Conflict Resolution of Prophet Muhammad (PBUH) In the Placement of the Black Stone

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Abstract

This article discusses the conflict resolution by Prophet Muhammad (PBUH) in the case of the placement of the Black Stone, an important event before his prophethood. Through the perspective of conflict resolution theory, this study aims to explore how Prophet Muhammad (PBUH) successfully resolved the dispute between the Quraysh tribes. This research is a literature study employing a qualitative analysis model to interpret the actions of Prophet Muhammad (PBUH) in resolving the conflict over the placement of the Black Stone. The analysis indicates that Prophet Muhammad (PBUH) applied an approach reflecting the principles of effective conflict resolution, such as neutrality, a deep understanding of the conflicting parties, justice, and creativity in finding solutions. This study also reflects on the relevance of Prophet Muhammad's (PBUH) approach in contemporary conflict resolution. The theoretical implications of this study enrich conflict resolution scholarship by integrating Islamic perspectives into modern theoretical frameworks while affirming that Islamic teachings through the Quran and the exemplary practices of Prophet Muhammad (PBUH) provide a holistic foundation for sustainable conflict resolution.

Abstrak

Artikel ini membahas mengenai resolusi konflik yang dilakukan oleh Nabi Muhammad Saw. dalam kasus peletakan Hajar Aswad, sebuah peristiwa penting sebelum kenabian. Dengan menggunakan perspektif teori resolusi konflik, studi ini bertujuan mengeksplorasi bagaimana Nabi Muhammad Saw. berhasil menyelesaikan perselisihan antara suku-suku Quraisy. Penelitian ini merupakan studi literatur dengan menggunakan model analisis kualitatif dalam upaya menginterpretasikan tindakan Nabi Muhammad Saw. dalam menyelesaikan konflik peletakan Hajar Aswad. Analisis menunjukkan bahwa Nabi Muhammad Saw. menerapkan pendekatan yang mencerminkan prinsip-prinsip resolusi konflik efektif, seperti netralitas, pemahaman mendalam terhadap pihak yang berkonflik, keadilan, dan kreativitas dalam mencari solusi. Studi ini juga merefleksikan relevansi pendekatan Nabi Muhammad Saw. dalam konteks resolusi konflik kontemporer. Implikasi teoritis dari penelitian ini memperkaya wawasan resolusi konflik dengan mengintegrasikan perspektif Islam ke dalam kerangka teori modern, sekaligus menegaskan bahwa ajaran Islam melalui al-Quran dan teladan Nabi Saw. menawarkan fondasi holistik untuk penyelesaian konflik yang berkelanjutan.

Introduction

Islam is a religion that carries the concept of *rahmatan li al-'alamin*, meaning it brings mercy to all creation. One manifestation of this concept is establishing peace and compassion for humanity and nature. Ironically, numerous real-world phenomena show the opposite. Various conflicts occur in the name of this religion, both internal conflicts among Muslims and external conflicts with other parties. For instance, the conflicts in the Middle East involving Islamic groups with differing conceptions, such as Sunni and Shia, as well as between some Muslim countries and Western nations. The phenomenon of radicalism involving groups claiming to fight in the name of Islam also often creates a negative image of the religion in the eyes of the international community.

In addition, the Muslim world continues behind Western countries in conflict studies aimed at fostering global peace. Foundational theories in conflict resolution, such as mediation, negotiation, and reconciliation, have been largely developed by Western scholars and applied widely in various global contexts. In contrast, scholarly contributions from the Islamic world in this field are relatively limited, although Islamic teachings strongly emphasize the principle of peace and conflict resolution. Islam, whose name itself derives from the word *salam*, meaning peace and safety, it is only fitting that the Muslim community take a leading role in advancing the study and practice of conflict resolution.[1] Muslims need to more actively promote and deepen this theme, not only in academic discussions but also in daily life. By revitalizing the prophetic values of peace taught by Prophet Muhammad and integrating them with the development of modern theories, Muslims can play a more active role in creating the complex peace-building challenges of the modern world.

Several studies have highlighted various aspects of conflict resolution in the life of Prophet Muhammad (PBUH), each with a different focus. For example, Tajuddin Arafat (2010) discussed conflict resolution in the Sunnah of Prophet Muhammad (PBUH), which identified at least eleven principles of conflict resolution practised by the Prophet, including non-violence, love, justice, honesty, benefit, brotherhood, patience, peace, forgiveness, freedom, and impartiality.[2] Mu'adil Faizin (2017) examined the role of the Charter of Medina and conflict resolution in Indonesia. In his study, Faizin concluded that the conflict resolution model found in the Charter of Medina, which can serve as a reference for Indonesia, includes dialogue, tolerance, and cooperation.[3] Muhammad Affan and Ajid Thohir (2018) studied conflict resolution in the Mecca-Medina War, specifically between the Quraysh of Mecca and the Muslims of Medina. Their study revealed that dialogue, migration (hijrah), peace treaties, ceasefires,

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[1] Ahwan Fanani, "Model Resolusi Konflik Alternatif dalam Hukum Islam," *Al-Manahij: Jurnal Kajian Hukum Islam* 7, no. 2 (December 23, 2013): 271–90, https://doi.org/10.24090/mnh.v7i2.569.

[2] Ahmad Tajuddin Arafat, "Resolusi Konflik dalam Sunnah Nabi Muhammad SAW," *Jurnal Tasamuh: Media Pengembangan Ilmu-Ilmu Keislaman* 1, no. 2 (2010), https://publikasiilmiah.unwahas.ac.id/index.php/TSM/article/view/1241.

[3] Mu'adil Faizin, "Piagam Madinah dan Resolusi Konflik di Indonesia," *NIZHAM* 05, no. 01 (2017): 60–88.

and amnesty were the conflict resolution methods employed by the Prophet (PBUH) during the Mecca-Medina War.[4]

Alamsyah (2020) discussed the reinforcement of conflict resolution approaches based on the traditions of the Prophet's Sunnah. This study shows that the Sunnah offers various models for resolving conflict, tailored to the specific situation and condition of the society in which it arises.[5] He emphasized that incorporating the use of local wisdom values and contextualizing the Sunnah is essential to making conflict resolution more relevant and effective in Indonesian society. Furthermore, Fathurrofiq (2022) discussed the conflict management faced by Prophet Muhammad (PBUH), categorizing his approach into two main aspects: steadfast adherence to religious principles and adaptive flexibility in addressing social-political issues.[6]

Based on the issues discussed, it is important to continue analysis with a deep and critical historical study to provide new insights into conflict resolution in the context of Islam. Considering that the history of Prophet Muhammad (PBUH) is the main foundation of Islamic civilization, this research adopts the Prophet's history as the object of study, focusing on efforts to explain aspects of conflict resolution in that history. This study focuses on the Prophet's role in resolving the conflict over the placement of the Black Stone to analyze how the Prophet's methods in handling this conflict reflect the principles of wise and peaceful conflict resolution, even though conflict resolution theories had not yet been formulated at that time. The way in which Prophet Muhammad (PBUH) resolved the Black Stone dispute exemplifies the practical implementation of effective conflict resolution principles long before the formalization of modern theoretical formulations.

This research employs a qualitative approach with historical-analytical methods to examine Prophet Muhammad's (PBUH) conflict resolution strategies during the Black Stone dispute. Data collection involved comprehensive review of Islamic historiographical texts, particularly authoritative Sirah literature such as Ibn Hisham's "Al-Sira Al-Nabawiyya"[7] and al-Mubarakfuri's "Ar-Raheeq Al-Makhtum."[8] Additional sources included academic journals, books, and scholarly articles addressing conflict resolution from both Islamic and contemporary theoretical perspectives.

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[4] M. Affan and Ajid Thohir, "Conflict Resolution in The Mecca–Medina War Sirah Nabawiyah Study," *Al-Tahrir: Jurnal Pemikiran Islam* 18, no. 2 (January 10, 2019): 323, https://doi.org/10.21154/altahrir.v18i2.1352.

[5] Alamsyah, "Penguatan Resolusi Konflik Berbasis Tradisi Sunnah Nabi," *Asy-Syari'ah* 22, no. 1 (July 14, 2020): 81–98, https://doi.org/10.15575/as.v22i1.8034.

[6] Fathurrofiq, "Manajemen Konflik Nabi Muhammad SAW: (Analisis Teks Sirah Ibnu Hisham dan Sirah Nabawi Ibnu Kathir)," *Al-I'jaz : Jurnal Studi Al-Qur'an, Falsafah dan Keislaman* 4, no. 2 (January 3, 2023): 82–104, https://doi.org/10.53563/ai.v4i2.90.

[7] Abi Muhammad Jamaluddin 'Abdul Malik bin Hisham, *Al-Sira Al-Nabawiya Li Ibn Hisham*, 2nd ed. (Sharikah Maktabah wa-matbaʾat Muṣṭafá al-Bābī al-Ḥalabī, 1955).

[8] Saifur Rahman Al-Mubarakfuri, *Al-Raheeq Al-Makhtum* (Beirut, Lebanon: Al-Maktaba Al-Assrya, 2014).

Specifically, the study utilizes Maslow's hierarchy of needs theory to understand the psychological motivations behind the tribal conflict, focusing on how status and esteem needs drove the dispute. Additionally, the study incorporates the third-party intervention framework, particularly arbitration theory, to examine Prophet Muhammad's role as a neutral mediator. These theoretical perspectives are complemented by Islamic conflict resolution principles derived from the Quran, such as tahkim (arbitration), shūrā (consultation), and 'adl (justice), creating an integrated analytical framework that bridges Western conflict resolution theories with Islamic perspectives. Through this multidimensional theoretical approach, the study aims to demonstrate how Prophet Muhammad's conflict resolution methods align with both contemporary conflict resolution theories and Islamic principles, offering valuable insights into modern conflict resolution practices.

The Black Stone Conflict

The conflict started with the renovation of the Kaaba by the Quraysh tribe, which occurred before the prophethood of Prophet Muhammad (PBUH), around the year 605 CE, when he was 35 years old.[9] The sacred structure built by Prophet Ibrahim ('Alaihi Salam) and his son, Prophet Ismail ('Alaihi Salam) had suffered strong damage, making it unsafe and unstable. The Kaaba was originally built to a height equivalent to the average height of a person and was roofless. Therefore, the Quraysh wanted to raise the height of the building and add a roof to it.[10] This decision was prompted by previous thefts, where some individuals had stolen valuables kept inside it. Moreover, the Kaaba had suffered from several assaults that weakened its structural integrity, including severe flooding in Mecca, further damaging the building.[11] In response, the Quraysh undertook its renovation to preserve the Kaaba's dignity and sanctity.

Initially, they were hesitant and afraid to destroy the Kaaba, fearing that Allah would disapprove of their actions and that something bad would happen to them. However, others followed suit when al-Walid ibn al-Mughira al-Makhzumi began demolition and experienced no harm.[12] They then continued to dismantle the Kaaba until they reached the original foundations laid by Ibrahim ('Alaihi Salam).

They began the renovation by dividing the construction tasks into several sections, each tribe responsible for one part and gathering stones accordingly. The door of the Kaaba was assigned to the Banu Abdu Manaf and Banu Zuhrah, while the area extending from the Black Corner (Rukn al-Aswad) and the Yemeni Corner (Rukn al-Yamani) was designated for Banu Makhzum and their allied tribes.

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[9] Al-Mubarakfuri, *Al-Raheeq Al-Makhtum*, 52.

[10] 'Abdul Malik bin Hisham, *Al-Sira Al-Nabawiya Li Ibn Hisham*, 193.

[11] Muhammad Sa'id Ramadhan Al-Buthy, *Sirah Nabawiyah: Analisis Ilmiah Manhajiah Sejarah Pergerakan Islam Di Masa Rasulullah Saw* (Jakarta: Robbani Press, 2002), 45.

[12] 'Abdul Malik bin Hisham, *Al-Sira Al-Nabawiya Li Ibn Hisham*, 195.

The back of the Kaaba was the responsibility of Banu Jumh and Banu Sahm ibn Amr ibn Hushaish ibn Ka'ab ibn Lu'ayy. Meanwhile, the placement of Black Stone (al-Hajr al-Aswad) was allocated to Banu Abduddar ibn Qushay, Banu Asad ibn Al-Uzza, and Banu Adi ibn Ka'ab ibn Lu'ayy.[13]

When the construction process reached the stage of placing the Black Stone, a dispute arose among them. Each tribe wanted to put the Black Stone in its way without involving the other tribes. Each felt that they had the right and honour to position the Black Stone.[14] This action was considered a symbol of status, honour, and esteemed position in the eyes of the people of Mecca. They viewed the placement as an opportunity to enhance their influence and prestige among the other Quraysh tribes. Honour and social status in pre-Islamic Arab society were highly valued,[15] thus, it was not surprising that they competed for this opportunity.

The conflict intensified significantly, with each tribe forming opposing factions ready to confront each other. Both sides were prepared to use violence to defend their honour and rights. Among them, Banu Abduddar, one of the prominent tribes in Mecca, took extreme measures by swearing an oath of loyalty with Banu Adi ibn Ka'ab ibn Lu'ayy.[16] As a solemn act of solidarity and mutual commitment, they dipped their hands into a bowl of blood to symbolize their pledge to fight to the death together if the conflict continued. As a result, they were referred to as La'aqatu al-Dami or "blood oath takers",[17] a designation underscoring the gravity of their willingness and their readiness to sacrifice their lives to maintain their position in the dispute.

This event illustrates the extent of the tension among the Quraysh tribe at that time. The conflict between the Quraysh tribes was driven not only by ordinary rivalry, but also by deep feelings of pride and social status, making the possibility of inter-tribal fighting if no peaceful resolution was reached. This lasted for four to five nights, with neither side willing to yield, increasing the fear of a civil war among the inhabitants of Mecca.[18] Without proper intervention, this dispute could have escalated into widespread violence that would have destroyed the unity of the Quraysh tribes.

Eventually, they gathered at the Masjid al-Haram to find a solution. Some narrators mentioned that Abu Umaiyya ibn al-Mughira, the eldest among the Quraysh, suggested that they leave the resolution of the dispute to the first person to enter the mosque.[19] This suggestion was agreed upon, and they found that Prophet Muhammad (PBUH) was the first to enter through the door. Without exception,

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[13] Ibid., 195.

[14] Al-Mubarakfuri, *Al-Raheeq Al-Makhtum*, 52.

[15] Ibid., 52.

[16] 'Abdul Malik bin Hisham, *Al-Sira Al-Nabawiya Li Ibn Hisham*, 196.

[17] Ibid., 197.

[18] Al-Mubarakfuri, *Al-Raheeq Al-Makhtum*, 52.

[19] 'Abdul Malik bin Hisham, *Al-Sira Al-Nabawiya Li Ibn Hisham*, 197.

they agreed to accept any decision he made, as they trusted him and regarded him as al-Amin or reliable.[20]

Among the Quraysh, the Prophet Muhammad (PBUH) was known as al-Amin (the trustworthy) and was greatly loved. They never doubted his honesty when speaking, his high morals in dealings, or his sincerity when asked to help with something.[21] He was also known for his reliability in trade and business transactions. When he was about 25 years old, he was entrusted by Khadija bint Khuwailid to conduct trade on her behalf. He successfully carried out this task with high integrity, and the favourable profits further strengthened his reputation as a trustworthy and honest individual.[22]

When the tribes realized that Muhammad (PBUH) was the one who would resolve their dispute, they felt confident and trusted that the decision made would be satisfactory to all parties. Prophet Muhammad's (PBUH) reputation as al-Amin made him a highly respected and accepted choice among all the tribes. They believed that with his proven wisdom and integrity, Muhammad would be able to find a fair and wise solution that not only resolved the problem but also accommodated the interests and rights of each tribe equitably.

Upon arriving at the scene and listening attentively to the details of the dispute, Prophet Muhammad (PBUH) proposed a wise and fair decision. He requested a cloth to be spread out, placed the Black Stone (al-Hajr al-Aswad) at its center, and invited the leaders of the tribes to each hold a corner of the cloth. Together, they lifted the stone to the wall of the Kaaba. There, the Prophet personally positioned the Black Stone from the cloth and placed it in its original position.[23] This solution not only resolved the dispute but also aimed to strengthen the sense of unity and cooperation among the involved tribes. The wisdom and moral integrity of Prophet Muhammad (PBUH) ensured a peaceful and mutually acceptable outcome. This event stands as a significant record, demonstrating his capacity as a conflict resolver and a respected leader.

The wisdom of Prophet Muhammad (PBUH) in resolving conflicts and preventing disputes between tribes, which often led to bloodshed, can be understood as an essential part of Allah's preparation for him to carry the responsibility of prophethood and deliver the divine message.[24] This preparation was a process of refinement that equipped him to face greater challenges in the future when Islam had to be introduced to a society filled with tribal rivalries and conflicting interests. Through his experience in wisely handling inter-tribal conflicts, Prophet Muhammad (PBUH) developed skills in

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[20] Ibid., 197.

[21] Al-Buthy, *Sirah Nabawiyah: Analisis Ilmiah Manhajiah Sejarah Pergerakan Islam Di Masa Rasulullah Saw,* 51.

[22] Ibid.

[23] 'Abdul Malik bin Hisham, *Al-Sira Al-Nabawiya Li Ibn Hisham,* 197.

[24] Al-Buthy, *Sirah Nabawiyah: Analisis Ilmiah Manhajiah Sejarah Pergerakan Islam Di Masa Rasulullah Saw,* 50.

communication, diplomacy, and conflict resolution, which ultimately became the foundation for his efforts to unite the community and spread the teachings of Islam.

This event also reveals that Allah continuously guided the Prophet in his every step. The speed of thought and decision-making demonstrated by him in that situation becomes one of the manifestations of divine assistance and inspiration. As is known, Prophet Muhammad (PBUH) was not appointed as the arbiter of the conflict through meticulous human planning, but rather through the spontaneous agreement of the Quraysh tribes that the first person to enter the door of the Masjid Al-Haram would serve as the mediator. If someone other than the Prophet had entered the mosque first, it might have been another individual chosen as the arbitrator. However, Allah will determined the precise moment, with him being the first to enter the mosque, highlighting Allah's role in guiding the situation.

Furthermore, Prophet Muhammad (PBUH), who had no special preparation for the situation, was able to quickly find a wise and accepted solution for all parties involved. This solution, which involved placing the Black Stone on a cloth held by representatives of each tribe and then lifting it together, demonstrated his ingenuity in easing the tension fairly and accommodating the interests of all parties. This swift, precise, and peaceful decision undoubtedly stemmed not only from the Prophet's intelligence but also direct guidance from Allah Swt., facilitating the creation of a harmonious solution amid the potential for major conflict. This event illustrates how Allah always supported and guided the Prophet in making important decisions involving many parties, resulting in outcomes that not only resolved issues but also strengthened unity among them.

Analysis of Prophet Muhammad's Conflict Resolution

Conflict means a correlation between two or more parties (individuals or groups) who have, or think they have incompatible goals.[25] In the context of the conflict over the placement of the Black Stone, this situation occurred when several tribes in Mecca had conflicting interests regarding the right to place the sacred stone back in its position. The interests of the various tribes involved were rooted in social status, honour, and religious standing within the Meccan society. The Kaaba, as the centre of worship and the main religious symbol, held a very sacred meaning for the Quraysh tribes and other Arab groups. Therefore, the right to place the Black Stone back in its place was considered a great honor that could enhance the reputation of the tribe that performed the task.

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[25] S. Fisher, *Working with Conflict: Skills and Strategies for Action*, Working with Conflict: Skills and Strategies for Action (Bloomsbury Academic, 2000), 4, https://books.google.co.id/books?id=YCPEoKBlS54C.

Conceptually, conflict can be divided into two types: non-violent and violent conflicts.[26] Non-violent conflict is commonly characterized by disputes or differences of opinion that can be resolved without the use of physical force or violence. Conversely, violent conflict involves the use of physical force and can result in damage or injury. In the context of the Black Stone case, the conflict that occurred can be categorized as essentially non-violent, although it had the potential to escalate into violent conflict. This potential escalation is reflected in the intensity and seriousness demonstrated by the parties involved, such as the tribe members dipping their hands into a bowl of blood, indicating their readiness to defend their rights, even if it meant going to war.

Every conflict generally arises due to certain factors that trigger it. Fisher (2000) mentions that one of the causes of conflict is related to the human needs theory, which suggests that conflict occurs when basic human needs are unmet.[27] Employing Maslow's hierarchy of needs, it can be known that human needs are not only related to physical or material needs but also to deeper psychological and social needs. Maslow divides human needs into five levels, starting from physiological, safety, social belonging, esteem, and self-actualization.[28] Through the lens of Maslow's needs theory, it can be seen that the Black Stone conflict was closely related to the need for esteem, both in terms of internal self-esteem and external recognition. Each tribe of the Quraysh felt that placing the Black Stone was an act that would grant them honour, prestige, and power within the social structure of Mecca. Failing to secure this opportunity could be seen as a reduction in their honour and a decline in their status in the eyes of society.

Moreover, the Black Stone conflict is a classic example of an interest-based conflict, where various parties seek to fulfill their interests at the expense of others. The desire to gain honor and recognition, which correlates with social power, drove each tribe to assert their claim. Center around the placement of the Black Stone, this conflict involved a struggle for power and intense rivalry among the tribes. This competition illustrates how individual and group interests can trigger conflicts that threaten the stability of a community.

According to the perspective of conflict resolution theory, the dispute was settled through arbitration, an essential mechanism for the peaceful resolution of conflicts. Arbitration involves disputing parties agreeing to submit their dispute to a neutral third party to make a final decision. In this process, the arbitrators listen to all sides of an argument and then decide what the solution should be.[29] This method is used when the parties in conflict are unable to reach an agreement directly and

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[26] Ibid.

[27] Fisher, *Working with Conflict: Skills and Strategies for Action,* 8.

[28] A H Maslow, "A Theory of Human Motivation," *Psychological Review* 50, no. 4 (1943): 370–96, https://doi.org/10.1037/h0054346.

[29] Fisher, *Working with Conflict: Skills and Strategies for Action,* 121.

require a ruling from an impartial authority. In this case, Abu Umaiyya ibn Al-Mughira played a crucial role in suggesting that the conflict be resolved in this method by entrusting the decision to the first person to enter the Sacred Mosque. Coincidentally, that individual was Prophet Muhammad (PBUH), whose involvement ultimately led to a fair and peaceful resolution.

The role of Prophet Muhammad (PBUH) as an arbitrator in the Black Stone conflict is an important example of how analytical skills and the ability to find effective solutions can resolve complex conflicts. First, conflict analysis is a crucial element in conflict resolution efforts.[30] The urgency of conflict analysis can be associated with the importance of accurate diagnosis in the medical field. Just as a doctor must understand a patient's condition before providing treatment, a conflict resolution practitioner needs to conduct an in-depth analysis before designing interventions. Careful conflict analysis can serve as a diagnosis that reveals the root causes, dynamics, and context of the conflict. Without this understanding, resolution efforts may be ineffective or even counterproductive, similar to the risks associated with incorrect treatment in medicine.

Second, conflicts involve multiple parties or complex issues, and the ability to find effective solutions is crucial. An effective solution not only addresses the immediate problem but also considers the long-term impacts and the satisfaction of all parties involved.[31] This ability involves creativity in exploring alternatives that may not be immediately apparent and evaluating various options to determine the most suitable one. Without this skill, conflict resolution runs the risk of merely providing a temporary fix or even exacerbating the situation.

In this regard, Prophet Muhammad (PBUH) demonstrated high analytical skills in comprehending the sources of the conflict. He quickly identified that the core of the conflict was the competition for interests and power among the tribes, as well as the need for a fair and neutral solution. By being able to analyze the conflict effectively, Prophet Muhammad (PBUH) was able to suggest an effective solution to resolve the ongoing conflict, including all parties in the resolution process. The solution he proposed involved joint participation from all tribes in placing the Black Stone, a method that allowed each tribe to feel valued and recognized.

Although he possessed the authority to place the Black Stone himself or appointed one of the tribes based on certain considerations, such as strength, influence, or political connections, he did not choose a solution that could potentially cause dissatisfaction or exacerbate tensions among the tribes. Instead of making a unilateral decision, he demonstrated foresight and strategic understanding of the need to preserve social harmony and avoid jealousy among the tribes. By giving all the tribes an equal

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[30] Ahwan Fanani, et. al, *Mengelola Konflik Membangun Damai* (Semarang: Walisongo Mediation Centre, 2015), 84.
[31] M. Deutsch, *The Resolution of Conflict: Constructive and Destructive Processes* (Yale University Press, 1973), 120-145. https://books.google.co.id/books?id=qmGEiPU-O-cC.

opportunity to participate, he created an inclusive solution that not only addressed the immediate problem but also strengthened unity among them.

By remaining impartial to any tribe, Prophet Muhammad (PBUH) also avoided the potential for resentment or hostility that could damage inter-tribal relationships in the long term. His solution was not merely to alleviate momentary tensions, but to create more sustainable social stability. This demonstrates his long-term vision for maintaining unity, where decisions made considered the social impacts and relationships between groups in the future, ensuring that the solutions produced became a foundation for lasting peace and harmony.

The ability of Prophet Muhammad (PBUH) to analyze the situation and make quick decisions was also a crucial factor in resolving the Black Stone conflict. Given the intensity and potential for escalation of the conflict, the speed in finding a solution that was acceptable to all parties was important. This can be correlated to an emergency doctor who must conduct a rapid assessment of a critically ill patient's condition. In both cases, decisions made in a short timeframe can have very significant impacts. Just as an emergency doctor must quickly determine the appropriate medical action to save a patient's life and prevent further complications, the Prophet sought to swiftly find a solution to prevent the escalation of the conflict.

Furthermore, the ability to make decisions under time pressure and in complex situations requires experience, extensive knowledge, and keen intuition.[32] This has correlation with the wisdom and deep insight of Prophet Muhammad (PBUH) in understanding social dynamics and human psychology, particularly of the parties involved in the conflict at that time. As someone born and raised in Mecca, he had a profound understanding of the social structure, norms, and dynamics of Arab society in his era. This experience provided insights into how various tribes interacted, their interests, and how they approached conflict.

Moreover, Prophet Muhammad (PBUH) possessed a high level of empathy, which allowed him to understand the feelings and perspectives of others. This ability is crucial in conflict resolution as it enables him to sense and comprehend the interests, needs, and grievances of each party. This social skill, combined with his wisdom, helped him design solutions that were acceptable to all parties.

Overall, the role of Prophet Muhammad (PBUH) as a facilitator in the Black Stone conflict demonstrates remarkable analytical skills and the ability to find solutions. By quickly understanding the sources of the conflict and crafting an inclusive solution, he successfully found a resolution that was accepted by all parties. Prophet Muhammad (PBUH) was not only swift in making decisions but also

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[32] G.A. Klein, *Sources of Power: How People Make Decisions*, The MIT Press (MIT Press, 1999), 15-30. https://books.google.co.id/books?id=KZ7uDwAAQBAJ.

effective in their implementation, ensuring that the Black Stone conflict was resolved without exacerbating the situation.

Quranic Principles of Conflict Resolution

The case of the placement of the Black Stone (Hajar Aswad) during the reconstruction of the Kaaba represents a quintessential application of Islamic conflict resolution principles that align seamlessly with Quranic guidance. When tribal leaders disputed over who would have the honour of placing the Black Stone, Prophet Muhammad demonstrated remarkable conflict resolution skills that embodied several key Islamic principles. His approach particularly exemplifies the Islamic principle of *tahkim* (arbitration), which is explicitly endorsed in the Quran as a formal method of conflict resolution:[33] "*And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things]*" (QS. al-Nisa': 35).

Although this verse specifically addresses marital disputes, the Quran extends the concept of arbitration to broader social conflicts as stated in Surah al-Hujurat: "*And if two factions among the believers should fight, then make settlement between the two*" (QS. al-Hujurat: 9). In the Hajar Aswad incident, the Prophet's role as an arbitrator (*hakam*) was crucial, as the tribes willingly submitted to his judgment, recognizing his reputation for fairness and wisdom, thus fulfilling the essential condition of voluntary submission to arbitration that characterizes *tahkim* in Islamic jurisprudence.

His solution of placing the stone on a cloth and inviting representatives from each tribe to collectively lift it exemplifies the principle of collective participation (*shūrā*) emphasized in the Quran: "*And those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves*" (QS. al-Shūrā: 38). This participatory approach ensured that no single tribe could claim superiority, thereby upholding the principle of justice (*al-ʿadl*) commanded in the Quran: "*Indeed, Allah orders justice and good conduct*" (QS. al-Nahl: 90).

Furthermore, by assuming the role of an impartial arbitrator, the Prophet embodied the neutrality essential to conflict resolution, reflecting the Quranic injunction: "*And if you judge, judge between them with justice*" (QS. al-Maidah: 42). His solution facilitated reconciliation (*ṣulḥ*) among the tribes, aligning with the divine guidance: "*Reconciliation is better*" (QS. al-Nisa:128).

The Prophet's approach thus provides a practical demonstration of how Quranic principles of conflict resolution, particularly *tahkim*, can be applied to transform potentially violent confrontations

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[33] Yusuf Hanafi and Titis Thoriquttyas, "The Resolution of Social Conflict in The Natonal Constitution and Islamic Perspectives: Integrating Formal and Non-Formal Approaches," *Al-Tahrir: Jurnal Pemikiran Islam* 18, no. 2 (2018): 283–394, https://doi.org/10.21154/altahrir.v18i2.1336.

into opportunities for community cohesion, offering a timeless model for conflict resolution that balances justice, collective participation, impartiality, and reconciliation. The fact that Prophet Muhammad (PBUH) intuitively applied these principles before receiving divine revelation highlights both his exceptional character and the universal nature of these conflict-resolution approaches. Furthermore, this alignment between Quranic guidance and modern conflict resolution theory demonstrates that the Islamic framework for conflict resolution remains relevant and applicable in today's complex and diverse global context.

Reflection on Contemporary Conflict Resolution

Based on the Prophet's conflict resolution in the Black Stone case, the reflections outline relevant universal principles and how these principles can be applied to contemporary conflict resolution. First, Prophet Muhammad (PBUH) acted as a neutral third party, whose presence was accepted and trusted by all parties involved. His neutrality allowed him to mediate the dispute fairly and objectively, without favoring any side. This demonstrates that a facilitator must possess a high level of integrity and gain the trust of all parties to effectively fulfill their role.

In a contemporary context, the aspects of neutrality and trust become crucial prerequisites for a facilitator in handling conflicts.[34] A neutral facilitator can provide an objective perspective, free from personal interests, biases, or influence from any party. By maintaining a neutral stance, the facilitator creates a conducive environment for dialogue, where all parties feel safe to express their views without fear of unfair treatment.[35] This is essential for fostering constructive dialogue, allowing the core issues to be thoroughly addressed and comprehensive solutions to be found.

Furthermore, the presence of a neutral third party is crucial in maintaining balance within discussions, preventing one party from dominating the others.[36] This ensures that every party involved in the conflict has an equal opportunity to voice their perspectives and interests so that all voices are heard and valued fairly. The facilitator's neutrality also helps to diffuse emotional tensions that often arise during conflicts, thereby enabling the resolution process to proceed more calmly and remain focused on the substance of the issue.[37] In many contemporary cases, whether in political, social, or business conflicts, the involvement of a neutral and trusted facilitator is key to creating sustainable solutions that are acceptable to all parties involved.

Second, Prophet Muhammad (PBUH) exemplified the ability to understand the diverse perspectives of the tribes involved in the conflict. Rather than approaching the matter superficially, he

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[34] Fanani, et. al, *Mengelola Konflik Membangun Damai,* 180.

[35] Ibid., 181.

[36] Ibid., 181

[37] Ibid., 181-182

made an effort to grasp the interests, concerns, and sensitivities of each party involved. This deep understanding allowed him to devise a solution that was not only fair but also satisfying to all parties, ensuring that every group felt respected and treated equally. This approach emphasizes the importance of empathy, where a leader or facilitator must be able to see the situation from the viewpoints of different parties.

In the current global and multicultural context, effective facilitators need to understand diverse cultural and social backgrounds to apply appropriate and effective approaches.[38] Each conflict is often influenced by different values, norms, and traditions among the parties involved, making a deep understanding of cultural aspects crucial in the conflict resolution process. Facilitators who overlook cultural differences risk underestimating or misinterpreting the interests and viewpoints of the conflicting parties.[39] This understanding allows facilitators to avoid cultural biases and employ more inclusive strategies, thus creating solutions that are fairer and acceptable to all parties.

Therefore, cultural sensitivity allows facilitators to avoid biases or ethnocentric prejudices and, instead, use more inclusive and adaptive strategies. This approach helps create an open dialogue environment that appreciates differences, ensuring that the solutions reached are not only procedurally fair but also culturally acceptable to all involved. By understanding and respecting diverse cultural backgrounds, facilitators can build stronger trust, encourage active participation from all parties, and ultimately create more sustainable and balanced conflict resolutions.

Third, Prophet Muhammad (PBUH) successfully resolved the dispute with the principles of justice and balance. Besides material aspects, this is also in emotional and psychological aspects, providing each tribe with a sense of satisfaction and honour. He offered a solution that involved the participation of all tribes in placing the stone, ensuring that each tribe felt valued and recognized.

In the contemporary era, the principles of justice and balance have become the key to resolving conflicts at various levels, whether between communities, nations, or within organizations.[40] The justice referred to here is not merely about fulfilling the rights of one party but providing space for all parties to actively engage in the resolution process, ensuring that the outcomes are accepted by everyone involved.[41] By applying this principle, the resulting solutions will be stronger and capable of creating lasting peace.

Furthermore, the implementation of the principles of justice and balance in conflict resolution creates an environment that fosters collaboration and open dialogue. By involving all parties in the

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[38] Morton Deutsch, Peter T. Coleman, and Eric C. Marcus, *Handbook Resolusi Konflik: Teori Dan Praktek* (Bandung: Nusa Media, 2016), 204.

[39] Ibid.

[40] Deutsch, T. Coleman, and Marcus, *Handbook Resolusi Konflik: Teori Dan Praktek*, 44.

[41] Ibid.

decision-making process, they not only feel valued but also have a sense of ownership over the solutions produced. This is crucial in building trust and reducing potential tensions in the future. As a result, the solutions generated will be better and capable of fostering long-term peace. On the other hand, an inclusive and fair process not only addresses the current issues but also strengthens the relationships between parties, creating a more stable foundation for future interactions.

Fourth, regarding the approach of creative solutions. The method employed by Prophet Muhammad (PBUH) in resolving the Black Stone conflict is a real example of out-of-the-box thinking in addressing a situation that appeared to have no easy solution. In this case, he did not merely choose a conventional solution but instead found an approach that involved all tribes fairly, fostering a sense of participation and avoiding tensions that could arise from unilateral decisions.

In contemporary conflict resolution, the approach of creative solutions is essential, especially when conflicts are complex and involve multiple parties with differing interests.[42] Creative solutions allow leaders or facilitators to avoid deadlock and find new pathways that may not have been previously considered, all while keeping justice and the interests of all parties in mind. This approach is particularly relevant in situations where conventional solutions may not suffice to meet the diverse needs and expectations of the parties involved.

Such creative approaches often include innovations in mediation and negotiation processes, as well as the use of technology or unconventional ideas. For instance, utilizing digital platforms for virtual meetings can open opportunities for broader participation, allowing voices from various groups to be heard more effectively. Additionally, brainstorming techniques and design thinking methods can be employed to explore fresh ideas that can lead to more inclusive and adaptive solutions.

By adopting innovative approaches, facilitators can create an environment conducive to open dialogue, collaboration, and deeper exploration of solutions. Such strategies not only help address existing conflicts, but also build a foundation for better cooperation in the future. In an increasingly dynamic and complex global context, the ability to think creatively and remain open to various possibilities becomes more critical, ultimately leading to more sustainable and satisfying outcomes for all parties involved.

The reflection on conflict resolution by Prophet Muhammad (PBUH) in the case of the Black Stone provides valuable insights for us in addressing conflict challenges in the contemporary era. Several principles, such as neutrality, a deep understanding of the conflicting parties, justice, and creative solutions remain applicable beyond their historical context. In an increasingly interconnected and

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[42] B.S. Mayer, *The Dynamics of Conflict Resolution: A Practitioner's Guide* (Wiley, 2010), 85, https://books.google.co.id/books?id=1sxfUvokrokC.

multicultural world, where conflicts often involve various groups with diverse backgrounds, the application of these principles becomes even more crucial.

Integrating such foundational values into modern conflict resolution approaches enables the development of more holistic and effective strategies. These can help foster an environment supportive of peace and harmony in diverse societies. Neutrality, as a fundamental attitude of a facilitator, creates a space for constructive dialogue, where all parties feel safe to express their views and interests. A deep understanding of the various perspectives and dynamics among the conflicting parties enables the facilitator to design solutions that are not only fair but also widely acceptable.

Furthermore, an approach to justice that involves the active participation of all parties helps ensure that the solutions generated are not merely reactive, but also proactive in preventing future conflicts. Creative solutions, considering innovation and new ideas, provide opportunities to find more effective ways to address existing problems. Thus, this reflection also invites us to understand history and encourages us to apply valuable lessons from the past in facing the complex and dynamic challenges of today and tomorrow.

Conclusion

The resolution of the Black Stone conflict by Prophet Muhammad (PUBH) demonstrates his excellence in conflict resolution through careful situational analysis, swift, wise decision-making, and the implementation of creative solutions that involve all parties. The universal principles can be derived include the importance of neutrality, a deep understanding of the conflicting parties, justice, and creativity in seeking solutions. The theoretical implications of this study enrich conflict resolution scholarship by integrating Islamic perspectives into modern theoretical frameworks, while affirming that Islamic teachings through the Quran and the exemplary practices of Prophet Muhammad (PBUH) provide a holistic foundation for sustainable conflict resolution.

This research opens avenues for further studies to examine the integration of Quranic and prophetic principles in empirical conflict analyses, such as interfaith disputes or global challenges like radicalism. Thus, the legacy of the Prophet's (PBUH) conflict resolution methods transcends Islamic

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