# Conflict Management in Education: Theological, Philosophical and Theoretical Perspectives

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| ARTICLE INFO | ABSTRACT |
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| | Conflict in educational organizations is an unavoidable dynamic along with the growth and development of the organization. Conflicts arise as differences in interests between various parties, both the organizing body, the implementing agency and the students themselves as a result of competition, differences in socio-economic backgrounds, ethnic differences, individual characteristics and various other differences. To a certain extent, in order for the organization to run dynamically, conflict also needs to be created. In order to control conflict so that it has a positive impact on organizational growth, proper conflict management is needed. In this paper, a study of conflict management is carried out in theological, philosophical and theoretical perspectives to produce an appropriate conflict management formulation for the world of education. Theologically, it is stated in Islam that humans are basically created differently, in tribes and nations to know each other. The highest rank in front of Allah SWT are those who believe the most. In addition, Islam stipulates that conflict resolution must be based on the principles of justice, mercy (compassion) and collaboration. Philosophically, in the perspective of existentialism philosophy, conflict is a clash of individuals or groups in the context of self-existence. So that each existence does not nullify each other, arrangements are needed based on the principles of the existence of each individual/group, togetherness and justice. Whereas theoretically, in Dahrendorf's perspective, conflict is an unavoidable symptom in social groups, so that in its solution a coercive instrument is needed in the form of domination and elements of power. Based on the three perspectives above, conflict management in the world of education should be designed in such a way as to create dynamics that allow each individual/group involved to increase their capacity and existence in order to become knowledgeable and pious people. Conflict management must also uphold the spirit of justice, mercy, fair competition, dialogue, negotiation and collaboration between individuals/groups which in its implementation requires coercive regulations that are mutually agreed upon by each element in the organization. |
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## 1. Introduction

Conflict in an organization is an inherent dynamic along with the growth and development of the organization. Conflicts occur because of different perspectives, different interests, social backgrounds, political patronage, origins, ages, and power struggles as well as various kinds of misinformation and interpretations of data and facts that differ from one party to another. Categorically, conflicts can be vertical (between subordinates and superiors), and horizontally (between subordinates or superiors at the same level). Besides that, conflicts can occur between organizations, between individuals in one

organization and individuals from other organizations, either at the level of office scheme or randomly due to different interests and frictions between one another.

In the context of the world of education, conflicts occur at the level of the organizing body, the implementing agency, between educators with one another, between students, between students and educators and other types, whether triggered by competition between groups, the desire to dominate one another. , social jealousy, harassment (bullying) and various other causes. According to data from the Indonesian Child Protection Commission (KPAI), in 2021, there were 17 cases of bullying involving educators and students at educational institutions under the auspices of the Ministry of Research, Technology and Higher Education, the majority of which were student brawl cases. The case areas cover 11 provinces, namely West Java, East Java, DI Yogyakarta, Jakarta, Banten, Riau Islands, Southeast Sulawesi, North Kalimantan, NTT, NTB and South Sumatra. Meanwhile, the districts/cities where the incident occurred include Bekasi, Bogor City, Bandung, Karawang, Kulonprogo, Bantul, Malang, South Jakarta, South Tangerang, Batam, Bau Bau, Tarakan, Alor, Dompu, and Musi Rawas. The types of cases include SARA-based violence (1 case), bullying (6 cases) and student brawls (10 cases).

In the same year, at the university level, several cases of sexual violence were recorded from lecturers to students at several universities, namely in Riau, Palembang, Malang and Jakarta. Besides that, in another form, there was a Foundation conflict in one of the universities in Medan which caused the government to close the university.

Some of the cases mentioned above are typical cases of horizontal conflict (brawl), violence caused by asymmetrical relationships (lecturers and students, senior and junior students), and political conflicts for influence in the realm of education providers (the Foundation). As stated, each conflict needs to be regulated in such a way that the dynamics that occur remain in line with the vision and mission of the organization (Ogounnoiki, 2017; Achmad, 2021). This requires proper conflict management. This paper describes various perspectives in conflict management, namely theological, philosophical and theoretical perspectives as the basis for finding appropriate solutions to resolve conflicts based on typologies and characteristics of conflicts that occur in the world of education.

The purpose of this research is to explain and
a. Identify and map conflicts in the world of education based on their characteristics.
b. Conduct a study of theological foundations, philosophical foundations and theoretical foundations of conflict management to get the right solution in the world of education.
c. Develop conflict matrices and solutions in the world of education based on a study of the conflict management foundations that have been prepared.
d. Develop policy recommendations for conflict management in the world of education

## 2.    Method

This research was conducted using a desk study approach. Data were collected based on sources from magazines, newspapers, literature/references and other relevant sources related to conflict management in theological, philosophical and theoretical perspectives. Furthermore, a study, categorization and analysis is carried out to obtain the right solution according to the characteristics of the problem.

## 3.    Result and Discussion

### 3.1  Conflict and Conflict Management

The term "conflict" comes from the Latin verb configere which means to hit each other. In the General Indonesian Dictionary, the term "conflict" is defined as a conflict/dispute. In English it is called conflict which means squabble, conflict, dispute and contradiction. DuBrin, A. J, mentions: "Conflict in the context used, refers to the apposition of persons or forces that gives rise to some tension. It accurs when two or more parties (individuals, groups, organizations) perceive automatically exclusive goals, or evens". It is said that conflict refers to the opposition between individuals or groups that can increase tension as a result of interfering with each other in achieving goals.

Furthermore, Luthans (1984:75-76) defines conflict as a form of incompatibility between values or goals, between members of the organization, as stated: "Conflict has been defined as the condition of objectives in compatibility between value sor goals, as the behavior of deliberately interfering with an other's goal achievement, and emotionally in the term of hostility". Furthermore, it is said that the conflict behavior referred to is a difference in interests/interests, work behavior, differences in individual characteristics, differences in responsibilities in organizational activities.

According to J. Winardi, conflict is an obstacle that will make a person more mature. Conflict means an opposition or disagreement between something and something, people with people, groups with groups or organizations with organizations. Meanwhile, Kartini Kartono defines conflict as positive, negative, and neutral. In a negative sense, conflict is defined as animalistic traits, cruelty, violence, barbarism, destruction, destruction, irrationalism, without emotional control, riots, strikes, wars, and so on.

The factors of conflict can be in the form of individual differences, cultural differences, and differences in interests. If we observe further, conflict generally occurs due to various unresolved conditions. These conditions include (Muliati, 2016):
a. Limited resources;
b. Different views on values;
c. Differences in beliefs;
d. Limited work activities.

Conflict within the organization can have a positive or negative impact (Puspita, 2018; Hasanah, 2020). The positive impacts include:
a. The existence of which clarifies aspects of life that are not clear or have not been thoroughly studied;
b. There is a readjustment of norms and values along with social relations within the group concerned;
c. Ways to reduce tensions between individuals and between groups;
d. To reduce the existence of conflicts that occur in society;
e. Help revive old norms and create new norms.
   Meanwhile, the negative impacts of conflict include:
a. Increase solidarity among group members who experience conflict with other groups;
b. The rift between group members, such as the result of inter-ethnic conflict;
c. Cause personality changes in individuals, such as hatred and mutual suspicion due to war;
d. There is damage to property and loss of human life;
e. The existence of domination, as well as subjugation, that occurs in one of the parties involved in the conflict.

### 3.2  Conflict Management in Theological Perspective

The study of conflict management in the theological perspective refers to the Islamic perspective as a belief system and value system that is embraced by almost 80% of the Indonesian people. Islam in terminology means "Salam" or safety/peace. In Islam, the meaning of conflict can be in a more friendly and peaceful form (Muslim, 2020). In Islam, conflict does not have to be understood as a symptom that is destructive and counter-productive, but can be a symptom that is constructive and even productive.

Islam teaches that basically humans at first already know religion and have good tendencies. When in the spirit realm Allah SWT says in the Quran Surah Al A'raf: 172: "Am I not your Lord?" The human spirit replied: yes, we have seen. This indicates that in the phase of the human spirit has come to know God. This knowledge of God is then tested in the next phase of life, namely the phase of the womb and the phase of the world. In the natural phase of the womb, Allah SWT says in QS. Al-Nahl/16:78), "Allah brought you out of your mother's womb knowing nothing, then Allah made (given) you hearing, sight, and conscience (al-aphidah) so that you may be grateful. Meanwhile, in the natural phase of the human world, it is required to make as many achievements as possible. The Messenger of Allah (saw) said that in this world a place to cultivate fields of the hereafter. Life in the world is a test phase which will be accounted for in the grave and in the afterlife (Al-Ghazali, Ihya Ulumudin).

Regarding the natural phase of the world, in the context of discussing conflict management, Allah SWT says in Surah Al Baqarah 9-10:

وَإِن طَآئِفَتَانِ مِنَ ٱلۡمُؤۡمِنِينَ ٱقۡتَتَلُواْ فَأَصۡلِحُواْ بَيۡنَهُمَاۖ فَإِنۢ بَغَتۡ

إِحۡدَىٰهُمَا عَلَى ٱلۡأُخۡرَىٰ فَقَٰتِلُواْ ٱلَّتِي تَبۡغِي حَتَّىٰ تَفِيٓءَ إِلَىٰٓ أَمۡرِ ٱللَّهِۚ فَإِن

فَآءَتۡ فَأَصۡلِحُواْ بَيۡنَهُمَا بِٱلۡعَدۡلِ وَأَقۡسِطُوٓاۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ

(٩) إِنَّمَا ٱلۡمُؤۡمِنُونَ إِخۡوَةٌ فَأَصۡلِحُواْ بَيۡنَ أَخَوَيۡكُمۡۚ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ

تُرۡحَمُونَ (١٠)

9. "And if there are two groups of believers at war, then make peace between them. If one of the two does wrong to the other (group), then fight the group that does wrong, so that the group returns to Allah's command. If the group has returned (to Allah's command), then make peace between the two with justice, and do justice. Allah loves those who act justly.

10. Verily the believers are brothers, so make peace between your two brothers (who are in disagreement) and fear Allah so that you may receive mercy."

Furthermore, in Al-Baqarah 213, Allah SWT says:

كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّـرِينَ وَمُنذِرِينَ وَأَنزَلَ

مَعَهُمُ ٱلۡكِتَٰبَ بِٱلۡحَقِّ لِيَحۡكُمَ بَيۡنَ ٱلنَّاسِ فِيمَا ٱخۡتَلَفُواْ فِيهِۚ وَمَا ٱخۡتَلَفَ

فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعۡدِ مَا جَآءَتۡهُمُ ٱلۡبَيِّنَٰتُ بَغۡيَۢا بَيۡنَهُمۡۖ فَهَدَى

ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ لِمَا ٱخۡتَلَفُواْ فِيهِ مِنَ ٱلۡحَقِّ بِإِذۡنِهِۦۗ وَٱللَّهُ يَهۡدِي مَن
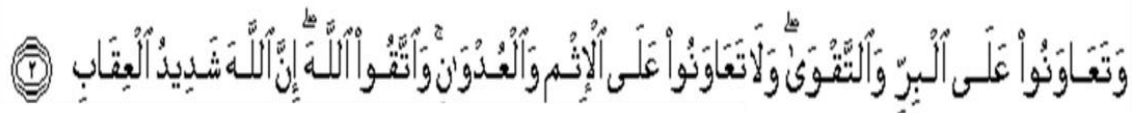
يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسۡتَقِيمٍ (٢١٣)

213. Humans were (formerly) one people. Then Allah sent prophets (to) deliver good tidings and warnings. And He sent down with them a Book containing the truth, to judge between people about the matters in which they differed. And the only difference is those who have been given (the Book), after clear proofs have reached them, out of envy among themselves. So by His will, Allah guides those who believe about the truth about which they dispute. Allah guides whom He wills to the straight path (Surah Al Baqarah 213).

Furthermore, in Surat Annisa: 1 Allah SWT says:

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٍ

وَٰحِدَةٍ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالًا كَثِيرًا وَنِسَآءًۚ

وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ

رَقِيبًا (١)

O people! Fear your Lord who has created you from one self (Adam), and (Allah) created his partner (Eve) from his (self); and from them Allah brought forth many males and females.

Furthermore, Allah SWT said in the QS Al-Maidah (5): 2:

وَتَعَاوَنُواْ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُواْ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ وَٱتَّقُواْ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢﴾

"And help each other to do good and be pious, and do not help in committing sins (immorality) and carelessness".

From several passages of the verses mentioned above, a common thread is drawn that in the beginning humans were one ummah and Allah sent prophets/apostles so that the ummah would stick to Allah's law. Then there were disputes and wars due to various things. God calls for peace. Against those who are unjust, Allah commands to be fought in order to return to the way of Allah. The principles of justice and mercy are the main foundations in efforts to achieve peace. Besides, God wants fellow human beings to help each other (collaboration). In the end in all processes the best in the sight of Allah are those who are pious (obedient to orders and stay away from prohibitions).

### 3.3 Conflict Management in Philosophical Perspective

The philosophical foundation in the study of conflict management in the world of education refers to the philosophy of existentialism that developed in Europe in the 1940s, with the main characters Gabriel Marcel, Jean-Paul Sartre, and Albert Camus. According to existentialists, existence precedes essence, meaning that the most important consideration for an individual is that they are individuals — independently and consciously acting and responsible entities ("existence") — and not labels, roles, stereotypes, definitions, or categories. otherwise used or applied to that individual (the "essence"). An individual's actual life can then be put together and made into their "real essence," and not the essence that others attribute to them. Thus, man, through his own consciousness, creates his own values, and determines the meaning of his own life. Existentialism rejects the exaggerated claims of rationalism, that individual actions are not solely based on rational considerations, but rather on the subjective view of individual existence. Likewise, existentialism rejects the positivist view which presupposes that all human actions are based on positive laws of nature and history which are composed of rational laws of cause and effect. Positivism is more concerned with the approach of self-existence in all individual decision making.

In the context of conflict management in the world of education, the existentialism approach provides an explanation that the actions taken by individual educators and students as well as other personal involved in it, at various levels of structure, are driven by individual subjective views in order to maintain their existence. Thus, any attempt to resolve conflicts caused by the conflict of interest of one individual with another must be placed in the narrative of the arrangement while maintaining the existence of each party from being mutually exclusive. Conflict management in this perspective prioritizes joint efforts to maintain the existence of each individual and changes the mainset that every conflict resolution action, instead of eliminating individual existence, more than that encourages individual existence to grow and develop together towards individual existence and better quality group.

### 3.4 Conflict Management in Theoretical Perspective

The theoretical foundation of conflict management in education is carried out through a sociological approach. According to the Structural-Functional approach (Herbert Spencer & Talcot Parson, (Rofiq, 2018), society is a (social) structure with interrelated parts. Functionalism interprets society as a whole in terms of the function or use of constituent elements, especially norms, customs, traditions and institutions. Herbert Spencer presents the contents of this part of society as "organs" that work for the proper functioning of the entire "body" (body). Thus, in view of this approach, conflicts that occur between individuals must be fought in an effort to order order.

In contrast to the structural-functional approach, Karl Marx proposed a fundamental conception of class society and its struggles. Marx pointed out that society, in 19th century Europe, consisted of the capitalist class (bourgeoisie) and the poor working class as the proletariat where the bourgeoisie exploited the proletariat in the production process. This exploitation will continue as long as false consciousness exists within the proletariat, namely in the form of a sense of surrender, accepting the

situation as it is and is maintained. The tension of relations between the proletariat and the bourgeoisie led to the formation of the great social movement, namely the revolution. This tension occurs when the proletariat is aware of the exploitation of the bourgeoisie against them. In this view, conflict is an inseparable part of the class struggle, which continues until the ideal society is formed as aspired to, namely an ideal society with a classless structure.

More specifically, in the context of conflict, Lewis A. Coser and Ralf Dahrendorf put forward a conflict theory that sees conflict and conflict in social systems as something that is necessary. In society will not always be in order. The proof is that in any society, there must have been conflicts or tensions. Conflict theory also sees the existence of domination, coercion, and power in society. Conflict theory also talks about different authorities. These different authorities result in superordination and subordination. The difference between superordination and subordination can lead to conflicts due to differences in interests. Conflict theory also says that conflict is necessary for social change to occur. While structural-functional says that social change in society always occurs at the equilibrium point, conflict theory sees social change as caused by conflicts of interest. But at a certain point, the community was able to reach a mutual agreement. In a conflict, there are always negotiations that are carried out so that a consensus is created. According to conflict theory, society is united by "coercion". Therefore, conflict theory is closely related to domination, coercion, and power.

Furthermore, in 1964, Blake and Mouton developed five models of conflict management, namely: forcing, withdrawing, smoothing, compromising, and problem solving.

a. Forcing: forcing one party to give in through formal and informal forcing.
b. Withdrawing: avoiding the ongoing conflict.
c. Smoothing: emphasizing the commonality of interests and reducing differences between conflicting parties
d. Compromising: placing a person in a moderate position, combining one's own interests with the interests of others, through compromise in a give and take approach from the parties to the conflict.
e. Problem Solving: conflicting parties identify problems together, collaborate to seek, consider, and choose alternative solutions to existing problems.

Blake and Mouton's model was developed by Thomas, Kilmann, and Renwick based on attention to assertive behavior (the desire to satisfy oneself) and cooperative behavior (the desire to satisfy others). These two things form five models, namely competing, collaborating, avoiding, accommodating, and compromising.

Besides Blake-Mouton Rahim created a conflict management model based on two basic dimensions, namely concern for self (concern for self) and concern for others (concern for others). These two dimensions gave birth to five models of conflict management approaches, namely:

a. Integrating involves openness, exchange of information, looking for alternatives, and examining differences to resolve problems in a way that is acceptable to both parties.
b. Obliging is associated with efforts to minimize differences and encourage similarities to satisfy the attention of others.
c. Dominating trying to win its goals in this style one party tries its best to win its goals and, as a result, often ignores the needs and expectations of the other party.
d. Avoiding involves low attention to oneself and others so that they tend to withdraw from the existing situation.
e. Compromising involves a give-and-take approach in which both parties sacrifice each other to make a joint decision.

### 3.5  Conflict Management in Education

There are four strategies for effective conflict resolution in schools, namely: (a) confrontation techniques, (b) using a certain style, (c) improving organizational practices, and (d) changing roles and organizational structures.

a. Confrontation techniques are used if a win-win solution is desired. Opinions/concepts that cause conflict are discussed to find a solution. For this reason, bargaining (negotiation) techniques can be used, with the help of third party mediation, or using integrative decisions.

b.  A certain finishing style is expected if a natural finish is desired. In essence, the conflict is allowed to occur so that a resolution follows the five tendencies.
c.  Improvements in organizational practices are applied if from the evaluation it is found that conflicts occur due to inappropriate school organizational practices. For this reason, it is necessary to take steps, including: improvement of school goals/sub-objectives, clarification of duties/authorities of each personnel, refinement of policies, rotation of personnel, and conducting training if necessary.
d.  Changes in organizational structure are applied if the conflict is caused by an unfavorable organizational structure (not just bad practice)
    Conflict management has at least 3 stages, namely:
a.  Planning conflict analysis. At this stage the identification of conflicts that occur, to determine the source of the causes and the parties involved in the conflict. If the conflict is already in the open stage, it will be easily recognized, but if it is still in the potential (hidden) stage, the stimulus will need to be open and recognizable.
b.  Conflict assessment. At this stage an evaluation is carried out whether the conflict is approaching the breaking point, so it needs to be suppressed so as not to cause a negative impact. Or the conflict is still around a critical point which actually has a positive impact. Or it's just in the hidden stage, so it needs to be given a stimulus to approach the critical point and have a positive impact.
c.  Conflict resolution. At this stage the principal takes action to resolve the conflict that occurs, including providing a stimulus if the conflict is still in a hidden stage and needs to be disclosed.
Thomas (1989) in mulyasa (2013: 237-249) developed five natural process tendencies in conflict resolution, namely:
a.  self-avoidance,
b.  competence,
c.  self-adjustment,
d.  compromise, and
e.  collaboration.

### 3.6  Typology of Conflict in Education
In the world of education, conflicts that occur can be mapped according to the strata/level of conflict with the characteristics of each strata that differ from one another, namely:
a.  Strata of policy makers, including central policy makers (Ministry of Education, Ministry of Religion, DPR RI, relevant Ministries), regional policy makers (Provincial/District/Municipal Education Offices, Regional/District/City Offices of the Ministry of Religion, DPRD, related agencies in province/city/district). Conflicts are in the form of institutional authority division, budgeting activities, central and regional relations, political patronage and so on.
b.  Strata of education providers, in the form of conflicts between the Trustees and the Foundation's management, between the Trustees, between the Foundation's management, between the board of trustees and other similar bodies.
c.  Educational implementing strata, in the form of conflicts between the chief executive (chancellor, head of the institution, principal) and the executives below him (dean, head of the institution, etc.).
d.  Strata of education organizers and implementers, in the form of conflicts between the Foundation and the rector/school principal and the like.
e.  Student/student level, in the form of conflicts between student institutions, between individuals, between groups, etc. to compete for members, group domination, etc., including with other groups outside the school/campus.
Each of these conflicts has different characteristics that require different conflict management.

### 3.7  Conflict Matrix in Education and its Solution
Based on the typology of conflicts that have been put forward, a matrix of conflicts and their solutions in the world of education can be drawn up as follows:

**Table 1**
Matrix of Conflicts and Their Solutions in the World of Education

| 9 | Conflict Typology | Solution |
|---|---|---|
| Policy maker | Internal ministries/agencies | Development of clear authority, competition and objective performance appraisal, punishment for perpetrators of conflict |
| | Ministry with other ministries | Clear division of authority, compromise |
| | Ministry with DPR | Collaboration, negotiation, compromise |
| | Ministry with provincial/city service | Negotiation, collaboration, compromise, reward and punishment |
| | Provincial office with district/city service | Negotiation, collaboration, compromise, reward and punishment |
| Education Organizer | Board of Trustees and administrators | Clear division of tasks, collaboration |
| | Member of the Board of Trustees with other coaches | Clear division of tasks, negotiation, compromise |
| | Manager with other administrators | Clear division of tasks, negotiation, compromise |
| Education implementer | Head of institution with deputy | Clear division of tasks, negotiation, compromise, punishment |
| | The head of the institution with the leadership under him | Collaboration, negotiation, reward and punishment |
| | Institutions with employees | Collaboration, negotiation, reward and punishment |
| | Employee with employee | Collaboration, negotiation, reward and punishment |
| Education organizers | Manager and Chancellor | Collaboration, negotiation, reward and punishment |
| Fellow Educational institutions | Institutions with each other | Collaboration, negotiation, compromise |
| Students/students in one institution | Junior-senior | Collaboration, negotiation, compromise |
| | Student institution with other students | Collaboration, negotiation, compromise |
| | Study program/faculty with other study programs/faculty | Collaboration, negotiation, compromise |
| Students/students outside the institution | students from institutions with students from other institutions | Collaboration, negotiation, compromise |
| Educational Institutions with the surrounding community | Educational Institutions with the community | Collaboration, negotiation, compromise |

| 9 | Conflict Typology | Solution |
|---|---|---|
| Students with the surrounding community | Students with community | Collaboration, negotiation, compromise |

## 4.    Conclusion

Based on the description in the discussion section, it can be concluded as follows:

a.  Conflict is an inherent part of the organization so it needs to be managed properly so that the organization runs according to its vision and mission. In Islam conflict resolution must be based on justice, help (collaboration), compassion (rahma) so that each individual and organization can manifest themselves in continuous improvement (taqwa). In the perspective of existentialism, conflict resolution must adhere to the maintenance and improvement of the existence of each individual and group. Theoretically, conflicts can be handled through domination, coercion and power relations so that social order can occur.

b.  In order for the conflict to run under control in accordance with the organization's vision, it is necessary to map the problem to find the roots of the conflict, assess the conflict and its solution based on theological, philosophical and theoretical foundations.

c.  Conflicts in the world of education can occur at the level of policy makers, policy implementers, educational institutions, students, relevant stakeholders. Conflict resolution must prioritize the principles of justice, compassion, collaboration, negotiation and compromise between the individuals involved.

Based on these conclusions, it is recommended as follows:

a.  The need for standard operating procedures for the world of education in dealing with conflicts that occur with various typologies and characteristics.

b.  Further research is needed for a more complete elaboration of conflict management in the world of education based on theological, philosophical and theoretical foundations by taking various local wisdoms in conflict management.

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