



RELIGIOUS COURT INSTITUTIONS AND ITS COMPETENCE IN SHARIA DISPUTE RESOLUTION

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Abstrak

Artikel ini mengkaji kewenangan lembaga peradilan agama dalam menyelesaikan konflik syariah. Fungsi utama lembaga peradilan agama adalah menyelesaikan sengketa syariah, memberikan perlindungan hukum, membimbing masyarakat, dan mengawasi pelaksanaan hukum Islam di masyarakat. Namun lembaga peradilan agama masih mempunyai keterbatasan, seperti kurangnya tenaga ahli, sarana dan prasarana yang memadai, serta kurangnya pemahaman masyarakat terhadap tata cara penyelesaian sengketa di lembaga peradilan agama. Penelitian ini menggunakan metode penelitian kualitatif dengan fokus pada literatur dan peraturan perundang-undangan. Berdasarkan temuan penelitian, beberapa alternatif solusi dapat diajukan, seperti peningkatan kualitas dan kuantitas sumber daya manusia, pemanfaatan teknologi informasi, dan kerjasama yang lebih erat dengan institusi lain. Untuk meningkatkan kompetensi lembaga peradilan agama, pemerintah dan masyarakat harus meningkatkan kualitas sumber daya manusia, menyediakan sarana dan prasarana yang memadai, serta meningkatkan kesadaran masyarakat terhadap tata cara penyelesaian sengketa di lembaga peradilan agama.

Kata Kunci: *Pengadilan Agama, Sengketa Syariah, Kompetensi*

Abstract

This article examines the authority of religious court institutions to resolve sharia conflicts. The primary function of religious court institutions is to resolve sharia disputes, provide legal protection, guide society, and oversee the implementation of Islamic law in society. However, religious court institutions still have limitations, such as a lack of expert staff, adequate facilities, and infrastructure, as well as a lack of public comprehension of the procedures for resolving disputes in religious court institutions. This study employs qualitative research methods with a focus on the literature and statutory regulations. According to the research findings, several alternative solutions can be proposed, such as increasing the quality and quantity of human resources, utilizing information technology, and cooperating with other institutions more closely. To increase the competence of religious court institutions, the government and society must improve the quality of human resources, provide adequate facilities and infrastructure, and raise public awareness of the procedures for resolving disputes in religious court institutions.

Keywords: *Religious Court, Sharia Disputes, Competence*



INTRODUCTION

Sharia conflicts are arguments between parties involved in Islamic legal concerns, such as marriage, inheritance, or any number of other topics. These disagreements can lead to a number of different types of problems. In order to keep order and peace in a society that upholds Islamic ideals, the application of Sharia law to the resolution of disputes is of the utmost importance. The Religious Court entity in Indonesia is a judicial entity that is tasked with the responsibility of resolving issues that pertain to sharia law. As a result, it is essential to pay close attention to the level of expertise that Religious Courts has in the area of settling Sharia disputes. In this context, "competence" refers to the capacity and quality possessed by the institution of the Religious Court for the purpose of resolving sharia disputes in an appropriate and appropriate manner.

The goal of the research being conducted on the competency of Religious Court institutions in resolving sharia disputes is to acquire comprehensive information regarding the capability and quality of Religious Court institutions in resolving sharia disputes. This information is highly helpful for learning the strengths and shortcomings of Religious Court institutions in resolving sharia disputes and for making ideas for increasing the quality and quantity of human resources possessed by Religious Court institutions. This information may also be used to learn about the strengths and flaws of other organizations.

The Religious Court entity is a judicial entity that has the ability to address disputes relating to family law, inheritance, and waqf, the majority of which are based on Islamic law. This authority enables the Religious Court Institution to administer justice in accordance with Islamic law. The resolution of sharia conflicts in society is largely dependent on the institutions that make up religious courts. However, the process of resolving Sharia disputes in the Religious Courts is plagued by a number of obstacles, including a sluggish resolution process, a scarcity of human resources and infrastructure, and a lack of public knowledge and comprehension of the process. All of these factors contribute to a lack of understanding on the part of the general public regarding the process of resolving sharia disputes in the Religious Courts. As a result, there is a need for research to examine the competence of religious court organizations in the process of resolving sharia disputes and finding solutions to problems that arise. It is believed that the findings of this research will be able to serve as reference material for Religious Courts and the government in their efforts to improve the quality of services and resolve sharia conflicts that arise in society.

The intention behind penning an article on the subject of the competence of Religious Courts in resolving Sharia disputes is to facilitate a more in-depth comprehension of the part that Religious Courts play in the process of resolving Sharia conflicts in modern society. This research intends to provide solutions to difficulties that arise in the process of resolving sharia disputes in Religious Courts, as well as examine the competence of institutions that are part of Religious Courts in the resolution of sharia disputes and provide an evaluation of that competence. Aside from that, the purpose of writing this article is also to provide information and a better understanding of sharia conflicts and the different forms of sharia problems, so

that individuals can understand both their rights and obligations during the process of resolving sharia disputes in Religious Courts. Therefore, it is intended that this article can become a reference for the community, religious court institutions, and the government in the process of making Sharia dispute resolution more effective and efficient, as well as enhancing the quality of service and public trust in religious justice institutions.

METHODS

A qualitative method that takes a literature-based approach was employed for the research that was done to determine whether or not religious court institutions are competent to resolve sharia disputes. Research techniques known as qualitative methods prioritize the acquisition of high-quality data, such as through interviews, observations, and the examination of documents, and place a greater emphasis on subjectively interpreting the findings of the study. The literature strategy, on the other hand, involves gathering information from written sources such as newspapers, books, reports, and other types of official documents. A survey of pertinent literature that is connected to the subject of the inquiry is also included in the "literature approach."

This research will evaluate various aspects related to the competence of Religious Court institutions in resolving sharia disputes by using qualitative methods with a literature approach. These aspects include the settlement process, limited human resources and infrastructure, as well as public understanding of the sharia dispute resolution process. The literature approach will also enable researchers to collect data from a wide variety of sources and refer to relevant literature. This will allow researchers to provide a more comprehensive and in-depth examination of the subject matter that is being researched. Therefore, the use of qualitative methodologies in conjunction with a focus on the literature in this research will allow academics to acquire a better understanding of the role that Religious Court organizations play in the resolution of sharia issues in society.

RESULTS AND DISCUSSION

Sharia Dispute Discourse

Conflicts based on Islamic law are referred to as sharia conflicts. These disagreements can arise in a variety of contexts, including marriage, divorce, inheritance, zakat, waqf, and so on. The Religious Court is an approved religious justice entity that can be utilized to carry out Sharia dispute settlement in cases where it is necessary. Disputes based on Sharia are heard as part of Indonesia's implementation of an Islamic judicial system. Law Number 3 of 2006 Concerning Religious Courts is what governs the Islamic legal system in Indonesia. This law explains that sharia issues must be settled through the institutions of religious court systems (Lubis, 2018).

According to Samsul, et al. (2019), sharia disputes are disputes related to Islamic legal norms which are sourced from the Koran, Sunnah, Ijma' (agreement of ulama), and Qiyas (legal analogy). Sharia disputes can arise in various forms, such as marriage, inheritance,

endowments, zakat, and grants (Samsul, Muchtar, & Jasruddin, 2019). Meanwhile, according to Kusnardi, Disputes involving Sharia can be described as "disputes that arise due to disagreements or disputes between parties relating to Islamic law, whether in the form of agreements or in the form of legal actions that are valid according to Islamic law". Conflicts based on the Sharia might arise between people, between persons and religious institutions, or between religious institutions themselves. The resolution of Sharia disputes in the Religious Courts is accomplished by taking into consideration the fundamentals of Islamic law as well as the standards that are prevalent in society (Kusnardi, 2016).

The resolution of sharia problems is founded on Islamic law and makes use of alternative dispute resolution procedures, such as deliberation, mediation, and arbitration. Sharia issues are distinguished from common disagreements by a number of distinguishing characteristics. Religious justice institutions play a significant element in the process of settling sharia disputes because they are the parties who decide the outcome of the conflict based on Islamic law. In order to effectively resolve sharia conflicts, therefore, judges and staff working in religious justice organizations need to possess an acceptable level of knowledge and expertise.

Sharia disputes can be divided into several types, including (Djumhana, 2013), (Kusnardi, 2016):

1. Marital Disputes: Disputes that surface between a husband and wife about the rights and responsibilities that come with being married, such as those involving divorce, alimony, child custody, and inheritance rights.
2. Inheritance Disputes: Disputes that arise in connection with inheritance rights and the distribution of assets inherited from those who have passed away, such as the distribution of inheritance and the confirmation of heirs.
3. Waqf Disputes: Disputes about the administration of waqf assets include questions concerning beneficiaries and the application of waqf funds.
4. Zakat Disputes: Disputes that are associated with the process of collecting and distributing zakat, including zakat fitrah, zakat mal, and professional zakat.
5. Property Disputes: Disputes involving the ownership and usage of property, particularly those pertaining to renting, pawning, and other forms of collateralization and security.

The Religious Courts have special jurisdiction in handling disputes related to Islamic law or sharia. The types of disputes that are often handled by the Religious Courts include: (Djumhana, 2013), (Kusnardi, 2016)

1. Marital Disputes: Disputes that surface between a husband and wife about the rights and responsibilities that come with being married, such as those involving divorce, alimony, child custody, and inheritance rights.
2. Inheritance Disputes: Disputes that arise in connection with inheritance rights and the distribution of assets inherited from those who have passed away, such as the distribution of inheritance and the confirmation of heirs.

3. Criminal Disputes: Disputes concerning illegal crimes, such as theft, embezzlement, and adultery, that have been perpetrated by individuals who identify as Muslim.
4. Sharia Economic Disputes: Disputes involving economic transactions that were carried out in accordance with the principles of sharia, such as agreements for the sale and purchase of goods, pawn contracts, and leasing contracts.
5. Property Disputes: Disputes involving the ownership and usage of property, particularly those pertaining to renting, pawning, and other forms of collateralization and security.

These types of disputes are the types of disputes that are often handled by Religious Courts because they relate to Islamic law or sharia.

Agama Competence of Religious Court Institutions in Sharia Dispute Resolution

The Religious Court Institution has several important functions in resolving sharia disputes. The following is an explanation of these functions along with references: (Djumhana, 2013), (Kusnardi, 2016).

First: Dispute Resolution Function. The resolution of disagreements arising out of Islamic law, often known as sharia, is the primary mission of the Religious Court Institution. The purpose of the Religious Court in carrying out this job is to strive toward the establishment of justice for all parties involved in the conflict. This is in accordance with the mandate of Article 49 paragraph (1) of Law Number 3 of 2006 concerning Amendments to Law Number 7 of 1989 concerning Religious Courts, which states that the primary task of the Religious Courts is to examine, adjudicate, and resolve cases and disputes that arise relating to family law, inheritance law, and shadaqah law. This is in line with the mandate of Law Number 3 of 2006 concerning Amendments to Law Number 7 of 1989 concerning Religious Courts.

Second: Legal Protection Function. In addition to mediating conflicts, the Religious Court Institution is charged with the responsibility of ensuring that Muslim communities are adequately protected from legal repercussions. This legal protection extends to civic rights as well as human rights, both of which are affirmed in accordance with the teachings of the Islamic religion. This is in accordance with the second paragraph of Article 49 of Law Number 3 of 2006 Concerning Amendments to Law Number 7 of 1989 Concerning Religious Courts, which provides that the responsibility of providing Muslim communities with equitable legal protection falls on the shoulders of Religious Courts. The civil rights and human rights that are provided in the teachings of the Islamic religion are included in the legal protection that is in dispute here. For instance, one's right to justice, one's right to protect oneself and one's family, one's right to health, one's right to education, and one's right to work are all examples of fundamental human rights. It is believed that Muslim communities will be able to experience a sense of safety and security from any and all types of injustice or discrimination if they are provided with equitable legal protection.

Third: Coaching Function. In addition to this duty, the Religious Court Institution is responsible for educating the community about Islamic law and ensuring that it is followed. This function is carried out through offering religious counseling, distributing knowledge about Islamic law, and giving educational opportunities in the legal system. This is in accordance with the third paragraph of Article 49 of Law Number 3 of 2006 Concerning Amendments to Law Number 7 of 1989 Concerning Religious Courts, which specifies that the responsibility of the Religious Courts is to educate the people about Islamic law and ensure that it is followed. This advising function is carried out through providing guidance, training, and supervision to those who are tasked with putting Islamic law into practice. It is intended that Muslim communities would be able to acquire a deeper comprehension and awareness of Islamic law through this method, which will allow them to better obey and put Islamic law into effect.

Fourth: Supervisory Function. The Religious Court Institution is tasked with the responsibility of monitoring how Islamic law is interpreted and applied across society. In order to carry out this job, inspections of religious institutions are carried out under the auspices of the Ministry of Religion, and supervision of the application of Islamic law in the community is also carried out. This is in accordance with the third paragraph of Article 49 of Law Number 3 of 2006 Concerning Amendments to Law Number 7 of 1989 Concerning Religious Courts, which declares that it is the responsibility of Religious Courts to provide oversight over the application of Islamic law. In the course of performing this supervisory function, the Religious Courts are able to carry out a variety of tasks, including the examination of marriage and divorce certificates, as well as the monitoring of the execution of wills and gifts. In addition to that, Religious Courts have the ability to provide the general public with legal counsel and guidance on issues that are related to Islamic law. It is envisaged that Muslim communities would be able to effectively apply Islamic law with the help of this supervisory function, and that Religious Courts will be able to prevent infractions of Islamic law in society.

The Religious Courts have quite broad authority in resolving sharia disputes. This authority is regulated in Law Number 3 of 2006 concerning Amendments to Law Number 7 of 1989 concerning Religious Courts. Some of the authorities of the Religious Court Institution in resolving sharia disputes include: (Djumhana, 2013), (Kusnardi, 2016)

1. Receive, examine, and decide civil and criminal cases related to Islamic law.
2. Resolving disputes related to inheritance, wills and gifts.
3. Resolving divorce cases between Muslim husbands and wives, including holding mediation between the two parties.
4. Resolving lawsuits against decisions of religious courts or arbitration institutions related to Islamic law.
5. Providing fatwas or legal opinions on issues related to Islamic law.

6. Resolving disputes between parents and children regarding custody, guardianship, and adoption of children.
7. Providing legalization of marriage and divorce certificates carried out according to Islamic law.

When exercising its jurisdiction, the Religious Court Institution is required to act in accordance with the principles of fairness and objectivity, as well as to make reference to sources of Islamic law that are authoritative and trustworthy.

Sharia Dispute Resolution Process in Religious Courts

The process of resolving sharia disputes in the Religious Courts is the trial stage, witnesses and evidence in the trial, and the decision of the religious court.

First: Trial Stage

The procedure of settling sharia issues in the Religious Courts goes through numerous stages before it reaches the trial stage. This stage is governed by Supreme Court Regulation Number 1 of 2016, which provides general guidelines for the procedures of religious courts. The examination of the case by a judge is the first step in the trial stage. During this phase, the judge will evaluate the authenticity of the identities of the parties engaged in the dispute, investigate the claims and arguments made by each side, and investigate both the witnesses and the evidence that has been given. After then, the parties engaged in the issue will go through a stage of mediation or debate to arrive at an agreement that is satisfactory to all of them. In the event that the parties are unable to resolve their differences through mediation, the next step in the process is an evidentiary trial, during which witnesses and evidence are submitted by both sides. Following the conclusion of the stage devoted to the presentation of evidence, the court will go on to the plea stage, also known as the close of the case, during which the parties will verbally express their conclusions and demands to the presiding judge. After then, the court will render a verdict about the matter. The trial stage is particularly significant in the process of settling sharia issues in the Religious Courts since it is the last stage in the process of resolving conflicts. It is recommended that all parties involved in the dispute do their best to get ready for the stage that will involve a trial (Nurkholis, 2020).

Second: Witnesses and Evidence in Trial

One of the stages of the trial that is used as a mechanism for resolving sharia issues in the Religious Courts is the stage in which witnesses and evidence are presented. At this point of the sharia dispute, the parties concerned have the ability to submit witnesses and evidence as evidence to bolster their arguments and requests. In accordance with Regulation Number 1 of 2016 Concerning General Guidelines for Religious Court Procedures, judges presiding over trials are permitted to examine witnesses from all sides of a dispute, including fact witnesses and expert witnesses. In addition to this, the parties have the option of submitting evidence in the form of letters, papers, and other evidence that can support their claims and

requirements. In spite of this, judges in religious courts are nevertheless required to pay respect to the principles of justice and truth while making decisions based on the testimony and evidence presented to them. As a result, when assessing witnesses and evidence, the judge is required to investigate the reliability and sincerity of the witnesses and evidence, as well as strike a fair balance between the evidence collected from each side (Nurkholis, 2020).

In the process of resolving sharia disputes in the Religious Courts, the stage in which witnesses and evidence are presented is particularly crucial since it can either reinforce or weaken the arguments and demands that are being made by the parties. In light of this, the parties are strongly encouraged to thoroughly prepare themselves and to choose witnesses and evidence that are both pertinent and credible prior to reaching this stage.

Third: Religious Court Decision

The determination stage of the religious court procedure is the very last step in the process of resolving sharia issues that take place in the Religious Courts. After going through the steps of questioning witnesses, gathering evidence, and establishing proof, the judge will reach a conclusion or issue a verdict based on the relevant provisions of Islamic law. The decision is first articulated in the form of a decision or judgement, which is then read out in the presence of the parties involved in the dispute. The rulings of religious courts carry the same weight in the law as the decisions of normal courts. Those who are displeased with the judgement that the religious court has rendered have the option of appealing it to the High Religious Court (Kabul, 2019).

According to Nurhasanah (2021), whose article in a scientific magazine was titled "The Sharia Dispute Resolution Process in Religious Courts," judgements made in religious courts have permanent legal power and compel both parties to the dispute to abide by those decisions. If one of the parties does not perform the responsibilities that have been decided, the decision can be carried out through an execution process by officials from the court. In the meantime, if one of the parties is unhappy with the decision that was made by the Religious Court, the decision can be appealed to a higher level of court (Nurhasanah, 2021).

In his ruling, the judge has numerous options to choose from, including granting all or part of the plaintiff's request, denying all or part of the plaintiff's request, or partially granting the plaintiff's request. If the case is successful, the judge will require the party that was found to be at fault to fulfill the duties that were outlined in the ruling. In the meanwhile, if the case is thrown out, the judge will rule that the claim that was presented cannot be accepted, and the disagreement will be regarded as having been settled. In the event that the claim is only partially upheld, the judge will decide which aspects of the claim are valid and will also determine which responsibilities are binding on both parties.

Obstacles in Sharia Dispute Resolution in Religious Courts

1. Problems in the Trial Process

In the Religious Courts, one of the challenges in settling sharia issues is the presence of problems in the method by which cases are tried. The incapacity of judges to make decisions that are fair and objective, a lack of public comprehension of the legal process, and a lack of public awareness to comply with rulings made by Religious Courts are some of the potential issues that may arise. Slow trial processes are another potential issue.

When it comes to the resolution of sharia disputes, the trial procedure that takes place in the Religious Courts is not always efficient. Long trial times, neglect by the parties to the dispute, and poor understanding of the technical components of law by judges are just some of the problems that can become barriers in the way of resolving sharia disputes. There are a variety of other issues that can also become barriers. As a consequence of this, efforts are required to overcome these challenges in order to ensure that the process of resolving sharia disputes in the Religious Courts can proceed in an efficient manner (Ghofur, & Rofiqoh, 2021).

According to the findings of research carried out by Kurniawati (2019), the issue of slow trial processes in Religious Courts can be caused by a number of different factors. These factors include the inability of plaintiffs and defendants to fulfill formal requirements in the trial process, the limited number of judges and employees, as well as the presence of technical obstacles in the processing of documents and evidence (Kurniawati, 2019). According to research carried out by Zulfikar and Amin (2019), the public's lack of understanding of the legal process and the public's lack of awareness of the importance of complying with decisions made by Religious Courts can be caused by a lack of socialization on the part of Religious Courts regarding the legal process and the significance of complying with decisions made by Religious Courts (Zulfikar, & Amin, 2019).

Research conducted by Jannah and colleagues (2020) shows that the factors that influence the success of resolving sharia disputes in the Religious Courts are the ability of the judges to apply Islamic law and understand the socio-cultural context of the community that is in dispute. Additionally, the quality of services provided by the Religious Courts to the community is another factor that influences the success of resolving sharia disputes in the Religious Courts. Aside from that, research conducted by Az-Zahrah and Rachman (2020) reveals that there are issues associated with the lack of availability of acceptable evidence in the trial process at the Religious Courts, as well as the absence of support from the family or community for the process of conflict resolution. Both of these issues are problematic (Az-Zahrah, & Rachman, 2020).

2. Limitations of Religious Court Institutions

Religious Court institutions have some restrictions when it comes to settling sharia disputes, which can become roadblocks in the process of reaching a settlement. These limitations include but are not limited to, a shortage of experts and trained human resources in the field of Islamic law, a lack of suitable facilities and infrastructure, and a lack of public comprehension of the procedures for resolving disputes in religious court institutions. Additionally, there is a lack of adequate facilities and infrastructure in the form of a lack of adequate facilities and infrastructure.

One of the limits of Religious Court Institutions in the field of sharia dispute resolution is the absence of professionals and competent human resources in the field of Islamic law. This is one of the restrictions. This is due to the fact that settling sharia issues involves specialized knowledge as well as an in-depth comprehension of Islamic law. In addition to that, judges and other staff working in this institution are required to have a strong command of Arabic due to the fact that the majority of Islamic legal writings are written in Arabic (Sudaryono, 2019).

The inadequacies of religious court institutions with regard to their facilities and infrastructure are another element that can make the resolution of sharia disputes more difficult. This is due to the fact that inadequate facilities and infrastructure can have a negative impact on the efficacy and convenience of sharia dispute resolution. According to research that was carried out by Fathurrahman (2018), several Religious Court institutions in Indonesia still face limitations in terms of facilities and infrastructure. These limitations include limited numbers of judges, courtrooms that are too small, and a lack of supporting facilities like sound and video recording equipment. These constraints can have an effect on the quality of decisions made by the court and on the public's faith in the many organizations that make up the Religious Court system (Fathurrahman, 2018).

One of the obstacles to resolving sharia issues in Indonesia is the lack of public understanding of the procedures for resolving conflicts in religious court organizations. This is one of the constraints in the process. Sometimes people may not understand the rules and procedures for resolving disputes in religious court institutions, which makes it difficult for them to access these institutions. This can be frustrating for all parties involved. In addition to this, there are individuals who would rather settle disagreements amicably through the medium of their families or their religious communities (Sudikno, & Suroso, 2018).

There are several ways that can be done to overcome the limitations of the Religious Court institution in resolving sharia disputes, including: (Rizky, 2019), (Hasanah, 2019)

- a. Increased cooperation with other institutions, such as the National Sharia Arbitration Board (BASYARNAS), in order for them to be able to assist one another in the resolution of sharia-related disputes.
- b. Improving the quality of human resources (HR) by offering ongoing training and education to judges and staff members of Religious Courts in order to equip them with sufficient information and expertise in the area of Sharia law conflict resolution.
- c. Increased outreach to the general public regarding the processes for resolving Sharia issues in the Religious Courts in order to improve the general people's understanding of and confidence in this institution as a venue for resolving Sharia disputes.
- d. Ensuring that the Religious Courts have sufficient funding to allow them to carry out their responsibilities and fulfill their powers to the fullest.
- e. Providing Adequate Facilities and Infrastructure, such as a Representational Religious Court Building that is Fully Equipped with Necessary Facilities, Including a Library, Courtroom, and Meeting Room.

Solutions in Sharia Dispute Resolution in Religious Courts

Alternative conflict resolution strategies, such as mediation and arbitration, can be utilized in religious courts to assist in the resolution of sharia-related disagreements. When it comes to resolving sharia issues in the Religious Courts, mediation can be an alternate method. In this process, a third party acts as a mediator between the disputing parties in order to help them to a peaceful resolution. When issues are taken to an arbitration institution that is recognized by the government, a decision that is final and binding on both parties to the dispute can be reached through the process of arbitration. In the meanwhile, this can be another alternate approach (Fauzan, Hidayat, & Asyari, 2021), (Yulia, & Adianti, 2019).

Alternative solutions in resolving sharia disputes in the Religious Courts include: (Muslih, 2019), (Muflih, 2018), (Saad, 2021)

- a. Increasing the level of formal education as well as specialized training in the area of Islamic law in order to improve the quality of human resources (HR) available to religious courts.
- b. Enhancement of existing facilities and infrastructure, including the provision of suitable buildings for Religious Courts, up-to-date information management systems for Courts, and various other supporting amenities.
- c. The workload of Religious Courts can be reduced and the resolution of disputes can go more quickly if alternate techniques of conflict resolution, such as mediation and arbitration, are utilized.
- d. Socialization and education of the general public regarding the processes for the resolution of disputes in Religious Courts, in order to ensure that the general public is able to comprehend and value the appropriate legal process.
- e. The consolidation of participation and participatory conflict resolution through collaboration between religious courts and community institutions, such as religious institutions and community groups.

In addition, prior research and studies have shown that the quality and quantity of the human resources already available is one of the most important elements impacting the functioning of religious court institutions in the resolution of sharia disputes. As a result, there is a need for efforts to be made to improve both the quality and quantity of human resources in religious court institutions as a remedy in the process of resolving sharia disputes. Increasing the quality and quantity of human resources in Religious Court Institutions can be accomplished through a variety of methods, such as training and competency development, recruiting skilled experts, increasing welfare and work motivation, and building an effective management system (Agusman, 2019), (Muflih, 2021), (Syafi'i, 2020).

CONCLUSIONS

It is possible to draw the following conclusion from the research that has been conducted and the conversations that have taken place: religious court institutions play a

significant part in the resolution of sharia disputes. Religious court institutions are primarily responsible for resolving disputes that pertain to Islamic law or sharia, offering legal protection to Muslim communities, guiding communities to comprehend and respect Islamic law, and supervising the implementation of Islamic law in society. However, there are several limitations in religious court institutions that need to be overcome. These limitations include a lack of experts and skilled human resources in the field of Islamic law, a lack of adequate facilities and infrastructure, and a lack of public understanding of the procedures for resolving disputes in religious court institutions. These limitations must be overcome in order for religious court institutions to fulfill their potential.

Therefore, some solutions that can be taken to improve sharia dispute resolution in religious court institutions include improving the quality and quantity of human resources, improving facilities and infrastructure, increasing public understanding of the procedures for resolving disputes in religious court institutions, and expanding access to alternatives. resolution of conflicts through means such as arbitration procedures. Continuous efforts need to be made to improve the quality of human resources and suitable infrastructure so that religious court institutions can function at their highest potential when it comes to resolving sharia disputes. This will allow religious court institutions to increase their level of competency in the area of sharia dispute resolution.

IMPLICATIONS AND SUGGESTIONS

1. It is necessary to make efforts to improve the efficacy and efficiency of sharia conflict resolution in religious court institutions. These efforts can take the form of the development of other alternative dispute resolution methods, such as sharia arbitration or sharia mediation.
2. It is necessary to make efforts to strengthen the facilities and infrastructure of Religious Court Institutions in order to make the process of resolving disputes according to sharia work as effectively as possible.
3. Due to the significance of the roles and functions played by the Religious Court Institution in the provision of legal protection to the Muslim community, it is essential that the general public have a better awareness of the processes that are followed in the Religious Court Institution to settle legal disagreements.
4. It is necessary to make efforts to improve the quality of publication and delivery of information to the public about Religious Court Institutions and procedures for resolving sharia disputes in order for the public to have a good understanding of the role and function of Religious Court Institutions.
5. In order for religious court institutions to be able to master and apply Islamic law in a manner that is more professional and academic, it is vital to improve the quality of the human resources that are employed by these institutions.
6. In order to handle sharia conflicts in a manner that is both holistic and sustainable, there is a requirement for cooperation and synergy between Religious Court Institutions and

connected parties, such as religious institutions, law enforcement organizations, and community institutions.

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