

## **THE CONFLICT BETWEEN MOSQUE MANAGEMENT BOARD AND COMMUNITIES**

(A Case Study of Conflict Between Asy Syifa Mosque Management Board and the  
Community in Singaran Pati District, Bengkulu City)

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### **Abstract:**

The Mosque Management Board (MMB) is the driver of implementing a Mosque's activities. A mosque in a short time can lose its potential for usefulness if there is conflict. This study aims to explain the causes that triggered the conflict between the Asy Syifa Mosque Management Board and the Padang Nangka Village, Singaran Pati District, Bengkulu City community. This type of research is descriptive qualitative research. This data research uses observation techniques to directly gain community condition, situation, background, and behavior of people in Asy Syifa Board Management and the Communities. This research also uses Indepth interviews techniques to cover both side about the conflict happened. This means the interview set to Asy Syifa Mosque Board Management, the community which are residents of RT 01, RT 02, RT 03, RT 17, And the mediator appointed. Then, the data obtained is analyzed descriptively with Miles and Huberman narrative model. In this study, it was found that conflicts were caused by various disputes such as the election of new administrators, transparency of financial management, and important mosque decisions that did not go through deliberation. Another finding in this study is that there was a failed mediation effort because the community did not consider the appointed mediator neutral. With this research, it is hoped that the Mosque Management Board in Indonesia will resolve conflicts by involving third parties as mediators and be more open to suggestions and criticism given. After that, clean up and try to develop patterns of idarah (management), imarah (program management) and ri'ayah (physical management) to board members who will minimize conflict in the future.

**Keywords:** Conflict; Conflict Resolution; Dispute; Mosque Management.

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## **INTRODUCTION**

Muslim communities and mosques have a very tight relationship in their daily lives. Mosques are places of worship and centers of religious activities for Muslim communities. It also serves as a community center, a place of religious studies, and a gathering place to strengthen social relations. Indonesia has many mosques in almost

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every place, including in office, business, education, public service, and tourism areas. According to data released by the Directorate General of Islamic Public Guidance of the Ministry of Religion of the Republic of Indonesia in 2022 revealed that the number of mosques in Indonesia reached 303,181 units, including large mosques, grand mosques, jami' mosques, and historic mosques located in various provinces.<sup>1</sup> Suppose the Mosque Management Board properly functions the number of mosques in Indonesia. In that case, it can get this nation out of the downturn due to the multidimensional crisis that has suffered in recent years. One of the functions of the mosque is to guide various fields of life, including social economy.<sup>2</sup>

The success of mosque management depends not only on the religious activities but also on how well the mosque is managed.<sup>3</sup> Various studies on conflict and conflict resolution in the mosque environment found indicate that this is not new because it is a social phenomenon that has been widely researched. Ahmad Sihabul Millah in his journal entitled "Mosque-Based Conflict Resolution in the International Airport Development Dispute in Yogyakarta" in 2023. He said if the mosque is the cause of conflict to conflict resolution. He quoted in the Webster Dictionary, Levine stated that conflict resolution is, the process of unraveling a problem, solving, and subsequently, eliminating or eliminating the problem. Conflict resolution is a way to resolve problems, by allowing conflicting parties to solve their problems, or by involving a wise, neutral and fair third party. However, this is not entirely in line with the findings in the conflict between the Asy Syifa Mosque Management Board and the community in Padang Nangka Village, Singaran Pati District, Bengkulu City.

Najamudin in a journal entitled "Conflict Resolution of the Construction of the Islamic Center and At-Taqwa Mosque Mataram".<sup>4</sup> His research mentions the Principle Negotiation Theory which assumes that non-aligned positions and differences in views about conflict by parties to the conflict cause conflict. This theory aims to help parties in conflict to separate personal feelings from various problems and issues. Those in conflict must negotiate based on their interests rather than certain fixed positions. Another goal is to smooth the process of reaching an agreement that benefits both or all parties.<sup>5</sup> Causes of Conflict Conflict arises because of conditions, consisting of three categories: communication, structure, and personal variables.<sup>6</sup>

Azwandi with the journal title "Conflict and Conflict Resolution of the Single Tower Twin Mosque in Banyumulek Village, Kediri District, West Lombok". If traced in more depth, that the conflict that occurred in Banyumulek between the congregation of the Banyumulek Single Tower Twin Mosque was caused or sourced from several factors. First, there are differences in opinion and understanding. Second, there is miscommunication between religious leaders. Third, there is an assumption of inability

<sup>1</sup> Direktorat Jenderal Bimbingan Masyarakat Islam Kemenag RI, "Jumlah Masjid Terdaftar Menurut Tipologi," <https://satudata.kemenag.go.id>, 2022, <https://satudata.kemenag.go.id/dataset/detail/jumlah-masjid-terdaftar-menurut-tipologi>.

<sup>2</sup> H.R. Maulany, *Panduan Pengurus Dewan Masjid Indonesia* (Bandung: Kakita Mandiri, 2015).

<sup>3</sup> M Adnan and B Uyuni, "Pemberdayaan Masyarakat Berbasis Masjid (Studi Pada Masjid Besar Al Mahdy Kel Jatiranggon Kec Jatisampurna Bekasi)," *Spektra* 1 (2019): 36–43, <https://doi.org/doi.org/10.30997/qh.v3i1.998>.

<sup>4</sup> Najamudin, "Resolusi Konflik Pembangunan Islamic Center Dan Masjid At-Taqwa Mataram," *Komunike* x, no. 2 (2018): 118–38.

<sup>5</sup> Rozi Syafuan, *Kekerasan Komunal: Anatomi Dan Resolusi Konflik Di Indonesia* (Yogyakarta: Pustaka Pelajar, 2006).

<sup>6</sup> Alo Liliweri, *Prasangka & Konflik: Komunikasi Lintas Budaya Masyarakat Multikultur*, ed. Muhammad Al - Fayyadl (Yogyakarta: Pustaka Sastra LKis Yogyakarta, 2005).

to manage the mosque. Fourth, the role of religious and community leaders who helped lead the congregation so as to worsen and enlarge the conflict. Conflict resolution, among others, is achieved through: a. mediation, b. Dialogue (Deliberation), c. Through daily life dialogue, d. The existence of family and kinship relationships between jama'ah. The existence of family and kinship relationships between jama'ah, e. Mutual cooperation, f. Division of tasks and management. Division of tasks and management together, g. Joint awareness. The existence of mutual awareness.<sup>7</sup> While the novelty of this research is that the conflict at the Asy Syifa Mosque, Padang Nangka Village, Singaran Pati Subdistrict, Bengkulu City will reveal many fundamental things such as suspicion of the appointment of a negotiating mediator and preventive actions before the conflict that have not been discussed or not found in previous studies.

The mosque was originally considered to strengthen the sense of kinship, friendship, help, and mutual cooperation.<sup>8</sup> The phenomenon that occurs at the Asy Syifa Mosque is that the conflict continues due to negative sentiments by both parties over the involvement of third parties who are considered neutral. To find out more about the causes of the above phenomenon, this paper focuses on discussing several things. First, what are the causes of the conflict between the management body of the Asy Syifa Mosque and the community in Padang Nangka Village, Singaran Pati District, Bengkulu City? Second, how are the issues and dynamics of conflict between the management body of the mosque and the community in the conflict? The object of this research is to find the source of the problem so that Conflicts between the Asy Syifa Mosque Management Board and the community arise due to various causes that cannot be handled. While the subject of this research is the Asy Syifa mosque management board and the surrounding community who participated in the conflict, namely residents of *Rukun Tetangga* (which will continue to be shortened to RT) 01, RT 02, RT 03, RT 17 and the appointed mediator.

This conflict was triggered by the dissatisfaction of residents of RT 01, RT 02, RT 03, which are dominated by civilians, towards RT 17 which is dominated by families of the Indonesian national army (TNI), which held one sided election of mosque boards in 2022. They had previously been minimally involved in mosque activities. Protests occurred when the new board, dominated by RT 17, ran the management and implemented various programs. Both parties compare each policy inequality that occurs to be revealed to the public space so that it spreads to other problems. so that the mosque becomes deserted, moving worshipers uncomfortable with the commotion, the emergence of new Mushollahs around the mosque and so on. Asy Syifa ketika A very complex relationship between disputes triggers conflict, for example, disputes related to the election of the new Asy Syifa Mosque management. Second, disputes are caused by a lack of transparency in financial management. Third, disputes related to the construction or renovation of the mosque. Fourth, disputes related to mosque programs and activities. Fifth, disputes related to the use of mosque space. Sixth, is the appointment of a new imam. Then, mediation does not result in change because there is a possibility that one or both parties do not fully accept the agreement reached in

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<sup>7</sup> Masjid Kembar and Menara Tunggal, "Konflik Dan Resolusi Konflik Jama ' Ah Masjid Kembar Menara Tunggal Di Desa Banyumulek Kecamatan Kediri Lombok Barat," *Schemata* 7 (2018): 34–60.

<sup>8</sup> Acep Zoni Saeful Mubarak and Anwar Taufik Rakhmat, "Pemberdayaan Ekonomi Masyarakat Melalui Dewan Masjid Indonesia Di Kabupaten Tasikmalaya," *JIEI Jurnal Ilmiah Ekonomi Islam* 9, no. 1 (2023): 755–65, <http://dx.doi.org/10.29040/jiei.v9i1.6961>.

mediation. The community also considers the appointed mediator to be in favor of the Asy Syifa Mosque Management Board. This conflict has little chance of resolution if it is not addressed at its root. Attempts by third parties to seek conflict resolution will continue to be hindered by prejudice and lack of openness between the two parties.

### METHODS

A method is a way of doing something regularly (systematically).<sup>9</sup> This type of research is descriptive qualitative research, namely data collected in words, pictures, not numbers.<sup>10</sup> So that this research has neutral characteristics and is descriptive field work.<sup>11</sup> Furthermore, it is analyzed using the Miles and Huberman description analysis model to make the data collected systematic, orderly, structured, and meaningful. Sugiyono suggested that activities in qualitative data analysis are carried out interactively and occur continuously until completion, so the data is saturated.<sup>12</sup> This research uses a qualitative method. According to Sugiyono qualitative research method are used on natural objects where the researcher is the key instrument, data collection techniques are combined, data analysis is inductive, and qualitative research results emphasize meaning rather than generalization.<sup>13</sup> According to Bogdan and Taylor, as quoted by Lexy J. Moleong, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior.<sup>14</sup> This method can find out more deeply and in detail about a problem or phenomenon to be studied.<sup>15</sup>

Data are all facts and figures that can be used as material to compile information. Data collection techniques used in general are using some of the following technique : The First is The Observation technique. Observation Method Observation is the basis of all science. Scientists can only work based on data, namely facts about the world of reality obtained through observation.<sup>16</sup> Observation as a data collection technique has specific characteristics when compared to other techniques. Observation is a complex process, a process composed of various biological and psychological processes. Two processes of observation and memory of an object, condition, situation, process, or behavior.<sup>17</sup> This research uses participatory observation, which aims to obtain complete data. This method is done by making a deep closeness to the object's community or natural environment.<sup>18</sup> Researchers place as observers only. Observing the habits of the informants and residents and daily, weekly, and Islamic holiday ceremony activities at

<sup>9</sup> Muhammad Abdulkadir, *Hukum Dan Penelitian Hukum*, 1st ed. (Bandung: PT Citra Aditya Bakti, 2004).

<sup>10</sup> Sudarwan Danim, *Menjadi Peneliti Kualitatif Rancangan Metodologi, Presentasi, Dan Publikasi Hasil Penelitian Untuk Mahasiswa Dan Penelitian Pemula Bidang Ilmu Sosial, Pendidikan, Dan Humaniora*, 1st ed. (Bandung: PT Remaja Rosdakarya, 2002).

<sup>11</sup> Julia Brannen, *Memadu Metode Penelitian Kualitatif Dan Kuantitatif* (Yogyakarta: Pustaka Pelajar, 2002).

<sup>12</sup> Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R & D* (Bandung: Alfabeta, 2011).

<sup>13</sup> Sugiyono.

<sup>14</sup> Lexy. J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2000).

<sup>15</sup> Tohirin, *Metode Penelitian Kualitatif Dalam Pendidikan Dan Bimbingan Konseling: Pendekatan Praktis Untuk Peneliti Pemula Dan Dilengkapi Dengan Contoh Transkrip Hasil Wawancara Serta Model Penyajian Data* (Jakarta: PT Raja Grafindo Persada, 2013).

<sup>16</sup> Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R & D*.

<sup>17</sup> Nurjanah, "Analisis Kepuasan Konsumen Dalam Meningkatkan Pelayanan Pada Usaha Laundry Bunda," *Jurnal Mahasiswa* 1 (2021): 117–28.

<sup>18</sup> Sanapiah Faisal, *Format-Format Penelitian Sosial* (Jakarta: PT Raja Grafindo Persada, 2005).

the Asy Syifa Mosque. As well as observing the condition of the mosque, matters of dispute such as space utilization, *marbot*, youth and mosque management in general.

Second, The interview technique. According to Saroso, interviews are one of the most widely used tools for collecting qualitative research data. Interviews allow researchers to collect diverse data from respondents in various situations and contexts. However, interviews must be conducted cautiously and verified by triangulating data from other sources. Researchers conducted interviews because researchers were able to ask questions face-to-face to participants. With the use of interview techniques, participants are also more able to convey information directly, so researchers are able to get more detailed answers to the questions that researchers ask participants.<sup>19</sup> Interview is an effort to collect information by using a number of oral questions, to be answered orally as well, this interview is to obtain data or information about things that cannot be obtained through observation.<sup>20</sup> This research uses Indepth interviews techniques to cover both sides of the conflict. This means the interview set to Asy Syifa Mosque Board Management, the community which are residents of RT 01, RT 02, RT 03, RT 17, marbot, youth, And the mediator appointed. According to Kriyantono interviews in qualitative research can also be referred to as depth or intensive interviews that are mostly unstructured. Interviews in qualitative research are conducted to obtain in-depth qualitative data.<sup>21</sup>

Data analysis in qualitative research is carried out before entering the field, during the field, and after completion. Before explaining the various data analysis techniques. Then according to Miles and Huberman, it can be explained that data analysis is the process of systematically compiling data obtained from interviews, field notes, and documentation, by organizing data into categories, breaking down into units, synthesizing, compiling into patterns, choosing which ones are important and which will be studied, and making conclusions so that they are easily understood by themselves and others.<sup>22</sup> And analysis through several stages: Data Reduction is the process of selecting, focusing, simplifying, separating and transforming "raw" data seen in field observations.<sup>23</sup> Next is Data Display In qualitative research, data presentation can be done in the form of brief descriptions, charts, relationships between categories, flowcharts, and the like. The most commonly used to present data in qualitative research is narrative text. In this case the researcher will present the data in text form, to clarify the research results, it can be assisted by including tables or pictures. Finally, Conclusion Drawing / Verification which can be in the form of a description or description of an object that was previously dim or dark so that after research it becomes clear, it can be a causal or interactive relationship in the form of a hypothesis or theory. This research aims to explain the causes that triggered the conflict between the management of the Asy Syifa Mosque and the people of Padang Nangka Village, Singaran Pati District, Bengkulu City.

<sup>19</sup> Zhahara Yusra, Ruffan Zulkarnain, and Sofino Sofino, "Pengelolaan LKP Pada Masa Pandemi Covid-19," *Journal Of Lifelong Learning* 4, no. 1 (2021): 15–22, <https://doi.org/10.33369/joll.4.1.15-22>.

<sup>20</sup> Burhan Ashshofa, *Metode Penelitian Hukum* (Jakarta: PT Rineka Cipta, 1996).

<sup>21</sup> Rachmat Kriyantono, *Teknik Praktis Riset Komunikasi: Kuantitatif Dan Kualitatif (Disertai Contoh Praktis)*, 2nd ed. (Jakarta: Prenada Media Group, 2020).

<sup>22</sup> Miles, M. B. and A. M. Huberman, *Qualitative Data Analysis: An Expanded Sourcebook*, 2nd ed. (Thousand Oaks: Sage Publications, 1994).

<sup>23</sup> A.Muri Yusuf, *Metode Penelitian : Kuantitatif, Kualitatif & Penelitian. Gabungan.* (Jakarta: Prenada Media Group, 2014).

## RESULT AND DISCUSSION

The Conflict between Mosque management Boards and Communities is triggered by the Result of the New Mosque Management Board Election in 2022. The dispute related to the election of the new Asy Syifa Mosque management. This dispute arose when there were differences of opinion in choosing the boards management who would lead the mosque. It is also caused by Jamaah's dissatisfaction with the performance of the management or disharmony in the relationship between the old Asy Syifa Mosque Management Board and the community. According to Hasbi, *Shura* / Deliberation will get good results, correct and can be accounted for before the public if as a whole uphold the principles in carrying out deliberation. The principles in question include *al-Musawah* that defines equality in rights and obligations, and *al-hurriyah* that defines freedom, and *al 'adalah* which defines justice.<sup>24</sup>

This occurs because there are different perceptions about the criteria for an ideal board, and there are also certain personal or group interests between residents of RT 17, RT 01, 02, and 3 who want to influence the board selection process. The new Mosque Management Board in 2021 produced a core structure for the section from RT 17 residents only. This election is considered by residents of RT 01, RT 02 Padang Nangka Village, Singaran Pati District, Bengkulu City to be carried out completely independently by residents of RT 17. They feel stepped over and disrespected, as if there is a movement to take over the Mosque from its function as a public or public mosque. For decades, the mosque has been established, but the main structure of the Mosque Management Board has always been dominated by people from RT 01, 02, and 03.

On the other hand, the community members of RT 17 argued that the management carried out by the dominance of civilians has been considered ignorant and neglectful in responding to complaints from the community. And they emphasize if the residents of RT 17 are more entitled because the land on which the Asy Syifa Mosque stands is state-owned land managed by Military Company *Senapan B* of Bengkulu City and specially waqf to the community so that it is immune from mass evictions around 2009 in the plan to expand the dormitory and make a shooting range for the benefit of the Indonesian National Army.

### Conflict

Leopold Von Wiese argues that Conflict is a social process in which an individual or group tries to fulfill their goal by opposing the other party accompanied by threats and violence. Duane Ruth-Hefelbower argues that conflict is a condition that occurs when two or more parties consider there are differences in positions that are misaligned, insufficient resources and actions of one party are preventing, or interfering in some way to make the other party's goals less successful.<sup>25</sup>

### Causes of Conflict

Nurnaningsih Amriani explained that a dispute is a difference that occurs between the parties to an agreement due to a default committed by one of the parties to the agreement. Takdir Rahmadi also said that conflict or dispute is a situation and condition

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<sup>24</sup> Toguan Rambe and Seva Mayasari, "Komparasi Antara Konsep Syura Dan Demokrasi Dalam Politik Islam," *Mukadimah: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial* 5, no. 1 (2021): 138–48, <https://doi.org/10.30743/mkd.v5i1.3313>.

<sup>25</sup> Najamudin, "Resolusi Konflik Pembangunan Islamic Center dan Masjid At-Taqwa Mataram."

where people experience factual disputes or disputes that exist in their perception.<sup>26</sup> This conflict arises because it is triggered by several sources, according to Wahjosumidjo, the conflict always occurs based on humans and their behavior, in addition to organizational structure and communication. Although there are several sources of conflict, the biggest thing that causes conflict is human behavior, therefore there is often a problem that is actually simple, but because of unhealthy human behavior, it eventually becomes a big problem due to various provocations.<sup>27</sup>

### **The Financial Management**

First, disputes related to financial management. The dominant source of mosque funding comes from *zakah, infaq, shodaqah, zakah, and waqf, as well as* support from government funds.<sup>28</sup> Mosque finance refers to the management and organization of financial resources owned and used by the Mosque. It involves managing the income, expenses, assets, and financial liabilities associated with the mosque's operation, maintenance, and development. The definition of mosque finance covers various aspects, including the raising and receiving of funds through donations, gifts, or other income, as well as expenditures to meet the needs of the Mosque such as payment of staff salaries, building maintenance, utilities, activity programs, and services to the community. Mosque finance also involves managing and monitoring assets that are owned by the mosque, such as land, buildings, equipment, and inventory. In addition, it involves financial reporting related to mosque finances, including the preparation of financial statements such as income statements, balance sheets, and cash flow statements.<sup>29</sup>

This dispute arises when there are differences in the procedures for managing mosque finances. This happened when the people of RT 17 felt that the management was not fully transparent in managing the mosque's finances, resulting in complaints and distrust from the *Jamaah*. The expenses that were listed on the mosque wall were considered not sufficiently transparent and only included expenditures on general matters. Moreover, the saved balance has reached about IDR 80 million, and there is no coordination or monthly meeting regarding the cash situation.

### **The Mosque Construction or Renovation Plan**

Secondly, disputes related to mosque construction or renovation plans. This dispute arises when there are differences of opinion regarding the plan to build or renovate the mosque. And the continuation of the non-transparency of the mosque's financial management by the old Asy Syifa Mosque Management Board made the newly formed Mosque Management Board immediately fix in one sided way regarding different opinions about the design and concept of the building, the source of financing, or the implementation of the construction or renovation itself. It starts with replacing all new rugs or mosque mats considered worn out and lacking maintenance. It has been in

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<sup>26</sup> Dewa Gede Sudika Mangku Cahya Palasari, Ni Putu Rai Yuliartini, "Penyelesaian Sengketa Secara Damai Dalam Perspektif Hukum Internasional," *Komunikasi Hukum* 8 (2022): 688–97.

<sup>27</sup> Atikah Ahraini Nasution Salman Alfarisi, Uswatun Hasanah Unsur, "Tafsir Ayat-Ayat Al Qur'an Tentang Manajemen Konflik," *Cybernetics: Journal Educational Research and Sosial Studies* 2, no. 1 (2021): 141–59.

<sup>28</sup> Nining Islamiyah, "The Financial Management Practice of Mosque: Study Case in Malaysia," *Jurnal Akuntansi Dan Keuangan Indonesia* 16, no. 1 (2019): 108–21, <https://doi.org/10.21002/jaki.2019.06>.

<sup>29</sup> Nanang Setiawan, "Urgensi Pengelolaan Keuangan Masjid Dalam Meningkatkan Akuntabilitas Dan Pencegahan Terhadap Fraud," *Tawazun: Jurnal Ekonomi Syariah* 3, no. 1 (2023): 21–32.

storage for a long time since there was a ban on the installation of mosque prayer mats during the Covid Pandemic - 19 a while ago.

Afterward, the new Mosque Management Board installed air conditioners (AC) in every corner of the mosque hall. It is considered necessary because the *Jamaah* has long complained about the heat during Friday prayers and routine activities throughout the month of Ramadan. This is impossible to be fulfilled with small fans that are few in number. Another renovation was carried out to add CCTV units as a way to anticipate the rampant theft of motorized vehicles and the breaking of charity boxes that are prone to occur in Singaran Pati Village, Bengkulu City. Furthermore, a gateway in front of the mosque should be constructed so that it is more legible and visible from the Zainul Arifin roadside, Bengkulu City. All of this construction and renovation almost completely depleted the Asy Syifa mosque's cash balance until less than IDR 5 million remained. This sparked further debate between the old and new mosque boards. They argued that the new Board was too focused on physical development and that the finances that could have been used for other things were wasted.

### The Mosque Program and Activities

Third, disputes related to mosque programs and activities. This dispute arises when there are differences of opinion in deciding which mosque programs and activities to be held. This happened because there were different views about the interests of the community, such as the selection of the khutba theme, the type of religious activities, or the type of assistance that would be made for the community. In this case, the old Asy Syifa Mosque Management Board usually carried out several work programs, both routine ones, such as :

- Performing the 5 daily prayers,
- Implementation of Friday prayers,
- Implementation of Quran Education Program,
- Ramadan activities,
- Mosque Cleanliness / Community Service.

And also the celebration of Islamic Holidays such as ;

- The celebration of the Hijri New Year 1 Muharram,
- Maulid of Prophet Muhammad SAW,
- Isra' Mi'raj,
- Nuzulul Qur'an,
- Eid al-Fitr,
- Eid al-Adha and Qurban,

The Asy Syifa mosque board management and the community have different interests or aspirations related to the activity program to be implemented. For example, when there are government regulations regarding the rules for using loudspeakers, the policies taken by the old Asy Syifa Mosque Board are considered to be against and remain with the establishment of Islamic religious dakwah in the community.

Another example was when the pandemic broke out, the old Asy Syifa Mosque Management Board did not carry out the Qurban as usual even though the Padang Nangka Village had been encouraged to continue to carry it out by asking for assistance from the health team so that activities could be carried out safely. This resulted in

dissatisfaction of the community, who thought that the Mosque Management Board did not want to carry out these activities and ultimately reduced their participation in mosque services and programs.

Activities are often carried out when members of the *Jamaah* have busy schedules or events outside the mosque at the same time. Celebrations of Islamic holidays are carried out at night and often not through deliberation so that many RT 17 residents and members who live in the Military Company Senapan B of Bengkulu City Dormitory cannot be involved because they have to carry out security in other places. This resulted in dissatisfaction among members of the community. They were dissatisfied with the results of the implementation of the activity because it was less festive and seemed sober. Thus, that the meaning and Shiar of the celebration does not run smoothly or does not achieve the expected outcome if it runs.

### **The Mosque Space Usage**

Fourth, disputes related to the usage of mosque space. The mosque functions as a space for worship and dakwah. The role and function of the mosque towards Islamic civilization is as a place of worship, secondly as a social place, thirdly as a place of Islamic preaching and fourthly as an economic empowerment of the people, and fifthly as a center for regeneration of the people, and sixthly as a place of health facilities. In this sense, the first function and role of the mosque is as a place of worship, then also as a place of Islamic preaching.<sup>30</sup>

This dispute arose when there were differences of opinion regarding the usage of space and facilities of the Asy Syifa mosque. First, this happened because of the old Mosque Board's policy of accepting Jama'ah Tabligh who were Khuruj (out to dakwah) from areas outside the province of Bengkulu which was considered inappropriate because the Asy Syifa mosque did not have a separate room or specific room to stay overnight for their beds and luggage. Thus, that a crowded and messy atmosphere occurs in the mosque. Furthermore, there is no distance between the toilet and Wudhu place for male or female *Jamaah*. Even though it has been separated, it still passes through the same path, causing dissatisfaction from other attendees. Even more so if people have to share a place with other person.

### **The Appointment of a New Imam**

Fifth, one of the further disputes that arise in the Mosque's management is the appointment of the Imam. The Imam or religious figure is respected because of his broad and deep measure of taqwa and religious insight. People with extensive levels of religious knowledge beyond the average person. People like this are not formal leaders who are appointed and have a term of office. Rather, the leader is the guardian and keeper of the faith of his community. Both those who are Muslims or human relations with other religions.<sup>31</sup> Because the imam has an important role in leading prayers and organizing other religious activities in the mosque and the community, the appointment of the imam of the Asy Syifa mosque is also a source of conflict between the members of

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<sup>30</sup> Nurlaili Khikmawati, "Pemberdayaan Berbasis Religi: Melihat Fungsi Masjid Sebagai Ruang Religi, Edukasi Dan Kultural Di Masjid Darusa'adah, Kota Bandung," *IMEJ: Islamic Management and Empowerment Journal* 2, no. 2 (2020): 203–24, <https://doi.org/10.18326/imej.v2i2.203-224>.

<sup>31</sup> Muh Arisal, "Pengaruh Imam Desa Dalam Peningkatkan Kesadaran Beragama Masyarakat Di Kec. Libureng Kab. Bone," *Jurnal Pendidikan Islam*, 2020, 122–30.

the mosque management board. The problem that arose in the appointment of the imam began when the imam, Drs. H. Ali Hasbullah as a local religious figure and in the City of Bengkulu, was replaced by the head of RT 17 who was also the chairman of the new Asy Syifa Mosque Management Board. There are different views on the qualifications or experience required to become an imam. The new Asy Syifa Mosque Board believes that the chairman must be ready and able to carry out the duties and functions of the imam, regardless of the lack of religious background, and that they can be improved together.

This problem is exacerbated by differences in political views or personal interests between Asy Syifa Mosque Board members so that they decide unilaterally. The mosque is not a place to talk about loud things like politics, even gathering the masses in the practice of identity politics in an instant which is done openly. The new Asy Syifa Mosque Board argues that if the imam is often not in place for the 5 daily prayers and the second Imam chosen is the head of RT 02 and the third imam is the head of Quran Education Program, so there is no opportunity for RT 17 to participate in the 5 time daily prayers.

### Impact of Conflict

When the community loses interest in the Mosque, the Mosque may lose the financial support and manpower needed to prosper the Mosque. This led to the decline of the mosque and the lack of services it provided to the community.

### The Impact of Conflict to Jamaah

Conflicts between members of the mosque management board can reduce the community's interest in the Mosque's prosperity. The interest of the *Jamaah* in the prosperity of the mosque is very important in maintaining the continuity of activities in the mosque. A strong *Jamaah* interest in prospering the mosque can strengthen the religious and social activities. However, conflicts among the mosque board can make worshipers feel uncomfortable and lose interest in the prosperity of the mosque. *Jamaah* who feel uncomfortable with the conflict tend to avoid the mosque and are not active in activities in the mosque. This reduces the interest of the *Jamaah* in prospering the mosque and affects the sustainability of activities in the mosque. Conflicts between mosque management boards can also make worshipers feel uncomfortable and less involved in mosque activities. This is because the conflict makes the mosque environment uncondusive and unfriendly. Congregants who feel uncomfortable tend to avoid activities in the mosque and reduce their participation in prospering the mosque.

The community's trust in the Mosque management is very important to ensure the success of mosque management and the realization of a condusive atmosphere in the mosque environment. However, conflicts in mosque management can undermine community trust in mosque management. This can impact the collection of funds for mosque activities and the maintenance of mosque facilities. *Jamaah* may hesitate to donate or assist Mosque administrators involved in the conflict. In this case, the conflict between the mosque administrators over the appointment of the imam resulted in the separation of the community and the initiation of new mosques led by groups that disagree with the appointment of the existing imam. It has been proven by the establishment of a new musholla in the RT 01 community, and for RT 02 Residents choose to pray and be active in another mosque that is also not quite far from their

neighborhood. Although in its progression the new Asy Syifa Mosque Management Board has relented by reactivating the old imam of the Mosque, Drs. H. Alwi Hasbullah.

However, although there is a way to overcome the conflict's negative impact so that the Jamaah's interest to prosper the mosque is maintained. Not followed by a positive trend of residents wanting to return to the Asy Syifa Mosque. This is because it is difficult to restore the community's trust to the mosque management board and avoid a disintegration among the community.

### **The Impact of Conflict to Mosque Activities**

Conflicts between mosque boards affect the community's interest in prospering the mosque and impact activities in the mosque. The conflict makes activities in the mosque disorganized and ineffective. It is because the conflict affects cooperation and coordination among members of the mosque management board. Mosque activity programs such as recitation, book studies, and others can attract the community to the Mosque. However, conflicts in mosque management can reduce the community's interest in participating in these mosque activity programs. This is because the community does not want to be involved in the problems in the management of the mosque and feels that the mosque activities are not running smoothly because of the conflicts that occur.

In addition to reducing the number of people who attend the mosque, conflicts that occur in the mosque also impact the facilities themselves. The condition of facilities is that they are difficult to maintain and damaged. It is because the *Jamaah* feels that those who used to facilitate the mosque together are refusing and hand over the work to the Asy Syifa Mosque Management Board. The situation now is losing a sense of belonging to the mosque as a gathering place and public facility that builds a harmonious environment.

### **The Impact of Conflict to Mosque Caretaker**

As a caretaker (*marbot*), the conflicts that occur in the mosque board certainly have a significant impact on him. *Marbot* or mosque guards are responsible for maintaining the mosque's cleanliness, security, and comfort and assisting in the organization of religious activities at the mosque. Therefore, conflicts that occur in the mosque management board can affect the work of a *marbot* and even disrupt his welfare. One of the impacts of conflict for the *marbot* is a decrease in motivation and enthusiasm in carrying out their duties. If there is conflict among the mosque's governing body members, the *marbot* may feel disturbed and unmotivated to do his job wholeheartedly. In addition, conflict can also disrupt coordination and communication between the *marbot* and members of the mosque's management board, which can complicate the tasks that need to be done.

Another impact of conflict for the *marbot* is uncertainty in terms of working conditions. *Marbots* often receive attention and assistance from the community in attendance as well as from donations from the community around the mosque. In the event of a serious conflict, people might be discouraged from giving donations, which could affect the *marbot's* income and working conditions. In addition, conflicts within the mosque board can also cause instability and uncertainty in terms of security and comfort around the mosque. If the conflict escalates, there could be clashes and riots around the mosque, which could endanger the safety of the *marbot* and the community.

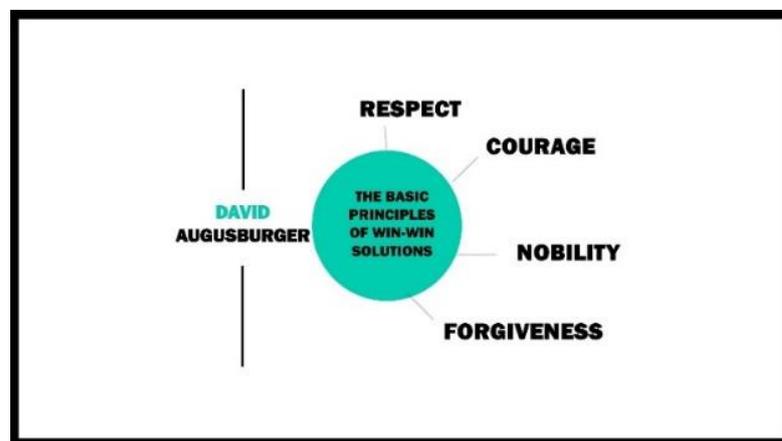
### The Impact of Conflict to Mosque Youth Generation

Conflicts between mosque management board can lead to tensions among youth groups at Asy Syifa mosque. Even in fact they are human resources (HR) that are very supportive of the organization's activities, as well as the most important object of *da'wa*.<sup>32</sup> The teenagers at Asy Syifa mosque are divided into two groups: those who support one group of board members and those who support the others. As a result, the youth group may feel uncomfortable and tense at the mosque, which can affect their learning and development. Conflict between mosque management board has spoiled the role model and learning for the youth group at Asy Syifa mosque. As adults and leaders in the mosque, the board should set a good example and teach good and correct islamic values.

In the end, conflict makes the youth group at Asy Syifa mosque lose interest and motivation in participating in mosque activities. Continuous conflict can make the atmosphere in the mosque unpleasant and not conducive to learning and development. As a result, teenagers can feel disappointed and the loss of the next generation of the continuity of mosque activities in the years to come.

### The Initiatives of Conflict Resolution

A win-win solution is a solution that is seen as very humane because it uses all the knowledge, attitudes, and skills to create community relations and interactions that can make the parties involved feel valued, safe from threats, and able to create a conducive atmosphere so that opportunities are obtained to develop the potential for conflict resolution.<sup>33</sup>



Picture 1. The basic principles of win-win solutions.

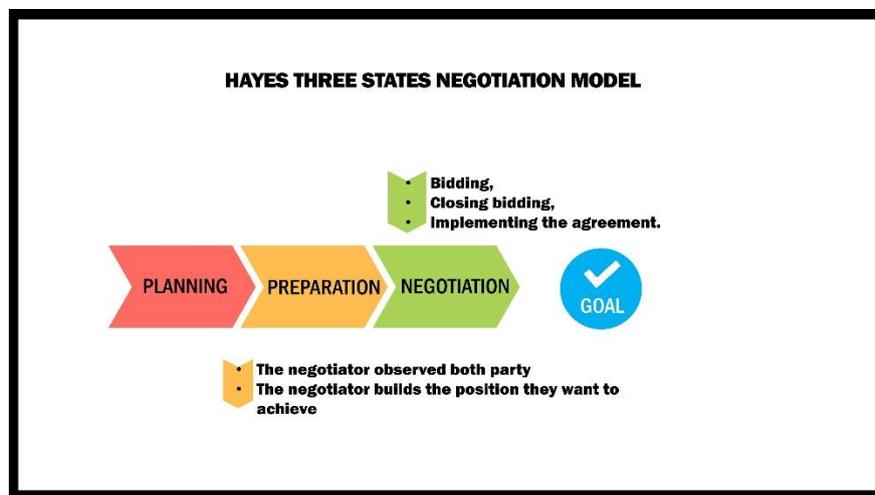
David Augusburger states that the basic principles of win-win solutions include: (1) respect; (2) courage; (3) nobility; and (4) forgiveness. These values have been practiced in conflict resolution. The purpose of applying this value is to maintain honor and prevent embarrassment. Generally, the conflicting parties feel the conflict can affect

<sup>32</sup> Suparman Mannuhung and Andi Mattingaragau Tenrigau, "Manajemen Pengelolaan Masjid Dan Remaja Masjid Di Kota Palopo," *To Maega | Jurnal Pengabdian Masyarakat* 1, no. 1 (2018): 14–21.

<sup>33</sup> Rusdiana, *Manajemen Konflik* (Bandung: Pustaka Setia, 2015).

their self-esteem. A win-win solution upholds the value of togetherness and does not deprive or suppress individual rights.<sup>34</sup>

Win-Win Approach (Integrative Negotiation) which is this negotiation approach is also called collaborative or creating value approach. It is superior to all negotiation approaches. This negotiation will result in both parties feeling that they achieved what they wanted. Win/win strategy. The main goal of this strategy is to fix the problem, not assign blame. Those who use this strategy will hear all views, define the basic issues, and create an atmosphere of mutual trust among all involved.<sup>35</sup> The win-win solution is a frame of mind and heart that always seeks mutual benefit in every human interaction. It means a solution that is favorable and satisfies all parties. With a win-win solution, all parties feel good about the decision. It sees life not as an arena for competition but as an arena for cooperation.<sup>36</sup>



**Picture 2.** Three Stages of Negotiation.

According to Hayes, the stages of negotiation are divided into three processes: planning, preparation, and negotiation.<sup>37</sup>

1. Planning, A plan can contribute to the outcome of a negotiation.
2. Preparation In this process, the negotiator tries to get to know the other party. A negotiator should observe, monitor and even scrutinize the counterparty, by trying to find out information about the counterparty to know the counterparty's minimum achievements.
3. Gathering and using information Negotiators learn what they need to know about the settlement and what is likely to happen if they fail to reach a mutual agreement.

<sup>34</sup> Arrum Intan Sari et al., "Win-Win Solution Dan Produktivitas Organisasi," *Idaarah: Jurnal Manajemen Pendidikan* 7, no. 1 (2023): 18–28, <https://doi.org/10.24252/idaarah.v7i1.29856>.

<sup>35</sup> B Lule, "Kiat Mengatasi Konflik Antar Karyawan," *JBE (Journal of Business and Economics)* 9, no. 2 (2010): 138–42, <http://ejournal.unklab.ac.id/index.php/jbe/article/view/103>.

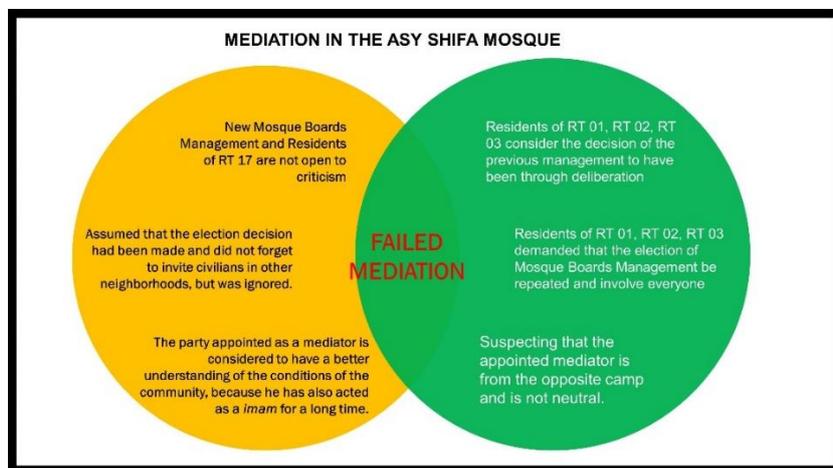
<sup>36</sup> Karwiyah & Pertiwi, "Penerapan Win-Win Solution Dalam Sengketa Pengadaan Barang/Jasa Pemerintah Berdasarkan Kontrak Secara Elektronik Melalui Katalog Elektronik/E-Purchasing," *Jurnal Hukum Lex Generalis* 3 (2022): 291–313.

<sup>37</sup> Khotrun Nada Rouddah, Cecep Safaatul Barkah, and Nurillah Jamil Achmawati Novel, "Analisis Negosiasi Bisnis Perusahaan Trading Dengan Pengepul Kopi Toraja (Studi Pada PT. Danapati Prakasa Sentosa)," *Jurnal Bisnis Strategi* 30, no. 1 (2021): 47–53, <https://doi.org/10.14710/jbs.30.1.47-53>.

Then together. Then, the negotiator builds the position in which they want to achieve the desired settlement through the use of information.

4. Bidding Is the process of taking the initial position step, which is the initial bidding process towards the middle bidding process.
5. Closing bidding, The aim is to build commitment to the agreement that has been reached.
6. Implementing the agreement Each party determines who should do and what the agreement's contents are.

Azwandi argues in the journal "Conflict and Conflict Resolution of the Single Tower Twin Mosque Jama'ah in Banyumulek Village, Kediri District, West Lombok". Conflict resolution, among others, is achieved through: a. mediation, b. Dialogue (Deliberation), c. Through daily life dialogue, d. The existence of family and kinship relations between *Jamaah*, e. Mutual cooperation, f. Division of tasks and management. The division of tasks and management together, g. The existence of mutual awareness. The existence of mutual awareness.<sup>38</sup> Therefore, mosque board members need to be able to resolve conflicts constructively and effectively, so they can minimize the negative impact on the mosque caretakers and community members. This can be done by building good communication, finding win-win solutions, and placing the interests of the mosque and its members above personal interests. Experts explain mediation in various terms, such as according to Rachmadi Ustman defining mediation as a non-litigation dispute resolution method accompanied by a neutral (non-intervention) and impartial third parties<sup>39</sup>



Picture 3. The failure of mediation at Asy Syifa Mosque.

Mediation is a good attempt to resolve the conflict between the management board of Asy Syifa Mosque and the people of Padang Nangka Village, Singaran Pati District, and Bengkulu City. The mediator who was selected can also be considered neutral, so the hope of reaching a mutual agreement should be high. However, if the mediation results

<sup>38</sup> Kembar and Tunggal, "Konflik Dan Resolusi Konflik Jama' Ah Masjid Kembar Menara Tunggal Di Desa Banyumulek Kecamatan Kediri Lombok Barat."

<sup>39</sup> Farihatul Anisah, "Problematika Kegagalan Mediasi Dalam Penyelesaian Sengketa Ekonomi Syariah Di Pengadilan Agama Jember Tahun 2022" (2023).

in no change, it is possible that one or both parties may not fully accept the agreement reached in the mediation. They may feel dissatisfied with the outcome of the mediation and choose to stick to their own views or demands. This can lead to a return to conflict at a later date if not dealt with appropriately. So, A win-win solution can work efficiently if both parties are willing to work together to solve a common problem, respect the rights of each party involved, respect the integrity of all parties, respect the capabilities of all parties, and work in the same organization that has the same goals of the organization.<sup>40</sup>

### **Reforming the Management of the Mosque**

The transformation of the role of the mosque is an important issue to study in the context of modern society. In the digital age, Muslims now have easy access to information, online communities, and various sources of knowledge. This poses a challenge for mosques in maintaining their position as centers of religious and intellectual activities. Mosques must be able to adapt to the changing times and utilize existing technology to meet the increasingly diverse needs of Muslims.<sup>41</sup> As also explained in the Decree of the Director General of Islamic Public Guidance Number DJ.II/802 in 2014 concerning Mosque Management Development Standards which will be the basis for implementing both physical and non-physical development. The development of the physical sector is all related to development facilities and infrastructure such as infrastructure, buildings, the environment and others, while the development of the non-physical sector is community development with all devices capable of improving the potential of the community.<sup>42</sup> As for the development in question is divided into three parts, which will be explained in the next section.

### **Idarah**

Mosque management in the idarah aspect includes management activities concerning planning, organizing, administration, finance, supervision and reporting. The role of the Ministry of Religion in improving the idarah aspect, including in Bengkulu City, is carried out by coaching on mosque functions and management for mosque boards. Guidance on mosque functions and management is carried out annually by the Ministry of Religion. Technically, this coaching is implemented by inviting mosque administrators' representatives in Bengkulu City. The guidance on mosque functions and management delivered by representatives of the Ministry of Religion to mosque administrators has two main materials, namely, "Mosque Management" which contains an explanation of the typology of mosques and mosque management which also includes aspects of Idarah, Ijarah, and Ri'ayah.

In addition, it is also presented about the ideal function of the mosque which contains an explanation of the mosque function during the time of Rasulullah which varies not only as a place of prayer or mahdhah but also includes ghairu mahdhah acts. The functioning of such a mosque must be an example for mosques today and in the

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<sup>40</sup> Dudley Weeks, *The Eight Essential Steps to Conflict Resolution: Preserving Relationships at Work, at Home, and in the Community* (Los Angeles: Tarcher Publishing House, 1992).

<sup>41</sup> Elis Teti Rusmiati, "Transformasi Peran Masjid Pada Zaman Modern (Studi Kasus Pada Masjid Agung Dan Masjid Al-Azhom Kota Tangerang)," *Petanda : Jurnal Ilmu Komunikasi Dan Humaniora* 04, no. 02 (2022): 1–8.

<sup>42</sup> Wati Masrul and Boby Samra, "Efektifitas Pola Tata Ruang Terhadap Sistem Sirkulasi Masjid Al-Mukarramah – Pekanbaru," *Asosiasi Dosen Akuntansi Indonesia* 2, no. 1 (2021): 38–45.

future. The second material is about important issues of the ummah; this material can change and be adjusted every year, depending on the current conditions of Muslims.

### **Imarah**

Mosque management in the imarah aspect includes activities of worship mahdhah (ritual) and ghairu mahdhah /muamalah (social community). Mahdhah is acts that has been explained the terms, conditions and pillars, exemplified by the Prophet Muhammad. Ghairu Mahdhah is an act that provides an opportunity for ijtihad with provisions that do not conflict with the contents of the Qur'an and the Sunnah.<sup>43</sup> The role of the Ministry of Religion of Bengkulu City in improving the imarah aspect is carried out by conducting coaching on mosque functions and management for mosque administrators. This coaching is not only aimed at improving the idarah aspect but also imarah and ri'ayah. So, one activity is aimed at three aspects of improvement.

In coaching on the Functions and Management of the Mosque, mosque administrators who have been carrying out mandatory religious activities are encouraged to develop broader activities, especially regarding social community activities. Mosques are encouraged to provide maximum benefits to the community so that people will feel attached to the mosque. In turn, the mosque becomes the center of community activities and not only the center of mahdhah worship or the main one.

### **Ri'ayah**

The role of the Ministry of Religion in improving mosque management in the ri'ayah aspect generally aims to repair, restore and also renovate mosque buildings and facilities. It is intended that the mosque can provide maximum service to the community so that people become increasingly needy and dependent on the mosque. In the end, the mosque can become the center of community activity.<sup>44</sup> All the role of improvement in the ri'ayah aspect of the Ministry of Religion through its representatives explained four programs. First, coaching on mosque functions and management for mosque administrators. Second, Collecting Mosque Data with the Mosque Information System (SIMAS). SIMAS is a computer and internet-based information system which is very important, especially in terms of selecting proposals for incoming development funding assistance, in terms of planning, managing, and monitoring mosque or mushalla assistance. Third, the Ministry of Religion provides recommendations for assistance in the construction/rehab of mosques. Fourth, the Ministry of Religion provided Al-Qur'an and Juz Amma assistance to the Mosque Management Al-Qur'an and Juz Amma. So, the relevant City Ministry of Religion plays more of a role as a distributor of the Al-Qur'an and Juz Amma. This assistance is actually not only given to mosque management but also to mushalla and the recitation *Jamaah*. Furthermore, BIMAS will distribute and provide Al-Qur'an and Juz Amma to the mosque and mushalla management, which will submit the application proposal.

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<sup>43</sup> Said Agil Husin Al Munawar, "Pendidikan Ibadah Shalat Anak Usia Dini Menurut Al-Qur' An Di Era Modern," *At-Tajdid: Journal of Islamic Studies* 2 (2022): 99–107, <http://ejournal.uin-suska.ac.id/index.php/At-tajdid/index>.

<sup>44</sup> Sidi Gazalba, *Mesjid: Pusat Ibadah Dan Kebudayaan Islam* (Jakarta: Pustaka Antara, 1989).

## CONCLUSION AND RECOMMENDATION

The well-managed Mosque Management Board (MMB) is valued both inside and outside the mosque by its *Jamaah*, in addition to the ability to run programs and carry out development to support the welfare of the surrounding community. The conflict between the Asy Syifa Mosque Management Board and the people of Padang Nangka Village, Singaran Pati District, Bengkulu City is one example of a conflict case whose main cause is the lack of competence of a Mosque management. Various disputes that cause conflicts start from basic things such as the election of new management, transparency of financial management, and important mosque decisions that do not go through deliberation. Mediation settlement efforts must be structured in such a way as to produce a win win solution. Mediation that failed at the Asy Syifa Mosque because the mediator appointed was not from outside the management and was considered not neutral by the community.

The era of modernization requires humans to develop and connect, not least in the transformation of mosque management. Various new knowledge and even workshops can be easily obtained from cooperation with the government, specifically the Ministry of Religion. This research is expected to be a treasure for the Asy Syifa Mosque Management Board in particular and generally all mosque administrators in Indonesia and even worldwide to improve themselves by developing patterns of *idarah* (management), *imarah* (program management) and *ri'ayah* (physical management) to their members. Innovations such as Mosque Data Collection in Indonesia by the Ministry of Religion should be maintained and maintained to facilitate the supervision process, provide targeted assistance and even resolve conflicts as a mediator who is more open to suggestions and criticism given for the benefit of the mosque, *Jamaah*, and its society.

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