THE SIGNIFICANCE OF TABAYYUN PRACTICE AS CONFLICT RESOLUTION IN INDONESIAN SOCIETY

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Abstract

This article seeks to explain the significance of Tabayyun's practice as conflict resolution in Indonesian society. Indonesia is a multicultural country with considerable potential for conflict. To prevent that, it is necessary to be aware in the community to be open to each other and try to find clarity on a problem/information so as not to cause prolonged conflict. In Islamic Theology, the practice is called Tabayyun. The research problem in this study is the extent to which the significance of Tabayyun's practice can be a conflict resolution in Indonesian society? This research uses a qualitative approach using library methods and is also supported by data from interviews with Muslim figures who have practiced tabayyun in resolving conflicts in society. The results of this study show that tabayyun practice has a very big meaning in solving social conflicts in Indonesian society because it can improve the quality of information conveyed and received, clarify the root causes in a conflict, prevent disasters due to unclear root problems in conflict, and foster social ethics based on religious values in Islamic theology.

Keywords: Significance, Tabayyun, Conflict resolution

Abstrak


Kata Kunci: Signifikansi, Tabayyun, Penyelesaian konflik

Background

Indonesia is known as a multicultural country rich in ethnic diversity, customs, religions, and beliefs. According to Suprihatin and Nasution, Indonesia has two types of diversity, namely vertical and horizontal. Vertical diversity concerns social, economic, political, and educational differences, while horizontal diversity relates to differences in...
social unity covering regional languages, indigenous clothing, culinary and other symbols attached to each ethnicity. Diversity can also be a capital for the development of the nation, but it can also be a trigger for social conflict in society. With these differences, there can sometimes be potential conflicts between individuals and groups. Pattalangi points out that since the reform era, many social conflicts in Indonesia tend to be destructive due to conflicts of ethnic, religious, racial and class motives. Panggabean in his research shows that social conflicts of religious background in Indonesia are caused by rivalry in contesting economic, political, and public positions in government. This is in line with Jati's opinion that religion is often only used as a mask in various social conflicts in Indonesia, when in fact the conflict is derived from the interests of certain individuals and groups only. Religious diversity is not a core of conflict but only a considerate and supporting conflict. Lindawaty in the conclusion of his research on the root of the problem and solutions to the conflict in Ambon shows that the roots of social conflicts that occurred in Ambon (which resurfaced in 2011) are the result of injustice both economically, politically, and socio-culturally in society, while religious motives are just triggers. Therefore, there needs to be clarification on the root of the problem and the motives behind a social conflict so that the conflicting parties can resolve it appropriately and correctly.

In Islamic Theology, clarifying the root cause of potential conflict is emphasized. This practice is called Tabbayun. Tabbayun is a practice that means to examine the truth carefully about news or information, so that there is no disaster in a society. While Azzuhri argues, based on linguistic analysis and some verses correlated with the word, Tabbayun means an action to investigate or prove the validity of a thing so that what was previously unclear, then becomes clear because of clarification or investigation. This practice becomes so important when there is a dispute in society. Tabbayun's absence will not only lead to wrong decisions but can also lead to major conflicts in society and can even trigger disintegration. In interviews with several Muslim figures, researchers found that social conflicts in society are sometimes triggered by problems that are not properly clarified. K.H. Hafidi, the caretaker of Pondok Pesantren Darul Amal, Jatioso, Karanganyar, explained that divisions among the community are sometimes caused by unclear problems that give rise to slander, so according to him there needs to be Tabayyun for the sake of obtaining true truth.

5 Supriatin and Nasution.
6 Pettalangi.
9 Jati.
12 Azzuhri.
13 Khuzaini, *Source of social conflict*, *Interview*, {Tuesday, 26 Oktober 2021}.
14 Hafidi, *Source of social conflict*, *Interview*, {Tuesday, 26 Oktober 2021}.
So what is the correlation between Tabayyun's practice and the resolution of social conflicts in society? Several studies have been attempted to elaborate on this, such as Atabik's research which concluded that Tabayyun can be one of the gender-based methods of conflict resolution for Indonesian women in the perspective of the Qur'an. Another researcher is Hasana, he concluded that one of the conflict management activities that can be done by the head of Islamic education institutions in resolving conflicts in his institution is to implement Tabayyun.

Furthermore, Indraswari and Prasetyo found that Tabayyun can be an effective method for managing business activities conflict from an Islamic perspective. In addition, in interviews with Muslim figures found that through Tabayyun conflicts that occur in community groups with religious backgrounds, can be resolved properly. Nasir, Secretary of the Forum for Religious Harmony of Karanganyar Regency, gave an example in 2020, there has been a conflict due to a misunderstanding about the establishment of houses of worship in Karanganyar regency, then he did Tabayyun to the two groups so that they finally found the real root of the problem, until then the two can be reconciled. Similarly, Rusdiyanto, secretary of the Forum for Religious Harmony of Karanganyar regency, gives a case example that in 2020 in one of the cities in Karanganyar regency, there was a misunderstanding of the teachings of one religious group, causing polemics that led to tensions between groups, then he did Tabayyun to them related to the doctrine, and finally got clarification so that the two groups could be clarified so that the two groups could be connected. Peace is back.

Based on interviews and some of the above studies it appears that Tabayyun's practice has provided solutions to various social conflicts. But to what extent can tabayyun practice be a resolution of social conflict in Indonesian society? This study seeks to find such significance. The problem of research is the extent of the significance of Tabayyun's practice resolution in Indonesian society? The goal is that once the significance is found, Indonesian citizens will be more encouraged to practice Tabayyun as a conflict resolution that arises in society. This research uses a qualitative approach using the library method and is also supported by data from interviews with Muslim figures in Karanganyar regency, Central Java who have practiced Tabayyun in resolving conflicts in society. These figures include; First, K.H. Khuzaini. He is a ulama who serves as chairman of the Forum for Religious Harmony (FKUB) of Karanganyar Regency. Second, Rusdiyanto. He is a Muslim scholar who serves as Secretary 1 FKUB of Karanganyar Regency. Third, Nasir. He is a Muslim scholar who served

17 Nasir,(Tabayyun significance in conflict resolution), Interview, { Tuesday, 26 Oktober 2021}
18 Rusdiyanto,(Tabayyun significance in conflict resolution), Interview, { Tuesday, 26 Oktober 2021}
as Secretary 2 FKUB Karanganya Regency. Fourth, Agus Sutikto. He is a Muslim scholar who is a member of FKUB Karanganyar Regency. Fifth, K.H. Hafidi. He is a ulama and also the Caretaker of Pondok Pesentren Darul Amal, Jatioso, Karanganyar, Central Java. The sixth is K.H. Lipo. He is a ulama and Caretaker of Pondok Pesentren Al-Ikhsan, Jebres, Surakarta.

The Plurality of Indonesia: An Opportunity and a Challenge

Indonesia is an island nation with a large population and has a diversity of tribes, customs, religions, and beliefs. When reviewed in more detail, Indonesia has two types of diversity, namely vertical and horizontal diversity. This vertical diversity is drawn from the structure of society that has different layers and social levels between the upper and lower layers which include differences in social, economic, educational, and political levels, while horizontal diversity is drawn from the existence of social unity based on differences in ethnicity, religion, customs and regional Plurality is therefore an inevitability that cannot be denied by the children of this nation.

The plurality can be an advantage as well as a challenge for the Indonesian nation. As expressed by Soetopo quoting Solasmono that although diversity in Indonesia can be an asset of nation-building, to take care of it is not easy, because it requires an open and sincere attitude to accept each other's diversity or diversity, otherwise it will potentially cause social conflict between the nation's children.

What are the opportunities for Indonesian plurality? First, the plurality of Indonesia is God's grace that can improve the quality of life. This is in line with Zhang's assertion that "cultural diversity can enrich human life and development". Through this diversity, people can share cultural experiences and learn to openly understand their own culture and others. This experience will improve the quality of human life collectively and personally. Linton argues that "someone who knows nothing about other people's culture will not be able to truly understand his own culture." That is, for openness to the culture of others is a way to be able to live its own culture. Therefore, the plurality of Indonesia is a mercy for this nation to have a high quality of life.

Second, according to Lestari citing Hafner's view, Indonesian plurality can be a "classic locus" (best place/reference) for the concept of compound society. This means that Indonesia with all its diversity can be one of the models for other nations in managing diversity. This advantage is what makes Indonesia the best learning place in realizing a multicultural society. No wonder that finally many countries are starting to be interested in learning harmony in Indonesia's diversity. The privilege has been lived by the founders of this nation so that they with all their power and efforts glue it in the motto Bhinneka Tunggal Ika. In the motto, there is a wise admonition to unite without blaming diversity because in diversity is found a value of unity that unites all differences.

Third, the plurality of Indonesia becomes its attraction for domestic and foreign tourists. The diversity of cultures, customs, religions, and beliefs makes The Territory of Indonesia a

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19 Supriatin and Nasution.
20 Pettalongi.
24 Ralph Linton, In The Cultural Background of Personality, ed. by Yu Minmei and Chen Xuechang, 2007.
25 Lestari.
26 Lestari.
unique and interesting country to visit. This can be one source of state revenue. Prabhawati said that the richness and diversity of the culture has enormous potential for the advancement of the tourism industry in Indonesia, which will also have an impact on increasing the country’s revenue. These opportunities should encourage the government, stakeholders, and tourism sector players in improving the quality of the industry.

In addition to some of the above opportunities, the plurality of Indonesia is also a challenge and a threat to the nation. First, diversity can sometimes be the “gateway” to various issues and potential conflicts that lead to divisions. Various issues of ethnic, religious, racial, and class background are usually easily used as propaganda tools in various social conflicts. This is evident from several social conflict events that have occurred in this nation, such as the riots in Situbondo in 1996, the May 1998 riots, the Ambon Riots in 1999, the Sampit tragedy in 2001, the Ambon Riots in 2011, and other events. In these events, it is not uncommon for ethnic, religious, racial, and class issues to be used as propaganda tools.

Second, the plurality of Indonesia sometimes raises intolerance from the nation’s children. Hasanah and Sukmawan said that the presence of diversity without accompanied by a correct multicultural understanding will trigger disrespect, envy, hatred, strife can even lead to social conflict due to the emergence of intolerance that is so strong among the community. This is evidenced by the many social conflicts over the past 14 years in Indonesia. Quoted from Kompas.com, Hasanah, and Sukmawan presented social conflict data based on diversity as follows: “Diversity conflict reached 2,389 cases with a breakdown of 65% of religious background, and 20% of ethnic background, the rest was triggered by gender and sexual violence.” All of these events are triggered by the emergence of intolerance over the plurality of Indonesians.

Social Conflict as A Social Phenomenon

Etymologically conflict means strife, contention, the contention of opinions or desires. Conflict can also be meaningful as open conflicts occur in individuals or groups in a society or nation. It usually happens not spontaneously but there are many root and causal factors behind it. Jamaludin explained some of the root causes of conflict, including the struggle for sources of ownership, social status, uneven power in society. Diversity of interests in meeting physical, psychological, and social needs, apparently can also be a contributing factor to the onset of conflict. Furthermore, differences in the innate characteristics of individuals in an interaction such as physical characteristics, cleverness,
knowledge, customs, beliefs, and so on can also be a trigger for conflict in society. 39

Nevertheless, humans can not escape from conflict. Conflict is difficult to eliminate because it has become part of human life and is also a logical consequence of social relations. 40

So, what is social conflict? Social conflict is one form of social phenomenon that occurs in society. 41 In addition, social conflict can also mean as part of social interaction between several parties in a society characterized by an attitude of intimidating, terrorizing, suppressing, and wanting to destroy each other. In social relations, social conflict is an inevitability, but this must be handled properly so as not to adversely affect the community. For the handlers to be precise then we need to know the forms of social conflict.

According to Soekanto there are five forms of social conflict 43: First, personal conflict. This conflict occurs when two or more individuals are involved in conflicts due to differences and so on. Second, racial conflict, which is a conflict arising from racial differences. Third, conflicts between social classes namely conflict caused by differences in interests between social classes. Fourth, political conflict. This conflict occurs because of a conflict of interest or the political purpose of a person or group. Fifth, international conflicts. This conflict is caused by differences in interests that then affect the sovereignty of the country.

The five forms of social conflict need to be found a solution by finding the cause of the conflict so that it can then create harmony in the community. This step is often referred to as conflict resolution. Conflict resolution is to deal with the causes of conflict and try to build new relationships that can last long between hostile groups. 44 Furthermore, Suhardono defines conflict resolution as "an individual's way of solving a problem that is being faced with another individual voluntarily" 45. In this conflict resolution, problem-solving prioritizes more democratic and constructive ways and an open attitude between the warring parties, so that they can solve their problems or through third parties. 46 Clarity of the causes of conflict, openness, and honesty among the conflict are the main keys to peace.

Conflict Resolution Efforts in The Community

Conflict is a reality in social interaction that is certainly unavoidable, so it needs to be managed properly so as not to cause ongoing problems in society. One form of management is to seek conflict resolution. To be able to manage to find conflict resolution well, the main prerequisites that must be met by every component of warring society are forward-looking leadership and a strong desire to immediately end the conflict. 47 Indicators of a strong desire from all components of society to end the conflict appear as follows 48; First, the desire to forgive each other. This is important in conflict resolution because opening the door to each other will make the problem not protracted. Second, understand each other. This

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40 Fuadi.
41 Tualeka.
44 Tualeka, p. 44.
46 Suhardono.
48 Cahyono.
understanding is built on openness and honesty over the root causes of conflict. Various parties involved began to understand and understand each other. Third, help each other. If this desire begins to appear in a conflicted society, then a game is being created. Fourth, respect each other’s rights. When each side respects its rights, it becomes a sign that they have understood their respective positions in society, so that the desire to end the conflict is greater. Fifth, accepting each other’s differences and willingly fulfilling their social obligations.

There are several stages in social conflict resolution. Afandi introduces the stages of conflict resolution in pesantren society as follows 49: First, silahturahmi. This stage is a conflict prevention process because sometimes conflicts are caused by misunderstandings only. Through silahturahmi there is an open relationship and is an effort to early warning and quick reaction when found seeds of contention. As a preventive stage, silahturahmi is a form of communication that contains elements of communication of two or more parties, media used communication tools (in the world of pesantren usually use religious events), then messages or content of the communication. With the silahturahmi, the conflicting parties are taught that life does not win itself and grows an attitude of tolerance. Second, Bahsul Masa’il. At this stage, problem-solving is done through dialogue to solve the problem. Conflict is blocked into a narrower scope so as not to widen and have a worse impact. Third, Tabayyun. This stage emphasizes the clarification of an issue that arises to be clearer sitting the case. In Tabayyun there is a teaching that conflict does not need to be exploited but needs to be clarified and sought solutions. Fourth, Islah. In Arabic, the word means to be kind to each other. The warring parties are committed to reconciliation. The elements that must exist in the islah stage are the willingness for reconciliation, the conflicting parties present in a forum, holding a joint declaration for a settlement, continuing the peace treaty agreement, and the presence of mediators who monitor the course of peace agreements. Several stages of conflict resolution in pesantren society can be applied in solving various problems that arise in the middle of the community, especially social conflicts of ethnic, religious, racial, and class background.

Religion in Multicultural Societies

When viewed from the point of view of Sociology, religion can be defined as a view of life that must be applied in human life individually or group 50. Considering that religion has a role in human life personally and communally. Personally, religion can provide a sense of calm, a sense of happiness, a sense of protection, a sense of success, and a sense of satisfaction with life experienced 51. While communally, religion provides justification and adherence to the norms of social life, so that it will stimulate the obedience of every member of society to the prevailing norms 52. This proves that religion has a fairly important role in society. Furthermore, what is the role of religion in a multicultural society? A multicultural society is a society that has a diversity of tribes with different cultural backgrounds and heterogeneous but can coexist and tolerant despite the differences inherent among them 53. But that does not mean that then there is zero conflict because basically conflict is the logical

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52 Amran.
consequence of a social interaction. Therefore, conflicts need to be properly and properly managed so as not to cause greater social impact. Again it's not diversity that matters but how we view and manage diversity, that's what matters. And this is where religion should be present in managing diversity so as not to change to trigger social conflict in society. Religion through its social solidarity element can be a social adhesive for the compound society. In this element, religion can play a role in bridging tensions and maintaining the continuity of society when faced with various challenges of life. In addition, through the values inherent in it, religion can polish each individual to behave obediently to religious and social norms, apply love, peace, and respect for others in diversity. Religion can also encourage its adherents to have an open, honest attitude and uphold the truth without sacrificing humanity. From this explanation, it appears how important the role of religion is to create harmony in a multicultural society.

**Tabayyuni's Practice in Islamic Theology**

In general, tabayyuni said, it has the meaning of something that was previously unclear, then it became clear as a result of clarification or investigation. Furthermore, the use of the word Tabayyuni in the context of the Qur'an has the meaning of an action to investigate or prove the validity of a matter. One example of this practice is seen in surah An Nisa verse 94 which is explained by Imam Ahmad Musthafa in the interpretation of Al-Maraghi as follows: "This verse is an order to the Muslims who commit jihad in the war of Allah so as not to rush in attacking their opponents until it is true that they are infidels and worthy of war, even Allah forbids killing a person who professes to believe only because the Muslims doubt the confession." According to Mildad based on the Interpretation of the Qur'an Of The Ministry of Religion, 2004 explains the use of the word Tabayyuni in this verse as follows: "the word Tabayyun is fiil amr for plural, from the verb Tabayyana, masdarnya, at-tabayyun, which means to seek clarity of the nature or truth of a fact carefully.

Another example related to the practice of Tabayyuni in the time of Rasulallah SAW is the case of al-Walid Ibn 'Ugbah Ibn Abi Muith when sent by the Prophet SAW to collect zakat to bani al-Musthalag. At that time the people heard the prophet's messenger came and they came out of his village and brought their alms, but it was considered by al-Walid as an attack. Therefore, the news was conveyed to Rasulallah SAW that Bani al-Musthalag refused to pay zakat and intended to attack. Then Rasulallah SAW ordered al-Walid to investigate the matter thoroughly and prohibited him to attack Bani al-Musthalag before the problem was clear. Finally, he told his informant to investigate the situation of bani al-Musthalag village, and it turned out that the village heard the adhan and the community also performed congregational prayers. Then al-Walid visited them and received the zakat that had been collected. This event is asabun nuzul derived verses of the Qur'an surah alhujurat 49 verse 6 which reads as follows:

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54 Suhardono.
55 Gunawan and Rante.
57 Mubit.
58 Mubit.
59 Mubit.
60 Azzuhri.
61 Azzuhri.
“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”

Through this story, it can be concluded that Tabayyun is very important so that there is no disaster to the people or people. Tabayyun’s practice is part of the praxis of Islamic Theology that teaches people to always be careful, careful and seek clarity on a problem to avoid mistakes and disharmony in association. In addition, this practice can ward off misunderstandings, suspicions, regrets, and even accusations against others for lying. Tabayyun’s practice can encourage openness and honesty in solving every problem in living together. This can be seen from the stages of Tabayyun as follows: First, present the conflicting parties; Second, the mediator accepted by each conflicting party; Third, each conflicting party explains the issue; Fourth, the mediator offers a settlement solution; Fifth, mutual agreement form of settlement.

Based on interviews conducted by researchers while looking for the meaning of Tabayyun according to the thoughts of Muslim figures, it was found that Tabayyun is the process of clarifying news or problem from the original source, which aims to come up with a solution. The researcher’s conclusions are derived from the following interview results:

<table>
<thead>
<tr>
<th>Respond</th>
<th>Position</th>
<th>Meaning of Tabbayun</th>
</tr>
</thead>
<tbody>
<tr>
<td>K.H Khuzaini</td>
<td>Chairman of FKUB Karanganyar Regency</td>
<td>Clarify the problem through the original source</td>
</tr>
<tr>
<td>Rusdiyanto</td>
<td>Secretary 1 FKUB Karanganyar Regency</td>
<td>Clarification of sources of information to the main source</td>
</tr>
<tr>
<td>Nasir</td>
<td>Secretary 2 FKUB Karanganyar Regency</td>
<td>Clarification of the information obtained before making a decision</td>
</tr>
<tr>
<td>Agus Sutikto</td>
<td>Members of FKUB Karanganyar Regency</td>
<td>Clarifying the problematic parties to seek clarity on the issue</td>
</tr>
<tr>
<td>K.H Hafidi</td>
<td>Caretaker of Pondok Pesentren Darul Amal, Jatioso, Karanganyar</td>
<td>Clarify the news so that there is no slander</td>
</tr>
<tr>
<td>K.H Lipo</td>
<td>Caretaker of Pondok Pesentren Al-Ikhsan, Jebres, Surakarta</td>
<td>Clarifying the problem to make clear the solution</td>
</tr>
</tbody>
</table>

The Significance of Tabayyun’s Practice as Conflict Resolution in Society

Indonesia is a country that has the largest number of Muslims in the world, so surely tabayyun practice is very familiar and can be one of the methods in resolving conflicts that arise in society. For example, on Tuesday, August 20, 2019, the Indonesian Ulema Council (MUI) invited Ustaz Abdul Somad to talk about his video allegedly insulting the beliefs of one particular religion. Once the person has clarified the content of the video, the issue can finally be handled properly so as not to cause ongoing social conflicts. So to what extent is the

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66 Walidah, p. 324.
67 Hasanah, pp. 6–7.
69 Afandi.
70 Khuzaini, Rusdiyanto, Nasir, Sutikto, Lipo (Meaning of Tabbayun), Interview, {Tuesday, 26 Oktober 2021}
The significance of Tabayyun’s practice as a conflict resolution in this multicultural Indonesian society?

First, Syarifudin explained that Tabayyun’s practice can improve the quality of information submitted and received. Because through Tabayyun the main source of information, messages, and recipients of messages can be clarified and searched for validity. Tabayyun’s practices can avoid misunderstandings and disinformation. This became so important as hoax news emerged among the public. The number of hoax news in 2020 increased from 1,221 in 2019 to 2,024 in 2020. This data is quite concerning because, with many emergences of hoax news containing elements of ethnicity, religion, race, and class will very easily incite hostility, hatred and lead to social conflict. According to Syarifudin, Tabayyun’s practice will further clarify the quality of information and prevent us from mistakes in making decisions.

Second, Tabayyun’s practice can clarify the root cause of a conflict. Sometimes a conflict starts from a problem that is not yet clear and true so that when it is protracted it will lead to social conflict. It takes thoroughness and clarification of the root cause behind it to avoid it. For the pesantren community, apparently, Tabayyun has become one of the familiar steps in conflict resolution, because it has succeeded in becoming one of the methods that can clarify a problem. Through Tabayyun, pesantren people are taught not to exploit conflicts, but to try to clarify the root of the problem and be resolved properly.

This practice if applied in Indonesian society of diverse tribes, religions, races, and groups will encourage harmony in differences. If there are issues of ethnic, religious, racial, and class background, then the conflicting parties can immediately flock to find the real root of the problem. Is it triggered by differences or just an issue that is used as a trigger for disputes between the children of the nation? Tabayyun can be a discussion space to verify so that it can be tested by two or more people independently, and will produce the same information. Through Tabayyun Practice all disinformation will be clarified to produce good and correct quality information so that there is no misunderstanding, suspicion, and even potential social conflict in a diversity of Indonesian society.

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First, it is relevant to reduce uncertainty. Second, it is reliable so that it is not biased, accurate, and trustworthy. Third, complete means complete, intact and does not leave important aspects behind an event. Fourth, on time. This means that information is always available when decision-making will use it. Fifth, plain, which means presented in a useful and understandable form. Sixth, it can be verified so that it can be tested by two or more people independently, and will produce the same information. Through Tabayyun Practice all disinformation will be clarified to produce good and correct quality information so that there is no misunderstanding, suspicion, and even potential social conflict in a diversity of Indonesian society.

Second, Tabayyun’s practice can clarify the root cause of a conflict. Sometimes a conflict starts from a problem that is not yet clear and true so that when it is protracted it will lead to social conflict. It takes thoroughness and clarification of the root cause behind it to avoid it. For the pesantren community, apparently, Tabayyun has become one of the familiar steps in conflict resolution, because it has succeeded in becoming one of the methods that can clarify a problem. Through Tabayyun, pesantren people are taught not to exploit conflicts, but to try to clarify the root of the problem and be resolved properly. According to Afandi, based on this, the kyai tend not to prolong the problem but still admit that there is a mistake in each person. This practice if applied in Indonesian society of diverse tribes, religions, races, and groups will encourage harmony in differences. If there are issues of ethnic, religious, racial, and class background, then the conflicting parties can immediately flock to find the real root of the problem. Is it triggered by differences or just an issue that is used as a trigger for disputes between the children of the nation? Tabayyun can be a discussion space to

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73 Syarifudin.
76 Fuadi.
78 Fuadi.
79 Fuadi.
80 Afandi.
81 Afandi.
82 Afandi.
clear up problems and jointly find the best solution.

Third, Tabayyun practice can prevent social conflict due to unclear root problems behind it. Tabayyun’s significance is shown in sura al hujurat 49 verse 6, that believers should seek clarity of the news they receive so that they do not inflict calamity on a people. Tabayyun can prevent each side from misunderstanding, hostility even to bloodshed 83. In a plural society, conflict is a distrust, but if friction begins to occur due to differences, Tabayyun’s practice can be the first stage in conflict resolution to prevent worse situations 84.

Fourth, Tabayyun’s practice can foster social ethics based on religious values in Islamic theology. Indonesia as the country with the largest Muslims in the world can contribute to the world on social ethics through tabayyun practice. Especially in multicultural societies, the potential for social conflict due to differences in ethnicity, religion, race, and class is very large. Through Tabayyun’s practice, every member of the community is invited to have ethics in communicating these differences so as not to cause potential social conflicts. Fuadi said that "Islam teaches people to deal with every problem wisely and wisely and put social ethics first" 85.

Some respondents in the interview also stated that Tabayyun’s practice provides significant value as conflict resolution in compound societies. Even the practice of Tabayyun can be a place of silahutarabmi between the nation’s children. This conclusion can be seen from the following table:

<table>
<thead>
<tr>
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</tr>
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<tr>
<td>K.H Khuzaini</td>
<td>Chairman of FKUB Karanganyar Regency</td>
<td>Minimize misunderstandings between the nation's children</td>
</tr>
<tr>
<td>Rusdiyanto</td>
<td>Secretary 1 FKUB Karanganyar Regency</td>
<td>Reduce vagueness and multi-interpretation of an issue that arises in a pluralistic society</td>
</tr>
<tr>
<td>Nasir</td>
<td>Secretary 2 FKUB Karanganyar Regency</td>
<td>It is a silahutarabmi media between community groups</td>
</tr>
<tr>
<td>Agus Sutikto</td>
<td>Members of FKUB Karanganyar Regency</td>
<td>Strengthen relationships in the family and strengthen togetherness as a nation's children</td>
</tr>
<tr>
<td>K.H Hafidi</td>
<td>Caretaker of Pondok Pesentren Darul Amal, Jatioso, Karanganyar</td>
<td>Connect relationships and create peace in society</td>
</tr>
<tr>
<td>K.H Lipo</td>
<td>Caretaker of Pondok Pesentren Al-Ikhsan, Jebres, Surakarta</td>
<td>Being the door of silahutarabmi between the children of the nation</td>
</tr>
</tbody>
</table>

Conclusion

Indonesia is a multicultural country with a variety of tribes, religions, races, and groups. Such diversity can potentially lead to social conflicts, but if handled appropriately then it can be an opportunity for the progress of nation-building. Through Tabayyun’s very familiar practice in Islamic theology, conflict resolution can be built. By exploring the root causes of conflict carefully and clarifying them honestly and openly, each party will be able to address the problem proportionally. Tabayyun’s practice has great significance as a conflict

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86 Khuzaini, Rusdiyanto, Nasir, Sutikto, Lipo (The Significance of Tabayyun in Compound Society), Interview, {Tuesday, 26 Oktober 2021}
resolution in multicultural Indonesian society because it can improve the quality of information conveyed and received, clarify the root of problems in a conflict, prevent disasters due to vagueness of the root of the problem in the conflict, and foster social ethics based on religious values in Islamic theology.

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**Interview**

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