

Conflict Management In The Story Of Hadithul Ifki (Quran Study Of Surah Annur Verse 11-20)

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ABSTRACT

Humans are social beings who need interaction and communication between them. Social media is the most effective tool, but, unfortunately, there are still many social media that are identified as sites for spreading fake news. The world of education is also not spared from the spread of fake news filled with hostility. The same thing happened at the time of the Prophet Muhammad, which was enshrined in the Qur'an as a defense against the accusation of adultery against Aisha. This research article aims to find out the conflict management that was applied by the Prophet Muhammad when facing slander in the hadithul ifki story as stated in the interpretation of Ath Tabari and the Qur'an and its Tafsir. This type of research uses qualitative research with library research data sources. The method used in this research article is by examining and studying various related literature. The researcher used descriptive and content analysis to analyze the data. The research findings are in the form of conflict management applied by the Prophet Muhammad in the story of hadithul ifki or fake news to Aisyah. The steps for conflict management carried out by the Prophet Muhammad were: first, collecting as much information as possible from the community that triggers the emergence of conflict and a neutral society. Second, to confirm some of the scattered information. Third, affirm the person who is the source of the conflict.

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INTRODUCTION

Humans are social creatures who always need interaction in which there is communication between humans. The growing information media helps humans to advance communication widely. Social media is the most effective and efficient means of conveying information to other parties in various matters. Social media is the key used to provoke thought, dialog, and action on social issue

According to data from the Ministry of Communication and Information of the Republic of Indonesia, there are around 800,000 websites in Indonesia that are indicated as spreading false information. From August 2018 to April 2019, the hoax content category, government category 210, health category 200, slander category 159, crime category 113, and other news.

In the world of education, we were recently shocked by the news that three teachers who are educators became suspects for being involved in spreading hostile fake news in 2018. The emergence of this news provides a new understanding that the world of education is also not immune from the spread of slander and false news.

Lying news or slander also occurred during the time of the Prophet Muhammad, as stated in the Qur'an Surah Annur verses 11-20, which clearly describes the events of the news of lies or

hoaxes told by hypocrites to 'Aisha. The lie was made in an attempt to seize the power of the Prophet Muhammad. The ten verses were revealed regarding the accusations of ahlul ifki, namely the hypocrites with their lies and lie that aroused Allah's jealousy of 'Aisha and His Prophet until Allah revealed the verse containing the exemption from maintaining the honor of the Prophet, the event is commonly known as the story of haditsul ifki b.

The story of hadithul ifki in the Qur'an tells about the false news/slander about the Prophet's wife 'Aisha Ummul Mukminin after the battle of Bani Mustaliq in Sha'ban 5 A.H. People who saw 'Aisha returning to the city of Medina with Safwan bin Mu'athal began to talk about it according to their own opinions. Then, the hypocrites, including 'Abdullah bin Ubay bin Salul, exaggerated it, so the slander and accusation of adultery against 'Aishah with Safwan bin Mu'athal grew wider, causing turmoil in the city of Madinah.

Imam Ath-Thobari and the Ministry of Religious Affairs, in their interpretations, explain that this conflict occurred between one group of Muslims, namely the hypocrite 'Abdullah bin Ubay bin Salul, by digging up information and spreading false news or slander over 'Aisha, the wife of the Prophet. The false news reached the minds of a group of Muslims and caused conflict among the Muslims as well as between the Prophet Muhammad and 'Aisha. Some of the Muslims talked about it, and others went further. This situation lasted for approximately one month until the revelation (Amrullah, n.d.).

The Qur'an explains to every human being to always tell the truth, especially when delivering news. Because the truth in delivering news will maintain the truth of information and harmony, this is explained in the Qur'an letter al Ahzab verses 70-71 regarding the necessity to convey the truth.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (70) يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا (71)

O you who believe, fear Allah and speak the truth. Surely Allah will reform your deeds and forgive you your sins. And whoever obeys Allah and His Messenger, then indeed he has gained a great victory (Al-Quran and Its Translation, 2014).

Howard Ross defines conflict management as steps taken by conflict actors or third parties that aim to steer disputes toward specific outcomes that may or may not result in the final resolution of the conflict and may or may not result in calm, positive, creative, consensual, or aggressive. This definition requires a series of actions and reactions in directing a conflict to the ultimate goal of resolving a conflict and maintaining good relations between the parties involved.

RESEARCH METHOD

The research design used in this research was a study of written documentary material in the form of textbooks, newspapers, magazines, letters, films, diaries, manuscripts, articles, and the like. This research was conducted by reviewing and studying various literature (books, journals, laws, and regulations, and others), which were used as references based on the subject matter under study.

The data validity test in this study used observation persistence and discussion techniques. Observation technique means making more careful observations and reading various references to books and research results or documentation related to the findings studied. By reading this, the researcher's insight would be broader and sharper so that it could be used to check the data found. The discussion technique (expert opinion), this technique was carried out by exposing the interim or final results obtained in the form of discussions with supervisors and experts, both tafsir and hadith.

Research data sources used: First, primary data sources are data sources that directly provide data to data collectors, also known as primary data used in research. Second, secondary data sources were sources that did not directly provide data to data collectors, which can also be referred to as data obtained from second or third sources, and so on. Secondary data included official documents, books, research reports, and so on. Third, tertiary data was material that explained primary and secondary data. The data collection technique in this research was library research. This technique limits its activities to library collection materials only without requiring field research.

The data analysis technique used maudhu'i analysis, namely formulating the theme of the problem to be discussed, collecting and studying the verses of the Qur'an, then completing with relevant hadith, explaining the relevance (muhasabah) is the definition of maudhu'i analysis. The author used data to discuss the verses of the Qur'an in the form of collecting verses from various letters related to the theme discussed so that it becomes a perfect theme. Content analysis, namely analyzing data according to its content, is usually used in qualitative data analysis. Therefore, this analysis is known as content analysis. Induction, deduction, and a combination of the two are called analytical techniques. Researchers use this analysis to analyze the verses and combine them with books that follow the themes discussed.

RESULTS AND DISCUSSION

A, Conflict Management

Conflict can occur due to several sources. Conflict that occurs is always sourced in humans and their behavior, in addition to organizational structure and communication. Although there are several sources of conflict, the biggest one that causes conflict is human behavior. Therefore, a problem that is simple due to improper human behavior eventually becomes a big problem due to various provocations. Conflicts are generally based on differences. Difference itself is an inseparable part of the reality of life.

The conflict process model that starts from the beginning to the end can consist of five stages as identified by Pondy, namely: (1) latent conflict, the stage of the emergence of factors in the situation that can be a potential force for the emergence of conflict cases; (2) perceived conflict, the stage when one party views the other party as hampering or threatening its interests; (3) felt conflict, the stage when one party or both parties feel and recognize the existence of conflict not just views or assumptions; (4) manifest conflict, the stage when both parties carry out open conflicts that invite reactions from other parties; (5) conflict aftermath, the stage after the conflict is resolved, but there are still remnants of conflict so that it becomes a potential for further conflict.

Conflict management is the steps chosen by conflict actors, either from themselves or third parties, in directing disputes towards solutions or specific goals that may or may not result in an end in the form of a resolution to the conflict or produce positive, creative, consensual, aggressive, or calm things. Conflict management is an essential component that needs to be taken into account in-depth to shape behavior and decisions so that the organizational system does not have obstacles caused by a conflict.

The primary key to conflict management is the form of communication from the approach process carried out by conflict actors and mediating parties who can strategize conflict resolution by controlling it in various ways to produce the desired results. Conflict management is a series of actions and reactions between conflicting parties and from outside parties in directing a conflict to the ultimate goal of resolving a conflict and maintaining good relations between the parties involved in the conflict. (Syarnubi Syarnubi, 2016)

Approaches that can be used as an effort to resolve conflicts, as concluded by Blake and Mouton, Filley, Hall, and Tomas, include:

1. Integrating

Efforts are made to exchange information and are willing to observe differences and find solutions that all parties or units can accept. Integrating can also be interpreted as the parties involved in the conflict trying to create a conflict resolution that maximally meets their own goals and the goals of their opponents.

Although this approach takes a long time, it has the effect of motivating the growth of a creative nature that emphasizes different points of view. (Bashori, 2020)

2. Obliging

In the obliging style, a person tends to give in to the other party so that individuals tend to give up their interests while the other party can get maximum benefits. Another definition interprets obliging as setting the value that a person views others as having more abilities and does not underestimate them. This approach requires higher attention by helping and cooperating in

resolving conflicts so that the role of narrowing differences between individuals and groups or communication gaps can be realized.

1. Dominating

Dominating conflict management style is conflict management with the approach of dominating or mastering the opposing party by all means to gain. This style is self-emphasizing. Where personal desires can ignore obligations, this style undermines the interests of others. This style is appropriate when the issues involved in the conflict are essential to the organization or the decision is unfavorable to the other party. This style may be used by supervisors or managers if the issues involve routine matters or if quick decisions are required.

2. Avoiding

The avoidance of conflict management style is where all those involved in the conflict are not actively seeking problem-solving. This style shows low concern for individuals and groups, often characterized as indifference. The tendency to avoid conflict may also be based on a view that conflict can be detrimental and considered rude. So, problems are left unresolved. However, this technique becomes more effective when the other party can solve the problem more effectively.

3. Compromising

Compromising conflict management style is conflict management that is done by giving up something to get a conflict resolution agreement. It is done as an effort to solve the problem by finding a middle ground that satisfies some of his interests and some of the interests of others or provides benefits to both parties to the maximum.

James R. Edward Freeman divides conflict management into three methods. Including:

1. Conflict stimulus is given as a trigger for more change by giving achievement awards, conducting evaluations, integrated performance, motivating, and setting standards.
2. The purpose of the conflict reduction method is to reduce the situation or situation utilizing management that pleases both parties. Efforts that can be made are deliberation, third-party intervention, confrontation, bargaining, and compromise.
3. Conflict resolution method with steps of domination, cooperation, and problem-solving. There are three assumptions in efforts to resolve conflicts, according to Alo Liliweri: lose-lose, lose-win, and win-win.

Conflicts could be categorized based on various criteria, including based on the background of the conflict, the substance of the conflict, and the parties involved in the conflict.

1. Personal and interpersonal conflicts

Personal conflict is a conflict that occurs within a person. This conflict is caused by having to choose from several different and conflicting choices so that they feel indecisive about the choices to be made. Which consists of conflicts of approach to approach, avoidance to avoidance, and approach to avoidance.

Interpersonal conflict is a conflict that occurs between individuals or in an organization, such as leadership conflicts or between parties who are interdependent in carrying out work to achieve organizational goals. This conflict occurs because of differences in specific issues, so the actions and goals of the joint results will be very decisive.

2. Destructive and constructive conflict

Destructive conflict is expected when two members of the organization cannot work together because of the hostility between them (a destructive emotional conflict). Dysfunctional or destructive conflict can also be interpreted as a conflict that is irrational and primarily based on envy, hurt, emotions, and negative thoughts. Destructive conflict is a type of conflict that results in a win-and-lose conflict solution.

The existence of this constructive conflict is deliberately constructed or programmed by the organization. In the process, this conflict leads to finding a solution to the substance of the conflict. This type of conflict builds something new or strengthens the relationship of the parties involved in the conflict, or they get something useful from the conflict that occurs. The end of constructive conflict includes win-and-win solutions, collaborative solutions, or compromises.

1. Conflict of interest

Interest conflicts are characterized by individual and interpersonal conflicts that are conflicts of interest. The interests of or relating to the individual can be the interests of himself, family, friends, and other organizations related to him. Morally, this conflict undermines the trust given by the organization and its members or followers.

2. Realistic and non-realistic conflicts

Lewis Coser, as cited by Joseph P. Folger and Marshal S. Poole, categorizes conflicts into realistic conflicts and non-realistic conflicts.

Realistic conflict occurs because of differences and disagreements over how to achieve goals or about the goals to be achieved. In this type of conflict, conflict interaction focuses on the issue of disagreement regarding the substance or object of conflict that must be resolved by the parties involved in the conflict.

Non-realistic conflict, conflict is triggered by hatred and prejudice against conflict opponents who encourage aggression (power, strength, and coercion) to defeat or destroy their conflict opponents. The main focus in handling this type of conflict is how to defeat the opponent and put aside the issues that cause conflict.

A. Hoax

The hoax comes from the English word for fake news or false news. Hoaxes are factually incorrect information, but they seem trustworthy. In another definition, a hoax is misleading and dangerous information because it conveys information that is not necessarily true and can even mislead perceptions through news channel media in the form of writing, photos, and videos.

Historically, the term hoax was first used in the mid-18th century, rooted in the word used by magicians, hocus pocus. In simple terms, a hoax can be interpreted as false information that is deliberately created and cannot be accounted for. In other words, a hoax can be interpreted as news that does not correspond to reality. The characteristic of hoax news is that it comes with bombastic sentences and tends to be exaggerated. It contains accurate information when, in fact, it is false. More than just deception, hoaxes can also bring people into conflict and even (rarely) be used for personal gain. (Belinda & Puspitasari, 2021)

A. Haditsul Ifki in the Tafsir Ath Thabari dan Religion Ministry

1. Asbabun Nuzul

Etymologically, the word sabab al-nuzul means the fall of the verses of the Qur'an. Sabab al-nuzul (the cause of the descent of the verse) here means the causes related explicitly to the descent of certain verses. Meanwhile, according to Subki al-Shaleh, the definition of ababbannuall is something that causes the revelation of a verse or several verses containing that cause, answers that cause, or explains the law at the time of the cause.

In the book of tafsir Ath Thabari, volume 19, pages 11-21, Ath Thabari explains that this hadithul ifki or false news about the Prophet's wife, Aisha, after the battle of Bani Mustaliq in Sha'ban 5 A.H., the war was participated in by the hypocrites and also Aisha with the Prophet based on the lottery held among his wives. On the way back from the battle, the party stopped at a place, and 'Ā'ishah got out of the palanquin to do some errands and then returned to the place where the party had stopped.

Then she noticed that her necklace was missing, so she went back out to look for it. Meanwhile, the group departed, thinking that she was still in the palanquin. After 'Ā'ishah learned that the palanquin had left and resumed its journey, she sat down in her place and hoped that the palanquin or the group would return to pick her up. By chance, a companion of the Prophet, Shafwan bin Mu'athal, passed.

Then he found her sleeping alone, and Shafwan bin Mu'athal gasped as he said, "Inna lillahi wa inna ilahi raji'un," and Aisha woke up. Then, Aisha was invited to ride her camel. Shafwan walked with the camel until they reached Madinah. The people who saw them talked about what they thought.

Rumors began to arise, and the hypocrites (Abdullah bin Ubay bin Salul) exaggerated them. Hence, the slander against 'Aishah and Shafwan bin Mu'athal became widespread, causing turmoil

among the people of Madinah. On a further journey, the focus on 'Aisha's case was in addition to the hijab laws and Muhammad's marriages to Zainab and Juwairiyah.

The slander against 'Aisha became a scandal against her virtue and loyalty. The incident reflected the trends of the then political parties in Medina while serving as one of the few major motive forces behind Aisha's political machinations and party support in the decades that followed. Not all citizens of Medina wholeheartedly supported Muhammad. There were those called munafiqun or hypocrites who resented the privileges given to the muhajirin from Makkah. Moreover, among those hypocrites was Abdullah bin Ubay bin Salul, who coveted Muhammad's leadership for himself.

2. Interpretation of Surah Annur verses 11-20

Verily, those who bring false news are from among you (too). Do not think that the news is bad for you; rather, it is good for you. Every one of them will be recompensed for the sin he has committed. And, whichever of them takes the greatest share (of the sin he commits), he will have a great punishment." Qs. Annur: 11

Interpretation of the 11th verse of Ath Thabari in his book volume 19 on pages 1-31 and the interpretation of the Ministry of Religion of the Republic of Indonesia on page 576. that the interpretation of the verse explains the people who played a significant role in the false news or slander against Aisha was from a group of Muslims who were initiated by a hypocrite named Abdullah bin Ubay bin Salul a leading figure in Medina. Allah tells us that everyone who participates in spreading false news will be rewarded according to their efforts and activities.

"Why do not the believers and the believers do not think well of themselves, when you hear the false news and say, 'this is (a) real false news'" Qs. Annur: 12

The interpretation of the 12th verse of Ath Thabari in his book volume 19 on pages 31-34 and the interpretation of the Ministry of Religion of the Republic of Indonesia on pages 576-577 that the interpretation of the verse explains related to Allah's admonition to believers who think in their hearts or hear the news then believe it without denying or rejecting it directly. The faith of a Muslim should lead them always to be kind and prevent prejudice against other Muslims.

"Why did they (the accusers) not come with four witnesses? Since they did not bring witnesses, they are in the sight of Allah liars" Qs. Annur: 13

The interpretation of the 13th verse of Ath Thabari in his book volume 19 on pages 34-35 and the interpretation of the Ministry of Religious Affairs of the Republic of Indonesia on page 577 that the interpretation of the verse explains related to the group of people who do not bring witnesses.

"And why did you not say when you heard it, 'It is not appropriate for us to talk about this. Glory be to You, this is a great lie'" Qs. Annur: 16

The interpretation of the 16th verse of Ath Thabari explains in his book jildi 19 on pages 40-41 and the interpretation of the Ministry of Religious Affairs of the Republic of Indonesia on page 579 that the interpreter of the verse explains why the Muslims did not stop and stop the talk of slander and did not feel worthy of saying and spreading the news. They should purify Allah by saying that the word (accusation of adultery) is a very great lie.

"Allah warns you against such repetition forever if you are believers. And Allah explains His verses to you. And Allah is All-knowing, All-wise." Qs. Annur: 17-18

The interpretation of verses 17 18 Ath Thabari in his book volume 19 on pages 41-43 and the interpretation of the Ministry of Religion of the Republic of Indonesia on pages 579-580 that the interpretation of the verse explains related to Allah's warning to believers not to repeat the evil deeds and significant sins in the future as the hypocrites had done to Aisha. Allah has explained His morals, manners, commands, and prohibitions. Allah rewards those who do good and those who do evil.

"Indeed, those who wish that the most heinous deed (false news) should spread among the believers, they shall have a grievous punishment in this world and the Hereafter. And Allah knows while you do not." Qs. Annur: 19

The interpretation of the 19th verse of Ath Thabari in his book volume 19 on pages 43-45 and the interpretation of the Ministry of Religion of the Republic of Indonesia on pages 580-581 that the interpretation of the verse explains for people who like to broadcast, tell and disseminate false news

in the form of heinous deeds both from men and women they will get punishment in the world and the hereafter. The punishment in the world is in the form of a had that Allah has assigned to those who accuse good women and men of adultery.

"And were it not for the bounty of Allah and His mercy upon you (you would have been afflicted with a great torment). Indeed, Allah is the most merciful, most compassionate" Qs. Annur: 20

The interpretation of the 20th verse of Ath Thabari in his book jildi 19 on page 45 and the interpretation of the Ministry of Religion of the Republic of Indonesia on page 581 that the interpretation of the verse explains Allah's prohibition against the spread of pornography and adultery among humans. Had it not been for the grace, mercy, and compassion of Allah, you would have perished and hastened the punishment.

The Conflict That Occurs in the Story of Hadithul Ifki

1. Rasulullah sholallahu 'alaihi wasalam. When he wanted to travel, he drew lots among his wives. Whoever is drawn, then he who comes with the Messenger of Allah. In one battle, Aisyah came out, so she went with the Messenger of Allah in a battle.
2. One night, Aisha was with a group of Muslims. When they fell asleep, 'Ā'ishah got up and walked ahead of the group and rejoined them after she had finished her rituals. When she returned, she felt her chest and felt that her necklace from Zhafar was broken, so she went back and looked for it, which made her late.
3. Shafwan bin Mu'athal Assulami and Dzakwan walked early in the night to check if anyone was left behind. He found her asleep as he uttered the phrase *istirja'* (*inna lillahi wa inna ilaihi raaji'un*).
4. After 'Aisha's arrival with Shafwan bin Mu'athol in Madinah, 'Aisha suddenly became ill for almost a month while people were engaged in talking about the accusations against her.
5. Umm Mistah informed 'A'ishah about the words of those who were accusing and spreading false news. Then Aisha grew sicker and returned home and asked the Prophet Muhammad for permission and said: "Will you allow me to go to my parents?" The Prophet gave her permission.
6. The Messenger of Allah accompanied us, and then he sat down and testified, saying: "Verily, such and such news has reached me, and if you are free from it because you did not do it, may Allah keep you away. If you have committed such a sin, seek forgiveness from Allah and repent to Him. For if a person confesses his sin and repents, Allah will accept his repentance."
7. Then 'Ā'ishah said: "By Allah, there is no word between you and me (the Messenger of Allah, Abu Bakr, and Umm A'ishah) except what Abu Yusuf said, that the companions are good, and Allah is the place to seek help for what you accuse."
8. Aisha said: "By Allah, the Messenger of Allah did not leave the assembly and no one left Abu Bakr's house until Allah sent down a revelation to the Prophet Muhammad. So, his condition changed as it usually does when revelation comes down, and he was sweating even though it was winter. This was due to the weight of the words of Allah that had been revealed to him. He laughed and the first thing he said at that moment was: Good news, Aisha! Allah has kept you away from such acts".

B. Conflict Management Applied by Prophet in the Story of Haditsul Ifki

1. Information
 - a. Rumors began to arise, and the hypocrites (Abdullah bin Ubay bin Salul) exaggerated them. Hence, the slander against 'Aisha and Shafwan bin Mu'athal became widespread, causing turmoil among the people of Madinah.
 - b. 'Ā'ishah said, "O Mother, what is it that the people are talking about?" Umm Aisha said, "O my child, be patient. By Allah, not every beautiful woman who is married to a man who loves her, while he has other wives, will be superior to the others". 'Ā'ishah said, *subhanallah*, did those people talk about this and convey it to the Messenger of Allah? Umm, Aisha replied, "Yes".

2. Confirmation

- a. The Messenger of Allah called and asked about the false news of Usamah bin Zaid, asking for their opinion on what he had to tell his wife; meanwhile, Usamah showed the Messenger of Allah about his wife's chastity and his tenderness towards her.
- b. The Messenger of Allah called and asked about the false news of Ali bin Abi Talib. Then Ali bin Abi Talib said, "Allah will not make you difficult, and there are many women besides him. If you want to ask, then ask a slave girl named Barirah. Indeed, she will tell you the truth
- c. The Messenger of Allah called and asked Barirah about the false news. "Do you see anything doubtful in Aisha?" Barirah said, "By the one who sent you with the truth, I have not seen a single blameworthy thing in her. She is nothing more than a young woman who sleeps and waits for the dough that her family makes, then a pet goat comes and eats it."
- d. The Messenger of Allah stood up and delivered a sermon, then said, "Who will defend me from the one who has reached me that he has harmed my family?" then stood up a companion from Anshar named Saad bin Muadz and a Khazraj youth named Ubadah bin Ash-Shamid.

3. Affirmation

The Messenger of Allah came to me at the house of Aisha's parents. One of the Anshar women asked my permission to enter, sat down, and wept with me. Then, the Messenger of Allah entered our midst and sat down without being next to each other. The Messenger of Allah sat like tashahhud, then said:

Amma ba'du, O 'Ā'ishah, such and such news has reached me about us. Suppose you are accessible (from the accusation). In that case, Allah will exonerate you, but if you have sinned and it is not something familiar to you, then ask Allah for forgiveness and repent to Him, for if a servant sins and then repents, Allah will forgive him.

Then Aisha said to Abu Bakr and Umm Aisha, "Answer the words of the Messenger of Allah." Both replied, "By Allah, I don't know what to say to the Messenger of Allah."

Based on this explanation, the conflict management applied by the Prophet in dealing with a conflict was the integration approach. Integrating was an effort made by exchanging information and wanting to observe differences, find solutions from all parties, and unite.

CONCLUSION

Haditsul ifki tells the story of the slander that befell the Prophet's wife 'Aishah Ummul Mukminin, after the battle of Bani Mustaliq in Sha'ban 5 A.H. People who saw 'Aishah returning to the city of Medina with Safwan bin Mu'athal began to talk about it according to their own opinions. Then, the hypocrites, including 'Abdullah bin Ubay bin Salul, exaggerated it, so the slander and accusation of adultery against 'A'ishah with Safwan bin Mu'athal became widespread, causing turmoil in the city of Madinah. The salaf and khalaf scholars think that the accusation against 'Aisha was due to the political influence of Abdullah bin Ubay bin Salul. The hadithul ifki incident also gave birth to a new law that accusations of adultery for good women must bring four witnesses. This law makes us more careful in seeing and commenting on an event that we do not know the truth about. The steps taken by the Prophet Muhammad in resolving conflicts can also be used as an example to find a way out of a problem that occurs. Likewise, the world of education cannot be separated from conflict. By understanding the conflict management applied by the Prophet Muhammad in the form of seeking information, confirmation, and affirmation in dealing with the conflict over Aisyah's accusation, it is hoped that the conflict resolution that occurs can be done appropriately and responsibly.

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