

SHARIA ECONOMIC HARMONY: RECONSTRUCTING PEACE THROUGH NEGOTIATION AND MEDIATION IN CONFLICT RESOLUTION

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ABSTRACT

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The rapid development of human civilization, particularly in Sharia economics, has led to an increase in various disputes. Sharia economics, rooted in divine principles for fair transactions free from interest, requires Sharia-compliant conflict resolution methods to ensure overall well-being. Non-litigious approaches such as negotiation and mediation are crucial. These processes offer significant alternatives aimed at fostering peace, justice, and sustainable resolutions in Sharia economic conflicts. This article focuses on Sharia Economic Harmony, exploring the roles and challenges of negotiation and mediation, intending to guide stakeholders in creating stability, fairness, and harmony within Sharia economics. This research will use library research as the main approach. In searching for various data, we will also utilize Publish or Perish. The found data will be critically analyzed qualitatively to support the arguments and findings in this study. The research findings indicate that in the context of Sharia economic conflicts, negotiation emerges as one of the primary alternatives for dispute resolution. This process requires elements such as good relationships between the conflicting parties, clarity of interests, available alternatives, negotiation-derived options, and effective communication. The negotiation steps are Preparation Opening Negotiation Process The Bargaining Process Building the Deal. On the other hand, mediation Article 36 of PERMA No. 1 Year 2016. Mediation involves a third party acting as a mediator to assist conflicting parties in resolving disputes. In the Islamic context, mediation reflects teachings of peace and justice. The mediation process, whether within or outside the court, aims for swift, affordable, and fair dispute resolution. However, mediators in mediation face various challenges like limited knowledge, time constraints, issues of trust, and resource limitations. Therefore, both negotiation and mediation play significant roles in resolving Sharia economic conflicts. They demand skills, knowledge, and deep understanding of Sharia principles, along with the ability to build trust between conflicting parties to achieve fair and satisfactory agreements.

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1. INTRODUCTION

Human civilization is currently developing very rapidly and significantly in various aspects of life, one of which is the economic aspect. Economic development can be seen where various economic system developments based on sharia principles have emerged. Usually it is often known as sharia economics. Basically, economics is also one of the things regulated by the Islamic religion[1]. Sharia economics is an economy that is based on divine revelation where the revelation is revealed as a form of benefit and prosperity for mankind[2]. Sharia economics is also very strongly based on the concept of monotheism, the concept of treatise, the concept of the afterlife and the concept of prosperity[3]. Sharia economics continues to provide improvement and expansion of the sharia-based financial industry both in Indonesia and the world. Along with this development, it also brings various disputes and conflicts in sharia economic disputes.

Sharia economics is all actions or businesses that are in accordance with sharia principles in the field of muamalah with the aim of relationships between human beings. In its activities, it must avoid usury, maisir, gharar, haram and unjust[4]. This is in accordance with the Islamic principle that every muamalah transaction or payment must eliminate the element of usury in its various forms. So that it can

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have an impact on overall well-being, both material, spiritual and moral[5]. Therefore, it is necessary to resolve sharia economic disputes that are adequate, efficient and in accordance with sharia principles and can achieve stability and sustainable economic growth.

Sharia economic dispute resolution can be carried out using two systems, namely litigation and non-litigation. One way to resolve non-litigation sharia economic disputes is through alternative dispute resolution, including negotiation and mediation[6]. Negotiation or bargaining is a process to achieve mutual satisfaction through discussion and bargaining. A person carrying out negotiations tries to resolve a dispute, by changing the agreement or terms or other issues. In order for negotiations to be successful, each party must be serious and want the agreement to be followed up, as a long-term agreement.

According to Big Indonesian, mediation is the process of involving a third party in resolving a dispute, while mediator is defined as an intermediary or liaison. Mediation is a mediation procedure where someone is appointed as a mediator or intermediary to communicate with the parties in a dispute so that they can open up the parties' views which may be different and can resolve the dispute without going through litigation. Juridically, mediation in judicial institutions is reconstructed from Article 130HIR/Article 154 RBg which is known as peaceful efforts or *dading*. UU no. 1 of 1974 Article 39, Law no. 3 of 2006 Article 65, KHI Articles 115, 131 (2), 143 (1-2), 144, and PP No. 9 of 1975 Article 32. Mediation arrangements are re-regulated through Perma Number 1 of 2008 concerning Mediation and Perma Number 1 of 2016 concerning Mediation Procedures in Court[7].

Mediation and negotiation are very important alternatives in resolving sharia economic disputes. There are several studies on mediation, namely: Journal written by Ayu Chairun Nisa et al with the title "Efektivitas Mediasi Penyelesaian Sengketa Ekonomi Syariah di Pengadilan Agama: Studi di Pengadilan Agama Kelas IA Makassar"[8]. Jorunal written by Dewi Riza dengan judul "Konsep Sulh Dan Tahkim Sebagai Alternatif Dalam Upaya Penyelesaian Sengketa Ekonomi Syariah di Era Modern" [9]. Jorunal written Nur Fauzi dengan judul "Penyelesaian Sengketa Ekonomi Syariah Berbasis Sulh (Damai) Untuk Mencapai Keadilan" [10]. Based on several studies, it can be seen how important the role of negotiation and mediation is in resolving sharia economic conflicts.

Negotiation and Mediation as an alternative form of dispute resolution, have shown great potential in resolving sharia economic conflicts in a way that promotes peace, justice and mutual agreement. Thus both are powerful tools that can be used to restructure the sharia economic framework, reduce tensions between disputing parties, and direct them towards a fair and sustainable agreement. This journal aims to investigate the role of negotiation and mediation in conflict resolution in the context of sharia economics. By focusing on the idea of Sharia Economic Harmony, this journal will explore the negotiation and mediation process that can be used as a tool to reconstruct peace in cases of sharia economic disputes. We will identify specific challenges that arise in resolving sharia economic disputes and seek innovative solutions through negotiation and mediation. The challenges in mediation and negotiation include the imbalance of positions between parties, slow negotiation processes, and the overly rigid stance of one party. Mediation involves the intervention in a dispute by a neutral third party who does not take sides and assists the parties in reaching a voluntary agreement. The mediator acts as a facilitator without the authority to make decisions. Negotiation is a means for disputing parties to discuss resolution without the involvement of a third party. In Indonesia, mediation is mandatory for civil disputes that have been filed in court. Mediation is seen as a faster and more cost-effective way to settle disputes compared to litigation processes. The author hopes that the findings and recommendations from this journal will become valuable guidance for legal practitioners, policy makers, and all parties involved in the sharia economy, helping to create a more stable, harmonious and fair environment in a sharia-based economy which is increasingly important today.

2. METHOD

This research will use library research as the main approach. We will conduct intensive searches in various library sources, including academic journals, books, articles, research reports, and other relevant library-based sources. In addition, to facilitate the search for various data, we will also use the *Publish or Perish*. The data found will be critically analyzed to qualitatively support the arguments and findings in this study. This method will provide a strong foundation for understanding the concept and practice of mediation in conflict resolution in the context of Islamic economics, as well as understanding how mediation can contribute to reconstructing peace in cases of Islamic economic disputes.

3. RESULT AND DISCUSSION

Basic Concepts of Negotiation

Negotiation comes from the word negotiation which means negotiation. In Indonesian terms itself, it is referred to by various terms, namely deliberation, consensus, bargaining, negotiation. In the large Indonesian dictionary, negotiation has the meaning of the process of bargaining by negotiating to give or receive which is useful for reaching a mutual agreement between one party and another, solving problems by peaceful means through negotiations between the parties in dispute”[11]. Negotiation is a process of reaching mutual satisfaction through discussion and bargaining. A negotiator seeks to resolve a dispute, by changing the agreement or terms or other issues. For negotiations to be successful, each party must be sincere and want the agreement to be followed through, as a long-term agreement.

Negotiation is one of the alternative dispute resolution mentioned in Article 1 paragraph 10 of Law of the Republic of No. Number 30 Year 1999 on Arbitration and Alternative Dispute Resolution. The activity of negotiation itself is not explained in more detail in the laws and regulations. Instead, the definition of alternative dispute resolution is explained: “Alternative dispute resolution is an institution for resolving disputes or differences of opinion through procedures agreed upon by the parties, namely out-of-court settlement by means of consultation, negotiation, mediation, conciliation, or expert judgment” [12].

Some elements in negotiations, if one of these elements is not found then, the negotiations carried out cannot or difficult to produce an agreement. These elements include:[11]

1. Relationship A negotiation or bargaining occurs because there are different opinions on a problem. These differences will arise various kinds of threats.
2. Interest Negotiations are conducted because each party has an interest. Never have the intention of having a hidden interest.
3. Alternatives In relation to negotiations, the alternatives are the various options used in negotiations to reach an agreement.
4. An option is something that is gained or obtained through negotiation. Options are the likelihood that the parties will agree. The latter identifies which option has the maximum value.
5. In negotiation, the role of communication is very important. The more effective and efficient the communication, the smoother the negotiation will be, because communication determines success.

Reconstructing Peace Through Negotiation in Sharia Economic Conflict Resolution

Conflicts or disputes can arise because some parties feel that social and economic conditions are unfair to them or their rights and interests are violated. Therefore, people openly express their grievances and carry out efforts in order to change the situation of socio-economic arbitrariness to change into a more just condition. The first step that must be taken when trying to resolve a dispute is through peaceful means. To achieve the essence of peace, the main principle that needs to be put forward is the awareness of the parties to return to Allah and interpret the meaning of the Qur’an and hadith in solving all problems. Peaceful efforts are usually pursued through deliberation to reach consensus between the disputing parties. With deliberation that prioritizes the principles of shari’a [13].

The tradition of resolving disputes or conflicts through peace efforts has been developed by Islam for a long time, even before the Prophet Muhammad assumed his duties as a Messenger. He was once appointed as a referee in an internal tribal dispute. Quraysh about who had the right to put Hajar Aswad back in its original position. The Islamic period during the time of the Companions also reflects a spirit to avoid and resolve conflicts in the best way that prioritizes the principles of al-shulh. In the era of the reign of Khulafa Al-Rashidin, especially when Umar bin Khattab became caliph, the tradition of refereeing based on as-shulh in dispute resolution was increasingly cultivated in the practice of social life. This was not only applied to issues related to family law and commerce, but also to disputes in the social and political fields [14]”.

The most common alternative to sharia economic dispute resolution is negotiation. There are two types of negotiations, namely formal negotiations and informal negotiations (lobbying). There are several differences between the two, namely:[12]

1. Formal negotiations have the following characteristics: Formal in nature; The place where negotiations are held is the meeting room, the leader’s office; The material discussed is binding and results in a decision or mutual agreement.

2. Informal negotiation or lobbying has the following characteristics: Informal and relaxed in nature; The place where the lobby is conducted can be anywhere (café, hotel, field, etc.); The material discussed is not binding and is short or long term.

In general, there are several processes for negotiations to run successfully and provide results in accordance with the planned objectives. Some of these processes include:[15]

1. Step one: Preparation
Preparatory steps are taken well in advance of the negotiation process.
2. Step two: Opening
In negotiations, it is important to start with a good impression. After all, the first impression will greatly affect the opponent's judgment of him.
3. Step three: Negotiation Process
Start the negotiation by expressing your wishes or goals for the meeting.
4. Step four: The Bargaining Process
The bargaining process occurs when both parties are equally interested in working together.
5. Step Five: Building the Deal
The closing in the negotiation process is to build an agreement between the two parties. If both parties have agreed, it is necessary to confirm the agreement.

Common obstacles that occur in negotiations include:[16]

1. Parties that insist
2. Those present in the negotiation are people who have No. interests, so they are not brave in making decisions.
3. Unrealistic demands
4. Both sides were emotionally charged, so negotiations broke down.

Based on these constraints, the success of a negotiation process depends on the negotiator's ability, skills and expertise in conducting negotiations. In addition, not all disputes can be negotiated so that before negotiations are carried out, a preliminary process is needed to explore the facts that occur. Therefore, a negotiator needs to have the following characteristics:

1. Planning ability
2. Knowledge of negotiated materials
3. Ability to express thoughts verbally
4. Ability to think quickly under pressure
5. Listening skills and abilities
6. Have integrity
7. Influencing ability
8. Patience

Basic Concepts of Mediation

Etymologically, mediation comes from the Latin word *mediare* which means being in the middle. The meaning of the middle is the presence of a third person as an intermediary in assisting the dispute resolution process of the parties. Mediation is actually not a new thing in Indonesian society because for a long time the pattern of dispute resolution with mediation has been applied by the community, but the community is more familiar with the term deliberation for consensus. Mediation in Islam is often known as peace or *ishlah* where in religious courts must practice the concept of *ishlah w h i c h* is an Islamic teaching. Mediation in Islam is based on Surah Al-Hujurat verse 9 [17] which is as follows:

"And if two groups of believers are at war, then reconcile between them. If one of them wrongs the other, then fight the wrongdoer until he returns to the commandments of Allah. When they have returned, then reconcile between them with justice, and act justly. Indeed, Allah loves those who are just" (Al-Hujurat: 9).

In the interpretation of Al-Misbah, Prof. Quraish Shihab places great emphasis on peace in a conflict including Islamic economics. In the verse, the key word can be taken in the form of *aslihu* twice which means reconcile. It is very clear that every problem should be resolved first through peace because of the importance of peace in life [18]. In Surah An Nisa it is also explained that peace is better than strife [19]. In addition, to show how important peace is, it is mentioned in the Qur'an 180 times in different surahs.

In the verse above, in addition to the importance of teaching us to always make peace in a conflict over sharia economic cases, the verse also provides various views on the great moral attitudes contained

therein, such as fairness, brotherhood, respect for others, humanist attitudes, prohibition of backbiting/gossip and taqwa [20].

Mediation based on the Regulation of the Supreme Court of the Republic of Indonesia number 1 of 2016 concerning Mediation Procedures in Court is a dispute resolution through a negotiation process to obtain an agreement between the Parties with the assistance of a Mediator. Mediation is a non-litigation dispute resolution process. The mediation process is divided into two, namely mediation outside and inside the court. Mediation conducted outside the court is regulated by Law Number 30 of 1999 concerning Arbitration and Alternative Dispute Resolution. Meanwhile, mediation within the court is regulated in Supreme Court Regulation Number 1 of 2016 concerning Mediation Procedures in Court [21]. Mediation is carried out so that the dispute resolution process can be faster and cheaper and can provide opportunities for the parties to obtain justice or provide satisfaction to the parties to the results of their agreement [22].

In the mediation process there is a mediator who acts as an intermediary between the litigants. The mediator is a Judge or other party who has a Mediator Certificate as a neutral party who assists the Parties in the negotiation process to find various possible dispute resolutions without using a way to decide or impose a settlement. The main role of the mediator is to prepare and take minutes of the meeting, formulate the main issues and meeting points of the parties, assist the parties to resolve the dispute by peace, and provide suggestions regarding alternatives to solve the problem [23]. There are two roles of the mediator in the mediation process, namely [24]:

1. The mediator is a facilitator in the mediation process.
2. The mediator provides advice along with legal considerations.

Basically, in the mediation process there are several basic principles that form the basis for the implementation of mediation. Some of these principles are as follows:

1. Principle of *confidentiality*
2. The principle of *volunteerism*
3. Principle of *empowerment*
4. Principle of *neutrality*
5. The principle of *a unique solution*

The objectives and benefits of mediation in order to reconstruct peace can be described as follows [25]:

1. To speed up dispute resolution and costs.
2. The court decision was resolved through a win-win solution.
3. To reduce the accumulation of cases in the courts.
4. To increase community engagement in the legal field and empower disputants in the dispute resolution process.
5. To facilitate justice in society.
6. To provide an opportunity for the parties to reach a decision that is acceptable to all parties.
7. Has a closed nature.
8. Provides a higher level of agreement, so that in the future the parties are still likely to have good relations.

Reconstruction of Peace Through Mediation in Sharia Economic Conflict Resolution

Settlement of sharia economic disputes can be done through mediation in two ways, namely non-litigation mediation and litigation mediation. Non-litigation or out-of-court mediation is a mediation process carried out by mediators either individuals or by institutions and institutions outside the court such as the National Mediation Center. Mediation outside the court is regulated in Law Number 30 of 1999 concerning Arbitration and Alternative Dispute Resolution, besides that the mediation process is also outside the court also based on the provisions stipulated in Article 58 and Article 60 of Law Number 48 of 2009 concerning Judicial Power, Chapter XII, namely concerning Dispute Resolution Outside the Court [26].

Article 58 provides that: *"Efforts to resolve civil disputes can be made outside the state courts through arbitration or alternative dispute resolution"*. Meanwhile, Article 60 stipulates that:

1. Alternative dispute resolution is an institution for resolving disputes or differences of opinion through procedures agreed upon by the parties, namely out-of-court settlements by means of consultation, negotiation, mediation, conciliation or expert judgment.

2. Dispute settlement through alternative dispute resolution as referred to in paragraph (1) the results are set forth in a written agreement.
3. The agreement in writing as referred to in paragraph (2) shall be final and binding on the parties to be implemented in good faith.

In the out-of-court mediation process there are two processes, namely:

1. The definition process, which is a process where the mediator provides an opportunity for the parties to provide and explain the problems they want to solve along with their expectations in solving them.
2. The problem solving process, in this process the mediator will lead the bargaining process of what will be agreed upon until all the main issues are resolved and an agreement is reached between the disputing parties

If an agreement is reached during the mediation process, the mediator will draw up a draft agreement. If the draft agreement is accepted without change by all parties involved, a written peace agreement will be drawn up and signed by all parties. If the parties want to turn the peace agreement into a peace deed, the mediator must also sign the peace agreement, so that later a notarially valid (authentic) peace deed can be made. Article 36 of PERMA No. 1 Year 2016 provides an explanation that parties who resolve disputes outside the court with or without a certified mediator with a peace agreement, can then submit a peace deed by filing a lawsuit with the competent court. The litigation mediation through the Religious Courts has several stages. The settlement of sharia economic disputes based on PERMA No. 1 of 2016 is divided into two stages, namely the pre-mediation stage and the mediation processes stage. The pre-mediation stage process is explained in Chapter IV and the mediation stages are explained in detail in Chapter V of PERMA No. 1 of 2016.

In summary, the mediation procedure based on PERMA No. 1/2016 is as follows:

1. Pre-Mediation Stage
 - a. On the first hearing day, which was attended by both parties, the judge obliged the parties to pursue mediation.
 - b. The judge adjourned the case to provide an opportunity for a mediation process for a maximum of 30 Working Days.
 - c. The Judge explains the mediation procedure to the disputing parties. The parties select a Mediator from the list of names available, on the day of the First Hearing or at the latest 2 working days later.
 - d. If within the period mentioned in point 4 the parties cannot agree to choose the Mediator they want.
 - e. The President of the Panel of Judges shall immediately appoint a Judge who is not the principal examiner of the case to perform the function of Mediator.
2. Stages of the Mediation Process.
 - a. Within a maximum of 5 working days after the parties appoint an agreed Mediator or after being appointed by the Chief Justice, each party may submit a case resume to the appointed Judge Mediator.
 - b. The Mediation process lasts a maximum of 30 working days from the time the Mediator is selected by the parties or appointed by the Panel of Judges.
 - c. The Mediator shall prepare a schedule of Mediation meetings for the parties to agree upon.
 - d. If deemed necessary the Mediator may conduct a "Caucus". The Mediator is obliged to declare the mediation has failed if one of the parties or the parties or their Attorneys have not attended the Mediation meeting 2 times in a row according to the agreed schedule without reason after being properly summoned.
3. Mediation Reaches Agreement
 - a. If the mediation results in a peace agreement, it must be formulated in writing and signed by the parties and the Mediator.
 - b. If the mediation is represented by the parties' Attorneys, the parties must state in writing the agreement reached.
 - c. The parties are obliged to reappear before the Judge on the appointed hearing day to notify the settlement agreement.
 - d. The parties can submit the peace agreement to the Judge to be confirmed in the form of a "Deed of Peace".

- e. If the parties do not want the peace agreement to be strengthened in the form of a peace deed, it must contain a clause withdrawing the lawsuit and or a clause stating that the case is over.
4. Mediation did not reach an agreement
 - a. If the Mediation does not result in an agreement, the Mediator shall state in writing that the mediation process has failed and notify the Judge of the failure.
 - b. At each stage of the case examination, the examining judge is still authorized to seek peace until before the pronouncement of the verdict.
 - c. If the mediation fails, the statements and confessions of the parties in the mediation process cannot be used as evidence in the trial process.
5. Place of Mediation
 - a. Judge Mediators may not conduct Mediation outside the Court.
 - b. The organization of mediation in one of the Religious Court rooms is free of charge.
6. Settlement at the Appeal, Cassation and Judicial Review levels
 - a. Parties who agree to reconcile at the Appeal / Cassation / Reconsideration level must submit it in writing to the Chairperson of the Religious Court that is adjudicating.
 - b. The Chairperson of the Religious Court hearing the case shall immediately notify the Chairperson of the Religious High Court (for Appeal cases) or the Chairperson of the Supreme Court (for Cassation and Judicial Review cases) of the intention of the parties to pursue reconciliation. The Judge of Appeal/Cassation/Review is obliged to postpone the examination of the case concerned for 14 working days after receiving the notification.
 - c. The parties, through the President of the Religious Court, may submit a written peace agreement to the Panel of Appellate/Cassation/Review Judges.

Return to be confirmed in the Deed of Peace. The deed of peace shall be signed by the Panel of Judges of Appeal/Cassation/Review at the latest 30 working days after it is recorded in the Main Case Register. Reconstructing peace through mediation in conflict resolution is not as easy as expected. There are various challenges in the mediation process. The challenges in mediating the settlement of sharia economic disputes inside or outside the court are as follows [27]:

1. Limited knowledge: Mediators must have sufficient knowledge of Islamic economic law and mediation procedures. This is a challenge as not all mediators have the same educational background and sufficient experience in handling sharia economic disputes.
2. Time constraints: Mediation must be conducted within a limited time, so the mediator must be able to manage time well in order to resolve the dispute within the specified time.
3. Limited trust: The parties involved in a dispute may not have trust in each other, making it difficult to reach a mutually beneficial agreement. The mediator must be able to build trust between the parties in order to reach a fair agreement.
4. Limited authority: The mediator does not have the authority to force the parties to accept the agreement reached. Therefore, the mediator must be able to convince the parties to accept the agreement in a persuasive manner.
5. Resource limitations: The mediator may not have sufficient resources to resolve the dispute, such as experts or funds. This may affect the effectiveness of the mediation in resolving the dispute.

In mediating the settlement of sharia economic disputes, the mediator must be able to overcome these challenges in order to reach a fair and favorable agreement for all parties involved. Therefore, peace reconstruction through mediation in sharia economic conflict resolution can be done in several ways, including:

1. Using a competent mediator: A competent mediator who has sufficient knowledge of Islamic economic law and mediation procedures can help the parties to reach a fair and favorable agreement.
2. Use appropriate mediation procedures: Appropriate mediation procedures can help the parties to reach an agreement quickly and effectively. Proper mediation procedures can also assist the mediator in managing the time and resources available.
3. Building trust between the parties: The mediator should be able to build trust between the parties involved in the dispute. This can be done by respecting the views and interests of each party and ensuring that the mediation process is fair and transparent.

4. Using appropriate mediation techniques: The mediator should be able to use appropriate mediation techniques to help the parties reach an agreement. Appropriate mediation techniques can assist the mediator in overcoming obstacles that arise during the mediation process.
5. Using Al-Shulhu peace efforts: Al-Shulhu peace efforts can be used as an alternative in resolving Islamic economic disputes. Al-Shulhu peace efforts can be carried out through several channels, such as the advice of the panel of judges, mediation, and hakam.

In reconstructing peace through mediation in sharia economic conflict resolution, the mediator must be able to manage the challenges that arise during the mediation process. This can be done by building trust between the parties, using appropriate mediation techniques, and using Al-Shulhu peace efforts as an alternative in resolving Islamic economic disputes.

4. CONCLUSION

Negotiation, rooted in Indonesian culture and law, seeks mutual satisfaction through discussions and bargaining, involving key elements like relationships, interests, alternatives, and effective communication. In Sharia economic conflict resolution, negotiation aligns with Islamic principles, emphasizing peaceful resolution through Quranic interpretations. It comprises formal and informal negotiation types, each differing in nature and binding agreements. Successful negotiation follows stages like preparation, opening, negotiation, bargaining, and agreement building. Challenges include stubborn parties and conflicting interests, demanding skilled negotiators with planning abilities, subject knowledge, and effective communication. Ultimately, successful negotiations prioritize mutual satisfaction and resolution while overcoming obstacles. Mediation has historical roots in Indonesian society and is linked to principles of peace within Islamic teachings. The mediation process, both within and outside the court, is regulated by Indonesian law to expedite dispute resolution and enhance community participation in the legal domain. However, resolving Sharia economic conflicts through mediation poses challenges such as limited knowledge, time constraints, limited trust, mediator authority limitations, and limited resources. Success requires mediators with adequate knowledge, trust-building skills, the use of appropriate mediation techniques, and leveraging alternative dispute resolution methods aligned with Sharia economic principles. In conclusion, mediating Sharia economic conflicts demands careful strategies to overcome challenges and achieve fair and satisfactory agreements. Relevant institutions should develop more comprehensive training programs for legal practitioners, mediators, and negotiators, focusing on Sharia economics, mediation, and negotiation techniques. Special certification in this field is also crucial to ensure high standards in conflict resolution. Effectiveness of Conflict Resolution Research, More detailed research is needed to evaluate how effective mediation and negotiation are in resolving Sharia economic conflicts. This will aid in developing better methods and more effective strategies.

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