

The Dynamics of Conflict and Harmony: Social Interactions among Mosques, *Madrasah*, and *Pesantren*

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ABSTRACT

This article seeks to provide a describe theoretically the forms of social interaction among mosque communities, madrasah communities, and pesantren communities that sometimes cause social conflicts between them. The author uses the documentation study method to discuss the forms of social interaction and also the types of social conflicts that occur between the mosque community, the madrasah community and also the pesantren community. The data collection technique uses a literature review study of research articles that discuss social interaction and also social conflicts among them. The results of the study showed that the mosque community was able to hold activities to commemorate the Isam Holiday with a shape and pattern that was not the same as in previous years. The madrasah community is able to carry out learning process activities based on the applicable curriculum and supported by certain learning techniques. The pesantren community is able to implement foreign language learning and also certain learning technologies that support pesantren activities. It turns out that the mosque community, the madrasah community and the pesantren community have social interaction with each other individually and in groups. However, the continued impact of the social interaction process gives rise to certain social conflicts between them, such as differences in the language of instruction, differences in learning places, and differences in life orientation between their communities.

Keywords: *Social Interaction; Conflict Resolution; Religious Harmony; Islamic Community.*

INTRODUCTION

Mosques are places of worship and cultural centers for Muslims. Tolerance of informality offers leniency for religious practice and grants complex property rights (Ho & Zhao, 2024). There is a visual discomfort in the architecture of the mosque which has been designed based on typological and morphological characteristics (Abubakr Ali & Ali Mustafa, 2024). Young Muslims move between schools and other faith-based communities, and are able to develop the flexibility of the horizon of older thinking (Alkouatli et al., 2023). Their sociological dynamics are shown through greater public involvement in the management of mosques (Lourdes et al., 2024). Islamic religious values play an important role in establishing relationships between mosque communities. Young people feel valued and recognize the mosque as part of their identity (Van Matre & Schubotz, 2024). Unplanned risks tend to create new and harmful risks. Addressing global risks at the local level requires involving mosque communities as key stakeholders in managing crises (Khan et al., 2022). Community participation also supports regeneration efforts, enabling the

development of a shared vision to enhance quality of life (Pourzakarya & Bahramjerdi, 2021).

Madrasah provides balanced education in religious and general sciences, aiming to develop students' conceptual integration and social contribution skills. (Alkouatli et al., 2023). The madrasah reform program enhances management quality in the digital era and serves as a model for Islamic education. (Haddade et al., 2024). Its curriculum supports graduates' work readiness, grounded in Qur'anic knowledge and memorization (Muhammad et al., 2022). Institutions like Muallimin Muhammadiyah Yogyakarta foster empathy, trust, and a sense of belonging through effective two-way communication and strong student friendships. (Hastasari et al., 2022).

Pesantren fosters students' independence, creativity, and spiritual leadership. Despite Covid-19 restrictions, some groups like the Tablighi Jamaat continued gatherings (Hamdi, 2022). Moral and character values are instilled through daily practices and spiritual expression in activities like music learning (Sauri et al., 2022). Social entrepreneurs in pesantren promote sustainability through educational support and ecological initiatives (Harsanto et al., 2022). The Masyumi network played a key role in advancing Islamic higher education post-independence (Latief, 2022). A collaborative environment enhances learning effectiveness (Nawas et al., 2024), while adoption of the E-Santren system improves student efficiency and educator performance (Nuha et al., 2024).

Mosques are growing in number and luxury, showing rising public interest, but lack of local support threatens their cultural heritage. (Ataöv et al., 2022). During COVID-19, absence of Islamic death rites led to treatment refusal, prompting collaboration between health and religious leaders. (Tarabeih et al., 2023). Mosques can also serve as energy-efficient models in tropical regions. (Sayed Hassan Abdallah, 2023). Some hospitals provide Qur'anic lessons, with the Pantocrator Monastery as a rare historic example of a functioning, modernized Byzantine hospital. (Parnian Fard et al., 2022).

Several private madrasahs in Bangladesh continue to attract many students. SWOT analysis supports efforts to improve madrasah management and empowerment (Hasan et al., 2022). Key challenges include limited funding and staff time. (Dogra et al., 2021). Culturally and religiously sensitive interventions have led to Islamic-based health guidelines. (Lepage, 2023). Ethnic and religious segregation reduces self-esteem and increases prejudice, but trust and awareness can drive community regeneration. (Pourzakarya & Bahramjerdi, 2021). Motivation studies reveal changes in student engagement, teacher enthusiasm, and socio-cultural roles in madrasah education. (F. Zhang et al., 2022).

Islamic boarding schools tend to thrive in the post-Covid-19 pandemic period with their full day school education programs (Gravelle et al., 2021). Socio-religious organizations such as Syarikat Islam (SI), Muhammadiyah, and Nahdlatul 'Ulama (NU) aggressively revived the resistance to Dutch colonialism by presenting Javanese culture and Arab culture to separate the indigenous elite from the radical groups and threaten Western colonialism (Thohir et al., 2021). Some pesantren students in Indonesia, who have a negative attitude towards English, refuse to learn English at the individual and institutional levels. Some modern pesantren students use English as a wider means of da'wah (Islamic da'wah) and are able to communicate with Muslims around the world. Religious factors do play a role in shaping the motivation of students (Farid & Lamb, 2020).

Although the number of mosques is increasing, the number of worshippers who carry out five-hour prayers tends to decrease. Community involvement in mosques and congregational prayer activities reflects local religious and political connections (Kana'an, 2024). This phenomenon is related to the exploration of a sense of presence and community created from strong bonds. The interconnectedness of experiences contributes to increasing the life satisfaction of the mosque community (Y. V. Chen et al., 2024). Socially competent mosque communities can manage conflicts while preserving relationships key to societal evolution (Fischer et al., 2024). In China, religious property has shifted to shared ownership, and mosque land use remains largely informal (Ho & Zhao, 2024). Madrasas teaching both general and religious subjects face declining enrollment despite community demand, though school efforts can help counter social challenges (Asadullah et al., 2021). Many teachers lack skills to apply 21st-century teaching methods, affecting student engagement (Roshid & Haider, 2024). New systems analyzing student behavior during virtual learning provide objective insights into attention and focus (Fujibayashi & Abe, 2024).

A number of students who take educational programs at Islamic boarding schools do not have an adequate spirit of independence and spiritual leadership. The expression of Islamic education has the benefit of negotiating with the complex socio-cultural and educational worlds. Muslim educators have the ability to perform complex conceptual integrations and contribute to heterogeneous societies (Alkoutli et al., 2023). Social entrepreneurs view their financial activities differently, invisible, unpleasant, conjuring, necessary evils related to the four phenomena of destination conflict (destination conflict as a constant, unavoidable, manageable, and irrelevant question) (Pieniasek et al., 2024). Understanding regional land use conflicts requires considering complex, nonlinear factors. This study offers methods to identify such conflicts in urban educational institutions, aiding governance decisions (L. Chen & Zhang, 2024). In Islamic boarding schools,

music education embeds moral and spiritual values like longing, love, self-introspection, and repentance, shaping students' character toward becoming virtuous individuals (Sauri et al., 2022).

Having separate mosque and youth spaces enhances harmony, especially during Islamic celebrations. Preaching in the local language improves message acceptance and understanding (Hamidah & Duncik, 2024). Mosque communities support COVID-19 prevention by donating masks, providing aid, sharing information, and offering halal food (Kotani et al., 2022). They also address drug issues by raising awareness, reducing stigma, and offering holistic support, particularly for women (Al-Ghafri et al., 2023).

Pesantren require students' full-time involvement in activities to develop independence, creativity, and leadership, considering family and health support holistically (Somaiah & Yeoh, 2023). Youth eagerly learn practical skills, with interactive media like photovoice improving hygiene behavior (Samsuni et al., 2019). Religious teaching methods blending communication, humor, and lectures engage students effectively (Citrakesumasari et al., 2020).

Madrasah students manage heavy curricula combining religious and general sciences, needing good nutrition and tech skills. Student talent significantly impacts performance, showing social determinism in education (Asadullah et al., 2021). Despite limited program knowledge, students positively engage in social acts like blood donation motivated by faith (Hossain et al., 2022). Overall, religion deeply influences education, with innovative strategies addressing challenges and supporting national goals (Roy et al., 2020).

METHODS

Subjects of Research

The subjects of this research comprise the multifaceted communities integrated within mosques, madrasas, and *pesantrens* (Islamic boarding schools) located in Serang City, Indonesia. These institutions serve as the primary loci for investigating the intersection of religious life and communal engagement. The study focuses specifically on the inhabitants, administrators, and active participants within these spaces to capture a holistic representation of the local religious ecosystem. By selecting these three distinct yet interconnected entities, the research aims to elucidate the specific community dynamics and social roles inherent in the urban religious landscape of Serang (Dai et al., 2024).

Instruments and Interview Questions

The research instruments were designed to capture both behavioral patterns and subjective experiences through a structured yet flexible framework. Primary instrumentation included observation protocols focused on daily routines, facility

maintenance, and the physical accessibility of the sites, as these factors are posited to influence social interaction. For the verbal data collection, interview guides and focus group discussion (FGD) protocols were developed based on three core theoretical dimensions: maintaining stability, monitoring, and self-care management (Tamin et al., 2022). To ensure the validity of the responses and mitigate potential linguistic barriers or colloquial nuances, the instruments included clarifying prompts that guided participants toward the use of common terminology for maximum conceptual clarity (Di Nitto et al., 2022).

Data Collection

A descriptive qualitative approach was employed to gather comprehensive field data, combining a rigorous literature review with site-specific case studies. Data collection was facilitated by trained volunteers who conducted in-depth interviews and focus group discussions. These sessions were digitally recorded to preserve the integrity of the discourse. Simultaneously, detailed field observations were conducted to document the impact of the physical environment on social cohesion. To maintain the highest level of empirical accuracy, all recorded audio was transcribed verbatim, providing a robust textual foundation for subsequent evaluation (Labrador, 2022).

The analysis of the gathered data utilized a dual-layered content analysis strategy, incorporating both deductive and inductive reasoning. The deductive phase organized the data according to the pre-established theoretical framework of stability, monitoring, and self-care management, while the inductive phase allowed for the emergence of new thematic patterns directly from the participants' narratives. This thematic analysis was applied to the verbatim transcripts to identify recurring social phenomena. By synthesizing these analytical paths, the study provides a nuanced interpretation of how conflict and harmony coexist within the social interactions of the studied religious communities.

RESULTS AND DISCUSSION

Institutional Dynamics: Social Interaction and Identity Markers

Conflict and Social Interaction of Mosque Communities

The social interaction of the mosque community is formed in the lead-up, during, and after the implementation of the five-hour prayer, then Friday prayers, tarawih prayers, Eid al-Fitr prayers and also Eid al-Adha prayers. The results of the study show that there is a positive attitude of the Muslim community about the importance of building partnerships between mosque communities, madrasah communities, and pesantren communities that will bring social cohesion among them (Alkalash & Alkalash, 2024). Since there are patterns of social relationships and interactions between communities, further investigation of these patterns of social interaction is

needed. We need to clarify the future direction of relationship patterns and patterns of social interaction between them (Ishiguro et al., 2024). The occurrence of disputes between communities (mosques, pesantren and madrasas) is a response to the informalized nature of Islamic educational institutions in Indonesia. This requires a comparative understanding of the dimensions of conflict that have the potential to bring discord among communities (Berenschot et al., 2024).

During congregational prayers, there is a difference in identity between worshippers. Her identity can be seen in terms of the color of the clothes. There are worshippers who wear blue shirts considered part of party sympathizers whose flag is blue, such as the Democratic Party, Patai Amanat Nasioanl, and the National Democratic Party. Changes in social status, regulatory challenges, and conflicts between already marginalized communities require high social mobility (Glachant & Behrendt, 2024). Stakeholders involved in the planning and implementation process of Islamic educational institution development projects need to inspire local communities to participate more actively (Howie et al., 2024).

The psychosocial approach explains that the occurrence of cultural conflicts in character development will take place within certain limits. Emotional, cognitive, and social factors have relevance to their involvement in various community activities and cultural development (Zhi et al., 2024). Our analysis shows that there is a potential conflict in land use for the establishment of mosques, madrasas and Islamic boarding schools. The sturdy design of mosque construction tends to interfere with the readiness of other areas that will be built by other Islamic educational institutions. These findings consider the needs of residents and their sociological nature in relation to greater public engagement (Lourdes et al., 2024).

Conflict and Social Interaction of Madrasah Communities

Madrasah communities experience continuous social integration during learning, report card distribution, and graduation, strengthening bonds among students, teachers, and families. Developing skilled human resources supports sustainable development goals beyond education (S. Zhang & Wang, 2024). These communities face social challenges like status changes and conflicts, requiring high social mobility to adapt and foster inclusion (Glachant & Behrendt, 2024). Neuroscience shows that social interactions have deep cognitive roots, involving brain areas that process social cues. Islamic values strongly shape relationships between mosque, pesantren, and madrasah communities, making young people feel valued and connected (Lee Masson et al., 2024). Early stakeholder involvement in planning encourages local participation, ensuring better ownership and sustainability of community programs. (Van Matre & Schubotz, 2024). Overall, social interaction and conflict in madrasah communities are closely linked to education, religion, cognition, and active community engagement (Howie et al., 2024).

The identity of the madrasah community was seen during the flag ceremony on Monday. In this case, we see the part of shoes used by teachers, education staff and students, showing the difference in income levels. The more expensive the price of the shoes, the higher the income in question. The life of the people in the coastal zone of Fujian shows a more fragile socio-ecological system as the coastline expands. This phenomenon requires a sound land management strategy to promote sustainable development (Wu et al., 2024). The positive attitude of the Muslim community about the importance of building partnerships between mosque communities, madrasah communities, and Islamic boarding schools will bring many benefits (Alkalash & Alkalash, 2024). The dynamics of the population and its sociological nature require public involvement in the management of mosques, pesantren and madrassas (Lourdes et al., 2024). This study shows the importance of the role of human resources in accelerating sustainable development (S. Zhang & Wang, 2024). Changes in social status, regulatory challenges, and conflicts between already marginalized communities require high social mobility (Glachant & Behrendt, 2024).

The instability in managing Islamic educational institutions reflects the high standards applied, with an analysis of its strengths and weaknesses (Diakonova et al., 2024). Conflicts often arise from major social and political changes that lead to new interpretations of ethnic histories (Laoutides, 2024). Spatial analysis of urban expansion identifies potential land-use conflicts, showing that balanced development values green spaces and benefits from increased public involvement in urban management (Lourdes et al., 2024).

Conflict and Social Interaction of Islamic Boarding School Communities

Social interaction in pesantren occurs continuously around learning activities and community events, fostering strong bonds among students, teachers, and stakeholders (Dai et al., 2024). Studies highlight the importance of supportive environments and infrastructure in enhancing social engagement both in urban and rural settings (Ise et al., 2024). Conflicts sometimes arise between teachers and students or peer groups, leading to social-emotional challenges (Z. Chen et al., 2024). Pesantren students are often divided into Salafi (traditional attire and religious study) and modern groups (formal dress and tech-savvy), reflecting diverse identities (Lubon et al., 2024).

Young Arab women face complex identity challenges within these communities, adding social tension (Haneen et al., 2024). Children’s early group perceptions may cause negative attitudes toward outsiders, emphasizing the need to promote unity as pesantren expand (Nasie & Stanescu, 2024). At the organizational level, ethical codes are often poorly implemented due to

management disagreements and ongoing land-use conflicts (Berenschot et al., 2024).

Pathways to Social Integration and Cohesion

Social Integration of Mosque Community

The mosque worshippers will meet five times in one day along with the implementation of the five-time prayer, at this time social integration between mosque worshippers will be formed, because each of them realizes the need to strengthen the bond of friendship by shaking hands with each other. The next meeting takes place every Friday at the same time as the implementation of Friday prayers, at this time the integration of the mosque community is very strong, because it is bound by high faith and piety, and requires them to shake hands with each other at least twice, before and after the implementation of Friday prayers. The next routine meeting occurs twice a year, namely when the mosque community must carry out Eid al-Fitr and Eid al-Adha prayers, which require them to forgive each other and shake hands with each other with hospitality.

Efforts to integrate social equality in the management of mosques, madrasas and Islamic boarding schools are more beneficial. There is a need to address the ability of local communities and governments to achieve socioeconomic benefits, resource sustainability, and adaptive stakeholder participation (Sari et al., 2024). The framework is able to guide the selection of context-sensitive business models, utilizing the interconnected socio-technical dynamics of the community's energy system (Eklund et al., 2024).

Social Integration of Madrasah Community

The integration of advanced technologies like blockchain and improved cybersecurity is essential for creating secure and effective learning environments. (Bunjaku et al., 2024). Policymakers and managers are encouraged to measure and communicate social outcomes while fostering cross-sector partnerships to support sustainable education (Van Opstal et al., 2024). Frameworks adaptable to different countries help guide decisions on food security and social interventions, considering environmental and social impacts (Damari et al., 2024). Social media and digital surveillance enhance public health efforts by tracking disease transmission locally (Lopreite et al., 2024). Finally, psychosocial distress linked to structural factors and health conditions highlights the need to address both individual and systemic influences to reduce harmful behaviors like substance abuse and suicide, emphasizing comprehensive community health approaches (Glei et al., 2024).

Social Integration of the Pesantren Community

Social integration in Islamic boarding schools (pesantren) occurs through key meetings between students, their guardians, and teachers. The first meeting happens at the start of the school year to introduce students' character development

and inform parents about pesantren life. Monthly meetings during student visits reinforce values and rules. The Arena Panggung Gembira event serves as a platform to showcase pesantren values through performances for parents. Social integration is generally weaker in urban areas, requiring targeted government policies to boost community participation (Wang et al., 2024). Psychological issues such as body image concerns and distress linked to substance abuse are influenced by both individual and structural factors (Kidd et al., 2024), underscoring the need for comprehensive community support (Glei et al., 2024).

Global Challenges and Local Resilience

Mosque Community

Research on mosque communities highlights issues like Islamophobia, identity crises, and the racialization of Muslims, (Sufi & Yasmin, 2022), with critical incidents exposing negative stereotypes that require global collaborative responses (Al-Ansi et al., 2021). The influx of Rohingya refugees adds social complexities needing further study (Sultana, 2023). In response, affected communities strive to overcome such dilemmas by embedding personal ideals into their daily activities, mobilizing their roles within corporate and community settings, and fostering unity through collective engagement (Funder et al., 2021).

The development of social capital within mosque communities often faces obstacles due to socio-cultural norms imposed by external organizations. Research emphasizes the necessity of adopting an intersectional gender perspective to empower communities through collective workgroups, which can effectively build capacity and resilience (Masud-All-Kamal et al., 2021). Through active participation and empowerment, an integrated vision can be created to address economic, socio-cultural, physical, and environmental challenges, ultimately aiming to improve the overall quality of life in the region (Pourzakarya & Bahramjerdi, 2021). Given that global risks have local impacts, risk communication strategies must be inclusive and engage mosque, madrasah, and pesantren communities as responsible stakeholders in crisis response efforts (Khan et al., 2022). Environmental improvement initiatives within mosque communities, such as community-led garbage collection, environmental cleaning, and playground construction, depend heavily on the collective action and support of parents, women, local governments, and community leaders (Ataöv et al., 2022).

Madrasah Community

Muslim educators emphasize the importance of equipping youth with complex conceptual skills to positively contribute to diverse societies (Alkouatli et al., 2023). Studies warn of potential failures in disaster-prone and low-income countries if targets are not met (Amri et al., 2022). Health interventions in East Asia and the Pacific should enhance reporting, theory of change clarity, and measurement

accuracy (Head et al., 2024). Methods identifying the significance of monuments aid in protecting endangered cultural assets (Mohareb et al., 2023). The Madrasah Reform program aims to improve madrasah management quality in the digital age through ongoing evaluation and development at various levels (Haddade et al., 2024). Addressing suicidal behavior among Bangladeshi students requires seminars, workshops, and a robust support system involving mental health services, policymakers, and researchers (Urme et al., 2022). Research into branding in Islamic higher education reveals gaps, calling for further university-level studies on factors influencing brand trust (Juhaidi et al., 2024).

Pesantren Community

Integrating traditional knowledge on disaster risk reduction enhances social capital and helps reduce trauma, as seen among Lombok residents during the 2018 earthquake and subsequent events in 2019 and 2022 (Koopman, 2023). The close connection between well-being and learning attitudes highlights the need for a supportive and collaborative educational environment tailored to pesantren settings (Nawas et al., 2024). Researchers often translate data before analysis, aware that some meaning may be lost during this process, potentially affecting outcomes (Aloudah, 2022).

Muslims tend to favor a uniform style of hijab, while the Aisyiyah group permits more variety in colors and patterns, reflecting religion's growing role in shaping ideal Muslim womanhood in Indonesia (Shin et al., 2024). The E-Santren app is positively received for improving efficiency, accuracy, monitoring, and student compliance (Nuha et al., 2024). Music education in pesantren incorporates moral and educational values such as longing, love, self-restraint, introspection, repentance, and spiritual focus, which are embedded in students' daily lives (Sauri et al., 2022).

Studies on learning motivation address changes over time, the interaction between teaching and motivation, sociocultural influences, and teacher perceptions and motivation in language instruction (F. Zhang et al., 2022). Teachers face integrated assessments to enhance accountability and provide better guidance (Abd Halim et al., 2024).

Conflicts among mosques, pesantren, and madrasahs stem from the informal nature of these institutions, requiring a comparative analysis of conflict dimensions within Islamic educational communities (Berenschot et al., 2024). Social interaction benefits are stronger among larger rural populations involved in cooperatives, emphasizing the importance of improving communication, information access, and internet use (Z. Chen et al., 2024). Previous research links ownership of educational and health institutions to social inequalities in housing and health (Jia et al., 2024).

CONCLUSION

This study investigated the social dynamics and conflict patterns within mosque, madrasah, and *pesantren* communities in Serang City, Indonesia. The aim was to understand how ritualistic activities and administrative structures influence communal harmony and friction. The findings indicate that social interactions are established through specific cycles: religious rituals in mosques, academic milestones in madrasas, and 24-hour communal living in *pesantrens*. Conflicts in mosques arise from identity markers like clothing and ethnic backgrounds, while madrasah friction centers on academic competition. In *pesantrens*, conflicts are primarily domestic, involving shared resources. A critical disparity exists in infrastructure; mosques benefit from superior facilities due to high public trust and financial transparency. Conversely, madrasas and *pesantrens* often struggle with administrative opacity due to closed family-foundation management. The implications suggest that institutional transparency is the key driver of community support. This study contributes to religious sociology by highlighting how professionalized governance in mosques could serve as a model for educational institutions to overcome "informality" barriers. However, this study is limited by its specific geographical focus on Serang City and its qualitative nature. Future research should include broader comparative regions and quantitative assessments to validate these institutional trends. It is recommended that madrasas and *pesantrens* adopt mosque-style financial transparency to boost public engagement, while also integrating advanced technology to support their heavy curriculum demands. Strengthening youth associations and fostering leadership within *pesantrens* remain vital for long-term community resilience.

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