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This article seeks to explain the concept of the dialogue of *hikma* as a qur’anic principle in developing harmony in Muslim–non-Muslim relations. Living together harmoniously is essential in a community made up of a myriad of cultures and religions. Efforts to create harmony can be realized through the dialogue of *hikma* and by inculcating it as the culture in daily life interaction. This is truly essential in the context of mixed-faith families. In order to explore how the dialogue of *hikma* can be applied in Muslim–non-Muslim relations, this article examines the experience of Muslim converts living together with their non-Muslim families of origin. The research was conducted through in-depth interviews with selected Muslim converts from a variety of cultural backgrounds, living in the area of Kota Kinabalu, Sabah. The results indicate that Muslim converts share similar experiences in applying the dialogue of *hikma* as a mechanism for solving family problem arising as a result of conversion to Islam.

**Keywords:** dialogue; *hikma*; Muslim; non-Muslim; conversion; Sabah

**Introduction**

The term “Muslim–non-Muslim relations” is not very different in meaning from “inter-faith relations.” The former is more specific, referring to relations between the people who practise different religions, while the latter, being more general, also refers to relations between the different religious teachings. The concept of Muslim–non-Muslim relations basically refers to the historical experience of people of different religions, whether in the trilogy of Jewish–Christian–Muslim relations or in bilateral relations, be it Muslim–Jewish or Muslim–Christian. Historically, Muslim–Christian relations took place in the form of mutual influence, cooperation and confrontation (Goddard 2001, 2008; Haddad 1995; Siddiqui 1997; Smith 2007). Efforts to promote Muslim–Christian understanding and cooperation are well underway. One recent development that proves the seriousness of these efforts is the document *A Common Word between Us and You*, signed on October 13, 2007 by representatives of Sunni and Shia Islam and sent to Christian leaders. This document was created through the initiative of the Royal Al al-Bait Institute for Islamic Thought, based in Amman, Jordan, to attest to the fact that, though differences exist, the basis for religious understanding and cooperation is essential for living together (Haddad and Smith 2009).

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