AN-NAHDLIYYAH | JURNAL STUDI KEISLAMAN

Vol. 5, No. 1, 2026 • E-ISSN 2830-7003 • P-ISSN 2716-0629
ojs.inutas.ac.id/index.php/annahdliyah

Qur'anic Conflict Management in Educational Settings: A Study of Surah Al-Hujurat Verses 9–10

Nida Uswatunnisa[1]*, Azmi Alawi Junaedi[2], Dini Pitriani[3], Izza Ahsan Jihadan[4]

[1234] Department of Islamic Educational Management, Faculty of Tarbiyah and Teacher Training, Institut Nahdlatul Ulama (INU) Tasikmalaya, Indonesia

*Corresponding author: nidauswatunnisa185@gmail.com

Article History

Completed by the editorial team after acceptance: Received 04 01 2026 | Revised 04 01 2026 | Accepted 27 06 2026 | Available online 30 06 2026
DOI: https://doi.org/10.70502/ajsk.v5i1 | Cite as: Uswatunnisa, Nida., Junaedi, A A., Pitriani, Dini., & Jihadan, I A. (2026). Qur'anic Conflict Management in Educational Settings: A Study of Surah Al-Hujurat Verses 9–10. *An-Nahdliyyah, 5 (No 1), 49 - 62. https://doi.org/10.70502/ajsk.v5i1*

Abstrak

Penelitian ini mengkaji prinsip-prinsip manajemen konflik dalam lingkungan pendidikan berdasarkan Surah Al-Hujurat ayat 9–10. Tujuannya adalah menafsirkan prinsip islah (rekonsiliasi), 'adl (keadilan), dan ukhuwah Islamiyah (persaudaraan), serta menghubungkannya secara konseptual dengan syura (musyawarah) dan tabayyun (verifikasi informasi) yang dijelaskan dalam ayat-ayat Al-Qur'an lainnya. Penelitian menggunakan pendekatan kualitatif berupa studi kepustakaan dan analisis isi terhadap ayat Al-Qur'an, penafsiran klasik dan kontemporer, serta literatur manajemen konflik dalam pendidikan Islam yang tercantum dalam daftar pustaka. Analisis dilakukan dengan mengidentifikasi tema normatif, membandingkan penafsiran, dan menyusun implikasinya bagi tata kelola konflik pendidikan. Kajian menunjukkan bahwa ayat 9–10 menempatkan rekonsiliasi yang adil dan pemulihan persaudaraan sebagai prinsip utama. Musyawarah dan verifikasi informasi dapat diposisikan sebagai mekanisme pendukung berdasarkan kerangka nilai Al-Qur'an yang lebih luas; keduanya tidak dinyatakan secara eksplisit dalam dua ayat tersebut. Hasilnya berupa kerangka konseptual yang menghubungkan klarifikasi informasi, dialog, mediasi yang adil, dan pemulihan hubungan antarpihak. Kerangka ini dapat menjadi dasar perumusan prosedur penyelesaian konflik di lembaga pendidikan Islam, tetapi efektivitasnya memerlukan pengujian empiris. Temuan ini menegaskan pentingnya kehati-hatian interpretatif ketika menerjemahkan prinsip normatif Al-Qur'an menjadi prosedur kelembagaan.

***Kata Kunci**: manajemen konflik; Surah Al-Hujurat; islah; keadilan; pendidikan Islam*

Vol. 5, No. 1, 2026 • E-ISSN 2830-7003 • P-ISSN 2716-0629
ojs.inutas.ac.id/index.php/annahdliyah

Abstract

This article looks at how to handle conflicts in schools by studying verses 9 to 10 of Surah Al-Hujurat. It wants to understand reconciliation, justice and Islamic brotherhood. It also connects these ideas with consultation and verification from the moral teachings of the Quran. The research uses a method based on reading texts. It looks at the verses, old and new interpretations of the Quran. Books about handling conflicts in Islamic education. The analysis finds ideas compares different views and thinks about what this means for schools. The study shows that verses 9 to 10 clearly talk about reconciliation and bringing people together. Consultation and checking facts can help with these goals even though they are not directly mentioned in these verses. Based on that the article suggests a process that includes understanding the facts talking with everyone, fair help, fair solutions and fixing relationships. This process is an idea to think about, not a proven method. The study helps by showing the ideas from the verses and the ideas, from the Quran and education research. More studies are needed to see how this works in schools.

Keywords: conflict management; Surah Al-Hujurat; reconciliation; justice; Islamic education

Introduction

Conflicts can happen between teachers, students, school leaders and administrative staff when expectations, roles or views on fairness do not match. When these disputes are not resolved they can get in the way of learning goals and damage trust and relationships in the school (Diana & Mareta 2024; Rinjani et al. 2024). Studies on conflict in education show that poor communication and disagreements, within the organization often play a part (Widiasari et al. 2024). Conflict is not always bad. If handled in a way disagreement can lead to deeper thinking and help schools improve. The real question becomes how schools can settle conflicts in a way while still keeping trust and healthy relationships.

Studies of educational institutions have examined deliberation, reconciliation and value-based methods for resolving disputes as shown in works by Hasanah (2020) Farhan and Hadisaputra (2021) and Hamzah (2025). These studies highlight the importance of ethical resources. However this article focuses on a specific interpretive issue. Often discussions combine islah, justice, consultation, verification and brotherhood without

Vol. 5, No. 1, 2026 • E-ISSN 2830-7003 • P-ISSN 2716-0629
ojs.inutas.ac.id/index.php/annahdliyah

telling which ideas are truly given by Surah Al-Hujurat 9–10 and which ideas come from verses or later interpretations. This difference is important because an educational management framework must not claim that a particular passage says something it does not actually say. The gap, in research is conceptual and interpretive, not a lack of studies.

Surah Al-Hujurat says that reconciliation, equitable judgment and brotherhood are the things that should guide how believers talk to each other. Surah Al-Hujurat also gives a way to think about fights inside organizations. If we want to use a verse from Surah Al-Hujurat in a school we must think carefully about the meaning at that time and how it fits now. Consultation, which is called syura and the practice of explaining things called tabayyun go together. Tabayyun is linked to the verse Al-Hujurat 49:6 not to the words in Al-Hujurat 49:9–10 that are not made clear. In teaching we must keep a line, between how a text's read and how we use it in real life. This article keeps that line as a safety rule saying that the verses already give a set of rules for running a school.

This study asks: (1) What ideas about solving conflicts can be found directly in Surah Al-Hujurat 9–10? (2) How can the values from the Quran and the work of scholars help in a way to use these ideas in schools? The main new idea is a step-by-step interpretation that keeps the meaning from the Quran separate from other ideas that come from it. Using a reading based on writings the article creates a way to understand conflicts have conversations be fair, in fixing problems make just choices and fix broken relationships. This way is not tested with life examples.

Methods

This study uses a method based on literature. It includes reading of parts from the Quran and looking at the ideas in the research about those parts. The main parts of the text are Surah Al-Hujurat 49:9–10. Surah Al-Hujurat 49:6 is looked at separately to help explain an idea about checking information. The ideas used come from new explanations of the Quran that are in the manuscript. These include stories connected to Ibn Kathir, Al-

Vol. 5, No. 1, 2026 • E-ISSN 2830-7003 • P-ISSN 2716-0629
ojs.inutas.ac.id/index.php/annahdliyah

Maraghi and Al-Misbah. Also included are studies about handling conflicts and Islamic education that are listed in the references. The sources were chosen because they are connected to the verses and to dealing with conflicts in education. The analysis has four steps. First it finds the rules and the moral points in verses 9–10. Second it organizes these into three areas: fixing problems (*islah*) fairness (*'adl*) and being like brothers (*ukhuwah*). Third it compares these areas with ideas especially talking things over (*syura*) and checking facts (*tabayyun*). It also shows the difference between what's in the verses and what is in other parts of the Quran. Fourth it makes suggestions for handling conflicts in education by looking at the studies that are mentioned. The ideas were checked to make sure they fit together and match the Quran, the themes and the claims made by any institutions. This is a story-based analysis, not a review or a study done in the real world. The original manuscript does not have records of databases dates of searching ways to find information again formal checking or reviews of the research. So those steps cannot be claimed to have happened. No students, teachers or other people were part of the study and no data, from people was collected. Because of this the final plan is an idea, not proof that something works.

Results and Discussion

Results

The textual analysis identifies the ethical principles directly emphasized in Surah Al-Hujurat 49:9–10 and distinguishes them from complementary practices derived from a wider Qur'anic framework. The statements below describe the verses in paraphrase; they are not presented as verbatim quotations from a particular published English translation.

وَإِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ فَاِنْۢ بَغَتْ اِحْدٰىهُمَا عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ اِلٰٓى اَمْرِ اللّٰهِ ۚ فَاِنْ فَآءَتْ فَاَصْلِحُوْا بَيْنَهُمَا بِالْعَدْلِ وَاَقْسِطُوْا ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝

"When there is irreplaceable disharmony between two groups of believers, it falls on those of us in the community to intercede and help reconcile. But if one of these groups forsakes and

Vol. 5, No. 1, 2026 • E-ISSN 2830-7003 • P-ISSN 2716-0629
ojs.inutas.ac.id/index.php/annahdliyah

violates the rights of the other, it is only then they become permissible to fight until they return to submitting unto Allah. If such a course is attempted, just relations between the two sides must be achieved, and justice must prevail. Indeed, Allah has ordered us to act with justice". (Q.S. Al-Hujurat: 9)

Interpretive paraphrase of Surah Al-Hujurat 49:9: when two groups of believers are in conflict, reconciliation should be pursued; where one party persists in aggression, the passage calls for a response directed toward ending that aggression and, once it ceases, reconciliation with justice and fairness. This reading does not in itself establish a procedure for disciplinary action within schools.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللهَ لَعَلَّكُمْ تُرْحَمُونَ ۝١٠

"The believers are but a single brotherhood, and so make peace between your brothers, and fear Allah that ye may receive mercy". (Q.S. Al-Hujurat: 10)

Interpretive paraphrase of Surah Al-Hujurat 49:10: believers are bound by brotherhood and are therefore instructed to restore peace between those in dispute, with awareness of their responsibility before God.

Three themes are directly supported by these verses: reconciliation (*islah*), fair treatment (*'adl*), and the restoration of brotherhood (*ukhuwah*). Consultation (*syura*) and information verification (*tabayyun*) can contribute to educational conflict management, but neither is explicitly named in verses 9–10. Tabayyun is more directly associated with Surah Al-Hujurat 49:6; consultation requires grounding in the wider Qur'anic ethical discourse. The resulting five dimensions are therefore distinguished by their textual status:

1. *Islah* (theme): seek to mend differences instead of letting hostility grow.
2. *'Adl* (theme): keep fairness when dealing with the rights and duties of the parties in conflict.
3. Syura (practice): give each side a chance to speak through consultation; this is a suggested teaching method, not a direct command in, verses 9–10.
4. Tabayyun (practice): check disputed claims before making a decision; its nearest scriptural support is Surah Al-Hujurat 49:6.

Vol. 5, No. 1, 2026 • E-ISSN 2830-7003 • P-ISSN 2716-0629
ojs.inutas.ac.id/index.php/annahdliyah

5. Ukhuwah Islamiyah (theme): aim to rebuild bonds and keep community unity after a conflict.

These five dimensions should not be described as five independent findings explicitly stated by verses 9–10. Rather, they comprise three directly grounded ethical themes and two complementary procedural practices. This distinction helps prevent the proposed educational framework from being mistaken for a literal school-management protocol contained in the passage.

The interpretive and educational literature cited helps frame how these themes can be applied to relationships (e.g. Farhan & Hadisaputra 2021; Hasanah, 2020; Supendi & Zuhri 2022). Based on this impartial mediation is seen as an institutional way to achieve just reconciliation. However it is not something directly observed in the schools studied. A school leader or a designated mediator would need to hear sides of a conflict look at the evidence that matters explain a fair outcome and help people rebuild their relationships. These are suggestions that come from the analysis. They were not tested with participants. Were not evaluated for results in this study. Any specific claims taken from individual tafsir works should be verified against bibliographic versions, before publication.

The main result is therefore a sequence. This sequence clarifies information enables consultation pursues impartial reconciliation arrives at an equitable resolution and supports relationship repair. The order of this sequence is a proposal that comes from an ethical reading and from cited scholarship. It is not a sequence that is written word for word in, verses 9–10. Is it a sequence that has been confirmed by field evidence. Any practical adoption of this sequence would rely on regulations safeguarding requirements and on local conflict dynamics.

Discussion

Islah as Reconciliation and Relationship Repair

The analysis of Surah Al-Hujurat 49:9–10 places reconciliation at the beginning of conflict resolution, but reconciliation should not be reduced to securing an immediate

Vol. 5, No. 1, 2026 • E-ISSN 2830-7003 • P-ISSN 2716-0629
ojs.inutas.ac.id/index.php/annahdliyah

agreement. In Islamic educational settings, disputes may involve unequal institutional authority and continuing relationships among teachers, students, school leaders, and staff. Reviews of conflict management in pesantren, madrasahs, and Islamic higher education identify a range of organizational and interpersonal concerns (Farhan & Hadisaputra, 2021). Against this background, islah is interpreted here as a commitment to address grievances while preserving the possibility of future cooperation. This is an ethical application of the Qur'anic passage, not an observed outcome of a school intervention.

Practical reconciliation means really listening to both sides. It means separating the disputed claims from the facts that are already known. It also means making sure any agreement that comes out of it doesn't hide pressure or unfair treatment. School leaders can help by guiding conversations between people. They can help set up what should happen next. A simple unofficial deal might not be enough. Especially when safety is at risk when there is behavior or when there is a big difference in power between the people involved. That's why fixing relationships should not happen in secret. It should happen under the rules of the organization. It should happen with the duty to protect everyone. The connection, between islah and these steps is an idea that someone has suggested. It is not clearly written in the verses.

'*Adl* (Justice) in Institutional Decision-Making

Justice is central to verse 9. This verse connects reconciliation with dealing. This is a point for approaches that value harmony without looking at how decisions impact the people involved. In schools fairness means looking at the evidence making responsibilities clear letting the people involved speak and explaining why a decision was made. Fairness does not always mean treating everyone the same. Sometimes the situations, duties and weaknesses of the people involved are different.. Saying that treatment was fair can't be proven just by religious ideas. The way schools actually work must be checked through examples. The idea, from the Qur'an gives a standard to check the rules that schools suggest.

Vol. 5, No. 1, 2026 • E-ISSN 2830-7003 • P-ISSN 2716-0629
ojs.inutas.ac.id/index.php/annahdliyah

Syura (Consultation) as a Complementary Process

Consultation (syura) is seen as a procedural value not as a word or a detailed rule that is written in Surah Al-Hujurat 49:9–10. In the context of school governance Consultation can provide a chance for stakeholders to share different stories and to think about possible solutions before any final decision is made. Studies about managing conflict in education show that good communication and participation are very important (Farhan & Hadisaputra 2021; Widiasari et al. 2024). Still participation does not always mean that everyone has the power to make decisions. A meeting that uses Consultation can help clear up worries. A formal investigation or a formal decision may still be needed when there are claims of harm or abuse. Therefore the role of Consultation, in the suggested framework is mainly procedural. Depends on the situation.

Tabayyun (Information Verification) Before Action

Information verification (tabayyun) is directly supported by Surah Al-Hujurat 49:6 than by verses 9–10. When you read these verses together it becomes clear that checking facts should come before making judgments that could make conflicts worse. In a school setting this means telling the difference between what someone saw and what they just heard. It also means looking at documents letting people fix mistakes and keeping matters private. These actions match the goal of resolution even if this study doesn't show they work in any one particular school. The difference between what 49:9–10 say away and what 49:6 adds helps keep the argument honest. It doesn't claim more, than what the verses actually say.

Ukhuwah Islamiyah as the Goal of Conflict Resolution

Ukhuwah Islamiyah puts the restoration of relationships at the heart of conflict management. I feel that Surah Al-Hujurat 49:10 shows believers as brothers and that peace deals must look at what happens after a fight long after the official choice is made. Nahar and colleagues (2022) say that these verses back peace-focused learning. In places such, as schools or offices talking after a choice can stop revenge and help rebuild teamwork..

Vol. 5, No. 1, 2026 • E-ISSN 2830-7003 • P-ISSN 2716-0629
ojs.inutas.ac.id/index.php/annahdliyah

Brotherhood must not be used to cover up bad acts or force people to forgive too fast. The idea of brotherhood must always follow the rule of justice that verse 9 stresses.

Taken together, the findings support an analytical sequence with five linked elements: clarifying contested information, organizing consultation where appropriate, facilitating impartial mediation, establishing a just resolution, and supporting the repair of relationships. The sequence combines three themes directly foregrounded in 49:9–10—islah, 'adl, and ukhuwah—with two complementary practices—syura and tabayyun—grounded in wider Qur'anic ethics and educational scholarship. The distinction is the article's principal conceptual contribution. It is not a claim that the two verses prescribe a complete contemporary disciplinary system or that all five stages should be applied identically to every case.

The proposed sequence can be compared carefully with approaches to conflict management because it promotes engagement instead of just suppressing disagreement. It puts a focus on justice and relational responsibility as essential parts of reconciliation. Still a full comparison with conflict-management theories is limited without a deeper look at their main sources and how they define key ideas. This article does not say that the Qur'anic framework works better, than methods. That would need evidence and careful analysis of the situation.

For educational institutions the framework can help shape how complaints are handled. It may guide the creation of complaint paths communication rules, guided discussions, fair decisions and support after a resolution. Using this framework would need care in considering differences in how authority works, legal responsibilities, privacy rules and how to keep students and staff safe. More in-depth research, in settings could look at how different people involved understand these ideas. Later studies could check if the framework is practical if it treats everyone fairly and if it causes any problems. These suggestions come from analyzing texts, not from feedback or data collected from people.

Vol. 5, No. 1, 2026 • E-ISSN 2830-7003 • P-ISSN 2716-0629
ojs.inutas.ac.id/index.php/annahdliyah

Conclusion

The study, based on text shows that Surah Al-Hujurat 49:9–10 clearly speaks about reconciliation, fairness and uniting people as brothers. Consultation and fact-checking can assist the study in achieving these goals. The study requires connection to the Quran not only to isolated words within these two verses. The study finds three ideas, within the text. The study proposes two ways to use these ideas in education.

The article offers a conceptual framework, for educational conflict management that focuses on verification of information, participatory dialogue, impartial mediation, equitable resolution and repair of relationships. This educational conflict management framework can help educational institutions think about how to handle conflict yet educational conflict management is not a finished rule or a proven way to reduce conflict. Educational institutions must tailor any use of conflict management to their own rules, power dynamics and duties to safeguard those affected.

The results are limited because the published literature was chosen in a deliberate and not a systematic way. There is not information about how the sources were found and reviewed. Also there are no interviews, observations or data about how thingsre put into practice. Future studies should check the tafsir editions and the details about the books. They should look at scholarship from, around the world. They should also look at whether the suggested methods can work if they seem fair and what happens when they are used in schools. This kind of research is needed before anyone can say the methods work.

Transparency Statements

Author Contributions

Nida Uswatunnisa, Azmi Alawi Junaedi, and Dini Pitriani: conceptualization, methodology, investigation, formal analysis, writing—original draft.

Izza Ahsan Jihadan: writing—review and editing.

Vol. 5, No. 1, 2026 • E-ISSN 2830-7003 • P-ISSN 2716-0629
ojs.inutas.ac.id/index.php/annahdliyah

Funding

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Declaration of Competing Interests

The authors declare no competing financial, professional, or personal interests that could have influenced the research, analysis, interpretation, or publication of this study

Data Availability

This study is based on a qualitative literature review involving Qur'anic texts, classical and contemporary tafsir, and published scholarly literature related to conflict management in Islamic educational institutions. No original empirical dataset or participant-level data were generated or collected. The bibliographic sources supporting the analysis are identified in the reference list.

Ethics Approval

Ethical approval was not required because this study employed a literature-based qualitative research design using publicly available religious texts, tafsir, and scholarly publications. The research did not involve human participants, experimental procedures, interviews, surveys, or the collection of personal or sensitive data.

Acknowledgements

None.

Generative AI Disclosure

Generative artificial intelligence tools were used to assist with English-language translation, linguistic editing, and the improvement of academic writing clarity during manuscript preparation. The example for AI that were used are google translator, Grammarly, and human write. These tools were not used to generate empirical data or independently determine the research findings. The authors are responsible for reviewing

Vol. 5, No. 1, 2026 • E-ISSN 2830-7003 • P-ISSN 2716-0629
ojs.inutas.ac.id/index.php/annahdliyah

and verifying the manuscript's arguments, Qur'anic interpretations, quotations, citations, and bibliographic information. Full responsibility for the accuracy, originality, integrity, and final content of the manuscript remains with the authors.

Vol. 5, No. 1, 2026 • E-ISSN 2830-7003 • P-ISSN 2716-0629
ojs.inutas.ac.id/index.php/annahdliyah

References

Ansyori, A. (2024). Peran pendidikan Islam dalam mendorong perdamaian dan toleransi di masyarakat multikultural. *Kaipi: Kumpulan Artikel Ilmiah Pendidikan Islam, 2*(1), 12–18.

Bahri, S., & Sassi, K. (2025). Implementasi prinsip tabayyun dalam menangkal hoaks dan disinformasi (Analisis Al-Hujurat ayat 6 sebagai framework literasi digital berbasis Al-Quran). *Jurnal Pendidikan Integratif, 6*(3). [Publication details require verification]

Diana, E. P., & Mareta, R. (2024). Sumber, penyebab, dan dampak konflik terhadap lingkungan pendidikan. *Jurnal Ekonomi Manajemen dan Bisnis (JEMB), 2*(2), 191–197.

Efendi, S. (2022). Prinsip keadilan dalam proses penyelesaian sengketa hukum Islam. *Constituo: Journal of State and Political Law Research, 1*(2), 87–96.

Farhan, L. P., & Hadisaputra, P. (2021). Conflict management in pesantren, madrasah, and Islamic colleges in Indonesia: A literature review. *Dialog, 44*(1), 37–50. https://doi.org/10.47655/dialog.v44i1.445

Hamzah, M. (2025). Musyawarah dan moderasi dalam manajemen konflik lembaga pendidikan Islam: Pendekatan partisipatif berbasis nilai. *IslamicEdu Management Journal, 2*(1), 1–16. [Publication details require verification]

Hasanah, U. (2020). Manajemen konflik dalam meningkatkan kualitas kerja pada lembaga pendidikan Islam. *Al-Idarah: Jurnal Kependidikan Islam, 10*(1), 1–11.

Nahar, S., Budianti, Y., & Nurniadi, D. (2022). Peace-love education in Surah Al-Hujurat verses 9–10. *Tadrib: Jurnal Pendidikan Agama Islam, 8*(2), 197–208. https://doi.org/10.19109/tadrib.v8i2.12773

Nurdalia, N. (2025). The secret of brotherhood-based education: A holistic ice-breaking strategy for Islamic schools. *ETDC: Indonesian Journal of Research and Educational Review, 5*(1), 404–415. [Publication details require verification]

Nurusshobah, N., Ismail, H., Wahid, I. D., & Harfi, M. (2025). Perdamaian sosial dalam Al-Qur'an: Relevansi ayat-ayat konflik untuk resolusi kontemporer. *Mu Arah: Jurnal Kajian Islam Kontemporer, 7*(1), 15–31. [Publication details require verification]

Rengga, I. (2023). Konsep perdamaian dalam QS. Al-Hujurat ayat 9–10 (Analisis Tafsir Al-Misbah karya M. Quraish Shihab). *Al-Kauniyah, 4*(2), 40–51. [Journal details require verification]

Rinjani, A. Q., Sariasih, Y., & Haryanti, S. (2024). Manajemen konflik dan implementasinya dalam proses pembelajaran. *Jurnal BELAINDIKA (Pembelajaran dan Inovasi Pendidikan), 6*(3), 298–311.

Vol. 5, No. 1, 2026 • E-ISSN 2830-7003 • P-ISSN 2716-0629
ojs.inutas.ac.id/index.php/annahdliyah

Romi, M., Khasanah, N., & Ismail, H. (2025). Mediasi dalam Al-Qur'an: Kajian terhadap ayat-ayat penyelesaian sengketa keluarga dan dampaknya terhadap pendidikan anak. *Jurnal Pendidikan Agama Islam Al-Thariqah, 10*(1), 29–48. [Publication details require verification]

Supendi, C., & Zuhri, S. (2022). Manajemen konflik dalam peningkatan kinerja guru perspektif Al-Qur'an. *Thawalib: Jurnal Kependidikan Islam, 3*(2), 85–102.

Thoyib, M., Subandi, S., & Harsoyo, R. (2021). Managing multicultural Islamic education through conflict resolution learning development in Indonesia. *Tadris: Jurnal Keguruan dan Ilmu Tarbiyah, 6*(2), 409–421.

Widiasari, F., Zahro, F., & Agus R, A. H. (2024). Resolusi manajemen konflik dalam meningkatkan hubungan guru-siswa di sekolah. *Jurnal Educatio FKIP UNMA, 10*(3), 714–719. https://doi.org/10.31949/educatio.v10i3.8261

Widodo, W. (2025). Manajemen konflik dalam pondok pesantren: Pendekatan Islami untuk penyelesaian masalah. *Jurnal Pengabdian Masyarakat dan Riset Pendidikan, 4*(1), 138–151. [Publication details require verification]

Yadi, S., & Sassi, K. (2025). Pendidikan moderasi beragama inklusif: Refleksi kritis tafsir QS. Al-Hujurat ayat 10. *Jurnal Pengabdian Masyarakat dan Riset Pendidikan, 4*(1), 2106–2112. [Publication details require verification]

Zainal, A. (2024). Manajemen konflik dalam pendidikan: Pendekatan kolaboratif di sekolah. *Mutiara: Jurnal Penelitian dan Karya Ilmiah, 3*(1), 38–53. [Journal details require verification]

This Journal is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.