

CONFLICT MANAGEMENT FROM A SPIRITUAL LEADERSHIP PERSPECTIVE

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ABSTRACT

Changes in conditions that are so fast demand a shift in management, as well as mosques, mosques are an entity that has the opportunity to follow a shift in management model, this triggers conflict. This study aims to determine conflict management in the perspective of transformational leadership (a case study of the Al-Musthofa Bogor mosque) conducted by DKM Al-Musthofa Bogor City. The type of research used is descriptive qualitative. The results of the research and analysis that have been carried out can be concluded that conflicts occur between young people and old people regarding the issue of contributions that do not agree between young people and old people. This is based on the main source of conflict, namely communication jammed between the two parties. The results of this conflict management The conflict manager in this case by using a transformational leadership style is able to collaborate on ideas, roles and performance from old people and young people so that both parties can contribute side by side so as to obtain a win-win conflict solution. Both parties benefited and managed to get what they wanted.

Keywords: *conflict, management, spiritual leadership style*

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INTRODUCTION

In the organizational management process, conflicts often arise. Usually conflict occurs starting from differences of opinion from members of the organization where there is no common ground. Conflict means a dispute or disagreement that occurs due to differences of opinion between people, groups, or between organizations. Conflict occurs when a dispute or conflict arises between two or more parties which ultimately causes one of the parties to feel disturbed (Sya'ban Abdul Karim, 2021). The emergence of conflict can increase the risk of failure in the process of achieving goals. This is the reason a manager must immediately determine a strategy to resolve the conflict that occurs. In an effort to resolve conflict, an appropriate strategy or method is needed to resolve it (Puspita, 2018). Therefore, conflict management needs to be implemented to prevent and resolve conflicts that occur. Conflict management is an effort made to manage conflicts that will and are currently occurring in order to be in a functional conflict situation. A manager must be able to manage conflict well for organizational productivity. The conflict management model needs to be adapted to the form and source of the problem that occurs (Muliati, 2016).

In fact, research that discusses conflict management and how to handle conflict is very strong when there are many losses arising from unresolved conflicts that hinder organizational goals. Research conducted by Ahmad Hasan Nasrudin et al regarding conflict management and how to handle conflict in school organizations. This research states that a conflict manager in a school organization is expected to be able to identify conflicts, find the source of the conflict and provide the best conflict resolution that can be resolved (Weni Puspita, 2012).

Apart from that, research on Conflict Management Strategies has also been carried out in Banten. The research results show that the sources of issues that trigger conflicts are issues of

power, personal and social weaknesses (Pedhu, 2020). There are five stages of conflict resolution explained by John Dewey, including the definition of conflict to find the background of the conflict, discussing solutions, reviewing solutions, then the final stage, namely accepting or rejecting the solution (Al ASy'ari, 2021; Kasim et al., 2019). The conflict management strategies implemented in this school are avoidance strategies or avoiding conflict, force strategies or self-defense, face-detracting strategies or responding to the actions of the opposing party. In this conflict a third party formally intervenes as a mediator and counselor (Dani & Putra, 2022).

Al-Musthofa Mosque is a mosque located in Bantarjati village, North Bogor District, Bogor City. This mosque is located in the middle of Bogor city. Al-Musthofa Mosque is more than 700 years old. This made the Al-Musthofa mosque designated as one of the historical sites of Bogor City by the Bogor City Tourism and Culture Office. The founders of this mosque are Tubagus Musthofa Bakri and Raden Dita Manggala (Isa, 2015; Taufiquzzaman et al., 2021). Tubagus Musthofa Bakri is a religious figure from Cirebon who is a descendant of Sunan Gunung Jati. For more than seven centuries, the Al-Musthofa mosque still stands firmly in the same shape since the beginning of construction, although there have been several improvements inside. This mosque has historical remains in the form of an ancient Al-Qur'an manuscript whose contents were handwritten by Hasan Arya, the first child of Tubagus Musthofa Bakri. Apart from being a cultural heritage and historical site, it is also hoped that this mosque can maximize the function of the mosque and provide benefits to the Muslims around it (Tubarad, 2022).

In general, mosques are managed by the Mosque Prosperity Council (DKM), which is made up of adults. DKM members often ignore the importance of youth participation in advancing the mosque. As we know, youth are agents of change or agents of change in various fields, including the progress of mosques (Tsaniyatus Sa'diyah, 2022). Youth have a very important role in efforts to advance mosques. From a psychological perspective, young people tend to have the nature of wanting to be appreciated and want to be heard. Youth also enjoy being involved in organizations. On the other hand, we can see that some adults still view youth as people who cannot lead and do not have good leadership skills. Therefore, some groups of adults refuse to give youth the opportunity to train their leadership skills. This triggered a conflict between adults and youth regarding the youth's desire to participate but received resistance from the mosque management (Maciej Serda et al., 2020).

This conflict has a big impact on congregational activities at mosques, especially those involving teenagers. Teenagers are apathetic towards various activities held by DKM so that the mosque becomes quiet and not prosperous. Then one of the DKMs appeared who took the initiative to resolve the conflict (Astutik et al., 2022). This research includes field research using qualitative descriptive methods. namely, it aims to describe the subjects and objects of research just like the data in the field. The location of this research is the Al-Musthofa Bantarjati Mosque, Bogor City. The research subjects in this study were several parties involved in conflict management at the Al-Musthofa mosque, such as the chairman of the DKM, members of the DKM, chairman of IRAMA (Mosque Youth Association), and IRAMA members. The data collection methods used were observation, interviews and documentation. The collected data was categorized and analyzed with the focus of the scope of this research (Budianti et al., 2022).

METHOD

This research adopts a descriptive qualitative approach, which aims to gain an in-depth understanding of the conflict between young people and old people regarding the issue of contribution (Arikunto, 2010; Sugiyono, 2015). To achieve this goal, this research method uses interview and observation techniques. Through in-depth interviews, this research collected data from community members from various age groups, both younger and older generations, to gain direct insight into their views and experiences regarding contribution. Apart from that, participatory observation is also used to observe interactions between the two generations in real life situations. It is hoped that the combination of interview and observation techniques can provide a holistic picture of the conflict that occurs, allowing researchers to better identify conflict patterns, themes and dynamics.

RESULTS AND DISCUSSION

Al-Musthofa Mosque conflict

Conflict is part of the social process of several people or groups where one person tries to eliminate another party by bringing him down or making him helpless. In this case, it started with the sole management of the al-Musthofa Mosque, namely the Mosque Prosperity Council (DKM). DKM members consist of Mr. Mukti Natsir as Chair, Mr. Kusnadi as Deputy Chair, Mr. Dadat as Secretary, Mr. A. Gunawan as Imaroh Division, Mr. Ustadz Ugan as Idaroh Division, and Mr. Junaedi as Ri'ayah Division.

Based on the results of observation and interview activities, researchers were able to find out that there had been a conflict between DKM and mosque youth activists before the formation of the youth organization. Conflict occurred between young people and old people who contributed to the Al-Musthofa Mosque. The conflict was motivated by the desire of young people to contribute to revitalizing the mosque. Young people who are mostly still in school and college have a great desire to be active and also have various ideas that are ready to be put into practice. However, the intentions of these young people were hampered by permission from the older people who had already been formed as mosque administrators so that the movement of young people was very limited.

The function of the mosque at that time was only limited to a place for prayer, apart from that there were no activities that would enliven the mosque and attract worshipers to come to the mosque. This is what encourages young people to have the courage to express their desires. Young people have great hopes to play a role in revitalizing the mosque. On the other hand, older people, especially Mr. Mukti as chairman of DKM, have their own opinions. Conflict arises when there is rejection of young people's contributions and the formation of organizations for young people. Concerns over the takeover of the mosque by outside parties made Mr. Mukti very careful in choosing the people involved in managing the mosque. This was the reason Mr. Mukti rejected the formation of a mosque youth organization. Young people who started out wanting to contribute to the prosperity of the mosque. Feeling unaccepted and reluctant to participate, they even tend to think about not praying in the mosque and try to seek support from various parties, including the community who feel they want changes in the mosque's prosperity programs. The community provides a lot of support to young people and wants to communicate directly with the chairman of the DKM, namely Mr. Mukti.

From the interview data according to Isa above, there are at least 3 factors that cause this conflict, namely:

1. Poor communication, the communication carried out by the chairman of the DKM included poor communication because he did not provide a detailed explanation regarding the reasons for the refusal of young people to contribute to the management of the mosque.
2. Personality differences. From the personality of Mr. Mukti as chairman of the DKM, he had a bad experience related to trust in someone accompanied by concerns about the takeover of the mosque by outside parties, giving rise to a closed personality, which is different from young people whose enthusiasm for respect and self-actualization is higher than their considerations,
3. Unequal distribution of resources. Young people hope for the same rights to participate in the prosperity of the mosque as part of the mosque congregation, whereas so far they have not had them

Conflict Management from the spiritual leadership perspective of the Al-Musthofa Mosque

Conflict management is a mechanism for managing conflict through the preparation of several strategies that can be carried out by the parties in conflict to obtain the desired solution. This conflict management was initiated by Mr. Kusnadi as mediator and manager because he saw the potential of young people which was held back and not expressed due to limited space for movement. It is also feared that there will be a greater impact, namely a sense of passivity towards mosque activities in the absence of innovation to expand the function and benefits of mosques for the elderly. Mr. Kusnadi realized that a breakthrough was needed to further revive and maximize the function of the mosque.

Mr. Kusnadi as deputy chairman of the DKM management has the initiative to solve problems using spiritual leadership. Spiritual leadership is defined as a form of relationship between leaders and followers by prioritizing broader spiritual attitudes within an organization.

The step taken by Mr. Kusnadi was to hold a meeting to bring together young people and old people, by prioritizing honesty, justice and a spirit of good deeds as well as openness to accepting change. At this meeting, young people expressed their desire to participate in advancing the mosque and young people wanted an official youth organization to be formed.

This initiative put forward by young people received a negative response from the Chair of the DKM. Mr. Mukti, as chairman of the DKM, has several considerations that make him unable to agree with the ideas of young people, he even tends to belittle them and not listen, so that young people get angry and speak harshly to the chairman of the DKM. Then Mr. Kusnadi tried to break up the debate and closed the first meeting. Because the first meeting had not found any clarity on the problems that occurred, the young people then returned to meet Mr. Kusnadi to ask for a solution. Mr. Kusnadi gave young people the option of being given positions under the auspices of DKM, specifically under the management of the idaroh section.

Because the problem had not been reached, the two parties finally decided to hold a second meeting. The result of the second meeting between young people and old people was an agreement to form a youth organization called IRAMA Musthofa or an abbreviation for Al-Musthofa Mosque Youth Association. Even though the organization has been formed, IRAMA has not yet received approval from Mr. Mukti as Chair of DKM. This is the basis for young

people who ultimately decided to conduct an opinion poll and gather support from the community so that IRAMA is supported and truly officially inaugurated by DKM.

Before the follow-up meeting was held, Mr. Kusnadi and several young people checked the mosque archives and found documents related to the periodization of DKM management. Mr. Kusnadi evaluated the periodization of DKM management. From this evaluation it was discovered that the DKM management period at that time had ended several months earlier. Following up on the evaluation that had been carried out, another evaluation meeting was held which was attended by teenagers, DKM and also the community. This meeting was held to hear opinions from all parties regarding the formation of IRAMA and also the construction of the mosque.

During the meeting, the community also supported the official formation of IRAMA. This is because according to the community the formation of IRAMA and the contribution of teenagers in the future can solve the problems that occur, namely mosques which tend to be quiet and mosque activities are still very minimal. Young people are considered by the community to be able to come up with new and current ideas for building mosques. Mr. Mukti's concerns about the mosque being taken over still make him reluctant to agree. However, due to pressure from the community and suggestions from several DKM members to agree to the formation of a youth organization, in the end Mr. Mukti decided to agree to the proposal.

After this approval, Mr Mukti is still looking for a way to ensure that the mosque remains in the hands of the descendants of the original founder. After several considerations, in the end Mr. Mukti decided that the inauguration of IRAMA would be carried out with the condition that the organization must be chaired by a descendant of the founder of the mosque. The young people agreed to these conditions and appointed Nur Hikmah Wiguna as chairman of IRAMA. Nur Hikmah Wiguna is the niece of Mr Mukti. This means that Nur Hikmah Wiguna is a descendant of the original founder of the Al-Musthofa Mosque in Bogor. The IRAMA organization was officially formed in June 2020. Some time after the formation of IRAMA, the mosque elected new DKM management because the term of office of the previous management had finished.

From this voting, Mr Kusnadi received the most votes and was appointed Chairman of the DKM for the new period. Mr. Kusnadi was chosen due to several factors, including, Mr. Kusnadi is a descendant of the founder of the mosque, Mr. Kusnadi is considered capable of managing the mosque well, and has an open mind and accepts proposals from IRAMA and the community well. Young people, especially IRAMA members, are quite satisfied with Mr. Kusnadi's leadership. Mr Kusnadi is considered to have excellent leadership. Mr. Kusnadi's main goal is to make the congregation comfortable in the mosque. That way, people will enjoy coming to the mosque and can make the best contribution to the progress of the mosque. Mr Kusnadi maximized the roles of both parties, the old and the young. Even though IRAMA has been formed, Mr Kusnadi continues to maximize the role and contribution of DKM.

Mr. Kusnadi creates collaboration between DKM and IRAMA in every activity. DKM acts as the main planner, where DKM formulates the activities to be held, arranges finances for activities and also permits. Meanwhile, IRAMA acts as a motor or driver of activities, managing activities in the field and managing activity participants. Every step taken by IRAMA must be approved by DKM. DKM, especially Mr. Kusnadi, supports the IRAMA movement, one of which is by facilitating IRAMA members by providing a special IRAMA

office equipped with computers for mosque archive purposes. Communication between DKM and IRAMA was better after Mr Kusnadi's leadership. Mr. Kusnadi succeeded in creating good relations between the old and the young, which were previously quite heated due to the conflict that occurred. DKM regularly monitors the performance of IRAMA. DKM gives IRAMA the freedom to organize activities at the mosque, but DKM continues to monitor and direct IRAMA in taking steps:

Table.1 Al-Musthofa Mosque Conflict Management Flow

Diagnosis	Intervention	Conflict	Conflict Management	Evaluation
<ul style="list-style-type: none"> Young people have a desire to contribute, wishes are expressed There is resistance from older people regarding the contributions of young people. 	<ul style="list-style-type: none"> Mr Kusnadi as part of DKM has the initiative to solve the problem. At the 1st meeting, the young people reiterated their wishes. Mr. Mukti rejected the proposed request 	<ul style="list-style-type: none"> Young people are apathetic about mosque activities Carrying out resistance to Mr. Mukti as chairman of the Almustofa Mosque DKM by mobilizing the masses and conducting opinion polls among the public regarding Mr. Mukti's leadership 	<ul style="list-style-type: none"> Mr. Kusnadi conducted an evaluation of the periodization of Mr. Mukti's leadership which turned out to have ended Based on community pressure, Mr. Mukti agreed to the formation of a youth organization on the condition that it be led by a descendant of the mosque's founder Mr. Kusnadi collaborated between DKM and IRAMA Mr. Kusnadi conducted an evaluation of the periodization of Mr. Mukti's leadership which turned out 	<ul style="list-style-type: none"> There was an election for a new DKM chaired by Mr. Kusnadi because he was considered capable Mr Kusnadi evaluated the performance of DKM and IRAMA.

Based on the data above, it can be concluded that the conflict that occurred can be managed well. Mr. Kusnadi as the conflict manager in this case was able to collaborate the ideas, roles and performance of the old and the young so that both parties could contribute side by side.

The management structure of the Al-Musthofa Mosque after the conflict consisted of two organizations, namely DKM and IRAMA. The current management structure is as follows:

1. Mosque Prosperity Council (DKM)
 - a. Chairman: A. Kusnadi
 - b. Treasurer: Taufik Bahari
 - c. Secretary : Sulaiman
 - d. Idaroh Division: Taufik Bahari
 - e. Imaroh Division: Achmad Badawi, S.Sos.I.
 - f. Ri'ayah Division : Ir. Buddha

2. IRAMA Musthofa (Al-Musthofa Mosque Youth Association)
 - a. Chairman: M. Nurhikmah Wiguna
 - b. Deputy Chairman: Syahril Aulia
 - c. Treasurer: Yasmin. A
 - d. Secretary : Marwan
 - e. Div. Syi'ar and Da'wah: Adinda Siti Aisah S.N
 - f. Div. Infocom : Zulvikri
 - g. Div. Princess: Siti Aisyah Nurul. H
 - h. Div. Cleanliness: Farhan Aria

Analysis of the Al-Musthofa Mosque Conflict in Bogor

Based on data obtained by researchers through the process of observation, interviews and documentation conducted with DKM members and teenagers around the Al-Musthofa Mosque in Bogor, the conflict that occurred at the Al-Musthofa Mosque was an intergroup conflict according to Eko Sudarmanto's theory. This is because the conflict that occurred involved two different organizations, namely between young people and old people. The conflict that occurs is a conflict of power where the parties involved have the intention to maximize the role and influence they have in the mosque environment.

Judging from the source, the conflict that occurred at the Al-Musthofa Mosque was a substantive conflict where the conflict occurred based on a disagreement between the two parties regarding the idea of the division of tasks and the strategic position of the organization. Meanwhile, from an Islamic perspective, the conflict that occurred at the Al-Musthofa Mosque stemmed from several things, including:

- a. Ego Centric

This conflict is based on the ego centricity of the parties involved where one party feels that the role of the other party is not needed to contribute to advancing the mosque. In this case, the old people felt that the management of the old people was sufficient to advance the mosque and thought that contributions from the young people were not needed.

- b. Environmental Change

Another source of conflict at the Al-Musthofa Mosque is the elderly who are not ready to accept the process of environmental change, especially within the scope of mosque management. The presence of young people who want to join and become part of the mosque management certainly brings changes to the mosque environment. The unpreparedness of older people to accept the presence of young people has resulted in the emergence of resistance to these changes.

The conflict that occurred between the old and the young at the Al-Musthofa Mosque was a constructive conflict. Constructive conflict is conflict that produces benefits and not losses for the conflicting parties. In this case, both parties benefit equally from the conflict. Young people succeeded in achieving their wish, namely having an official organization and contributing to advancing the mosque. The elderly benefit because the presence of young people is very helpful in providing new ideas and innovations in mosque development activities. Apart from that, concerns about the mosque being taken over by outside parties were resolved by making the founding family the chairman of the mosque's youth organization.

Analysis of the Conflict Management Process from a spiritual leadership perspective

Kenneth W. Thomas and Ralph H. Kilmann developed a conflict management style based on two dimensions, namely cooperativeness and assertiveness. Cooperativeness or cooperation is the desire to fulfill the needs and interests of other parties. Meanwhile, assertiveness is the desire to fulfill one's own needs and interests. In this case, the conflict that occurs is managed cooperatively where the conflict manager tries to fulfill the wishes of both parties to the conflict.

Thomas and Kilmann group conflict management styles into five types, namely competition, collaboration, compromise, avoidance, and accommodation. In order to be successful in using a conflict management style, the parties involved in the conflict need certain skills, including:

Table 2. Conflict Management Skills

Competition	Collaboration	Compromise	Avoids	Accommodation
<ul style="list-style-type: none"> • Arguing and arguing • Stick to your guns • Assess the opinions and feelings of yourself and your conflict partner • State your position clearly • Ability to increase one's own power • Use various influencing tactics 	<ul style="list-style-type: none"> • Listen carefully to what the conflict opponent is saying • Negotiation skills • Identify opposing opinions of the conflict • Confrontation is non-threatening • Analyze input • Making concessions 	<ul style="list-style-type: none"> • Negotiation skills • Listen carefully to what the conflict opponent has to say • Evaluate values • Find a middle ground • Make concessions 	<ul style="list-style-type: none"> • Ability to withdraw • The ability to leave something undone • Ability to accept defeat • The ability to forget something that hurts you 	<ul style="list-style-type: none"> • The ability to forget one's own desires • Ability to obey orders or resolve conflicts

Based on the theory above, the conflict management style that is appropriate to what occurred in this case is a collaborative style. Mr Kusnadi as the manager or conflict manager in this case has very good communication skills. He is able to listen well to everything expressed by the parties involved in the conflict. Because the conflict manager is a third party or not a party to the conflict, Mr Kusnadi's role is to listen to the opinions of both parties. Apart from being a good listener, Mr Kusnadi also has good negotiating skills. So that both parties do not feel completely disadvantaged by the final results of this conflict management process. Mr. Kusnadi accommodates input that comes from various parties and is able to analyze existing input so as to produce results that can provide concessions to all parties in conflict.

The conflict strategy used by Mr. Kusnadi in overcoming this conflict is being proactive in avoiding conflict, creating a clear vision and goals, turning conflict into an alliance, using communication as a management tool, being a good mediator and making conflict management fun. When symptoms of conflict between young people and old people began to appear, characterized by the rejection of young people's requests and the movement of young people to pursue their desires, Mr. Kusnadi as part of DKM was proactive by determining the choice of steps and choosing a response or responses to the symptoms that occurred. . When the symptoms of conflict continued to develop into conflict, Mr. Kusnadi took the initiative to resolve the problems that occurred. When conflict arises, the most important skill to save the

day is active listening. In this case, Mr Kusnadi is considered to have succeeded in being an active listener for both parties in the conflict.

The conflict in this case comes from parties who have different perceptions in their respective minds. When these parties try to express opinions regarding each other's vision, conflict arises because each party tries to create different results. To handle conflicts like this, conflict managers must ensure that both parties can act with the same vision. Bringing together two different opinions to have the same views and goals is not easy. In this case, Mr. Kusnadi tried to find a middle way regarding the requests and opinions of the two parties which were initially contradictory. Mr Kusnadi was able to align the vision of both parties with good communication. Mr. Kusnadi draws out hidden assumptions and ideas that young people have about the success and progress of mosques so that older people can finally see the potential that young people have. Mr. Kusnadi also continues to discuss every step taken and prioritizes the opinions of the elderly so that neither party feels left out.

Conflict often occurs because one or all parties feel unheard and tend to be ignored and abandoned. So in this case, Mr Kusnadi acted as a mediator between the two parties in conflict. Mr Kusnadi is able to see the potential that exists in young people and continues to prioritize the role of the elderly as respected figures. With the innovation and enthusiasm of young people and supported by the strength of older people, these two things, if combined, will produce optimal success. Based on this, Mr. Kusnadi as the conflict manager tries to turn the existing conflict into an alliance so that both parties, who each have their own specialties, can work together to achieve the same goal.

In managing this conflict, communication plays a major role as a management tool. Conflicts arise due to communication failures between the parties involved. Therefore, communication is the right tool to heal conflicts that occur. In this case, Mr. Kusnadi, as the conflict manager, used communication as the main tool through discussions held at meetings held. By holding a meeting that brings together young and old people, both parties can express their respective wishes. By conveying each other's opinions and desires, conflict managers can easily analyze existing opinions and find a middle way as a solution to the conflict.

When a conflict occurs between an organization that has long existed (DKM) and a newly formed organization (IRAMA), Mr. Kusnadi as the conflict manager acts as a mediator or moderator between the two conflicting parties. In this case, Mr Kusnadi was neutral and did not take anyone's side even though Mr Kusnadi himself came from one of the groups involved in the conflict (older people/DKM). Because of Mr. Kusnadi's ability to act fairly and neutrally, conflicts can be resolved without anyone feeling unfair.

Even though the conflict has been resolved and the two organizations are able to work together well, this does not rule out the possibility of new conflict risks occurring, even though they are not as big as before. To anticipate this, Mr. Kusnadi regularly evaluates the performance of the two organizations. Mr. Kusnadi routinely monitors every activity and step taken by both organizations. That way the two organizations can continue to work hand in hand to achieve common goals. Conflict management will produce different results. The results of conflict management include lose-lose, win-win and win-lose. In this case, the final result of conflict management at the Al-Musthofa Bogor mosque was the formation of the IRAMA organization as a manifestation of the wishes of young people with the condition that the organization be led by the descendants of the founder of the mosque to minimize the risk of

the mosque's ownership rights passing to outsiders in accordance with the requests of the elderly. . The results of this conflict management include win-win conflict results or win-win solutions because they benefit both parties involved in the conflict. This is achieved because conflict managers use the right leadership model, namely spiritual leadership which seeks to awaken the divine spirit so as to solve problems to overcome differences of opinion and views. This win-win conflict condition eliminates the risk of continuing and re-creating existing conflicts because there is nothing to avoid or emphasize. All issues are discussed openly.

CONCLUSION

Conflict occurs between young people and old people. This conflict occurred due to differences of opinion regarding the contribution of young people to mosque activities. Factors that cause conflict are: poor communication, personality differences and unequal distribution of resources. The conflict is getting worse because the communication relationship is not smooth between the two parties in conflict.

Mr. Kusnadi as part of DKM acts as a conflict manager who uses the basic spiritual leadership model. Communication is the main and most important tool in managing this conflict. This is based on the main source of conflict, namely communication breakdowns between the two parties. Conflicts that occur are managed with a collaboration strategy, namely by seeking satisfaction for all parties so that all parties achieve benefits as a result. The result of this conflict management is a win-win conflict. Both parties benefit and succeed in getting what they want.

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