cultural factors. Similarly, Pradipta et al. (2025) argue that unresolved social conflicts have the potential to disrupt public order and weaken the effectiveness of law enforcement in Indonesia.

Efforts to address conflict in Indonesia have largely relied on formal litigation mechanisms. However, the increasing number of cases submitted to judicial institutions has created several challenges, including case backlogs, lengthy settlement processes, and high costs for disputing parties. This situation highlights a gap between the ideal judicial system, which is expected to provide timely and accessible justice, and the reality of existing institutional limitations. Supardi et al. (2025) note that the government, through various agencies, continues to develop more effective and participatory strategies for handling social conflicts. These conditions indicate the need to strengthen alternative dispute resolution mechanisms that are more accessible, community-oriented, and sustainable.

One approach that has gained increasing attention is mediation as a form of dispute resolution that emphasizes dialogue, deliberation, and collaborative problem-solving. Compared with litigation, mediation is considered more capable of preserving social relationships because it avoids adversarial confrontation. Widjaja and Sijabat (2025) explain that restorative mediation provides opportunities for disputing parties to rebuild communication and achieve mutual understanding aimed at restoring social relationships. In line with this perspective, Wilson and Sulistiyono (2026) argue that integrating restorative justice principles with contemporary mediation models can serve as a reform strategy for dispute resolution that is more responsive to community needs. This perspective suggests that the success of conflict resolution should not be measured solely by legal outcomes but also by the achievement of peace and sustainable social relationships.

The concept of restorative justice has developed as a paradigm that places dialogue, restoration, and reconciliation at the center of conflict resolution processes. This approach seeks to restore the social balance disrupted by disputes or violations. Bintania et al. (2026) demonstrate that public understanding of restorative justice can increase awareness of the importance of peaceful and participatory conflict resolution. In practice, the effectiveness of restorative justice depends significantly on active community involvement and the presence of trusted institutions within society. Therefore, there is a need for social spaces capable of facilitating inclusive and sustainable mediation processes.

From a peacebuilding perspective, religion plays a vital role as a source of moral values, ethical guidance, and social solidarity. Sidik and Dilawati (2025) explain that religious



institutions in Southeast Asia have made significant contributions to peacebuilding, the promotion of tolerance, and the reduction of social conflicts. Religious values emphasizing compassion, justice, and brotherhood can provide a strong foundation for developing more humane conflict resolution mechanisms. Amal and Olifiani (2023) further demonstrate that religious organizations can function effectively as faith-based organizations in responding to various social and humanitarian challenges. In addition, Najihah and Truna (2023) emphasize that religious experiences strongly influence how individuals build social relationships and interpret their roles within society.

Within the Islamic tradition, mosques serve functions that extend far beyond ritual worship. They act as centers for education, community empowerment, social solidarity, and holistic societal development. Supena (2022) explains that Islamic spiritual values are closely linked to efforts toward humanization and the development of a civilized social order. Furthermore, Imari and Ramadhan (2025) show that mosques can function as centers of community empowerment capable of initiating various social and economic programs. These findings indicate that mosques possess substantial social capital that can be developed as spaces for dialogue and conflict resolution at the community level.

The development of the Mosque-Based Mediation Corner in this study adopts the Asset-Based Community Development (ABCD) approach, which focuses on utilizing the assets and potentials already available within the community. The ABCD approach positions community members as the primary actors of development by optimizing local resources and capacities. Astawa et al. (2022) explain that ABCD is effective in enhancing community participation because it focuses on existing strengths rather than deficiencies. This finding is reinforced by Islam and Sholehah (2024), who demonstrate that ABCD strengthens community capacity through the development of existing social assets. Likewise, Hidayat et al. (2025) emphasize that human resource development based on the ABCD framework can foster more independent, collaborative, and sustainable communities.

Although previous studies have examined mediation, restorative justice, the role of religion in peacebuilding, and asset-based community empowerment, research integrating all of these elements into a mosque-based conflict resolution model remains limited. Moreover, studies on faith-based mediation have predominantly focused on religious organizations or specific communities and have rarely examined mosques as structured centers for community mediation. Nyaoma (2025) demonstrates that faith-based mediation strategies contribute significantly to conflict transformation and peacebuilding at the community level. Based on this research gap, the novelty of the present study lies in the development of a Mosque-Based Mediation Corner model that integrates Islamic values, restorative justice principles, the Asset-Based Community Development (ABCD) approach, and empathetic dialogue as a strategy for inclusive and sustainable conflict resolution. Through this model, the mosque functions not only as a place of worship but also as a social institution that contributes to strengthening social cohesion, promoting community peace, and supporting sustainable social development.

## **METHOD**

This study employed a qualitative approach using the Asset-Based Community Development (ABCD) framework to examine the establishment and implementation of the Mosque-Based Mediation Corner at Masjid Baitul Hakim, Universitas Islam Negeri (UIN) Sayyid Ali Rahmatullah Tulungagung. The ABCD approach was selected because it emphasizes the utilization of existing community assets, including human resources, religious authority, social networks, and community trust. The study involved 25 participants consisting



of legal mediators, advocates, mosque administrators, university lecturers, community leaders, and representatives of mosque youth organizations. The research procedure was conducted in four stages: community asset identification and mapping, small-group stakeholder discussions, focus group discussions to formulate implementation strategies, and community empowerment workshops focusing on mediation skills, empathetic communication, and constructive conflict management. Data were collected through semi-structured interviews, focus group discussions (FGDs), field observations, and document analysis, including meeting minutes, training materials, and planning documents related to the Mediation Corner initiative. The research instruments consisted of interview guides, observation sheets, and discussion protocols developed in accordance with the study objectives. Data were analyzed using thematic analysis through the processes of data reduction, coding, theme categorization, interpretation, and conclusion drawing. To ensure data trustworthiness, source triangulation, technique triangulation, and participant validation were employed. The findings were then synthesized to identify how community assets and faith-based values contributed to the development of a sustainable and inclusive conflict resolution mechanism through the Mosque-Based Mediation Corner.

## **RESULTS AND DISCUSSION**

Following the implementation of the Mosque-Based Mediation Corner initiative at Masjid Baitul Hakim, UIN Sayyid Ali Rahmatullah Tulungagung, a series of observations, interviews, focus group discussions, and community empowerment activities were conducted to explore its development and impact. The collected data provide insights into how the integration of Islamic values, mediation practices, and the Asset-Based Community Development (ABCD) approach contributed to the establishment of a community-based conflict resolution mechanism. The findings reveal not only the practical processes involved in developing the Mediation Corner but also the broader social, theological, and empowerment dimensions that emerged throughout its implementation. To provide a comprehensive understanding of the initiative, the following section presents the research findings, followed by a discussion that interprets these findings in relation to relevant theories, previous studies, and the broader discourse on faith-based peacebuilding, conflict transformation, and sustainable community development.

### **Results**

The study resulted in the successful establishment of a Mosque-Based Mediation Corner at Masjid Baitul Hakim, UIN Sayyid Ali Rahmatullah Tulungagung, as a community-based conflict resolution facility. The Mediation Corner was strategically located in an area that was easily accessible to community members while maintaining sufficient privacy for mediation sessions. Field observations indicated that the establishment of this dedicated space strengthened the mosque's capacity to perform social functions in addition to its religious role. The facility was equipped with consultation areas, discussion spaces, administrative forms, and mediation documentation tools. These facilities provided the operational foundation required to support structured and accessible mediation services within the community. To provide a comprehensive overview of the program outcomes, the main findings of the study are summarized in Table 1.

**Table 1. Main Outcomes of the Mosque-Based Mediation Corner Implementation**

No.	Outcome Aspect	Main Findings
1	Establishment of the Mediation Corner	A dedicated mediation space was created within the mosque
2	Human Resource Development	Training and certification of 25 prospective mediators
3	Operational System	Development of mediation procedures and documentation mechanisms
4	Integration of Islamic Values	Application of consultation, justice, and brotherhood principles
5	Inclusivity	Participation of men, women, youth, and community leaders
6	Empathetic Communication	Adoption of restorative dialogue practices
7	Service Accessibility	Free and easily accessible mediation services for the community

As shown in Table 1, the implementation of the program generated outcomes beyond the establishment of a physical mediation space. The initiative also developed operational procedures, strengthened human resources, and integrated social and religious values into the mediation process. These components collectively contributed to the development of a sustainable community-based conflict resolution mechanism. Furthermore, the involvement of multiple stakeholder groups enhanced the legitimacy and acceptance of the program within the community. The findings indicate that the Mediation Corner functions not only as a physical facility but also as an active social institution supporting peaceful dispute resolution.

The study further revealed significant community empowerment through mediator training activities involving 25 participants from diverse professional and social backgrounds. Participants included mosque administrators, mosque youth representatives, university lecturers, legal advocates, mediators, and community leaders. The training program focused on communication skills, negotiation techniques, conflict analysis, and practical mediation competencies. Evaluation of the training process demonstrated improvements in participants' ability to facilitate dialogue and manage conflicts constructively. These findings suggest that the program successfully developed a group of community members capable of supporting the long-term operation of the Mediation Corner.

Another important finding was the successful integration of Islamic values into mediation practices. Mediation sessions were conducted within a framework emphasizing consultation (shūrā), justice ('adl), and brotherhood (ukhuwwah). Field observations indicated that this approach created a supportive atmosphere in which disputing parties felt comfortable expressing their perspectives openly. Participants responded positively to the use of religious values as a foundation for conflict resolution. The incorporation of these values allowed the mediation process to align closely with local cultural and religious contexts.

In addition to the integration of religious principles, empathetic communication emerged as one of the most prominent features of the mediation process. Mediators encouraged all parties to express their experiences and emotions without fear of criticism or judgment. This approach fostered an open dialogue environment and helped reduce tensions between disputing parties. Observational data showed that participants became more willing to understand each other's perspectives when communication was conducted in an empathetic manner. As a result,



mediation sessions were characterized by constructive interaction and collaborative problem-solving.

The study also found that inclusivity was consistently implemented throughout the program. Women, youth representatives, academics, and community leaders were actively involved in various stages of the initiative. No single group dominated the decision-making process during program implementation. The diversity of participants enriched discussions and contributed to a broader range of perspectives in mediation activities. These findings indicate that the Mediation Corner successfully accommodated the needs and voices of different community groups in a balanced and representative manner.

Overall, the findings demonstrate that the Mosque-Based Mediation Corner was successfully developed as an accessible alternative mechanism for community conflict resolution. The availability of a dedicated mediation space, trained mediators, empathetic communication practices, integration of Islamic values, and inclusive community participation were identified as key factors contributing to the success of the initiative. Field data also revealed positive perceptions among participants regarding the effectiveness of the model. The program showed considerable potential to provide a conflict resolution mechanism that is closer to community needs than formal legal procedures. Therefore, the Mosque-Based Mediation Corner may serve as a replicable model for promoting peaceful conflict resolution and strengthening social cohesion in other communities with similar characteristics.

## Discussion

The findings indicate that the Mosque-Based Mediation Corner has successfully functioned as a community-based mechanism for conflict resolution that promotes dialogue, reconciliation, and social cohesion. The establishment of a mediation space within the mosque demonstrates that religious institutions can play a more active role in addressing social disputes at the community level. This finding supports the argument of Cogan (2022), who explains that faith-based mediation can become an effective peacebuilding strategy because it combines moral authority with community trust. The mediation process implemented in the mosque creates opportunities for disputing parties to communicate constructively and seek mutually acceptable solutions. As a result, the mosque is revitalized not only as a place of worship but also as a center for peacebuilding and social harmony.

The integration of Islamic values into the mediation process represents one of the most important outcomes of this study. The principles of consultation, justice, and brotherhood provided a moral framework that encouraged disputing parties to engage in peaceful dialogue. This finding is consistent with the work of Nur et al. (2026), who argue that theological mediation offers a promising alternative dispute resolution model because it incorporates religious teachings into practical conflict management. The presence of religious values also strengthened the legitimacy of mediators in the eyes of community members. Consequently, mediation was perceived not only as a legal process but also as a moral and spiritual responsibility.

The findings further demonstrate that restorative dialogue played a central role in transforming conflict relationships within the community. Participants were encouraged to focus on repairing relationships rather than pursuing victory over opposing parties. This result aligns with the study conducted by Isba and Sakmaf (2024), which found that restorative justice promotes reconciliation by providing opportunities for victims and offenders to engage in meaningful dialogue. The emphasis on empathy and mutual understanding helped reduce tensions and encouraged collaborative problem solving. Such an approach contributes to the



development of sustainable peace because it addresses both social and emotional dimensions of conflict.

The successful implementation of restorative principles in the Mediation Corner also reflects the relevance of local wisdom in contemporary conflict resolution practices. Community members responded positively to mediation because it was consistent with cultural values emphasizing deliberation and consensus. Maulida (2025) explains that restorative justice rooted in local wisdom can strengthen community-based justice systems and support social harmony. The present findings demonstrate that Islamic values and local cultural traditions can complement one another in promoting peaceful conflict resolution. This integration creates a model that is both culturally relevant and socially acceptable within the local context.

Another significant finding concerns the empowerment of community members through mediator training and capacity-building activities. The involvement of mosque administrators, youth representatives, academics, and legal practitioners contributed to the formation of a diverse group of trained mediators. Deni et al. (2023) emphasize that mediator competence is a critical factor influencing the success of mediation processes and dispute settlement outcomes. The training activities conducted in this study enhanced participants' communication, negotiation, and conflict management skills. These competencies enabled them to facilitate dialogue more effectively and contribute to conflict prevention within their communities.

The development of local capacities through training also confirms the importance of sustainable mediation services within community settings. Participants gained practical knowledge that could be applied beyond the duration of the program. Isnaeni et al. (2025) report that mediation services are effective in resolving interpersonal conflicts because they encourage constructive communication and collaborative engagement among disputing parties. The findings of this study support that conclusion by showing that trained mediators were able to create safe spaces for dialogue and reconciliation. Therefore, strengthening mediator capacity can be viewed as a long-term investment in community peacebuilding.

The success of the Mosque-Based Mediation Corner cannot be separated from the use of the Asset-Based Community Development (ABCD) approach. The initiative was developed by identifying and mobilizing existing community assets, including religious authority, social trust, human resources, and institutional support. Alamri et al. (2025) explain that the ABCD approach remains highly relevant because it encourages communities to build upon their strengths rather than focus on their limitations. Similar findings were reported by Toyibah (2025), who demonstrated that ABCD-based programs enhance community participation and ownership. By utilizing local assets, the Mediation Corner developed a sustainable conflict resolution mechanism that was rooted in community capacity and collective responsibility.

The revitalization of the mosque as a center for social services represents another important implication of the findings. Traditionally, mosques have served not only religious purposes but also educational and social functions within Muslim communities. Faizal et al. (2023) explain that mosques possess considerable potential to become centers of social and economic empowerment. The present study extends this perspective by demonstrating that mosques can also function as centers for mediation and conflict transformation. This expanded role strengthens the contribution of religious institutions to community wellbeing and social development.

The findings further indicate that the Mediation Corner contributes to broader efforts toward sustainable development through the promotion of justice, participation, and social harmony. Social sustainability requires communities to maintain cooperative relationships and effective mechanisms for resolving disputes. Humaira (2023) emphasizes that sustainable



development initiatives should support social wellbeing alongside economic and environmental objectives. The mediation model developed in this study promotes trust, dialogue, and collective responsibility among community members. These elements are essential for maintaining long-term social stability and resilience.

Finally, the Mosque-Based Mediation Corner demonstrates the potential of alternative dispute resolution mechanisms within contemporary society. Community members perceived the mediation process as accessible, affordable, and culturally appropriate. Marta and Jais (2025) explain that alternative dispute resolution approaches are particularly effective in resolving community disputes because they prioritize consensus and relationship preservation. The findings of this study support that argument by showing that mosque-based mediation encourages reconciliation rather than confrontation. Therefore, the integration of Islamic values, restorative justice principles, and the ABCD approach offers an innovative model for promoting sustainable peace, community empowerment, and social cohesion.

## CONCLUSION

This study demonstrates that the Mosque-Based Mediation Corner serves as an innovative model of community-based conflict resolution that integrates Islamic values, restorative justice principles, and the Asset-Based Community Development (ABCD) approach within a sustainable peacebuilding framework. The establishment of the Mediation Corner at Masjid Baitul Hakim, UIN Sayyid Ali Rahmatullah Tulungagung, confirms that mosques possess significant social capital that can be mobilized to facilitate dialogue, reconciliation, and community empowerment. Through the utilization of existing community assets, including religious authority, social trust, human resources, and participatory engagement, the initiative successfully transformed the mosque from a solely religious space into an inclusive center for conflict transformation and social harmony. The findings further reveal that the integration of theological values such as *shūrā* (consultation), *‘adl* (justice), *ukhuwwah* (brotherhood), and *iṣlāḥ* (reconciliation) strengthens both the legitimacy and effectiveness of mediation processes. The incorporation of empathetic communication and restorative dialogue encourages disputing parties to focus on relationship restoration rather than adversarial outcomes, thereby contributing to long-term social cohesion. These findings indicate that faith-based mediation can function not only as an alternative dispute resolution mechanism but also as a strategy for promoting social sustainability through the cultivation of trust, participation, inclusivity, and collective responsibility.

From a theoretical perspective, this study enriches the discourse on conflict transformation by demonstrating how empowerment theory, restorative justice, and community asset mobilization can be operationalized within a religious institution. The study also contributes to the growing body of literature on faith-based peacebuilding by presenting a practical model that combines theological authenticity with contemporary mediation practices. The novelty of this research lies in its integration of mosque-based community empowerment, Islamic ethical principles, and mediation practices into a unified framework for sustainable conflict resolution. Practically, the Mosque-Based Mediation Corner offers a replicable model that can be adopted by other mosques, religious institutions, educational institutions, and community organizations seeking to strengthen local mechanisms for peacebuilding and social cohesion. Future research is recommended to examine the long-term effectiveness of this model through broader implementation across different socio-cultural contexts and to explore its potential integration with formal judicial and community dispute resolution systems. Such



efforts would contribute to the development of a more inclusive, accessible, and sustainable conflict resolution ecosystem that supports harmonious and resilient communities.

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