ABU BAKAR'S ATTITUDE AFTER THE DEATH OF THE PROPHET MUHAMMAD SAW: ANALYSIS OF SOCIAL CONFLICT FROM LEWIS COSER'S PERSPECTIVE

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Abstract

This study analyzes the role of Caliph Abu Bakar following the passing of the Prophet Muhammad peace be upon him and the response of the people of Madinah. Using Lewis Coser's social conflict approach, this research explores Abu Bakr's actions and the social dynamics that emerged after the Prophet's passing. Social conflict arose in the aftermath of the Prophet's death, creating tension and confusion among the people of Madinah. This qualitative descriptive study, employing Lewis Coser's social conflict approach, uses reading and note-taking techniques. Data analysis follows Miles and Huberman's procedures, which include data reduction, presentation, and conclusion, to form a structured description. The analysis results indicate that in the context of Abu Bakr's appointment as the first Caliph after the Prophet's passing, conflict functionalism theory provides insight into the social dynamics that took place. The conflict between the Ansar and Muhajirun played a crucial role in strengthening internal group solidarity, reinforcing group boundaries, and reducing tolerance for division. Although initial conflict arose, the deliberation and election of Abu Bakr ultimately served as a "safety valve" mechanism, preventing larger divisions within the Muslim community.

Keywords: Abu Bakar; Social conflict; Lewis Coser; Caliphate.

INTRODUCTION

The caliphate period began after the death of the Prophet Muhammad Saw. On 12 Rabiul Awal in the year 11 H, which was then led by the caliphs Abu Bakar As-Siddiq, Umar Bin Khattab, Utsman bin Affan, and the last caliph, Ali Bin Abi Thalib. The task of the Khulafaur Rasyidin is to replace the leadership of the Prophet in regulating the lives of Muslims. If the duties of the Prophet consist of two things, namely the duties of prophecy and state duties. Then the Khulafaur Rasyidin is tasked with replacing the leadership of the prophet in state matters, namely as head of state or head of government and religious leader. The task of the prophethood cannot be replaced by the Khulafaur Rasyidin because the Prophet is the last Prophet and Apostle. The task of the Khulafaur Rasyidin as head of state is to regulate the lives of his people in order to create a peaceful, just, prosperous, safe, and peaceful life. While as a religious leader, the Khulafaur Rasyidin is tasked with regulating matters related to religious matters. If there is a difference of opinion, then the caliph has the right to make a decision. However, the Khulafaur Rasyidin in carrying out his duties always prioritizes joint deliberation, so that every policy taken does not conflict with the Muslims (Zainudin, 2015).

Abu Bakr al-Siddiq (632-634 AD) was the son of Abu Quhafah who was also known as Abdullah or 'Atiq. He came from the bani Taim tribe, a small clan of the Quraish tribe which was considered to have a small number of members and was considered the cruelest tribe before the time of the Prophet's prophethood (M. N. Ali, 2022; Ja'fariyan, 2006). Even though Abu Bakr was two years younger than Rasulullah saw, he was the first person to announce his conversion to Islam to the Prophet. Abu Bakar's Islam had a significant influence on the development of Islam at that time. He was a respected figure among the people of Makkah. Abu Bakr embraced Islam with full confidence and without the slightest doubt. thanks to his preaching, he succeeded in inviting a number of people to convert to Islam and join in the struggle and become the front guard in

preaching Islam (Misrayanti, Aeni, & Syakur, 2023). Abu Bakr was involved in almost all the struggles and preaching of the Prophet Muhammad. He made a significant financial contribution to the struggle of the Prophet Muhammad, even donating all his wealth for the Tabuk war case and the construction of the Nabawi Mosque in Medina (Fatmawati, 2016). Abu Bakr is known as the most loyal, obedient, and trusting friend of what comes from the Prophet Muhammad. As an award for his loyalty, he was given the title "al-Shiddiq". He accompanied the Prophet in the event of the migration to Medina and was trusted by the Prophet to replace him as the prayer leader when he was sick. Abu Bakr al-Shiddiq was then chosen as the first caliph through an election process that took place quickly and suddenly, without prior planning, in 632 AD (Sari & Pratama, 2023).

The event of the death of the Prophet Muhammad. It shook the hearts of all friends who were in the city of Medina at that time, from the moment the Prophet died, he was accompanied by Sayyidah Aisyah Ra at his residence. The sad news spread, the sky and all corners of the city of Medina turned gray. Anas said, "I did not find a day more beautiful and more radiant than the day when the Messenger of Allah. Entered the city of Medina, and I never found a day worse and darker than the day when the prophet Muhammad died (Al-Mubarakfuri, 2001). Umar bin Khattab's friend also took a firm stance and reminded the Muslims that the Messenger of Allah. Not dying, but going to meet Allah Swt. These various attitudes from Muslims created an atmosphere of confusion and sadness, which would end in the process of selecting Abu Bakar's friend to become caliph (Syahputra, Widoso, & Surahman, 2022).

The election and appointment of Abu Bakr as the first caliph of the Prophet Muhammad was carried out democratically, through the granting of *bai'ah* after a heated debate. In the selection of candidates, the criteria of seniority, piety, and the candidate's ability to protect and unite Muslims were the main factors considered by each party. After the appointment, the tradition of political speeches after the inauguration or bai'at was highly anticipated by the community, because through this speech, they would know the outline of the policies that would be implemented by the leader during his reign. In his speech, Abu Bakr emphasized that as a human being with shortcomings, he was ready to accept input, even criticism, and emphasized that he should be followed as long as he followed Allah and the sunnah of his messenger, and if not, the community had the right to disobey him (Yusuf, 2015).

If examined more deeply, the death of the Prophet Saw can be associated with the phenomenon of social conflict in sociology, which in this study will be used as the basis for its theory, namely Lewis Coser's perspective of social conflict. Lewis Coser's view in conflict theory is different from the views of other sociologists. According to Coser, conflict is a clash of values and interests, tension between what is felt and what should be felt by several groups. Coser also argues that conflict functions to push society towards new institutions, technologies, and economic systems (Ekawarna, 2018). In his book entitled "The functions of social conflict", he criticizes sociologists who only view conflict negatively, where conflict is considered to cause division and imbalance. Coser sees conflict not only from a negative side, according to him not all social systems have the same level of conflict frequency. The sources and occurrences of conflict in each social system differ according to the type of structure, patterns of social movement, acquisition and achievement of power status, and the extent to which the distribution of resources and certain statuses is accepted by society. When there is an imbalance between demands and opportunities to obtain rewards in the social structure, tension and conflict arise (Coser, 1957).

In Lewis Coser's social conflict theory, conflict is divided into two types: realistic conflict and non-realistic conflict. In Coser's view of social conflict, conflict can be divided into two types. First, realistic conflict, which arises due to dissatisfaction with certain demands and is directed directly at the object that causes the dissatisfaction. Realistic conflict has the following characteristics: (1) begins with frustration due to provisions in the relationship that are considered disappointing for the object that feels disadvantaged; (2) this conflict arises because of the hope of getting certain benefits; (3) conflict is used as a tool to achieve the desired results or targets. These targets have been accepted and approved by the prevailing culture or values. The targets to be achieved can be resources, power, rank or position, and certain values (Nursalam, Suardi, &

Syarifudin, 2016). In the context of Abu Bakar's leadership after the death of the Prophet Muhammad Saw, this conflict can be seen through the confusion of Muslims about who will replace the Prophet's position. This tension is caused by uncertainty about the leadership and organization of the people. Abu Bakar, as the first leader after the Prophet, faced this tension firmly. He ensured the continuity of Islamic teachings and united the people to accept his leadership. Abu Bakr, through his actions and attitudes, fought for a common goal, namely maintaining the integrity and social stability of the Muslim community, which in turn strengthened the newly formed social system after the death of the prophet.

Second, unrealistic conflict, this conflict is not aimed at reducing tension between the conflicting parties, but aims to reduce tension from at least one party (Coser, 1957). For example, what Abu Bakar did in resolving the confusion of the Muslims when the Prophet died. Coser stated that conflict has an important role in strengthening the existing social system. There are three assumptions of conflict functionalism in Coser's view. First, internal group solidarity will be stronger if the conflict with the outside group is greater. Conflict is considered a normal part of social routine and can produce a sense of togetherness for the groups involved. Individuals also become more aware of their environment and interests through conflict. Second, conflict can strengthen the boundaries between the groups involved and other groups, creating a sense of having a common goal. The impact of this conflict is the emergence of new group values through responses to the challenges faced. Third, tolerance for division is reduced, and balance and equality are increased. Conflict can increase solidarity among oppressed or minority individuals (Reitzes & Reitzes, 1993).

Coser argues that conflict in society is not something that cannot be resolved. He sees conflict as a source of benefit in social society by improving relations between conflicting groups. Conflict encourages group members to fight to rebuild communication in order to maintain the integrity and system of the group. The main objective of Coser's theory is to show the positive function of conflict in increasing social integration (Rofiah, 2017).

Coser (Dodi, 2017) states that to keep groups from falling into social conflict, a "safety valve" is needed. A safety valve is a special mechanism used to maintain a group. This is an institution that allows the expression of dissatisfaction with a particular system or structure. Institutions that act as safety valves have a positive function in regulating conflict, so that if a conflict occurs, not all existing structures are damaged. On the contrary, these institutions become saviors by helping to improve the condition of groups experiencing conflict. Thus, the safety valve institution allows the expression of dissatisfaction with the existing structure. In this case, Abu Bakar functions as a "safety valve" that eases the tension of Muslims after the death of the Prophet. When the majority of the people were confused and divided over who should lead, Abu Bakr emerged as a figure who was able to calm the situation with a decision that united the people, namely through consensus and the establishment of leadership. Although tension and uncertainty remained, Abu Bakr's actions prevented the people from further division and helped maintain solidarity among those who supported him.

Coser's theory further states that social conflict, although it can be disturbing, can have a functional function in strengthening the social system (Linggar, 2017). After the death of the Prophet Muhammad, although there were differences of opinion about who should lead, this conflict actually emphasized the boundaries between groups that supported Abu Bakr and those who supported other candidates. Through this process, the sense of solidarity and togetherness among Abu Bakr's followers grew stronger, and this group became more aware of their common goal of upholding Islamic teachings. The conflict ultimately strengthened the sense of ownership of the common goal among Muslims.

Through the application of Coser's social conflict theory, this study analyzes Abu Bakr's attitudes and actions in dealing with the crisis situation after the death of the Prophet Muhammad. As the first leader to lead Muslims in a state of uncertainty, Abu Bakr succeeded in managing the social conflict that emerged, strengthening solidarity among his followers, and keeping the social structure of Muslims intact. Abu Bakr not only eased tensions, but also strengthened the social

integration of Muslims through leadership actions that were responsive to the challenges faced. Thus, Coser's theory provides a deeper understanding of the social dynamics and leadership that occurred during the transition period after the death of the Prophet Muhammad.

This study aims to describe the functionalism of conflict in the context of Abu Bakar's leadership after the death of the Prophet Muhammad Saw. The main focus of this study is to understand Abu Bakar's attitude and actions in dealing with the situation after the death of the Prophet Muhammad, as well as the steps taken by the people of Medina to reduce social tensions and ensure the continuity of Islamic leadership. In its analysis, this study adopts Lewis Coser's social conflict theory which views social conflict as something that has a positive function in strengthening the social system (Tualeka, 2017).

To explore the dynamics of the conflict that occurred after the death of the Prophet Muhammad Saw, this study refers to several relevant previous studies. The first study was conducted by Musahwi and Pitriyani entitled "Conflict Resolution from Lewis A. Coser's Perspective (Study of the 'Peaceful Tradition' of the Batu Badak Village Community, Marga Sekampung District, East Lampung Regency)." This study explains how the people of Batu Badak Village, East Lampung use the "Peaceful Tradition" as a mechanism for resolving social conflict. This is in line with the concept of a safety valve in Coser's theory, which is used to relieve tension without damaging the existing social structure. In the context of Abu Bakr's leadership, he acted as a safety valve by reducing the confusion and tension that arose in the Medina community after the death of the Prophet Muhammad, while maintaining social stability and the continuity of Islamic leadership (Musahwi & Pitriyani, 2022).

The second relevant study was conducted by Kurnia and Parmin entitled "Social Conflict in the Novel La Muli by Nunuk Y. Kusmiana (Lewis A. Coser Conflict Study)." This study describes various forms of social conflict in society, both realistic conflicts that occur due to conflicts between groups, and non-realistic conflicts that focus more on efforts to reduce tensions without changing the substance of the problem. In the context of Abu Bakar's leadership, realistic conflict arose in the uncertainty about who would replace the Prophet Muhammad as the leader of the Muslim community. Meanwhile, non-realistic conflict occurred when Abu Bakar took steps to reduce the tension and prevent further division among Muslims. Abu Bakar acted to reduce tensions by maintaining the stability and unity of the community, which is important for the survival of Islam (Pangesti & Parmin, 2021).

The third study was conducted by David et al. entitled "Analysis of Lewis Coser's Theory of Land Ownership Conflicts in Tebo Regency, Jambi Province." This study examines land conflicts between farming communities in Lubuk Mandarsah Village and PT Wira Karya Sakti. The results of the study indicate that this conflict was triggered by a land ownership dispute, and the conflict was resolved through mediation which resulted in a decision to return the land to the community. This study shows how mediation can ease tensions and strengthen social integration. In the context of Abu Bakar's leadership, although there was no land ownership conflict, the conflict that emerged in Medina was related to leadership and how to maintain the unity of the Muslim community. Abu Bakar, as in the mediation of land conflicts, succeeded in easing tensions with steps that maintained social harmony, ensured the continuation of the teachings of the Prophet Muhammad Saw, and strengthened the leadership system (Piter Pasaribu, Andekana, & Hayati Harahap, 2022).

Fourth, research by Asih entitled "Islamic Leadership in the Period of the Khulafaur Rasyidin (Abu Bakar, Umar bin Khattab, Utsman bin Affan, Ali bin Abi Thalib)". This research does not discuss social conflict or Lewis Coser's theory, but as supporting data related to the Caliph Abu Bakar, this study aims to analyze the model of Islamic management and leadership during the Khulafaur Rasyidin period, especially during the leadership of Abu Bakar As-shidiq, Umar bin Khattab, Utsman bin Affan, and Ali bin Abi Thalib. This study also intends to understand the process of selecting a successor to the Prophet Muhammad and describe the various leadership models applied by the caliphs. The results of the study show that after the death of the Prophet Muhammad SAW, there was a vacuum in the leadership of the Muslim community. The Prophet

did not leave a will regarding who would continue his leadership, because the Prophet gave everything to the Muslim community. The selection of the Khulafaur Rasyidin as the Prophet's successor was carried out through a process of deliberation and direct appointment. The leadership model of Abu Bakar As-sidiq is a model that focuses on deliberation. Umar bin Khattab implemented a firm leadership model but still prioritized humanity. Umar also always tried to create new policies that were beneficial to society and the progress of Islam. During the leadership of Uthman bin Affan, he succeeded in recording the Qur'an and faced a rebellion that eventually led to his death. The leadership period of Ali bin Abi Thalib was also inseparable from rebellion and complex internal conflicts (Setiyowati, Putri, Jannah, & As'ad, 2021).

Fifth, research by Arditya with the title "Social Change in Conflict Theory: A Descriptive". This study aims to descriptively describe the phenomenon of social change in the postulates of conflict theory. This study also aims to understand the role of conflict in creating social and cultural change in society. The results of the study show that conflict is an unavoidable phenomenon in human life and has an important role in creating social change. In the dynamics of conflict theory, there are various postulates that continue to develop to explain the causes of conflict. Conflict is considered a necessity that will occur in human life in order to change the socio-cultural conditions of society (Prayogi, 2023).

The first, third and fifth studies provide supporting data in previous studies that focus on using Lewis Coser's theory of social conflict, while the fourth study is different from all of them because it has specific data for the object of this study, namely about Caliph Abu Bakar.

RESEARCH METHOD

This research is a descriptive qualitative type, with a social conflict approach from Lewis Coser, to reveal the text structure of the research object. As mentioned earlier, the qualitative method is a method that focuses on data that is produced naturally by adjusting the context (Armiya, 2022). Researchers also use reading and note-taking techniques as data collection techniques. The reading technique is carried out by reading the entire research object thoroughly, with the aim of finding out the contents of the research object in the form of news excerpts, descriptions of events that occur in it, and how the news compares from 1 mass media to other mass media. Then, researchers look for and identify relevant words, phrases, or sentences used as data in this study. The second technique is the note-taking technique, researchers will record the findings that have been read/observed earlier, then collect them so that they become a neat data arrangement.

The data analysis technique used in this study is the data analysis procedure according to Miles and Huberman. In analyzing the data that has been collected, it must go through 3 stages, namely, data reduction, data presentation, and drawing conclusions. Data reduction is the process of summarizing, choosing themes, and grouping data according to research objectives so that the data is more meaningful. This step is important to make the analysis sharper and more focused, making it easier to draw conclusions. After reducing the data, the data is then presented in a neater and more systematic form to make it easier for readers to understand all the information obtained. The last step is drawing conclusions, where researchers convey the results of the analysis that has been carried out as an answer to the formulation of the research problem. At this stage, conclusions are made based on new findings that are able to provide a description or picture of an object that was previously unclear so that it becomes a neat, concrete conclusion that is in accordance with the research objectives (Helaluddin & Wijaya, 2019).

RESULT AND DISCUSSION

Abu Bakr rushed to Aisyah's room to see Prophet Muhammad. Abu Bakr opened the Prophet's face which was covered with a wide cloth, he lowered his face, then bowed his head to him, then kissed him and wept. Next he said, "my father and mother as a ransom for you. Allah will not unite you two deaths. You have experienced the death that Allah has decreed for you" (Al-Mubarakfuri, 2001).

Then Abu Bakr came out, while Umar was talking to the people who were present in the mosque, Abu Bakr said "Sit down, O Umar!" However, Umar did not want to sit down. Then Abu Bakr read the creed, so the people gathered around him and left Umar. Abu Bakr said, "Amma ba'du, whoever of you worships Muhammad, peace be upon him, then indeed he is dead, and whoever among you worships Allah, then indeed Allah is alive and will not die. Allah says:

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰى اَعْقَابِكُمْ ۗ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْئًا ۗ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ

And Muhammad is only a Messenger; before him have passed away many Messengers. If he dies or is killed, will you turn back (apostatize)? Whoever turns back, then he will not harm Allah in the slightest. Allah will reward those who are grateful (QS Ali Imran {3}: 144).

Ibn Abbas said, "By Allah, it is as if the Companions at that time did not know that Allah had revealed this verse, except after Abu Bakr read it, then everyone heard it from Abu Bakr, and I did not hear anyone from the people, except he read it".

Abu Bakr was elected as the First Caliph through an election process that took place quickly and suddenly, without any prior planning, right on the second day after the death of the Messenger of Allah Swt. On that morning, Umar bin Khattab, ra. heard that a group of Ansar were holding a meeting at the Bani Saidah Meeting Hall (Saqifah) with the aim of determining the Caliph. Their agreement initially led to Saad bin Ubadah, an Ansar figure from the Khazraj tribe. Umar bin Khattab, ra. immediately contacted Abu Bakar to attend the meeting. Accompanied by Abu Ubaidah bin Jarrah, the three of them rushed to the meeting hall which turned out to be also attended by a number of Muhajirin figures (Sjadzali, 1993).

When the three figures arrived at Saqifah, they were greeted by a rather heated debate. At that time, Abu Bakar calmly asked for an opportunity to speak. In his speech, Abu Bakar conveyed the virtues of the Muhajirin as the group that first accepted and fought for Islam together with the Prophet Muhammad. Likewise with the Anshar, as a group that truly rendered services and could not be denied in defending and developing this noble religion. Abu Bakar added that because among Arab society, the Quraysh tribe was the most dominant and respected tribe, then the responsibility of leadership should be given to them to become caliphs. To strengthen his argument, Abu Bakar also reminded them of the words of the Prophet which stated that the leadership of the Muslim community should be in the hands of the Quraysh tribe, and that was what guaranteed the integrity, peace, and prosperity of the Arab Nation (Sjadzali, 1993).

Initially, the Anshar leader had difficulty accepting Abu Bakar's argument, even al-Habbab bin Munzir, a figure from Bani Khazraj, firmly proposed two options. The first option, the position of caliph must be held by Anshar, and the second option, Anshar and Muhajirin can choose their own leaders. However, both options were rejected by many participants in the meeting. In the deadlock, an Anshar figure, Bashir bin Sa'ad from Bani Aus, emerged, who argued that Anshar had accepted, defended, and developed Islam solely to gain the pleasure of Allah and obedience to the Prophet Muhammad. Therefore, according to Bashir, it was inappropriate for Anshar to compete for the position of caliph with Muhajirin. Bashir's statement succeeded in calming the political ambitions and emotions of the Anshar figures, changing the previously chaotic situation to calm.

This situation was exploited by Abu Bakar, who proposed Umar bin Khattab and Abu Ubaidah bin Jarrah as candidates for caliph to replace the Prophet. Both proposed figures firmly rejected their nominations. Umar bin Khattab was afraid that accepting the position would cause a new split, and he realized that Abu Bakar had superiority and seniority. Without hesitation, Umar chose to raise Abu Bakar's hand and give him his allegiance. Umar's actions were followed by Abu Ubaidah bin Jarrah, as well as a number of other *Muhajirin* and *Anshar* figures, including Asid bin Khudair from Bani Aus. In conclusion, Bashir's role and Umar's firm actions brought the tense situation to peace, and Abu Bakar was finally chosen as the First Caliph through the allegiance of various Muhajirin and Anshar figures (Yusuf, 2015).

However, the appointment of Abu Bakar through the allegiance at Saqifah bani Saidah was not only not planned and prepared in advance, but also only by a number of figures from both sides (*muhajirin* and *anshar*). Therefore, to make it more valid, the next day a general oath of allegiance was held at the Nabawi Mosque. It was at this second initiation that Abu Bakr delivered his famous acceptance political speech as follows:

> *"I am not the best person among you. Therefore, I really appreciate and hope for all of your suggestions and help. Conveying the truth to someone elected as ruler is true loyalty; hiding the truth is hypocrisy. The strong and the weak are equal, and I will treat you all fairly. "If I act according to the laws of Allah and His Messenger, obey me, but if I ignore the provisions of Allah and His Messenger, it is not worthy of you to follow me"* (K. Ali, 2003).

In the context of Abu Bakr's appointment as the first caliph after the death of the Prophet Muhammad Saw, the theory of conflict functionalism can provide an understanding of the social dynamics that occurred. Conflict arose between the *Ansar* (residents of Medina) and *Muhajirin* (immigrants from Mecca) in determining who would become the caliph. This conflict can be understood through the lens of conflict functionalism:

1) Internal group solidarity: The conflict between the Ansar and Muhajirin can strengthen the internal solidarity of each group. This conflict creates a sense of togetherness within the group, and individuals in the group are more aware of the interests and goals of their group.
2) Strengthening boundaries between groups: This conflict also strengthens the boundaries between the Ansar and Muhajirin groups. Each group tries to maintain their interests and identities, and this conflict indirectly strengthens the boundaries between the groups.
3) Tolerance for division decreases: This conflict can also reduce tolerance for division. Individuals who previously may not have had an active role in decision-making and leadership, in the context of this conflict, have the opportunity to speak up and fight for their interests.

The process of deliberation and election of Abu Bakr as caliph can be considered a "safety valve" mechanism. Despite initial debates and tensions, the Muslim community eventually reached a consensus and elected a leader without further division.

CONCLUSION

In Lewis Coser's Conflict Functionalism perspective, the death of the Prophet Muhammad and the appointment of Abu Bakr as the first caliph are understood as realistic conflicts that arose due to the uncertainty of leadership in early Muslim society. This uncertainty created tension, forcing the community to determine a successor to the Prophet in order to maintain social stability. Coser defines realistic conflict as a conflict that is rooted in dissatisfaction with certain conditions, directed directly at the cause. In this case, the conflict occurred due to the absence of clear leadership after the death of the Prophet Muhammad. The incident at Saqifah Bani Saidah became a pivotal point, where the companions gathered to find a solution to the emptiness. Abu Bakr, as one of the main figures, put forward the argument that ideal leadership was in the hands of the Quraysh tribe, considering their superiority and position in the Muslim community. Support from Ansar figures such as Bashir bin Sa'ad strengthened Abu Bakr's position, who eventually accepted the oath of allegiance as the first caliph. In Coser's view, conflicts like this actually serve to strengthen the social system through problem solving through deliberation. The settlement in Saqifah was not merely an attempt to reach an agreement, but also emphasized the importance of democratic values and deliberation in Islamic leadership. This indicates that conflict, if managed well, can produce stability and strengthen social cohesion among early Muslims. Thus, the death of the Prophet Muhammad and the appointment of Abu Bakr as the first caliph are examples of social conflicts that were successfully resolved through deliberation, making conflict a means of strengthening social ties and maintaining the integrity of the community.

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