JISIP (Jurnal Ilmu Sosial dan Pendidikan)
Vol. 10 No. 4 November 2026
e-ISSN : 2656-6753, p-ISSN: 2598-9944
DOI: *10.36312/jisip.v10i4.11625/http://ejournal.mandalanursa.org/index.php/JISIP/index*

Conflict Management in Islamic Education: Case Study att State High School (MAN) After

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Article Info
Article history:
Received: 24 October 2026
Publish: 6 November 2026

Keywords:
Conflict Management;
Islamic Education;
Prophetic Leadership;
Tabayyun, Syura;
Ishlah, MAN Dompu.

Abstract
This study examines the dynamics and management of organizational conflict within Islamic educational institutions, focusing on the State Islamic Senior High School (MAN) Dompu, West Nusa Tenggara. Using a qualitative case study approach, this research explores the forms of conflict that occur between teaching and administrative staff and evaluates resolution strategies based on Islamic management principles. Primary data were collected through in-depth interviews with key stakeholders, including the Principal, Deputy Principal, senior teachers, junior teachers, and the Head of Administration, as well as through non-participant observation and analysis of institutional documents. The research findings indicate three dominant conflict typologies: intergenerational friction between senior and junior educators related to pedagogical modernization; operational friction due to heavy administrative workloads involving teachers and administrative staff; and structural tensions related to the distribution of teaching hours to meet certification requirements. To address these issues, MAN Dompu implemented a prophetic leadership framework integrated with typical Islamic conflict resolution mechanisms: "Tabayyun" (careful verification of facts), "Shura" (participatory deliberation), and "Ishlah" (reconciliation oriented towards institutional harmony). This study shows that the application of Islamic values in formal conflict management can transform interpersonal friction into a catalyst for organizational improvement and spiritual cohesion.

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1. INTRODUCTION

Today's Islamic educational institutions no longer operate solely within a rigid normative-religious framework, but have transformed into complex organizational entities constantly in contact with social dynamics, modern governance regulations, and high public expectations. Within this constellation, the State Islamic Senior High School (MAN) Dompu, as one of the leading Islamic educational institutions in Dompu Regency, West Nusa Tenggara, bears a dual responsibility. On the one hand, the madrasah must uphold Islamic values as a moral foundation; on the other, it is required to adapt to bureaucratic demands, the digitalization of learning, and equitable distribution of workload.

The clash between religious idealism and the demands of professionalism often triggers internal friction. Conflict within madrasah organizations is an inevitable phenomenon. Generational differences, technological gaps, administrative workload dynamics, and even struggles over teaching hours to meet teacher certification requirements

often fuel social tensions in the workplace. If left unaddressed, these minor frictions can trigger social disintegration, undermine teacher morale, and ultimately damage the madrasah's academic climate.

Theoretically, previous research on conflict management in public educational institutions has largely adopted a Western approach, which tends to focus on formal-structural or positive legal solutions. This approach often views conflict dichotomously: win-lose or mechanical compromise. However, in the context of Islamic educational institutions, purely mechanical solutions often fail to address the root causes of the problem, which involve rifts in interpersonal relationships and the values of brotherhood (ukhuwah). There is an urgent need to integrate contextual approaches based on prophetic leadership and theological values.

An Islamic-based conflict management approach offers a more holistic resolution tool. The principles of Tabayyun (clarification of data and facts), Shura (deliberation to reach consensus), and Ishlah (peace-oriented reconciliation) are not merely purely theological concepts but can be translated into operational mechanisms for internal crisis management. However, empirical literature documenting in-depth how these principles are implemented in practice to mitigate internal conflict dynamics in public madrasas is still relatively limited.

This study aims to fill this empirical gap by in-depth exploring the forms of internal conflict occurring at MAN Dompu and analyzing the prophetic leadership of the Madrasah Principal in implementing the Tabayyun, Syura, and Ishlah methods. Through this qualitative case study, it is hoped that a conflict management strategy based on Islamic values can be formulated that is capable of not only resolving structural disputes but also maintaining social and spiritual harmony in the madrasah community.

2. RESEARCH METHODS

This research uses a qualitative approach with a case study design. The researcher chose this approach to gain a deep, detailed, and comprehensive understanding of the natural context (naturalistic inquiry) related to the dynamics of interactions, sources of tension, and conflict resolution strategies implemented at MAN Dompu.

2.1. Focus and Research Setting

The research location focused on the State Islamic Senior High School (MAN) Dompu, located in Dompu Regency, West Nusa Tenggara Province. The location was chosen based on the consideration that MAN Dompu is the main state Islamic senior high school in the region, which faces complex staff demographics, ranging from differences in teacher age groups, employment status (PNS, PPPK, and Non-Permanent Teachers), to the challenges of adapting to the governance of the independent curriculum.

2.2. Informants Selection

Key informants were determined using purposive sampling, selecting individuals with knowledge, direct experience, and authority related to conflict management and dynamics in madrasas. The informants in this study included:

a. Head of MAN Dompu (top policymaker and main mediator)
b. Deputy Head of Madrasah for Curriculum and Student Affairs (technical operational implementer)
c. Senior Teacher (representative of a group of long-time dedicated educators)
d. Junior/Young Teacher (representative of technology adaptive educator group)
e. Head of Administrative Affairs / Kaur TU (person responsible for secretarial administration)

2.3. Data Collection Technique

Data is collected through three main techniques:

a. In-depth Interviews: Conducted in a semi-structured manner using an interview guide to explore the informants' perceptions, experiences, and motives. The entire interview process was recorded with the informants' consent and transcribed verbatim.
b. Non-Participant Observation: The researcher directly observed the dynamics of interactions between staff in official meetings, the atmosphere in the teachers' lounge, interactions in the TU office, and collective religious activities.
c. Documentation Study: Collecting supporting documents such as organizational structure, decree on the division of teaching tasks, personnel data, and notes from internal madrasah meetings.

2.4. Data Analysis and Validity

Data analysis followed the interactive model of Miles, Huberman, and Saldaña, which includes three stages: data reduction (data condensation), data display, and drawing and verifying conclusions. To ensure data validity (trustworthiness), the researchers applied source and method triangulation techniques, member checking by reconfirming transcripts with informants, and extended the observation period in the field.

3. RESULTS AND DISCUSSION

3.1. Typology and Forms of Internal Conflict at MAN Dompu

Fieldwork findings indicate that the conflict at MAN Dompu was not physically destructive, but rather a relational and structural-operational tension that impacted the work environment. Based on thematic analysis of interview and observation data, three main conflict typologies were identified, as illustrated in the following table:

Conflict Typology	Actors Involved	Substance & Root of the Problem	Impact on Organization
Intergenerational Friction	Senior Teacher with Junior Teacher	Resistance to changes in digital teaching methods; perceptions of incivility with perceptions of conservatism.	Interpersonal communication breakdowns in the teachers' room and non-formal groups.
Administrative Expenses	Subject Teachers with Administrative Staff	Delays in collecting portfolio files and the burden of inputting digital evaluation applications.	Delays in reporting institutional performance and mutual accusations of unprofessionalism.
Teaching Hour Allocation	Certified Teachers (PNS/PPPK) with Deputy Head of Curriculum	The struggle for sufficient 24 hours of face-to-face teaching as a condition for disbursement of TPG.	Disappointment with the distribution of schedules and the perception of being neglected by management.

In more detail, the dynamics of the three forms of conflict can be described as follows:

a. Intergenerational Friction: Technology Mastery and Seniority Culture

The development of learning technology and the demands of adapting to digital platforms have created a divide between senior and junior teachers. Long-

serving senior teachers tend to be comfortable with conventional methods and feel that respect for seniority is waning. Meanwhile, younger teachers accustomed to digital efficiency often feel hampered by the complexities of manual bureaucracy maintained by the senior group.

"We young people want to work quickly using online applications. But sometimes senior teachers think we simplify the process and are impolite when offering technical advice. Ultimately, we feel like we're just task-takers, not equal discussion partners."(Interview with Junior Teacher, October 2026)

"It's not that we reject technology, but education isn't just about clicking buttons on a laptop. There are exemplary values and processes that apps can't replace. Sometimes young people are too hasty and don't respect communication etiquette when speaking with their elders."(Interview with Senior Teacher, October 2026)

b. Administrative Friction: Differences in Task Orientation between Teachers and Administrative Staff

Operational conflicts arise from a mismatch between administrative demands from the Administration Department and teachers' classroom workload. Administrative staff are tied to ministry reporting deadlines, while teachers feel their primary educational duties are being disrupted by the burden of overlapping digital administrative tasks.

"We at the Administration Department are in a dilemma. We're pressed for reporting deadlines by the Regional Offices and the Ministry. When we request complete file data or input grades from teachers, we're often delayed, citing busy teaching schedules. Yet, if reporting is delayed, the entire institution is impacted."(Interview with TU Head, October 2026)

"The assessment and reporting applications are constantly changing. Our teaching hours are already busy, and we have to upload dozens of administrative documents, often causing server errors. We feel like the physical and mental burden has doubled."(Interview with Subject Teacher, October 2026)

c. Adjustment of Teaching Hours for Certification Requirements

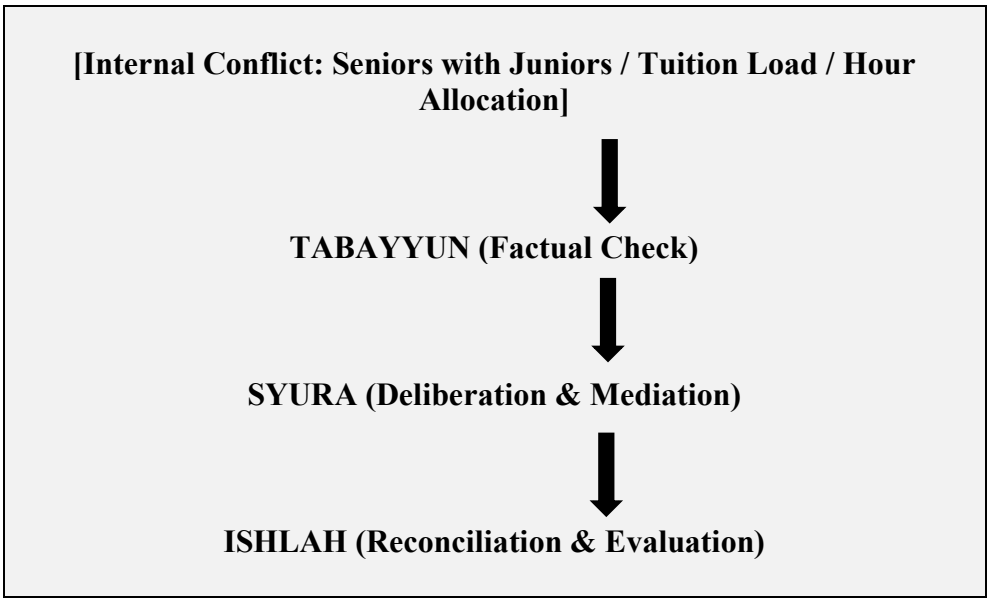
The allocation of teaching hours is a crucial issue because it directly impacts teachers' economic well-being, particularly regarding the requirement to meet the 24-hour weekly face-to-face meeting requirement for disbursement of the Teacher Professional Allowance (TPG). The Deputy Head of Curriculum often finds himself in a difficult position when it comes to allocating teaching hours fairly.

"Making a schedule is like solving a very complex puzzle. The teacher ratio for certain subjects is sometimes excessive, while the number of hours is limited. If a teacher doesn't get 24 hours, their TPG cannot be disbursed. This is where

tensions often arise, with some feeling discriminated against or ignored."(Interview with the Deputy Head of Curriculum, October 2026)

3.2. Implementation of Islamic Values in Conflict Management

To overcome the complexity of these organizational tensions, the management of MAN Dompu under the leadership of the Head of Madrasah institutionalized an Islamic conceptual approach consisting of three main stages: Tabayyun, Syura, and Ishlah.



a. Tabayyun (Factual Clarification and Proof)

The initial step taken by the Madrasah Principal when indications of unrest appear is to carry out objective verification or information tracing (tabayyun), in order to avoid making decisions based on prejudice (zhann) or rumors (isya'ah).

"If there's a report of a conflict, I never immediately summon the parties in an emotional state, let alone jump to judgment. My first step is Tabayyun. I summon them individually, listen to their statements, and check the actual data—for example, teaching hours or problematic administrative files. We seek the actual facts, not assumptions."(Interview with the Head of MAN Dompu, October 2026)

b. Shura (Collaborative Deliberation)

After the data has been verified through the tabayyun process, the Syura forum is opened as a space for family-based, democratic dialogue. This forum is led by the Madrasah Principal or mediated by the relevant Deputy Principal to find a mutually acceptable solution.

"In the deliberation meeting, the principal emphasized that everyone is allowed to speak, but in a polite manner. He didn't position himself as an authoritarian boss, but rather as the leader of an extended family. For example, regarding teaching hours, we discussed the matter together in a Shura (consultation meeting) until we found a mutually agreed-upon solution across subjects or additional assignments."(Interview with the Vice Principal for Student Affairs, October 2026)

c. Ishlah (Reconciliation and Restoration of Relationships)

The final stage of conflict management is Ishlah, the restoration of emotional and fraternal bonds to eliminate resentment or feelings of injustice after

deliberation. Ishlah is characterized by a mutually beneficial written or verbal agreement and a tradition of open forgiveness.

"The administrative resolution is only halfway done. The most important thing is reconciliation, or reconciliation. Once a technical solution is agreed upon, we hold a communal meal or pray together in the madrasah prayer room. We shake hands and forgive each other. We must not leave the meeting without any lingering feelings."(Interview with the Head of MAN Dompu, October 2026)

3.3. Supporting and Inhibiting Factors in the Implementation of Conflict Management at MAN Dompu

The successful implementation of Islamic-based conflict management at MAN Dompu is inseparable from the interaction between supporting organizational dynamics and the structural challenges faced. Based on empirical findings, these supporting and inhibiting factors can be mapped as follows:

3.3.1. Supporting Factors

a. **Prophetic Leadership Commitment of Madrasah Principals:** The Principal's attitude of being protective, open, and acting fairly positions the leader not merely as a holder of bureaucratic authority, but as a father figure and trusted mediator (muslih) for the entire Madrasah community.
b. **Organizational Culture Based on Religiosity and Islamic Brotherhood:** Collectively internalized Islamic values strengthen the spiritual awareness of educators and education personnel that brotherhood among Muslims is more important than maintaining sectoral egoism.
c. **Openness of Communication and Availability of Dialogue Space:** The institutionalization of deliberation forums (shura) opens up open channels of communication so that every aspiration, complaint, and constructive criticism can be conveyed without fear of structural pressure.
d. **Administrative Structure Support and Data Transparency:** The availability of valid and transparent data in arranging teaching schedules and the completeness of files facilitates the implementation of the tabayyun stage accurately and objectively.

3.3.2. Inhibiting Factors

a. **Resistance to Change:** Some senior staff and teachers still maintain the comfort of conventional work patterns and are reluctant to adapt dynamically to the digitalization of administrative and learning systems.
b. **High Workload and Certification Hour Requirements (TPG):** The requirement to meet a minimum of 24 hours of face-to-face time per week triggers high sensitivity in scheduling, which often complicates the process of negotiation and compromise.
c. **Intergenerational and Inter-Unit Communication Gaps:** Differences in perception of work culture between senior and junior groups and differences in task rhythm between subject teachers and administrative staff often create misunderstandings in communication styles.
d. **Routine Consolidation Time Limitations:** The busy teaching and learning agenda and administrative reporting deadlines often make it difficult to hold regular and continuous dialogic meetings.

3.4. The Effectiveness of Conflict Management in Creating a Conducive Educational Environment

The implementation of Islamic value-based resolution mechanisms at MAN Dompu has made a significant contribution to the creation of a conducive madrasa ecosystem, which is reflected in the following three dimensions of effectiveness:

3.4.1. Transformation of Attitudes and Working Relationships Between Staff

The Ishlah approach has proven effective in reducing relational tensions and preventing intergroup polarization in the workplace. A culture of forgiveness and prioritizing reconciliation fosters mutual trust and re-establishes institutional solidarity within genuine family ties.

3.4.2. Improving Operational Efficiency and Administrative Governance

Through fact-finding during the Tabayyun (reconciliation) phase and collaborative dialogue within the Shura (religious consultation), friction between teachers and education staff can be minimized. Coordination of document uploads and fulfillment of teaching hour allocations becomes more transparent, accountable, and less suspicious, resulting in smoother and timelier institutional workflow.

3.4.3. Influence on Learning Climate and Student Performance

Creating emotional calm and a stable work climate for teachers directly impacts classroom dynamics. Teachers free from the pressures of interpersonal conflict and administrative uncertainty can devote their full attention, energy, and creativity to the pedagogical process, which in turn encourages increased learning motivation and student academic achievement.

3.5. DISCUSSION

Research findings at MAN Dompu confirm that conflict within Islamic educational organizations can be both productive and destructive, depending on the leadership paradigm adopted. Theoretically, the tensions between senior and junior teachers, as well as friction between teachers and administrative staff, can be categorized as task conflict and relationship conflict. However, what distinguishes MAN Dompu from non-religious institutions is its resolution mechanisms, which are deeply rooted in prophetic culture and Quranic values.

The application of the Tabayyun principle aligns with the mandate of Surah Al-Hujurat, verse 6, which commands believers to verify the veracity of news to avoid unwittingly inflicting disaster on a group. In modern management practice, tabayyun functions as a form of data-driven decision-making that is rational and objective, yet framed by spiritual ethics. This has proven effective in suppressing confirmation bias and initial emotionality among conflicting parties.

Furthermore, the implementation of the Shura reflects the values of deliberation as outlined in Surah Ali Imran, verse 159. The Shura forum at MAN Dompu is not merely a formality for official meetings, but rather a means of restructuring hierarchical communication into dialogical communication. Through the Shura, the psychological gap between senior and junior groups can be bridged. Junior teachers are given space to express innovative ideas without feeling intimidated, while senior teachers are valued for their wisdom without feeling marginalized by the current of digitalization.

The Ishlah stage is the culmination. While conventional management approaches often stop at signing agreement documents (compromise/win-win solutions), Ishlah goes further, toward spiritual reconciliation. This principle emphasizes that successful conflict resolution is measured not only by the resolution of technical issues (such as meeting 24 teaching hours or completing administrative reports), but by the return of a sense of unity and peace (salam) within the madrasah environment.

The prophetic leadership of the principal of MAN Dompu played a central role as a catalyst. The principal acted as a muslih (reconciler) who combined regulatory assertiveness with gentle, nurturing guidance (rifq). This leadership model has proven effective in transforming the negative energy of conflict into a catalyst for improved performance and a strengthening of the organizational climate based on Islamic brotherhood.

4. CONCLUSION

This study concludes that the conflict dynamics at MAN Dompu stem from three main areas: intergenerational tensions related to the adaptation of learning technology, operational friction resulting from administrative burdens between teachers and administrative staff, and struggles over teaching hours allocated to meet certification requirements. These conflicts have the potential to damage the academic climate if responded to with an authoritarian approach or rigid bureaucracy.

The Islamic education-based conflict management model implemented at MAN Dompu has proven to be able to manage this tension constructively through three main pillars:

4.1. Tabayyun: Conduct in-depth factual validation to eliminate prejudice and emotionality.

4.2. Shura: Opening up spaces for inclusive collaborative dialogue to align the interests of the conflicting parties.

4.3. Reconciliation: Realizing the restoration of social and emotional relations in a comprehensive manner to maintain institutional harmony.

The successful integration of these principles is largely determined by the prophetic leadership of the Madrasah Principal, who consistently positions himself as a fair, nurturing, and mutually beneficial mediator. The practical implications of this research emphasize the importance of strengthening religious-based leadership capacity for Islamic educational institution managers in navigating the organizational dynamics of the modern era.

5. ACKNOWLEDGEMENT

The author expresses his deepest appreciation and gratitude to the Dompu Islamic College (STAI Al-Amin) for the institutional support provided during this research process. Special thanks are extended to the Principal of the Dompu State Islamic Senior High School (MAN), the Deputy Principals, the teachers, and the administrative staff who were willing to serve as informants, provide access to data, and provide a warm welcome during the researcher's fieldwork.

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