

Beyond Disputes: A Study of Conflict Resolution Dynamics in Islamic Educational Institutions at Pesantren

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Abstract

This study examines the dynamics of religious social conflict between At-Tadris Islamic Boarding School and the community of Bengkel Village, West Lombok. It aims to analyze the forms and causes of the conflict, the resolution process, and the transformation of post-conflict social relations within the context of Islamic education. A qualitative case study approach was employed, with data collected through in-depth interviews, observations, and document analysis, and analyzed using an interactive model. The findings reveal that the conflict evolved from a latent phase characterized by negative social perceptions of new religious practices into a manifest conflict triggered by the rapid spread of unverified information regarding an alleged assault on a religious teacher. The conflict was resolved through security measures, mediation, reconciliation (islah), and the active involvement of religious and community leaders, leading to the gradual restoration of social relations and broader community participation in pesantren activities. The novelty of this study lies in explaining religious social conflict as a dynamic process that develops from latent to manifest conflict and subsequently transforms into strengthened social relations through community-based reconciliation. Practically, the findings suggest that pesantren leaders should strengthen inclusive communication and actively involve local communities in religious and social activities to prevent misunderstandings and build mutual trust. The study also provides educational stakeholders and policymakers with insights for developing community-based conflict prevention and reconciliation strategies within Islamic educational institutions.

Abstrak

Kata kunci:

*Resolusi Konflik;
Pondok Pesantren;
Masyarakat Religius;
Pendidikan Islam..*

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Penelitian ini mengkaji dinamika konflik sosial keagamaan antara Pondok Pesantren At-Tadris dan masyarakat Desa Bengkel, Lombok Barat. Penelitian ini bertujuan menganalisis bentuk dan faktor penyebab konflik, proses resolusi konflik, serta transformasi hubungan sosial pascakonflik dalam konteks pendidikan Islam. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data diperoleh melalui wawancara mendalam, observasi, dan studi dokumentasi, kemudian dianalisis menggunakan model analisis interaktif. Hasil penelitian menunjukkan bahwa konflik berkembang dari fase laten yang ditandai oleh munculnya persepsi sosial negatif terhadap praktik keagamaan baru menjadi konflik manifest yang dipicu oleh penyebaran informasi yang belum terverifikasi mengenai dugaan pemukulan seorang ustad. Konflik kemudian diselesaikan melalui pengamanan, mediasi, islah, serta keterlibatan aktif tokoh agama dan tokoh masyarakat sehingga mendorong pemulihan hubungan sosial dan meningkatnya partisipasi masyarakat dalam berbagai kegiatan pesantren. Kebaruan penelitian ini terletak pada penjelasan bahwa konflik sosial keagamaan berkembang secara bertahap dari konflik laten menuju konflik manifest, kemudian bertransformasi menjadi hubungan sosial yang lebih kuat melalui rekonsiliasi berbasis masyarakat. Secara praktis, temuan ini menunjukkan pentingnya komunikasi yang inklusif dan pelibatan masyarakat oleh pimpinan pesantren dalam setiap aktivitas keagamaan untuk mencegah kesalahpahaman dan memperkuat kepercayaan sosial. Penelitian ini juga memberikan masukan bagi pemangku kepentingan pendidikan dan pembuat kebijakan dalam merancang strategi pencegahan konflik serta rekonsiliasi berbasis masyarakat pada lembaga pendidikan Islam.

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INTRODUCTION

Religious social conflict within religious communities has been a topic of growing interest in the fields of Islamic education and the sociology of religion in recent years. The development of Islamic educational institutions, such as Islamic boarding schools (pondok pesantren), plays a significant role in shaping the social and religious life of Indonesian society. Pesantren have long been recognized as Islamic educational institutions that play a role in preserving Islamic scholarly traditions and nurturing future religious scholars within the community (Suhendra, 2019). The close ties between Islamic boarding schools and the community mean that these educational institutions have very strong social bonds with their surrounding communities (Adibah et al., 2023). Due to their close ties, Islamic boarding schools are inextricably linked to the various social dynamics unfolding in society, including issues of social and religious conflict (Puteri et al., 2026).

In societies with a strong sense of religious awareness, differences in religious practices, interpretations, and symbols are often understood not merely as matters of worship, but also as issues related to social identity and social relations (Ulum, 2025). Therefore, conflicts related to religious issues do not always arise from theological disputes, but are also influenced by social interaction, social communication, and public perceptions of certain social groups (Sopiyan et al., 2022). From the perspective of Ralf Dahrendorf's conflict theory, conflict is an inherent part of social life that can develop from latent social tensions before escalating into open conflict. At the same time, conflict can also be part of the process of transforming social relations within a society if it is managed through appropriate communication and social reconciliation.

Islamic educational institutions need to implement conflict management based on the values of the Qur'an and Hadith such as negotiation, tabayyun, consultation, and arbitration as a means of maintaining stability in the educational process (Febrianti et al., 2026). However, not all forms of conflict can be resolved using the same approach, especially when the conflict arises between Islamic boarding schools and the surrounding community (Aditi, 2025; Bakri et al., 2024). Conflicts of this kind tend to be more complex than internal conflicts within Islamic boarding schools because they involve various social and cultural interests, as well as religious views that have developed within the community. In practice, conflicts between Islamic boarding schools and the community are not merely conceptual; they also manifest in real-life social interactions in various regions.

This phenomenon was evident in the religious social conflict that occurred between the At-Tadris Islamic Boarding School and the community of Bengkel Village, Labuapi Subdistrict, West Lombok Regency, in 2016. Based on research findings, the conflict originated from the emergence of various social perceptions within the community regarding the new approach to da'wah (proselytization) adopted by the administration of the At-Tadris Islamic Boarding School. As the situation developed, these social discussions gradually created social tension between some members of the community and the boarding school environment. The situation then came to a head on the night of the 27th of Ramadan in 2016 when a misunderstanding occurred between the boarding school community and one of the teachers, which escalated into a demonstration and the throwing of stones at the At-Tadris Islamic Boarding School, resulting in damage to several of the school's facilities. Based on interviews with residents of Bengkel Village, the spread of information regarding the alleged assault on the ustad triggered an emotional response from the community, which accelerated the escalation of social conflict within the community. These conditions indicate that

religious and social conflicts within Islamic boarding schools do not arise suddenly, but develop through a lengthy social process involving social perceptions, social communication, and the continuous dissemination of information within the community.

This incident demonstrates that social conflicts within Islamic boarding schools can escalate into serious issues if not promptly and appropriately addressed. Although previous studies have examined conflicts in Islamic educational institutions, most have focused on internal organizational conflicts, the leadership role of religious figures in maintaining social harmony, or the implementation of conflict resolution education within pesantren. These studies have provided valuable insights into conflict management within educational institutions. However, they pay limited attention to how religious social conflicts develop between pesantren and surrounding communities through a gradual process involving social perceptions, informal communication, the spread of information, and changes in community social relations. Likewise, few studies have examined conflict not merely as an episode of social disruption, but as a dynamic process that evolves from latent tension into manifest conflict and subsequently generates post-conflict social transformation (Ismail et.al., 2024).

This study addresses these gaps by examining the religious social conflict between Pondok Pesantren At-Tadris and the community of Bengkel Village, West Lombok. Rather than viewing conflict solely as a destructive event, this research analyzes the sequential dynamics of conflict development, its underlying causes, the mechanisms of conflict resolution, and the transformation of social relations after reconciliation. Using Ralf Dahrendorf's conflict theory as the primary analytical framework, supported by Herbert Blumer's symbolic interactionism and Lewis A. Coser's perspective on the constructive function of conflict, this study offers a more comprehensive understanding of how religious conflicts evolve and how they contribute to social change within the context of Islamic educational institutions. Accordingly, this research contributes both theoretically to the sociology of conflict in Islamic education and practically to the development of community-based conflict management strategies for pesantren.

METHOD

This study employs a qualitative approach in the form of a case study. A qualitative approach is a research method aimed at gaining an in-depth understanding of social phenomena or human behavior from the participants' perspective (Waruwu, 2024). In his book "Qualitative Inquiry and Research Design", Creswell outlines five research traditions commonly used in research: biography, phenomenology, grounded theory, case study, and ethnography (Assyakurrohim et al., 2022). Of these five traditions, the researcher employed the case study method. The case study approach is also widely used in various fields of applied science, including education, urban planning, public administration, management, and other practical disciplines (Septiana et al., 2024). This study highlights the dynamics of religious social conflict between the At-Tadris Islamic Boarding School and the community of Bengkel Village, Labuapi Subdistrict, West Lombok Regency, specifically regarding the nature of the conflict, its causes, the conflict resolution process, and the transformation of social relations following the conflict. The research was conducted at the At-Tadris Islamic Boarding School and within the community of Bengkel Village, Labuapi Subdistrict, West Lombok Regency. The subjects or informants in this study were selected using purposive sampling (Suriani et al., 2023). The informants included the head of the At-Tadris Islamic boarding school, religious leaders, community leaders from Bengkel Village, residents

living near the boarding school, and members of the Majelis Ta'lim wal Maulid Hubbun Nabi who are involved in the boarding school's social and religious activities.

Data collection was conducted through observation, interviews, and documentation (Nurfajriani et al., 2024). The observation was conducted by observing religious social activities (Ardiansyah et al., 2023). In depth interviews were conducted with research informants to obtain the desired data (Rivaldi et al., n.d.). The data in question pertains to the nature of the conflict, its underlying causes, the mediation and reconciliation processes, and the development of social relations within the community in the post-conflict period. Documentation is a data collection technique that focuses on the analysis of various forms of artifacts, records, or documents (whether written, visual, or electronic) related to the research focus. (Daruhadi & Sopiati, 2024). This is done by collecting important documents, photos of activities, boarding school archives, and other data related to religious social conflicts as well as the development of social relations within the community in the post-conflict period.

The primary instrument in this study was the researcher, who was responsible for collecting, processing, and analyzing the research data (Pujiharti & Isnaini, 2025). In addition, the researcher also used interview guidelines, observation notes, interview recording devices, and research documentation to assist with the data collection process in the field. Data analysis was conducted interactively through the stages of data reduction, data presentation, and drawing conclusions. The validity of the research data was established through source triangulation and methodological triangulation. Source triangulation was conducted by comparing information obtained from informants. These informants included: boarding school leaders, community leaders, local residents, and congregation members to ensure the consistency of the research data. Meanwhile, methodological triangulation was conducted by comparing data from observations, interviews, and documentation so that the data obtained would have a higher level of validity and credibility.

RESULT AND DISCUSSION

Research Findings

Latent Conflict

Based on interview data and research documentation, the socio-religious conflict between the At-Tadris Islamic Boarding School and the community of Bengkel Village initially developed as a latent conflict that unfolded beneath the surface of daily social life. This latent conflict was marked by growing public discussion regarding the religious practices taking place within the boarding school, even before the open conflict erupted in 2016.

The presence of the At-Tadris Islamic boarding school has introduced a new religious character that sets it apart from the local community's religious traditions. One of the most notable aspects is the recitation of the *Maulid Simtudduror*, which takes place regularly every Friday night on the boarding school grounds – a tradition that had never existed in the village before. As expressed by a community leader from Bengkel Village : (Wawancara, Januari 2026):

"What people talked about most at the time was actually the Simtudduror maulid recitation, which was held regularly every Friday night. Since there had never been a regular event like that here before – people usually just recited the Yasinan in congregation after Isha prayer – people eventually began to speculate about the boarding school."

The differences in religious and social practices developed by the At-Tadris Islamic Boarding School are viewed negatively by some members of the Bengkel Village community, who already have their own distinct religious practices. This perception has subsequently influenced social interactions within the community and given rise to various unverified assumptions. This is underscored by a statement from a community leader: (Wawancara Tokoh masyarakat, Desa Bengkel, 2026)

"Because the community had begun to hear and form negative assumptions about the At-Tadris Islamic boarding school due to unfounded rumors, the relationship between the community and the boarding school at that time began to differ somewhat from what it had been before."

These assumptions, which have taken root within the community, have spread widely and led to a decline in communication and participation by some members of the community in the activities of Islamic boarding schools. Thus, it can be concluded that the emergence of social discourse, the growth of negative assumptions regarding Islamic boarding schools, the escalation of tensions due to differences in religious practices, and the formation of a social divide between the community and the At-Tadris Islamic Boarding School are indicators of latent conflict that preceded the outbreak of open conflict in 2016.

Manifest Conflict

The accumulation of latent social tensions finally erupted into open conflict on the evening of the 27th day of Ramadan in 2016. The incident began when the At-Tadris Islamic Boarding School held a charity event for the community along Jl. TGH. Shaleh Hambali in Bengkel Village. Amid the crowd, a misunderstanding arose between the boarding school's students and a religious teacher from Bengkel Village who was heading to the mosque to pray, sparking an altercation at the event site. As explained by one of the boarding school's administrators: (Wawancara Pengurus Pondok, Januari 2026)

"On the 27th of Ramadan, specifically in the afternoon just before breaking the fast, we, along with the entire boarding school community, organized a charity event for the local residents. Then, during the event, one of the ustadz from Bengkel Village was about to leave for the mosque. Because there were many people present and standing right on the side of the road, one of the boarding school administrators suggested making way for the ustadz, saying "pelihat al-mukarram nika" or, in Indonesian, "make way for al-mukarram." However, the ustaz took offense and felt humiliated by such a remark, leading to a misunderstanding with the boarding school community and resulting in an altercation."

Following the altercation, rumors began circulating among the public that a religious teacher had been beaten by students at the Islamic boarding school. This information spread rapidly and sparked an emotional response from residents, as one community member explained: (Wawancara Masyarakat, Desa Bengkel 2026)

"What I knew at the time of the conflict was that there were reports that a religious teacher had been beaten by members of the boarding school community as he was about to leave for the mosque, and that was the topic everyone was talking about. I heard this discussion just as I was breaking my fast, and I could see that the situation had already become quite chaotic."

The issue prompted residents to gather near the At-Tadris Islamic boarding school. The situation spiraled out of control until it eventually escalated into a demonstration and stone-throwing at the boarding school. The situation was only brought under

control after security forces arrived and dispersed the crowd, as recounted by residents who were at the scene: (Wawancara Syafi'i, Januari 2026)

"Many people gathered in front of the boarding school that night after hearing rumors circulating about an attack on a religious teacher by students of the At-Tadris Islamic boarding school. Eventually, the crowd there turned into a demonstration. The commotion had become uncontrollable; some of them even threw stones at the boarding school. It wasn't until the police arrived that the situation could be brought under control."

From a sociological perspective, this event marks the transition from latent conflict to overt conflict, in which tensions that were previously simmering beneath the surface have now erupted openly and are being witnessed by the public

Factors Contributing to Religious Social Conflict

Differences in Da'wah Strategies

The residents of Bengkel Village believe that the religious practices promoted by the At-Tadris Islamic Boarding School differ significantly from the religious traditions that have long been followed in the village. Activities such as regular religious study sessions, the recitation of the Maulid Simtudduror, and the holding of religious study circles within the boarding school are viewed as a new form of da'wah that is unfamiliar to the local community.

Based on documentary evidence and interviews, the recitation of the Maulid Simtudduror has been held since 2011, initially at the residence of the head of the At-Tadris Islamic Boarding School on a limited scale and without attracting much attention from the general public. Public interest began to grow when the event was moved to the Jami' Shaleh Hambali Mosque and held regularly every Friday night with the congregation and the community. This was revealed by a community leader: (Wawancara Tokoh Masyarakat, Desa Bengkel, Januari 2026)

"Actually, Maulid celebrations have been held for a long time at the teacher's house, but people started talking about them more when the events began to be held regularly at the Jami' Shaleh Hambali Mosque and started after Maghrib, since people usually only recited the Yasin in congregation, which began after Isha."

This statement is supported by documentary evidence showing that the practice of reciting the *Maulid Simtudduror* flourished through regular religious study sessions and gatherings within the Islamic boarding school, attended by both the school's residents and the general public. This activity later became known as a hallmark of the At-Tadris Islamic Boarding School's da'wah, which culturally contrasted with the previous religious customs of the Bengkel Village community, who were more accustomed to communal Yasinan gatherings and general religious study sessions. A local resident recounted: (Wawancara dengan warga Desa Bengkel, Januari 2026)

"Back then, people usually only held Yasinan gatherings and regular religious study sessions, so when Maulid and Simtudduror events began to be held regularly at the mosque, people started talking about them a lot."

In addition to the Maulid celebrations, the growing popularity of religious study groups that attract participants from outside the village has also drawn public attention. A community leader explained: (Wawancara dengan tokoh masyarakat Desa Bengkel, Januari 2026)

"At that time, there was also an active religious study group. Many people joined this group not only from Bengkel Village, but also from outside the village. As a

result, the group attracted the attention of local residents, who saw it as something new in Bengkel Village."

Based on all the data collected, the growing popularity of the Maulid Simtudduror recitation, majelis gatherings, and regular religious study sessions at the At-Tadris Islamic Boarding School reflects a pattern of da'wah that is viewed differently by the residents of Bengkel Village. These activities were a dominant topic of conversation among the community prior to the outbreak of conflict in 2016.

Social Perceptions and the Rapid Spread of Information

Social perceptions and the dynamics of information dissemination are crucial factors that have accelerated the escalation of conflict in Bengkel Village. Differences in da'wah strategies have not merely remained as differences in practice, but have evolved into a topic of public discussion that has given rise to various negative assessments of the At-Tadris Islamic Boarding School. A resident of Bengkel Village described these dynamics as follows: (Wawancara dengan warga Desa Bengkel, Januari 2026).

"At that time, I often heard various stories and conversations from local residents about the activities taking place at the Islamic boarding school. The new approaches to preaching introduced by the school became a topic of discussion among the residents. These discussions continued; whenever residents gathered, it wasn't uncommon for them to bring up this topic as well. When people pass on stories to one another, some details are inevitably exaggerated or omitted, and that is what gives rise to the various perspectives and judgments the community holds regarding the Islamic boarding school."

This statement suggests that social communication within the community serves as a medium for the dissemination of information that is susceptible to distortion. Social assessments of Islamic boarding school activities are formed and disseminated through everyday informal conversations, both within the family and in broader social gatherings. Over time, these discussions have expanded beyond maulid and religious study sessions to encompass increasingly complex social constructions of judgment regarding all activities at Islamic boarding schools.

At the height of the conflict, the spread of information regarding the alleged beating of a religious teacher on the night of the 27th of Ramadan in 2016 served as a catalyst that accelerated mass mobilization. The information spread virally through social media networks among residents on the night of the incident, as explained by one resident: (Wawancara dengan warga Desa Bengkel, Januari 2026)

"At the time, word spread that a religious teacher had allegedly been beaten in front of the Islamic boarding school. The news quickly spread from one resident to another through word of mouth on the night of the incident, so many people learned about it in a relatively short time."

The rapid spread of this information triggered a strong emotional response among residents. Findings from the research documentation support this account by describing an ever-growing crowd gathering around the Islamic boarding school. A resident recounted: (Interview with a resident of Bengkel Village, Januari 2026)

"As news of the alleged assault on the cleric began to spread among the community, the atmosphere that evening became quite emotional. Some residents who heard the news reacted immediately and felt compelled to go to the area around the Islamic boarding school to find out what was actually happening at that moment."

Thus, the 2016 conflict can be understood as the result of an accumulation of social assumptions that developed over the long term, which was then exacerbated by the spread of unverified information and the public's emotional response on the night of the incident. These two factors synergistically drove the conflict's escalation from a latent stage to an open, overt conflict.

Resolution of Religious Social Conflicts

The religious and social conflict that came to a head on the night of the 27th of Ramadan in 2016 unfolded amid extremely tense conditions. Crowds that kept arriving eventually staged a demonstration and threw stones at the Islamic boarding school, causing the situation in the surrounding area to spiral out of control. The village head of Bengkel described the situation as follows: (Wawancara, Januari 2026)

"On the night of the incident, the number of people gathering near the Islamic boarding school continued to grow after news of the alleged assault on the teacher spread. The crowd went there specifically to protest. After all, rumors had already been circulating for some time. So when people heard again that the teacher had allegedly been assaulted, their emotions immediately boiled over. Fortunately, the police arrived quickly, so the crowd didn't cause further damage, although they did manage to throw stones at the boarding school. Several people were also taken to the police station for questioning."

Following the demonstrations and stone-throwing, several individuals involved in the incident were subsequently taken into custody at the West Lombok Police Station. This measure was taken to bring the situation under control and prevent social tensions from escalating further on the night of the incident.

After security forces dispersed the crowd and took several individuals involved into custody at the West Lombok Police Station, the conflict resolution process continued through mediation and reconciliation. The meeting involved representatives from the At-Tadris Islamic Boarding School, the Village Head of Bengkel, the Chairman of the West Lombok MUI, religious leaders, community leaders, and police officials. The mediation process was conducted through dialogue and deliberation to ease the tensions that were still developing within the community in the aftermath of the conflict, as stated by the Village Head of Bengkel: . (Wawancara dengan tokoh masyarakat Desa Bengkel, Januari 2026)

"Once the situation began to calm down, a mediation process was held at the West Lombok Police Station, bringing together the various parties involved in the conflict. The meeting was attended by representatives from the At-Tadris Islamic Boarding School, myself as the Village Head of Bengkel, the Chairman of the West Lombok MUI, religious leaders from Bengkel Village, community leaders from Bengkel Village, and the police to discuss resolving the issue and easing the tensions that had arisen within the community following the incident."

Following mediation at the West Lombok Police Station, reconciliation efforts continued through a follow-up reconciliation ceremony held at the TGH. Shaleh Hambali Bengkel Mosque, the center of religious activities for the local community. The ceremony was attended by various members of the Bengkel village community, religious leaders, community leaders, village officials, and representatives from the At-Tadris Islamic Boarding School. The exchange of greetings that took place during the event served as a symbol of the restoration of social ties that had previously been torn apart by conflict.

Religious and community leaders also play a strategic role in the post-conflict recovery process. Through an active, communicative approach, they strive to maintain social harmony within the community. This was stated by a resident of Bengkel Village: (Wawancara, Januari 2026)

"In the aftermath of the conflict, community and religious leaders began actively reaching out to the public to keep the situation calm. Through communication and social gatherings, they urged the public not to get caught up in the tensions that arose following the incident."

Overall, the conflict resolution process unfolds in stages through three main phases: (1) emergency response by security forces and the protection of the parties involved; (2) formal mediation and reconciliation involving various stakeholders; and (3) the organic restoration of social relations through communication and religious activities that emerge in the post conflict period.

The Transformation of Social Relations in the Post-Conflict Era

After the mediation and reconciliation process was completed, the religious and social tensions between the At-Tadris Islamic Boarding School and the residents of Bengkel Village gradually subsided. Residents who had previously kept their distance began to participate again in various activities held at the boarding school. A community leader said: (Wawancara dengan tokoh masyarakat Desa Bengkel, Januari 2026)

"Over time, the relationship between the community and the Islamic boarding school has gradually begun to improve. Community members who had previously distanced themselves have started to come back and participate in religious study sessions and Maulid recitations held at the boarding school, so communication and their relationship have begun to be rebuilt."

These changes in social relations are reflected in the growing religious and social activities within the At-Tadris Islamic boarding school community. Religious study sessions, Maulid recitations, and religious gatherings are once again held regularly and attended by people from various areas within Bengkel Village and beyond—a development that far exceeds the scope seen before the conflict began. The growth of religious activities is also evident through the Majelis Hubbun Nabi, which has become increasingly well-known among the community in the post-conflict era. Initially, the recitation of the Maulid Simtudduror was held only on Friday nights within the boarding school compound. However, as the initiative evolved, the event began to take place on Saturday nights as well and is now hosted on a rotating basis at the homes of the congregation members.

The most significant development has been observed at the Majelis Hubbun Nabi, where its Maulid Simtudduror celebrations are no longer limited to Friday evenings at the boarding school but have expanded to include Saturday evenings and are held in rotation at the homes of congregation members. This approach has organically broadened community participation, as explained by one congregation member: (Wawancara dengan jamaah Majelis Hubbun Nabi, Januari 2026)

"At the outset, the Maulid recitation was held only on a regular basis every Friday night within the Islamic boarding school. However, over time, the event began to expand and was also held on Saturday nights, rotating among the homes of the congregation. This format has led to broader community involvement, as both the congregation and the general public can participate in the Maulid event directly in their own neighborhoods."

In addition to the Maulid celebration, the Safar Pilgrimage, held every last Wednesday of the month of Rajab, also helps strengthen social cohesion among the congregation and the wider community. This pilgrimage to the graves of scholars and pious figures across various regions of Lombok Island attracts participants from diverse backgrounds, and the number of participants continues to grow year after year: (Wawancara dengan jamaah Majelis Hubbun Nabi, Januari 2026)

"The Safar Pilgrimage was initially attended by only a limited number of participants. However, over time, the event gained wider recognition among the public, resulting in a steady increase in the number of participants each year. It is no longer limited to students from Islamic boarding schools; people from various regions have also begun to participate in the pilgrimage."

The transformation of post-conflict social relations is also evident in the form of tangible community support for the development of the At-Tadris Islamic Boarding School. Research documentation indicates that in 2017, H. Muhammad (H. Cape') donated a plot of land measuring approximately 20 m² to the boarding school to serve as an access road to the new development area. This support represents social acceptance that is no longer merely formal but has become deeply rooted in the community's social life. A community leader stated: (Wawancara Tokoh Masyarakat, Desa Bengkel, Januari 2026) *"Compared to the past, people are now much more open to Islamic boarding schools and the activities that take place there."*

From an institutional perspective, post-conflict transformation has also been marked by the formal recognition of the At-Tadris Islamic Boarding School. A number of educational institutions under the boarding school's umbrella including the At-Tadris Quranic Education Center (TPQ), the Hubbun Nabi Islamic Study and Maulid Celebration Council, the At-Tadris Supplementary Islamic Studies Program, the Wustho and Ulya Islamic Vocational Training Programs have received administrative recognition through the issuance of official government decrees (SK). This institutional development aligns with the increasing number of congregants, students, and community participation in various boarding school activities, which now extend to various regions across Lombok Island and beyond.

Overall, the research data indicate that social relations between the At-Tadris Islamic Boarding School and the community of Bengkel Village underwent a significant transformation following the 2016 conflict. This transformation has occurred gradually and includes the restoration of social communication, increased community participation in religious social activities, growing support for the development of the Islamic boarding school, and the development of formal institutional recognition. These dynamics collectively indicate that the conflict, which was initially destructive, has transformed into a constructive force that has enabled the boarding school to grow as an organic part of the religious social ecosystem of the Bengkel Village community.



Discussion

The dynamics of the relationship between the At-Tadris Islamic Boarding School and the community of Bengkel Village represent a complex social dialectic, in which conflict is not viewed as a sociological dead end, but rather as a catalyst for structural transformation. Field data reveals negative perceptions of the pesantren's religious practices from the outset, which fostered collective prejudice against the pesantren. Fundamentally, the tensions that peaked in 2016 stemmed from a shift in the construction of meaning regarding the religious symbols introduced by the pesantren. From the perspective of Herbert Blumer's Symbolic Interactionism, this phenomenon can be understood through society's interpretation of new da'wah strategies, particularly the recitation of the Maulid Simtudduror. Blumer emphasizes that people act toward something based on the meaning they ascribe to it (Citraningsih & Noviandari, 2022). In the context of Bengkel Village, the practice of Simtudduror which is foreign to the local tradition dominated by Yasinan is not viewed merely as a theological activity, but is interpreted as a "threat" to the established religious identity of the village. This finding is consistent with studies indicating that religious conflicts are often rooted in theological exclusivism and conflicting constructions of symbolic meaning (Mufida et al., 2025). In other words, the negative perceptions that have developed in Bengkel Village are not based solely on theological differences, but rather on social interpretations of religious symbols exchanged among residents. Similarly, social tensions arise not because of the activities themselves, but because of the collective interpretive process that develops through intense yet limited social interactions, giving rise to unfounded assumptions that form the basis for the community's oppositional actions.

Misinformation exacerbated those initial tensions. During the latent phase, rumors and unverified claims spread among the population, reinforcing prejudices (Togatorop, 2025). As is often the case, the circulation of controversial video clips can fuel intense public sentiment (Hidayat et al., 2025). In the case of Bengkel, conflicting reports about the boarding school's activities created a negative narrative that fueled

misunderstanding rather than providing clarification. This situation underscores how failures in informal communication such as fake news or one-sided interpretations of religious practices can serve as a source of conflict before it manifests openly

This negative perception then transformed from mere cognitive dissonance into a more formal structure of conflicting interests. According to Dahrendorf, social conflict does not arise spontaneously, but rather through the process of group formation. Individuals who share the same objective interests initially exist in the form of a quasi-group. After developing into organized groups with shared goals, they become interest groups. In Dahrendorf's terms, power differentials (between the boarding school group and the residents) and control over the public narrative serve as triggers that transform latent conflict into actual clashes (Dahrendorf, 1958). Looking back at the events of the night of the 27th of Ramadan, pent-up tensions began to reach a boiling point, and the accumulation of prejudice and mistrust drove residents into the streets. This clash aligns with conflict theory, which posits that conflicts triggered by differences in social status and interests manifest as violence or demonstrations (Daffa & Arthuro, 2023).

When a minor incident occurred between the boarding school community and a local religious teacher, it served as a precipitating factor that transformed latent interests into a manifest movement. Demonstrations and stone-throwing were expressions of the demands of a symbolically marginalized group to reclaim the village's religious "public space." This tension demonstrates that the boarding school's authority in defining *da'wah* strategies without inclusive communication has created a power imbalance that could at any moment erupt into physical conflict.

However, a key finding of this study demonstrates that the conflict did not result in social breakdown, but rather moved toward what Lewis A. Coser refers to as the positive functions of conflict. Coser argues that conflict can strengthen group cohesion and establish clearer yet flexible social boundaries (M.Si, 2026). Following the 2016 incident, the mediation and reconciliation process marked a turning point in the restructuring of relations. Conflict resolution was achieved through a dialogue-based approach and mediation by religious leaders. A process of cultural dialogue was chosen as an alternative to violence, and religious leaders and community figures initiated intensive and inclusive consensus-building meetings.

The literature indicates that dialogic communication is effective in resolving religious conflicts. In the context of Bengkel Village, forums for dialogue and clarification between the Islamic boarding school and the residents have proven effective in restoring harmony. This resolution demonstrates that conflict is not merely a matter of facts, but rather a matter of communication and social perceptions that must be rebuilt through constructive interaction (Siregar, 2025). Conflict forces both sides to emerge from their "communicative isolation." Conflict encourages both sides, which previously had minimal interaction, to begin opening up communication through dialogue, clarification, and a joint resolution process (Khairuman et al., 2024).

The outcome of this resolution has spurred significant post-conflict social transformation. Joint religious activities have become more widespread and inclusive; for example, the *Majelis Hubbun Nabi* and *Ziarah Safar*, which were originally exclusive, now involve the broader village community. This reflects a symbolic integration between *pesantren* traditions and the wider community. Through the approach of local wisdom from both communities, this has become a crucial form of social capital for building post-conflict cohesion. In other words, shared religious cultural practices serve as a catalyst for social transformation, aiming to unite residents who were once at odds. (Abdurahman et al., 2024).

In addition, the social transformation of the At-Tadris Islamic Boarding School is also evident in the shift in interaction patterns: whereas previously the school's activities were centripetal (inward-focused), post-conflict they became centrifugal, with Maulid celebrations being held in residents' homes on a rotating basis. These findings indicate that effective crisis management in the pesantren requires strategic collaboration with community leaders to restore public trust (Abidin & Qusairi, 2025). Collaboration is important because it can strengthen social communication, ease social tensions, and accelerate the post-conflict reconciliation process.

Furthermore, a deconstruction of the meaning behind post-conflict interactions reveals a strengthening of social integration through the institutionalization of relationships (Muliono et al., 2023). The social transformation in Bengkel Village demonstrates that conflict has served as a "safety valve," releasing long-suppressed communication blockages. The emerging community support, manifested in the form of land grants and institutional legitimacy, reflects a new recognition of the pesantren's standing. As explained within the framework of contemporary sociology of religion, pesantrens that are able to manage conflict through values of moderation and open communication tend to exhibit higher social resilience (Fata, 2023). The new relationship that has developed between At-Tadris and Bengkel Village is no longer one of domination, but rather a transparent partnership. This model demonstrates that religious and social conflicts in Indonesia, when managed through an inclusive approach based on reconciliation and deliberation, can serve as a means to foster a more mature form of harmony one that goes beyond a superficial harmony that merely masks underlying tensions.

Thus, the dynamics of the socio-religious conflict between the At-Tadris Islamic Boarding School and the community of Bengkel Village demonstrate that conflict does not always lead to social disintegration, but can also open up space for the transformation of social relationships into more adaptive ones. The shift from a relationship previously marked by suspicion toward a more cooperative one indicates a process of social learning between both parties. In this context, open communication, the involvement of community leaders, and conflict management strategies based on deliberation are crucial factors in rebuilding the community's social trust in the pesantren. This situation also highlights that the sustainability of the pesantren institution within the community is significantly influenced by its ability to build social legitimacy through a dialogic, inclusive, and responsive approach to the social dynamics of the surrounding community. The primary contribution of this study lies in demonstrating that religious social conflict in Islamic educational institutions should not be understood merely as an isolated episode of violence or social disruption. Instead, the findings reveal a dynamic conflict trajectory in which latent tensions gradually evolve into manifest conflict and, through community-based mediation and reconciliation, transform into renewed social relations between the pesantren and the surrounding community. This dynamic process extends previous studies that primarily emphasize conflict resolution by highlighting conflict transformation as a continuous social process within the context of Islamic education.

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CONCLUSION

This study concludes that the religious social conflict between the At-Tadris Islamic boarding school and the community of Bengkel Village developed through two phases: latent and manifest. The latent phase was marked by the strengthening of collective negative perceptions toward the Maulid Simtudduror practice, which was considered foreign to the local Yasinan tradition. From the perspective of Herbert Blumer's Symbolic Interactionism, this conflict is a response to distorted negative constructions of meaning through informal communication, rather than to the religious activity itself. Sociologically, this tension reflects an asymmetry of authority between the pesantren as an agent of change and the community as the guardian of tradition (Dahrendorf), which reached its peak in the 2016 overt conflict due to unverified information.

The resolution process was carried out through security force intervention, formal cross-sectoral mediation, and tradition-based reconciliation (islah). The main findings of this study highlight the integrative nature of post-conflict social transformation. In line with Lewis A. Coser's proposition, conflict functions as a safety valve that catalyzes the restructuring of relations between the pesantren and the community. This is empirically evidenced by increased community participation in pesantren activities within the local community, land grants from the community in 2017, and the attainment of administrative legal status for various educational units under the auspices of Pondok Pesantren At-Tadris.

Theoretically, this study contributes by integrating multi-theoretical approaches (Blumer, Dahrendorf, and Coser) to holistically analyze the dynamics of conflict within Islamic boarding schools, ranging from symbolic construction to the formation of new forms of integration. Practically, this study demonstrates that conflict can serve as a catalyst for the transformation of inclusive social relations. Given the limitations of a single case study design and retrospective data, future research is recommended to employ multi case comparative studies or mixed-methods approaches to validate post conflict integration dynamics and assess the effectiveness of pesantren's inclusive communication strategies on a broader scale.

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