

THE STYLE OF THE CONFLICT RESOLUTION OF THE BOARDING SCHOOL IN BALI

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ABSTRACT

This research discusses Islamic boarding schools in Bali with the focus of study on conflict resolution styles from an Islamic perspective, namely their main duties and functions as a blessing for all mankind. Islam is a religion of peace that provides protection and a sense of security for people to do things according to their respective beliefs. This view underlies the existence of Article 29 of the 1945 Constitution which requires mutual respect and appreciation between fellow human beings regardless of SARA background.

Conflict resolution practices in Bali in the form of tolerant boarding school show an inclusive attitude towards the surrounding community, and vice versa, namely the openness of the Balinese people towards Islamic development. Islamic boarding schools in Bali are open and willing to accept differences as a necessity that cannot be contained. They view differences and diversity in religion as a human and Indonesian nature, so they must be accepted as historical facts.

At the Istiqlal Islamic Boarding School in Buleleng and Bali Bina Insani Tabanan there are sixteen teachers who are Hindu and Buddhist. This phenomenon is interesting to study in depth considering the sharp horizontal conflict experience between Muslims and non-Muslims in Bali. This means that Islamic boarding schools have a unique experience in terms of resolving horizontal conflicts between Muslims and non-Muslims. schools in Bali are increasing both qualitatively and in number boarding.

Keywords: Resolution style, Boarding school Conflict, Bali

INTRODUCTION

Several Islamic countries such as Iraq, Iran, Syria, Lebanon, Turkey are being hit by security problems due to armed contact with rebels or disturbing state security. In addition, North Korea and South Korea were also hit by a prolonged conflict which resulted in concerns for the surrounding countries. On the other hand, the nations of the world are facing the threat of terrorism who commit acts of violence in the name of Indonesian religion trying hard to stem horizontal conflicts in several provinces and districts by instigating a trilogy of harmony, namely harmony between religious communities, harmony between people of the same religion and harmony between religious communities. with the government. In 2016, the government issued a regulation on hate speech as a preventive measure for conflicts in grassroots communities. The Islamic mass movement in Jakarta held a demonstration against Governor Basuki Cahaya Purnama (Ahok) on charges of abusing the holy Qur'an. The phenomenon is suspected of having SARA nuances and has received a wide response from Muslims in Indonesia. If left unchecked, this condition could lead to a wider conflict.

Responding to the current world security conditions, President Joko Widodo hopes that the nations of the world will maintain political stability and security in order to achieve peace. economic growth by fostering a harmonious life among each other. In an official state event, Jokowi said firmly "Conflict and war will not benefit anyone. The community, especially children and women, are the most disadvantaged by conflicts and wars. "Conflicts and wars destroy the noble values given by Allah SWT.

Nationally, Indonesia is known to have good experience in managing the diversity of life in religion, ethnicity, customs and race with a peaceful approach. However, Indonesia is also experiencing security problems such as the Poso, Aceh and Papua conflicts. Stakeholders are trying to turn the horizontal conflict into a conflict nuanced sara (ethnicity, religion, race and customs). Conflicts in the name of religion also occur on the Island of the Gods Bali

Bali is the face of the beauty of Indonesia which has been known to the world for a long time. In Bali there are Kuta Beach, Pandawa Beach, Sanur Beach, Nusa Dua etc., so it is known as the Island of the Gods. The charm of Bali is able to attract domestic and foreign tourists to visit it. They make Bali a tourist destination. On the one hand, the arrival of tourists is an economic potential. However, on the other hand, a group of people understand it as a cultural disaster because it is considered to bring a culture that is contrary to the teachings of their religion. This view resulted in misunderstandings that led to anarchic actions on religious grounds. In 2002, Bali was shocked by the Bomb 1 that rocked Legian (Paddy's Pub and Sari Club) and locations near the American Consulate in Bali. The incident claimed 202 deaths and 209 others were injured and injured. In 2005 the Bali Bombing II occurred. These events are suspected as terrorist crimes that threaten the foundations of the life of the nation and state.

On the other hand, Islamic boarding schools in Bali have a unique way of managing conflict. The boarding school residents there can live side by side with non-Muslims in a situation of mutual respect. They carry out their daily activities and culture with great respect. The kiai in Bali add Balinese identity before their Islamic name, such as Wayan Syamsul Bahri, I Gede Hayaudin and Putu Zainudin. At the Bali Bina Insani Tabanan Islamic Boarding School, the atmosphere of life gives rise to mutual understanding between Muslims and Hindus. They live side by side and have an attitude of helping each other. Some Hindus live side by side and work in the Boarding school professionally. They work as teachers and security guards at Islamic boarding schools serving the needs of students' lives and learning together.

In addition to the socio-cultural realities above, Stephen P. Robbins researched *Conflict Management* which reviews the phenomenon of conflict in organizations. By citing the concept of sociology, he said that conflict is a sign of a society or organization. The existence of conflict in a society is evidence of the life of an organization. However society does not want a conflict to occur. Conflict can be managed into an organizational strength to achieve organizational goals.

Ghorbani and Razavi in *the study of the relationship between organizational culture and conflict management* examined the relevance between conflict management styles and the culture of higher education institutions in Iran. The results of the analysis state that there is a relationship between conflict management style and rational culture developed by several universities in the country of the Mullahs. Ghorbani and Razavi's research contributes to the conflict management style of managers in developing organizational culture with

Basori's *conflict management approach in conflict management in the midst of the dynamics of Islamic boarding schools and madrasas* stating that conflict also affects the world of Islamic education, especially Islamic boarding schools and madrasas. Basori concluded that conflict management has a significant role in conflict resolution in boarding school and madrasas. Thus, conflict resolution becomes a strategy in developing the world of Islamic boarding school education where conflict is an unavoidable situation in the global, regional and local arena.

Atif Masood Chaudhry and Rehman Asif's research entitled *Organizational Conflict and Conflict Management; A Synthesis Of Literature*. His findings have enriched the scientific treasures of management, especially regarding the components of conflict regarding emotional, mutual acceptance and the ability to resolve friction as eternal factors that can make conflict a potential organization. These components become trigger factors where conflict can improve organizational performance. This conclusion corrects the classical view that conflict is a negative energy that harms institutions. The literature above has discussed the phenomenon of conflict in companies with variants of interpersonal conflict over various background interests. Conflict resolution is directed at how to resolve conflicts effectively and efficiently to achieve company goals. In addition, the phenomenon of boarding school has been highlighted through studies and certain scientific approaches, including Islamic education management. However, there is one particular problem that has not been seriously studied, namely the boarding school's conflict resolution style.

The discussion of the boarding school conflict is a neglected topic in the management of Islamic education. In a lot of literature can be found discussion of interpersonal conflicts with *settings*. Research on conflict management has been carried out by Aubert (1963), Assael (1969), Kelly (1970), Dautsch (1969), Kilmann (1977), Ghorbani Razafi (2011), and Bashori (2017).

This study uses Thomas-Kilman's theory of conflict management style which views conflict as a necessity for an organization. Conflict is an inseparable part of the organization, even seen as a sign of its existence or absence. Thus, conflict cannot be avoided, but managed effectively. In essence, conflict management is the management of the effects of conflict on organizational effectiveness. In this case, Ralph K. Hilman and Kenneth W. Thomas suggested that the conflict management style includes two elements, namely the vertical assertiveness style and the horizontal conflict cooperative style. Assertiveness includes concern for oneself or one's group in a conflict, while cooperation takes into account the interests of the opposing party. The conflict management style has five aspects, namely competition, collaboration, compromise, avoidance, and accommodation.

Based on the above, it can be stated that the conflict management style pivots on two main elements of conflict, namely *assertiveness* and cooperation. In the assertiveness element, the conflicting party pays more attention to personal interests, while the cooperative element pays more attention to the interests and desires of the opponent of the conflict. Meanwhile, the conflict management style is conflict resolution efforts with the tendency of the conflicting parties to have their own and group interests or to pay close attention to other parties

. tall one. Each party pays attention to its interests so that the conflict escalation is higher and cooperation is difficult to achieve. Conflict competition shows the contestation of the conflicting parties with various efforts made to win the group and bring down the opponent in order to achieve power

. The second tendency is to avoid. In the avoidance style, the conflicting parties have low attention to their own interests by paying more attention to the interests of their opponents. The choice of the avoidance style is caused by the view of the strength of the opposing party and considers the group to be in a weak position. In its development, conflict management styles have developed and offer conflict resolution styles that are combined with conflict management as follows.

Islamic boarding school conflict management is an effort to handle mental and emotional friction in group situations which is an increase or decrease in achieving the goals of boarding school in relation to society in Bali. In the context of boarding school, conflict management is the effort of kiai or boarding school residents towards the management process that is carried out actively or passively with material and non-material forms to manage conflict into potential in achieving the boarding school's vision and mission. So, boarding school conflict management is the ability to manage obstacles, disturbances, threats and challenges into a force that can lead the boarding school to achieve its goal, namely the life of a tolerant society.

The historical leadership of the Prophet Muhammad. describe the peaceful resolution of conflicts. In the Medina Charter, the Prophet drew up a mutually beneficial agreement between the Muslims and the Jews in Medina. He tolerated the differences between the adherents of the two religions. Under the treaty, Muslims and Jews had equal status before the law. At the time the agreement was drafted, the condition of the Muslims was in a strong position compared to the Jews, but it did not make the Prophet behave arbitrarily.

As contained in the Medina Charter articles 16 and 46 it is stated that the Jews who follow us will get the right of protection and equal rights without any persecution and no one to help their enemy (article 16). Furthermore, in article 46 it is stated that the Jews of al-Auz, their allies and themselves (their souls) get the rights like those for the owner of this sahafat and get good treatment from the owner of this sahafat. On another occasion, Rasulullah SAW. had faced boycotts and economic blockades after the deaths of Abu Talib and Siti Khadijah which was known as the Year of Sadness. This condition has an impact on Islamic da'wah. At that time, Arab Jahiliyah leaders met Abu Talib, offering compromise and coexistence on the conditions of the Prophet Muhammad. stop preaching activities. The offer was rejected because it involved very principle matters, namely aqidah (the Oneness of Allah). Thus, Islam has historical significance in resolving the root of conflict by using the leadership approach of the Prophet Muhammad SAW

RESEARCH METHODS

Research uses qualitative methods to see the meaning of an action or what is behind a person's actions which are sourced from the main research data, namely words and actions. Thus, the use of qualitative methods can lead researchers to understand a meaning behind the phenomena that occur. Researchers will examine data on horizontal conflicts between Muslims and non-Muslims in Bali and the role of the kiai in managing conflict. Istiqlal Islamic Boarding School Buleleng and Bali Insani Tabanan are research sites. Data collection techniques using interviews, observation and documentary studies. Interview techniques were carried out to explore data on the occurrence of conflicts and the kiai's strategy in resolving them. The researcher conducted in-depth interviews with the two caregivers in 2 Islamic boarding schools as well as the administrators.

In addition, the involved observation technique was used to obtain information about the form of the boarding school conflict and the factors that caused it. Document studies are used to find out Bali's demographics, philosophy, vision-mission, policies of the Istiqlal Buleleng and Bali Bina Insani Tabanan Islamic boarding schools. In particular, researchers will examine documents on economic development data, educational and religious data. The findings data obtained were processed by *editing*, *coding*, and tabulation techniques. After that, the researcher applied the data analysis technique which is the research stage by analyzing the results of organizing data on horizontal conflict phenomena and the role of the kiai in the boarding school conflict resolution style.

RESULTS AND DISCUSSION

Conflict in Bali, Abdurrahman said: "Until now there are still frequent *clashes* between Muslims and Hindus which can occur due to *trivial* ." the. They are disturbed by the sound of loudspeakers in the mosque which is considered too loud when reading the praises of sholawat (an expression of love for the Prophet Muhammad) which is read after every *prayer* and before *iqamah*. This action was retaliated by the Muslim community by bringing a sickle to keep the mosque safe from greater disturbances.

In 2002 the Bali Bombing I occurred. The bloody incident claimed dozens of victims, consisting of tourists and domestic residents. The incident was accused of being carried out by unscrupulous Muslims, which was later discovered to have been carried out by Amrozi Cs. The incident raised global concerns regarding conflicts in the name of religion. The Bali Bombing I was followed by the Bali Bombing II which occurred on October 1, 2005. After that, the Bali Bombing III occurred in 2016 which exacerbated the Muslim-non-Muslim conflict.

The relationship between the boarding school and the community was slightly disturbed by the Bali Bombings in 2002. The tragedy raised suspicion among the Balinese against the kiai and the boarding school community. The two boarding school are struggling with the Balinese people in campaigning for peaceful Islam. Kiai communicated intensely, providing an understanding of peaceful Islam by building a harmonious life. The communication carried out by the kiai resulted in a mutually supportive relationship pattern between the boarding school and the Balinese people.

The harassment against Muslims in Bali continues. In 2005-2006, there were racial nuances. Islamic boarding schools in the areas of Penyabangan, Sumber Kimah, Pemuteran and Pejarakan, Grokgak Buleleng District, are prohibited from using loudspeakers. The prohibition is conveyed through an official letter by the local customary holder. The boarding school residents responded to the incident by going to the police and asking them to resolve the case fairly.

These incidents threaten the harmonious life of inter-religious people, especially the relationship between boarding school and the Hindu-Buddhist community in Bali. Istiqlal and Sunan Ampel Islamic boarding schools are directly affected by the sad views of the local and international community towards boarding school. The Muslim community in Bali feels that there is a different treatment in terms of funding for the development of boarding school which is considered very minimal, far from the need for education and coaching. This view of the community was confirmed by Syamsul who explained: "We have to fight hard in obtaining funds for the development of the cottage. When compared with the construction and construction of pretending the numbers are very *sparse* ".

At the same time, incidents in Bali involving the Muslim and Hindu communities invited a negative response from the community towards boarding school. The researcher's assumption was confirmed by Ustadz Yuli, as he stated:

“After the first Bali bombing, public donations to our Islamic boarding school decreased sharply. Some friends who are looking for funds in several surrounding regencies have received less response than before the incident.” Based on this statement, it appears that there is a conflict as a result of a 'bloody' incident carried out in the name of religion. Apart from the Bali Bombings I, II and III, there were several incidents of conflict between Muslims and Hindus. For example, the Pengastulan Conflict in 2010. From this incident, the Muslim community was isolated for three days. In the same year, conflicts between people of different religions exploded again, causing dozens of houses to be damaged. Even during Nyepi celebrations, two groups of residents clashed. The incident was triggered by a misunderstanding between the two parties.

In 2017, there was a commotion due to unscrupulous individuals who took the microphone of the loudspeaker used to make the dawn call to prayer. Someone in a frenzy grabbed the microphone and tried to stop the call to prayer. The incident was reported to the Bali Police Headquarters and could be resolved amicably. Several parties confirmed by the researchers admitted that they did not know about the incident. Some of them try to avoid the researcher's questions.

In the same year (2017) in the Gitgit area there was a landslide that hit one prayer room unit causing heavy damage. As a result of this incident, Muslims were unable to pray in congregation as has been routinely carried out. The local village government refused to carry out renovations to repair the mushalla. It is known that the prayer room in question has been built since 1950. In Singaraja there is a mosque whose number of worshipers is increasing so that currently it does not include congregational prayers. The manager of the mosque is trying to develop the construction of a mosque with the intention of buying a piece of land that is cut side by side with the place of worship. However, until now land owners are reluctant to sell land to mosque management without clear reasons. The mosque development committee intends to buy it at a fairly high selling price for the land

TRIAL

Efforts to develop a boarding school in Bali have been colored by friction. In 1992 there were clashes between Hindus and Muslims in Kauman Village, Slirit Buleleng, Bali. The clashes were triggered by a misunderstanding that spread to horizontal conflicts between a large number of residents. The conflict can be resolved by a peace agreement between the two parties to respect each other's diversity.

Clashes occurred again in 1993. The incident involved Muslim and Hindu elements which was triggered by the problem of drunken youths and then received a response from the Muslim community. According to Abdurrahman, conflicts in Bali occur almost every year, but are not widely exposed, given the events that have a SARA (ethnic, religion, race and custom) nuance.

In conflict, the relationship between boarding school and the community is in a dilemma. They are two entities that influence and support each other. The relationship between the community and the boarding school is dialectical, problematic and complementary. Boarding school was established from, by, for the community. Boarding school that exist in the midst of society do have characteristics that are different from the community but are not separate. Boarding school exist to meet the needs of the community and the community exists to However, the conflict has cracked the relationship between the two.

The conflict between the two is born from the dialectical relationship between the community and the boarding school which manifests in the level and impact of the conflict on the boarding school. The form of conflict is physical, value and funding. The level of conflict can be high, low or s edang which represents passivity and activity. The characteristics, roles and contributions of leadership must be relevant to the challenges faced in the form of boarding school conflicts which have an impact on the eightcore management of Islamic education. Some groups view boarding school as a hotbed for terrorists. They have an inaccurate understanding of Islamic boarding schools which are considered anti-tolerant and anti-globalization. In addition, there are several *non-mainstream* that seem closed and do not adapt to local culture. They are said to have a rigid understanding of Islam and view anything that is different from them as *heretics* and even infidels.

But behind that, the Balinese kingdoms cleverly used the services of Muslims, not only as a driving force for trade, but also to foster social capital to diverted for the benefit of military personnel and panjak in the castle and guerrilla environment. Their settlements are quarantined so that peaceful

coexistence is formed, because one does not interfere with the other in developing their religious (Hindu, Islamic) or ethnic identity. All of them cannot be separated from the tolerance designed by the political and religious elites with the support of Muslims who live in Bali

Bali is the only province that can still maintain Hinduism as a basis for culture. At first, Bali was an inseparable part of Majapahit. When the largest empire in the archipelago collapsed, the people of Majapahit moved to Bali. In its development, Bali was known as the heir and continuation of the Majapahit tradition. Furthermore, Bali developed into the largest Hindu-Buddhist cultural center in the archipelago. The natural beauty of Bali attracts domestic and foreign tourists to enjoy its natural and cultural panoramas. These travelers bring their respective customs, behavior and culture mixed with typical Balinese culture. Balinese culture has shifted due to globalization and cultural transformation

. This condition is a big challenge for the *kiai* of Islamic boarding schools in Bali. Since the founding of the boarding school in Bali, *kiai* have taken an organizational culture approach. The cultural approach is the *kiai*'s strategic choice. In the view of the Balinese people, the *kiai* is identical to a charismatic religious figure comparable to the *ulama*, *ustadz*, *buya*, *ajengan* in West Java and *sheikh* in Minangkabau. Within that framework, the *kiai* reflects educated Muslims

. On the other hand, conflict factors also arise from internal Muslims. This is based on Mastuhu's opinion that the education system in Indonesia contains aspects of discrimination and is detached from the spirit of the community which in practice seems exclusive and elitist. From Mastuhu's statement it appears that educational institutions contribute to conflict situations that occur in society. This assumption needs to be studied in depth because the function of education is to humanize humans in carrying out their role as actors of societal change.

A similar opinion was conveyed by Bastian who stated that the education system in Indonesia is oriented towards verbalistic knowledge and forgets the value aspect in its application. This tendency gives rise to a primordial attitude that only considers themselves and their group to be better and more correct than others. This primordial attitude results in actions that harm other parties in the name of the truth of a certain religion, race, custom and ethnicity.

Responding to the phenomenon of conflict between the boarding school and its community, the *kiai* carried out various strategies in the form of conflict resolution carried out with the Balinese people through understanding the culture and behavior of the people. The symbols of *kiai* communication are inserting Balinese names in the designation of the *kiai*. For example, the caretaker of the Istiqlal Islamic boarding school *Kiai Ketut Amar Ma'ruf*, *Kiai Wayan Syahiruddin* (Superintendent of the Sunan Ampel Islamic Boarding School), *Kiai Ketut Imaduddin Djamal*, *I Wayan Syamsul Bahri* who is now the Head of the East Java Ministry of Religion. The choice of the names of the Balinese clans is a symbol of verbal communication carried out by the *kiai* in the context of blending Islamic and Balinese culture.

Internalization of values and unification is carried out by associating the names of boarding school in Bali which is also close to the culture of the community. Istiqlal and Bina Bali are names favored by Balinese people as tolerant propagators of Islam. Uniquely, 16 Buddhist and Hindu teachers teach at Islamic boarding schools. They give their knowledge voluntarily regardless of differences in religious, ethnic and cultural backgrounds. This phenomenon shows the success of the boarding school in attracting the sympathy of the surrounding community.

The phenomenon of the Bali Bina Insani Islamic Boarding School illustrates the *kiai*'s ability to communicate with the Balinese people, making the boarding school accepted, big and strong. Through such an organizational culture strategy, gradually the existence of *kiai* and boarding school is recognized by the Balinese as role models. *Kiai* also provide assistance and mingle with the community around the boarding school. "I respect the Hari Raya of other people in Bali. For example, don't play loudspeakers on Nyepi days. They don't even use lights."

Kiai realizes that education is a shared responsibility between the government, Islamic boarding schools and the community. Without community support, education will not succeed optimally. The view of the *kiai* above shows that there is great sympathy and concern for the existence of togetherness in developing the boarding school. This understanding indicates that the conflicts that occur in Bali are outside the will of religion. However, religion does not teach violence in any form.

Istiqlal and Bali Bina Insani Islamic Boarding Schools are managed by involving Hindu teachers. From the researcher's search, data obtained, 16 Hindu teachers teach at Bali Bina Insani. And 17 Hindu teachers teach at Istiqlal. Based on these data, it shows that there is *kiai* management towards non-

Muslims in conveying knowledge to students. Kiai realizes that the task of imparting knowledge is not limited by barriers of religion, ethnicity, customs and race. This awareness has brought awareness from outside the boarding school to work together, hand in hand to develop boarding school education.

Kiai have unique and problematic behavior. He is seen as a cultural institution that has genealogical elements with society and boarding school. The existence of a kiai indicates someone who is obedient in carrying out his religious teachings comprehensively and holistically. The role and characteristics of the kiai are embodied in boarding school institutions. The behavior of the kiai is manifested in roles and characteristics that reflect complex functions, as legal experts, educators, actors of social change and servants for the community

CONCLUSION

Based on the study as analyzed in the discussion section, the author conveys the following conclusions:

First, the variants of conflict in Bali is horizontal by involving Muslim and non-Muslim communities that occur due to *disharmony* and misunderstanding. Conflicts in Bali take the form of interpersonal and develop into non-Muslim Muslim communities to spread on a national and even global scale considering the locus of Bali as a center for international tourism destinations. There is one important and fundamental thing where conflict always occurs due to miscommunication between conflicting parties, so that deep mutual understanding should be built through *intense* based on *local wisdom* and commitment to the teachings of their respective religions. *Second*, the kiai applies a pattern of conflict resolution that relies on a compromise style because he has a high understanding and belief in the truth of Islamic teachings. Kiai has an inclusive attitude so that he is willing and able to accept differences as historical and managing conflict is a strength in developing tolerant boarding school education because it imitates prophetic views and behavior. The educational strategy of tolerant boarding school in Bali can be a guide for the world in managing and resolving humanitarian conflicts that are always detrimental to human life.

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