



CONFLICT MANAGEMENT IN ISLAMIC EDUCATIONAL INSTITUTIONS: PREVENTIVE AND RESOLUTIVE STRATEGIES

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Abstract

This research aims to examine forms of conflict and conflict resolution strategies implemented in formal Islamic education institutions. Through a qualitative approach and a case study type, data was obtained through observation, in-depth interviews and documentation studies. The research results showed that the conflicts that occurred were divided into three main categories: structural, interpersonal and inter-student conflicts. To prevent and resolve conflicts, madrasas implement preventive strategies such as policy outreach, communication training, job rotation, and active involvement of OSIM. Meanwhile, resolution strategies are carried out through mediation by the head of the madrasah, counseling by guidance and counseling teachers, as well as a restorative approach that emphasizes awareness and reconciliation. This approach is strengthened by the application of Islamic values such as islah, shura, and tabayyun. Evaluations show a reduction in conflict incidents, increased student satisfaction, and the creation of a harmonious work atmosphere. This research concludes that conflict management that is integrated structurally, humanistically and spiritually is able to create a healthy, resilient and collaborative madrasah culture.

Keywords: *Conflict, Formal Islamic Education Institutions, Conflict Resolution Strategy*

A. Introduction

Islamic education in Indonesia has a strategic role in forming a generation that is spiritually, intellectually and socially superior. Islamic educational institutions such as Madrasah Tsanawiyah (MTs) not only carry out academic functions, but are also responsible for fostering morals and Islamic values. In the midst of this complexity, internal dynamics often emerge that have the potential to cause conflict, both between teachers, education staff, students, and between the school and parents. Conflict in educational institutions is inevitable, considering the diversity of backgrounds, differences in perceptions, interests and values held by individuals in a social system.

Conflicts in Islamic educational institutions can appear in various forms, ranging from miscommunication between teachers and students, disagreements between teachers and principals, tensions between administrative staff, to horizontal conflicts between students themselves. In the context of formal

madrasas such as MTs, conflicts are also often triggered by overlapping duties, unclear authority, and differences in interpretation of madrasa policies. If not handled well, this kind of conflict can damage the learning climate, reduce productivity, and disrupt harmonious relations between parties within educational institutions.

MTs At Taqwa Bondowoso as one of the formal Islamic education institutions in Bondowoso Regency has unique characteristics. With the number of students continuing to increase every year, the diversity of student backgrounds, and a complex organizational structure, this madrasah is a reflection of the dynamics of contemporary Islamic education management. Based on initial observations, there are several internal conflicts that often arise, such as discrepancies between learning schedules and extracurricular activities, differences in views between senior teachers and young teachers, as well as conflicts between students due to academic and social competition. This reality is a strong reason to conduct in-depth research on how conflict management is carried out at MTs At Taqwa Bondowoso.

Theoretically, conflict management in educational organizations includes efforts to prevent, handle and resolve conflicts that arise in the institutional environment. Robbins and Judge (2015) explain that conflict management includes identifying the source of the conflict, selecting appropriate handling strategies, and evaluating the impact of resolving the conflict. In the context of Islamic education, Islamic values such as deliberation, justice, patience, and goodwill are the main basis for resolving conflicts wisely and in a civilized manner. Therefore, this research aims to explore more deeply how conflict management strategies are implemented at MTs At Taqwa Bondowoso, as well as how Islamic values are the basis for this process.

This research has not only theoretical relevance, but also significant practical contributions. Academically, this study enriches the literature on conflict management in Islamic education, especially at the madrasah level. Meanwhile, practically, the results of this research are expected to be a reference for madrasah managers in building a conflict management system that is effective, adaptive and based on Islamic values. On the other hand, with increasing awareness of the importance of good conflict management, it is hoped that a more conducive and harmonious educational environment will be created.

A review of several previous studies shows that the topic of conflict management in Islamic education has received attention, although it is still limited. Anwar et al. (2025) in their study of the Kalimasada Jombang Islamic boarding school found that an approach based on Islamic values and informal mediation by senior students was able to reduce the level of conflict escalation. Bashori et al. (2022) in their literature review identified that the collaborative approach is the dominant method used in resolving conflicts in Islamic institutions. A similar study by Fauzi (2023) at the Miftahul Ulum Islamic boarding school in Situbondo revealed the importance of integration between

formal regulations and a family approach in reducing conflict. However, the majority of this research focuses on Islamic boarding schools or non-formal educational institutions. Khoiruddin Bashori & Rara Lestari Moerdijat in the *International Journal of Islamic Educational Psychology* (2024) discuss the concept of Islamic adaptive resilience in Dayah-based schools in Aceh after conflict and disaster. This research shows that Islamic principles such as learning from experience, strong leadership, collaboration, and community participation strengthen the resilience of educational institutions in facing conflict and accelerate recovery. Rohmah (2024) put forward a holistic approach to dealing with conflict in Islamic educational institutions in Indonesia. This method covers social, cultural, psychological and structural aspects by involving all stakeholders. Also recommended are mediation training, intercultural dialogue, diversity sensitivity curriculum, and inclusive policies that support the continuation of harmony.

On the other hand, studies on conflict management in formal madrasas such as MTs are still limited. The structural and administrative context of formal madrasas is different from Islamic boarding schools, so the conflict management approach also demands a more orderly and regulation-based system. There are not many studies that specifically examine conflict management strategies in MTs by considering the dynamics between teachers, students and formal institutional policies. Apart from that, it is still rare to find research that integrates the analysis of Islamic values in conflict management practices in MTs.

Departing from these conditions, this research tries to fill this research gap by focusing on MTs At Taqwa Bondowoso. This research not only documents the forms of conflict that occur, but also explores resolution strategies, both formal through regulations and policies, and informal through personal approaches and Islamic values. This research also identifies the effectiveness of this strategy based on stakeholder perceptions and quantitative indicators such as reducing the number of conflict cases and increasing work environment satisfaction.

The contribution of this research is divided into four main aspects. First, from a theoretical perspective, this research enriches the study of Islamic education management with an integrative approach between modern management and Islamic principles. Second, from the empirical aspect, this research presents relevant and contextual field data regarding conflict management practices at MTs At Taqwa Bondowoso. Third, practically, the results of this research provide applicable recommendations for madrasas in building a more effective conflict management system. Fourth, in terms of methodology, the descriptive qualitative approach used allows a more in-depth and contextual understanding of the phenomena studied.

Thus, this research is important for developing a new understanding of conflict management in Islamic education, especially at the formal madrasah level. It is hoped that the results will not only be beneficial for MTs At Taqwa Bondowoso as a study location, but also for other Islamic educational institutions

that face similar challenges. Awareness and ability to manage conflict appropriately is one of the keys to creating educational institutions that are healthy, productive, and in line with the mission of Islamic education.

B. Research Methods

This research uses a qualitative approach with a case study type. A qualitative approach was chosen because it allows researchers to understand in depth the dynamics of conflict management in the MTs At Taqwa Bondowoso environment, which cannot be revealed only through numbers or quantitative data. The case study was chosen because the focus of the research is on one specific Islamic educational institution, with the aim of thoroughly exploring the processes, strategies and values that underlie conflict management implemented by the madrasah. According to Creswell (2015), a qualitative approach is very suitable for uncovering complex social realities in natural contexts, while Yin (2014) emphasizes that case studies allow researchers to study a phenomenon in depth within certain time and space constraints.

Data collection was carried out through participant observation, in-depth interviews, documentation studies, and field recording. Observations were carried out directly in various madrasa activities such as teaching and learning processes, teacher meetings, and OSIM activities, with the aim of observing interactions and potential conflicts that occurred between madrasah residents. Semi-structured interviews were conducted with madrasah principals, senior and junior teachers, administrative staff, students and parents, in order to obtain a comprehensive picture from various perspectives regarding the forms and resolution of conflict in madrasas. In addition, documentation studies were carried out on documents such as rules of conduct, meeting minutes, student reports, and teacher work guides, which serve as administrative evidence in the conflict management process. During this process, the researcher also took field notes to record findings that emerged spontaneously and personal reflections on the dynamics observed.

Data analysis was carried out through an interactive model developed by Miles and Huberman (2014), which consists of three main stages, namely data reduction, data presentation, and drawing conclusions. Data reduction is carried out by simplifying raw information into important units that are appropriate to the research focus. Next, the data is presented in narrative, table or schematic form so that the relationships between categories are easier to understand. Finally, researchers draw conclusions from the data patterns found and carry out repeated verification so that the results obtained truly reflect empirical conditions in the field.

By using a systematic approach and based on strong theory, this research seeks to produce findings that are not only theoretically relevant, but also applicable in the context of conflict resolution strategies in formal Islamic education institutions

C. Results And Discussion

Identify the forms of conflict that occur

Based on the results of observations and interviews with various parties at MTs At-Taqwa Bondowoso, it was found that conflicts that occur in the madrasa environment can be classified into three main forms, namely structural conflict, interpersonal conflict, and conflict between students.

First, structural conflicts arise due to overlapping duties and authority between teachers and administrative staff, especially regarding the management of learning schedules, administration of extracurricular activities, as well as the distribution of responsibilities in daily madrasa activities. This shows that the work system is not well structured and there is no detailed job description, causing the boundaries of authority between positions to become blurred, making it prone to causing friction. For example, there are cases where teachers complain that schedule changes are made without coordination by TU staff, or staff feel that they are burdened with work that should be the authority of the supervising teacher.

Second, interpersonal conflict occurs between individuals or groups who have different views, work styles and communication. In the context of MTs At-Taqwa, this conflict often occurs between senior teachers and young teachers. Senior teachers tend to maintain conventional teaching styles, while young teachers try to apply innovative technology-based approaches and student-centered learning methods. Tensions arise because these differences are not balanced with an equal discussion space. Apart from that, the relationship between the madrasa head and several teachers was also tense due to a lack of synchronization in communication in decision making.

Third, conflicts between students often occur in the form of verbal bullying, unhealthy competition in academic achievement, and tension due to differences in social backgrounds. Students from disadvantaged social environments are often the target of negative stereotypes, which causes horizontal conflict among students. In addition, lack of control over student interactions outside the classroom also contributes to the emergence of social and emotional conflicts.

This finding is in line with the organizational conflict theory put forward by Robbins (2006), which explains that conflict in organizations can originate from differences in goals, incompatibility of values, lack of communication, and inefficient organizational structures. Meanwhile, Thomas and Kilmann (1974) explained that interpersonal conflict is often triggered by differences in leadership styles, ways of working, as well as an imbalance in load or role expectations between individuals. In the educational context, generational differences, pedagogical approaches, and distribution of authority are the dominant factors that give rise to tension between school elements. Soubagleh (2020) states that interpersonal conflicts arise due to individual differences (work style, attitudes, policies), as well as HR practices and administrative

policies that are not sensitive to these differences. The effectiveness of conflict management lies in building trust, respect, stability, teamwork in school culture.

By understanding these forms of conflict in depth, educational institutions such as MTs At-Taqlwa can develop conflict management strategies that are more targeted, both from a structural, cultural and psychological perspective.

Preventive Strategies in Conflict Management

In an effort to create a conducive educational environment, MTs At-Taqlwa Bondowoso has implemented a number of preventive strategies designed to prevent destructive conflicts from emerging. This strategy does not only focus on administrative aspects, but also touches on the psychological and cultural dimensions of the madrasa environment.

One of the main steps implemented is the regular socialization of internal policies, through quarterly meetings between madrasa heads, teachers, administrative staff and student representatives. In this forum, each party has space to convey aspirations, clarify policies, and evaluate program implementation. This socialization aims to equalize perceptions and prevent miscommunication which is often the root of structural conflict. Openness of information and clarity of policies are considered an important basis for maintaining healthy working relationships.

The next step is effective communication training for teachers and administrative staff. This training is carried out every semester with the aim of equipping teaching and educational staff with the ability to express opinions assertively, manage emotions when facing conflict, and increase empathy in interpersonal interactions. Poor communication is often a trigger for tension, so this skill is an important part of conflict prevention.

Madrasas also implement a transparent system of task rotation and work scheduling, especially for administrative staff and student activities officers. With a fair division of work and regular rotation of responsibilities, the potential for social jealousy and workload buildup can be reduced. In addition, the transparency system encourages accountability, thereby preventing negative prejudice between parties in carrying out tasks.

In addition, active involvement of students through the OSIM organization is an important strategy in preventing horizontal conflicts between students. OSIM not only acts as an activity organizer, but also as a communication bridge between students and teachers. Students' aspirations, complaints or social dynamics can be conveyed formally through this forum, so that latent conflicts can be immediately identified and handled.

These strategic steps reflect a preventive approach in conflict management as explained by Rahim (2011), that effective conflict management must start from an open communication system, a clear work structure, and collective participation in the decision-making process. Robbins & Judge (2015) also emphasized that preventive actions based on collaborative values, transparency and active participation are able to suppress potential latent conflicts in

educational organizations. When the system is built with openness and trust, the potential for destructive conflict can be suppressed, and even transformed into a force for continuous improvement of the work system.

In the context of Islamic education, this preventive strategy is in line with the values of shura (deliberation), fairness and trust, which emphasize the importance of honest communication and collective responsibility. This strategy shows that conflict prevention is not just a managerial technical matter, but is also part of building a healthy madrasa culture based on Islamic values.

Resolution Strategy in Resolving Conflict

When conflict arose within the MTs At-Taqwa Bondowoso environment, the madrasah did not let it develop into something destructive. On the other hand, madrasahs actively implement various resolution strategies that are constructive, fair and solutions. The strategy used is not only based on an administrative approach, but also integrates psychological, social and spiritual approaches in accordance with Islamic educational values.

One of the main strategies implemented is mediation by the madrasa head. In cases of conflict between teachers or between teachers and staff, the madrasa head acts as a neutral mediator. The mediation process is carried out in stages, starting from summoning the disputing parties individually, then bringing them together in a limited deliberation forum. The aim of this mediation is not to find out who is at fault, but to build understanding and find common ground. The head of the madrasa emphasized the importance of maintaining ukhuwah Islamiyah in professional interactions.

Apart from that, counseling by Guidance and Counseling (BK) teachers is the main solution in dealing with conflicts between students, especially those related to psychological and social problems. Guidance teachers provide space for students to express their feelings and the background to the conflict, and help them understand the impact of their behavior on other parties. This process encourages students to not only resolve conflicts formally, but also develop empathy and personal responsibility. In many cases, counseling can defuse conflict without the need for disciplinary action.

These findings are in accordance with those described by Haetami et al. (2023), guidance and counseling teachers who have emotional and spiritual intelligence (ESQ) are able to create a safe space for students to express emotional conflicts openly. Through collaboration with religious teachers, they help students understand the roots of conflict and foster personal responsibility without the need for formal punishment. Failasufah et al. (2023) also stated that Islamic counseling is effective in handling adolescent social conflicts in madrasahs, especially identity and group conflicts, with an approach that reconciles and respects social diversity.

What is interesting is that MTs At-Taqwa has also developed a restorative approach in resolving conflicts between students. When a conflict occurs, for example a dispute due to teasing or tension due to academic competition, the

school presents the parties involved, the students in the dispute, the homeroom teacher, and the guidance counselor in an open discussion forum. In this forum, students are given the opportunity to express feelings, listen to explanations from other parties, and work together to find solutions. The focus is not on giving punishment, but on awareness and improving social relations.

This strategy is in line with the "collaborating" conflict resolution model in the Thomas-Kilmann Conflict Handling Styles theory. In this approach, the best solution is obtained through active and equal participation of all parties to find a win-win solution (Thomas & Kilmann, 1974). A collaborative approach allows each individual to feel valued, recognized, and involved in the solution, thereby more effectively preventing similar conflicts in the future. Anjani et al. (2025) in their research found that school principals who used a restorative and participatory approach were able to create a harmonious work environment and increase teacher productivity through wise policy negotiations and conflict mediation.

From an Islamic education perspective, the conflict resolution strategies above are very relevant to the principle of *islah* (peace and reconciliation), which is an important teaching in the Al-Qur'an. Allah SWT says in QS. Al-Hujurat: 10, "Indeed, believers are brothers, therefore make peace between your two brothers and fear Allah so that you may receive mercy." This principle emphasizes that conflicts between Muslims must be resolved through peaceful efforts, deliberation and mutual understanding.

The principle of deliberation (*syura*) is also the main method used in collective decision making. In mediation and formal resolution forums, all parties are given the right to express their opinions. QS. Ash-Shura: 38 states that the main characteristic of an Islamic society is resolving its affairs through deliberation. This shows that participation and openness are the foundations of fair conflict resolution.

In addition, the application of the *tabayyun* (clarification) principle is an important value in the conflict investigation process. MTs At-Taqwa teaches the importance of not jumping to conclusions before clarifying the parties involved. QS. Al-Hujurat: 6 is the basis for implementing this principle, namely the prohibition of following news whose truth has not been confirmed so as not to cause harm to innocent parties.

Strengthening these values is instilled not only in conflict resolution, but also in the daily habituation activities of students and teachers, such as religious activities, *tausiah*, and Friday reflection. Teachers and education personnel are guided to be role models in prioritizing morals, patience and empathy in handling conflict. Thus, the resolution strategy implemented by MTs At-Taqwa is not just managerial in nature, but is a reflection of Islamic values that live and function in real terms in the dynamics of madrasa life.

Stakeholder Involvement as the Key to Success

The success of conflict management at MTs At-Taqwa Bondowoso cannot be separated from the active involvement of various internal and external stakeholders of the institution. Effective conflict management is not only the responsibility of madrasah leaders, but is the result of collective work involving teachers, administrative staff, students, parents, as well as elements of student organizations such as OSIM. Each party plays a strategic role in creating a harmonious and productive madrasah atmosphere.

The madrasa head has a central role as a top leader who is the main reference in decision making, as well as acting as the main mediator in resolving conflicts. In some cases, madrasa heads are directly involved in mediating conflicts between teachers and between teachers and parents. He not only manages administrative strategies, but also ensures open communication and a willingness to listen to all parties fairly and objectively. Madrasah heads also encourage regular meetings between work units to review internal dynamics and minimize the potential for latent conflicts.

Teachers as the main implementers of the learning process also play a role in creating a safe and supportive classroom environment. At MTs At-Taqwa, teachers are given space to be involved in making student and learning policies through teacher forums, as well as being involved in meetings with homeroom teachers and parents. Teachers are also the initial reporters in cases of conflict between students and act as resolution facilitators at the class level. Teachers' open interpersonal relationships with students and colleagues contribute to the establishment of a healthy communication climate.

Guidance and Counseling Teachers act as psychological facilitators. In many cases, the guidance and counseling teacher becomes a neutral party that students trust to share their problems, both personal and social. The guidance and counseling teacher also functions as a bridge between students and teachers, as well as between students and parents. This role is very vital in the context of Islamic educational institutions, because BK not only manages behavioral problems, but also guides the formation of students' character and morals.

Administrative staff are also involved in supporting smooth structural communication in madrasahs. Even though their role is administrative in nature, the accuracy of information and coordination carried out by TU staff greatly determines the minimum of miscommunication, especially regarding activity schedules, document distribution and management of internal policy information.

Students are involved through intra-madrasah organizations (OSIM) as a form of democratic and participatory education. At MTs At-Taqwa, OSIM is not only responsible for extra-curricular activities, but also becomes a forum for student aspirations. The head of OSIM and other administrators are trained to be the voice of their friends, including systematically conveying complaints or

potential conflicts to the school. In this way, students feel they have a place to voice their views constructively, so that conflicts can be suppressed early on.

Student guardians also have a big role in the conflict resolution process, especially when cases occur involving students outside the academic scope or regarding family background. Parents are not only invited when there is a problem, but are also involved in parent discussion forums, school committee meetings, and student moral development activities. This involvement strengthens collaboration between madrasas and homes as a unified educational ecosystem.

This multi-stakeholder involvement reflects the principle of systemic collaboration, as explained by Wilmot and Hocker (2010), that conflicts involving many parties cannot be resolved with a linear or one-sided approach, but rather require a social system that involves all actors in decision making and resolution. Active participation from all parties increases the chances of achieving a solution that is fair, sustainable and acceptable to all parties involved. Saihan & Sofiah (2023) explain that conflicts in Islamic educational institutions are managed by building effective communication and sustainable tabayyun between the parties involved (teachers, students, parents). This supports the central role of educational staff and teachers as information connectors and communication facilitators.

In the context of Islamic education, this collective involvement also reflects the implementation of the principle of shura (deliberation) as a basic value in decision making. QS. Ash-Shura: 38 emphasizes that Muslims are ordered to resolve their affairs through deliberation. Implementation of this principle in the madrasa context is carried out through various deliberative forums such as teacher meetings, committee meetings, OSIS forums, and student parent dialogue activities. This process not only strengthens democratic and participatory values, but also instills social responsibility for every member of the madrasah community.

By actively and consistently involving all parties, MTs At-Taqwa succeeded in creating a conflict management system that is adaptive, inclusive, and firmly rooted in Islamic values. The conflicts that arise are not considered as threats, but as opportunities to improve communication, strengthen cooperation, and increase solidarity in complex and dynamic Islamic educational institutions.

Impact and Evaluation of Conflict Management Strategies

Evaluation of the conflict management strategies implemented at MTs At-Taqwa Bondowoso showed very positive results. These results reflect that conflict management that is designed systematically and based on Islamic values is not only able to reduce the intensity of conflict, but also has an impact on improving the working atmosphere and learning climate.

Based on internal madrasa data obtained from the Counseling Guidance teacher's semester reports and student surveys, there was a significant decrease in cases of verbal bullying between students by 40% in the last semester (odd

2024/2025) compared to the previous semester. Verbal bullying, which previously often occurred in the form of ridicule, intimidation or social marginalization, is now more under control after the implementation of a restorative program based on character education and open mediation. Teachers and staff stated that students were more courageous in reporting, and OSIM was more active in monitoring students' social dynamics outside the classroom.

In addition, an internal survey conducted by the madrasa quality development team showed that the level of student satisfaction with the learning environment increased from 70% to 85% within one semester. This survey measures the dimensions of emotional comfort, social relationships with friends and teachers, and perceptions of fairness in problem solving. This increase shows that conflict management strategies based on collaboration and a humanistic approach have created a sense of security and comfort in students' daily lives.

In terms of teaching staff, the results of interviews show that the working atmosphere among teachers and staff has become more cooperative and harmonious. Some teachers stated that they felt more respected because there was space for open dialogue in teacher meetings and the opportunity to provide input on madrasa policies. Conflicts that previously often occurred due to miscommunication between divisions can now be minimized thanks to transparent schedules, fair distribution of tasks, and effective communication training that is implemented regularly.

In general, these positive changes show that a comprehensive approach to conflict management that integrates formal strategies, emotional-spiritual approaches, and Islamic values is able to encourage the formation of a healthy and productive learning environment. Formal strategies such as formulating anti-bullying policies, responsive reporting systems, and fair job rotation have strengthened the institutional system. On the other hand, a humanistic approach through counseling and empathetic discussions provides space for individuals to understand the conflict from the perspective of the person they are talking to, thereby producing a solution that not only resolves the conflict, but also strengthens social relations.

The strategic impact of this approach is in line with the views of Miles & Huberman (2014), which states that positive organizational behavior change is the result of a process of continuous reflection, involvement and analysis in conflict management. Bush & Folger (1994) in *The Promise of Mediation* also emphasize the importance of transformative mediation which focuses on strengthening the individual and recognizing the perspective of the other party in the conflict. Dana (2001) in *Conflict Resolution in the Workplace* recognizes the importance of cultural and spiritual values in conflict management approaches. When conflict is managed with value principles, organizations tend to experience increased social harmony and internal justice. Organizations that are able to manage conflict healthily will have strong internal dynamics, be resilient to pressure, and have high social cohesion. In the context of MTs At-

Taqwa, this is manifested in the form of a spirit of togetherness, an increased sense of belonging to the madrasa, as well as trust between the leadership and other madrasa residents.

From an Islamic perspective, this success also reflects the application of the principles of *islah* (repair), *ta'awun* (cooperation), and *shura* (deliberation) in institutional life. These values are not only used as slogans, but are realized in the form of participatory policies, open deliberation forums, and consistent development of Islamic character. According to Al-Zuhayli (1997), success in resolving conflict Islamically must be measured by changes in attitudes, improved social relations, and increased values of justice and compassion between people.

Based on all these indicators, the conflict management strategy implemented at MTs At-Taqwa has not only succeeded in reducing internal tensions, but also strengthened the quality of social relations within the madrasah community. In the long term, this becomes an important foundation in building a resilient, inclusive and dignified organizational culture. This evaluation confirms that Islamic educational institutions are able to resolve conflicts effectively if they rely on systematic management principles and are based on revealed values.

D. Conclusion

The conflict that occurred at MTs At-Taqwa Bondowoso reflects the dynamics of a complex educational organization, with forms of conflict that include structural, interpersonal and social aspects between students. Structural conflict is caused by unclear boundaries of duties and authority between madrasa elements, while interpersonal conflict is triggered by differences in work and communication styles between individuals, especially between senior teachers and young teachers. On the other hand, conflicts between students arise due to social inequality and lack of supervision in non-formal interactions. Systematic identification of these forms of conflict is an important basis for formulating conflict management strategies that are more precise, targeted, and in accordance with the characteristics of madrasas as Islamic educational institutions.

The preventive strategy implemented shows a strong commitment to creating a madrasah climate that is harmonious and free from destructive conflict. Through policy outreach, effective communication training, transparent work systems, and active involvement of students through OSIM, madrasas build the foundation for conflict management that is participatory and prevention-oriented. This approach is in line with modern conflict management theory and Islamic values such as *shura*, justice and trust, which make conflict prevention not only an administrative effort, but also part of the formation of a just, open and characterful madrasah culture.

The resolution strategy implemented reflects a comprehensive approach to conflict resolution that is not only administrative in nature, but also integrates psychological, social and spiritual approaches. Through mediation by the head of the madrasah, counseling by guidance and counseling teachers, and a restorative approach between students, the madrasah succeeded in building a culture of collaborative and fair conflict resolution. All of these strategies are strengthened by Islamic values such as *islah*, *shura*, and *tabayyun*, which make conflict resolution a process of character building, improving relationships, and instilling civilized values in madrasa life.

The conflict resolution strategy implemented has proven effective in reducing the intensity of conflict and improving the quality of relations between madrasah residents. Reducing cases of bullying, increasing student satisfaction, and creating a more harmonious work atmosphere are indicators of the success of an integrative approach based on Islamic values. This evaluation confirms that conflict can be managed constructively through a combination of formal strategies, a humanistic approach, and the application of the principles of *shura*, *islah*, and *ta'awun* in the life of Islamic educational institution.

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