

## **Conflict Management In An Integrative Study Of The Quranic Perspective And Organizational Behavior Theory**

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**Abstract :** Human life in all spheres is rife with conflict. This study aims to describe the results of an integrative study of conflict management theory in organisations and the Quran's teachings on resolving conflicts within various group units. This study employed a library research approach, a research method that utilises library books as both research material and data. The primary data sources in this study were obtained through observation of texts and articles on Quranic interpretations. The obtained data were analysed qualitatively and then presented descriptively, describing and explaining issues closely related to the research. Based on the analysis, it can be concluded that conflict management in organisational theory comprises five types: integrating, obliging, dominating, avoiding, and compromising. Meanwhile, studies in the Quran offer conflict management that prioritises the process of tabayyun (reconciliation), mediation efforts (tahkim), dialogue, deliberation, and mutual forgiveness through al-ishlah (reconciliation).

**Keywords:** *Conflict Management, Quranic Perspective, Organisational Behaviour*

**Abstrak :** Kehidupan manusia dari segala lingkup telah syarat akan konflik. Penelitian ini bertujuan untuk mendeskripsikan hasil kajian integrative antara teori manajemen konflik dalam organisasi dengan ajaran Al-quran dalam menyelesaikan konflik dalam berbagai unit kelompok. Penelitian ini menggunakan pendekatan Library Research, yaitu metode penelitian yang menggunakan buku-buku perpustakaan sebagai bahan dan data penelitiannya. Sumber data primer dalam penelitian ini diperoleh melalui observasi teks dan artikel dari tafsir al-quran Data yang diperoleh dianalisis secara kualitatif kemudian disajikan secara deskriptif yaitu menguraikan, menggambarkan dan menjelaskan sesuai dengan permasalahan yang erat kaitannya dengan penelitian. Berdasar hasil analisis, maka dapat disimpulkan;

manajemen konflik dalam teori organisasi terbagi menjadi lima jenis yaitu *integrating, obliging, dominating, avoiding, compromising*. Sedangkan kajian dalam Al-quran menawarkan manajemen konflik dengan mengedepankan proses *tabayyun*, upaya mediasi atau *tahkim*, dialog musyawarah dan saling memaafkan melalui *al-ishlah*.

**Kata kunci:** *Manajemen Konflik. Perspektif Al-Qur'an, Perilaku Organisasi.*

### **Prologue**

Conflict can arise from differences in interpretation stemming from diverse experiences. These differences in experience are reflected in the cultural backgrounds that shape individual personalities. Individuals will be influenced by their group's thought patterns and positions.<sup>1</sup> These differing thoughts and positions ultimately result in differences in individual character, which can trigger conflict. In every organization/company, differences of opinion are often intentional or deliberately created by leaders as a strategy to bring about change.<sup>2</sup>

This change can be achieved by creating conflict. However, conflict can also arise naturally from objective conditions. As Hocker and Wilmot point out, conflict occurs because the parties involved have different goals. Conflict can also arise when the goals of the parties involved are the same, but the methods used to achieve them differ. Conflict is a relationship problem in interpersonal communication. If interpersonal communication is not functioning well, communication on a larger scale is likely to be ineffective as well.<sup>3</sup>

In interpersonal communication, both the recipient and the sender must be able to understand the intended meaning so that the message received matches the message sent. This difference between the message received and the message sent is the main cause of conflict. When two people agree on each other's interpretation, they are said to have achieved interpersonal meaning. Interpersonal

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<sup>1</sup> Kathleen Arlen Manueke et al., "Dampak Konflik Terhadap Performa Organisasi: Sebuah Tinjauan Literatur," *Jurnal Ilmiah Wahana Pendidikan* 10, no. 13 (2024): 822–30.

<sup>2</sup> Ristika Lani and Rovita Elsa Putri, "Organizational Communication and Conflict Management," *Jurnal Semantik* 2, no. 2 (2024): 34–43.

<sup>3</sup> Dini Vientiany et al., "Manajemen Konflik Dalam Organisasi," *Journal of Qualitative and Quantitative Research* 1, no. 3 (2024): 200–212.

meaning is mutually created by the participants in interpersonal communication. Interpersonal communication refers to communication that occurs between two people.<sup>4</sup>

Communication involves the exchange of messages with interpersonal meaning. Interpersonal meaning is the meaning that individuals with varying life experiences construct. Messages conveyed by the sender to the recipient can have different meanings, potentially giving rise to new problems. Beyond interpersonal communication, there is a broader level: small group communication. Small groups consist of several people seeking to achieve a common goal. Small groups typically consist of three to seven people; as the number of members increases, there is less opportunity for personal relationships to develop.<sup>5</sup>

This helps the group stay focused on its goals and remain satisfied with its experiences. Some small groups are highly cohesive, meaning they possess a high level of togetherness and strong bonds. This cohesiveness influences whether the group can function effectively and efficiently. In a small-group context, members can gain multiple perspectives on a single issue. Islamic teachings, which prioritize religious moderation in their concept, have proven capable of creating peace within diverse societies, as long as the Muslim community adheres to a religious faith based on knowledge.

Even though the angels doubted the presence of humans on earth due to fears of destruction and bloodshed, Allah SWT knows best the purpose of human creation and can always improve upon its weaknesses to avoid conflict, especially bloodshed. Handling conflict within a society requires a distinct and balanced approach suited to the local culture. Human life across all walks of life (social groups and nationalities) is rife with conflict.<sup>6</sup>

Therefore, it is beneficial to revitalize studies from the perspective of conflict management theory, grounded in empirical research, coupled with in-depth analysis of Quranic interpretations

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<sup>4</sup> Andres Dharma Nurhalim, "Conflict Management And How To Manage Conflict In Organizations," *PRIMANOMICS : JURNAL EKONOMI DAN BISNIS* - 11, no. 2 (2022): 1–10.

<sup>5</sup> Fadillah Ariani, "THE ROLE OF CONFLICT MANAGEMENT IN RESOLVING CONFLICTS IN ORGANIZATIONS," *Transforma Jurnal Manajemen* 4, no. 2 (2024): 1–5.

<sup>6</sup> Munawirsazali, "FAMILY CONFLICT MANAGEMENT : QUR ' ANIC PERSPECTIVE," *Ar-Risalah: Jurnal Studi Agama* 15, no. 1 (2024): 61–74, <https://doi.org/10.34005/alrisalah.v15i1.3242>.

and the mechanisms for achieving resolution. This will enable humans, as actors in life, to unravel and make a positive contribution to conflict. This paper will make a positive contribution to conflict studies by analyzing the meaning of conflict in the Quran and how it can be resolved.

### **Research Method**

This study employed a library research approach, utilizing library books as both research material and data.<sup>7</sup> It employed a qualitative approach and descriptive methods to systematically, factually, and accurately describe an object, as well as the relationship between the phenomena under study and the written model.<sup>8</sup>

The primary data sources in this study were obtained through observation of texts and articles from Quranic exegesis and credible classical books related to Alternative Conflict Resolution and their basis in Islamic teachings. Secondary data sources were obtained through literature studies, legislation, previous research findings, and expert opinions.<sup>9</sup>

The data obtained were analyzed qualitatively and then presented descriptively, describing and explaining issues closely related to the research.<sup>10</sup> To reach the research conclusions, the author observed primary data sources in the form of Quranic exegesis, Hadith, and historical books to obtain information related to Alternative Conflict Resolution models during the time of the Prophet Muhammad (peace be upon him) and his companions, along with their basis in the Quran and Hadith.

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<sup>7</sup> Braun & Clarke, "Using Thematic Analysis in Qualitative Research," *Journal of Medicine, Surgery, and Public Health* 6, no. 3 (2024): 101–12, <https://doi.org/10.1016/j.glmedi.2025.100198>.

<sup>8</sup> Agus Rustamana, "Metode Penelitian Kuantitatif Dan Kualitatif," *Indonesian Journal of Interdisciplinary Research in Science and Technology (MARCOPOL)* 2, no. 6 (2021): 111–28.

<sup>9</sup> David Williams, "Qualitative Research: Essence, Types and Advantages," *OALib Open Access Library Journal* 10, no. 12 (2022): 1–9, <https://doi.org/10.4236/oalib.1111001>.

<sup>10</sup> Heting Chu, "Research Methods in Library and Information Science: A Content Analysis," *Library and Information Science Research* 37, no. 1 (2023): 36–41, <https://doi.org/10.1016/j.lisr.2014.09.003>.

## **Results and Discussion**

### **Understanding Conflict Management**

Conflict management is often defined as a series of actions and reactions among the parties involved in a conflict, with another party acting as an arbitrator (mediator) to resolve it.<sup>11</sup> Furthermore, organizational conflict management can be defined as an approach that focuses on the conflict resolution process, planning, organizing, and providing direction to the parties involved through various means, including behavior.<sup>12</sup>

This is done to influence each party's positions and interests, and to shape how each party perceives the conflict, so that the mediator has valid information about the situation. This is because the mediator will communicate well with the parties, thereby gaining their trust.<sup>13</sup> This step is taken to influence the positions, interests, and understanding of each party involved in the conflict, so that the mediator has accurate information about it. In this way, the mediator can foster effective communication and build trust with the disputing parties.<sup>14</sup>

Organizational conflict management encompasses a process approach that regulates the forms of communication, including behavior, from actors and external parties, and how they influence interests and interpretations.<sup>15</sup> For external parties, acting as mediators, accurate information about the conflict situation is

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<sup>11</sup> Wadiv Vatul Khovivah, Maulidatus Sholehah, M. Anshori Saleh, Alivia Umami Jamilah, Mu'alimin, "Definisi Konflik dan Pentingnya Manajemen Konflik dalam Pendidikan", *Masman: Master Manajemen*, 2 (4) (November, 2024), h. 45.

<sup>12</sup> Chris Van Tonder, Werner Havenga, and Jan Visagie, "The Causes of Conflict in Public and Private Sector," *International Journal of Economics, Commerce and Management* 6, no. 3 (2024): 373–401.

<sup>13</sup> Adi Kusuma Wardana, Muhammad Fajrur Rizki Aulia, Yayat Suharyat, "Manajemen Konflik", *Nusra: Jurnal Penelitian dan Ilmu Pendidikan*, 5 (1) (Februari, 2024), h. 97.

<sup>14</sup> Wadiv Vatul Khovivah, Maulidatus Sholehah, M. Anshori Saleh, Alivia Umami Jamilah, Mu'alimin, "Definisi Konflik dan Pentingnya Manajemen Konflik dalam Pendidikan", *Masman: Master Manajemen*, 2 (4) (November, 2024), h. 45.

<sup>15</sup> Moses Kipnyango Beru, "OCCUPATIONAL STRESS AND CONFLICT MANAGEMENT IN ORGANIZATIONS : UNDERSTANDING THE ORGANIZATIONAL BEHAVIOUR," *International Journal of Economics, Commerce and Management* III, no. 7 (2015): 938–54.

essential. This is because effective communication between the parties can occur when there is trust in the mediator.<sup>16</sup>

### **Theories on the Causes of Conflict**

Conflict is difficult to eliminate, as it is a part of human life. Efforts that can be made include resolving, transforming, or managing the conflict toward peace or other positive outcomes. Several conflict resolution models exist, including mediation, negotiation, arbitration, and others.<sup>17</sup> Conflict does not arise spontaneously; many causes and factors contribute to its emergence. Social conflicts occurring in today's society are caused by political, economic, social, and cultural factors.

Human instincts, which later become group instincts, to achieve certain positions and roles in society, can lead to conflict. Differences that must be preserved create conflict among citizens, preventing harmony.<sup>18</sup> From a political perspective, some argue that the interests of many people, both individuals and groups, are behind the conflict. Some theories on the causes of conflict are:

First are social relations or societal theory. According to this theory, conflict arises from polarization, distrust, and ongoing hostility among different groups in society. The theory of intercultural misunderstanding explains that conflict arises due to disproportionate communication methods in each applicable field and the presence of coercion. Therefore, it is highly likely that ambition can arise from various factors, ranging from environmental and social factors to personal dreams. People with an ambitious attitude will also always work hard at something, but with little coercion.<sup>19</sup>

Second are theory of Human Needs. This theory views conflicts in society as rooted in unfulfilled or obstructed basic needs, whether physical, mental, or social. Automatic citation updates are

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<sup>16</sup> Ika Maryati, "Pengaruh Kepuasan Kerja, Manajemen Konflik Dan Pemberdayaan Guru Terhadap Loyalitas Guru Sd Muhammadiyah Se-Kabupaten Ponorogo", *Skripsi* (Ponorogo: Institut Agama Islam Negeri Ponorogo, 2024), h. 32.

<sup>17</sup> Iftitah Khoirina Savitri, Fita Ardianti Rohmah, Danial Atiq Ma'shum, Mohammad Rizal Fauzi, Mualimin Mualimin, *Literatur Review Tentang Manajemen Konflik....*, h. 82.

<sup>18</sup> Mirza Ayunda Pratiwi, "PERKEMBANGAN TEORI KONFLIK ORGANISASI," *JURNAL MANAJERIAL DAN BISNIS TANJUNGPINANG* 4, no. 1 (2021): 51–65.

<sup>19</sup> Obsatar Sinaga and Pawit Wartono, "The Influence of Conflict Management on Organizational Performance in the Jakarta Department of Education," *Journal of Law, Social Science and Humanities* 3, no. 1 (2025): 100–107.

disabled. Identity Theory. According to this theory, conflict is caused by the threat to the social identity of a social group, whose survival is rooted in the loss of something or unresolved past suffering. Conflict Transformation Theory. This theory explains that conflict arises from issues of injustice and inequality in social, cultural, and economic matters.<sup>20</sup>

### **Conflict Management in Organizational Theory Studies**

This research refers to Robbins' five conflict management styles: integrating, obliging, dominating, avoiding, and compromising. In integrating conflict management, stakeholders address issues cooperatively by identifying the problem, generating and considering alternative solutions, and selecting a solution.<sup>21</sup> This style is also known as problem-solving. It addresses the underlying issue, not just the symptoms. This style is effective for handling complex issues and is also suitable for situations where a single party cannot resolve them.<sup>22</sup>

Yanina defines obliging conflict management as an effort to minimize differences and emphasize similarities to satisfy the other party's concerns. People who use this style put the needs of others above their own. This conflict management style seeks to reduce differences and prioritize equality to achieve mutual understanding.<sup>23</sup> Furthermore, obliging conflict management is an appropriate strategy for helping those in a weak position who believe maintaining relationships is important. Lane states that the main strength of this style is its ability to encourage cooperation in reciprocal relationships.<sup>24</sup>

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<sup>20</sup> Ariani, "THE ROLE OF CONFLICT MANAGEMENT IN RESOLVING CONFLICTS IN ORGANIZATIONS."

<sup>21</sup> Saqif Haidarray and Mochammad Isa Anshori, "Conflict IManagement : IA Systematic Literature Review ( SLR ) Manajemen Konflik : Tinjauan Literatur Sistematis ( SLR )," *Indonesian Journal of Contemporary Multidisciplinary Research* 2, no. 4 (2023): 577–92.

<sup>22</sup> Ayşe Gözde Koyuncu and Rufaro Denise Chipindu, "How Cultural Differences Influence Conflict Within an Organization : A Case Study of Near East University," *International Journal of Organizational Leadership* 8 8, no. 3 (2024): 112–28.

<sup>23</sup> Yanina Kowszyk, Frank Vanclay, and Rajiv Maher, "Conflict Management in the Extractive Industries," *The Extractive Industries and Society* 13, no. 2 (2023): 101–61, <https://doi.org/10.1016/j.exis.2022.101161>.

<sup>24</sup> Naya Lane, "Strategies for Effective Conflict Management in Organizational Settings," *International Journal of Conflict Management* 5, no. 1 (2025): 1–5.

Meanwhile, dominating conflict management is characterized by a win-lose orientation or coercive behavior to secure one's position. Dominant conflict management is characterized by self-centeredness and a lack of concern for others. People who dominate or compete will strive to achieve their goals, often at the expense of others' needs and expectations. This dominating conflict management style is also called forcing or competing because it relies on formal authority to compel compliance.<sup>25</sup>

Avoiding conflict management is defined as a situation of avoidance. People with an avoiding style are aware of the conflict but tend to ignore it. Avoiding people who fail to meet their own concerns and those of others. This style shows little concern for themselves and others, leading both parties to a lose-lose situation. This style simply ignores the problem temporarily but does not resolve it.<sup>26</sup>

Compromising conflict management is a moderate concern for both themselves and others. Each party characterizes this style as a conflict in which they agree on a specific outcome through compromise. The compromise model involves a "give" and "take" or "share" process where both parties give up something to reach a mutually acceptable decision. This model is appropriate when parties have opposing goals or equal power. It may be effective when the goal is important but not worth the effort or potential disruption of competition.<sup>27</sup>

### **Conflict Management from a Quranic Perspective**

In Quranic terms, conflict is synonymous with the word *ikhtilaf*, as explained in the word of Allah SWT in Surah Al-Baqarah, verse 176, which reads

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ۙ ١٧٦ :

The most important thing is that the conflict is not mutually exclusive. Allah has revealed the Book with the truth. (Surat al-Baqarah, Verse 176)<sup>28</sup>

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<sup>25</sup> Sinaga and Wartono, "The Influence of Conflict Management on Organizational Performance in the Jakarta Department of Education."

<sup>26</sup> Lani and Putri, "Organizational Communication and Conflict Management."

<sup>27</sup> Vientiany et al., "Manajemen Konflik Dalam Organisasi."

<sup>28</sup> Kementerian Agama, "Al-Qur'an Al-Karim Dan Terjemahannya," *Percetakan Al Qur'anul Karim King Fahd*, 2019.

The above verse illustrates that Allah SWT revealed the Book with the truth, so that humanity is prohibited from disputes to prevent conflict. Efforts to resolve conflict from an Islamic perspective must be examined in the Qur'an (Primary) and the Hadith of the Prophet Muhammad (peace be upon him). In the context of the Qur'an, conflict resolution or the concept of peace is not explicitly mentioned, but it does use the term "peace." However, these messages are found in verses that teach about individual and social piety (H, 2017). The Quran provides several concepts for managing conflict that can serve as guidelines for reducing conflict in community life.

#### 1. Deliberation

Deliberation is a Masdar expression derived from the words *syawara* and *yusyawiru*, which means to extract honey from a vessel (Mulia, 2007), i.e., to take honey from the hive. The meaning of discussion then developed: a collective discussion aimed at reaching the best possible joint decision and solution. The command to reflect is contained in the Qur'an, Surah Ali Imran, verse 159:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ؕ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Translation: "So by the grace of Allah, you (Muhammad) act gently towards them. If you were hard and harsh-hearted, they would certainly distance themselves from those around you. Therefore, forgive them and ask for forgiveness for them, and consult with them in this matter. Then, when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put their trust."<sup>29</sup>

This verse explains the basic principles exemplified by the Prophet Muhammad. One of them is contemplation of everything, including worldly interests. It is very important to hold discussions to harmonize understanding, thereby preventing and resolving conflicts or disputes in society.<sup>30</sup> For example, through deliberation, many things can be resolved, such as quarrels within families, tribes, and cultures, and even disputes between countries. Given deliberation as

<sup>29</sup> Kementerian Agama, "Al-Qur'an Al-Karim Dan Terjemahannya," *Percetakan Al Qur'anul Karim King Fahd*, 2019.

<sup>30</sup> Nurain Langgai et al., "Manajemen Konflik Dalam Perspektif Al-Qur'an ( Studi Kasus Kisah Para Nabi )," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 3, no. 4 (2025): 4752–59.

the best solution for resolving problems, especially in Indonesia, because it can encourage peace between the two parties, deliberation is therefore prioritized there.

## 2. Tabayyun

The word tabayyun comes from the words tabayyana, yatabayyanu, and tabayyanan, which mean ‘far away’ and ‘seem to be something’. Its meaning extends further to seeking clarity on something until the situation or truth is clear. For Tabayyun, this means researching and selecting news, not hastily judging law, politics, and the like until the essence is clear. Tabayyun is described in the Quran as a way to ensure the accuracy of information from a wicked person. As explained in Surah al-Hujurat, verse 6:<sup>31</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

“O you who believe, if a wicked person comes to you with important news, ascertain its truth, lest you harm a people out of ignorance, and then become regretful of your actions.”<sup>32</sup>

Some commentators explain that the above verse is not only referring to the case of the one who became the asbabun nuzul of the verse, namely al-Walid ibn Uqbah, who brought false news to the Prophet about a hadith that threatened to kill him and refused to pay zakat. Furthermore, this verse emphasizes the importance of Muslims in critically evaluating news delivered by wicked people, regardless of the source.<sup>33</sup> The public must be critical and conduct tabayyun (verification) of the information they receive. This verse is not solely concerned with religious matters but rather with news related to social life, which, if not carefully addressed, can lead to instability or even chaos. This is where tabayyun (verification) of news or information is crucial, as news is factual and oriented toward the public’s interests and well-being.

<sup>31</sup> Maryam Kasim, “MANAJEMEN KONFLIK DALAM PERSPEKTIF AL-QURAN DAN HADIS,” *Journal of Islamic Education Managemet Research* 11, no. 1 (2022): 63–86.

<sup>32</sup> Kementrian\_Agama, “Al-Qur’an Al-Karim Dan Terjemahannya.”

<sup>33</sup> Candra Puspita Nurhamidin and Kasim Yahiji, “Strategi Manajemen Konflik Dalam Perspektif Al-Qur’an Dan Hadis,” *Jurnal Pendidikan Islam* 2, no. 2 (2024): 1–15.

For example, when a dispute or argument arises, especially in one's own environment, it is best not to immediately decide on the matter without first examining the root cause of the dispute. This is why *tabayyun* (verification) is necessary, as it teaches (simply) closing oneself off from various sources of information. In today's global era, such an attitude is disadvantageous in the competition for information. This is conveyed in the Quran, which aims to teach *tabayyun*, which means careful information review, not outright rejection. *Tabayyun* takes a more critical approach when verifying additional information and verifying its veracity.<sup>34</sup>

### 3. Tahkim

Tahkim is the Masdar form of the word *مكح / حكم*, which means to appoint someone as a judge to decide a case. However, in terminology, tahkim can be interpreted as two people fighting or arguing with someone whose decision they accept to resolve the dispute. Resolving disputes or conflicts using tahkim is contained in Surah An-Nisa, verse 35:

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا<sup>٤٤</sup> إِنْ يُرِيدَا إِصْلَاحًا  
يُوفِّقِ اللَّهُ بَيْنَهُمَا<sup>٤٥</sup> إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Moreover, if you fear a dispute between them, then send a judge from the man's family and a judge from the woman's family. If they intend to reconcile, Allah will surely grant success to the husband and wife. Indeed, Allah is All-Knowing, All-Knowing. "The All-Knowing."<sup>35</sup>

The above verse explains family disputes between a husband and a wife. The jurists state that if a dispute arises between husband and wife, it is resolved by a judge as a mediator. If the case persists and the dispute escalates, the judge can appoint a trusted person from the woman's and the man's families to deliberate, examine the matter, and take action that benefits both parties, such as divorce or reconciliation.<sup>36</sup>

<sup>34</sup> Novita Syafitri, "SOCIAL STUDY ON THE IMPLEMENTATION OF QURAN VALUES IN MANAGING SOCIAL CONFLICT," *Al-Mujaddin-Jurnal Ilmu-Ilmu Agama* 4, no. 1 (2022): 24–41.

<sup>35</sup> Kementerian Agama, "Al-Qur'an Al-Karim Dan Terjemahannya."

<sup>36</sup> Nurhamidin and Yahiji, "Strategi Manajemen Konflik Dalam Perspektif Al-Qur'an Dan Hadis."

As with *tabayyun* (conciliation), the dispute resolution contained in Surah An-Nisa' is certainly not limited to marital matters. It also serves as guidance for Muslims: when a conflict or dispute arises, whether between individuals or groups, a mediator is needed to resolve it.<sup>37</sup>

Just as the *Takhim* system resolves disputes and arguments, the Indonesian *tahkim* system also aims to reconcile the disputing parties. However, the dispute-resolution mechanism of the *Tahkim* institution is not detailed in Islamic history. However, history records several cases of disputes resolved with the assistance of the *Tahkim* institution.

#### 4. Al-Ishlah.

*Islah* comes from the words *shalaha*, *yushlihu*, and *shalahan*, which mean good. The word "islah" has become a standard Indonesian word, meaning peace or the existence of security and harmony in all areas. *Islah*, or peace in conflict, is one of Islam's teachings. Several verses of the Quran explain the concept of *islah*, even at the level of small communities, such as the conflict between men and women, which can be found in QS An-Nisa verse 128:

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا  
صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ  
خَبِيرًا

Moreover, if a woman fears that her husband will be indifferent, then they can make a true reconciliation, and that is better for them, even if the man is stingy by nature. Moreover, if you improve (your relationship with your wives) and guard yourselves (from indifference and indifference), then indeed, Allah is All-Aware of what you do.<sup>38</sup>

There is a narration in this verse stating that the woman who sought reconciliation with her husband was not the Prophet Muhammad but rather a childless companion of the Prophet Muhammad, whose wife was then legally married to her husband.

<sup>37</sup> Kasim, "MANAJEMEN KONFLIK DALAM PERSPEKTIF AL-QURAN DAN HADIS."

<sup>38</sup> Kementrian\_Agama, "Al-Qur'an Al-Karim Dan Terjemahannya."

This *islah* also operates at the community level, such as in conflicts between warring groups of believers.<sup>39</sup>

This verse explains the need for *Islhah*, the effort to prevent damage or improve the quality of something so that it yields greater benefits. Indeed, some values must be fulfilled for something to be beneficial or to function properly. In the context of human relationships, these values are reflected in the harmony of the relationship. This means that if a relationship between two parties is broken or disturbed, damage will occur, and the benefits they gain from it will be lost or at least reduced.<sup>40</sup>

This requires *Islah*, namely repair, so that harmony is restored and thus the values of the relationship are fulfilled, resulting in various benefits and advantages. It is important to emphasize that *ishlah* here must be carried out fairly

## **Epilogue**

Based on the results of research on conflict management from an organizational theory perspective, it can be simplified into five types: (1) integrating conflict management. Those who use this model investigate a problem to find a solution that benefits all parties. (2) Obliging conflict management. Those who use this model try to minimize differences and emphasize similarities to satisfy the other party's concerns. (3) dominating conflict management. Those who use this model try to prioritize winning or losing, or behave coercively to gain a position. (4) avoiding conflict management. Those who use this model are associated with theft, diversion, or avoidance of situations. (5) Compromising conflict management. Those who use this model try to bring all conflicting parties to an agreement in certain situations.

Meanwhile, conflict management in the study of the Qur'an begins by addressing the substance of the conflict and seeking common ground. The handling process takes into account theological, humanistic, and naturalistic dimensions and ultimately leads each party to accept the decision consciously. The Quran offers the process of *tabayyun*, namely, conflict management through efforts to seek clarity and knowledge, especially knowledge whose clarity remains unclear and can give rise to slander and conflict. Second, through

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<sup>39</sup> Langgai et al., "Manajemen Konflik Dalam Perspektif Al-Qur'an ( Studi Kasus Kisah Para Nabi )."

<sup>40</sup> Manueke et al., "Dampak Konflik Terhadap Performa Organisasi: Sebuah Tinjauan Literatur."

mediation efforts or tahkim, involving peacemakers to reconcile the two conflicting parties through reflection. Third, through dialogue management to reach joint decisions to resolve the problem. Finally, through mutual forgiveness to reduce conflict and al-ishlah, namely making peace or spreading peace, which is doing good, inviting people to make peace with each other through mutual respect.

The limitations of research on conflict management are significant methodologically, primarily because it does not interact directly with the research subjects. Literature studies are like “snapshots” at a single point in time, meaning they cannot capture the dynamics of ongoing conflict, behavioral changes, or emotional responses in real time.

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