

CONFLICT RESOLUTION COUNSELING FOR A PEACEFUL FAMILY

Muhamad Subkhan ^{a*)}, Bunyamin Maftuf ^{c)b)}, Elly Malihah ^{b)}, Sri Rumiati ^{a)}, Pat Kurniati ^{a)}

^{a)}STKIP Arrahmaniyah, Depok, Indonesia

^{b)}Universitas Pendidikan Indonesia, Bandung, Indonesia

^{*)}Corresponding Author: muhamadsubkhan212@gmail.com

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Abstract. Humans are identical with a difference, because Allah Azza Wajalla created humans in different conditions. In fact, this difference has become a decree of Allah (Sunnatullah). On the other hand, humans are also given the nature of having a feeling of attraction to other types, especially when they hit puberty or adolescence. The feeling of attraction is the beginning of the feeling of belonging or the feeling of love. So for those who have reached a mature or mature age, they will focus their love on the desire to build a family or a household. Conflict in a household is a reality that cannot be avoided. Conflict can have a positive or negative impact. So managing conflict requires maturity to think. However, not all families are able to resolve their conflicts, therefore counseling is needed in resolving a conflict in the family, so that a peaceful family can be created or we are left with a *sakinah mawadah warohmah* family.

Keywords: family; conflict; counseling

I. INTRODUCTION

Indeed, humans are social creatures, because with their predicate, humans are required to carry out social relationships or interactions between family members, community members, and also between groups in carrying out daily life. Social interaction is one aspect of family/group life that must be carried out by each individual, because they realize that their presence in a family/group contains other individuals. In connection with this, humans realize how important the presence of other people around them is, where they mutually act, acknowledge, recognize, and interact with each other in an effort to create an atmosphere of family or group life that is harmonious and mutually beneficial to one another.

So this is where the need for every human being to form a family through a marriage, with a commitment to morality. *Akhlakul karimah* is not born into human nature or appears suddenly. However, it requires a long process and manifests for a lifetime through systematic learning or moral education that is comprehensive in nature covering 4 dimensions of human life, namely physical, mental, emotional and spiritual. (Waluyo, B. Pudjiastuti, SR. Sutisna, M.[1]).

Married if examined more deeply is the commandment of parents to their sons and daughters, and the pious people around them, Allah says in QS An-Nur 32: meaning, "And marry those who are still single among you, and also those who are worthy." married from your male and female slaves. If they are poor, then Allah will empower them with His bounty. And Allah is All-Encompassing, All-Knowing." Based on this verse, Allah guarantees that anyone who is married will be given sustenance, of course with the effort of working to pick up halal sustenance.

On the other hand, it must be understood that every family must experience a conflict. Conflict can lead to a family crisis. Family crisis is a very unstable condition in the family, where two-way communication in democratic conditions no longer exists between family members. Allah SWT says in the Qur'an Surah An-Nisa verse 35 which means: "And if you are worried that there is a dispute between the two, then send a hakam (from a male family and a hakam from a female family), if the two hakam intend to make repairs, Allah will surely give *taufik* to the husband and wife. Verily Allah is All-Knowing, All-Knowing. From this verse, it is true that in the family there is a need for counseling, family counseling is basically the application of counseling in special situations.

This family counseling specifically focuses on problems related to the family situation and its implementation involves family members. Crane said that family counseling is a process of training parents in methods of controlling positive behavior and helping people in the desired behavior. In this sense, family counseling does not intend to change the personality, nature, and character of the people involved, but rather seeks to change the family system through behavior change. As for what is meant by family counseling guidance is direct family advice. Family advisory means to provide an indication of awareness and understanding related to the problems being faced by clients which are none other than based on the religious teachings adhered to by the client himself (A.R. Faqih [2]).

The existence of true family counseling is to form a *sakinah* family, a *sakinah* family is a family building that is formed based on a legal marriage, and expects the pleasure of the almighty creator, namely Allah SWT, and is able to foster a sense of security, peace, peace, and happiness in

seeking the realization of a prosperous life in this world and in the hereafter (Djailani [3]).

Realizing a *sakinah* family or we understand that is peaceful, the key to success is communication of husband and wife relationships that are in accordance with their functions and roles. The husband as the head of the family should be able to position himself wisely in accordance with religious demands. A family head is not an authoritarian and dominant person, but what is more important is to protect all family members so that their existence is not feared but always a person who is respected, awaited and respected. every decision he takes should be a wise decision without any desire to hurt family members

II. RESEARCH METHODS

The research method used is a literature review which contains theories that are relevant to the problem in this research. With this method, the assessment process uses a variety of different literatures on concepts and theories regarding Citizenship Education. Using this literature review method the author can easily solve the problem to be studied. Literature study, where researchers dig up information from various books, scientific works, internet, and others, for research materials used

III. RESULTS AND DISCUSSION

Conflict a Reality

Humans are identical with a difference, because Allah Azza Wajalla created humans in different conditions. Humans are also social creatures whose conditions and backgrounds also vary by God. In fact, this difference has become God's decree (*sunnatullah*). The Qur'an clearly explains that differences and diversity in society is a nature. As with the word of Allah SWT in Surah al-Hujarat verse 13 which reads: "O mankind, indeed We created you from a male and a female and made you into nations and tribes so that you may know each other. Verily, the most honorable of you in the sight of Allah is the most pious of you. Verily, Allah is All-Knowing, All-Knowing. (Surah Al Hujarat: 13) Sayyid Qutb interprets verse 13 that people of different races and skin colors who come from various places, tribes and nations actually start at the same base (Qutb [4]). Therefore, it is not appropriate for one another to make up with each other, to be separated, to be hostile and to bring each other down. Why is that? because Allah SWT created humans of different tribes and nations so that humans can live in harmony by knowing each other and not with the aim of being hostile to each other or boasting about others. Conflicts occur because they do not understand the human rights that each individual has and are guaranteed by the state, do not understand how to respect the rights of others, how to get along (Kamijah, S. Pudjiastuti, SR. Sutisna, M [5])

As for Allah SWT created humans with different races, skin colors, differences in character and morals, as

well as having different talents and interests so that humans always work together and help each other and not to boast of each other over others (Hasballah, Sabri, & Nasir [6]).

David and Porter [7] stated the reasons for conducting conflict resolution education in schools as follows:

- a. Conflict is a natural human trait and can be a constructive force when approached with skill
- b. The problem-solving process in conflict resolution can improve the school climate.
- c. Conflict resolution strategies can reduce violence, vandalism, severe school absenteeism and suspensions.
- d. Conflict resolution training helps students and teachers deepen their understanding of themselves and others and develop important life skills.
- e. Training in negotiation, mediation, and consensus decision-making encourages citizen activity at a high level.
- f. Transferring responsibility to students for resolving conflict nonviolently means freeing up adults to concentrate more on teaching and less on disciplinary issues.
- g. A behavior management system that is more effective than detention, suspension, or expulsion (dismissal) is needed to resolve conflicts in school settings.
- h. Conflict resolution training improves listening skills, critical thinking, problem solving skills which are the basis for all teaching.
- i. Conflict resolution education emphasizes the skills to see the other person's point of view and resolve differences peacefully which helps one to live in a multicultural world.
- j. Negotiation and mediation are problem-solving tools that are particularly suited to the problems facing young people, and people trained in these approaches often use them to solve problems without seeking adult help.

Goals of interpersonal conflict resolution

Approaches to conflict resolution education according to Crawford and Bodine [8] conflict is natural and normal, differences can be recognized and appreciated, conflict is seen as a solution, building opportunities can lead to positive change. In general, the purpose of conflict resolution counseling is to assist counseling in resolving interpersonal conflicts from the root of the problem constructively by oriented to collaborative cooperation with an emphasis on meeting mutually satisfying needs and building good and long-lasting relationships (Hansen [9]; Rahim [10]; Shay & McConnon [11]; Furlong [12]; Mayer [13]; Deutsch [14], [15]). Specifically, it can be explained that the implicit goals of interpersonal /interpersonal conflict resolution counseling are as follows:

- a. There is an understanding of the root causes of interpersonal conflict, thus leading to increased rational control over feelings and behavior (Lewis [16]; [17]; Mayer [13])
- b. Become more sensitive to the feelings and thoughts of oneself and others (Lewis [16]; Eggert & Falzon [18])

- c. Modify cognitions or irrational perceptions about interpersonal conflicts encountered (Mayer [13]; Furlong [12])
- d. Modifying maladaptive behavior patterns regarding how to resolve interpersonal conflicts (LaRusso & Selman, [19]; Turnuklu [20]; McCollum [21])
- e. Develop a positive attitude toward self, against conflict, conflict itself, and its goals (McCollum [21]; Furlong [12]; Mayer [13]; Deutsch [14])
- f. Improving the ability of the counselee to form and maintain a meaningful and satisfying relationship with his conflict opponent (Pickering [22]; Shay & McConnon [11]; Deutsch [14]).
- g. Learn and master interpersonal conflict resolution skills and abilities, especially constructive conflict resolution (Pickering [22]; Shay & McConnon [11]; Deutsch [14]).

In accordance with the principle of conflict resolution that resolves conflicts according to the dynamics of the conflict, the role and function of the counselor in interpersonal conflict resolution counseling also depends on the dynamics of the counselee's interpersonal conflict. The roles and functions of counselors in interpersonal conflict resolution counseling are:

a. Counselor

The role and function of the counselor is expected to create an atmosphere conducive to interpersonal conflict resolution (Hacney & Cormier [23]).

b. Mediator (Facilitator)

By being a facilitator or mediator, counselors facilitate and help conflict parties to meet and have discussions to resolve their interpersonal conflicts (Slyke & J. Erik [24]; Mayer [13]; McCollum [21])

c. Arbitrator (Decision Maker)

As an arbitrator, the counselor has the authority to regulate the course of communication between the conflicting parties (Mayer [13]).

d. Observer

Being an observer, the counselor fills a relatively passive role, namely observing the course of the interpersonal conflict resolution process and observing how the conflict dynamics (Slyke & J. Erik [24]; Mayer [13]; McCollum [21]).

e. Communicator (Neutral Expert)

Indeed, the important role of counselors as neutral experts in conflict resolution is to provide and provide relevant data, facts, and information so that they can help conflict parties. (Slyke & J. Erik [24]; Mayer [13])

f. Negotiator (Advocacy)

As negotiators, counselors are expected to be able to help conflict parties explore and discuss the causes of conflict (Mayer [13]; McCollum [21]).

Building a Family.

The family remains part of the total society that is born and is in it which will gradually release these characteristics as they grow towards maturity. Burges and Locke also suggest that there are 4 family characteristics that

are found in all families as well as to distinguish families from other social groups:

- a. The family is an arrangement of people united by ties of marriage, blood and adoption.
- b. Family members are characterized by living together under one roof and constitute the composition of a household; or if they reside, the household becomes their home.
- c. The family is a unit of people who interact and communicate who create social roles for husband and wife, father and mother, son and daughter, brother and sister.
- d. The family is the maintenance of a common culture, which is derived essentially from the general culture, but in a complex society, each family has characteristics that are different from other families.

The distinction of each family which is a combination of these patterns can be carried by both the wife and husband into the marriage, or acquired after marriage through the different experiences of the husband, wife and their children. Soekanto [25] in a narrow sense, is as follows: The nuclear family is the smallest social group of society formed by marriage and consists of a husband (father), wife (mother) and children (children).

Household Awareness.

In the Qur'an, Allah SWT has given an example that one of the sunnah of the Prophets who was their role model was married. The word of Allah SWT in QS Ar-Ra'du 38: Which means: And indeed we have sent several messengers before you and we gave them wives and offspring. Sometimes there are people who hesitate to get married, because they are very afraid of carrying a heavy burden and avoiding difficulties. Islam warns that by marrying, Allah will provide him with a sufficient life, remove his difficulties and give him strength to overcome poverty. (Abdul Haris Na'im [26]) Allah says in QS An-Nur 32: meaning, "And marry those who are still single among you, as well as those who are worthy (married) of the slaves. your male and female companions. If they are poor, then Allah will empower them with His bounty. And Allah is All-Encompassing, All-Knowing."

In Fiqh the scholars explain that marriage has a law according to the conditions and factors of the perpetrator. These laws are (As-Sayyid Sabiq [27]):

a. Must

For people who are able to get married, their lust is urgent and they are afraid of falling into adultery, then they must marry. Because abstaining from unlawful acts is obligatory. Allah says in QS An-Nur 33: Meaning: "And those who are not able to marry should keep their chastity (self), so that Allah enables them with His bounty."

b. Sunnah

For a person whose lust has urged and is able to marry, but can still refrain from committing adultery, then it is sunnah for him to marry. Marriage for him is more important than persevering in worship.

c. Haram

For someone who is not able to fulfill his inner and outer life for his wife and his lust is not urgent, then he is forbidden to marry.

d. Makruh

Makruh marriage for someone who is impetuous and unable to provide shopping for his wife. Although it does not harm the wife, because she is rich and does not have a strong desire for lust.

e. Mbah

For people who are not pressured by reasons that forbid marriage, then marriage is permissible for him

Purpose of Marriage.

Marriage is one of the media for developing offspring and channeling instincts for sexual relations. For that God has given rules and limitations to ensure that marriage can be achieved by everyone. According to Agustian [28] the purpose of marriage is to form a prosperous and happy family forever. Happiness in the family is a reflection of the harmony of a family. A harmonious family according to Gunarsa [29] is when all family members feel happy which is marked by reduced tension, disappointment and acceptance of all circumstances and their existence (existence, self-actualization) which includes physical, mental and social aspects. The efforts made by each married couple aim to make it easier for them to find mutual fulfillment and self-realization in the name of love and peace, desire and hope. This is all because, marriage in Islam is essentially an act of piety and perfect obedience.

In fact, Islam views marriage as a natural way of life for both women and men, and perhaps goes beyond the view that marriage provides only some form of economic security for women. It must be emphasized here that the benefits for women are by no means an indication that marriage in Islam is merely an economic transaction. In fact, the economic factor is the most recent aspect of an activity, the emphasis is always based on the religious qualities of the husband and wife. (Haifaa A. Jawad [30]). The purpose of Islamic marriage cannot be separated from the statement of the Qur'an, the first source of its teachings. The Qur'an confirms that among the signs of Allah's power is that He created wives for men of their own kind, so that they may feel at ease (sakinah). Then Allah makes / grows feelings of love and affection (mawaddah and rahmah) between them.

The atmosphere of life aimed at by marriage is built on a solid foundation, including husband and wife having sekufu (kafaah). Kafaah in marriage is equal and comparable (al-musawat wa al-mumasalat), for example, the most important thing is that they are of the same religion or both aspire to develop pious offspring and so on. As a consequence kafaah is a matter of religion, a Muslim woman is forbidden to marry an infidel man. In terms of kafaah, both Imam Abu Hanifa, Imam Malik, Imam ash-Shafi'i and Imam Hanbal view the importance of religious factors as an element that must be taken into account. Even Imam ash-Shafi'i and Imam Malik emphasized the importance of the element of obedience in religion. (Abdurrahman al-Jaziri, tt:58-60) The importance of kafaah in marriage is very much

in line with the purpose of marriage above; a husband and wife life that is truly sakinah and happy. A sakinah and happy husband and wife will be able to develop an intimate and intimate relationship. In turn, it will give birth to a good and pious next generation, who will become leaders of the pious (li al-muttaqina imama) (Al-Furqan (25):74). Preserving offspring (nasl) is the goal of marriage.

Islam also sees marriage as a medium (means) that creates a pleasant household for married couples. The marriage bond helps husband and wife to work together and mutually cooperate peacefully in managing their domestic affairs, so that there will be sufficient time to carry out God's commandments. In connection with this, the Prophet SAW is narrated once giving advice to his followers to choose the right partner who can help them gain Allah's blessings. In addition, marriage is seen as an opportunity to build a good and strong personal character, as a result of the family responsibilities borne by each husband and wife during their married life.

In this way, success in carrying out family commitments (which are judged to be equivalent to obligations from Allah) will be rewarded by Allah. Thus, marriage is a guarantee of social stability and a dignified form of life for each partner (husband and wife), even this function may be more felt for women, because marriage is a guarantee for their rights, both in their lives as wives and husbands. as mothers (of course also in addition to what they receive as an individual) (Haifaa A. Jawad [30]).

Conflict in the Family A Reality.

As explained at the beginning of the explanation that humans were created by Allah SWT in different conditions. So actually married is to unite two different individuals. Before deciding to get married, sometimes every individual, both male and female, tends to cover their weaknesses and shortcomings, especially shortcomings in terms of character, character and habits. So that when it continues to the level of marriage, the original character of husband and wife begins to look original. Sometimes there are husbands and wives who are not ready for these weaknesses. This unpreparedness will lead to a conflict.

Each individual must have the ability to manage a conflict. Bodine and Crawford [8] define several kinds of capabilities that are very important in growing conflict resolution initiatives, including:

- a. Orientation ability, which includes individual understanding of conflict and attitudes that show non-violence, honesty, justice, tolerance, self-respect.
- b. Perceptual abilities, namely, a person's ability to be able to understand that each individual is different from other individuals, be able to see situations as other people see them (empathy), and delay blaming or giving unilateral judgments.
- c. Emotional ability, which includes the ability to manage various kinds of emotions, including anger, fear, frustration, and other negative emotions.
- d. Communication skills, which include the ability to listen to others, understand the other person. speak in easy-to-

understand language and summarize or rearrange emotionally charged statements into neutral or less emotional statements.

- e. Creative thinking skills include the ability to understand problems to solve problems by sharing various alternative solutions.
- f. Critical thinking ability, namely, an ability to predict and analyze conflict situations that are being experienced

The factors that cause family crises or family conflicts can be identified as follows:

- a. Lack or breakdown of communication between family members, especially father and mother.
- b. The egocentrism of each husband and wife causes complications in the household which lead to continuous quarrels.
- c. Economic problems, namely poverty clearly has an impact on family life, if the emotional life of husband and wife is immature, there will be fights because the wife demands a lot outside of her primary needs.
- d. The problem of busy parents who are focused on finding material, namely wealth and money.
- e. The third person factor, in this case can be a woman or another ideal man or a family who often interferes in the household.

Family Conflict Resolution Counseling.

With the family crisis, the important role of a family counselor in overcoming these problems, it is hoped that a counselor can perform his duties in several ways, namely:

- a. Able to develop communication between family members who were previously hampered by certain emotions.
- b. Able to help develop family members' appreciation of the potential of other members in accordance with the reality that exists in themselves and their environment.
- c. In the counseling relationship, the client succeeds in discovering and understanding the potential, advantages, and advantages that exist in him and has insight and alternative plans for its development with the help of all family members.
- d. Able to help clients to reduce emotional and anxiety levels and find, understand, and solve problems, and weaknesses they are experiencing with the help of other members.
- e. Provide guidance to families to achieve a sakinah family.
- f. Straighten irrational prejudices involved in the complex
- g. Freeing the burden of grief due to conflict in the family, which should be able to relate to each other more effectively among family members.

One of the goals of family counseling is to foster a sakinah family. Therefore, sakinah is a calm, peaceful, serene and satisfying family. The meaning of the sakinah family is actually explained in the letter ar-Rum verse 21: Meaning: "And among the signs of His power. He created for you wives of your kind so that you may be at peace with him. And he made love and affection between you. Verily in that are signs for those who think."

Family counseling aims to help family members learn and understand that family dynamics are the result of the influence of family members' relationships. Helping family members to accept the fact that if one family member has a problem, it will affect the perceptions, expectations, and interactions of other family members. In family counseling, family members strive to grow and develop in order to achieve balance and harmony, and develop a sense of respect from all family members towards other family members (Minuchin [31]). In addition, the counselor's role in assisting clients in family and marriage counseling is as follows:

- a. The counselor acts as a "facilitative a comfortable", helping clients see clearly and objectively themselves and their own actions.
- b. Counselors use treatment or treatment through setting the role of interaction.
- c. Trying to eliminate self-defense and family.
- d. Teach clients to act maturely to be responsible and exercise self-control.
- e. Counselors mediate conflicts or communication gaps and interpret messages conveyed by clients or family members.
- f. The counselor rejects the act of judgment and the helper becomes congruent in the responses of family members (Syofyan S. Wills [32]).

So to guide the sakinah family, they must go through the knowledge of Islamic teachings and the skills given to heads of families (mother and father) which is to make the center of worship for Muslim personal development for family members to be mentally, morally and physically healthy. The vehicle for achieving a sakinah family is congregational prayer, eating together, division of tasks according to each other's abilities, the most important thing is the habituation of daily behavior based on religious teachings in order to become a pious, positive, productive and independent family through individual relations and a family system based on Islamic teachings

IV. CONCLUSION

Humans are identical with a difference, because Allah Azza Wajalla created humans in different conditions. Humans are also social creatures whose conditions and backgrounds also vary by God. In fact, this difference has become God's decree (sunnatullah). The basic foundation of building a household is to have mawaddah or love, then love will grow into affection (warohmah) and when the two feelings unite, it will lead to peace, tranquility (sakinah). Thus building a family is a fitrah, which we often call by carrying out the sunnah of the Rosululloh, this is the purpose of marriage. There are many lessons in marriage, one of which is that it can reassure the soul, so feelings of love and affection will be created. Families that are filled with affection for one another will create a family that is sakinah mawaddah wa rahmah, although it is not easy to make it happen because it requires mutual understanding, mutual respect between husband and wife. A blessed marriage is the

strongest fortress of faith, it requires our sincere patience in navigating an ark that is sometimes bumpy and stormy.

Conflict in a household is a reality that cannot be avoided. Conflict can have a positive or negative impact. So in managing conflict, it is necessary to have mature thinking. However, not all families are able to resolve their conflicts, therefore counseling is needed in resolving a conflict in the family, so that a peaceful family can be realized or we know a family that is *sakinah mawaddah warohmah*. So family counselors are expected to have professional abilities to anticipate the behavior of all family members consisting of various emotional and personality qualities, and family counseling can lead to habituation of daily behavior based on religious teachings in order to become a devoted, positive, productive and independent family through individual relationships. and a family system that is based on Islamic teachings and can realize the functions that exist in the family, so that the family avoids various problems, and also has a positive impact on other family members.

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