

**CONFIRMATORY FACTOR ANALYSIS OF UNDERSTANDING *FIQH*
AL-MUWĀZANĀT AND EMOTIONAL MATURITY
IN RELIGIOUS CONFLICT RESOLUTION**

M. Agung Rahmadi, Said Agil Husin Al-Munawar

UIN Syarif Hidayatullah Jakarta, Indonesia

email: m.agung_rahmadi19@mhs.uinjkt.ac.id

Helsa Nasution

Universitas Negeri Padang, Indonesia

email: helsanasution95@gmail.com

Luthfiah Mawar

Universitas Sumatera Utara, Indonesia

email: luthfiahmawar@students.usu.ac.id

Nurzahara Sihombing

SD Negeri 107396 Paluh Merbau, Indonesia

email: nurzahara.sihombing47@admin.sd.belajar.id

Ismail Saleh Lubis

Liebig University, Germany

email: Ismails11994@gmail.com

Abstract: This study uses a confirmatory factor analysis approach to explore the relationship between understanding *fiqh al-muwāzanāt* and emotional maturity in religious conflict resolution. Data was collected via an online survey involving 412 respondents (56.3% male; 43.7% female). The model testing results using Structural Equation Modeling (SEM) demonstrated a strong model fit ($\chi^2 = 187.24$, $df = 76$, $p < 0.001$, CFI = 0.942, TLI = 0.927, RMSEA = 0.058, SRMR = 0.043). Furthermore, the findings revealed a significant correlation between the understanding of *fiqh al-muwāzanāt* and emotional maturity ($r = 0.68$, $p < 0.001$), with both variables simultaneously exerting a substantial influence on individuals' ability to resolve religious conflicts ($\beta = 0.42$ and $\beta = 0.37$, $p < 0.001$). The mediation analysis results further indicated that emotional maturity mediates the relationship between *fiqh al-muwāzanāt*



understanding and religious conflict resolution (indirect effect = 0.25, 95% CI [0.18, 0.32]). Thus, this study highlights the dynamic interaction between textual religious understanding and individuals' emotional regulation competencies, thereby expanding upon previous studies by Lattu and Schmidt et al., which primarily focused on the cognitive aspects of religious comprehension. Additionally, unlike Najib's study, which relied on a qualitative approach, this research provides empirical evidence through a quantitative-based validation of a more comprehensive theoretical model. Consequently, these findings underscore the urgency of integrating contextual religious understanding and emotional maturity as a strategic intervention approach for resolving religious conflicts in the digital era.

Keywords: *Fiqh al-Muwāzanāt*, Emotional Maturity, Religious Conflict, Confirmatory Factor Analysis.

Abstrak: Penelitian ini mengadopsi pendekatan *Confirmatory Factor Analysis* (CFA) dalam mengkaji keterkaitan antara pemahaman terhadap *fiqh al-muwāzanāt* dan kematangan emosional pada penyelesaian konflik keagamaan. Data dikumpulkan melalui survei daring melibatkan 412 responden (56,3% laki-laki; 43,7% perempuan). Hasil pengujian model menggunakan *Structural Equation Modeling* (SEM) menunjukkan adanya kesesuaian model terkriteria sangat baik ($\chi^2 = 187,24$, $df = 76$, $p < 0,001$; CFI = 0,942; TLI = 0,927; RMSEA = 0,058; SRMR = 0,043). Kemudian, hasil pengukuran menunjukkan adanya korelasi signifikan antara pemahaman terhadap *fiqh al-muwāzanāt* dan kematangan emosional ($r = 0,68$, $p < 0,001$), di mana kedua variabel tersebut secara simultan memberikan pengaruh substansial terhadap kemampuan individu untuk menyelesaikan konflik keagamaan ($\beta = 0,42$ dan $\beta = 0,37$, $p < 0,001$). Hasil analisis mediasi lebih lanjut memperlihatkan bahwa kematangan emosional memainkan peran mediatif dalam hubungan antara pemahaman *fiqh al-muwāzanāt* dan resolusi konflik keagamaan (efek tidak langsung = 0,25; 95% CI [0,18, 0,32]). Sehingga dengan demikian, studi ini menggarisbawahi pentingnya interaksi dinamis antara pemahaman tekstual atas ajaran agama dan kompetensi regulasi emosional individu, sekaligus memperluas ruang lingkup kajian yang telah dirintis oleh Lattu dan Schmidt et al., yang sebelumnya lebih berfokus pada aspek kognitif pemahaman agama. Lebih lanjut, berbeda dari studi Najib yang bertumpu pada pendekatan kualitatif, riset ini menawarkan kontribusi empiris berbasis validasi kuantitatif atas sebuah model teoretik yang lebih

komprehensif. Oleh karena itu, temuan ini mempertegas urgensi integrasi antara pemahaman keagamaan kontekstual dan kematangan emosional sebagai strategi intervensi yang relevan untuk penyelesaian konflik keagamaan di era digital.

Kata Kunci: *Fiqh al-Muwāzanāt*, Kematangan Emosional, Konflik Keagamaan, Analisis Faktor Konfirmatori.

Introduction

Religious conflict is a global phenomenon that has become increasingly complex in the digital era, exacerbated by polarization and radicalization facilitated through social media and online platforms.¹ The Global Peace Index 2023 indicates that global conflicts have doubled over the past five years.² Additionally, the Pew Research Center reports that in 2021, government restrictions on religion reached peak levels.³ In Indonesia, a study found that 24.3% of university and 23.4% of high school students are interested in radical organizations and demonstrate tendencies toward exclusive religious understandings.⁴ This concern is echoed in the findings of Gazali, Huda, and Kurniawan (2024), which revealed that 47.6% of students in Jambi expressed willingness to join violent jihadist groups, further emphasizing the deep entrenchment of radical ideologies among Indonesian youth.⁵ These data underscore the urgency of developing a comprehensive model to understand and formulate strategies for resolving religious conflicts.

¹ Peter R. Neumann, "Options and Strategies for Countering Online Radicalization in the United States," *Studies in Conflict and Terrorism* 36, no. 6 (2013): 431–459.

² ACLED, "Global Conflict," <https://acleddata.com/conflict-index/>, 2023.

³ Pew Research Center, "Globally, Government Restrictions on Religion Peaked in 2021; Social Hostilities Dropped," *Pew Research Center*, no. March (2024).

⁴ M. Burhanudin, "Radicalism and Higher Education in Indonesia: An Empirical Assessment," *Social Sciences* 9, no. 4 (2020): 40, <https://www.mdpi.com/2076-0760/9/4/40>.

⁵ M Gazali, Syamsul Huda, and Edi Kurniawan, "Portraits and Excuses of Religious Radicalism in Educational Institutions," *Al-Hayat: Journal of Islamic Education* 8, no. 4 (2024): 1214–31, <https://doi.org/10.35723/ajie.v8i4.473>.

One promising approach to conflict resolution is *fiqh al-muwāzanāt*, an Islamic jurisprudential methodology that emphasizes balance and holistic consideration of religious texts.⁶ This approach prioritizes *maslahah* (benefit) and *mafsadah* (harm), hierarchical prioritization (*awlawiyyat*), and the socio-historical context in interpreting and applying religious teachings. Within the dynamics of religious conflicts, applying *fiqh al-muwāzanāt* can serve as a protective factor against rigid and confrontational religious interpretations.⁷ However, empirical studies on this concept remain limited, particularly in exploring its relationship with psychological factors such as emotional maturity.

Emotional maturity plays a crucial role in interpersonal and intergroup conflicts, as an individual's ability to respond to situations proportionally and adaptively is a key factor in conflict resolution.⁸ A study found that individuals with high levels of emotional intelligence are 3.7 times more likely to resolve conflicts constructively than those with lower levels of emotional intelligence.⁹ Emotional maturity can moderate individuals' responses to religious understanding and practice differences in religious conflicts.¹⁰ Nevertheless, research that directly integrates emotional maturity with religious understanding within a theoretical and empirical model remains extremely limited.

Studies on religious conflicts tend to be fragmented, with most research exclusively focusing on theological-normative aspects or psychological factors.¹¹ Studies that emphasize theological aspects often neglect the role of psychological factors in shaping the interpretation and

⁶ Abdullah & Mahaji, "The Use of Cannabis for Medical Treatment in Malaysia: An Analytical Study from the Fiqh Al-Muwāzanāt Perspective," *Al-Qanatir: International Journal of Islamic Studies* 33, no. 6 (2024): 277–292.

⁷ Kristin Zahra Sands, "Interpreting the Qur ∞ a ¯ N," 2006, 206.

⁸ Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, *Learning* 24, no. 6 (1996): 49–50.

⁹ A. Gukssa, "Role of Emotional Intelligence in Conflict Resolution Strategies," *International Journal of Human Resource* 1, no. 1 (2023): 13–23,

¹⁰ Jocelyn Rebisz, *The Emotional Well-Being and Spiritual Maturity Connection: A Study on the Relationship Between Emotional Health and Spirituality*, PhD diss., (2007), 88–89.

¹¹ Ed Lerch, Marika, *Challenges of Globalization: New Trends in International Politics and Society* (Routledge, 2017), 45–46.

application of religious teachings.¹² Conversely, psychological studies on religious conflicts rarely consider nuances within Islamic traditions, including *fiqh al-muwāzanāt*.¹³ This gap has hindered the development of a comprehensive understanding of religious conflict dynamics and effective approaches to resolution.¹⁴

In contemporary Islamic scholarship, the concept of *fiqh al-muwāzanāt* has undergone significant development. For instance, Abdullah and Mahraji (2024) define it as a methodology that balances *maslahah* and *mafsadah* across various contexts.¹⁵ Moreover, Ramadan formulated a *fiqh al-muwāzanāt* framework comprising five key dimensions: (1) comprehensive textual understanding, (2) contextual considerations, (3) evaluation of *maslahah* and *mafsadah*, (4) prioritization, and (5) adaptability.¹⁶ A qualitative study by Najib identified that the *fiqh al-muwāzanāt* approach correlates with tolerant and inclusive attitudes in pluralistic societies such as Indonesia. However, no research has quantitatively measured this relationship using statistically validated models.¹⁷

On the other hand, emotional maturity has been extensively studied within psychology. The emotional maturity model developed by Arifin et al. consists of five primary components: (1) emotional regulation, (2) emotional stability, (3) appropriate emotional expression, (4) emotional adaptability, and (5) empathy. A longitudinal study by Katz & Gottman involving 850

¹² Onurcan Yilmaz, Dilay Z. Karadöller, and Gamze Sofuoglu, "Analytic Thinking, Religion, and Prejudice: An Experimental Test of the Dual-Process Model of Mind," *International Journal for the Psychology of Religion* 26, no. 4 (2016): 360–369.

¹³ Muhammad Ridwan Goshu, Belay Sitotaw, "Bridging Religion, Science, and Spirituality: A Holistic Approach to Peace and Understanding," *Britain International of Humanities and Social Sciences (BloHS)* 6, no. 3 (2024): 196–216.

¹⁴ Morton Deutsch and Peter T. Coleman Eric C. Marcus Editors, *The Handbook of Conflict Resolution Theory and Practice*, 2nd ed. (San Francisco: Jossey-Bass, 2011), 95–118.

¹⁵ Abdullah & Mahaji, "The Use of Cannabis for Medical Treatment in Malaysia: An Analytical Study from the Fiqh Al-Muwāzanāt Perspective," *Al-Qanatr: International Journal of Islamic Studies* 33, no. 6 (2024): 277–292."

¹⁶ Tariq Ramadan, *Radical Reform: Islamic Ethics and Liberation* (Oxford: Oxford University Press, 2009), 114–115.

¹⁷ Abdul Najib, "Patterns of Islamic Education Moderation in Indonesian History," *Didaktika Religia* 6, no. 1 (2018): 107–124.

individuals found that emotional maturity significantly correlates with conflict resolution ability ($\beta = .45$, $p < .001$) and psychological well-being ($\beta = .38$, $p < .001$) over three years. However, this study did not specifically examine emotional maturity within the context of religious conflicts.¹⁸

Previous research on religious conflict resolution has identified several key factors contributing to effective conflict resolution, including (1) contextual understanding of religious texts, (2) dialogue and negotiation skills, (3) emotional regulation, and (4) commitment to shared values.¹⁹ An experimental study by Schmidt et al. demonstrated that dialogue-based interventions integrating contextual religious understanding increased intergroup tolerance by 28% compared to control groups. However, no studies have explicitly examined the concept of *fiqh al-muwāzanāt* or tested its interaction with emotional maturity within an integrated model.^{20, 21}

A meta-analysis conducted by Bockrath et al. (2022) on 42 studies of religious conflicts found that cognitive rigidity ($r = .56$) and emotional reactivity ($r = .48$) are primary predictors of conflict escalation. Conversely, cognitive flexibility ($r = -.42$) and emotion regulation ($r = -.39$) negatively correlate with conflict intensity. These findings highlight the urgency of an integrative approach that combines cognitive and emotional aspects in religious conflict resolution.²² However, no conceptual framework has unified these perspectives within the *fiqh al-muwāzanāt* model.²³

¹⁸ Lynn Fainsilber Katz and John M. Gottman, "Marital Interaction and Child Outcomes: A Longitudinal Study of Mediating and Moderating Processes," *Emotion, Cognition, and Representation* (January 1995): 301–342.

¹⁹ Izak Y. M. Lattu, "Beyond Interreligious Dialogue: Oral-Based Interreligious Engagements in Indonesia," *Interreligious Dialogue* 10 (2019): 45–46.

²⁰ Christa K Schmidt et al., "Expanding the Reach of Intergroup Dialogue: A Quasi-Experimental Study of Two Teaching Methods for Undergraduate Multicultural Courses," *Journal of Diversity in Higher Education* (2019): 1–10.

²¹ Joseph V. Montville and James Mace, "Montville - 1993 - The Healing Function in Political Conflict Resolution," *Political Psychology* 17 (1986): 67–81.

²² Daniel Bar-Tal and Eran Halperin, "The Psychology of Intractable Conflicts," *Oxford Handbook of Political Psychology* (2013): 923–956.

²³ Bockrath, "Religious and Spiritual Struggles and Their Links to Psychological Adjustment: A Meta-Analysis of Longitudinal Studies," *Psychology of Religion and Spirituality* 14, no. 3 (2022): 283–294.

Based on the problem formulation and theoretical review, this study aims to (1) Develop and validate an instrument for measuring understanding of *fiqh al-muwāzanāt* and test its factor structure through confirmatory factor analysis; (2) Analyze the relationship between *fiqh al-muwāzanāt* understanding and emotional maturity in the context of religious conflict resolution; and (3) Test a mediation model that explains the mechanism linking *fiqh al-muwāzanāt* understanding, emotional maturity, and religious conflict resolution ability.

To achieve these research objectives, and based on the literature review, the researcher proposes the following research hypotheses: (H1): The measurement instrument for *fiqh al-muwāzanāt* understanding has a valid and reliable five-factor structure; (H2): There is a significant positive relationship between *fiqh al-muwāzanāt* understanding and emotional maturity; and (H3): Emotional maturity mediates the relationship between *fiqh al-muwāzanāt* understanding and religious conflict resolution ability. This research contributes theoretically by expanding the study of religious psychology by integrating Islamic concepts into psychological disciplines and by informing the development of more comprehensive interventions for religious conflict resolution through cognitive and emotional approaches.

Research Method

This study employs a quantitative approach with a cross-sectional design. The study aims to examine the factor structure of the construct of *fiqh al-muwāzanāt* comprehension and analyze its relationship with emotional maturity and the ability to resolve religious conflicts through confirmatory factor analysis (CFA) and structural equation modeling (SEM). This approach was chosen due to its capacity to test complex theoretical models and latent variable relationships. Additionally, this study applies a meta-analysis technique to integrate findings from previous studies on emotional maturity and conflict resolution.²⁴

The study participants comprised 412 respondents (56.3% male, 43.7% female) recruited through purposive sampling via an online survey platform. The inclusion criteria included: (1) being between 18 and 65 years old ($M = 32.4$, $SD = 8.7$), (2) identifying as Muslim, (3) possessing a basic understanding

²⁴ Rex B. Kline, *Principles and Practice of Structural Equation Modeling*, 4th ed. (New York: Guilford Press, 2016), 352–353.

of Islamic legal principles, and (4) having internet access to complete the online survey.

Respondents came from diverse educational backgrounds, distributed as follows: secondary school (18.2%), undergraduate (45.6%), master's (28.4%), and doctoral (7.8%), regarding religious orientation, participants identified as traditionalists (34.2%), moder-nists (42.5%), and others (23.3%). The sample size was determined based on the recommendations of,²⁵ Who suggest a minimum of 10 respondents per estimated parameter in an SEM model. With 38 free parameters in this model, the minimum required sample size was 380 respondents. Accordingly, the inclusion of 412 participants in this study met the recommended criteria for CFA and SEM analyses.²⁶

This study employed three primary instruments, which were modified from previous studies and underwent linguistic adaptation and content validation by an expert panel consisting of three religious psychology scholars and two Islamic legal scholars. These instruments include: (1) *Fiqh al-muwāzanāt* Comprehension Scale (SPFM): This instrument was developed based on the conceptual framework of Ramadan.²⁷ Moreover, consists of 25 items measuring five dimensions: comprehensive text understanding (5 items), contextual considerations (5 items), evaluation of *maslahah* and *mafsadah* (5 items), priority determination (5 items), and adaptability (5 items). Responses were measured using a six-point Likert scale (1 = strongly disagree to 6 = strongly agree). A sample item is: "The interpretation of Qur'anic verses should consider the historical and social context in which they were revealed." Initial reliability testing showed a satisfactory Cronbach's alpha coefficient for the overall scale ($\alpha = .89$) and subscales ($\alpha = .78$ to $.86$); (2) Emotional Maturity Inventory (IKE): Adapted from the Emotional Maturity Inventory,²⁸ This instrument consists of 30 items

²⁵ Adam Begley, "The Mensch of Montreal," *Lingua Franca*, June 1993, 89–93..

²⁶ Kent & Taylor Mardia, *Multivariate Analysis* (New York: John Wiley & Sons, 2024), 401–405.

²⁷ Ramadan, *Radical Reform Islamic Ethics and Liberation* Ramadan, *Radical Reform: Islamic Ethics and Liberation* (Oxford: Oxford University Press, 2009), 99–101.

²⁸ Wan Nor Arifin, Muhamad Saiful Bahri Yusoff, and Nyi Nyi Naing, "Confirmatory Factor Analysis (CFA) of USM Emotional Quotient Inventory (USMEQ-i) among Medical Degree Program Applicants in Universiti Sains Malaysia (USM)," *Education in Medicine Journal* 4, no. 2 (2012): 26–44.

measuring five dimensions: emotional regulation (6 items), emotional stability (6 items), appropriate emotional expressiveness (6 items), emotional adaptability (6 items), and empathy (6 items). Responses were measured using a six-point Likert scale.

A sample item is: "I can control my emotions even in highly stressful situations." The instrument demonstrated strong internal consistency reliability ($\alpha = .92$ for the overall scale, $\alpha = .81$ to $.88$ for subscales); (3) Religious Conflict Resolution Ability Scale (SKPKK): This instrument was developed based on²⁹ Framework and consists of 20 items measuring four dimensions: constructive dialogue (5 items), principled negotiation (5 items), difference management (5 items), and consensus-building (5 items). Responses were measured using a six-point Likert scale. A sample item is: "I can facilitate productive discussions about differences in religious interpretation." Reliability analysis indicated satisfactory Cronbach's alpha coefficients ($\alpha = .87$ for the overall scale, $\alpha = .79$ to $.85$ for subscales).

Procedurally, data were collected via the Qualtrics online survey platform between January and March 2023. Participants were recruited through Islamic organizations and online forums related to Islamic studies. Respondents were provided information about the study's objectives before participation and asked to provide informed consent. The questionnaire was structured into multiple sections to minimize respondent fatigue, with an estimated completion time of 25–30 minutes. Out of the initial 456 respondents, 44 were excluded from the analysis due to incomplete data (more than 20% of items unanswered) or inconsistent response patterns, resulting in a final sample of 412 participants.

Subsequently, data were analyzed using SPSS version 28.0 for descriptive statistics and AMOS version 26.0 for confirmatory factor analysis and structural equation modelling. The analysis followed several stages: (1) Descriptive analysis to assess data normality, detect outliers, and compute basic statistics (mean, standard deviation, inter-variable correlations); (2) Confirmatory factor analysis (CFA) to examine the factor structure and construct validity of the *fiqh al-muwāzanāt* comprehension scale; (3) Testing of the measurement model for all latent variables; (4) Testing of the structural model to evaluate relationships between latent variables; and (5) Mediation

²⁹ Lattu, "Beyond Interreligious Dialogue: Oral-Based Interreligious Engagements in Indonesia," *Interreligious Dialogue* 10 (2019): 25–28.

analysis using the bootstrapping procedure with 5,000 resampling iterations to test the indirect effect of *fiqh al-muwāzanāt* comprehension on religious conflict resolution ability through emotional maturity.

Finally, the model fit indices employed in this study included Chi-square (χ^2), Comparative Fit Index (CFI > .90), Tucker-Lewis Index (TLI > .90), Root Mean Square Error of Approximation (RMSEA < .08), and Standardized Root Mean Square Residual (SRMR < .08), by the recommendations of Kline.³⁰

Descriptive Analysis

As shown in the first table below, which presents the descriptive statistics for all key variables in this study—including the mean, standard deviation, skewness, kurtosis, and inter-variable correlations—participants generally reported moderate to high levels of understanding of *fiqh al-muwāzanāt* (M = 4.28, SD = 0.76 on a 6-point scale). The highest score was observed in the dimension of comprehensive textual understanding (M = 4.57, SD = 0.82), while the lowest was adaptability (M = 3.97, SD = 0.94). Regarding emotional maturity, participants exhibited relatively high levels (M = 4.35, SD = 0.71), with the highest score in the empathy dimension (M = 4.63, SD = 0.78) and the lowest in emotional regulation (M = 4.12, SD = 0.86). Meanwhile, the level of religious conflict resolution ability was moderate (M = 4.05, SD = 0.83), with the highest score in constructive dialogue (M = 4.23, SD = 0.89) and the lowest in consensus achievement (M = 3.87, SD = 0.92).

Table 1. Descriptive Statistics and Correlations among Key Variables (N = 412)

Variable	M	SD	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. FU-Total	4.28	0.76	-													
2. FU-Text	4.57	0.82	.86**	-												
3. FU-Context	4.42	0.85	.84**	.72**	-											
4. FU-Maslahah	4.31	0.88	.87**	.64**	.66**	-										
5. FU-Prioritization	4.13	0.91	.83**	.59**	.62**	.69**	-									
6. FU-Adaptability	3.97	0.94	.82**	.58**	.60**	.65**	.67**	-								
7. EM-Total	4.35	0.71	.68**	.57**	.59**	.63**	.58**	.55**	-							
8. EM-Regulation	4.12	0.86	.59**	.46**	.48**	.55**	.53**	.51**	.85**	-						
9. EM-Stability	4.24	0.82	.61**	.49**	.51**	.57**	.51**	.50**	.87**	.72**	-					
10. EM-Expressivity	4.29	0.80	.56**	.47**	.49**	.51**	.45**	.44**	.84**	.65**	.68**	-				
11. EM-Adaptability	4.47	0.79	.63**	.54**	.55**	.58**	.52**	.49**	.88**	.67**	.71**	.69**	-			
12. EM-Empathy	4.63	0.78	.65**	.57**	.58**	.59**	.53**	.51**	.86**	.64**	.69**	.67**	.74**	-		
13. RCRA-Total	4.05	0.83	.64**	.53**	.56**	.58**	.54**	.52**	.62**	.54**	.56**	.51**	.57**	.58**	-	
14. Age	32.4	8.7	.21**	.17**	.19**	.22**	.18**	.16**	.24**	.22**	.21**	.19**	.23**	.25**	.20**	-

³⁰ Kline, *Response to Leslie Hayduk's Review of Principles and Practice of Structural Equation Modeling*, 1 4th Edition.

$*p < .05, **p < .01$

Note: *FU* = *Fiqh al-Muwāzanāt* Understanding; *EM* = Emotional Maturity; *RCRA* = Religious Conflict Resolution Ability

Furthermore, the correlation analysis results indicate a significant positive relationship between *fiqh al-muwāzanāt* understanding and emotional maturity ($r = .68, p < .001$), between *fiqh al-muwāzanāt* understanding and religious conflict resolution ability ($r = .64, p < .001$), as well as between emotional maturity and religious conflict resolution ability ($r = .62, p < .001$). Additionally, all dimensions of the three key variables demonstrated significantly positive correlations ($r = .44$ to $.87, p < .001$). Lastly, age also showed a positive correlation, albeit weaker compared to the three primary variables ($r = .16$ to $.25, p < .01$), reinforcing the notion that older participants tend to exhibit higher levels of *fiqh al-muwāzanāt* understanding, emotional maturity, and religious conflict resolution ability.

Confirmatory Factor Analysis

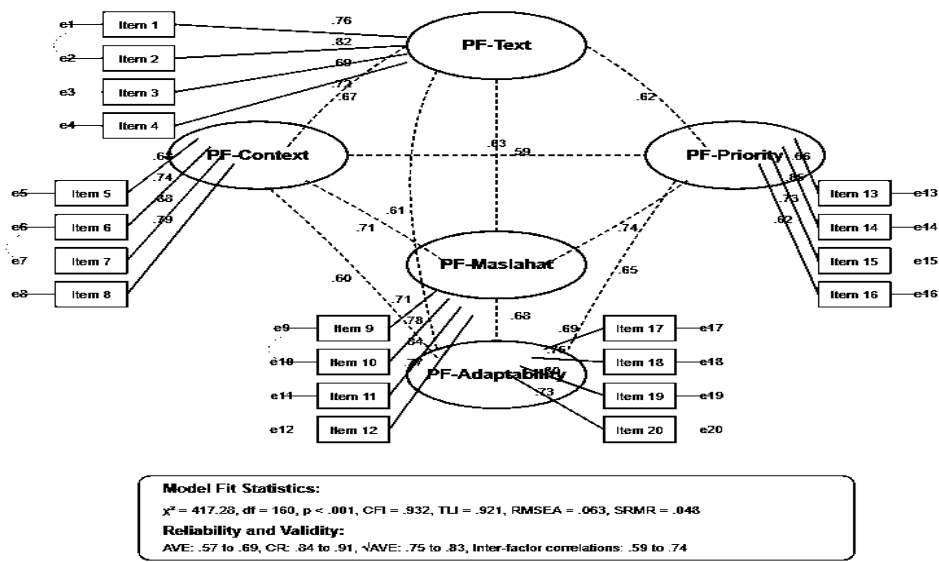
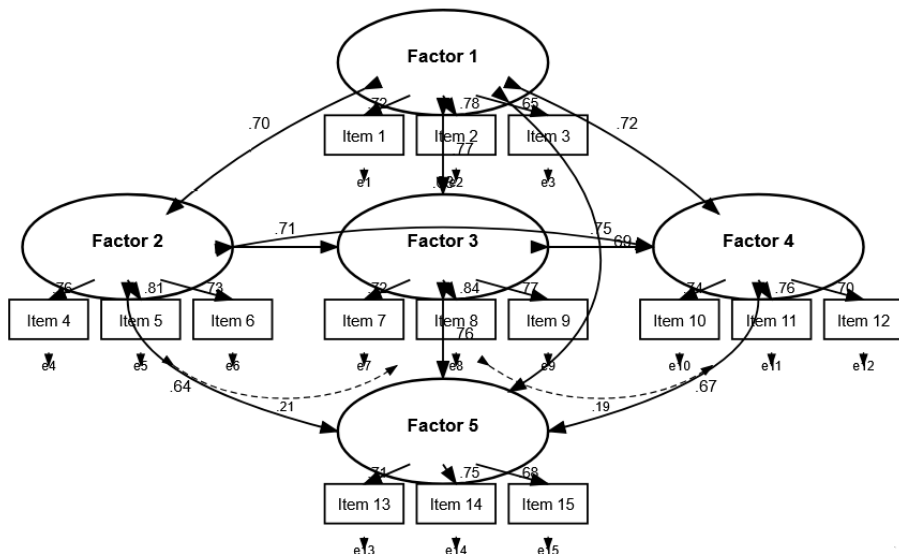


Figure 1. Final CFA Model (Standardized Solution) of the *Fiqh al-Muwāzanāt* Understanding Scale (SPFM)

First, as illustrated in the first figure above, a confirmatory factor analysis (CFA) was conducted to evaluate the five-factor structure of the *Fiqh al-Muwāzanāt* Understanding Scale (SPFM) as part of the measurement model for *fiqh al-muwāzanāt* understanding. The initial model exhibited suboptimal fit ($\chi^2 = 843.56$, $df = 265$, $p < .001$, CFI = .874, TLI = .861, RMSEA = .073, SRMR = .062). Subsequently, based on modification indices, five items with high cross-loadings (one from each subscale) were removed, and several error terms were correlated with theoretical justification. The revised model demonstrated a significantly improved fit ($\chi^2 = 417.28$, $df = 160$, $p < .001$, CFI = .932, TLI = .921, RMSEA = .063, SRMR = .048).

Factor loadings for all items ranged from .62 to .88 ($p < .001$), indicating that all items adequately represented their latent constructs. The Average Variance Extracted (AVE) for the five dimensions ranged from .57 to .69, exceeding the .50 threshold, confirming adequate convergent validity. Moreover, the Composite Reliability (CR) values ranged from .84 to .91, indicating good reliability. Lastly, inter-factor correlations ranged from .59 to .74, which were lower than the square root of AVE ($\sqrt{AVE} = .75$ to .83), supporting discriminant validity.



Model Fit: $\chi^2 = 562.19$, $df = 237$, $p < .001$, CFI = .925, TLI = .916, RMSEA = .058, SRMR = .051

Figure 2. Final CFA Model (Standardized Solution) for the Emotional Maturity Scale (IKE)

Second; as illustrated in the second figure above, a confirmatory factor analysis (CFA) was also conducted for the Emotional Maturity Scale (IKE) to examine its underlying five-factor structure as part of the measurement model for emotional maturity.. The initial model exhibited marginal fit ($\chi^2 = 967.42$, $df = 395$, $p < .001$, CFI = .882, TLI = .871, RMSEA = .069, SRMR = .059). After modifications, including the removal of six problematic items and the correlation of certain error terms, the revised model demonstrated satisfactory fit ($\chi^2 = 562.19$, $df = 237$, $p < .001$, CFI = .925, TLI = .916, RMSEA = .058, SRMR = .051). Furthermore, factor loadings for all items ranged from .65 to .84 ($p < .001$). The AVE values for the five dimensions ranged from .53 to .64. In contrast, CR values ranged from .82 to .89. Inter-factor correlations ranged from .64 to .77, which were lower than the square root of AVE ($\sqrt{\text{AVE}} = .73$ to .80), thereby supporting discriminant validity.

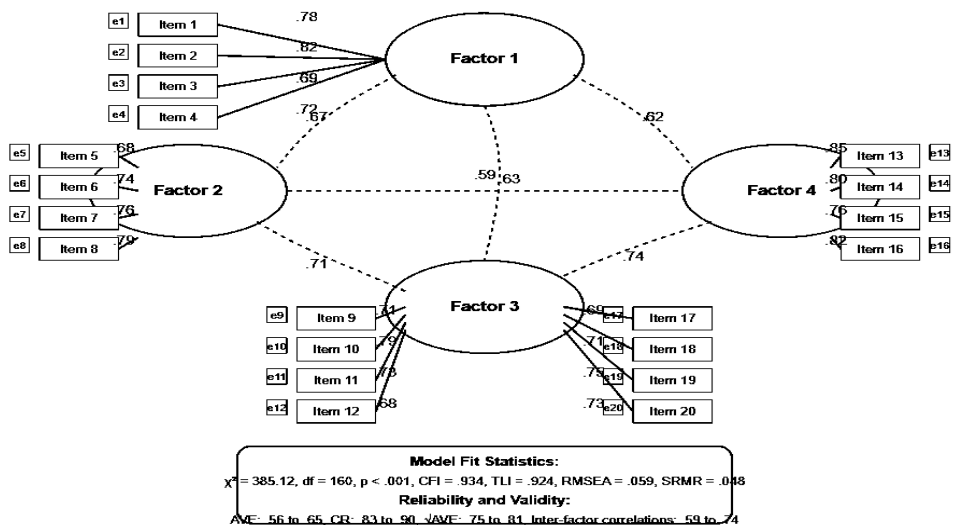


Figure 3. Path Diagram of the Final CFA Model for the Religious Conflict Resolution Ability Scale (SKPKK)

Third; as illustrated in the figure above, a confirmatory factor analysis (CFA) was conducted for the Religious Conflict Resolution Ability Scale (SKPKK), which is based on a four-factor structure. The initial model demonstrated an acceptable fit ($\chi^2 = 498.73$, $df = 164$, $p < .001$, CFI = .903, TLI = .891, RMSEA = .071, SRMR = .057). After minor modifications, the revised model exhibited improved fit ($\chi^2 = 385.12$, $df = 160$, $p < .001$, CFI = .934, TLI = .924, RMSEA = .059, SRMR = .048). Factor loadings ranged from .68 to .85 (p

< .001). In contrast, AVE values for the four dimensions ranged from .56 to .65, and CR values ranged from .83 to .90. Inter-factor correlations ranged from .62 to .75, which were lower than the square root of AVE ($\sqrt{\text{AVE}} = .75$ to .81), supporting discriminant validity.

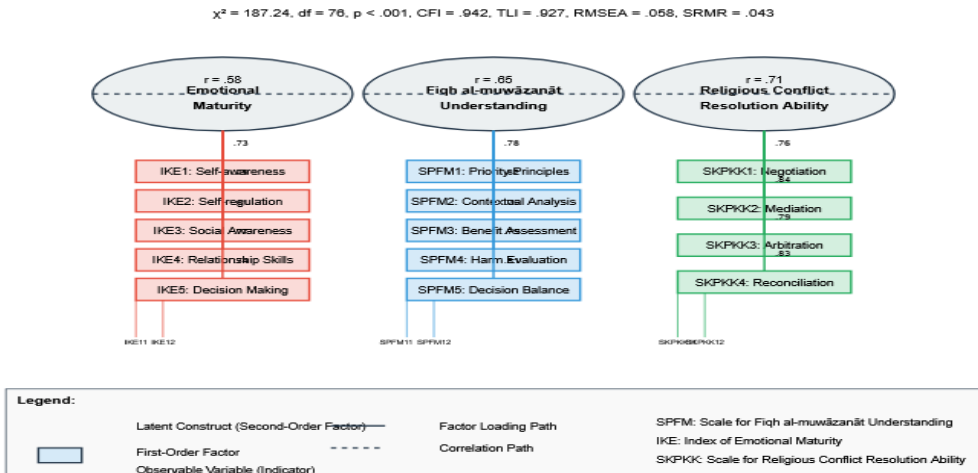


Figure 4. Comprehensive Measurement Model (Standardized CFA Path Diagram)

Fourth; as illustrated in the fourth figure above, a comprehensive measurement model was tested, integrating the three latent constructs into a unified framework: The comprehensive measurement model integrating the three latent constructs (*fiqh al-muwāzanāt* understanding, emotional maturity, and religious conflict resolution ability) with 14 first-order factors (5 SPFM dimensions, 5 IKE dimensions, and 4 SKPKK dimensions) demonstrated satisfactory fit ($\chi^2 = 187.24$, $df = 76$, $p < .001$, $CFI = .942$, $TLI = .927$, $RMSEA = .058$, $SRMR = .043$). This result indicates that the overall measurement model is valid and can proceed to structural model testing.

Fifth; Structural model testing: Following the validation of the measurement model, the analysis proceeded with structural model testing to evaluate the relationships among the latent variables. Three structural models were tested and compared: (a) Direct effect model, where *fiqh al-muwāzanāt* understanding directly predicts religious conflict resolution ability; (b) Full mediation model, where the relationship between *fiqh al-muwāzanāt* understanding and religious conflict resolution ability is fully mediated by emotional maturity; and (c) Partial mediation model, where *fiqh*

al-muwāzanāt understanding has both direct and indirect effects (through emotional maturity) on religious conflict resolution ability.

Model	χ^2	Df	χ^2/df	CFI	TLI	RMSEA	SRMR	AIC
1. Direct Effect	254.38	77	3.30	.901	.883	.075	.063	330.38
2. Full Mediation	229.67	77	2.98	.915	.899	.069	.057	305.67
3. Partial Mediation	187.24	76	2.46	.942	.927	.058	.043	265.24

As shown in the second table above, the partial mediation model (Model 3) exhibits better-fit indices compared to both the direct effect model (Model 1) and the full mediation model (Model 2). Furthermore, there is a significant chi-square difference between Model 3 and Model 2 ($\Delta\chi^2 = 42.43$, $\Delta\text{df} = 1$, $p < .001$), indicating that adding a direct path from the understanding of *fiqh al-muwāzanāt* to religious conflict resolution ability significantly improves the model fit. The lowest Akaike Information Criterion (AIC) value further supports Model 3 as the most optimal model.

Table 3. Path Coefficient Estimates for the Partial Mediation Model

Path	B	SE	β	p	95% CI for β
PF \rightarrow KE	0.64	0.05	.68	<.001	[.59, .76]
KE \rightarrow KPKK	0.43	0.06	.37	<.001	[.26, .48]
PF \rightarrow KPKK	0.46	0.06	.42	<.001	[.31, .53]
PF \rightarrow KE \rightarrow KPKK (Indirect Effect)	0.28	0.04	.25	<.001	[.18, .32]
PF \rightarrow KPKK (Total Effect)	0.74	0.05	.67	<.001	[.58, .76]

Note: PF = Understanding of *Fiqh al-Muwāzanāt*; KE = Emotional Maturity; KPKK = Religious Conflict Resolution Ability. CI = Confidence Interval calculated using the bootstrapping procedure with 5000 resampling iterations.

As illustrated in the third table above, which presents the path coefficient estimates for the partial mediation model, the understanding of *fiqh al-muwāzanāt* exhibits a statistically significant direct effect on emotional maturity ($\beta = .68$, $p < .001$) and religious conflict resolution ability ($\beta = .42$, $p < .001$). Additionally, emotional maturity significantly affects religious conflict resolution ability ($\beta = .37$, $p < .001$). Moreover, the indirect effect of *fiqh al-muwāzanāt* understanding on religious conflict resolution ability

through emotional maturity is statistically significant ($\beta = .25$, 95% CI [.18, .32], $p < .001$), confirming the mediating role of emotional maturity. Lastly, the total effect of *fiqh al-muwāzanāt* understanding on religious conflict resolution ability appears substantial ($\beta = .67$, $p < .001$).

Additional Analysis

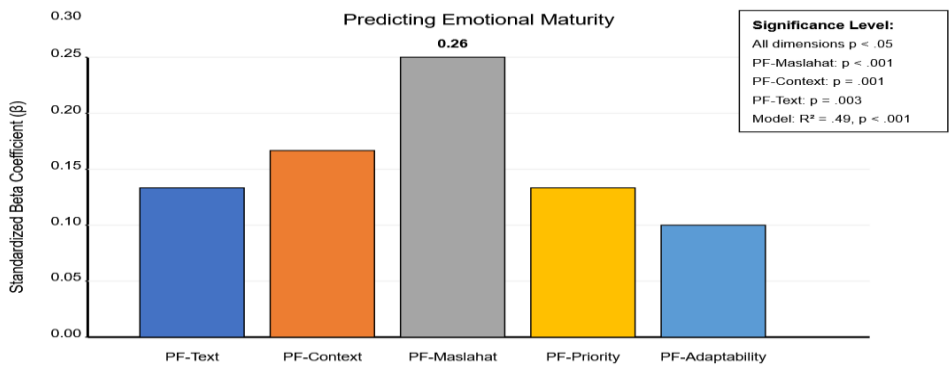


Figure 5. Standardized Beta Coefficients (β) of *Fiqh al-Muwāzanāt* Dimensions

First; as shown in the fifth table above, the analysis examined the effects of specific dimensions by exploring their relative contributions. A multiple regression analysis was performed with the dimensions of *fiqh al-muwāzanāt* understanding as predictors and emotional maturity as the dependent variable, as shown below:

Table 4. Multiple Regression Results with *Fiqh al-Muwāzanāt* Understanding Dimensions as Predictors of Emotional Maturity

Predictor	B	SE	B	T	P	sr ²
Constant	1.42	0.16	-	8.89	<.001	-
PF-Text	0.12	0.04	.14	3.00	.003	.02
PF-Context	0.14	0.04	.17	3.50	.001	.03
PF-Maslahat	0.21	0.04	.26	5.25	<.001	.06
PF-Priority	0.11	0.04	.14	2.75	.006	.02
PF-Adaptability	0.08	0.04	.11	2.00	.046	.01

Note: $R^2 = .49$, $F(5, 406) = 78.34$, $p < .001$. sr^2 = semi-partial correlation squared (unique effect size).

As shown in the fourth table above, the statistical results indicate that all dimensions of *fiqh al-muwāzanāt* understanding significantly predict emotional maturity, with *maslahat-mafsadat* evaluation emerging as the strongest predictor ($\beta = .26, p < .001$). Moreover, the proposed model explains 49% of the variance in emotional maturity ($R^2 = .49, F(5, 406) = 78.34, p < .001$). Subsequently, a similar analysis was conducted to identify which dimensions of emotional maturity most strongly predict religious conflict resolution ability, as presented below:

Table 5. Multiple Regression Results with Emotional Maturity Dimensions as Predictors of Religious Conflict Resolution Ability

Predictor	B	SE	β	T	p	sr ²
Constant	0.87	0.22	-	3.95	<.001	-
KE-Regulation	0.14	0.05	.14	2.80	.005	.02
KE-Stability	0.15	0.06	.15	2.50	.013	.01
KE-Expressiveness	0.08	0.06	.08	1.33	.184	.00
KE-Adaptability	0.16	0.06	.15	2.67	.008	.02
KE-Empathy	0.23	0.06	.22	3.83	<.001	.03

Note: $R^2 = .41, F(5, 406) = 56.52, p < .001$. sr^2 = semi-partial correlation squared (unique effect size).

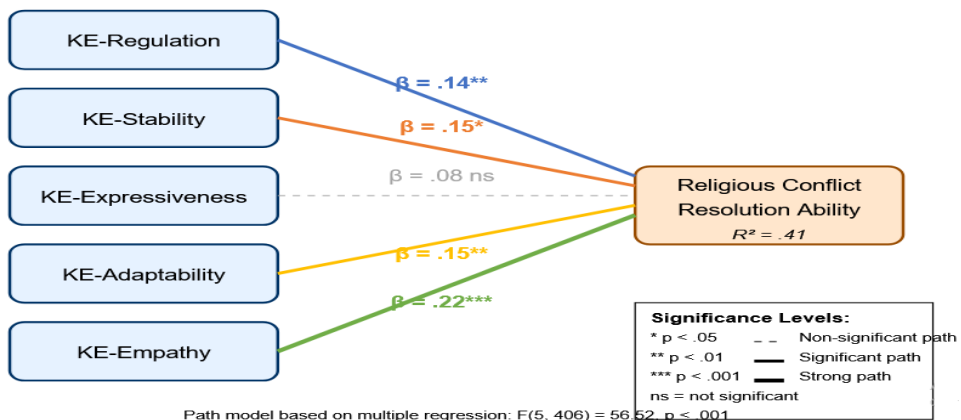


Figure 6. Path Diagram: Emotional Maturity Dimensions as Predictors of Religious Conflict Resolution Ability

As illustrated in the fifth table and the sixth figure above, the statistical results reveal that empathy emerges as the strongest predictor ($\beta = .22, p < .001$), followed by emotional stability ($\beta = .15, p = .013$), emotional

adaptability ($\beta = .15$, $p = .008$), and emotion regulation ($\beta = .14$, $p = .005$). Meanwhile, emotional expressiveness does not emerge as a significant predictor ($\beta = .08$, $p = .184$). Overall, the model explains 41% of the variance in religious conflict resolution ability ($R^2 = .41$, $F(5, 406) = 56.52$, $p < .001$).

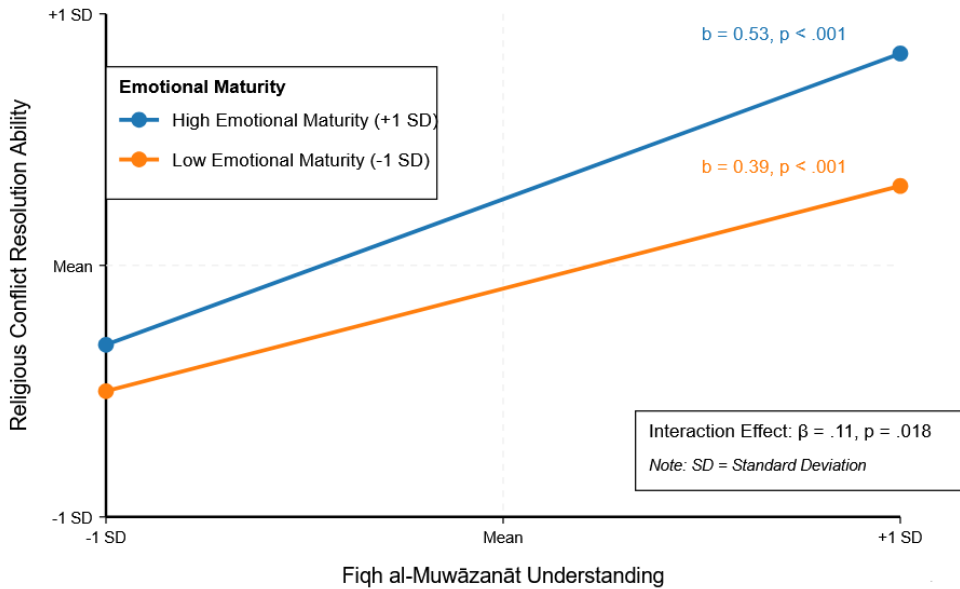


Figure 7. Interaction Plot: Emotional Maturity as a Moderator of the Relationship Between *Fiqh al-Muwāzanāt* Understanding and Religious Conflict Resolution Ability

Second; Moderation Analysis: The interaction between *fiqh al-muwāzanāt* understanding and emotional maturity in predicting religious conflict resolution ability was analyzed to test for possible moderation effects. The results indicate a significant interaction effect ($\beta = .11$, $p = .018$), suggesting that the relationship between *fiqh al-muwāzanāt* understanding and religious conflict resolution ability is stronger at high levels of emotional

maturity ($b = 0.53, p < .001$) compared to low levels of emotional maturity ($b = 0.39, p < .001$).

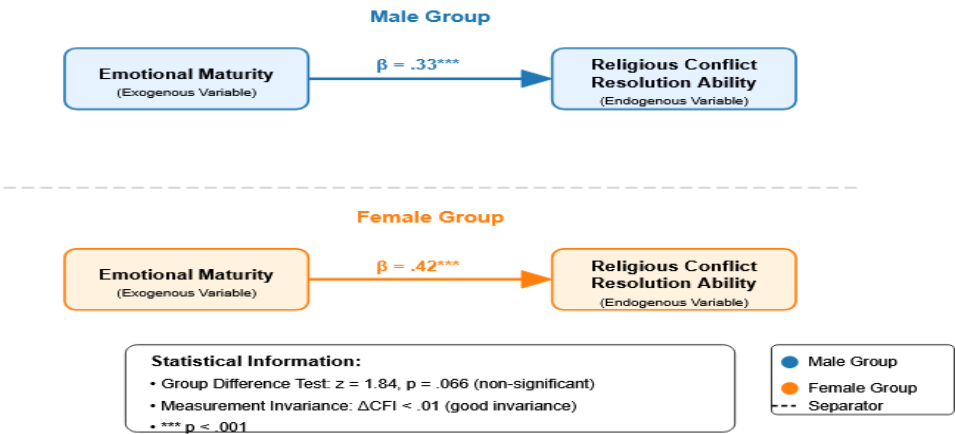


Figure. Multi-Group Path Analysis by Gender: Relationship Between Emotional Maturity and Religious Conflict Resolution Ability

Third, a multi-group analysis was conducted based on gender to examine measurement and structural invariance. The results demonstrate good measurement invariance, with a difference in CFI of less than .01 between the unconstrained model and the model with constrained loadings. This analysis also identified structural path differences based on gender, where the relationship between emotional maturity and religious conflict resolution ability appears slightly stronger in females ($\beta = .42, p < .001$) than in males ($\beta = .33, p < .001$). However, this difference is insignificant ($z = 1.84, p = .066$).

As a closing remark, the confirmatory factor analysis results support the five-factor structure of the *fiqh al-muwāzanāt* comprehension scale with satisfactory psychometric properties. The partial mediation model, in which *fiqh al-muwāzanāt* comprehension exerts both direct and indirect effects (through emotional maturity) on religious conflict resolution ability, demonstrates the best model fit compared to alternative models. Moreover, the *maslahat-mafsadat* evaluation dimension emerges as the strongest predictor of emotional maturity, while empathy is identified as the most influential dimension in predicting religious conflict resolution ability.

Finally, the moderation analysis reveals that emotional maturity strengthens the relationship between *fiqh al-muwāzanāt* comprehension and religious conflict resolution ability.

Discussion

As an interpretative analysis, the findings of this study provide robust empirical evidence that comprehension of *fiqh al-muwāzanāt* exhibits a significant positive relationship with emotional maturity and the capacity for religious conflict resolution. These results lend further credence to prior research suggesting that a flexible and contextually grounded religious framework is closely associated with enhanced emotional regulation and conflict negotiation skills.^{31,32} Notably, the *maslahat-mafsadat* evaluation dimension emerges as the most potent predictor of emotional maturity, reinforcing the centrality of consequentialist reasoning in religious decision-making.³³

In juxtaposition with the theoretical model articulated by,³⁴ The present study not only corroborates the existence of five principal dimensions within *fiqh al-muwāzanāt* comprehension but also illuminates its broader psychological implications.³⁵ Furthermore, these findings align with the scholarship of Goshu and Ridwan (2024), which underscores the necessity of integrating religious constructs within psychological frameworks for conflict resolution.³⁶ However, in emotional maturity, this study finds that adaptability contributes the least to emotional regulation. This observation

³¹ Rebisz, *The Emotional Well-Being and Spiritual Maturity Connection: A Study on the Relationship Between Emotional Health and Spirituality*, PhD diss., (2007), 102–105.

³² Bockrath, "Religious and Spiritual Struggles and Their Links to Psychological Adjustment: A Meta-Analysis of Longitudinal Studies," *Psychology of Religion and Spirituality* 14, no. 3 (2022): 295–298.

³³ Abdullah & Mahaji, "The Use of Cannabis for Medical Treatment in Malaysia: An Analytical Study from the Fiqh Al-Muwāzanāt Perspective," *Al-Qanātir: International Journal of Islamic Studies* 33, no. 6 (2024): 277–292

³⁴ Ramadan, *Radical Reform: Islamic Ethics and Liberation* (Oxford: Oxford University Press, 2009), 110–113.

³⁵ Ramadan.

³⁶ Goshu, Belay Sitotaw, "Bridging Religion, Science, and Spirituality: A Holistic Approach to Peace and Understanding," *Britain International of Humanities and Social Sciences (BIOHS)* 6, no. 3 (2024): 196–216."

diverges from prior literature emphasizing cognitive flexibility as an indispensable factor in navigating religious uncertainty.³⁷

The partial mediation model identified in this study substantiates the hypothesis that emotional maturity is a crucial psychological bridge between religious comprehension and conflict resolution capability. The statistically significant mediation effect underscores that the cultivation of emotional regulation and empathy constitutes a critical mechanism through which contextualized religious understanding translates into effective conflict-resolution strategies.³⁸ Nevertheless, despite the robust interrelationships observed among these core variables, the possibility of additional latent factors shaping this psychological mechanism remains an avenue for further scholarly inquiry.³⁹

From a theoretical standpoint, this study makes a substantive contribution to the psychology of religion by expanding the discourse on how *fiqh al-muwāzanāt* operates as a determinant of emotional regulation and conflict resolution. The empirical evidence presented here underscores that a consequentialist orientation in religious thought is not merely of theological significance but exerts a tangible psychological influence on an individual's capacity to navigate social discord. Accordingly, these findings enrich the empirical foundation of the dual-process model of religious cognition,⁴⁰ which posits that cognitive and affective systems operate in tandem in forming religious attitudes and behavioral responses.⁴¹

³⁷ Leslie J. Francis and Gemma Penny, *Gender Differences in Religion, Religion, Personality, and Social Behavior* (London: Routledge, 2013), 214–220.

³⁸ Peter C. Hill and Kenneth I. Pargament, "Advances in the Conceptualization and Measurement of Religion and Spirituality: Implications for Physical and Mental Health Research," *American Psychologist* 58, no. 1 (2003): 64–74.

³⁹ Elena Chebotareva, "Psychological Factors of Ethnic Extremism in Muslim Youth," *Mediterranean Journal of Social Sciences* 5, no. 22 (2014): 140–148.

⁴⁰ Ihsan Yilmaz, *Muslim Laws, Politics and Society in Modern Nation States* (Burlington: Ashgate Publishing Company, 2005), 98–100; Yilmaz, Karadöller, and Sofuoglu, "Analytic Thinking, Religion, and Prejudice: An Experimental Test of the Dual-Process Model of Mind," *International Journal for the Psychology of Religion* 26, no. 4 (2016): 372–375."

⁴¹ Yilmaz, Karadöller, and Sofuoglu; Patty Van Cappellen, Vassilis Saroglou, and Maria Toth-Gauthier, "Religiosity and Prosocial Behavior Among Churchgoers:

From an applied perspective, these findings offer a strategic foundation for developing evidence-based religious interventions to foster social harmony and mitigate intergroup tensions. The validated *fiqh al-muwāzanāt* comprehension scale introduced in this study holds potential as a diagnostic instrument for assessing contextual religious cognition within educational frameworks. Additionally, identifying empathy as a pivotal determinant of religious conflict resolution signals the imperative for integrating emotional intelligence training into religious pedagogy and deradicalization initiatives. By synthesizing cognitive (religious comprehension) and affective (emotional regulation and empathy) modalities, future intervention frameworks can be designed with greater efficacy in preempting and de-escalating religion-based conflicts.⁴²

Despite its substantial contributions, this study is not without its limitations. First, the cross-sectional design constrains the ability to infer causal relationships. Although the partial mediation model delineated herein suggests robust associations among key variables, longitudinal methodologies remain necessary to ascertain causal directionality with greater empirical rigor. Second, the reliance on self-reported data introduces susceptibility to common method bias and social desirability effects, whereby respondents may align their responses with normative expectations rather than their genuine cognitive and affective states. Future research should consider observational or experimental methodologies to objectively assess emotional regulation and conflict resolution competencies.

Third, while the sample size employed in this study is both sizable and demographically representative, its exclusive focus on Muslim participants in Indonesia warrants caution in extending its findings to broader sociocultural contexts. Future research should undertake cross-cultural comparative analyses to examine whether the principles of *fiqh al-muwāzanāt* exert analogous effects across diverse religious and social milieus. Fourth, this study employs quantitative statistical modeling to elucidate the

Exploring Underlying Mechanisms," *International Journal for the Psychology of Religion* 26, no. 1 (2016): 19–30.

⁴² Eran Halperin and Ruthie Pliskin, "Emotions and Emotion Regulation in Intractable Conflict: Studying Emotional Processes within a Unique Context," *Political Psychology* 36, no. S1 (2015): 119–150; John D. Mayer, David R. Caruso, and Peter Salovey, "The Ability Model of Emotional Intelligence: Principles and Updates," *Emotion Review* 8, no. 4 (2016): 290–30.

intricate interplay of emotional regulation and religious conflict resolution. While the structural model demonstrates commendable goodness-of-fit indices, incorporating qualitative methodologies would yield deeper phenomenological insights into how individuals operationalize *fiqh al-muwāzanāt* principles in real-world conflict scenarios. Consequently, a mixed-methods paradigm emerges as a promising avenue for achieving a more holistic and nuanced understanding of this phenomenon.

Given these empirical insights and methodological considerations, several trajectories for future research warrant exploration. First, longitudinal studies are essential to chart the developmental trajectory of *fiqh al-muwāzanāt* comprehension and emotional maturity over time, particularly in response to shifting sociopolitical dynamics. Second, experimental research is warranted to empirically assess the efficacy of *Fiqh al-Muwāzanāt*-based interventions in enhancing religious conflict resolution skills. For instance, controlled studies evaluating the impact of emotion regulation training within religious education curricula could yield actionable insights into the viability of integrative pedagogical approaches.

Third, cross-cultural inquiries are indispensable for interrogating the universality versus context-dependence of the relationship between *fiqh al-muwāzanāt* comprehension and emotional maturity. Comparative analyses across diverse Muslim populations could illuminate cultural contingencies that moderate the nexus between religious cognition and conflict negotiation strategies. Fourth, further inquiry is needed to explore how religious comprehension interfaces with broader psychosocial constructs such as social identity, moral value systems, and institutional religious structures in shaping conflict responses. An interdisciplinary research agenda synthesizing insights from religious psychology, sociology, and political science would provide a more granular understanding of the multifaceted dynamics underpinning religion-based conflict resolution.

As a closing remark for this section, the overarching findings of this study affirm that a nuanced and contextually attuned comprehension of *fiqh al-muwāzanāt* significantly enhances emotional maturity and the ability to navigate religious conflicts.⁴³ Given the pivotal mediating role of emotional

⁴³ Susilo Wibisono, Winnifred R. Louis, and Jolanda Jetten, "A Multi-dimensional Analysis of Religious Extremism," *Frontiers in Psychology* 10 (2019): 1–12.

maturity, this research advances the theoretical discourse by elucidating the psychological mechanisms that interconnect religious cognition with conflict resolution competencies. Moreover, the findings carry profound implications for refining psychological theories of religion and the pragmatic domains of religious education, deradicalization initiatives, and conflict resolution policymaking in pluralistic societies.

Conclusion

This study set out to develop and validate an instrument for assessing comprehension of *fiqh al-muwāzanāt* and to examine its relationship with emotional maturity and religious conflict resolution abilities. The confirmatory factor analysis results confirm that the scale exhibits a valid and reliable five-factor structure, encompassing textual comprehension, contextual consideration, *maslahat-mafsadat* evaluation, prioritization, and adaptability. These findings establish a solid methodological foundation for future inquiries into the contextualized understanding of Islamic jurisprudence.

The study further demonstrates a significant positive relationship between *fiqh al-muwāzanāt* comprehension and emotional maturity ($r = .68$, $p < .001$), with *maslahat-mafsadat* evaluation emerging as the strongest predictor ($\beta = .26$, $p < .001$). A partial mediation model reveals that *fiqh al-muwāzanāt* comprehension influences religious conflict resolution both directly ($\beta = .42$, $p < .001$) and indirectly through emotional maturity (β indirect = $.25$, 95% CI $[.18, .32]$, $p < .001$). Empathy is the most influential dimension of emotional maturity in conflict resolution ($\beta = .22$, $p < .001$). From a broader perspective, this study advances the psychology of religion by integrating *fiqh al-muwāzanāt* within a psychological framework. It addresses a critical gap in prior scholarship, often treating theological and psychological dimensions of religious conflict as separate domains. Compared to Lattu (2019), which merely identified factors influencing conflict resolution, this study goes further by developing a rigorously validated quantitative instrument. Moreover, while Schmidt et al. (2020) explored interventions promoting religious understanding through dialogue, this research systematically maps the psychological mechanisms that link religious comprehension to conflict

resolution. It also strengthens the empirical foundation of ⁴⁴ Qualitative study by providing robust and measurable quantitative evidence.

Building on these findings, the study offers several key recommendations: (1) Contextualizing religious education: Islamic curricula should incorporate *fiqh al-muwāzanāt* principles—particularly *maslahat-maṣṣadat* evaluation and contextual pluralism—to cultivate a more adaptive and nuanced religious understanding; (2) Developing emotional regulation and empathy training: Religious education must integrate emotional intelligence training, emphasizing empathy and emotional regulation, to enhance conflict resolution skills; (3) Informing policy on religious conflict prevention: Governments and religious institutions can adopt the theoretical framework developed in this study to design evidence-based deradicalization programs and tolerance-building initiatives rooted in a contextualized understanding of religion; and (3) Advancing future research: Further cross-cultural and experimental studies are necessary to examine the efficacy of emotion regulation-based interventions in enhancing religious conflict resolution, thereby expanding the generalizability of these findings across diverse sociocultural settings.

In conclusion, this study provides compelling evidence that a contextualized understanding of *fiqh al-muwāzanāt* enhances emotional maturity and religious conflict resolution capacity, with emotional regulation and empathy playing critical mediating roles. This research enriches academic discourse by reinforcing an integrative approach that bridges cognitive and affective dimensions in religious education and conflict resolution. It has significant practical implications for policymaking and social interventions to foster harmony in multicultural societies.

References

- Abdullah & Mahaji. "The Use of Cannabis For Medical Treatment In Malaysia: An Analytical Study From The Fiqh Al-Muwāzanāt Perspective." *Al-Qanatir: International Journal of Islamic Studies* 33, no. 6 (2024): 277–92. <https://doi.org/10.1080/02673843.2018.1528167>.
- ACLED. "Global Conflict." <https://Acleddata.Com/Conflict-Index.>, 2023.
- Arifin, Wan Nor, Muhamad Saiful Bahri Yusoff, and Nyi Nyi Naing.

⁴⁴ Abdul Najib, "Patterns of Islamic Education Moderation in Indonesian History," *Didaktika Religia* 6, no. 1 (2018): 107–124

- "Confirmatory Factor Analysis (CFA) of USM Emotional Quotient Inventory (USMEQ-i) among Medical Degree Program Applicants in Universiti Sains Malaysia (USM)." *Education in Medicine Journal* 4, no. 2 (2012): 26–44. <https://doi.org/10.5959/eimj.v4i2.33>.
- Bar-Tal, Daniel, and Eran Halperin. "The Psychology of Intractable Conflicts." *Oxford Handbook of Political Psychology*, 2013, 923–56.
- Begley, Adam. "The Mensch of Montreal," *Lingua Franca*, no. June 1993 (2007).
- Bockrath. "Religious and Spiritual Struggles and Their Links to Psychological Adjustment: A Meta-Analysis of Longitudinal Studies." *Psychology of Religion and Spirituality* 14, no. 3 (2022): 283. <https://doi.org/10.1111/ncmr.12184>.
- Burhanudin, M. "Radicalism and Higher Education in Indonesia: An Empirical Assessment." *Social Sciences* 9, no. 4 (2020): 40.
- Cappellen, Patty Van, Vassilis Saroglou, and Maria Toth-Gauthier. "Religiosity and Prosocial Behavior Among Churchgoers: Exploring Underlying Mechanisms." *International Journal for the Psychology of Religion* 26, no. 1 (2016): 19–30. <https://doi.org/10.1080/10508619.2014.958004>.
- Chebotaeva, Elena. "Psychological Factors of Ethnic Extremism in Muslim Youth." *Mediterranean Journal of Social Sciences* 5, no. 22 (2014): 140–48. <https://doi.org/10.5901/mjss.2014.v5n22p140>.
- Deutsch, Morton, and Peter T. Coleman Eric C. Marcus Editors. "The Handbook of Conflict Resolution Theory and Practice Second Edition." *Conflict, Interdependence, and Justice*, 2011, 95–118.
- Francis, Leslie J., and Gemma Penny. *Gender Differences in Religion. Religion, Personality, and Social Behavior*, 2013. <https://doi.org/10.4324/9780203125359>.
- Gazali, M, Syamsul Huda, and Edi Kurniawan. "Portraits and Excuses of Religious Radicalism in Educational Institutions." *Al-Hayat: Journal of Islamic Education* 8, no. 4 (2024): 1214–31. <https://doi.org/10.35723/ajie.v8i4.473>.
- Goleman, Daniel. "Emotional Intelligence: Why It Can Matter More Than IQ." *Learning* 24, no. 6 (1996): 49–50.
- Goshu, Belay Sitotaw, and Muhammad Ridwan. "Bridging Religion, Science, and Spirituality: A Holistic Approach to Peace and Understanding." *Britain International of Humanities and Social Sciences (BIoHS)* 6, no. 3 (2024): 196–216.

- Halperin, Eran, and Ruthie Pliskin. "Emotions and Emotion Regulation in Intractable Conflict: Studying Emotional Processes within a Unique Context." *Political Psychology* 36, no. S1 (2015): 119–50. <https://doi.org/10.1111/pops.12236>.
- Hill, Peter C., and Kenneth I. Pargament. "Advances in the Conceptualization and Measurement of Religion and Spirituality: Implications for Physical and Mental Health Research." *American Psychologist* 58, no. 1 (2003): 64–74. <https://doi.org/10.1037/0003-066X.58.1.64>.
- Katz, Lynn Fainsilber, and John M Gottman. "Marital Interaction and Child Outcomes: A Longitudinal Study of Mediating and Moderating Processes." *Emotion, Cognition, and Representation.*, no. January 1995 (1995): 301–42.
- Kline, Rex B. *Response to Leslie Hayduk's Review of Principles and Practice of Structural Equation Modeling, 1 4th Edition. Canadian Studies in Population.* Vol. 45, 2018. <https://doi.org/10.25336/csp29418>.
- Lattu, Izak Y. M. "Beyond Interreligious Dialogue: Oral-Based Interreligious Engagements in Indonesia." *Interreligious Dialogue* 10: (2019).
- Lerch, Marika, Ed. *Challenges of Globalization: New Trends in International Politics and Society.* Routledge, 2017. <https://doi.org/10.1177/0022002704272040>.
- Mardia, Kent & Taylor. *Multivariate Analysis.* John Wiley & Sons, 2024. <https://doi.org/10.4314/ajcr.v10i3.63323>.
- Mayer, John D., David R. Caruso, and Peter Salovey. "The Ability Model of Emotional Intelligence: Principles and Updates." *Emotion Review* 8, no. 4 (2016): 290–300. <https://doi.org/10.1177/1754073916639667>.
- Montville, Joseph V, and James Mace. "Montville - 1993 - The Healing Function in Political Conflict Resolution," 1986.
- Najib, Abdul. "Patterns of Islamic Education Moderation in Indonesian History." *Didaktika Religia* 6, no. 1 (2018): 107–24. <https://doi.org/10.30762/didaktika.v6i1.1097>.
- Neumann, Peter R. "Options and Strategies for Countering Online Radicalization in the United States." *Studies in Conflict and Terrorism* 36, no. 6 (2013): 431–59. <https://doi.org/10.1080/1057610X.2013.784568>.
- Pew Research Center. "Globally, Government Restrictions on Religion Peaked in 2021; Social Hostilities Dropped." *Pew Research Center*, no. March (2024).
- Ramadan, Tariq. *Radical Reform Islamic Ethics and Liberation.* *Radical Reform Islamic Ethics and Liberation.* Oxford: University Press, 2009.

- Rebisz, Jocelyn. *The Emotional Well-Being And Spiritual Maturity Connection: A Study On The Relationship Between Emotional Health And Spirituality*. Diss, 2007.
- Sands, Kristin Zahra. "Interpreting the Qur ā n," 2006, 206.
- Schmidt, Christa K, David R Earnest, Joseph R Miles, Christa K Schmidt, David R Earnest, and Joseph R Miles. "Journal of Diversity in Higher Education Expanding the Reach of Intergroup Dialogue: A Quasi-Undergraduate Multicultural Courses Expanding the Reach of Intergroup Dialogue: A Quasi-Experimental Study of Two Teaching Methods for Undergraduate Multicultu," 2019.
- Wibisono, Susilo, Winnifred R. Louis, and Jolanda Jetten. "A Multidimensional Analysis of Religious Extremism." *Frontiers in Psychology* 10, no. November (2019).
<https://doi.org/10.3389/fpsyg.2019.02560>.
- Yilmaz, Ihsan. "Muslim Laws, Politics and Society in Modern Nation States." *Muslim Laws, Politics and Society in Modern Nation States*, 2016.
<https://doi.org/10.4324/9781315248509>.
- Yilmaz, Onurcan, Dilay Z. Karadöller, and Gamze Sofuoglu. "Analytic Thinking, Religion, and Prejudice: An Experimental Test of the Dual-Process Model of Mind." *International Journal for the Psychology of Religion* 26, no. 4 (2016): 360–69. <https://doi.org/10.1080/10508619.2016.1151117>.