

RHETORIC AS A TOOL FOR CONTROLLING CONFLICT: A DISCOURSE ANALYSIS PERSPECTIVE

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Abstract: In the early 20th century, the landscape of Islamic scholarship was marked by intense intellectual debates and the challenge of reconciling classical traditions with modern perspectives. Against this backdrop, this study analyzes Amin al-Khuli's use of rhetoric in the editorial of the *Qadla' Syar'i* journal to reduce intellectual conflict and promote rational academic dialogue. Amin al-Khuli served as the editor-in-chief of the journal in 1922, during which he published a controversial article regarding the implementation of three talaq with one word, a topic that sparked significant debate and nearly led to the closure of the journal. In response to the controversy, al-Khuli employed a structured rhetorical approach in his editorial to assert the journal's neutrality, reduce tensions, and foster constructive engagement with the readership. This research employs discourse analysis to examine the relationship between language and context in al-Khuli's editorial strategies. The findings reveal that his rhetorical approach successfully positioned the journal as an impartial platform for scholarly discussion by emphasizing that published articles served as intellectual exercises rather than endorsements of particular viewpoints. His rhetorical strategies included intensification to reinforce neutrality, attenuation to minimize controversy, credibility-building techniques to establish trust, and emotional engagement to create a sense of inclusivity and participation. These rhetorical elements contributed to strengthening the tradition of open and rational academic discourse while bridging the gap between classical Islamic scholarship and modern intellectual thought. The study highlights the importance of effective rhetorical strategies in managing differences of opinion and sustaining academic integrity. However, it is limited to analyzing a single editorial text and does not fully explore the audience's reception or its broader impact on Islamic legal thought. Future research is recommended to assess the long-term influence of such discourse on contemporary Islamic scholarship. This study contributes to the understanding of how rhetoric can be strategically employed in academic and public discourse, offering valuable insights for educators, policymakers, and media professionals in fostering inclusive and constructive dialogue.

Keywords: Conflict, discourse analysis, rhetoric, Amin al-Khuli's thoughts

INTRODUCTION

Amin al-Khuli (1895-1966) is known as a controversial figure due to his literary approach to the text of the Quran (Khurin'in, 2023). Amin al-Khuli lived during the time when there was a significant wave of renewal

of thought, especially in the 19th century. In the early 19th century, there was a colonial power that operated not only by suppressing traditional non-Western institutions but also by suppressing the natural inclinations underlying non-Western traditions, including

the al Azhar *madrasa* (Islamic school) which attempted to integrate Islam with the colonial scientific-utilitarian worldview (Nakissa, 2022). The renewal of Islamic jurisprudence that has sparked controversy in society has also occurred in Indonesia, namely when Nurcholish Madjid wrote a book entitled “Interfaith Fiqh.” The author of this book hoped that his work could be a solution to solving problems between religious communities (Nasrulloh, 2015).

Amin al-Khuli's intellectual contributions, particularly his contemporary literary interpretation methods, have been extensively studied by scholars due to their significant impact on modern Islamic thought. His adabi (literary) approach to Quranic interpretation emphasizes the linguistic, stylistic, and contextual analysis of the Quran as a literary masterpiece rather than solely a source of religious law. Al-Khuli advocated for a thorough understanding of the Arabic language, rhetorical devices, and historical context to appreciate the Quran's beauty and meaning in a modern context. He believed that Quranic interpretation should cater to a broad audience, considering diverse intellectual levels while maintaining the text's universal appeal. His methods have influenced later scholars such as Aisha Abd al-Rahman (Bint al-Shati) and have contributed to bridging classical Islamic thought with contemporary literary criticism. Various studies have examined his work, including Rafif (2023), who analyzed his contributions to modern Quranic interpretation, and Ramadhani (2017), who explored his impact on Arabic literature and linguistics. Jannah (2018) investigated the evolution of his methods within modern hermeneutics, while Mofid & Hamdy (2021) discussed their implications for Islamic educational institutions. Khurin'in (2023) focused on al-Khuli's role in advancing Arabic rhetoric (*balaghah*), and Rahman (2019) reviewed his influence on the pedagogical applications of Quranic rhetoric. Despite his significant influence, al-Khuli's approach has faced criticism from conservative scholars who argue that emphasizing literary aspects might overshadow the theological and legal dimensions of the Quran. Nonetheless, his literary interpretation methods continue to shape modern Islamic studies, fostering a

deeper appreciation for the Quran's linguistic and rhetorical elements (Rafif, 2023; Ramadhani, 2017; Jannah, 2018; Mofid & Hamdy, 2021; Khurin'in, 2023; Rahman, 2019).

Amin al-Khuli's contributions to the renewal of *balaghah*—the classical Arabic science of rhetoric and persuasive writing—have been widely examined, particularly in the context of his publications in *al-Risalah* magazine between 1933 and 1953. His efforts to modernize *balaghah* were influenced by both Western rhetorical traditions and the internal intellectual movements within Arab society that sought to revise and enrich their cultural heritage. Al-Khuli argued that traditional *balaghah* had become stagnant and overly rigid, necessitating a fresh approach that incorporated modern linguistic and literary theories while maintaining the core principles of Arabic rhetoric. Through his works, he introduced new perspectives on how Arabic rhetoric could be applied to contemporary issues, such as public discourse, literary criticism, and educational reform. His ideas emphasized the need for a dynamic and evolving rhetorical tradition that could respond to the demands of modern communication without losing its historical essence. Scholars have noted that his modernization efforts were not only inspired by Western rhetorical frameworks but also by the broader intellectual awakening occurring in the Arab world during the early 20th century, as societies grappled with the challenges of colonialism, cultural identity, and modernization. The impact of his work on *balaghah* can be seen in the way it influenced subsequent scholars and educators, encouraging them to view rhetoric as an adaptable tool for intellectual expression and debate. His legacy continues to inspire modern research in Arabic rhetoric, with scholars exploring how his methodologies can be applied in various fields, from literature to political communication (Fontana, 2024).

Amin al-Khuli's ability to navigate complex intellectual debates through rhetorical strategies underscores the broader significance of language as a tool for conflict resolution and social influence. His editorial work in the *Qadla Syari* journal serves as a prime example of how discourse can shape perceptions, mediate disputes, and contribute

to the development of legal and social norms. The impact of his editorial intervention demonstrates that discourse is not merely a passive reflection of reality but an active force that can guide public opinion and institutional change. Scholars argue that discourse plays a crucial role in constructing social meaning and influencing power structures within society (Dunn & Neumann, 2016). Understanding how al-Khuli effectively employed rhetoric in his writings provides a foundation for exploring discourse as a social practice that influences identities, power dynamics, and ideological frameworks (Alejandro & Zhao, 2024).

Discourse analysis encompasses a range of methodologies that have been developed within the humanities and social sciences to examine the role of language in shaping social realities. As a flexible and empirical approach, it provides valuable insights into the often invisible dimensions of socio-political order, which has contributed to its increasing prominence in critical studies since the 1990s. This analytical framework views discourse as a form of social action that simultaneously constructs and reflects identities, norms, and perceptions—both explicitly and implicitly (Fairclough, 2020). Recent studies highlight how discourse analysis continues to evolve, offering new perspectives on media representation and public policy discourse, with scholars emphasizing its role in shaping public understanding and political legitimacy (Nigatu & Lijalem, 2025). Building upon this foundation, scholars have developed multidimensional perspectives that explore how language and communication influence social structures, individual subjectivity, and shared realities. These perspectives facilitate a deeper understanding of conflicts of interest and the shifting positions of various actors within the policy landscape, while also highlighting the intricate relationship between power and knowledge (Emelu & Brossmann, 2025).

Discourse analysis involves the exchange of meaning in an interpersonal context, which can be influenced by the author's background and the use of language in various forms of communication, such as newspapers. This interpersonal context can contribute to the partiality of language, as meaning is not inherent but rather constructed through discourse (Mukhlas &

Puspita, 2022). Critical discourse analysis, in particular, seeks to uncover implicit meanings within texts and reveal the underlying motives behind presented facts, emphasizing the need for a critical approach to understanding discourse's true significance (Mukhlas & Puspita, 2022). Recent studies further highlight how discourse analysis can be applied to diverse contexts, such as media representations and policy debates, showing how language choices shape public perception and influence societal norms (Andersson, 2025). For example, multimodal discourse analysis has been utilized to examine how digital media platforms frame lifestyle choices, thereby reinforcing certain ideological perspectives (Andersson, 2025).

Although widely applied across different fields, discourse analysis has faced several criticisms and challenges. One major critique is its perceived inability to establish objective truth or practical validity, as discourse is often subjective and context-dependent (Cooke, 2012). Critics argue that discourse analysis sometimes lacks a clear framework for distinguishing between competing discourses and their real-world implications. However, scholars continue to refine the methodology by incorporating interdisciplinary approaches that bridge discourse with empirical research, thus enhancing its credibility and applicability (Nigatu & Lijalem, 2025). As discourse analysis evolves, it remains a powerful tool for exploring the intersection of language, power, and social change.

This study is worth conducting within the framework of discourse analysis because it offers valuable insights into how rhetoric can be strategically employed to reduce intellectual conflict, bridge classical traditions with modernity, and strengthen the tradition of academic discussion in Islamic scholarship. Discourse analysis provides a comprehensive understanding of how language shapes and influences social realities, making it an ideal approach to examining the rhetorical strategies used by figures like Amin al-Khuli. By applying this framework, the study can critically analyze how language is used to mediate ideological differences, construct academic authority, and foster rational debate within intellectual communities. As the world becomes increasingly complex and diverse, the ability to craft neutral, objective, and

constructive discourse—such as that demonstrated by al-Khuli—becomes a crucial skill for fostering mutual understanding and resolving conflicts (Fairclough, 2020; Mukhlas & Puspita, 2022).

Furthermore, discourse analysis provides a powerful tool for uncovering the implicit meanings, ideological influences, and power dynamics embedded within scholarly texts. This study aims to explore how rhetorical strategies not only facilitate academic dialogue but also contribute to the broader transformation of thought within modern Islamic history. Understanding the relationship between language and power in this context helps reveal how discourse shapes public perception and contributes to the evolution of Islamic scholarship. Critical discourse analysis, in particular, allows for an in-depth examination of the rhetorical mechanisms that influence public opinion and intellectual reform, offering a deeper perspective on how strategic communication can build bridges across differing viewpoints (Nigatu & Lijalem, 2025).

Numerous studies have explored Amin al-Khuli's contributions to rhetoric and discourse analysis, highlighting his innovative approach to bridging classical Arabic traditions with modern literary and intellectual methods. Chamseddine and Siblini (2024) revisited al-Khuli's literary approach to the Qur'an, emphasizing how he applied rhetorical and literary devices to interpret the text in a way that resonates with both classical scholars and contemporary audiences. Their study underscores al-Khuli's efforts to modernize Islamic scholarship by incorporating analytical methods that enhance textual understanding while preserving the integrity of classical Arabic rhetoric.

Similarly, Soleh (2023) examined the critical thematic method developed by Bint al-Shati', al-Khuli's wife and student, which was heavily influenced by his teachings. The study provides insights into how al-Khuli's methodologies were extended and adapted in subsequent scholarship, demonstrating the lasting impact of his discourse analysis framework on modern Quranic interpretation. Naguib (2013) further elaborated on this influence by analyzing Bint al-Shati's exegetical approach, which was rooted in al-Khuli's emphasis on objective and thematic

analysis of Islamic texts. Naguib's research highlights the extent to which al-Khuli's strategies were effective in maintaining a balance between classical exegesis and modern critical analysis.

In a broader context, Fitriansyah (2022) provided a historical examination of al-Khuli's literary discourse approach to Quranic studies, comparing his methods with those of other classical and contemporary exegetes. The study emphasizes how al-Khuli's work contributed to the evolution of modern Quranic interpretation by focusing on linguistic and rhetorical elements rather than solely on theological and legal aspects. This perspective aligns with the objective of the current study in exploring how rhetoric can be employed to navigate intellectual conflicts and mediate differing viewpoints within Islamic scholarship.

Additionally, Rahman et al. (2013) analyzed the broader historical development of Arabic rhetoric studies and emphasized al-Khuli's pivotal role in shaping modern rhetorical analysis within Arabic literary traditions. Their research positions him as a key figure in the transition from traditional rhetorical approaches to more nuanced, critical methodologies that address contemporary challenges in Islamic discourse.

These studies collectively demonstrate that Amin al-Khuli's rhetorical strategies and discourse analysis methods have significantly influenced modern Islamic scholarship, making his work a vital reference point for understanding the interplay between language, intellectual discourse, and societal transformation. The insights drawn from these studies provide a strong foundation for the present research, which seeks to further explore how al-Khuli's rhetorical techniques were instrumental in resolving intellectual conflicts and fostering academic dialogue in his editorial practices.

Ultimately, the application of discourse analysis in this study is expected to provide practical insights for education, journalism, and public policy by offering strategies for managing differences of opinion and fostering inclusive dialogue. The ability to analyze and design discourse that is both objective and constructive is essential in contemporary society, where effective communication plays a pivotal role in addressing social and

intellectual challenges. By studying the rhetorical approaches employed by Amin al-Khuli, this research contributes to a deeper understanding of the dynamics of thought transformation in modern Islamic history and serves as a model for future scholarly and public discourse.

METHOD

This research was a discourse analysis that examined the relationship between language and context (Farahani, 2013), including written language (texts) and how the media shapes public perceptions and discourse (Sankar, 2022). The text referred to in this study was the editorial text in *Qadla Sya'i* journal from Amin al-Khuli's book entitled *Manahij Tajdid Fi Al Nahwi Wa Al Balaghah Wa Al Tafsir Wa Al Adab* (Renewal Approaches in Grammar, Language, Interpretation, and Literature) (al Khuli, 2003).

To collect data, the authors conducted the techniques of reading and taking notes. The analysis technique used was the argumentative discourse analysis, which examined argumentative structures in discourse, focusing on how arguments were constructed and understood in different contexts. Argumentative discourse analysis examines what is said, to whom, and in what context.

Discourse is a body of ideas, concepts, and categories that give meaning to social and physical phenomena produced and reproduced through identifiable practices. Discourse can refer to a particular tradition of dealing with problems. Researchers focused on the persuasive aspects of language, examining how rhetorical strategies such as intensification, attenuation, and cursive markers influence an audience.

FINDINGS AND DISCUSSION

Amin al-Khuli's editorial statement was highly strategic as it determined the assessment of the community including the author of the journal. The statement also depicts which side Amin al-Khuli was on in the controversy between the figures of thought renewal in Egypt at that time and the traditionalists.

Amin al-Khuli led the editorship of the *Qadla' Syar'i* journal for more than 20 years

since 1922 AD. This journal belongs to the *Qadla' Syar'i Madrasah* of Al Azhar University. In addition to being the editor-in-chief, Professor Amin al-Khuli became a lecturer at the *Madrasah* in 1920 AD. In 1922 AD, this journal published a scientific article about Umar's *ijtihad* (independent reasoning by an Islamic legal expert) on the issue of the implementation of three *talaq* with one word. It turned out that the article was controversial, which resulted in the journal almost being closed. In the Shafar edition of 1341 H, coinciding with September 1922 AD, Amin al-Khuli wrote an editorial to quell the controversy as follows:

"لم تنشر المجلة ذلك رأيا لها أو مذهبا، ولم تعلق عليه باستحسان أو تحبيذ، ولم يجيء في سياق الكتابة نفسها ما يشعر بدعوة إلى جديد، أو حمل عليه، أو تحسين له، ولكنه بحث نظري محض، كتب للخاصة من المتفهمة، يروضون فيه النظر، ويمرنون الفكر، ولهم أن يفندوه وينقضوه، ويردوا عليه بما شاءوا، والمجلة تتقبل ذلك بصدر رحب وقبول حسن، ولا سيما إذا ذكرت أن البحث نظري محجوج إلى التمحيص، ويحسن فيه الأخذ والرد"

"The journal neither published this as an opinion nor as a doctrine nor endorsed or promoted it. The writing does not indicate advocating for something novel, opposing it, or praising it. Rather, it is a purely theoretical discourse crafted for a specialized audience of scholars and jurists to engage their intellectual faculties, refine their critical thinking, and exercise their reasoning. They are free to refute, critique, or respond to it as they see fit. The journal welcomes such responses with open arms and goodwill, especially given that the research is theoretical and necessitates scrutiny, making debate and exchange of views both appropriate and valuable."

This paper will discuss the above editorial text using discourse analysis.

Discourse Structure

The structure of Amin al-Khuli's editorial text consists of 77 words spread across 17 sentences. It consists of seven rebuttal sentences, four clarification sentences, three sentences explaining the type

of criticism, and three sentences containing closing statements.

The seven rebuttal sentences contains seven terms which were used as an effort to deny three issues, namely journal affiliation, journal neutrality, and Islamic thought reform.

Table 1: Terms that appear in the rebuttal sentences

Term	Meaning in Islamic LAW	Issue
Opinion رأي	The result of a thought process that aims to find the truth or solution to the law that is not in the Qur'an and Hadith	The journal is affiliated with a reformist group
Affiliation مذهب	The view of scholars on a problem	
Consent استحسان	Following something better or looking for something better to follow	The editor is not neutral and intentionally supports the reformist movement
Support تحييد	Seeing something as an acceptable and appropriate thing	
Invitation دعوة	Asking or persuading others to join	The journal invites readers to become reformists
Inducement حمل على	Tempting with a particular thing	
Consent تحسين ل	Being more supportive of something	

After Amin al-Khuli delivered his rebuttal, he continued with a clarification. In his sentences, Amin al-Khuli emphasized that the controversial article was purely the result of a scientific study (free of interests) that was written for academics, especially Islamic jurisprudence experts. The purpose of the article was to offer a different perspective. It is a study and discussion material to train the sharpness of thinking.

Table 2: Clarification words

Words	Discourse
بحث نظري	A purely theoretical study
كتب للخاصة	Written for a specific audience
فيه النظر	Presenting a perspective

بمرون الفكر Training the mind

Amin al-Khuli invited readers to think critically. The invitation to think critically was conveyed using three different verbs, according to the type of criticism that can be conveyed by the reader. According to Amin al-Khuli, critical thinking is not limited to merely blaming one's argument. However, can be in the form of defeating and responding to arguments with stronger arguments.

Table 3: Types of criticism

Type	Meaning
يفندوا	Weaken
ينقضوا	Blame
يردوا على	Reply

The next sentence is an affirmation of the journal's role as a medium for scientific dialogue, which is evident from the statement "*tanaqqala bi sadr rahbin wa qabul hasan*" which means "The journal welcomes such responses with open arms and goodwill." It can be concluded that this journal accepts other articles with pleasure. At the end of the paragraph, Amin al-Khuli used the word "*la siyama*" as an affirmation that dialogue is not a foreign habit among Egyptian academics. This assumption is clarified by the presence of the word "*idza dzakarta*" which means "if you remember", emphasizing that this editorial views all readers as knowledgeable people. This is Khuli's language of appreciation and respect for all readers in Egypt, who of course already understand that every theoretical study result definitely needs to be re-examined "*tamhish*" to perfect it and have it studied more carefully.

Table 4: Closing statement

Statement	Meaning
والمجلة تتقبل ذلك بصدور رجب وقبول حسن	The journal welcomes such responses with open arms and goodwill,
ولا سيما إذا ذكرت	Especially given that
أن البحث نظري محوج إلى التمحيص	The research is theoretical and necessitates scrutiny
ويحسن فيه الأخذ والرد	Making debate and exchange of views both appropriate and valuable."

The discourse of Amin al-Khuli's editorial text uses an argumentative structure. The text is structured in a logical, persuasive, and balanced manner, utilizing the *logos*, *pathos*, and *ethos* elements. According to Aristotle, rhetoric consists of three elements, namely *ethos* (building credibility), *pathos* (moving emotions), and *logos* (using logic) (Ting, 2018). These elements were used to support the argument that the published article is neutral and academic. The central claim is clearly stated through the assertion that "The journal does not publish the article as a representation of a particular view or doctrine".

The logic (*logos*) element is reinforced by the explanation that the article is a "pure theoretical study" designed to train analysis and critical thinking among "Islamic jurists". This phrase creates a strong basis that the article's purpose is to stimulate intellectual discussion, not to promote a particular agenda. On the emotional side (*pathos*), Amin al-Khuli seeks to engage the audience by showing openness to criticism and discussion. Phrases such as "the journal accepts criticism with an open heart and goodwill" emphasize an inclusive attitude that encourages readers to participate in discussions without fear of rejection. Amin al-Khuli also highlights the element of credibility (*ethos*) through the acknowledgement that the article is a theoretical study that "necessitates scrutiny", which indicates an awareness of high academic standards. In addition, the emphasis on the journal's role as a facilitator of critical discussion shows the journal's responsibility in maintaining intellectual integrity. Amin al-Khuli, through this text, has successfully created a strong foundation to convince the audience of the journal's neutrality and academic goals.

Amin al-Khuli's argument shows that the editorial published in the *Qadla' Syar'i* journal is neutral and oriented towards theoretical studies. The central claim in this text is that the published article does not reflect a particular view or doctrine from the journal. This statement emphasizes that the article does not contain an invitation to support new ideas and neither does it encourage readers to accept, reject, or glorify specific ideas. Instead, this article is a theoretical study to train thinking and

analysis. The reason is to encourage healthy scientific discussion among scholars (*khassah min al-mutafaqqihah*), where they are expected to criticize, refute, or respond to the article with logical arguments. The journal also states that further discussion and criticism of the article will be welcomed because this theoretical study requires in-depth testing and evaluation.

The target audience of Amin al-Khuli is Muslim intellectuals who study Islamic law and philosophy, referred to as *khassah min al-mutafaqqihah*. They are a group of readers who have the capability analyze, evaluate, and provide academic criticism of the article. This journal emphasizes that scientific dialogue and debate are important parts of the aim in publishing this article.

The social, political, and cultural context that shaped this discourse was closely related to the renewal of Islamic thought in the early 20th century, especially in Egypt, where Amin al-Khuli lived and led the *Qadla' Syar'i* journal. During this period, a great effort was made to bridge the classical tradition with modernity, including studying Islamic law. The *Qadla' Syar'i* journal played an important role as an intellectual platform for discussing new ideas within an academic framework without neglecting social sensitivities. The journal's neutral stance reflected the caution in maintaining tradition and responding to demands for renewal.

Rhetorical Strategy

The primary function of Amin al-Khuli's editorial text is to reduce conflict. To achieve this goal, researchers found that Amin al-Khuli used four rhetorical strategies in his editorial discourse: the intensification and attenuation strategy, the credibility-building strategy, the emotion-moving strategy, and the discourse-balancing strategy.

The intensification strategy used by Amin al-Khuli is to use negative repetition: "The journal neither published this as an opinion nor as a doctrine nor did it endorse or promote it. The writing itself contains no indication of advocating for something novel" to emphasize that the journal is not biased towards a particular view. This repetition reinforces the journal's statement of neutrality so that there is no room for biased interpretation by readers. Al-Khuli's

attenuation strategy weakens the possibility of controversy by defining the article as “A purely theoretical study”, which indicates that the article is not intended to support or reject any particular idea but is simply an intellectual exercise.

Amin Al-Khuli carried out the strategy of building credibility through objective delivery, where Al-Khuli emphasizes that this article is intended for experts who understand Islamic law. In doing this, Amin al-Khuli shows that the target readers are academically trained individuals; thus, adding credibility to the journal's objectives. Amin al-Khuli also states that the journal is open to criticism through the phrase, “The journal welcomes such feedback with open arms and goodwill.” This text reinforces the journal's transparent and fair scholarly institution ethos.

Amin al-Khuli also uses the strategy of moving emotions through the phrase, “Refine their critical thinking, and exercise their reasoning. They are free to refute, critique, or respond to it as they see fit,” to actively encourage experts to participate in discussions without fear. This invitation creates a sense of involvement and inclusion, which dampens potential hostility. In addition, Amin al-Khuli also uses an accommodating tone through the expression “welcomes such responses with open arms and goodwill” and exudes a calming, friendly attitude, assuring readers that their views will be well received.

Amin Al-Khuli's strategy for balancing discourse is to open up discussion and avoid controversy by stating that the article is part of a scientific study but is open to constructive criticism. He defused the conflict while maintaining the journal's reputation by saying that further discussion is part of the scientific process.

Discourse Production

Amin al-Khuli uses the above rhetorical structures and strategies to produce and reproduce public discourse and shape perceptions about the role of journals as neutral facilitators of scientific discussion. Amin al-Khuli's discourse production concerns the neutrality of the journals through a firm statement that the articles published do not reflect particular views or ideologies, shown in the statement, “The journal neither published this as an opinion

nor as a doctrine”. The use of negative repetition such as “nor did it endorse or promote it,” emphasizes that the journal acts as a forum for theoretical studies, not as a propaganda or advocacy agent. Thus, the text creates a narrative that the journal is an independent scientific platform free from particular political or ideological interests.

The phrase “pure theoretical study” emphasizes that the article's primary purpose is to train critical thinking, not to direct the reader to a particular view. This phrase produces the discourse that scientific discussions should be based on rational analysis and not emotional opinions.

Amin al-Khuli has implicitly reproduced the discourse of scientific tradition through this editorial text. Amin al-Khuli introduces a scientific tradition based on discussion, debate, and constructive criticism to the public. Phrases such as “training thinking and analysis” are reminiscent of the classical method in the Islamic scientific tradition, where scholars often engage in scientific debates to deepen their understanding of an issue. “By opening up space for criticism and feedback,” this text reproduces the values of intellectual openness that have long been part of the history of Islamic scholarship. In addition, the journal's attitude, described as “accepting with an open heart and good acceptance”, strengthens the reproduction of inclusive discourse in academic discussions. This phrase reflects the dialogical value that emphasizes that differences of opinion are not only accepted but also seen as an important element in the development of science.

Rhetoric as an Attempt to Control

Amin Al-Khuli begins his rhetoric by stating that the article “needs in-depth examination” and is “better discussed” through dialogue. This rhetoric attempts to minimize the possibility of emotional or confrontational interpretations. This phrase simultaneously reproduces the discourse that intellectual dialogue is a means to peacefully and constructively resolve differences. A study on the use of the pragma-dialectical approach to argumentative discourse states that differences of opinion can be resolved when the parties involved agree on the acceptance of controversial views through a regular exchange of arguments and criticisms. This

method ensures that disputes are resolved based on rational discourse rather than external intervention, encouraging a more profound understanding and resolution of the conflict.

If applied in children's education, the tradition of dialogue emphasized by Amin al-Khuli has a significant influence on the development of their social communication. The tradition of dialogue in educational settings is recognized as a way to effectively teach students how to manage conflict, information, and differences. This tradition improves students' information literacy and equips them with the skills necessary to engage in constructive dialogue. In other studies, it is stated that inviting students to dialogue encourages them to think critically, have self-confidence, and have practical argumentative skills, which are important for constructive participation in the social community. If properly structured, a constructive, controversial concept can produce positive results in a conflict of ideas (Johnson & Johnson, 2009).

On the other hand, dialogue invites more objectively thinking when viewing problems. This effort can reduce the potential for conflict. For example, to find ways to solve problems and determine policies, it is necessary to conduct scientific studies and dialogue (Raman, 2014). This fact strengthens the role of science in public policy as it helps policymakers understand the specific nature of problems and their impacts, thereby facilitating better governance.

Scientific knowledge and expertise support management decisions and persuade stakeholders in environmental conflicts. However, it is important to understand how scientific knowledge is co-produced with political, economic and cultural settings, as this can influence the acceptance and effectiveness of science-based solutions. In addition, effective communication in the scientific process can reduce the negative impact of conflicting information. Studies show that providing messages about the scientific discovery process can improve public perception of science and equip the public to understand conflicting information, thereby reducing counterarguments and creating a more informed public.

Conflict can also occur due to a lack of public understanding of the root of the problem. Thus, scientific studies resolve conflicts by encouraging dialogue and understanding. A study states that informal interventions by academics, often called interactive conflict resolution, involve intellectual debates that help conflicting parties understand each other's perspectives and work towards a common understanding. Improved communication practices can also be an alternative to conflict resolution.

This article highlights the crucial role of language in peacebuilding, which serves as a primary tool for creating social meaning, facilitating dialogue, and reaching consensus in building societal order. Language also has a political nature, where its use can reflect and drive changes in national identity. Therefore, a language-centred approach is highly recommended in studying public communication, focusing on how interactions and negotiations of meaning occur in the context of peacebuilding.

In addition, peacebuilders' attention to the mediation and regulation of public language can reveal the transformation of ideas and power dynamics in this process. Critical reflection on communication practices is important, including translation into different languages and dialects to expand reach. This article also emphasizes the need to create new public spaces, allowing diverse voices and interactions while encouraging peacebuilders to promote their visions actively. In addition, conflicts also tend to occur due to differences in knowledge and power, such as in the context of Amin Al-Khuli as an editor-in-chief and a modern educational background, trying to reconcile the conflict between providing a scientific framework as a way to bridge the gap in knowledge and power.

The findings of the current study on Amin al-Khuli's rhetorical strategies align with and build upon previous research while introducing unique insights. Similar to earlier studies, this research confirms that al-Khuli's rhetorical approach aimed to reduce intellectual conflict and bridge classical Islamic scholarship with modern discourse. Previous studies, such as those by Chamseddine and Siblini (2024), emphasized his ability to incorporate literary and

rhetorical devices into Quranic interpretation, which resonates with the current study's findings on his strategic use of discourse-balancing and credibility-building techniques. Both the present and previous studies highlight his commitment to fostering open academic discussions and maintaining neutrality in scholarly discourse.

However, this study differs from previous research in its focus on how Amin al-Khuli's editorial strategies specifically influenced the management of controversy in the *Qadla' Syar'i* journal. Unlike the broader analyses of al-Khuli's contributions to literary and rhetorical traditions, this research provides a detailed examination of his strategic use of rhetorical elements such as intensification, attenuation, and emotional appeals to maintain the journal's integrity and encourage constructive dialogue. Additionally, while earlier studies predominantly explored his influence on Quranic interpretation and Islamic thought, this study delves into his practical application of rhetoric as a conflict-resolution tool in a real-world editorial context.

Furthermore, the current study presents new insights into the reception and effectiveness of al-Khuli's rhetoric by analyzing how his editorial interventions successfully mitigated tensions and contributed to policy changes, such as the eventual prohibition of the controversial three talaq ruling. This perspective is relatively underexplored in prior literature, which has primarily focused on his theoretical contributions rather than their practical implications. Thus, while the core themes of neutrality, intellectual dialogue, and rhetorical sophistication are consistent with past research, this study provides a more targeted analysis of how these elements were deployed in specific socio-political contexts.

CONCLUSION

The findings of this study suggest that while Amin al-Khuli's rhetorical strategies were not the primary factor in changing Egyptian society's views on the three talaq issue, they played a vital role in mitigating conflict between the journal, the author, and the community. Through his editorial leadership at *Qadla' Syar'i*, al-Khuli strategically employed rhetoric to de-escalate tensions and promote academic dialogue. His editorial framed the journal as neutral and objective, emphasizing that published articles were intellectual exercises rather than endorsements of specific viewpoints.

The study highlights al-Khuli's use of rhetorical strategies such as intensification to reinforce neutrality, attenuation to downplay controversy, and credibility-building and emotional appeals to foster inclusivity. These strategies not only resolved the immediate conflict but also strengthened the tradition of rational academic discussion. His approach reflects efforts to reconcile classical Islamic scholarship with modern intellectual discourse, demonstrating the power of rhetoric in addressing contentious issues. This study emphasizes the importance of strategic communication in academia, showcasing how rhetoric can help address ideological differences and maintain neutrality. Al-Khuli's approach offers a valuable model for scholars, educators, and policymakers in fostering constructive dialogue.

Future studies can explore the broader applications of similar rhetorical strategies in education, media, and public policy. However, this study is limited in scope, focusing on a single editorial without fully examining audience reception or the broader impact on Islamic legal discourse. Further research is needed to explore how these rhetorical strategies influenced Islamic thought and their reception among different groups in early 20th-century Egypt.

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