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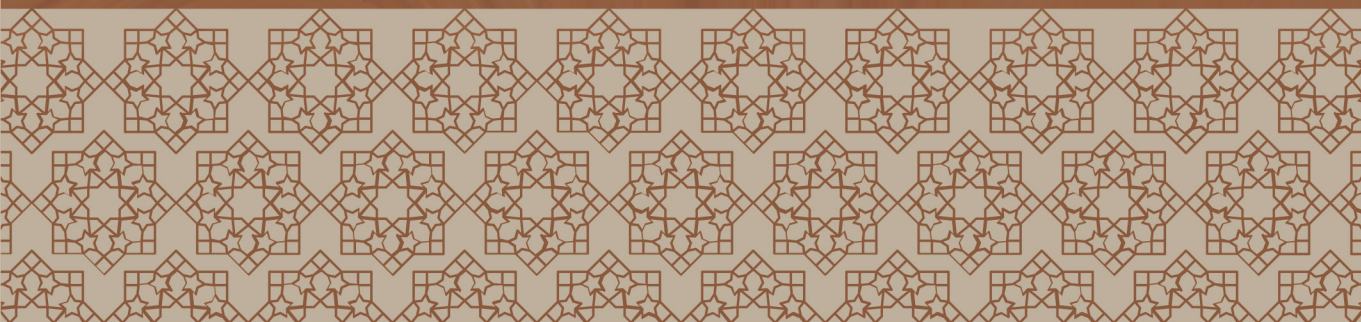
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ABRAHAMIC PEACE THEOLOGY IN ISRAEL-IRAN CONFLICT RESOLUTION: A CROSS-RELIGIOUS PERSPECTIVE

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Abstract

The escalating Israeli-Iranian conflict in 2025 has become a complex geopolitical crisis that has a significant impact on global stability, while conventional approaches based on politics, economics, and security have not succeeded in producing sustainable solutions. This study aims to analyze the potential contribution of Abrahamic peace theology in providing a theoretical and practical framework for defusing the Israeli-Iranian conflict by identifying universal values in the Jewish, Christian, and Islamic traditions as the foundation of interfaith dialogue and long-term peace efforts. The research method employs a comparative theological analysis with a qualitative-descriptive approach to the primary texts of the three Abrahamic traditions (Tanakh, Talmud, Bible, Quran, and Hadith), as well as secondary literature from theologians and scholars of interfaith studies. The results of the study identified three universal values as common ground: justice (tzedek, dikaioyne, 'adl), compassion (hesed, agape, mercy), and peace (shalom, eirene, salam), and found the principles of pikuach nefesh (Jewish) and maslaha (Islamic) as theologically valid moral foundations for constructive dialogue. The three-stage applicative model—recognition, dialogue, and reconciliation—has been successfully formulated as a practical framework for conflict resolution. This study concludes that Abrahamic peace theology can serve as a normative and practical alternative in international diplomacy, providing a spiritual and moral foundation for sustainable peace while making a new contribution to academic discourse on the role of religion in contemporary geopolitical conflict resolution.

Keywords: Theology of Abrahamic Peace; Interfaith Dialogue; Universal Values; Conflict Resolution; Reconciliation

Abstrak

Konflik Israel-Iran yang semakin meningkat pada tahun 2025 telah menjadi krisis geopolitik yang kompleks dan berdampak signifikan terhadap stabilitas global, sementara pendekatan konvensional yang berbasis politik, ekonomi, dan keamanan belum berhasil menghasilkan solusi yang berkelanjutan. Penelitian ini bertujuan untuk menganalisis potensi kontribusi teologi perdamaian Abrahamik dalam menyediakan kerangka teoretis dan praktis untuk meredakan konflik Israel-Iran melalui identifikasi nilai-nilai universal dalam tradisi Yahudi, Kristen, dan Islam

sebagai fondasi dialog antaragama dan upaya perdamaian jangka panjang. Metode penelitian ini menggunakan analisis teologi komparatif dengan pendekatan kualitatif-deskriptif terhadap teks-teks utama dari tiga tradisi Abrahamik Tanakh, Talmud, Alkitab, Al-Quran, Hadits dan literatur sekunder dari para teolog dan cendekiawan studi antaragama. Hasil penelitian mengidentifikasi tiga nilai universal sebagai landasan bersama: keadilan (tzedek, dikaiozyne, 'adl), welas asih (hesed, agape, belas kasih), dan perdamaian (shalom, eirene, salam), serta menemukan prinsip-prinsip pikuach nefesh (Yahudi) dan maslaha (Islam) sebagai landasan moral yang valid secara teologis untuk dialog yang konstruktif. Model aplikatif tiga tahap—pengakuan, dialog, dan rekonsiliasi—telah berhasil dirumuskan sebagai kerangka kerja praktis untuk resolusi konflik. Penelitian ini menyimpulkan bahwa teologi perdamaian Abrahamik dapat menjadi alternatif normatif dan praktis dalam diplomasi internasional dengan menyediakan dimensi spiritual dan moral sebagai landasan bagi perdamaian berkelanjutan, sekaligus memberikan kontribusi baru bagi wacana akademis tentang peran agama dalam resolusi konflik geopolitik kontemporer.

Kata Kunci: Teologi Perdamaian Abrahamik; Dialog Antaragama; Nilai-Nilai Universal; Resolusi Konflik; Rekonsiliasi

INTRODUCTION

The conflict between Israel and Iran that entered an acute phase in 2025 has become one of the most complex geopolitical crises of the contemporary era, characterized by an escalation of direct and indirect attacks that have significant global legal, economic, and security impacts. From the perspective of international law, Iran's response to the Israeli attack has raised a debate about the principles of "necessity" and "proportionality" within the framework of Article 51 of the UN Charter.¹ Meanwhile, these tensions have also triggered significant turmoil in global financial markets, including fluctuations in oil prices, stock indices, and exchange rates, which pose a substantial risk to the stability of investment portfolios and the world's energy markets.² From a geopolitical perspective, this conflict exacerbates security tensions in the Middle East region. It increases the risk of the involvement of major actors such as the United States, Russia, and China in proxy wars that could destabilize global stability.³ The United States plays

¹ Mohammad Irvan, Andri Sutrisno, and Afrizal Ode, "The Problematics of Iran's Retaliatory Attack on Israel: Evaluation of the Principles of Necessity and Proportionality Based on Article 51 of the UN Charter," *Constitutional Law Review* 3, no. 2 (October 2, 2024): 80–96, <https://doi.org/10.30863/clr.v3i2.5606>.

² Paulino da Costa Ferreira, Yulita Alfonsia Hayon, and Maria Yovita R Pandin, "Global Financial Market Response to the Israel-Iran War: Implications for Investment Management," *Masbarif al-Shariah Journal: Journal of Sharia Economics and Banking* 9, no. 5 (2024): 3364–70, <https://doi.org/10.30651/jms.v9i5.24388>; Mirza Aulia, Diva Damai Maharani, and Maria Yovita R. Pandin, "The Influence of the Israel-Iran Conflict on World Energy Markets and Its Implications on Investment Portfolios," *Journal of Economics and Business (EK&BI)* 7, no. 2 (December 30, 2024): 101–7, <https://doi.org/10.37600/ekbi.v7i2.1695>.

³ Jorry S. Koloay, Cecep Cecep, and Miknamara Miknamara, "The Influence of the Israeli-Iranian Conflict on Regional and Global Security," *Syntax Idea* 6, no. 9 (September 17, 2024): 6079–86, <https://doi.org/10.46799/syntax-idea.v6i9.4490>; Suhayatmi, Alia Rahmatulummah, and Sekar Anugrah Resky, "The Escalation of the Iran-Israel Conflict in Damascus: Implications for Regional and Global Security Stability," *JOURNAL OF FOREIGN RELATIONS* 9, no. 1 (June 30, 2024): 49–68, <https://doi.org/10.70836/jh.v9i1.49>.

a key role in this dynamic, both as a balancer of power and as a party pushing a policy of maximum pressure against Iran that complicates the resolution of the conflict.⁴ Overall, this escalation of conflict highlights the complexity of the intersection between global law, economics, and politics in a multipolar era.

In the context of this crisis, there is an urgent need to explore alternative approaches that can provide a way out of the destructive cycle of violence. Peace theology, as a branch of theological study that focuses on the values and practices that promote reconciliation and harmony, offers perspectives that have not been fully explored in the analysis of the Israeli-Iranian conflict. In particular, Abrahamic approaches to peace theology that seek common ground in the Jewish, Christian, and Islamic traditions have the potential to provide a normative and practical framework for conflict resolution efforts. Study by Siahaan et al.⁵ shows that the theological dialogue between Islam and Christianity in the Middle East has great potential as a means of building bridges of understanding amidst complex ideological and geopolitical conflicts. Asghar Ali Engineer's thoughts, reviewed by Prawira Negara and Muin⁶, emphasize that the values of peace in Islam should be directed at the creation of social justice and the elimination of violence as an authentic expression of faith. Meanwhile, Pertiwi⁷ highlighted the important role of Christian education in shaping pro-peace awareness and attitudes, which can strengthen the moral base in responding to global conflicts, including tensions between Israel and Iran. Thus, the integration of peace theology in conflict analysis can enrich solutions that are not only political, but also spiritual and humanistic.

The primary challenge is to identify and actualize the shared values within the Abrahamic tradition that can serve as a foundation for constructive dialogue and peace efforts. Although these three traditions have similar historical and theological roots in the figure of Abraham, differences in interpretation and historical experience have created significant gaps in the understanding of peace and justice. This study aims to analyze the potential contribution of Abrahamic peace theology in providing a theoretical and practical framework for defusing the Israeli-Iranian conflict. This research aims to identify universal values shared among the Jewish, Christian, and Islamic traditions that can serve as a foundation for interfaith dialogue and long-term peace efforts. The

⁴ Zainab Zainab et al., "The Role of the United States in the Iran-Israel Conflict : An Analysis" 4, no. 11 (2025): 71–80.

⁵ Pricillia Elisabet Siahaan et al., "Theological Dialogue and Peace: A Study of the Encounter of Islam and Christianity in the Middle East," *Joy: Journal of Christian Faith Education* 2, no. 1 (2025): 128–34, <https://doi.org/https://doi.org/10.61132/sukacita.v2i1.454>.

⁶ Muhammad Adres Prawira Negara and Munir A Muin, "The Theology of Peace from the Perspective of Asghar Ali Engineer," *Jaqfi: Journal of Islamic Aqidah and Philosophy* 7, no. 2 (December 13, 2022): 201–16, <https://doi.org/https://doi.org/10.15575/jaqfi.v7i2.17753>.

⁷ Ivana Elsa Dian Pertiwi, "Christian Education in the Issue of Global War and Conflict," *Sundermann Journal* 17, no. 1 (2024): 26–40, <https://doi.org/https://doi.org/10.36588/sundermann.v17i1.130>.

urgency of this research stems from the fact that conventional approaches to the Israeli-Iranian conflict, which focus on the political, economic, and security dimensions, have not yielded sustainable solutions. Recent studies have demonstrated that faith-based approaches incorporating interreligious dialogue can make a substantial contribution to the peacebuilding process, particularly in conflicts with a strong religious dimension.⁸

A review of the literature reveals that research on Abrahamic peace theology within the context of the Middle Eastern conflict remains limited. Most studies focus on interfaith dialogue in theoretical or local contexts, but their practical application in large-scale geopolitical conflicts, such as the Israel-Iran conflict, still requires further exploration.⁹ Uysal¹⁰ emphasized that religious peacebuilding has the potential to address the root of conflicts based on cultural and religious identity, but requires a systematic and sustainable approach.

The hypothesis put forward in this study is that Abrahamic peace theology can make a substantial contribution to defusing the Israeli-Iranian conflict through three main mechanisms: (1) the provision of a common value framework that can be the basis for dialogue, (2) the mobilization of spiritual and moral resources to foster reconciliation, and (3) the creation of a long-term vision of peaceful coexistence based on universal religious principles.

The main theories used in this study are comparative peace theology and interfaith theology. Comparative peace theology seeks to identify and integrate concepts of peace from various religious traditions to create a more comprehensive framework.¹¹ Meanwhile, interfaith theology emphasizes dialogue and collaboration between religious traditions in addressing common challenges.¹²

⁸ Iweze, "Boko Haram Insurgency, Interfaith Dialogue, and Peacebuilding in Kano: Examining the Kano Covenant," *African Conflict and Peacebuilding Review* 11, no. 1 (2021): 32–54, <https://doi.org/10.2979/africonfpeacrevi.11.1.02>; Chas Morrison, "Post-Conflict Interfaith Activities, Combatting Religious Extremism and Mass Atrocity in Sri Lanka," *Revista de Paz y Conflictos* 13, no. 1 (July 9, 2020): 99–121, <https://doi.org/10.30827/revpaz.v13i1.13901>.

⁹ Mohammed Abu-Nimer, "Nonviolence and Peace Building in Islam: Theory and Practice," *Choice Reviews Online* 41, no. 03 (November 1, 2003): 41-1822-41-1822, <https://doi.org/10.5860/CHOICE.41-1822>; Mohammed Abu-Nimer, "Religion, Dialogue, and Non-Violent Actions in Palestinian-Israeli Conflict," *International Journal of Politics, Culture, and Society* 17, no. 3 (March 2004): 491–511, <https://doi.org/10.1023/B:IJPS.0000019615.61483.c7>; Mohammed Abu-Nimer, Amal Khoury, and Emily Welty, *Unity in Diversity: Interfaith Dialogue in the Middle East* (Washington: US Institute of Peace Press, 2007).

¹⁰ Nur Uysal, "Peacebuilding through Interfaith Dialogue: The Role of Faith-Based NGOs," in *Communicating Differences* (London: Palgrave Macmillan UK, 2016), 265–78, https://doi.org/10.1057/9781137499264_17.

¹¹ Sara Gehlin, "Prospects for Theology in Peacebuilding: A Theological Analysis of the Just Peace Concept in the Textual Process towards an International Ecumenical Peace Declaration, World Council of Churches 2008-2011" (Lunds universitet, 2016).

¹² Francis X. Clooney, SJ, *Comparative Theology*, vol. 1 (Oxford: Oxford University Press, 2018), <https://doi.org/10.1093/oso/9780198797852.003.0017>.

The research method employed is comparative theological analysis with a qualitative and descriptive approach. This study analyzes primary texts from the Jewish (Tanakh, Talmud), Christian (Bible, patristic tradition), and Islamic (Quran, Hadith) traditions related to the concepts of peace, justice, and reconciliation. Additionally, the study examined the secondary literature of theologians and scholars specializing in interfaith and peacebuilding studies. The analysis is carried out by identifying convergence and divergence in the understanding of peace across the three traditions, and then synthesizing them within the framework of Abrahamic peace theology, which can be applied in the context of the Israeli-Iranian conflict.

THE THEOLOGICAL FOUNDATIONS OF PEACE IN THE ABRAHAMIC TRADITION

An analysis of the primary sources in the Abrahamic tradition reveals a strong theological foundation for peace rooted in a shared understanding of God's nature and human calling. The Abrahamic tradition theologically supports peace through a shared understanding of God as the source of peace and man as God's representative, but the greatest challenge lies in how sacred texts are interpreted and implemented in the modern socio-political context.¹³

In the Jewish tradition, the concept of *shalom* has a meaning that goes far beyond the mere absence of conflict; it represents a state of completeness, well-being, and harmony that encompasses spiritual, social, and cosmic dimensions. The theological roots of *shalom* can be traced in a variety of major Jewish texts, including the Talmud and the books of prophets such as Isaiah. The Talmud emphasizes that *shalom* is one of God's names, indicating that peace is not only a social goal but also a manifestation of the divine nature that must be reflected in human life.¹⁴ In the liturgical context, this value is embodied in various daily prayers such as *the Kaddish* and *the Shemoneh Esrei* prayer, which conclude each worship session with a call for peace. Meanwhile, the book of Isaiah presents a powerful eschatological vision, in which *shalom* is universally manifested, as in the iconic statement "they shall forge their swords into plowshares" (Isa. 2:4), which describes a total transformation from violence to peaceful agrarian life.¹⁵ This vision is

¹³ Khadijeh AAsil, Alireza Saberian, and Jafar Taban, "Explaining Role of Religious Education in the Face of New Millennium's Crises: Peace as a Method of Education in the Qur'an and New Testament," *Iranian Journal of Comparative Education* 3, no. 4 (2020): 893–906; Gregory Ajima Onah, Thomas Eneji Ogar, and Ibiang O. Okoi, "A Philosophical Expose Towards A 'God After God,'" *International Journal of Indonesian Philosophy & Theology* 4, no. 2 (December 21, 2023): 65–73, <https://doi.org/10.47043/ijipth.v4i2.58>.

¹⁴ Stéphane Mosès, "Three Forms of Peace in the Jewish Tradition," *NAHA* 3, no. 2 (December 2009): 273–79, <https://doi.org/10.1515/naha.2009.016>.

¹⁵ Luke E Ugwueye and Philip M Igbo, "Torah-Adonai (הַנּוֹדָאִי הָרֹאשׁ) As The Secret Of Isaiah's Vision Of Peace (Isa 2:2-4): An Eschatological Discourse," *European Journal of Social Sciences Studies* 3, no. 4

also reinforced by the understanding of *shalom* as a reflection of the cosmic order and divine order that connects heaven and earth, as shown in the rabbinic interpretation of the relationship between Torah study and the creation of peace.¹⁶ Thus, *shalom* in Judaism is not only normative and spiritual, but also prophetic and transformational, becoming the ethical and eschatological foundation in forming a harmonious and divine society.

In the Christian tradition, the concept of peace (*eirene*) is rooted in Jewish theological foundations but acquires a new dimension through Christology, particularly in the figure of Jesus as the “Prince of Peace” (Isaiah 9:6), who brings peace through reconciliation between humans and God, as well as among humans. Peace in Christian theology is not simply the absence of conflict, but rather the result of divine love (agape) manifested in concrete actions that work towards realizing justice and common prosperity. Christian public theology emphasizes that true peace can only be achieved through a process of reconciliation that includes confession, repentance, forgiveness, and a commitment to justice as moral and spiritual conditions for transforming social relations.¹⁷ This understanding is also reflected in the Christian liturgy, where the Eucharist serves as a *sacramentum pacis*—a sign and a means of reconciliation that inflames love and encourages social justice action.¹⁸ In addition, the integration between Christian theology and psychology also highlights the importance of love, justice, and peace as core elements of the Christian ethical vocation, particularly in a multicultural and tension-filled social context.¹⁹ Christian peace theology must therefore move beyond symbolic rhetoric toward concrete praxis, which fights for justice as an expression of true love and a means of social transformation.²⁰

In Islam, the concept of *salam*, which is the root of the word “Islam” itself, indicates that peace is a fundamental principle in the worldview of a Muslim. The Qur’an mentions Allah as *As-Salaam* (the Most Peaceful), as stated in Surah Al-Hasyr, verse 23: “He is Allah... The Most Holy King, the Most Prosperous (As-Salaam)”. This shows that peace is an essential attribute of God that must be used as an example by His people. Paradise is also described as a place of peace in Surah Yunus verse 25: “*And Allah calls*

(2018): 79–96, <https://doi.org/http://dx.doi.org/10.46827/ejss.v0i0.475>.

¹⁶ Yael Wilfand, “‘How Great Is Peace’: Tannaitic Thinking on Shalom and the Pax Romana,” *Journal for the Study of Judaism* 50, no. 2 (May 14, 2019): 223–51, <https://doi.org/10.1163/15700631-12521224>.

¹⁷ Christine Schliesser, “The Road to Reconciliation—Insights from Christian Public Theology,” *Religions* 13, no. 3 (March 8, 2022): 230, <https://doi.org/10.3390/rel13030230>.

¹⁸ John Monaco, “Sacramentum Pacis: The Eucharist as the Sacrament of Peace,” *Lumen et Vita* 8, no. 1 (June 1, 2018): 24–31, <https://doi.org/10.6017/lv.v8i1.10501>.

¹⁹ John M. McConnell et al., “Including Multiculturalism, Social Justice, and Peace within the Integration of Psychology and Theology: Barriers and a Call to Action,” *Journal of Psychology and Theology* 49, no. 1 (March 7, 2021): 5–21, <https://doi.org/10.1177/0091647120974989>.

²⁰ Mookgo S. Kgatle, “‘Justice Be with You’: Transcending the Peace Talk Rhetoric in the Zion Christian Church,” *Theologia Viatorum* 48, no. 1 (November 29, 2024): 1–9, <https://doi.org/10.4102/tv.v48i1.278>.

to *Darussalam* (the house of peace), and shows whom He wills to the straight path.” Islamic teachings also emphasize the active responsibility of Muslims to create and maintain social peace through the concepts of *islāh* (repair) and *sulh* (reconciliation), which serve as a conflict resolution mechanism based on the values of justice and human dignity.²¹ As it is said in Surah Al-Hujurat verse 10: “*Verily the believers are brothers, so make peace between your two brothers.*” The principle of *mercy*, which is the attribute of Allah most often mentioned in the Qur’an, occupies a central position as an ethical foundation in building relationships between people. In Surah Al-Anbiya verse 107, Allah says about the prophetic mission of Muhammad PBUH: “*And We did not send you (Muhammad), but as a blessing to the whole world.*” In the hadith the Prophet also affirmed through his words: “*Innamā anā rahmatun muhḍātun*” (indeed I am the blessed grace), reinforcing the teaching that Islam brings universal mercy.²² This dimension of *rahmah* is strengthened by Islamic ethics that emphasize the values of *‘adl* (justice), *sabr* (patience), and *sincerity* (sincerity), which form the moral framework for building a peaceful and inclusive society.²³ Thus, Islam presents a complete paradigm of peace, encompassing spiritual, social, and ethical dimensions rooted in divine revelation and prophetic example.

UNIVERSAL VALUES AS A COMMON POINT

A comparative analysis of the Jewish, Christian, and Islamic traditions reveals that, despite their distinct theological frameworks, several universal values serve as a common point and foundation for developing interfaith ethics. One of these central values is justice, which in each tradition is called *tzedek* (Jewish), *dikaioσύνη* (Christian), and *‘adl* (Islamic). The three Abrahamic religions view justice not merely as a principle of law, but as a spiritual imperative rooted in their prophetic mission. Prophets are sent to purify the soul, teach wisdom, and realize social justice as a manifestation of God’s transcendent will.²⁴ The second value that is the ethical common thread in all three traditions is universal compassion, which appears in the concepts of *hesed* in Judaism, *agape* in Christianity, and *rahmah* in Islam. All three emphasize not only love as an

²¹ Nazar Ul Islam Wani, “Peace and Conflict Resolution in Islam: A Perspective Building,” *Indonesian Journal of Interdisciplinary Islamic Studies* 6, no. 2 (February 11, 2024): 127–52, <https://doi.org/10.20885/ijis.vol6.iss2.art2>.

²² Ruslan Rasid, Marhumah Marhumah, and Ahmad Rafiq, “The Concept of Grace in Islam from the Perspective of the Hadith of the Prophet Muhammad PBUH. (*Innamā Anā Rahmatun Muḥḍātun*),” *Tahdis: Journal of the Study of Al-Hadith Science* 12, no. 1 (June 30, 2021): 50–58, <https://doi.org/10.24252/tahdis.v12i1.18689>. Roni Ismail, *Menuju Muslim Rahmatan Lil’alamin* (Yogyakarta: Suka Press, 2016).

²³ Sarmin Khatun, “Review of the Role of Islamic Ethics and Values in Fostering a Culture of Peace in Contemporary Idle Muslim Society,” *International Journal of Research and Innovation in Social Science* VIII, no. VIII (2024): 1935–45, <https://doi.org/10.47772/IJRISS.2024.8080141>.

²⁴ Seyyid Muhammad Reza Ahmadi Tabatabai, “Justice in Islam and Christianity: A Comparative Study,” *Islamic Political Thought* 1, no. 2 (2014): 33–64.

emotional expression, but also as a praxis call to act for the well-being and dignity of all human beings, regardless of religion, race, or social background.

In the perennial framework of philosophers such as Frithjof Schuon and Huston Smith, this affection is understood as the manifestation of a single Divine Truth that crosses the boundaries of doctrine and ritual²⁵. The third value is collective moral responsibility. All three religions emphasize that true spirituality demands active involvement in improving the world: *tikkun olam* in Judaism calls for the improvement of the world as a sacred obligation, *koinonia* in Christianity emphasizes inclusive social fellowship, and *the ummah* in Islam teaches transnational solidarity in building global justice and peace. In the context of a world marked by conflict and moral fragmentation, these three traditions have great potential as transformative forces for building peaceful coexistence through shared values.²⁶

THE POTENTIAL FOR CONSTRUCTIVE DIALOGUE IN THE CONTEXT OF THE ISRAELI-IRANIAN CONFLICT

In the context of the protracted conflict between Israel and Iran, an approach dominated by military rhetoric and threats of violence has proven ineffective in building a sustainable peace. Nevertheless, there is considerable potential in exploring alternative approaches that are grounded in universal theological values shared by both sides. The two main principles that stand out are *pikuach nefesh* in the tradition of Judaism and *maslaha* in Islamic law. Both prioritize the safety of human lives and the public interest in decision-making, which, when used appropriately, can serve as a strong moral and spiritual foundation for peaceful dialogue.

Pikuach nefesh, which means the salvation of souls, is the highest principle in Jewish law. This value overrides almost all other religious obligations to save human lives. Burch and Burch²⁷ explain how this principle is reflected in symbolic stories in Jewish literature, describing the salvation of souls as central to modern Judaism. In contemporary situations, this principle was put to the test during the COVID-19 pandemic, where ultra-Orthodox communities faced a dilemma between preserving life and maintaining the structure of

²⁵ Mariyam Jameelah and Rahmat Aiman, "Universal Values as a Meeting Point in Abrahamic Religions," *Peradaban Journal of Religion and Society* 4, no. 1 (January 22, 2025): 29–46, <https://doi.org/10.59001/pjrs.v4i1.284>.

²⁶ M D Yousuf Ali, "The Three Abrahamic Faiths and Their Roles in Making Peace, Unity and Co-Existence," *World Journal of Islamic History and Civilization* 1, no. 3 (2011): 187–200.

²⁷ C. Beth Burch and Paul-William Burch, "The 'World's Least Thunderous Person': Another Look at Philip Roth's 'Conversion of the Jews,'" *Philip Roth Studies* 16, no. 2 (2020): 84–92, <https://doi.org/10.1353/prs.2020.0015>.

religious communities. Lavie et al.²⁸ shows that despite tensions, awareness of the value of life remains an important consideration in ethical decision-making among Haredi Jews.

Meanwhile, in the influential Islamic tradition in Iran, the concept of *maslaha*, or *public benefit*, serves as the primary principle in formulating policies that are adaptive to social and political realities. Lebbe²⁹ emphasized that *maslaha* is not just a method of legal *istinbat*, but also a conceptual framework that can be applied to assess and formulate policies for the collective benefit of the people. In practice, *maslaha* is the primary basis for peaceful dispute resolution through mediation and deliberation, as shown in Fageh's study³⁰ on the resolution of Sharia economic conflicts. The application of this principle holds great potential in resolving conflicts between states, particularly when political decisions are informed by the values of *maqasid al-shari'ah*, which emphasize the protection of the soul, reason, and order.

Haq³¹ pointed out that in the context of leadership, *maslaha* is used as a guiding principle in making structural and inclusive organizational changes to prevent internal conflicts and maintain social harmony. Contemporary thinkers, such as Jasser Auda, have even reformulated *maslaha* as a framework for assessing justice, human rights, and human development as a whole, making it relevant in modern diplomacy, such as that between Iran and Israel.³²

Furthermore, Hermawan and Muhlas³³ In their study of Islamic-Jewish dialogue, they emphasized the importance of a cross-religious approach that places the principles of humanity as a common point to create a peaceful and mutually respectful channel of dialogue. By referring to the principles of *pikua'ch nefesh* and *maslaha*, the dialogue can be framed in a perspective that is not only compatible with their respective traditions, but also has high moral legitimacy in the eyes of the wider community.

²⁸ Noa Lavie, Yael Hashiloni-Dolev, and Ofir Shamir, "Unveiling the 'Totem': Haredi Newspapers During COVID-19," *Contemporary Jewry* 43, no. 3–4 (December 7, 2023): 551–72, <https://doi.org/10.1007/s12397-023-09498-7>.

²⁹ Rifai Sulaiman Lebbe, "The Concept Of Public Interest In Islamic Law (Maslaha) And Its Modern Implications," *SSRN Electronic Journal*, 2021, <https://doi.org/10.2139/ssrn.3788222>.

³⁰ Achmad Fageh, "Contextualization of Maslahah Jasser Auda's Thought in Islamic Economy," *Indonesian Interdisciplinary Journal of Sharia Economics (IIJSE)* 4, no. 1 (September 6, 2021): 132–55, <https://doi.org/10.31538/ijse.v4i1.1344>.

³¹ Nashirul Haq, "The Concept of Maslahah in Islamic Leadership and Its Implementation in Hidayatullah," *Ulumul Syar'i: Journal of Law and Sharia Sciences* 11, no. 2 (2022): 1–14, <https://doi.org/https://doi.org/10.52051/ulumulsyari.v11i2.181>.

³² Fageh, "Contextualization of Maslahah Jasser Auda's Thought in Islamic Economy."

³³ Ucep Hermawan and Muhlas Muhlas, "Interweaving Religious Dialogue: Dynamics and Conflict Resolution Between Islam and Judaism," *Jurnal Iman Dan Spiritualitas* 5, no. 1 (January 18, 2025): 83–96, <https://doi.org/10.15575/jis.v5i1.43393>.

Thus, theological values such as *pikuach nefesh* and *maslaha* are not only spiritual heritage, but also strategic assets in contemporary conflict resolution. In the Israeli-Iranian context, these two values can serve as a starting point for building trust and creating space for ethical diplomacy that prioritizes human safety and the public interest. This approach is not only morally promising but also realistic in creating sustainable peace in a region fraught with tensions.

AN APPLICATIVE MODEL OF ABRAHAMIC THEOLOGY OF PEACE

In seeking a peaceful solution to such protracted conflicts as between Israel and Iran, the Abrahamic theological approach offers a promising framework. This approach consists of three main stages: recognition, dialogue, and reconciliation. Each stage emphasizes the universal values shared by the Abrahamic religious traditions—Jewish, Christian, and Islamic—rooted in respect for human dignity, historical commonalities, and a commitment to peace.

The first stage, namely *acknowledgment*, is a fundamental step that requires each party to recognize the existence, dignity, and humanity of the other party. This aligns with the notion that all humanity was created in the image of God, and therefore has a fundamental right to live in peace and dignity. Popa³⁴ emphasized that the coexistence of the Abrahamic interfaith can begin with the recognition of a common history and respect for intersecting spiritual values, which is the starting point for building sustainable peace. Meanwhile, Punt³⁵ points out that in New Testament theology, justice and reconciliation are not only transcendental but also social, requiring humans to be agents of justice in society as part of a theological response to God.

The second stage is dialogue, which is an effort to build a safe and constructive interfaith meeting space. This dialogue serves not only as a means of communication but also as a mechanism for transforming relations between conflicting parties. Hussain³⁶ stated that interreligious dialogue in Islam is a form of faith-based reconciliation that emphasizes the importance of respecting diversity and humanity as a manifestation of the divine will. Brewer³⁷ highlights that despite the paradox in monotheism—the tension

³⁴ Cătălin-Ștefan POPA, “Peace According To The Historical Literature Of Abrahamic Religions: Four Principles Or Alternatives In The Search For Coexistence,” *Annals of the Academy of Romanian Scientists Series on History and Archaeology* 16, no. 1–2 (2024): 31–40, <https://doi.org/10.56082/annalsarscihist.2024.1-2.31>.

³⁵ Jeremia Punt, “God of Justice and Reconciliation?,” *Stellenbosch Theological Journal* 10, no. 3 (April 12, 2024): 1–26, <https://doi.org/10.17570/stj.2024.v10n3.a5>.

³⁶ Ashaq Hussain, “Islāmic Perspective of Inter-Religious Dialogue: A Study of Faith Based Reconciliation,” *Al-Milal: Journal of Religion and Thought* 2, no. 2 (December 26, 2020): 151–62, <https://doi.org/10.46600/almilal.v2i2.151>.

³⁷ John D Brewer, *Monotheism and Peacebuilding* (Cambridge: Cambridge University Press, 2025), <https://doi.org/10.1017/9781009342681>.

between the claim of a single truth and the need for coexistence—dialogue remains one of the most effective tools in reducing conflict among Abrahamic communities. Innovations such as interfaith tourism based on the Abrahamic narrative, as explained by Shepherd³⁸, have also proven capable of bringing together conflicting parties within a positive cultural and spiritual framework.

The third stage, reconciliation, involves a commitment to establish new relationships founded on trust, cooperation, and mutual understanding. Reconciliation is not enough, just with a ceasefire or a formal agreement; it requires an institutional mechanism that maintains the sustainability of the transformation of relations. Winter³⁹ shows how Arab countries have used Abrahamic rhetoric in political legitimacy to get closer to Israel, through an emphasis on common religious origins and the narrative of the “big family of Abraham”. Nevertheless, Seville⁴⁰ insists that true reconciliation requires more than symbolism; it must be accompanied by a support system and long-term policies that lead to social justice and the reconstruction of regional relations. Kaminer⁴¹ It critically reminds us that an Abrahamic ideology, if not inclusive, risks reinforcing identity exclusivity and marginalizing certain groups; therefore, the principles of reconciliation must be accompanied by just and participatory institutional reforms.

Overall, the Abrahamic model of peace theology provides a holistic and strategically valuable approach to addressing ideological and geopolitical conflicts. By building recognition of human dignity, expanding interfaith dialogue, and establishing concrete reconciliation mechanisms, this approach could be a normative and practical alternative to the resolution of conflicts such as those between Israel and Iran.

The results and discussion of this study confirm that Abrahamic peace theology has a significant contribution in offering an alternative framework for the resolution of the conflict between Israel and Iran. Three universal values—justice (*tzedek, dikaiosyne, ‘adl*), compassion (*hesed, agape, mercy*), and peace (*shalom, eirene, salam*)—are found as common foundations in all three Abrahamic religious traditions. These findings show

³⁸ Jack Shepherd, “Exploring a Unifying Approach to Peacebuilding through Tourism: Abraham and Israel/Palestine,” *Journal of Sustainable Tourism* 30, no. 3 (March 4, 2022): 482–99, <https://doi.org/10.1080/09669582.2021.1891240>.

³⁹ Ofir Winter, “Controversial Fraternity: Abrahamic Discourse as a Justification for Arab-Israeli Normalization,” *The Journal for Interdisciplinary Middle Eastern Studies* 9, no. 1 (2023): 5–30, <https://doi.org/10.26351/JIMES/9-1/1>.

⁴⁰ Henelito Jr Arias Sevilla, “The Abraham Accords And Peace In The Middle East: Regional Reception And Implications,” *Jurnal CMES* 17, no. 1 (June 29, 2024): 1–12, <https://doi.org/10.20961/cmcs.17.1.85649>.

⁴¹ Matan Kaminer, “The Abrahamic Ideology: Patrilineal Kinship and the Politics of Peacemaking in the Contemporary Middle East,” *Millennium: Journal of International Studies* 52, no. 2 (February 20, 2024): 198–220, <https://doi.org/10.1177/03058298231208446>.

a close connection with the *theory of religious peacebuilding* developed by Abu-Nimer⁴² and Uysal⁴³, which emphasizes the importance of a religious and cultural identity-based approach in resolving conflicts. Furthermore, these similarities also support the perennial philosophy theory of Schuon and Smith, which posits that divine truth is transcendently manifested in various religious doctrines.⁴⁴

These findings show that conventional approaches that focus on political, economic, and security aspects have not provided a sustainable solution to the Israeli-Iranian conflict.⁴⁵ In an increasingly complex global context, these results underscore the urgent need for a more comprehensive conflict resolution strategy that encompasses both spiritual and moral dimensions. In this case, the principles of *pikuach nefesh* in Judaism and *maslaha* in Islam are seen as a strategic meeting point and have high theological legitimacy, opening up a space for constructive dialogue. These findings support Hermawan and Muhlas' argument⁴⁶ regarding the urgency of interfaith dialogue in responding to the Islamic-Jewish conflict ethically and peacefully.

In the broader context of the literature, this study reinforces the findings of Siahaan et al.⁴⁷ which discusses the potential of Islamic-Christian theological dialogue in the Middle East, while also expanding its scope by incorporating the tradition of Judaism into the discourse. However, not all studies support an inclusive Abrahamic approach. Kaminer⁴⁸ warned that the use of Abrahamic terms and ideologies risks reinforcing identity exclusivity and closing the space for non-Abrahamic communities. However, the results of this study indicate that these risks can be mitigated if the approach is based on universal values that transcend particular theological boundaries, through a systematic three-stage model: recognition, dialogue, and reconciliation.

Theoretically, this research contributes to the development of comparative theology, as formulated by Clooney.⁴⁹ By offering a framework for the Abrahamic theology of peace, this study enriches the academic treasures in *interfaith theology* that are relevant to the study of *peace studies*. In practical terms, the formulated applicative model has

⁴² Abu-Nimer, "Nonviolence and Peace Building in Islam: Theory and Practice."

⁴³ Uysal, "Peacebuilding through Interfaith Dialogue: The Role of Faith-Based NGOs."

⁴⁴ Jameelah and Aiman, "Universal Values as a Meeting Point in Abrahamic Religions."

⁴⁵ S. Koloay, Cecep, and Miknamara, "The Influence of the Israeli-Iranian Conflict on Regional and Global Regional Security"; Suhaytmi, Rahmatulummah, and Resky, "The Escalation of the Iran-Israel Conflict in Damascus: Implications for Regional and Global Security Stability."

⁴⁶ Hermawan and Muhlas, "Interweaving Religious Dialogue: Dynamics and Conflict Resolution Between Islam and Judaism."

⁴⁷ Siahaan et al., "Theological Dialogue and Peace: A Study of the Encounter of Islam and Christianity in the Middle East."

⁴⁸ Kaminer, "The Abrahamic Ideology: Patrilineal Kinship and the Politics of Peacemaking in the Contemporary Middle East."

⁴⁹ Clooney, SJ, *Comparative Theology*.

great potential for implementation by diplomats, mediators, and religious leaders in facilitating peaceful dialogue between parties involved in the conflict. The principles of *pikuach nefesh* and *maslaha* can serve as the moral and spiritual basis for the negotiation process, which relies not only on political logic but also on the integrity of human values. Contextually, this approach can be replicated for similar conflicts in regions such as Kashmir, Bosnia, and Nigeria, where the Abrahamic community is involved.⁵⁰

The success of this study in identifying universal values in the three Abrahamic traditions cannot be separated from the methodology used, namely, a comparative theological analysis approach to primary and secondary sources. This approach enables the convergence of meanings despite differences in terminology and historical context. As Tabatababai expresses⁵¹, although the concepts of justice in Islam and Christianity have different expressions, they are rooted in a similar moral foundation, namely the necessity to protect human dignity and social integrity.

Based on these findings, several strategic steps need to be taken immediately. First, the establishment of a permanent forum for interreligious dialogue involving Jewish, Christian, and Islamic figures. Second, the development of a peace education curriculum based on Abrahamic values in higher education institutions. Third, special training for conflict mediators who have a theological understanding of geopolitical dynamics. Fourth, public awareness campaigns through digital media highlight the similarities in values across religions. And fifth, advocacy for foreign policy that integrates a *soft diplomacy* approach based on spirituality and religious ethics.⁵²

CONCLUSIONS

This research successfully achieved its goal by identifying the contribution of Abrahamic peace theology in addressing the geopolitical conflict between Israel and Iran. The three universal values—justice, compassion, and peace—found in these three great religious traditions proved to be a constructive basis for peace efforts. The applicative model, which consists of three stages: recognition, dialogue, and reconciliation, offers a practical framework that can be adapted in a variety of similar conflict contexts. In addition, the principle of *pikuach nefesh* in Judaism and *maslaha* in Islam provides a theologically valid common ground and can strengthen the ethics of interfaith diplomacy.

⁵⁰ Iweze, “Boko Haram Insurgency, Interfaith Dialogue, and Peacebuilding in Kano: Examining the Kano Covenant”; Morrison, “Post-Conflict Interfaith Activities, Combatting Religious Extremism and Mass Atrocity in Sri Lanka.”

⁵¹ Ahmadi Tabatabai, “Justice in Islam and Christianity: A Comparative Study.”

⁵² Winter, “Controversial Fraternity: Abrahamic Discourse as a Justification for Arab-Israeli Normalization”; Sevilla, “The Abraham Accords And Peace In The Middle East: Regional Reception And Implications.”

The main contribution of this study lies in its ability to broaden the horizon of conflict resolution which the approach of realpolitik has dominated. Abrahamic theology of peace introduces spiritual and moral dimensions as potential new foundations for building long-term peace. These findings also open up new space in academic discourse regarding the relevance of religion's role in international diplomacy and regional stability. For further research, an empirical study based on interviews with key actors such as religious leaders, diplomats, and civil society is needed to test the practical feasibility of this model. Comparative and interdisciplinary research that combines approaches from political psychology, religious anthropology, and international relations is also crucial for deepening our understanding of the complex interactions between theology and geopolitics in the context of contemporary conflict.

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