ANALYSIS OF COMMUNICATION OF ISLAMIC ORGANIZATIONS IN HANDLING INTERPERSONAL CONFLICTS

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ABSTRACT

The complexity of conflict increases as organizations become more open and diverse. Interpersonal conflict is a conflict that occurs between two or more individuals who work together in groups or teams. This is a conflict that occurs between two or more individuals. Many individual differences lead to interpersonal conflict, including personality, culture, attitudes, values, perceptions, and other differences. The purpose of this paper is to identify Islamic communication patterns in efforts to handle internal organizational conflicts. The methodology of this research uses a literature study using books and literature as the main object. This type of research provides a clear, objective, systematic, analytical, and critical description and information regarding communication strategies in dealing with internal conflicts contained in the Qur'an. These research findings that individual differences in goals, expectations, values, proposed actions, and suggestions on the best way to handle a situation cannot be avoided. Interpersonal conflict handling basically teaches organizational members to be able to handle interpersonal conflicts in various situations effectively and set the right mechanism so that unresolved problems are handled properly. One of the efforts to deal with this is the pattern of Islamic Communication based on Islamic sharia guidelines in terms of morality. So, this results paper concluded that in principle, in preventing and reducing the risk of conflict between organizations can be done with the principles of Islamic communication as explained in the Koran such as Tabayun, Tahkim, Al Syura, Al Afwu, and Al Ishlah. The Implication of this paper hope conflicts that can be handled well will only produce constructive results. Conflict and its resolution have an important role in private, public, and political organizations, as well as in judicial and employment disputes, in military operations and many other institutions.

Keywords: Communication, Islamic, Conflict, Interpersonal, Organization

INTRODUCTION

Conflict is a phenomenon that can not be avoided in organizational life, even conflict is always present in every work relationship between individuals. Historically, human conflicts have started since Adam's grandchildren, when Qabil and Habil had a fight over a future wife. As indicated in a verse which means "*then his lust (Qabil) encourages to kill his brother, then he really kills him, then he is among the losers* (Q.S. al-Maidah: 30) (Cangara, 2002). Thus the Koran hints at the existence of conflict between humans since the first humans, namely the prophets Adam and Eve, residing on this earth. This means that conflict has existed since the beginning. Conflict always

exists in a social system called the state, nation, organization, company and even in the smallest social system called family and friendship.

Thus humans are always faced with conflicts during their lives, for that we must understand what conflict is and how steps can be taken to handle conflict. One of the causes of conflict is the existence of differences of opinion about something. Allah says in the surah An-Nisa' ayat 59 :

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلْأَمْرِ مِنكُمْ فَإِن تَنَٰزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْأَخِرِّ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٥٩

Meaning: O you who believe, obey Allah and His messengers, and ulil amri among you, then if you have different opinions about something, then return it to Allah (the Qur'an) and its messengers (the Sunnah), if you truly believe in Allah and later, in that way it comes first . (DeFleur, 2005).

Furthermore, differences in personality characteristics and various interests in individuals are potentials that can lead to conflict. Conflict management is related to a person's capacity to stimulate conflict, control conflict, and find solutions at the optimum level.

The capability needed in the context of handling this conflict is manifested in the form of a person's wide range of views and insights in looking at each issue, both those who have differences, and those that are similar to their framework. The ability to handle conflicts is manifested in the search for solutions to the conflicts that occur. This is also called conflict resolution. Conflicts can have constructive or destructive effects. To be able to optimize the positive effects of conflict, conflicts need to be handled by dialogue using Islamic principles.The principles of Islam have been outlined in the Koran how to communicate with fellow humans according to the syaria without reducing the benefits and harmony among each other.

REVIEW OF LITERATURE

Concept of Communication

Understanding of communication as proposed by Harold D. Lasswell quoted by Onong Uchjana in his book Theory of Communication Theory and Practice, namely, Who says What In Which Channel To Whom With What Effect. The meaning of the statement is (the process of delivering a message by the communicator to the communicant through the media that causes certain effects) (Effendy, 2011). As according to Charles Horton in the book Fundamentals of Human Communication by Margaret H. DeFleur stated:

> *"by communication is here meant the mechanism through which human relations exist and develop-all the symbols of the mind, together with the means of conveying them through space and preserving them in time. It includes the expression of the face, attitude and gesture, the tones of voice, words, writing, printing, railways, telegraphs, telephones, and whatever else may be the latest achievements in the conquest of time and space."* (Fahmi, 2014).

According to Everett M. Rogers in the book Introduction to Communication Science by Hafied Cangara defines communication is the process by which an idea is transferred from the source to one or more recipients, with the intention to change their behavior. Furthermore according to Shannon and Weaver quoted by Cangara stated that communication is a form of

human interaction that influences one another, intentionally or unintentionally. Not limited to forms of communication using verbal, but also in terms of facial expressions, paintings, art and technology . (Husaini, 2009).

Definition of Islamic communication

According to A. Muis in his book Islamic Communication explained that all kinds of Islamic communication are basically no different from non-Islamic communication in terms of models, processes and effects, but what distinguishes it more to the philosophical basis. The philosophical foundation of Islamic communication is the Qur'an and the Hadith of the Prophet. So Islamic communication is the process of delivering messages between people based on the teachings of Islam contained in the Qur'an and Hadith. (Husaini, 2009).

RESEARCH METHODOLOGY

This research is a literature study using books and literature as the main object. This type of research provides a clear, objective, systematic, analytical and critical description and information regarding communication strategies in dealing with internal conflicts contained in the Qur'an. This approach is based on the initial steps taken by collecting the required data, then classification and description are carried out.

RESEARCH FINDINGS

Why Conflict Happens

Conflict arises when people see other people they depend on as a cause of obstruction of their goals. Interdependence causes conflict. If someone can achieve the goal without intervention from others, then conflict will not arise. Dynamics that are beneficial to organizations can also cause conflict. (L.Kreps, 1990). According to Dubrin (1984) explains that conflict is a conflict that occurs between individuals who can increase the tension resulting from a barrier in achieving goals. (Muhammad, 2015).

The ability to recognize, engage with, and manage conflict is an important skill for all people especially those who want to succeed in the organization. Conflict is widespread in organizational life. It's no exaggeration to say that overcoming conflict is one of the most troublesome communication activities in an organization. Conflicts in organizations can range from workplace problems to personal incompatibility. The main source of conflict is misunderstanding and communication failure. Conflicts can also originate from differences in goals and values, or even conflicting loyalties. Whenever someone views another person, or group, or situation, preventing him from achieving a goal, then conflict might occur.

Cause of Interpersonal Conflict

In general, conflicts can occur because of: 1) SARA (ethnicity, racial religion, and among groups),

status threats, migrants with native people, Indonesian citizens with natives, between warring citizens (horizontal conflict); 2) one or both parties show hostility and hinder each other's efforts to achieve the goal; 3) unfair competition; 4) differences in perception; 5) communication barriers; 6) incompatibility with vision, mission, goals, objectives, policies, strategies, and actions that have been agreed or not trusted or cheated; 7) personalities that do not match with each other; 8) people depend on each other; 9) people who are forced to work hard for personal gain; 10) differences in values and beliefs. (Muis, 2001). The main cause of conflict is conflicting goals. Although people usually get into conflict situations carrying certain goals, those goals may change as the situation develops and understanding improves.

Conflict Resolution

Conflict resolution as a scientific study, is something that can be said new. At first, in every conflict in a society, it always tends to lead to violence between the parties involved in it. Therefore, conflict resolution is a new scientific study. According to Morton Deutsch, conflict resolution is a set of theories and investigations that are experimental in understanding the nature of conflict, researching strategies for the occurrence of conflict, then making resolution to conflict. Alo Liliweri argues that conflict resolution aims to address the causes of conflict and try to build new relationships that are relatively long-lasting among hostile groups. So conflict resolution is about how to deal with conflicts, how to resolve them, how to resolve them, how to manage them and maybe how to eliminate conflicts. (O'Hair, 2009).

Interpersonal Conflict Handling

Interpersonal or interpersonal conflicts are based on a person's emotions that occur because there is no balance between what is expected and what is obtained. That results in differences that can lead to disputes, quarrels and so on which basically occur antagonist in the process of interaction between individuals or personal in academic activities. Many factors cause interpersonal conflict, therefore in handling interpersonal conflict must look at several aspects of the source that causes the conflict. Basically, a large part of interpersonal conflict stems from personal communication barriers, this is consistent with the view of Stromberg and Westerlund cited by Miner that communication barriers can cause pseudoconflict, which results from the inability of participants to reach group decisions, due to a failure in information exchange, opinion or idea, even if in a group already has a mutual agreement.

Another factor arising from interpersonal conflict is the lack of role satisfaction compared to the role of others, but interpersonal conflict often arises due to conflict situations, the latter interpersonal conflict can also be caused by ethnic differences and dissatisfaction between one person to another can be objective or subjective. If in the benchmarks of organizational assessment, where the leader has a fair and wise personality will certainly be objective in determining the role of staff will be adjusted to their abilities, but if based on the likes and dislikes subjectivity, it will foster conflict between leaders and staff that results in conflicts between staff with staff and even if these conditions develop they will also cause interpersonal conflicts between leaders and leaders.

In handling interpersonal conflict the best in the organization of educational institutions must return to the rules and order and policy lines of educational institutions as benchmarks that can

overcome interpersonal conflict even though sometimes the emotions of each member of the organization will continue to be involved in it. In addition, there is a need for a large soul growth from all parties, especially leaders or managers of educational institutions as a role model for their staff.

Strategy of Conflict Handling

Frost and Wilmot identified four strategies for dealing with conflicts, namely (1) avoidance, (2) escalation, (3) reduction, and (4) maintenance. Avoidance means to increase the intensity of contention. Reduction, meaning to reduce the intensity of contention. Maintenance, which means maintaining a balance of differences. (Departemen Agama RI, 2007). Dunnete provides five strategies to overcome conflicts in five possibilities, namely 1) if cooperation is low and self-satisfaction is high then use coercion (forcing) or compting, 2) if cooperation is low and self-satisfaction is low then use avoidance (avoiding), 3) if cooperation and self-satisfaction are balanced (sufficient) then use compromising (compromising), 4) if cooperation is high and self-satisfaction is high then use collaborative (collaborating), and 5) if cooperation is high and self-satisfaction is low then use smoothing. (RI, Kementerian Agama, 2016).

Forcing involves the use of force, threats, and suppressive tactics that make the opponent do as desired. Coercion is only suitable in certain situations to carry out important and urgent changes. Coercion can result in forms of open and hidden resistance (sabotage).

Avoiding (avoidance) means away from opponents of conflict. Avoidance is only suitable for individuals or groups who are not dependent on individual opponents or groups of conflict and do not have any further need to deal with conflict opponents. If the disputing groups come to their manager to reach a decision about the problem at hand, but the manager does not show a certain attitude, then there may be those who are satisfied with the situation. Pretending not to know of a conflict is a form of avoidance that is often seen in practice. Another form is the unwillingness to deal with conflict by stalling for time and giving the reason "wait until more information is available".

Compromising means bargaining to compromise to get an agreement. The goal of each party is to get the best agreement that respects each other and trusts each other.

Collaborating means that both conflicting parties still maintain the greatest benefit for themselves or their groups. Smoothing or conciliation means reconciling actions that seek to improve relations and avoid open hostility without breaking the basis of the disagreement. Conciliation is suitable if the agreement is no longer relevant in a cooperative relationship. Smoothing is a more diplomatic way to resolve conflicts where the manager minimizes the level and importance of disagreement and he tries to persuade one to yield (Winardi, 2004).

Strategies for Overcoming Conflict in Islamic Perspectives

Basically a conflict must be resolved if it has led sharply towards increasingly sharp disputes. There are several things that can be guided according to the Koran when conflicts occur, including by doing :

1.Tabayun

Doing al-tabayun means clarifying. In this case al-tabayun is used as an effort to seek clarity and clarification of information, especially information that is still confusing, which can lead to slander and conflict. Spirit of al-tabayun said in the Koran to test the truth of information from a person *fasiq* (Q.S. al-Hujurat: 6).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُواْ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ ٦

Meaning: O you who believe, if you come to the wicked to bring a message, then examine it carefully so that you do not inflict a disaster upon a people without knowing the circumstances that cause you to regret your actions.

By tabayun the information is checked first the truth so that it clearly sits the problem and becomes wiser in choosing strategies and steps to deal with conflict.

2. Tahkim *(mediation efforts).*

In this case the efforts of tahkim were carried out as a way to reconcile the two parties in conflict by bringing in mediators as peacemakers, as said in Q.S. al-Nisa ': 35. For the record that a mediator must' stand in the middle '. That is, without taking sides and sympathizing with one of the parties in conflict. He should encourage and condition the two parties towards peace.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَٱبْعَثُواْ حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ إِن يُرِيدَآ إِصْلَٰحًا يُوَفِّقِ ٱللَّهُ بَيْنَهُمَآ إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَبِيرًا ٣٥

Meaning: And if you are worried that there is a dispute between the two, then send an hakam from a male family and a hakam from a female family. If the two hakam people intend to make improvements, surely Allah gave taufik to the husband and wife. Truly Allah is All-Knowing, All-Knowing

3. Al-syura *(Discussion).*

This effort was taken to solve the problem (read: find a solution) by making joint decisions. This is considered important in the case of conflict. The importance of deliberation is emphasized in Q.S. Ali Imran: 159.

فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّواْ مِنْ حَوْلِكَ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي ٱلْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ١٥٩

Meaning: Then it is due to the grace of Allah that you behave gently toward them. If you behave hard and be harsh, surely they will distance themselves from your surroundings. Therefore forgive them, ask forgiveness for them, and consult with them in the matter. Then when you have made up your mind, then put your trust in Allah. Verily Allah likes those who put their trust in Him. Furthermore, in surah Asy Shura verses 37 and 38 mentioned that:

وَٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ وَإِذَا مَا غَضِبُواْ هُمْ يَغْفِرُونَ ٣٧ وَٱلَّذِينَ ٱسْتَجَابُواْ لِرَبِّهِمْ وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ٣٨

Meaning: And (for) those who avoid great sins and heinous acts, and when they are angry they give forgiveness. And (for) those who accept (obey) the call of their Lord and establish prayer, while their business (is decided) by way of deliberation between them, and they spend part of the sustenance We give them.

The negotiation process is a negotiation process in which there is a bargaining process to reach an agreement between the two conflicting parties. Overcoming conflict by negotiation means that both parties must understand each other's interests and feelings and be willing to take the agreed middle ground and end the conflict with peace without the intervention of a third party.
4.Al-'afwu (forgive each other).

When conflicts occur, then each party tends to maintain their sectoral ego. So al-wuafwu is an early indicator of the birth of goodness and piety of someone (Q.S. As-Shura 40), which is able to create conditions of peace in human life.

وَجَزَٰٓؤُاْ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَاۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى ٱللَّهِۚ إِنَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ٤٠

Meaning: "And the reward of a crime is a similar crime. Whoever forgives and does good is the reward for Allah. Surely He does not like those who do wrong. "(Ash-Shura: 40)

5.Al-Ishlah (make peace).

After efforts to forgive each other, then the determination to make peace becomes a necessity. Because the Koran itself asserts to make peace in theology / belief (Q.S. Ali Imran: 103).

وَٱعْتَصِمُواْ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُواْۚ وَٱذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَاۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ١٠٣

Meaning: "And hold all of you to the ropes (religion) of Allah, and do not be divorced, and remember the favor of Allah to you when you were (the time of Jahiliyah) in a hostile enemy. So God united your hearts, then became you because of the favor of Allah, the people brothers and sisters; and you were at the edge of the abyss of hell, then Allah saved you from him. Thus Allah explains His verses to you, so that you will receive guidance".

CONCLUSION

Conflicts in organizations will always be there, whether in large scale organizations or small periodic ones. Conflicts are not always negative (destructive), there are also conflicts that, after being handled properly, actually produce constructive things. Conflict should not be judged as negative in social life. Conflict must be seen as part of social communication, which includes self-study to become a mature society with a tolerant and more civilized tendency.

Individual differences in goals, expectations, values, proposed actions, and suggestions on the best way to handle a situation cannot be avoided. Interpersonal conflict handling basically teaches organizational members to be able to handle interpersonal conflicts in various situations effectively and set the right mechanism so that unresolved problems are handled properly. One of the efforts to deal with this is the pattern of Islamic Communication based on Islamic sharia guidelines in terms of morality. So, this results paper concluded that in principle, in preventing and reducing the risk of conflict between organizations can be done with the principles of Islamic communication as explained in the Koran such as Tabayun, Tahkim, Al Syura, Al Afwu, and Al Ishlah. The Implication of this paper hope conflicts that can be handled well will only produce constructive results. Conflict and its resolution have an important role in private, public, and political organizations, as well as in judicial and employment disputes, in military operations and many other institutions.

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