The Concept of Mediation in the Gospels and the Qur'an: The Importance of a Third Party Role for Conflict Resolution

Abstract. Mediation is a method of conflict resolution that involves a third party as a mediator. The presence of a mediator is often considered important because of its neutral role in mediating conflicts. However, in practice, finding a third party willing to be a mediator is not easy, especially in conflicts involving religion. Religion, which is supposed to teach peaceful values, often fails to encourage its followers to act as peacemakers. In fact, religious conflicts often grow more complex by involving various parties. This research aims to interpret Abrahamic sacred texts, such as the Bible and the Qur'an, which are related to the concept of mediation or peacemaker. Through a text hermeneutics approach and the integration of conflict resolution theory, this research explores verses that discuss mediation, such as the term *intermediary* or *peacemaker* in the Bible, as well as *tahkim*, *islah*, and *wasat* in the Qur'an. The research highlights the need to integrate the concept of mediation with religious spiritual values to create a third party capable of using religious fervour in reconciling conflicts. This research offers a new approach by using Abrahamic sacred texts as a model for spirituality-based mediation, in contrast to the concept of mediation that has been seen more from a legal perspective. By internalising the teachings of peace from the two holy books, this research emphasises the importance of the presence of mediators based on religious values to create peace in the midst of conflict..

Keywords: *Religious Mediation, Hermeneutika Teks Suci Abrahamic, and Conflict Resolution*.

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Abstrak. Mediasi adalah metode penyelesaian konflik yang melibatkan pihak ketiga sebagai mediator. Kehadiran mediator sering dianggap penting karena perannya yang netral dalam menjembatani konflik. Namun, dalam praktiknya, tidak mudah menemukan pihak ketiga yang bersedia menjadi mediator, terutama dalam konflik yang melibatkan unsur agama. Agama, yang seharusnya mengajarkan nilai-nilai perdamaian, sering kali gagal mendorong para pemeluknya untuk berperan sebagai pembawa damai. Bahkan, konflik keagamaan sering berkembang menjadi lebih kompleks karena melibatkan berbagai pihak. Penelitian ini bertujuan untuk menafsirkan teks-teks suci agama-agama Abrahamik, seperti Alkitab dan Al-Qur'an, yang berkaitan dengan konsep mediasi atau pembawa damai. Melalui pendekatan hermeneutika teks dan integrasi teori resolusi konflik, penelitian ini mengkaji ayat-ayat yang membahas konsep mediasi, seperti istilah *intermediary* (perantara) atau *peacemaker* (pembawa damai) dalam Alkitab, serta *taḥkīm*, *iṣlāḥ*, dan *wasaṭ* dalam Al-Qur'an. Hasil penelitian menekankan pentingnya mengintegrasikan konsep mediasi dengan nilai-nilai spiritual keagamaan guna membentuk pihak ketiga yang mampu menggunakan semangat keberagaman dalam proses rekonsiliasi konflik. Penelitian ini menawarkan pendekatan baru dengan menjadikan teks-teks suci Abrahamik sebagai model mediasi berbasis spiritualitas, sebagai alternatif dari pendekatan mediasi yang selama ini lebih banyak dipahami dalam kerangka hukum formal. Dengan menginternalisasi ajaran perdamaian dari kedua kitab suci tersebut, penelitian ini menegaskan pentingnya kehadiran mediator yang berlandaskan nilai-nilai keagamaan dalam menciptakan perdamaian di tengah konflik.

Kata kunci: Mediasi Keagamaan, Hermeneutika Teks Suci Abrahamik, Resolusi Konflik

Introduction

Essentially, every religion advocates peace and highlights the significance of making positive contributions to the welfare of others. Nevertheless, within sociological discussions, religion is frequently viewed as a catalyst for conflict, diverging from its intended normative values. Although peace lies at the heart of religious teachings, religion is often associated with the outbreak and intensification of conflicts. Consequently, the image of religion has become increasingly misrepresented and diminished, especially in political, cultural, and social spheres. .[1] Apologetically, it may be a *human error*, sometimes also humans in the face of conflict, actually become a *part of the problem*, even *trabelmaker*. So that even religious people find it difficult to get out of the circle of conflict, even though religion has norms of peace in its teachings.

Religion as a belief or value system also carries the potential to generate conflict. Value-based conflicts arise when opposing principles collide, often triggering or intensifying disputes.[2] Although there are several views that religious conflicts are sometimes triggered by many factors, a line can be drawn, that religious conflicts are often manifested with religious values, in *verbal* and *non-verbal* contexts. This is as religion in political, economic, and social factors become one of the causes, or because of inequality and injustice, then in the name of religious values, so that people who have religion tend to suspect other people or groups, so that those who are not their groups are considered enemies under the pretext of 'in order to achieve God's pleasure and in order to spread the good news that comes from the Almighty'.[3] Meanwhile, the various factors that are used as a basis in exacerbating ethnic-religious conflicts in this country can be seen from the context of: (1) nationalism based on certain ethnicities, (2) communalism, (3) nativism; and (4) various truth claims with the shield of their preaching paradigm.[4] It is not uncommon for conflicts in the name of religion to escalate.

The pattern of conflict that often uses religious symbols always begins because of a relationship with one another which then involves other larger parties. While conflict resolution scholars understand the generality in conflicts that occur at the level of individuals, groups, families, organisations at the local, national, and even regional-international levels.[5] Within this scope, conflicts usually begin with the relationship between the two parties. This is like Israel-Palestine, the conflict on 10 October 1996 in Situbondo where there was an insult by santri to the late KHR As'ad Syamsul Arifin, so that the conflict escalated and there were various victims at that time. The conflict on 26 December 1996 at Tasikmalaya Police Station, which began when members of the police station committed acts of violence against KH Mahmud Farid, the son of the boarding school caretaker, so that Muslims were provoked.[6] The conflict on 30 January 1997 that occurred in Rengas Dengklok, which began when members of the police station committed violence against KH. The conflict in 1999 in Ambon was caused by a small quarrel between

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[1] Thoha Hamim, Khoirun Niam, dan Akh Muzakki, *Resolusi konflik Islam Indonesia*, Cet. 1 (Surabaya: Kerjasama Lembaga Studi Agama dan Sosial (LSAS), IAIN Sunan Ampel, IAIN Press, dan Lembaga Kajian Islam dan Sosial (LKiS) Yogyakarta, 2007), 5.

[2] Gary T. Furlong, *The Conflict Resolution Toolbox: Models and Maps for Analyzing, Diagnosing, and Resolving Conflict, 2nd Edition* (Canada: Wiley, 2005), 31.

[3] M. Muhsin Jamil dan H. Abdul Djamil, *Mengelola konflik, membangun damai*, Cet. 1 (Semarang: Walisongo Mediation Centre, IAIN Walisongo, 2007), 45.

[4] Hamim, Niam, dan Muzakki, *Resolusi konflik Islam Indonesia*, 45.

[5] Hamim, Niam, dan Muzakki, 46.

[6] Hamim, Niam, dan Muzakki, *Resolusi konflik Islam Indonesia*.

thugs (Christians) and youths (Muslims), so that the conflict became widespread because it used a narrative of insulting each other using religious symbols.

Judging from the religious conflicts that often begin in the relationship between the two parties, most of the conflicting parties do not have the creativity or experience expected to provide solutions that they create for each other. That is, it is not that those in conflict do not want peace, but they do not understand how to solve their own conflicts. So what happens is that many parties to the conflict do not want to move to find a solution. For this reason, from this point on, third parties as mediators become important to be involved in existing conflicts, either formally requested by the conflicting parties or have their own initiative to resolve conflicts, especially prolonged religious conflicts.[8] The importance of the presence of a third party/mediator in a conflict is very necessary as a peacemaker and is expected to be able to resolve conflicts.

For this reason, this research tries to look further at the Mediation verses in the Abrahamic Sacred Texts (al Kitab and al Qur'an) with a comparative Hermeneutic interpretation approach. In addition to understanding the concept of mediation in the Sacred Texts, this research is expected to be a spirit for every mediator or peacemaker to create peace. A third party or mediator must also have an understanding of several points to be able to create a good mediation process. The mediator must be able to understand that in conflict there are two possibilities, namely

opportunities for hostility and opportunities for cooperation. Then a mediator can compare if the opportunity for hostility with the *axis of reflection* is likely to be done by indirect communication and argumentation, while the opportunity for cooperation can be done by direct communication and solving problems. If the focus is on the *solution axis*, then the adversarial opportunity is likely to be done by freely making decisions and the result is win-lose. While cooperation can be done by consensus with win-win results.

Method

This study uses the hermeneutic method of document and text study with a comparative approach. This research data has two parts, namely primary data and secondary data. The primary data here shows the study of Abrahamic Sacred Texts (the Gospels and the Qur'an) while the Secondary data shows the research of social science data and conflict resolution theories related to Mediation. The hermeneutic method used belongs to Schleirmacher[10] and Gadamer specifically talks about the sacred text[11] by looking in general at the verses related to the concept of mediation. The data of this research is based on the sacred verses of the Abrahamic scriptures, namely the Gospels and the Qur'an. Mediation verses in sacred texts need to be seen comprehensively between religions, where each religious holy book requires the importance of conflict resolution by using a third party to make peace, so far religious people when conflicts

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[7] Furlong, *The Conflict Resolution Toolbox: Models and Maps for Analyzing, Diagnosing, and Resolving Conflict, 2nd Edition*, 215–16.

[8] Adon Nasrullah Jamaludin, *Agama & konflik sosial: studi kerukunan umat beragama, radikalisme, dan konflik antarumat beragama*, Cetakan I (Bandung: Penerbit Pustaka Setia, 2015).

[9] Jean Poitras dan Pierre Renaud, *Mediation and Reconciliation of Interests in Public Disputes* (Scarborough, Ont.: Carswell, 1997).

[10] Richard E. Palmer dkk., *Hermeneutics: Interpretation Theory in Schleirmacher, Dilthey, Heidegger, and Gadamer*, Northwestern University Studies in Phenomenology and Existential Philosophy (Evanston: Northwestern University Press, 1969).

[11] Jean Grondin dan Joel Weinsheimer, *Hans-Georg Gadamer: A Biography*, Yale Studies in Hermeneutics (New Haven: Yale University Press, 2003), http://www.h-net.org/review/hrev-a0e0c3-aa.

occur in the name of religion are often trapped in conflict and do not want to be mediators.

For data collection, this research uses three stages, first: looking for similarities in the meaning of mediation verses in the holy books of Abrahamic religions such as the Gospels, and the Qur'an. Second: a comparative study related to mediation verses in the sacred texts of Abrahamic religions. Third: looking for patterns of implementation of mediation verses on conflict resolution theory. To analyse Religious Mediation in the Abrahamic Scriptures, researchers used text interpretation in the ideas of Schleirmacher and Gadamer. Their ideas focus more on the interpretation of literary and religious texts (scripture) as a language expression of a mind in contact with the soul of the world.[12]

Literature review

Existing studies on religious mediation focus more on procedures and religious actors. The religious actors in question are religious leaders, as in the research Mediators do not have the authority to make all the decisions faced by the conflicting parties, but use certain procedures, techniques and skills to help the parties to negotiate an agreed resolution to their dispute, similar to the role of a judge (H.J Brown & A.L. Marriott: 1999). It is important for the mediator to have legitimacy and influence in the community in order to successfully conduct the mediation. (Jacob Bercovith: 2009). Religious spiritual values have the power to enable religious actors to proceed to resolve disputes (Jamie Hurst: 2015). Mediation can also be used to resolve conflicts related to religious accommodation in the workplace (D. Kaminer: 2016).

The initial theory relates to the concept of religious mediation. Bergit Meyer (2020)

argues that the need to conceptualise religion as mediation is useful for unpacking religious plurality. motivation depends on what a person needs and wants. Similarly, F. Mathieuz-Giba's (2000) theory focuses on exploring the roots of religious mediation, with a focus on the Franciscan movement, mediation in the United States, various mediation strategies and styles, religious motivations for settlement agreements, and multi-cultural mediation.

Many theories have been proposed to explain religious mediation. Although the literature reviewed shows a wide range of mediation theories, they can be categorised into five main themes that appear repeatedly throughout the literature reviewed. These themes are: the incorporation of mediation concepts into conflict resolution theory, the influence of religious leaders on mediation, the growing importance of religious motivational forces for mediation, the autonomy and control of government as a source of law, and religious mediation as an important component of conflict resolution. However, previous research has not discussed the comparative concept of mediation verses in the Bible and the Qur'an.

The Concept of Religious Mediation

The term religion is generally divided into two parts, some say that religions formed from the tradition of monotheism are called *Abrahamic Religions* or Samawi, while those that are not called samawi religions are called 'ard' or earth 'non samawi' religions.[12] In the Abrahamic Religious tradition, the oldest history of conflict in religion is the story of the Prophets, namely the first Prophet Adam As. But it is important to realise that when Adam finally had descendants, then at that time the

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[12] Reuven Firestone, *Journeys in Holy Lands: The Evolution of the Abraham-Ishmael Legends in Islamic Exegesis* (Albany, N.Y.: State University of New York Press, 1990), 35, https://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=7590.

first conflict arose between Habil and Qobil, while Adam became a witness or third party to the dispute between Habil and Qobil. What became interesting was when Qobil killed Habil and was confused about what to do with Habil's body. In fact, there was a third party present from a bird who taught Qobil how to bury Habil's body. As hinted in the Qur'an which means *"So his lust urged him to kill his brother, so he killed him. So he is among the losers.* (Q.S. al-Maidah [5]: 30). At that time Qabil did not know how to bury his brother's body, until Allah SWT sent a crow to teach him, as explained in His word QS. Al Maidah: 31):

Meaning: *Then Allah sent a raven to dig in the earth to show him (Qabil) how to bury his brother's corpse Said Qabil: 'O wretched one that I am, why am I not able to do as this raven does, so that I may bury my brother's dead body?' So he became one of those who regretted.*

The story of Habil and Qobil in the context of the verse above is that when conflict occurs, it always begins with the relationship between the two parties and a third party is present to direct or provide resolution. This needs to be eliminated if we do not want to end the various conflicts that exist. For after all, 'religion is not meant to separate people from one another, it is meant to unite them. It is a calamity that today religion has been so distorted as to become a cause of strife and carnage'.[13]

In addition, the Gospels also provide information related to how mediation patterns as a means of conflict resolution. In the Gospels, the concept of Mediation is told in relation to several instances of conflict resolution in the Old Testament: the understanding of mediation or the concept of a

third party or a mediator is explained in (Exodus 18: 19) namely:

'*Intercede* for the people before God and bring all their matters to God'. as a Peacemaker between the Children of Israel and God, described in (Exodus 32: 30-35), namely:

'You have committed a great sin! Now I am going up to the Lord. Perhaps I can make atonement for your sin.'

The story of Abigail as a peacemaker/mediator for David and Nabal. Where Abigail prevented David from taking revenge by killing Nabal. Further narrated in (1 Samuel 25: 2-44)

The Bible and the Qur'an have the same spirit of interpretation, namely the role of the Third Party as a form of Conflict Resolution. The Bible focuses more on the theological event where the Peacemaker is present in the midst of the Children of Israel as an 'intermediary' for the creation of peace. While the Qur'an informs the third party of the third conflict such as the tragedy of Habil and Qobil. This spirit reinforces that the concept of mediation exists in Abrahamic sacred texts. Religion, both Christianity and Islam, actually also has a function to regulate, guide human life. Religion is also the first and main source of moral values; useful for organising the unity of life.[14]

The concept of mediation is needed for religious people so that every conflict in the middle of society can act as a peacemaker and be able to solve problems. Seeing most of the problems of acute extremism (at-tasyaddud), the desire to destroy each other (at-tadmir), war (al-harb), intolerance and hatred (al-karihiyah) among fellow human beings, all of which are in the name of religion.[15] Conflicts in

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[13] Ma Isabel Sánchez Vegara, *Gandhi: My First Mahatma Gandhi*, Little People, Big Dreams (London: Frances Lincoln Children's Books, 2020), 45.

[14] *Ritual Meniti Gobuk Dalam Perkawinan Suku Melayu Suatu Dominasi Adat Di Tengah Hukum Islam* (Lembaga Penelitian dan Pengabdian Masyarakat IAIN

Sumatera Utara, 2013), 89, http://repository.uinsu.ac.id/129/1/cover.pdf.

[15] *NILAI-NILAI MODERASI BERAGAMA DALAM PERMENDIKBUD NO. 37 TAHUN 2018* (Ahlimedia Press, 2021), 12.

the name of religion also occur because of several things, including: *First, the* attitude of fudamentalism towards religion is increasingly causing various polarisation conflicts in the lower society by continuing to base on religious symbols.[16] Both individuals and groups in the elements of society begin to realise with various understandings of values and identities what has been understood through their religion. This is conspicuous when each other interacts always constructed by the sensitivity and awareness of their own religious symbols. This means that the ideology of fundamentalism often creates groups or individuals who tend to be exclusivism constructed on the basis of raw essentialism with anti-deliberation and dialogue, so what happens is that they continue to see the badness of those who are different and threatened from different groups.[17]

Second, the strengthening of the ideology of fundamentaslism (including in this case radicalism-terrorism) is always accompanied by the strengthening of religious beliefs as the sole truth through the sacred texts of their respective religions. *Third,* religious immaturity, so that what happens is the recognition of God's servants who obey His commands. If there are other servants who do not obey Him, then they will react emotionally, so tensions and conflicts arise and spread in society. *Fourth,* there is *a* lack of strong communication between the religious parties, both from the religious elite level and from the grassroots level. *Fifth, the* decline of the figure that serves as the *public sphere* and the worsening of the decline of modernist ideology. This is coupled with the strengthening of the ideology of

fundamentalism. As a result, many places of worship of religious groups or organisations have taken over the interaction space of the general public. Not only educational or social institutions, but also in other public spaces, such as in stations, taxis, and various other institutions. It is even a fact that religious organisations are now becoming organisations that have strong development movements in public spaces. Therefore, public spaces intended for the public interest are increasingly narrowing and difficult to obtain, making interaction with different individuals or groups increasingly difficult.

Sixth, there are still many individuals and groups who are 'crazy' about power. So that this also triggers 'elbowing' between one another. *Seventh, the* State does not yet have a law to separate the space of religion and the space of the State itself. *Eighth, it* is still difficult to get freedom of religion. *Ninth, the* weakness of the existing law, so that many parties make their own judgments based on the value of the organisation itself. *Tenth,* existing laws still tend to be sectarian, not comprehensive and towards collective justice. *Eleventh, the* difficulty of implementing economic and social justice, so that what happens is that certain groups are marginalised and other groups are famous and rich. What happens from this context is that many certain religious groups carry out the concept of *playing victim* with the excuse of being victims of injustice. *Twelfth,* rulers and ordinary people prefer to conduct their daily lives based on fiqh, not morals and eastern moral values that exist. In the end, what happens is cending towards

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[16] *Integrasi Moderasi Beragama Pada Pengembangan Kurikulum Merdeka Belajar Pendidikan Agama Islam Dalam Membentuk Penguatan Profil Pelajar Pancasila* (Universitas Djuanda, 2024), https://ojs.unida.ac.id/JTM/article/view/15809.

[17] Yuandrias Neneu, *Komplik Suku, Agama Dan Rasial Di Indonesia: Dampanya Terhadap Keamanan*, 1999.

religious purification rather than the proper direction, namely *religious compassion*.[18]

Whereas the holy book as a guide to the life of religious people, actually puts a lot of strong information to create peace.[19] One of the scriptural concerns for peace is the understanding of the verses of mediation or the role of third parties who have the intention to reconcile in the event of a conflict.

Study of Mediation Verses in the Gospels and the Qur'an

Related to the text research of mediation verses in the Gospel and the Qur'an, researchers use the hermeneutic approach of the Scripture Text, as expressed by hermeneutic figures such as Schleirmacher and Gadamer who focus on the issue of interpretation of religious sacred texts. Hermeneutics of Scripture Text emphasises on understanding the text and what is very basic to note in interpretation is that an interpreter must have three principles, namely 'belief' (*Glaube*), 'hope' (*hoffnung*) and 'love' (*liebe*) for the text, so that he can understand what is behind the text.[20] Gadamer further argues that the tradition of Christian interpreters must not only reconstruct God's own self-revelation in the culture and history of the Middle East in the first century, but must also translate what the scriptural text says into the context of the interpreter's life, which is shaped by modern preconceptions and problems.[21]

The Gospels and the Qur'an both agree to use hermeneutics in understanding interpretations related to the modern issues at hand.[22] Schleiermacher goes further in general that we as living beings must be able to interpret in order to understand and what are the conditions for understanding (ontoology).[23] The system of interpretation offered is to emphasise the words to the thoughts of the author to reconstruct the mood of the author's mind at the time of writing in order to determine what is the overall maskud of the text and determine the intention of every other part of the text.[24]

These verses on mediation can be seen in the texts of existing Abrahamic scriptures. In the Abrahamic religious tradition, both Christianity and Islam have the spirit of the concept of mediation in their sacred texts, namely; al Kitab Injil,[25] and Islam.[26] Informing how important the presence of a third party / peacemaker is in order to be able to resolve conflicts in the midst of religious people. As found in the following verses on mediation in the Bible:

It is clearly written related to the understanding of mediation or the concept of a third party or a *mediator* in (Exodus 18: 19), Moses as a *peacemaker* between the Children of Israel and God, explained in (Exodus 32: 30-35), the story of Abigail as a peacemaker/mediator for David and Nabal. Where Abigail prevented David from taking

[18] Musahadi, *Mediasi dan resolusi konflik di Indonesia: dari konflik agama hingga mediasi peradilan*, Cet. 1 (Semarang: Walisongo Mediation Centre, 2007).

[19] Hamim, Niam, dan Muzakki, *Resolusi konflik Islam Indonesia*, 5.

[20] Petr Pokorný, *Hermeneutics as a Theory of Understanding* (Grand Rapids, Mich.: W.B. Eerdmans Pub., 2011), 12.

[21] Craig G. Bartholomew dkk., ed., *The Scripture and Hermeneutics Seminar: Retrospect and Prospect*, The Scripture Collective Series (Grand Rapids, Michigan: Zondervan Academic, 2022).

[22] Bartholomew dkk., 67.

[23] Chin Ming Stephen Lim, *Contextual Biblical Hermeneutics as Multicentric Dialogue: Towards a Singaporean Reading of Daniel* (BRILL, 2019), 65, https://doi.org/10.1163/9789004399259.

[24] Lim, 9.

[25] Saifudin Ibrahim, *Dialog Kristen-Islam: Saifuddin Ibrahim vs Insan Mokoginta*, ed. oleh Rozikin B. Sukandar, Cetakan ke-empat (Jakarta? publisher not identified, 2020).

[26] Naser Al-Moghamis, *Christianity & Islam: According to the Bible and the Qurnan* (Riyadh: Darussalam, 1999).

revenge by killing Nabal. It is further narrated in (1 Samuel 25: 2-44).

In the New Testament, the term *peacemaker or mediator*, namely the Third Party, is always equated with the role of Jesus Christ who became a saviour (high priest) intermediary between the people and God and bore the sins of his people. As explained in the Bible (Hebrews 5: 1 and 7), then the role of Moses to mediate for his people about the glorious covenant with God is explained in the Bible (Hebrews 8: 6) and the affirmation of Jesus as a mediator is explained in Timothy: 2: 5-6. 'For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men. The testimony was given at the appointed time.'

Whereas in the Qur'an related to the words mediation / peacemaker are mentioned in several verses in it, as follows:

Qs. AnNisa:35 'And if you fear that there may be a dispute between them, then send a peacemaker from the man's family and a peacemaker from the woman's family.

a peacemaker from the man's family and a peacemaker from the woman's family. If the two (peacemakers) intend to make amends, surely Allah will help the husband and wife. Indeed, Allah is All-Seeing, All-Knowing'.

Qs. Hujurat:9 'And if two groups of believers are at war, then reconcile between them'.

Qs. alBaqarah: 143 be a witness between the two parties, 'And likewise We have made you (Muslims) a *'middle* people ' that you may be witnesses to the people and that the Messenger (Muhammad) may be a witness to you'.

Qs. al-Adiyat: 5, *'then take a position in the midst of the enemy.'*

The mediation verses described in the Abrahamic sacred texts above, provide

information that the presence of a third party is very useful when a conflict occurs in the middle of society. From the interpretation of existing sacred texts, the term mediation in the Gospels and the Qur'an can be compared in Table.1 below:

Table. 1

No	Term	The Book of the Gospels	Al-Qur'an
1.	Mediation	גישורים mede'aS H(e)n (misho_)	Tahkim وساطة
2.	Third Party	שלישי צד third party (sat_mishi) (Perantara)	Hakam حكم
3.	Peacemaker	peacemaker שלום עושה (posse_shalom)	Muhibu alsalam السلام محب
4.	Peacemaking	(shalom) peace שלום	Salam سالم
5.	Witness	עד witness (ej')	Shahid شاهد

Internalisation of Mediation Verses on Conflict Resolution Theory

After interpreting the mediation verses in the Bible and the Qur'an, comparatively, both have textual differences, but in terms of implementation, both have the same spirit in discussing the concept of mediation for conflict resolution. The implementation of mediation from these two interpretations of sacred texts requires an understanding of internalisation, as Peter L. Berger argues that internalisation refers to an individual's understanding of objective events as an interpretation of meaning, so that individuals recognise themselves as part of social institutions or social organisations involved in them.[27]

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[27] Peter L. Berger, *Langit Suci: Agama Sebagai Realitas Sosial* (Jakarta: LP3ES, 1991).

Questioning textual and contextual internalisation is very important for interpreters to place the problem of interpretation in the text and to be able to understand the context.[28] Schleiermacher also provides a broad position on hermeneutic theory. Namely, the problem of *human understanding*, so that the object in understanding the interpretation is increasingly widespread.[29] The problem or problem of conflict for religious people in this study is the difficulty of presenting a third party who is unable to reconcile or become a peacemaker/mediator. Thus, it needs reinterpretation that the doctrine and dogma of religious teachings encourage us to become peacemakers. The concept of mediation in the existing sacred texts (al-Kitab Injil and al-Qur'an) should be the spirit of the people to carry out the conflict resolution process contextually. In conflict resolution theory, the mediation process can be created with a number of strategies that need to be implemented. However, first a mediator / peacemaker according to Gery T. Furlong must understand the conflict resolution model, including:[30]

1. *The Circle of Conflict* Model. This model looks at the various causes or 'drivers' of conflict.
2. *The Triangle of Satifaction* Model. This model looks specifically at different types of interests and takes those judgements to a more profound and functional level.
3. *The Boundary* Model. This model looks at conflict from a unique perspective, providing insight into the world of boundary management that is almost

invisible, and an everyday occurrence for all of us.
4. *The Interest/Right/Power* Model. This model is fundamental to the field of negotiation and conflict resolution and helps by categorising various conflict management processes and their consequences.
5. *The Dynamics of Trust* Model. This model addresses the important issues of how trust is created, how trust is eroded, and how a lack of trust impacts the conflict resolution process.
6. *The Dimensions* Model. This model generally looks at the layers or differences related to where we can focus our work on how to influence and resolve so that conflict does not recur.
7. *The Social Style*. This model looks at conflict through the lens of personality, and provides clear guidance in managing and resolving issues with communication and interpersonal styles.
8. *Moving Beyond*. This model looks at the emotional process that people go through when trying to let go of conflict and move on, a process that is essential to achieving resolution.

After understanding what the conflict resolution models are, then a mediator is able to understand what can and cannot be done, so that the intended empowerment really works. This is as shown in the examples below:[31]

1. The mediator is not allowed to make various decisions for one of the parties to the conflict and is not allowed to dictate to the parties to the conflict.

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[28] Ferry Yefta Mamahit, *Hermeneutika Peleburan Dua Horizon Anthony Thiselton Dan Tantangan Dari Antropologi Lintas Budaya* (Sekolah Tinggi Teologi SAAT, 2019), http://ojs.seabs.ac.id/index.php/Veritas/article/view/320.

[29] Mamahit, 56.

[30] Furlong, *The Conflict Resolution Toolbox: Models and Maps for Analyzing, Diagnosing, and Resolving Conflict, 2nd Edition*, 20.

[31] Furlong, 53.

2. Mediators are not allowed to accumulate various powers over the lives of the parties they assist.

3. The mediator does not have a wide range of solutions to the problems of the parties to the conflict, especially the person he is assisting.

4. Mediators are not responsible if the mediation process fails (assuming that they have carried out their mediation duties properly).

5. Mediators should not be credited if the mediation process is successful (even if they have carried out the mediation task very well).

When a person or group is involved in a conflict, and they decide to bring in a third party or peacemaker to resolve the problem. The skills and criteria of a chosen mediator should ideally have several points, as follows:[32]

1. Impartiality and fairness. This is often referred to as the primary requirement, as it is neutral and does not favour one party over another.

2. A genuine and sympathetic understanding of how people behave. This implies familiarity with a wide range of people and in many different situations; a basic knowledge of people.

3. Analytical skills. The ability to analyse situations objectively and evaluate the chances of agreement and commitment.

4. Knowledge of the problem to be solved. A basic knowledge of the rules and regulations, systems and procedures concerning a particular issue - for example, this could be religious law or legislation on violence.

5. Continuous self-realisation and development. He/she must be able to reflect and understand from mistakes made with various experiences. An understanding of one's own strengths and weaknesses.

6. Being open and committed to a context of equality for all parties. This means being aware of personal prejudices and projections. It also means being dedicated to the principle of *equal opportunities* and dealing with people without any discrimination.

7. Understand professional integrity. Mediators need to be honest, rule-abiding and courteous in their behaviour and principles. Their lives should be seen to conform to their stated ethical order.

8. Doing things flexibly and upholding creativity. Mediators are able to understand what works and what doesn't, and are able to think laterally and propose different ideas.

9. Balance. The ability to see things from different perspectives and to balance one's own feelings and prejudices with the demands of the mediation. The mediator is also able to strike a balance while upholding empathy and concern for all.

10. Professionalism. The mediator is able to demonstrate his/her professional demeanour. This includes attention to health and appearance, being punctual and having a genuine commitment to the work at hand.

The internalisation of the Hermeneutics of Mediation verses in Sacred Texts to Conflict Resolution Theory is expected to develop a broader understanding for a Peacemaker. The verses in the Gospels show that Moses,[33]

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[32] Hoda Lacey, *How to Resolve Conflict in the Workplace* (Brookfield, Vt.: Gower, 2000), 32.

[33] Abū al-Walīd Marwān Ibn Janāḥ, *Marwān Ibn Janāḥ: On the Nomenclature of Medicinal Drugs*

Abigail,[3⊕] and Jesus[35] were Mediators or Peacemakers. They all played a role in reconciling people and not judging, as in accordance with mediation theory, that a third party is a facilitator for those caught in conflict.[3⊕] Furthermore, according to Gery T. Furlong, the success of a peacemaker has two steps, the first is how we can understand the conflict at hand (diagnose the conflict). The second is to take some kind of action based directly on what we think is the cause.[3⊕] To be able to carry out the mediation process, a third party must be able to carry out the following stages:[38]

1. First Stage. That is, a person makes an offer of collaboration with the conflicting party with the following: a) making the first contract of the two, b) constructing his professionalism, c) promoting the interaction of the two, and d) strengthening the ability to do the existing procedures.

2. Second Stage. That is, one must choose a strategy in resolving conflicts through mediation in several ways: a) assisting the conflicting parties in understanding several solutions in conflict resolution, b) assisting the conflicting parties in choosing which solution to take, and c) coordinating with various conflicting parties in providing existing approaches.

3. The third stage, that is, a person collects and analyses various information along with the background of the problem in several ways: a) conducting research on valid data on parties considered dynamic and parties to the conflict, b) verifying data carefully, and c) minimising the impact of existing data.

4. Fourth stage. That is, one designs a detailed plan for mediation. The method is as follows: a) Identify various strategies in the movement of indeterminacy as a fact of the impact that arises from both parties to the conflict, and b) identify the movement of indeterminacy in understanding the specific conditions of the conflict that occurred.

5. The fifth stage. That is, a person constructs the existing trust by: a) doing psychological bantasan preparation in negotiating the issue substantively, b) handling emotional attitudes strongly, c) checking perceptions and eliminating plagiarism of existing problems, d) constructing communication with power towards all parties to the conflict, e) building mutual trust with each other, f) doing clarity in interaction.

6. The sixth stage. That is, a person begins to resolve conflicts in mediation properly, by: a) opening negotiations between conflicting parties, b) establishing positive thinking openly, c) establishing rules in a good manner,

(Kitāb al-Talkhīṣ): Edition, Translation and Commentary, with Special Reference to the Ibero-Romance Terminology, ed. oleh Gerrit Bos dkk., Islamic History and Civilization (Leiden: Brill, 2020), http://public.eblib.com/choice/PublicFullRecord.aspx?p=6262308.

[34] Christian Reynaldi, *Kitab Suci, Gereja, Dan Otoritas: Harmonisasi Doktrin Kecukupan Alkitab Dengan Sejarah Gereja* (Sekolah Tinggi Teologi SAAT, 2019), http://ojs.seabs.ac.id/index.php/Veritas/article/view/318.

[35] H. H. Rowley, *Atlas alkitab*, Cet. 10 (Jakarta: BPK Gunung Mulia, 2010).

[36] Albert K. Fiadjoe, *Alternative Dispute Resolution: A Developing World Perspective* (London: Cavendish Pub., 2004), http://www.dawsonera.com/depp/reader/protected/external/AbstractView/S9781843147169.

[37] Furlong, *The Conflict Resolution Toolbox: Models and Maps for Analyzing, Diagnosing, and Resolving Conflict, 2nd Edition*, 2.

[38] Fiadjoe, *Alternative Dispute Resolution*.

d) assisting in reconciling the emotions of both parties, e) limiting themes in mediation, f) assisting both parties to the conflict in committing, salience, and influencing each other.

7. Seventh Stage. This means that one describes the issues and plans the media agenda by: a) identifying the broad themes between the two parties to the conflict, b) agreeing on the themes to be discussed, and c) sequencing the discussion according to the issues.

8. Eighth stage. That is, a person describes various interests in the conflict that occurs, by: a) making substantive identification, b) conducting adult education about the interests to be carried out.

9. Ninth Stage. This means that a person must produce a solution as the best choice by: a) developing a shared awareness of the best choice as a solution need, b) reducing each other's ego and being able to position themselves to find other solutions that are best, c) making choices as the best result and offering the basis of one's wishes to the other openly.

10. Tenth Stage. That is, a person makes an assessment of his conflict resolution options, by: a) conducting a review of the interests of each person in conflict, b) conducting an interest assessment of the existing options, c) conducting the financing and benefits of the chosen solution options.

11. Eleventh Stage. That is, someone makes a final offer as a solution product, by: a) agreeing to the best position and agreed by all parties to

the conflict. This happens when there is a final solution in resolving, developing a conceptualised formulation, determining how to reach out substantively to the contents of the existing agreement.

12. Twelfth stage. This means that one must achieve formal and mutually agreed conflict resolution, by: a) identifying steps in implementing existing agreements, b) evaluating and monitoring various policies made previously, c) preparing conflict resolution with mutual commitment and creating harmony in the future.

The above stages are a form of a person's consistency in conducting mediation, so that the existing mediation can be resolved properly and has strong legal force, so that each other does not take the law into their own hands. The mediator himself must make sure to increase mutual respect for the conflicting parties and be able to restore various harmonious relationships that have been broken by various prolonged conflicts. This means that the mediator has an important role in reorganising the divided structure into a solid structure for the sake of mutual peace.[39]

Conclusion

Mediation, as part of conflict resolution theory, is necessary as a modern problem. Where, modern people are increasingly individualistic and unable to engage as peacemakers when conflict occurs. Mediation as part of the theory of conflict resolution that uses a third party is also found in the sacred texts of religion, where the Gospel and the Qur'an both put information on the importance of the presence of a third party to create peace. Religious believers, both

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[39] Michael G. Long, ed., *Christian Peace and Nonviolence: A Documentary History* (Maryknoll, NY: Orbis Books, 2011).

Christian and Muslim, are expected to take the path of mediation in conflict resolution because it has been required in religious sacred texts, where religious believers are called to be a mediator / mediator mentioned by the term גישורים mede'aSH(e)n (misho) in the Gospel and the Qur'an mentions Tahkim وساطة. And theoretically this mediation is a soft conflict resolution path that does not judge but rather becomes a facilitator in every conflict. So that anyone of us, especially religious leaders or community leaders are expected to be able to become peacemaker facilitators or third parties who promote peace values.

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