

# **STRATEGIES FOR PREVENTING PHYSICAL VIOLENCE IN ISLAMIC BOARDING SCHOOL: A CASE STUDY**

**A Thesis**

**Submitted to the Master's Study Program of Education at the Faculty of  
Education in partial fulfillment of the requirements for the degree of**

**Master of Arts (M.A.)**



**Universitas  
Islam Internasional  
Indonesia**

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UNIVERSITAS ISLAM INTERNASIONAL INDONESIA

DEPOK

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### ABSTRACT

Islamic Boarding Schools (*pesantren*) play a crucial role in education, as they are expected to foster safe, comfortable, and conducive learning environments. Nevertheless, a major challenge *Pesantren* faces is the prevalence of physical violence. Despite their historical success in producing national figures and holding significant positions in the country, the reputation of *pesantren* has been tarnished by several documented cases of violence, including tragic student deaths allegedly resulting from abuse by seniors. Despite the prominence of this issue, there is a lack of scientific data that comprehensively examines the matter, particularly regarding how *pesantren* ensures a safe and comfortable learning environment. The research will be guided by three main questions: 1). What are the *pesantren's* strategies to prevent violence, and to what extent it has been implemented? 2). What are the constraints of *pesantren's* strategies based on the victim's perspective? 3). How does *pesantren* nurture their *santri* in cultivating nonviolent behaviour? This study employs a qualitative approach and utilizes various techniques of data collection: interviews, focus group discussions (FGD), observations, and documentation. The collected data were analyzed by a multistage process involving data organization, categorization, synthesis, analysis, and writing. The study findings shed light on the diverse range of strategies implemented by *pesantren* to create a safe and conducive educational environment, with a particular emphasis on preventing physical violence. These strategies include limiting the authority of senior students (*mudabbir*), establishing discipline guidelines, imposing sanctions, assigning guardians (*wali asuh*), designing infrastructure, segregating dormitories, conducting socialization and non-violence programs, and inculcating moral values. *Pesantren* claims that these strategies have resulted in positive outcomes, effectively reducing incidents of violence, with some semesters reporting minimal or no violent occurrences. However, victims of physical violence highlight certain constraints within these strategies. Strict sanctions may deter victims from reporting incidents and creating a culture of silence, the involvement of *ustadz* and *mudabbir* in perpetrating violence, Insufficient *ustadz* supervision, the understanding of the discipline still leans towards physical punishment, and there is a lack of psychological support for traumatized *santri*. The study also explores implementing the authoritative nurturing style within *Pesantren*, which involves administering punishments and setting limits and controls on students' behavior to prevent violence. This parenting style offers benefits such as student monitoring, fostering friendly relations, facilitating responsible learning, informed decision-making, and developing leadership skills. However, the potential misuse of authority by *ustadz* and *mudabbir* poses a weakness that demands proper oversight and intervention to ensure fairness in disciplinary actions. Future studies could compare strategies employed by traditional *pesantren* or other types of Islamic Boarding Schools to gain a comprehensive understanding of the violent situation within *pesantren*.

**Keywords:** *Violence Prevention Strategy, Islamic Boarding School, Physical Violence, Modern Pesantren, Nurturing.*

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# CHAPTER I

## INTRODUCTION

### 1.1 Research Background

Education today is a fundamental right of human life. Education helps humans develop their potential so that they can maximize all activities of their life in society. Therefore, in 2015, countries in the world agreed to make education the 4th of the 17 Sustainable Development Goals (SDGs) in 2030 to ensure inclusive and equitable quality education and to increase lifelong learning opportunities for all (SDGs Bappenas, 2018). Indonesia has adopted these goals to replace the Millennium Development Goals (MDGs).

To achieve the 4th SDGs, school plays an important role as the legal instrument for all educational activities in any country. Schools are expected to be a place that is safe, comfortable, and conducive to conducting learning effectively (Pollack & Sunderman, 2001). However, schools have faced many challenges, one of which is the amount of violence in the world of education (Unesco, 2019; WHO, 2002). Unesco (2019) stated violence in school “encompasses physical violence, including corporal punishment; psychological violence, including verbal abuse; sexual violence, including rape and harassment; and bullying, including cyberbullying”. However, in this study, I focus on one type of violence, namely physical violence, because it is easier to identify and not too broad. Physical violence refers to the use of physical force with the intention of causing harm and can include actions such as corporal punishment or physical bullying from adults or other children.

Based on data from the Ministry of Women's Empowerment and Child Protection (PPPA), there were 21,241 children who were victims of domestic violence in 2021. Among them, 3,746 children became victims of physical violence, which ranks third after sexual and psychological violence (SIGA KEMENPPPA, 2022). In addition, the Indonesian Child Protection Commission reported 3,194 cases of violence against children in education from 2016-2020. These cases include children who are victims of student brawls, children who are victims and perpetrators of bullying, and children who are victims of policies (e.g., children expelled because they are pregnant, extortion at school, school sealing, students are not allowed to take exams, children drop out of school) (KPAI, 2021). This data shows that violence is still a very big challenge in education, specifically in Indonesia.

Violence does not only take place in public schools but also at Islamic boarding schools (*Pesantren*) in Indonesia. There are many cases of violence happening there, as reported in many mass media. Several cases were reported, such as violence against students at the *Pesantren Gontor*, with one student died allegedly as a result of abuse by his seniors, and also a beatings case at the *Darul Qur'an Lantaburo* boarding school, and a fight case at the *Daar el Qolam Pesantren*, Tangerang (CNN Indonesia, 2022). This is exacerbated by the high number of sexual violence in *Pesantren*. Komnas Perempuan data shows that 19% of the total 51 cases of sexual violence during 2015-2020 came from *Pesantren*. That was the second rank after higher education which occupied 27% of cases (Komnas Perempuan, 2020). These cases defamed *Pesantren's* reputation, which has been considered successful in producing many national figures and holding important positions

in this country. The trend of violence in *Pesantren* makes many parents doubt whether *Pesantren* is a safe and comfortable place for their children to study.

In terms of preventing violence at *pesantren*, Yaqut Cholil Qoumas, as the Ministry of Religious Affairs, said that *pesantren* cannot be intervened deeply because *Pesantren* is independent institutions that are not structurally under the Ministry of Religion (BBC Indonesia, 2022). This is in line with Law Number 18 of 2019 concerning *pesantren*, that are independent in terms of its management. Regarding this independence, there is a debate about whether the government should be involved in *Pesantren's* policies or just let *Pesantren* free from any intervention. This intervention was debatable because, before independence, Dutch held strict control and supervision of *Pesantren*, so in 1932, a regulation was issued regarding the eradication and closure of any illegal educational institution and abolishing subjects that were contrary to government goals (Setyawan, 2019). For the Dutch, *Pesantren* became a strategic institution to maintain the spirit of freedom from colonialism in society (Royani, 2018).

KH. Cholil Nafis, Chairman of the Indonesian Ulema Council (MUI) in the Field of Da'wah and Ukhuwah, said that the case that occurred in Gontor was an accident because there was no attempt at violence by the *pesantren* structurally (TV One, 2022). Ali Ramdani, the Director General of Islamic Education (Dirjen Pendis), also said that the violence that occurred in *Pesantren* was not something that could describe *pesantren* in general because the cases that occurred were not comparable to the number of *pesantren*, 36.600 throughout Indonesia (ditpdpontren Kemenag, 2022). However, qualified data is needed to strengthen this argument because it is likely that there are far more cases of

violence in *Pesantren*. Besides, most of the government's arguments are based on the generality of the success of *pesantren* in producing national figures, thus denying how the educational process takes place in *pesantren*. Generality without an objective evaluation has the potential to stop further investigation efforts related to violence in *Pesantren*. Cases that arise in *Pesantren* are generally very serious violence, such as cases of murder, beatings, and sexual violence but we do not know for sure how these cases arise within its educational process.

*Pesantren*, as a highly independent institution, certainly has a strategy to prevent violence like *Ta'zir* (punishment) as the disciplinary strategy in *pesantren* (Mu'tasim & Tamim, 2020; Zulfa, 2020; Fitrianingrum & Akhlak, 2021). However, *ta'zir* is too general to be called a strategy to prevent violence because it can also include juvenile delinquency. Even *ta'zir* can become violent when it is done with force and humiliation (Meliala, 2004). The *ustadz* or *mudabbir* (someone who is responsible for the discipline of *santri* and has the authority to impose sanctions) is also often found committing violence against *santri* (Jihad, 2011). Moreover, previous research is limited to identifying the type of physical violence and the victim's reaction (Setyawati, 2011; Rifa'ah, 2016) without further review regarding the context and its root, so they cannot provide a comprehensive picture of the physical violence in *Pesantren*.

Therefore, there is a need to explore strategies for preventing violence in Islamic boarding schools, both in terms of their implementation and the constraints/limitations based on the victim's perspective, which this study will offer. This study will also analyze how *Kyai* nurtures *santri*. This nurturing pattern is, of course, very different from other

educational institutions because *Pesantren* has different scientific traditions and is considered a sub-culture of Indonesian educational units (Wahid, 2001). That way, we can more closely analyze the cause and the root of violence in the context of *Pesantren*. Is it true that the violence that occurs in *pesantren* is only a small part (casuistic) of Islamic boarding schools that are friendly to child development, or are there many things within *pesantren* that make students very vulnerable? I will discuss and answer the above questions by undertaking research about it under the title "Strategies for Preventing Physical Violence in Islamic Boarding School, a Case Study." The place where I conducted this study is *Pesantren X* in Banten, Indonesia. This *pesantren* identifies itself as a modern *Pesantren*. This modern *pesantren* adapts the religious curriculum, which is a characteristic of traditional *Pesantren*, as well as the school curriculum. This research will be very useful in the future development of Islamic Education Institutions.

## 1.2 Research Questions

1. What are the *pesantren's* strategies to prevent violence, and to what extent it has been implemented?
2. What are the constraints of *pesantren's* strategies based on the victim's perspective?
3. How does *pesantren* nurture their *Santri* in cultivating nonviolent behavior?

### **1.3 Objective of Study**

The objective of the study is to explore and understand the strategies implemented by *pesantren* to prevent violence and to analyze the extent to which these strategies have been implemented. Additionally, the study aims to identify and analyze the constraints and challenges that may impede the implementation of these strategies from the perspective of victims. Another objective is to investigate how *pesantren* nurture their *Santri* in cultivating nonviolent behavior, which includes the examination of the methods and practices used to instill these values and beliefs. By addressing these research questions, the study seeks to contribute to the existing knowledge on violence prevention and to provide insights into the effectiveness of the strategies used by *pesantren* in nurturing a culture of nonviolence among their *Santri*.

### **1.4 Significant of Study**

This study will contribute to the understanding of what *Pesantren* has done in preventing violence so that it can remove the baseless statement against *Pesantren*. This research can also be a reference for policymakers in developing violence prevention strategies in *Pesantren* and other Islamic educational institutions. In addition, the government can also analyze which side of the *pesantren* can be intervened in preventing violence without harming the independence of the *pesantren*.

## CHAPTER II

### THEORETICAL FOUNDATION

#### 2.1 Literature Review

##### 2.1.1 *Pesantren*

*Pesantren* is one of the oldest Islamic educational institutions in Indonesia, even existed long before independence and is continuously in progress. Etymologically, *Pesantren* comes from the word “*Santri*,” which gets the prefix 'pe' and the ending 'an', which means the place where the students live (Dhofier, 2011, p.41). *Pesantren* is also known by the term "*Pondok*," which is assumed to originate from the meaning of the students' dormitories made of bamboo, or also comes from the Arabic word, *Funduq*, which means hotel or hostel. Another opinion gives a different picture that the *Pesantren* originates from the Tamil language, which means the al Qur'an Teacher. Some argue that it comes from the word *Shastri*, which in the Indian language means people who know the holy books of Hinduism (Alam, 2011, p.1).

*Pesantren* is an institution that is a manifestation of the natural process of developing the national education system because during the Hindu-Buddhist period in Indonesia, there were already institutions similar to *Pesantren* called *Mandala* (Dhofier, 2011), and later in the development of Islam adopted these institutions by teaching Islamic knowledge (Madjid, 1997, p.17). Nurkholis Madjid (1997) said that if Indonesia had not been colonized by Western nations, the characteristics of *Pesantrens* would dominate the education system in Indonesia.

The Law of the Republic of Indonesia Number 18 of 2019 concerning *Pesantrens* states that *Pesantrens* are community-based institutions and are established by individuals, foundations, Islamic community organizations, and/or communities that instill faith and piety in Allah SWT, cultivate noble character and uphold the Islamic teachings of *rahmatan lil alamin* which are reflected in attitudes of humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, da'wah Islam, exemplary, and community empowerment within the framework of the unitary state of Indonesia. The elements in the *Pesantren* contain at least: *Kyai* (an educator who has the competence of Islamic religion who acts as a figure, role model, and/or caretaker of the *Pesantren*), *Santri* (Students who study in *Pesantrens*), Pondok or dormitories, mosques or prayer rooms, and study about *Kitab Kuning* (Classical Islamic Book) or an Islamic school with the pattern of Muallimin (a collection of studies on structured, systematic and organized Islamic religious knowledge).

Unlike other educational institutions, *Pesantren* has its uniqueness and is even considered a sub-cultural unit with its own educational characteristics. This is because the lifestyle, customs, and internal authority are different from those of the outside (Wahid, 2001). Scheduled activities based on prayer times, such as reciting the yellow book after undergoing obligatory prayers. Lessons are given in the form of open lectures where the *Kyai* reads, translates, and then explains the issues mentioned in the text being studied. Then, the *santri* re-reads the text in front of the *kyai* or with another *santri*. *Pesantren* also has the vision to get a blessing from Allah in the future and occupy the most important position in the values of *Pesantren*. In addition, the *Kyai* also has the highest position in

the hierarchy of power in the *Pesantren*, which is based on the moral authority of the *Kyai* as the savior of his students from the possibility of being misguided. The relationship between the *Santri* and the *Kyai* even sticks throughout his life as a source of inspiration and moral support in his personal life (mating affairs, looking for work, matters of inheritance, etc).

### **2.1.2 Demographics of *Pesantrens***

The Directorate of Islamic Education and *Pesantrens* released data showing that currently, there are 27,722 *Pesantrens* in Indonesia with 4,175,531 students. The number of students is divided based on *Mukim* students (living in dormitories provided by *Pesantrens*) 2,905,316 and *non-Mukim* (not living in *Pesantrens*) 1,171,091 (Ditpdpontren Kemenag, 2022). That amount is equivalent to 9.1 percent when compared to the total number of school students in Indonesia, which is 45,536,976 (Dapodikdasmen, 2023). From these data, we can indicate that, first, *Pesantrens* are generally very dominant with students who live in the *Pesantren* environment. Students are expected to learn independently by fulfilling all their needs starting from preparing food, washing clothes, studying, socializing, and others. Second, students are very heterogeneous with various parental and educational backgrounds and must live side by side with others. The social interaction that occurs will, of course be very complex and influential among students, considering that there are many *Pesantrens* with a capacity of more than 10,000 students such as Pondok Modern Gontor and Lirboyo.

In the *pesantren* system, students' study and stay 24 hours every day until completing their studies. This allows students to interact within the *Pesantren* environment intensively. Even some *Pesantren* impose strict rules not to go out to interact outside the *Pesantren* and impose penalties for students who violate this rule. *Santri* parents are usually familiar with this system in general, and they must be willing to endure longing for their children under the provisions of the *Pesantren*.

Many parents also believe that *Pesantrens* are moral workshops (Nuqul, 2008) where students are educated with religious guidelines to improve their morals (behavior) so that later they are ready to face the realities of life in society. Some parents force their children to continue their education at *Pesantrens* even though the child is not interested, in order for their child to avoid promiscuity and juvenile delinquency (Arifin, 2022). Even with similar reasons, the *Pesantren* system tried to be included in the national education system, such as full-day school, although in the end, it drew a lot of criticism.

However, the fact that *pesantren* students are highly heterogeneous, live in dormitories, and have complex social interactions presents a challenge for these institutions in ensuring the safety and well-being of their students. This is particularly crucial given the alarming increase in violence cases that have been reported in Islamic boarding schools in recent years (CNN Indonesia, 2022; Komnas Perempuan, 2020). To address this challenge effectively, it is important to identify the weaknesses in the education system of these institutions.

### 2.1.3 Previous Studies

Several studies have been conducted regarding physical violence in *Pesantren*. Setyawati (2010) examined violence against children in *Pesantren* by focusing on types of violence, reactions, and impacts on children. The research shows that there are two types of violence in *Pesantren*, namely physical and psychological violence. The violence caused reactions such as crying, silence, and even resistance. The same findings were produced from Rifa'ah's research (2016) in which violence in *Pesantren* is generally related to physical and psychological violence. Rifa'ah examines how the social construction of female students who are victims of violence in *Pesantren*. She found that violence was something that could be accepted by female students because of the position of the *kyai* and its nature, and she was aware of the mistakes made by female students. Both studies are limited to identifying the type of physical violence and the victim's reaction (Setyawati, 2011; Rifa'ah, 2016) without further review regarding the context and its root so they cannot provide a comprehensive picture of the physical violence in *Pesantren*.

In addition, many studies focus on physical violence in relation to punishment or *Ta'zir*. Mauludi (2015) researched corporal punishment at Al-Ishlah Lamongan Islamic Boarding School. He found that there was a discrepancy between the form of punishment and the rules set by the Islamic Boarding School, which led to acts of violence and created fear of anxiety, scars, and others. Rahman (2017) researched the practice of *Ta'zir* from a psychological perspective at an Islamic boarding school in Madura. This research found that there was a conscious effort from the *pesantren* to emphasize the psychological

aspects of the students so that punishment was given very carefully and tried to prevent revenge afterward. Abduh (2019) researched the application of corporal punishment to two *Pesantrens* in South Sumatra. This research proves that there is no conflict between the application of corporal punishment and Islamic religious teachings. This makes punishment still relevant in *Pesantren* and does not violate human rights. Punishment is permissible as long as the goal is to make the *santri* aware of what he has done.

In terms of strategies to prevent violence in *Pesantren*, previous research is still limited and partial. Various studies have only examined one type of violence prevention strategy that occurs in *Pesantren*, such as the application of *Ta'zir* (punishment) as a process of disciplining students (Mu'tasim & Tamim, 2020; Zulfa, 2020; Fitrianingrum & Akhlak, 2021), strengthening religiosity in raising awareness against bullying (Hamidah, 2020; Firdaus & Aisyah, 2020; Ernawati, 2018), implementing anti-bullying programs (Distina, 2019; Sihidi & Amirudin, 2020), and training in assertive behavior towards bullying (Zamroni & Sumarwiyah, 2021). In addition, many studies only focus on preventing certain forms of violence such as bullying (Oktaviani, 2021; Hamidah, 2020; Firdaus & Aisyah, 2020), sexual violence (Bahri & Mansari, 2020, Jamaludin & Prayuti, 2022; Sari & Taun, 2022; Alfredo et al, 2022). All the research above is very limited to certain strategies and types of violence in *Pesantrens*, so they cannot provide a comprehensive picture of the strategies used by *Pesantrens* in preventing violence,-which this study will offer.

Moreover, many similar studies have been carried out, but the context is not *Pesantren* even though it helps in depicting the violence that occurred in *Pesantren*. Meliala (2004)

analyzed the application of punishment in schools to prevent violence from happening again. This study was conducted in a senior high school in Depok. Allen and Rhea (2004) emphasize the significance of incorporating spirituality in school counseling programs to prevent violence. Meanwhile, Dickman-Burnett et al. (2021) conducted research to explore the relationship between understanding the myth of rape and sexual violence and successfully categorized student clusters based on their comprehension, which can be used as a basis for violence prevention. Gee et al. (2022) investigated the correlation between authoritative school climate and its effect on bullying victims' perception of their schoolwork, relationships, physical health, and self-perception. Johnson et al. (2011) examined the importance of environmental intervention to prevent school violence, delinquency, drug and alcohol use, and dropout. Thakore et al. (2014) evaluated the effectiveness of a program implemented in a Nashville middle school with high rates of violence, showing a significant reduction in violent behavior and an increase in students' competencies to deal with violence. Yablon (2017) studied the role of victims as an information source to identify perpetrators and proposed a new perspective for the early detection of severe violence in schools. Massey et al. (2007) evaluated two programs, an On-Campus Intervention Program (OCIP) and an anger management program, designed to reduce violent and disruptive behavior in schools. Both programs offered useful alternatives to traditional disciplinary procedures and were part of a comprehensive system of support and services that included prevention, early intervention, and treatment. Katic et al. (2020) assessed the impact of restorative justice (RJ) on school violence prevention and response. Finally, Cornell (2020) highlights the difficulty of predicting school shootings and suggests that threat assessment is a more effective violence prevention strategy.

From the previous studies that have been described above, studies on strategies to prevent physical violence in *Pesantren* are still limited. This is because, firstly, the study of physical violence is still limited to identifying the types of violence, reactions, and impacts on students; without delving deeper into the specific ways in which Islamic boarding schools nurture their students, it is difficult to fully comprehend the unique context of *pesantren* in comparison to other educational institutions. Second, studies of physical violence in *Pesantren* are more associated with the use of corporal punishment, which so far is still commonly found in *Pesantren*. Third, I still haven't found any reasons or basic understanding of the implementation of violence prevention strategies by *Pesantren*. Therefore, this present research will discover the complexities of physical violence based on the implementation of the prevention strategy, the evaluation of its strategy based on a victim's perspective and the nurturing pattern.

## **2.2 Theoretical Framework**

### **2.2.1 Understanding Violence**

The word “violence” is derived from *violare*, which means “to violate”. Researchers agree that violence is closely related to behavior or activity resulting from force or the threat of force. Violence is defined as “the threat, attempt, or use of physical force by one or more persons that results in physical or non-physical harm to one or more persons” (King, 2021). The definition of violence is very broad and can occur anywhere (at home, school, public space, and even cyberspace), and anyone can become a victim or

perpetrator. For this reason, the context of this research is limited to the scope of violence that occurred in *Pesantrens*.

The definition of violence in relation to schooling is a multifaceted concept with varying perspectives that range from narrow to broad. At the narrower end, some scholars, like Elliott et al. and Hoffman, define violence as the threat or use of physical force with the intent to cause physical injury, damage, or intimidation to another person. This limited view primarily focuses on physical acts of interpersonal violence, overlooking non-physical forms of violence and the possibility of violence perpetrated by schools or their staff. However, this perspective fails to acknowledge historical violence, such as corporal punishment or non-physical violence in educational settings (Titchiner, 2019).

In contrast, other scholars, including Harber and Ardizzone, offer broader conceptualizations of violence. They define it as behavior by people against people that can cause physical or psychological harm. This broader understanding encompasses emotional abuse, oppression, and exploitation, allowing for the consideration of schools and teachers as potential perpetrators and acknowledging less obvious forms of violence (Titchiner, 2019). Galtung introduces a more comprehensive approach by distinguishing between different types of violence: direct violence, which insults the basic needs of others; structural violence, involving exploitation and oppression embedded into social and world structures; and cultural violence, which legitimizes direct and structural violence through cultural aspects like religion and language. This perspective emphasizes that violence is not limited to the interpersonal level.

Furthermore, scholars like Ross Epp (1996) address violence operating on a structural level. She introduces the concept of 'systemic' violence, referring to institutional practices or procedures that adversely impact individuals or groups, leading to psychological, mental, cultural, spiritual, economic, or physical harm. This view highlights how certain educational practices and procedures can prevent students from learning, thus causing harm (Titchiner, 2019).

Overall, the varied definitions of violence within the field of education studies reflect its multidimensional nature. Each perspective emphasizes different dimensions of violence, ranging from physical and psychological to individual, institutional, societal, and global levels. There are explicit forms of violence expressed through physical aggression, as well as more implicit dimensions, such as schools neglecting to address issues like bullying or enforcing authoritarian disciplinary regimes.

Another term related to violence is aggression. Aggression is generally considered a behavior intended to cause physical or psychological harm to another person. Violence is often used to refer to an extreme form of aggression that has an intentional injury as its primary goal (Allen & Anderson, 2017; King, 2021).

In the context of *pesantren*, the most appropriate terminology to describe violence in *pesantren* is "School Violence." This terminology is considered appropriate because the violence that occurs is still in the process of teaching and learning, like in public schools. However, *pesantrens* have the uniqueness that distinguishes them from regular schools. The differences are like the dormitory system, the relationship between *Kyai* and *Santri*, and the curriculum, which tends to emphasize religion. School violence itself is used by

Unesco in describing the complexity of violence in educational institutions. As indicated by Unesco (2019), school violence is a multifaceted issue that encompasses various forms of mistreatment, such as physical violence, which includes corporal punishment; psychological violence, which involves verbal abuse; sexual violence, including harassment and rape; as well as bullying, which can also take the form of cyberbullying. Indonesia itself defines school violence as behavior that is physical, psychological, or sexual, in the network (online) or through textbooks that reflect aggressive actions and information that occurs in the education unit environment and results in fear, trauma, property damage, injury/injury, smallpox, and/or death (Regulation of the Minister of Education and Culture number 82 of 2015). The definition given by Unesco seems to be more scientific by categorizing violence according to its type, while Indonesian regulations tend to be more eclectic without filtering the type of violence itself.

In the context of this research, I am focusing on physical violence as a limitation to prevent the discussion from becoming too broad. Physical violence is defined as an act of physical aggression intended to cause harm, which may involve corporal punishment or physical bullying by both adults and peers (Unesco, 2019). The UN Committee on the Rights of the Child defined corporal punishment as “any punishment in which physical force is used and intended to cause some degree of pain or discomfort” (WHO, 2022). The form of punishment in this context entails striking children with a hand, and it may also involve actions such as kicking, shaking, throwing, scratching, pinching, biting, hair-pulling, ear-boxing, requiring children to remain in uncomfortable positions, burning, scalding, or coerced ingestion. This form of violence is also often found in *Pesantrens*

which enforce Ta'zir (Mu'tasim & Tamim, 2020; Zulfa, 2020; Fitrianingrum & Akhlak, 2021), but slowly, many *pesantrens* are leaving corporal punishment because it can make students feel depressed and afraid, then cause trauma for students to develop their potential (Ichsan et al, 2021). Instead, *Pesantrens* began implementing a humanist approach. The approach taken to address the behavioral issues of *Santri* involves a personal, heart-to-heart conversation with the students in question to gain an understanding of their motivations and thought processes. If the *Santri* demonstrates an acknowledgment of their mistakes and a willingness to rectify their behavior, no further punitive action will be taken. Another *Pesantren* also adopts the positive discipline approach, which is a pedagogical method that emphasizes the constructive aspects of behavior correction. This approach involves utilizing positive actions, a sense of accountability for consequences, logical understanding, open dialogue, and respect for the rights and developmental needs of the children involved (NU Online, 2021).

Physical violence has several negative impacts that significantly affect the victims. I would like to quote several negative impacts of physical violence from Garbarino and Bradshaw's (2003) paper on Violence against Children. The paper explains that children who are victims of physical violence will experience serious consequences on their social, psychological, and cognitive or academic development. Firstly, issues in the social aspect of children are marked by problems in adjusting to interactions, difficulties in forming positive peer relationships due to issues with trust and emotional regulation. Secondly, victims will experience psychological problems such as autonomy and self-esteem. Children who have experienced physical abuse might struggle with forming attachments,

have compromised self-esteem, and experience psychological detachment. Beyond the psychological effects of violent victimization, the study indicates a correlation between victimized or violence-exposed children and their potential to become perpetrators of violence themselves. Additionally, physical violence can also lead to disorders encompassing dissociative identity disorder (previously referred to as Multiple Personality Disorder) and Post-Traumatic Stress Disorder. Lastly, childhood physical abuse can impair cognitive and intellectual abilities, potentially resulting in academic difficulties, lower IQ scores, and neurological impact (changes in brain structure, function, and neurochemistry, potentially causing lasting alterations in neurological response patterns).

Violence, including physical form, is further caused by several factors, including biological and environmental influences, media exposure, frustration, and direct provocation. Firstly, Biological and Environmental factors play a crucial role in aggressive behavior. Twin studies support the idea of a genetic component to individual differences in aggression, and some studies suggest a genetic predisposition towards aggression in certain individuals. However, overall, most genetic studies on aggressive behavior have yielded few positive results (King, 2021). The brain's neural systems facilitate aggression, while the frontal lobe system inhibits aggression and controls impulses. Damage to the prefrontal cortex can lead to increased impulsivity and aggression. Testosterone is linked to social aggression, with males generally exhibiting more physical aggression than females. Nonetheless, it doesn't necessarily predict violent behavior, and the relationship between testosterone and violent behavior is not well-established (King, 2021). Additionally, environmental factors, such as exposure to substances like nicotine and lead, as well as

social and economic conditions like poverty and substance abuse, contribute significantly to violent behavior (King, 2021). Overall, a comprehensive understanding of the causes of violent behavior considers the interplay between biological, genetic, and environmental factors, acknowledging the complex interaction between nature and nurture.

Secondly, the Media factor plays a significant role in influencing aggression. Extensive studies have shown that exposure to media violence, including violent films, television shows, and video games, increases the likelihood of aggressive behavior among both children and adults. The effects of media violence are both short-term and long-term, with desensitization to violence being one mechanism through which media influences aggression. Repeated exposure to violent content shapes beliefs about aggression's appropriateness and expectations of hostile intentions, impacting cognitive processes related to aggression (Baron & Branscombe, 2012). Despite the harmful effects, media violence continues to persist due to economic motives, as violence tends to attract viewers and consumers.

Thirdly, Frustration is identified as another significant factor that can trigger aggression. When individuals are prevented from obtaining what they desire or expect in a particular situation, frustration may arise. However, it's essential to note that not all instances of frustration lead to aggression. Individuals may respond differently, such as feeling sadness, despair, or attempting to overcome the source of frustration. Thus, aggression is not an automatic response to frustration, and it may not always be the sole or most critical cause of aggressive behavior (Baron & Branscombe, 2012).

Lastly, Direct Provocation also serves as a trigger for aggression. Physical or verbal provocation, such as unfair criticism, condescension, or teasing, can lead individuals to respond aggressively. Harsh and unjustified criticism that attacks a person personally is particularly potent in provoking aggressive reactions. Moreover, threats to an individual's status or public image can trigger aggression, as people may respond aggressively to protect their self-identity. Overall, provocation and threats to self-identity are significant triggers of aggression, and they can escalate into a cycle where aggression breeds further aggression (Baron & Branscombe, 2012).

### **2.2.2 Adolescence Development**

In the context of this research, the focus is directed toward students falling within the adolescent category, typically ranging from 13 to 18 years of age (Hurlock, 2018). This category of students commonly receives education at the junior and senior high school levels (SMP-SMA).

Adolescence constitutes a phase of significant change within the trajectory of human development, characterized by profound biological, psychological, and social transformations. In this phase, individuals aged 12 to 15 experience victimization disproportionately higher than other age cohorts, thereby further underscoring that adolescents across the age spectrum encounter victimization incidents at twice the national average (Marans & Adelman, 1997).

Numerous studies have characterized the characteristics of changes occurring during adolescence in terms of physical, cognitive, and emotional aspects. According to Santrock

(2014), physical changes during this phase are marked by puberty, brain development, and sexual orientation. Puberty signifies a developmental span wherein children transform from asexual beings into sexual beings, achieving sexual maturation and reproductive capability (Hurlock, 2018). For males, puberty entails an increase in penis size, minor voice changes, the appearance of pubic hair, first ejaculation, and the gradual growth of facial hair. Conversely, in females, puberty is indicated by breast enlargement or the appearance of pubic hair, the onset of menstruation, minimal voice changes compared to males, and rounded breast development (Santrock, 2014).

The consequences of pubertal changes on adolescent attitudes and behaviors are manifold. Adolescents tend to seek solitude due to frequent disagreements with peers and family members. They often daydream as they grapple with feeling misunderstood and poorly treated and may engage in sexual experimentation through masturbation. Additionally, adolescents may experience boredom as shifting interests previously enjoyed during childhood decrease achievement motivation. Social antagonism may arise due to non-cooperation, defiance, and attacking behaviors.

Furthermore, emotional challenges such as sadness, sulking, outbursts of anger, and a propensity to cry at minor provocations become prominent. Confidence may wane, and the fear of failure may intensify due to decreased physical resilience and an onslaught of criticism from parents and peers. Finally, adolescents may adopt a simplified demeanor out of apprehension that others might scrutinize their changing selves and offer negative comments (Hurlock, 2018).

In addition, adolescents undergo shifts in significant emotions. Traditionally, adolescence is deemed a period of turmoil and stress, which heightened emotional tension results from physical changes and hormonal fluctuations. Elevated emotions primarily arise due to boys and girls being under social pressure to navigate new circumstances, whereas during childhood, they were less prepared for such situations. However, the storm and stress conditions tend to subside towards the conclusion of early adolescence (Hurlock, 2018).

Emotional patterns during adolescence parallel those observed during childhood, differing mainly in the stimuli that trigger emotions and the degree of individual control over emotional expressions. For instance, being treated as a child or unfairly may trigger intense anger in adolescents compared to other circumstances. Adolescents are less likely to express their anger through explosive outbursts outwardly but rather through grumbling, refusal to communicate, or loudly criticizing those who evoke their anger. Jealousy may also surface towards those with more possessions. However, unlike children, adolescents may not complain or regret but instead seek part-time work to afford desired items and, in extreme cases, may even discontinue schooling to acquire them (Hurlock, 2018).

Lastly, cognitive changes also occur during this period. According to Piaget, adolescents transition from the concrete operational stage, where they can logically think about tangible events and objects, to the formal operational stage, characterized by abstract and hypothetical reasoning (Santrock, 2014).

In the formal operational stage, adolescents develop an ability to think in more abstract terms and consider hypothetical scenarios. They can reason logically and solve

problems by articulating solutions verbally, moving beyond relying solely on concrete examples. Adolescents also engage in introspection, reflecting on their own thought processes and exploring idealistic and speculative thoughts about themselves and others. During this stage, they ponder over possibilities and ideals, speculating about desired attributes and making comparisons with others based on these ideals. Alongside this idealistic thinking, adolescents develop enhanced logical problem-solving skills. They systematically plan and test solutions using hypothetical-deductive reasoning (Santrock, 2014).

Researchers are delving into the concept of brain plasticity influenced by environmental factors. Adolescent brain changes follow a specific sequence, with sensory, appetitive, sexual, sensation-seeking, and risk-related brain functions maturing before higher-level functions like self-control and reasoning. Recent studies have revealed structural changes in adolescent brains. The corpus callosum, responsible for interconnecting brain hemispheres, thickens, facilitating information processing. The prefrontal cortex, governing reasoning and self-control, continues to mature into emerging adulthood (18-25 years). The limbic system, associated with emotions and rewards, matures earlier, particularly involving the amygdala (Santrock, 2014).

Puberty leads to neurotransmitter level shifts, with heightened dopamine affecting the prefrontal cortex and limbic system. Dopamine is linked to risk-taking, addiction, and seeking reward. Adolescent brain development involves enhanced focal activation and synaptic pruning, resulting in increased efficiency in specific regions. Moreover, brain networks connecting distant regions become more prominent. Diminished connectivity

between the frontal lobes and the amygdala has been associated with increased instances of depression (Santrock, 2014).

### **2.2.2 Nurture Styles in *Pesantren***

Every educational institution certainly has its characteristics in caring for its students, including *pesantren*. *Pesantren* adopts a parenting pattern to take care of its students. *Pesantren* adopts a parenting pattern to take care of its students. This parenting pattern will affect the behavior and character of the child and is also closely related to aggression or violence (Heitmeyer & Hagan, (2003). *Pesantren* is like a second home for students because they have to live 24 hours every day to study and interact with the whole *Pesantren* community. Additionally, *Kyai* and *Ustadz* are substitutes of parents for their *santri* while studying in *Pesantren* because of their duties as an educator, a caregiver, and role models. *Kyai* teaches Islamic knowledge, instilling moral values, making sure food is available, securing the environment from any threat, and becoming a real example in carrying out religious guidance. Given the significance of *kyai/ustadz*'s roles in *pesantren*, it is crucial to understand the nurturing style used by them to uphold values for *Santri* to avoid any kind of violence.

The term nurture is defined as "to take care of, feed, and protect someone or something, especially young children or plants, and help them to develop" (Cambridge Dictionary, 2017). This term is almost the same as parenting, but I use nurture to differentiate it from parenting activities at home. *Kyai* has to play the role of parents who are in charge of raising their children from the moment they are born until they are adults.

The role of the *kyai* as a substitute for parents is very important because all facets of a child's development, including their physical, mental, social, and cognitive growth, have been affected by their parents (Morrison, 2009).

Referring to Diana Baumrind's thoughts (1971, 2012) regarding parenting style, we see an overview of how the upbringing style is applied by *kyai* in Islamic Boarding Schools. Baumrind emphasized that parents shouldn't be strict or distant. Instead, they should be loving their kids while setting boundaries for them. She differentiates between four parenting styles: authoritarian parenting, authoritative parenting, neglectful parenting, and indulgent parenting (Santrock, 2017). Parenting with authoritarian parenting involves using severe punishments to teach children to respect and follow their authority. The authoritarian parent places restrictions on the kid, controls them, and permits little vocal communication. Furthermore, authoritative parenting limits and controls children's behavior while encouraging their freedom. On the other hand, parents who allow for a lot of vocal interaction with their children are kind and caring to them. The absence of the parent from the child's around, on the other hand, characterizes neglectful parenting. Children who have been neglected by their parents tend to value other parts of their parents' lives over their own. As a consequence, many individuals have issues with independence and self-control. They frequently experience self-consciousness, immaturity, and rejection from family members (Santrock, 2017). Last but not least, indulgent parenting is a parenting approach in which parents engage their kids deeply while putting no expectations or restrictions on them. Parents should let kids do whatever they want.

Because of this, children never learn how to regulate their behavior and are always allowed to have whatever they want.

### **2.2.3 Strategies for Preventing Violence**

Strategies for preventing violence in school vary and are constantly being developed due to criticism of the effectiveness of these strategies. These strategies can be classified into 3 categories namely detection or assessment, conditioning behavior through programs, and monitoring system. All these strategies aim to make students feel safe in their environment so that they believe in devoting all their learning potential and trying to achieve their dreams. The following are various strategies that can be found in preventing violence from occurring in educational institutions:

#### **A. Assessment Strategy**

An assessment strategy is usually carried out to identify the possibility of violence that will occur by analyzing perpetrators, victims, demographics, etc. There are some assessments that so far have often been discussed in dealing with violence in schools: profiling, guided professional judgment, automated decision making, and threat assessment.

##### **1. Profiling (labelling student)**

This strategy is originally used by the Federal Bureau of Investigation (FBI) Behavioral Science by using information gathered from crime scenes to produce hypotheses about the characteristics, physical, demographic, personality, and others of someone who is most likely to commit a crime (Yablon, 2017). Then profiling was adopted

in the world of education to identify students who became "school shooters". This technique developed from not only identifying the perpetrators after the incident but also identifying who would become the perpetrators of the crime later (Reddy et al, 2001). This strategy is very important, but there are many criticisms related to this strategy in terms of its accuracy and simply labelling students as criminals. Mulvey and Cauffman argued that many students may fit the profiles' criteria, but in practice, only a few will ever commit a violent act. Labeling students can put the student at risk and damage their social and personal well-being and may even impinge on their human rights (Yablon, 2017; Borum et al., 2010).

## **2. Guided Professional Judgment**

This approach is referred to as structured clinical assessment. Borum (2000) explained that “a clinician conducts a risk assessment by referring to a checklist of factors, each of which may have some form of scoring criteria, that has a demonstrated relationship to violence recidivism based on the existing professional literature”. Then school officials and law enforcement personnel also conduct evaluations using a checklist of risk factors and warning signs such as the Departments of Justice and Education, the International Association of Chiefs of Police, and the American Psychological Association (APA)/MTV Collaboration (Reddy et al., 2001).

This strategy received a lot of criticism because it was considered vague and broad enough to be applied to every student (Madfis, 2014). Even though standardized psychological tests and instruments used by mental health professionals are somewhat accurate in some contexts with violence in general (Reddy et al. 2001), there is no

empirical evidence to support their use in predicting targeted school violence with preselected victims (Arluke and Madfis 2014; Borum 2000; Borum et al. 2010).

### **3. Automated Decision Making**

Automated decision-making is an approach used to evaluate the risk of targeted violence in school with tools that produce a decision, rather than leaving the decision to the person conducting the assessment (Reddy et al, 2001, p.166). This approach is categorized into two types, namely actuarial formulas, expert systems, and other artificial intelligence/artificial intuition approaches. Actuarial tools base decisions on objective algorithms utilizing empirically based criteria which then produce outcome scores to determine judgments about the future likelihood of violence (Madfis, 2014). While artificial intelligence and expert systems base decisions using computer-based or automated applications created by expert knowledge to solve certain issues instantly (Reddy et al, 2001, p.166).

Both approaches use a formula or system to make decisions based on empirical knowledge about the issue. However, this strategy has received a lot of criticism regarding its accuracy, not being sufficiently malleable or flexible, and relying too much on statistical associations or objective conclusions over the complexity of the problems (Reddy et al, 2001; Madfis, 2014).

### **4. Threat Assessment**

The threat assessment strategy is a set of tactical actions that combine the use of an inquiry process, information-gathering strategies, and questions related to target violence.

These procedures are intended to discover, evaluate, and control people who pose a danger of violence to a known or recognized target (Reddy, 2001). The threat assessment method is distinct from earlier attempts to determine dangerousness because it places more emphasis on a substantive analysis of current threats than on forecasting future behavior of individuals using common personality types, warning signs, or other generalized information about individual characteristics (Madfis, 2014). By assisting people in resolving issues and conflicts that sparked their threatening behavior, a threat assessment can help prevent violence. Even if someone isn't actively prepared or planning to launch an attack, addressing the underlying conflict or issue can stop the situation from getting worse (Cornell, 2020).

## **B. Conditioning Behavior Strategy through Programs**

This strategy is carried out to enable potential criminals to discourage the action of hurting other people. This can be done by implementing strict policies or programs against criminals or imposing severe sanctions, increasing student awareness of crime, and cultivating a safe and comfortable learning environment. One example of the policies that have been implemented is Zero-Tolerance Disciplinary Policies.

Zero-tolerance disciplinary policies are strategies that allow the application of strict penalties for student misbehavior regardless of individual or situational circumstances. This strategy emerged as a reaction to the various school shooting massacres of the late 1990s in the United States of America. The impact of this policy has resulted in numerous students having been expelled, suspended, or sent to alternative schools (Madfis, 2014). This strategy is almost found in *pesantren*, known as Ta'zir (punishment). The application

of Ta'zir in *Pesantrens* is usually to provide a deterrent effect as well as prevention of students who want to commit crimes. However, this strategy has drawn a lot of criticism because it is ineffective in raising awareness of the perpetrators and can cause new problems in the social life of the perpetrators.

### **C. Monitoring System**

This strategy is usually carried out by implementing strict supervision through various existing resources such as security posts, security cameras, and others. This strategy has been widely used in various schools.

#### **1. Surveillance Through the Proliferation of School Resource Officers and Security Cameras.**

The last few decades have seen a massive increase in the surveillance of school students as a means to improve security. This development is a transformation from the development of digital technology and was implemented in schools around the 1990s such as security cameras that record student movements through school hallways, entrances, and exits (Madfis, 2014). This transformation is commonly found in wealthy suburban schools that are usually the proud owners of the most sophisticated and expensive surveillance technology (Casella 2006).

Security officers usually use surveillance technology to make it easier to monitor student behavior so they can anticipate possible crimes that will occur. Surveillance data can also be used as evidence that can be used in law enforcement or data in scientific analysis.

## **2. School Security is Designed to Prevent Crime through Environmental Design**

Achieving school safety through the use of architectural designs, such as big windows, skylights, and straight hallways to increase visibility, has become very profitable. This field is known as Crime Prevention through Environmental Design (CPTED), which is influenced by Routine-Activities Theory (Felson 1994). Many school facilities have similarly adopted the use of gates, sophisticated door locks, and restricting admission and exit to one area during school hours to safeguard spaces (Casella 2006). Typically, wealthy neighbourhoods favor these environmental layouts (as well as police and video surveillance) over routinely employing metal detectors and arbitrary weapon inspections. Urban schools with a large minority of students are more likely to employ these latter intrusive security methods (Hirschfield 2010).

## **D. WHO Strategies in Preventing Violence**

In practical ways to prevent violence, WHO published a practical handbook, “school-based violence prevention” as a reference for schools or educational institutions to deal with violence problems. The handbook is an answer to the sustainable development goals target 5.1 calls for the elimination of all forms of violence against girls, and SDGs target 16.2 calls for ending all forms of violence against children (WHO, 2019).

Some of the strategies included in the handbook are as follows:

1. Develop skills in leadership and advocacy.
2. Create awareness in the school community and culture that does not accept violence.
3. Set up a school-based coordinating team.

4. Strengthen the capacity of the coordinating team.
5. Develop a school policy that condemns violence and is enforced fairly for
6. Develop an action plan.
7. Make violence prevention an essential part of the day-to-day work of the school administration.

WHO narrowed all these strategies into three substantial things: leadership, action planning, and coordination structures. First, leadership in schools is very important to strengthen communication and interpersonal skills, share innovative solutions, and increase awareness of the school community. Like schools, *pesantren* also needs *kyai* leadership who can convince everyone in the *pesantren* community to prevent violence and realize how bad the impact of violence to the victims, especially students. Even it can damage the reputation of a *pesantren* that has long been built. Second, with action planning, schools/*pesantren* have to develop targets and draw an action plan to achieve these targets outlined in the policy. The action plan considers the cost, resources, time, opportunities, and challenges of the violence prevention program being implemented. Third, regarding coordination structures, school leaders or *kyai* in Islamic boarding schools must be able to distribute their authority in mobilizing all existing stakeholders to jointly solve the problem of violence in schools. Collective work is very important compared to relying only on a person of the *Pesantren* leader.

## CHAPTER III

### RESEARCH METHODOLOGY

#### 3.1 Methodology

The purpose of this research is to identify and analyze violence prevention strategies by *pesantrens*. The *pesantren* prevention strategy is complex and cannot be interpreted simply or generalized with numbers. The determination of the strategy will of course be heavily influenced by the policymakers of the *pesantren* themselves (leaders of the *pesantren*) who have limitations in accordance with their knowledge of violence. Madjid (1997) says that *pesantren*'s leaders (*kyai*) are human beings in general who also have limitations that affect how they manage the *pesantren* itself. I consider that a qualitative research approach is the most appropriate approach to achieve the objectives of this study because it can comprehend the complex social dynamics that contribute to violence in Islamic boarding schools.

Qualitative methodology is a research approach that aims to interpret and comprehend the meaning and experiences of individuals or groups with regard to a social or human issue (Creswell, 2013). This method is commonly utilized in the social and behavioral sciences to investigate, describe, and clarify social phenomena, uncover the subjective interpretations that people assign to activities, situations, events, or objects, gain a thorough understanding of various aspects of social life, create in-depth portrayals of people in real-life settings, investigate novel or under-explored areas, or establish links

between micro and macro perspectives (i.e., the connection between individuals, groups, and institutional or cultural settings) (Leavy, 2014)

### **3.2 Research Design**

Creswell (2017) identified various types of qualitative research, including narrative research, phenomenological research, grounded theory, ethnography, and case studies. In this study, I use a case study research design. Case study research is a qualitative research approach in which researchers focus on a unit of study known as a bounded system (eg, individual teachers, a classroom, or a school) (Gay et al, 2012). Merriam (1998) stated that “the case as a thing, a single entity, a unit around which there are boundaries. I can "fence in" what I am going to study. The case then, could be a person such as a student, a teacher, a principal; a program; a group such as a class, a school, a community; a specific policy; and so on”. Based on this, the case of this research is that one of *Pesantren* in Tangerang in response to violence.

### **3.3 Study Location**

I conduct this study at one of the *pesantren* in Tangerang, which is highly relevant to be investigated. The selection of this *pesantren* was based on several reasons as follows: Firstly, this *Pesantren* was reported by the media that its *Santri* had committed violence against other *Santri* resulting in the death of a victim. Secondly, this *pesantren* has an affiliated education system with well-known modern *pesantren*, where the *Santri* also

experienced physical violence leading to death. Thirdly, the number of *Santri* is around 6000 with heterogeneous backgrounds. Fourthly, the *pesantren* requires its *Santri* to reside in the provided dormitory and implements discipline rules and sanctions for any violations. This demonstrates the complexity of the social interactions among *Santri* and all *Pesantren* residents, as well as the dynamic of the discipline system. Based on these reasons, I believe that this *pesantren* is suitable to be the study location for my research.

### **3.4. Data Collection Method**

The case study is not fixated on a single tool of data collection but multi sources as long as it can help answer predetermined research questions. This is because the position of the researcher is in a central position in interpreting the collected data. The methods of data collection I use are interviews, direct observations, and documentation. The researcher gathers as much information about the problem as possible with the intent of analyzing, interpreting, or theorizing about the phenomenon (Merriam, 1998). The sampling technique in this study used purposive sampling, where the researcher had full authority in determining the sample based on predetermined criteria (Yin, 2009).

#### **3.4.1 Interviews**

This study utilized interviews to collect data and gain comprehensive insights into the participants' attitudes, experiences, and perspectives regarding strategies for preventing violence in *pesantren*. As stated by Meriam (1998), interviews are necessary in situations

where behavior, emotions, or individuals' comprehension of their environment cannot be observed.

In qualitative research, interviews come in different forms, including structured and unstructured approaches. Structured interviews use a predetermined set of questions, while unstructured interviews resemble a friendly conversation where the researcher explores a topic of interest. Semi-structured interviews combine aspects of both approaches. In a structured interview, the same set of questions is asked to all participants, while in an unstructured interview, the researcher has more flexibility to explore various topics (Gay et al., 2012). Semi-structured interviews were selected for this study because they provide a balance between structured and unstructured interviews. Using semi-structured interviews allows for a predetermined set of questions to be asked, while also providing the opportunity for the researcher to explore additional topics that arise during the conversation. This approach provides a framework for the interview while also allowing for rich, detailed responses from participants. The flexibility of semi-structured interviews also allows for tailored questions specific to the participant's unique perspective on the topic, making it easier to compare responses across participants.

Therefore, a set of potential questions related to the research problem has been developed before conducting interviews. However, any other questions that arise during the interview can also be explored as long as they contribute to answering the research questions. I interviewed *kyai*, to understand the *kyai*'s understanding of violence, both theoretically and based on their experiences, their nurturing style, and the strategies implemented, including policies or programs, coordination systems, and action procedures.

In terms of triangulation, I also interviewed *ustadz* using the same questions (as they are an extension of *kyai*) except those related to *kyai*'s nurturing style.

I selected the participants using snowball sampling. I sent a research permission letter, and then the *pesantren* authorities selected an *ustadz* to accompany me during data collection. I was directed to interview individuals who held positions and responsibilities aligned with the research theme. The *kyai* was unavailable, so he was replaced by an *ustadz* who served as the coordinator of the caregiving department. Additionally, I interviewed an *ustadz* and a *ustadzah* to ensure sufficient data. As a result, a total of 3 participants were interviewed. The interviews were conducted in person and lasted between 30 to 120 minutes. Audio recordings were used to assist in the interviews, and the recordings were transcribed verbatim.

### **3.4.2 Focus Group Discussions (FGDs)**

Focus Group Discussions (FGDs) are a powerful and distinct research method used to explore the perceptions and opinions of individuals on a specific subject (Krueger, 2014). In this study, FGDs involve gathering 20 selected *Santri*, comprising ten male and ten female participants, who have been victims of violence in *pesantren*. The selection process utilized preliminary research conducted using the ICAST CI Tools to identify relevant participants. The primary aim of these FGDs is to gain insights into the effectiveness of *pesantren* strategies in preventing violence.

To facilitate vibrant and insightful discussions, I created a permissive environment that fosters comfort and respect among participants, allowing them to freely express their thoughts without fear of judgment. Open-ended questions had been utilized to encourage

participants to provide in-depth explanations, unveiling the depths of their thoughts and emotions on the topic. While the discussions flowed naturally, I ensured the topics remain focused and relevant to the subject under investigation. This comprehensive approach helped in uncovering the diverse range of perspectives each participant brings to the table, contributing to a deeper understanding of the constraints and challenges faced in preventing violence within the *pesantren* context (Krueger, 2014).

### **3.4.3 Observation**

The primary focus throughout observation is on comprehending the natural environment as it is experienced by participants, without modifying or manipulating it (Gay et al., 2012). The researcher immediately jumped in to make observations. The things that the researchers observed included the layout of the *pesantren*, learning activities, social interaction within the *pesantren*, and a real picture of the practice of implementing violence prevention strategies. This method was very helpful in providing an understanding of the context of the phenomenon or topic being studied (Yin, 2009).

In the observation, several elements were considered, including the physical setting, which involved whether the *pesantren* was integrated or separate from the surrounding community, the availability of security posts, Closed Circuit Television (CCTV) equipment, and the building layout. Additionally, activities and interactions were considered, such as the frequency of interactions between *kyai*, *ustadz*, and students, the activities within the *pesantren*, as well as the implementation of rules and discipline.

Furthermore, conversation content among santri in the pesantren (Merriam, 1998) was also considered as a relevant factor.

#### **3.4.4 Documentation**

Documentation refers to the process of mining information and evidence through various types of documents (Merriam, 1998, p.112). The document encompasses various types of written, visual, and physical materials that are relevant to the specific area of study (Merriam, 1998, p.112). In academic research, documents play a crucial role in several ways. Firstly, they serve as valuable tools for verifying accurate information that may have been mentioned during interviews. By cross-referencing interview data with relevant documents, researchers can ensure the reliability and accuracy of the information obtained. Secondly, documents provide additional specific details that can support and strengthen information gathered from other sources. These details contribute to a more comprehensive understanding of the research topic. Furthermore, documents enable researchers to make inferences. For example, by examining the distribution list of a specific document, researchers may uncover new inquiries related to communication dynamics and networking within an organization (Yin, 2009).

In the context of this study, documentation was conducted to provide a concrete depiction of information that cannot be fully explained through verbal means alone. It aims to capture essential details such as the number of *santri*, the curriculum, and the rules and policies of the *pesantren*. Sometimes, the information obtained through interviews may differ from the original documents due to limitations in human memory or the nature of

dialogue, which tends to be concise or selective. Therefore, documentation serves to complement the limitations of other data collection methods.

### **3.5 Data Analysis**

In qualitative research, analyzing data involves a set of procedures aimed at comprehending and interpreting patterns and themes within textual data (Creswell, 2017). Accurate and reliable data summarization is necessary for the analysis of data in qualitative research (Gay et al., 2012). The current study sought meaning in the data to address the research question, with a specific focus on a multistage process involving data organization, categorization, synthesis, analysis, and writing. This process aimed to condense a large set of issues and data into small and significant groups of essential data.

All data obtained had been translated into English. Interview data were grouped based on the name and position of the respondent—for example, data from interviews with students and interviews with leaders of *pesantren*. Audio recording data were transcribed into a Microsoft file and then analyzed based on the usefulness of the data in answering research questions.

### **3.6 Ethical Issues**

To protect the people involved in this study, some ethical issues have to be clear. In this study, the researchers guarantee the privacy, anonymity, and confidentiality of their

research participants. Researchers follow all standards and rules related to ethical issues from the Faculty of Education, Universitas Islam International Indonesia.

Before data collection, I explained to the participants the need to keep their identities and the identities of all individuals mentioned in the data confidential. This was done to ensure the participants' safety from data misuse and also to encourage them to provide information without fear. In the findings, I utilized codes as differentiators among participants. The code 'P' was used to represent *kyai, ustadz, and ustadzah*, the code 'M' indicated male *santri*, and 'F' represented female *santri*.

## CHAPTER IV

### RESEARCH RESULTS AND DISCUSSIONS

#### 4.1. Research Results

In this chapter, I present the data obtained from interviews, observations, and documentation related to violence prevention strategies, their weaknesses, and the nurturing style in *pesantren*. The explanations in this chapter are organized based on the themes derived from the research questions and integrated into a comprehensive explanation. Before answering the research questions written in Chapter 1, I will first explain the research process I conducted and the profile of the place where I conducted my research, *Pesantren X*, in Banten.

I begin by explaining the demographic data of the participants. The participants are individuals involved in the data collection process through interviews and focus group discussions (FGDs). The interviewed participants are the *pesantren* Leaders (*Mudir*) and *Ustadz-Ustadzah*. The interviews were conducted to analyze the strategies for preventing physical violence in the *pesantren* and their implementation. However, during the data collection process, the *mudir* was unavailable for an interview, so I substituted with an *ustadz* who is the coordinator of the care department (responsible for all activities related to discipline and violence issues in the *pesantren*). Additionally, one *ustadz* who oversees male *santri* and one *ustadzah* who oversees female *santri* were interviewed. These three participants are also referred to as *pesantren* managers to distinguish them from the *santri*, as

they actively participate in developing programs and policies. I use codes P1, P2, and P3 to change the coordinator of the care department, *ustadz* and *ustadzah*, respectively.

Other participants are the male and female *santri* who were involved in data collection through FGDs. Before conducting the FGDs, I conducted a preliminary research phase by administering a questionnaire to 60 *santri* (35 male *santri* and 25 female *santri*) to identify those who had experienced physical violence in the *pesantren*. Then, I selected 10 male *santri* and 10 female *santri* who had been identified as having experienced violence in the *pesantren*. In the data collection process with the female *santri*, they were given questions and had the opportunity to answer them one by one, while the male *santri* respondents mostly answered the questions voluntarily. Only one question was answered alternately. As a result, the data from the female *santri* were more systematic compared to the data from the male *santri*. I used the code "F" for the female *santri* and "M" for the male *santri*. All the female *santri* were in grade 3, while the male *santri* consisted of grades 3 and 4.

The place where I conducted this study is *Pesantren X*. This *pesantren* identifies itself as a modern *pesantren*. This modern *pesantren* adapts the religious curriculum, which is a characteristic of traditional *pesantren*, as well as the school curriculum. The *pesantren* has been established for 56 years and is located in Tangerang, Banten Province. It accommodates approximately 6,000 *santri* divided into four branches that are located in close proximity to each other. This research took place in the third branch, which started operating in 2008. According to the *ustadz*, the division into branches is also a strategy to facilitate the control of a large number of *santri* and to prevent violence.

Furthermore, the *pesantren* organizes education and teaching that are affiliated with the system and curriculum of *pesantren* Modern Darussalam Gontor (Islamic boarding school curriculum). The curriculum is integrated with the national curriculum from the Ministry of Religious Affairs and the Ministry of Education and Culture. The curriculum is divided into three categories: extracurricular, co-curricular, and extracurricular (Muafiah, 2019). The extracurricular curriculum consists of teaching and learning activities conducted during in-class sessions. Teaching staff directly engage with students according to a predetermined lesson schedule. The first category includes Islamic subjects such as *Tafsir*, *Hadith*, *Fiqh*, *Ushul Fiqh*, *Musthalahul Hadith*, and *Mahfuzhat (Dirasah Islamiyah)*, followed by Islamic dates. The second category comprises linguistic topics such as *Insya*, *Muthala'ah*, *Nahwu* and *Sharaf*, and *Tamrin Lughah (Dirasah Lughawiyah)*. The final category includes general subjects such as PPKn, Indonesian, English, Biology, Chemistry, Mathematics, Physics, History, Geography, Economics, and ICT (*Pesantren* guidelines, 2022).

On the other hand, the co-curricular curriculum involves additional assignments that students must complete during in-class or extracurricular time, with various activities. These activities include teaching practice for final grades (*Amaliyah al-Tadris*), public speaking or *Muhadharah*, which includes speech training exercises in Arabic, English, and Indonesian, scientific research methods, *Salafiyah* book study, Al-Qur'an reading advancement, Scouting, the use of Arabic and English in everyday dialogue, and *Tahfidh al-Qur'an* (especially Juz 30 and selected letters) (*Pesantren* guidelines, 2022). Additionally, the extracurricular curriculum refers to learning and teaching activities outside the classroom with the assistance of qualified instructors. This activity allows students to explore and develop their interests and

abilities while prioritizing their primary objective, which is learning. The *Pesantren* offers a variety of extracurricular activities in categories such as *Jam'iyatul Qurro'*, which focuses on developing skills in Qur'anic reading and recitation (*tajwid*), as well as arts like marching bands and bands, and sports including basketball, volleyball, badminton, table tennis, football, futsal, and martial arts (*Pesantren* guidelines, 2022).

In the students' daily activities, this *pesantren* applies discipline around the clock, from when the students wake up until they go back to sleep. The responsibility of disciplining the students is assigned to the *ustadz* and *mudabbir* (Administrator of Student Organization) (*Pesantren* guidelines, 2022).

#### **4.1.1 Strategies of *Pesantren* in Preventing Physical Violence and Their Implementation**

Before delving into violence prevention strategies, it is important to understand the perspectives of *pesantren* leaders or individuals responsible for parenting and dealing with violence. This understanding influences how they address physical violence in tactical planning. The issue of violence in *pesantren* has become a significant concern that needs to be prevented and resolved. This spirit is based on the five basic principles of *pesantren* education known as "*Panca Jiwa*." One of these principles is "*Ukhuwah Islamiyah*," which emphasizes brotherhood and the spirit of mutual assistance without boundaries, such as social class, ethnicity, or even the religious beliefs of others. In Islamic teachings, individuals are required to respect and collaborate with anyone, regardless of their social status or beliefs (*Pesantren* guidelines, 2022: p.12).

Furthermore, *pesantren* also addresses the issue of violence in the code of conduct for students, where violence is considered a general violation, including physical fights, intimidation, mental bullying, possession and use of sharp weapons or firearms, committing immoral acts, using disrespectful or offensive language that disturbs others and incites hostility (*Pesantren* guidelines, 2022: p.102; p.114). In the guidelines for *pesantren*, it also explains student rights that are categorized into two pathways, namely the Care Pathway/ *jalur pengasuhan* (related to student rights outside formal school hours) and the Teaching Pathway/ *jalur pengajaran* (related to the rights of students during school hours). In the students' rights section (*Jalur Pengajaran*), it is stated that every student has the right to equal treatment without discrimination based on social class, skin color, or ethnic background (p.96). As for the students' rights in the parenting pathway (*Jalur Pengasuhan*), they have the right to a comfortable dormitory environment free from physical, verbal, and emotional violence (p.107).

I also conducted interviews with *ustadz*, who is the coordinator of the parenting department, to understand their understanding of violence practices in *pesantren*. The understanding of parenting leaders is comprehensive, as they consider various aspects when assessing violence in *pesantren*. These aspects include the types of violence, modes of violence, the influence of parental upbringing, environmental factors, media factors, inherent character factors, understanding factors, and structural factors.

The *pesantren* acknowledges that the students who enter the institution have already gone through primary and secondary education and have been influenced by various factors. The *pesantren's* selection system also does not include psychological tests for prospective

students, which means they cannot filter out troublemakers or individuals with undesirable behavior. This perspective is articulated by the coordinator of the care department as follows:

“Most of the students here are not innocent children. They have gone through 13 years of education at home. They come from different backgrounds and have received various forms of education from their parents before entering the *pesantren*... So, we can't blame the *pesantren* for their behavior.” Author’s interview with P1, 19-06-2023.

The *pesantren* recognizes that students bring inherent traits with them before entering, influenced by their environment, culture, and their parents' upbringing methods, which are characteristic of their respective regions. These inherent traits converge in the *pesantren*, making it a highly heterogeneous environment.

The students mutually influence each other during their study process in the *pesantren*. Additionally, the *pesantren* strictly prohibits the use of electronic devices such as mobile phones (HP) to prevent students from imitating negative behaviors from the outside world or getting distracted from their studies. It is expressed by the coordinator of the care department, as follows.

“Some students here have a short temper. It's their inherent nature. For example, students from different regions have different speech and behavior styles. We don't blame the *pesantren* for that.” Author’s interview with P1, 19-06-2023.

“The prohibition of using mobile phones and similar devices is one way to reduce violence. Using mobile phones is forbidden here, but many students are caught using them.” Author’s interview with P1, 19-06-2023.

Furthermore, the *pesantren* categorizes physical violence based on the causes into planned and unplanned violence. Planned violence refers to acts of violence committed with the intention to harm through premeditated actions. This type of violence often arises from class sentiment, where individuals aim to protect their class's reputation from being tarnished by specific individuals. Consequently, illegal “*persidangan*” sessions are conducted to pass judgment on the victims as explained by the coordinator of the care department:

"In cases related to class sentiment, when one student is considered to have tarnished the class's reputation by violating discipline rules and causing embarrassment, other classmates try to maintain unity by passing judgment on the student through physical violence." Author's interview with P1, 19-06-2023.

On the other hand, unplanned violence occurs as a result of personal offense arising from excessive teasing or disliking specific individuals due to their behavior. This offense leads to physical fights or violence. Such reactions are not based on a deliberate intention to harm other students but rather as a response to the cause and effect of the situation. The coordinator of the care department described this kind of violence below:

"Unplanned violence occurs due to personal offense caused by excessive teasing or dislike between individuals. It arises from interactions and reactions among students, such as mocking and making fun of each other. Most acts of violence fall into this category." Author's interview with P1, 19-06-2023

"The incident that went viral in the media last August was an example of unplanned violence. It started with offense, a one-on-one fight triggered by teasing. The aggressor reacted excessively. Although the classmates tried to separate them, the aggressor remained angry, and the victim continued to provoke. Eventually, a fight broke out, and the victim's death was an unexpected consequence that occurred six hours later." Author's interview with P1, 19-06-2023.

Additionally, physical violence in *pesantren* also involves the administration of physical punishment by *ustadz* or *mudabbir* when students fail to comply with the *pesantren*'s rules. This form of violence has been abolished and replaced with educational and social sanctions. Educational sanctions involve assignments such as memorizing verses from the Quran and hadith, learning and memorizing vocabulary, writing essays in Arabic and English, or reviewing books. Social sanctions involve tasks such as tidying up and cleaning public facilities in the *pesantren* (*Pesantren* guidelines, 2022: p.105). This was also mentioned by the coordinator of the care department in the interview:

"We have two types of sanctions that apply to all elements, including teachers and students. Educational sanctions are related to academic knowledge, such as memorizing vocabulary... Social sanctions involve tasks like maintaining, cleaning, and organizing public spaces such as bathrooms, ablution areas, and offices. Any actions outside of these sanctioned activities may result in expulsion from the *pesantren*." Author's interview with P1, 19-06-2023.

Furthermore, physical violence is often seen as a consequence of the dormitory system, where students (*santri*) live together 24 hours a day, similar to the outside society. Conflicts frequently arise among students due to social interactions. *Pesantren* can be seen as a microcosm of society, with students exhibiting diverse characteristics, patterns of parental upbringing, psychological conditions, and other factors. This makes *pesantren* highly susceptible to violence. As explained by the coordinator of the care department:

“The potential for violence arises because *pesantren* is like a miniature society, where students live 24 hours a day, just like in the outside world. Friction between individuals, between groups, and other situations that occur in society can also happen in *pesantren*. Therefore, preventive measures need to be taken.” Author’s interview with P1, 19-06-2023.

Based on the understanding of physical violence mentioned above, I analyze the strategies implemented in *pesantren* to prevent violence. There are at least eight strategies employed by *pesantren*, namely restricting the authority of senior students (*mudabbir*), dormitory separation, creating discipline guidelines, assigning guardians, imposing sanctions, designing infrastructure, conducting socialization and non-violence programs, and inculcating moral values. The *pesantren* claims that these strategies have successfully minimized violence, with one or no incidents occurring within a semester. That claim expressed by the coordinator of the care department, as follows.

“Alhamdulillah, these strategies have helped minimize violence here, although we do not claim to have eliminated it completely, as it remains a challenge for *pesantren*.” Author’s interview with P1, 19-06-2023

The claim is based on experiences before and after implementing the strategy, where the previous frequency was higher compared to the current one. This is also in line with the testimony of male students who stated that the condition of *pesantren* is safer than before (author interview with M). However, *pesantren* does not provide quantitative measures such as the standard of frequency of violence cases to describe the safety of *pesantren*.

In order to address the evidence from interviews with students who have reported experiencing physical violence, the *pesantren* has implemented research-based prevention strategies. These strategies aim to reduce incidents of violence stemming from inter-student sentiments, inappropriate behavior, and even planned acts such as illegal judgment. The strategies implemented by the *pesantren* are based on perspectives from *ustadz* and *kyai*, as well as findings from observations, as depicted in figure 4.1 below.

Figure 4. 1: Strategies for Preventing Violence in Pesantren



One of the strategies involves restricting the authority of senior students, known as *Mudabbir*. Within the *pesantren*'s organizational structure, *mudabbir*, who are senior students in the fourth, fifth, and extension classes, are appointed and designated by the *Mudir* (*Pesantren*'s leader) for specific terms. They serve as administrators in the student organization named MUMTAZA (Munazzamah Thalabah Dza 'Izza). This organization provides a platform for students to learn about organization, imbibe the values of the *pesantren*, and develop leadership skills. The responsibilities of *Mudabbir* encompass various divisions, such as religious, language, and sports divisions, among others. They direct and oversee the discipline of students in their respective activities within the *pesantren* (*Pesantren* guidelines, 2022: p.133-134).

However, the *pesantren* has identified instances of senior students abusing their authority, including the infliction of physical punishment or intimidation towards other students. This behavior often arises from the hierarchical structure within the organization, where *mudabbir*, as senior students in the *pesantren*, tend to develop a sense of ownership due to their longer tenure. The violence perpetrated by seniors against juniors is rooted in the authority they once held in maintaining discipline within the *pesantren*. As stated by the coordinator of the care department, as follows.

“They (the *Mudabbir*) have unstable emotions, so when they witness violations under the pretext of enforcing discipline, they sometimes lose their temper and resort to actions of violence such as intimidation and using physical sanctions. That's why we restrict their role.” Author's interview with P1, 19-06-2023.

In the past, seniors had the authority to administer punishments in accordance with the *pesantren*'s established regulations. However, there were occasions where prescribed punishments were not followed, and seniors imposed sanctions beyond the established

guidelines. Moreover, due to the emotional instability of seniors, punishments were sometimes administered based on their mood, disregarding the prescribed penalties. Consequently, the *pesantren* has implemented a new policy to limit the role of senior students in monitoring and enforcing discipline due to their emotional instability. The responsibility for disciplining students, previously held by *mudabbir*, has now been shifted to teachers or *ustadz* who are older and emotionally more stable.

The specific restrictions on *mudabbir*'s authority are outlined in the *pesantren*'s guidelines. According to these guidelines, the authority of MUMTAZA administrators includes assisting in checking student attendance in the dormitories before bedtime, leading prayers before sleep and before departing for school every day, providing guidance to students in their respective fields at designated times determined by the care department, recording and reporting disciplinary violations committed by students to the care department, giving admonishments and advice to students who have violated rules, and refraining from administering sanctions to students who have violated discipline (*Pesantren* guidelines, 2022).

Furthermore, the occurrence of violence by senior students primarily stems from the traditional structure within the *pesantren*, which fosters a senior-junior dynamic and often triggers a sense of superiority based on seniority. Consequently, senior students engage in acts of violence, including verbal and physical abuse, as a means of intimidation, control, and asserting their authority over their junior peers. As stated by the coordinator of care department at the *pesantren*:

“To minimize and eliminate such incidents, we limit the role of senior students. The traditional structure in *pesantren*, which creates a senior-junior dynamic, often leads to the emergence of a seniority-based

ego. Consequently, senior students perpetrate acts of violence, both verbal and physical, against their junior counterparts. They use intimidation, exert control, and impose their authority, resulting in various forms of violence.” Author’s interview with P1, 19-06-2023.

The second step taken by the *pesantren* is the separation of dormitories based on students' year of entry to the *pesantren*. This measure is implemented to prevent bullying among students, which often occurs when older students mistreat younger students and can involve both verbal and physical abuse. Another reason for separating the dormitories is to eliminate senior students from serving as dormitory leaders. This step ensures that no student holds more power or is feared within the dormitory, and every student feels a sense of belonging. This strategy expressed by the coordinator of the care department, as follows.

“We separate the dormitories, so there is no seniority-based room leader. This means that all dormitory leaders are teachers.” Author’s interview with P1, 17-06-2023.

In addition, the *pesantren* also implements room rotation or reassignment on a semester basis, placing students from different cultural and ethnic backgrounds together in the same dormitory room. This arrangement aims to foster values of tolerance and understanding, enabling students to appreciate and respect the diverse personalities and customs of their fellow *Santri* (*Pesantren* guidelines, 2022: p.88).

The third strategy involves the creation of discipline guidelines to prevent actions that exceed the *pesantren's* established regulations, particularly in terms of discipline. The *pesantren* assigns students to become *mudabbir* in various divisions to ensure the smooth running of activities. The guidelines cover all aspects of student life, from waking up to going to bed, and are regulated by the *pesantren*. They specify the penalties for any violations committed, ensuring that students cannot be subjected to arbitrary sanctions by seniors or

teachers, as everything is already defined in the discipline guidelines. The coordinator of the care department stated in the interview:

“We created guidelines to handle various types of discipline issues. It is clearly stated that the use of physical sanctions is not allowed. Any form of physical sanctions, regardless of the person administering them, is considered severe for the students. This applies not only to teachers but to everyone else as well.” Author’s interview with P1, 20-06-2023.

The implementation of these guidelines is regularly evaluated, on a weekly and monthly basis, to assess the adherence to discipline within the *pesantren* and identify any violations committed by students. It also ensures that the punishments imposed align with the guidelines. Individuals who administer punishments that deviate from the guidelines will face the consequences from the *pesantren*. In a previous case under investigation at the *pesantren*, *ustadz* administered punishments outside the disciplinary guidelines, including physical violence. As a result, the *ustadz* was suspended by the *pesantren* and prohibited from participating in any activities within the *pesantren*, including teaching, for one month.

The fourth strategy involves imposing sanctions. As mentioned earlier, if a student violates the disciplinary rules, they will face sanctions in accordance with the disciplinary guidelines. In the teaching pathway (*Jalur Pengajaran*), there are four types of sanctions: verbal or written reprimands, educational assignments or punishments, suspension, and permanent expulsion from the *pesantren*. In the parenting pathway (*Jalur Pengasuhan*), there are seven types of sanctions: educational sanctions, social sanctions, restriction of facility access, written agreements signed by students and parents, compensation for damages to property or facilities caused by negligence or intentional actions, suspension, and termination as a student.

The above-mentioned types of sanctions are stated in the *pesantren* guidelines, but during the interview with the *pesantren* representatives, only four types of sanctions were mentioned: social sanctions, educational sanctions, suspension, and permanent expulsion (being expelled from the *pesantren*). These sanctions are implemented by the *pesantren* when dealing with cases of physical violence. The *pesantren* does not allow disciplinary sanctions that exceed educational and social sanctions. When physical violence occurs, the punishment is either expulsion or suspension.

In cases where a student commits an act of physical violence, the *pesantren* coordinates with the *ustadz*/teachers, parents, witnesses/evidence, and the victim. If the perpetrator is found guilty of committing physical violence, they will be expelled from the *pesantren*. This sanction can be revoked if the victim is willing to forgive the perpetrator and if the perpetrator compensates for the material damages suffered by the victim. In cases where an *ustadz*/teacher is the perpetrator of violence, such as administering physical punishment, they will be suspended for one month. The *ustadz*-related cases mentioned by the *pesantren* are still related to physical violence.

The giving of such sanctions has been emphasized by the *pesantren* in the initial contract when students enter the *pesantren*. The contract includes obedience to the *pesantren* rules, prohibition of violence, and acceptance of being expelled if these provisions are violated. The contract is signed and stamped by the students and parents. The coordinator of the care department mentioned this contract as follows:

“We make a contract before entering the *pesantren*, and it becomes an oath that is read repeatedly every year, stamped, and also recited during assemblies. The oath includes provisions for obedience to discipline, prohibition of violence, and readiness to be expelled from the *pesantren*. Even during the appointment of student organization leaders, it is one of the clauses, which is violence, so that everyone

knows that violence is not legalized or tolerated within the *pesantren*” Author’s interview with P1, 19-06-2023.

The fifth strategy is the role of *wali asuh* (Guardian). *Wali asuh* is one of the other strategies employed in the *pesantren*. It suggests that the *Wali asuh* plays a significant role in the overall approach taken by the institution to ensure the well-being and discipline of the *santri*. *Pesantren* implements a *wali asuh* strategy, where each *ustadz* is responsible for 20 *santri*. This approach is employed to facilitate monitoring a large number of *santri*. In case of complaints about physical violence they experience, they can coordinate with their assigned *wali asuh*. The *wali asuh* also serves as a liaison between the *santri* and their parents, for instance, when the *santri* needs financial support for daily needs or wishes to communicate to alleviate homesickness and other matters. This strategy enables better control over the *santri* and minimizes the likelihood of violence occurrence, as stated by the coordinator of the care department.

“Each teacher is assigned to handle at least 20 *santri*, called a *Wali asuh*. They are responsible for supervising and being aware of matters related to their assigned *Santri*... Nearly 99% of the teachers reside within the *pesantren*. When violence occurs, the *Wali asuh* is the primary individual held accountable and must take responsibility for addressing the case (of violence) to completion.” Author’s interview with P1, 19-06-2023.

Furthermore, this strategy strengthens interpersonal relationships between the *ustadz* and the *santri*, not only confined to the classroom but also extending to their daily activities within the *pesantren*. I personally observed how an *ustadz* engaged in sharing moments with their assigned *santri* after Asar prayer.

The *pesantren* also involves parents in preventing violence. The involvement of parents is considered essential, and thus, *pesantren* regulates parental visits. The visits are thoughtfully planned to strike a balance between not being too frequent yet not entirely absent. Parents play a crucial role in reporting any instances of violence their children may

experience in the *pesantren*. Such reporting is important, as some *santri* may hesitate to report to their *ustadz*. *Pesantren* also emphasizes the role of parents in offering guidance and support to their children while they are living and studying in the *pesantren*. It acknowledges that parental involvement goes beyond reporting instances of violence and encompasses providing valuable advice on various aspects of their children's lives in the *pesantren* setting. The parent roles were expressed in the interview.

“Another strategy involves the role of parents. We have set rules for visitation, stating that visits should not be too frequent nor entirely absent... We hope that during these visits, there will be quality time for parents to talk to their children about their well-being in the *pesantren*, as well as to encourage them to respect their peers and refrain from mocking others, and if teased, not to retaliate.” Author’s interview with P1, 19-06-2023.

The sixth strategy is related to the infrastructure of the *pesantren*. Based on observations, the dormitories are designed to ensure a non-violent environment. This is achieved by installing CCTV cameras at the entrance of each dormitory and throughout the *pesantren* buildings. Each dormitory room is located next to the *ustadz*'s room, allowing close monitoring of the students' activities. Additionally, the *pesantren* maintains a strict and effective security system, with security personnel guarding the entrance and exit gates. Furthermore, there is a designated *Ustadz* on duty every night, known as the "Bulis," who ensures the security of the *pesantren* until morning, providing 24-hour safety. The *pesantren* is also surrounded by a long wall that separates it from the residential area, preventing students from escaping and unauthorized activities from taking place outside the *pesantren*. Moreover, this boundary serves as a deterrent for unauthorized individuals from entering the *pesantren* and potentially endangering the students.

This *pesantren* is known to be very strict regarding access control and *pesantren* security, to the extent that students will be sanctioned for buying food outside the *pesantren*.

Violations of access control and *pesantren* security are recorded in the students' disciplinary records, such as transactions for buying traditional food (*pecel telor*), smoking, fighting, etc. (disciplinary record of students 2022-2023). As stated by one of the victims, as follows.

“The supervision (*ustadz*) may be lax, but the security is tight.” Author’s interview with F1, 20-06-2023.

The seventh strategy is the implementation of socialization and anti-violence training programs. Awareness of the dangers of violence and the consequences of engaging in violence is usually provided at the beginning of a student's entry into the *pesantren*. Additionally, in collaboration with the Indonesian Child Protection Commission (KPAI) and the local police, the *pesantren* organizes seminars on violence, its dangers, and strategies to prevent violence in the *pesantren*. This collaboration aims to ensure that the students and all *pesantren* residents understand the impact of violence, as well as the consequences they may face from the *pesantren*, as stated by the coordinator of the care department:

“To prevent violence in our *pesantren*, we have conducted awareness campaigns. The Indonesian Child Protection Commission (KPAI) has organized educational sessions on violence prevention, and we have also collaborated with the local police to conduct similar workshops.” Author’s interview with P1, 17-06-2023.

Furthermore, based on interviews with the students, they showed a good understanding of violence in the *pesantren*. The students understand physical violence as an act that harms or injures someone physically. This understanding is sufficient to describe physical violence in general. They emphasized that it is crucial to prevent physical violence because it can cause trauma or even death to the victims. Physical violence is also viewed as an inhumane act and can become a bad habit for the perpetrators, who should be dedicated to learning in the *pesantren* (student interview).

The last strategy is the inculcation of moral values. Moral values based on Islamic character are indeed a distinctive feature of *pesantren* compared to regular schools. In the *pesantren*, students are educated with an understanding of Islam that promotes peace and tolerance towards differences. This strategy is integrated into every aspect of the *pesantren* curriculum and is even incorporated into their daily activities. Cultivating moral values is commonly practiced through classroom teachings, and there is also a study of traditional Islamic texts, such as “*kitab kuning*” or ancient books that discuss basic moral principles. These activities are usually conducted after the morning prayer and before the start of academic lessons. The *ustadz* explained this strategy in the interview:

“We cultivate moral values by practicing them through classroom teachings, where students are exposed to the study of traditional Islamic texts like ‘*kitab kuning*’ or ancient books that discuss fundamental moral principles.” Author’s interview with P3, 20-06-2023.

In addition, the strategies presented in the figure 4.2 below collectively contributed to the prevention of violence at the *pesantren* and were collected from the students’ perspectives. These strategies reflect their personal experiences and the initiatives implemented by the *pesantren*.

Figure 4. 2: Strategies based on *Santri*'s view.



From the figure above, one of the strategies to prevent violence at the *pesantren* is through advice sessions conducted by religious teachers. These sessions aim to address violence-related issues and provide guidance on appropriate behaviour. By participating in these sessions, students gain a better understanding of the importance of avoiding violence and learn how to handle conflicts in more constructive ways, as stated by one of the interviewed students:

“Usually, the *ustadzah* likes to give advice about violence and provide an understanding of the prohibition against engaging in violence towards friends.” Author’s interview with F3, 20-06-2023

Another strategy is the placement of posters on preventing bullying and violence in visible areas, such as bulletin boards. These posters, according to one of the students, serve as visual reminders to raise awareness among students about the negative impact of violence and the significance of creating a safe and peaceful environment at the *pesantren*. By constantly

seeing these posters, students are reminded to stay away from violence and to treat others with respect and kindness, as mentioned by another interviewed student:

“One of the efforts to prevent acts of violence here is a type of poster that reminds us not to engage in both verbal and physical violence.” Author’s interview with F5, 20-06-2023

The next strategy to prevent excessive physical punishment is emphasizing increased supervision and control over student leaders. Clear guidelines are provided to student leaders regarding the boundaries of disciplinary actions, and they are encouraged to find alternative approaches to address conflicts without resorting to physical violence. This strategy aims to prevent any abuse of power and ensures that disciplinary measures taken by student leaders align with the established rules and values of the *pesantren*, as shared by another interviewed student:

“The *Ustadzah* often reminds the senior students not to impose excessive punishment on us.” Author’s interview with F1, 20-06-2023

Additionally, it is recommended to involve psychologists or other professionals in addressing the trauma caused by violence or bullying. By providing access to psychological support, students who have experienced violence can receive the necessary assistance to heal and recover from any psychological effects. This strategy acknowledges the importance of empathy and understanding while promoting a peaceful and supportive environment for all students, as expressed by another interviewed student:

“The *pesantren* should bring in psychologists to assist individuals who have experienced significant trauma from violence or bullying by their peers because such fear can persist for a long time among the students.” Author’s interview with F3, 20-06-2023

In conclusion, the strategies to prevent violence in *pesantren*, based on the perspectives of *ustads*, *kyai*, and students, as well as the findings of observations, can be seen in the figure above. The integration of perspectives and roles between *ustadz*, *kyai*, and *santri*

is important to create a comprehensive approach to preventing violence in the *pesantren*. By considering and complementing the perspectives of all parties involved, a safe, peaceful, and supportive environment can be established in the *pesantren*.

#### **4.1.2 The Constrains of the *Pesantren* Strategy**

To identify the weaknesses of the *pesantren* prevention strategies, I conducted interviews with male and female students who have experienced a physical violence. The selection of students was based on preliminary data collection, identifying students who have previously experienced the physical violence. This preliminary stage utilized the ISPCAN Child Abuse Screening Tools - The Children Living Institution (ICAST CI). The ICAST-CI, developed by the International Society for the Prevention of Child Abuse and Neglect (ISPCAN), is designed to measure victimization in schools or other institutional environments. The ICAST tool is one of the three tools recommended by the World Health Organization (WHO) for countries that intend to carry out a national survey focusing on child maltreatment (UNESCO, 2017; Runyan, 2015). However, I made a few adjustments regarding language transition and solely focused on physical violence (considering this tool also assesses psychological and sexual violence). After the screening, the data indicated that only 1 out of 60 students (35 males and 25 females) had not experienced violence. Subsequently, 10 male students and 10 female students were interviewed in the form of a focus group discussion (FGD).

Based on the preliminary data collection, violence in *pesantren* is dominated by corporal punishment, such as making students stand or squat in the sun, pinching or hitting them with a prayer mat. The data also shows that male students tend to experience a wider range of violence compared to female students. Below are some constraints that I have identified from the perspective of the victims.

First, Heavy penalties obscure cases of violence. Even though heavy penalties are intended to punish the perpetrators of violence, it also has psychological impacts on the victims, leading them to choose silence (not reporting). The heavy penalties create an environment where many victims remain silent because the victims feel conflicted between the fear of being treated even worse by the perpetrators and feeling pity if the perpetrators are later expelled from *pesantren* due to their violent actions. *Pesantren* imposes strict sanctions, including expulsion of the perpetrator from the *pesantren*. These sanctions serve as a strong warning against acts of violence, as *pesantren* ensures the rights of students to live comfortably in the dormitory.

According to the *pesantren* guidelines (2022: p.107), it is stated that there should be "no physical, verbal, or emotional violence or bullying." Sanctions are differentiated based on the guidance and teaching pathways. The guidance pathway is related to the discipline of students in their dormitory life, organization, self-development, and character education. The sanctions in this pathway include seven types: educational sanctions, social sanctions, restrictions on access and facilities, written agreements signed by students and parents, replacement of damaged items or facilities due to negligence or intentional acts, suspension, and finally, termination as a student. On the other hand, the teaching pathway is related to the

academic development of students in formal schooling. The types of sanctions in this pathway include oral or written reprimands, assignments or educational punishments, suspension, and permanent expulsion or dismissal from the *pesantren*.

Based on these provisions, the expulsion of students is not the only sanction, but students admit that this is the most severe and risky sanction for them. Students consider how they have struggled for years in the *pesantren* to graduate on time and leave a good impression but have to stop halfway due to the violence they have experienced. Furthermore, students who are caught reporting the perpetrators usually face ongoing violence. As a result, many students choose to remain silent or not report incidents of violence, as expressed by another interviewed student.

“I prefer to remain silent because things can become more complicated, such as being expelled or being hit again,” Author’s interview with M2, 20-06-2023.

the victims feel conflicted between the fear of being treated even worse by the perpetrators and feeling pity if the perpetrators are later expelled from *pesantren* due to their violent actions. They are reluctant to face that complicated situation because all students have strived for years to graduate, but perpetrator efforts could be disrupted due to momentary frustration or anger. This pattern of silence is more common among male students, where out of 10 male students, only 1 feels the need to report it to the *pesantren* leader or *ustadz*, while the rest prefer to stay silent to avoid that complicated situation.

This is where we need to consider the benefits and negative impacts of expelling students from the *pesantren* as a means of preventing violence. The purpose of *pesantren* is actually to prevent students from committing violence, but on the other hand, there are many

cases that go unnoticed by *pesantren* authorities. This impact leads to only severe physical violence being detected, as it is easier to identify physical signs such as bruises on the face, broken hands, limping, and so on. However, injuries on parts of the body that are not visible, such as the back and stomach, are very difficult to identify for students who choose not to report.

*The second* is violence perpetrated by *Ustadz* and *Mudabbir*. Even though *wali asuh* and disciplinary guidelines have been implemented, it turns out that there are still many violations committed by the *ustadz* and *Mudabbir*. After identifying the questionnaires filled out by 35 male students and 25 female students, I found that *Ustadz* and *Ustadzah* are involved as perpetrators of violence in four categories of violence, including ear-pulling, throwing objects, ordering students to stand or squat, and making them sunbathe on the field. This type of violence tends to be intended as punishment for students who violate rules such as language rules, not completing assignments, being late for prayers in the mosque or *mushola*, sleeping during recitation, providing incorrect answers, not answering questions, staying up all night, lacking discipline, eating in class, flooding the room, and so on, without providing any explanation (Questionnaire, 19-20 June 2023).

In addition, *mudabbir* (senior students who hold leadership positions) and senior students are also implicated in violence, including slapping (on the face, head, and arms), throwing objects, hitting or punching, ordering students to stand or squat, and making them sunbathe on the field. Students experience violence from *mudabbir* in matters related to discipline violations, not paying attention during attendance, being late for activities, joking

around, and so on, without any explanation. The types of violence committed by *mudabbir* and senior students are more varied compared to *ustadz* (Questionnaire, 19-20 June 2023).

The violence perpetrated by *ustadz* and *ustadzah* is contradictory because they are responsible for supervising and imposing sanctions on students who commit violence or violate discipline. This dilemma becomes burdensome for students who are under the care of the *pesantren*. However, the coordination of student guardianship claims to have done everything possible to ensure that this does not happen by allowing reports against any *ustadz* or *mudabbir*, even if it is not within their responsibility.

*The third* is insufficient *ustadz* supervision. The *pesantren* has implemented various forms of infrastructure strategy for supervision, such as the installation of CCTV cameras, guard posts, and the night duty of *ustadz* and *ustadzah*. Various advice and warnings are also frequently provided by *ustadz* and *ustadzah* to both *mudabbir*, *mudabbiroh*, and other students. They have even conducted regular rounds in the dormitories to monitor the activities of students, as explained by another interviewed student, as follows.

“Supervision by *ustadz* and *ustadzah* here is quite frequent. They often make rounds, go around the dormitories in the morning, afternoon, or sometimes led by the *pesantren* leader, but only a few times, not as often as *Ustadz* and *Ustadzah*,” Author’s interview with F1, 20-06-2023.

However, students feel that this supervision is still insufficient because it does not focus on preventing violence, as mentioned by some interviewed students.

“The supervision regarding violence is lacking,” Author’s interview with F3, 20-06-2023.

“In my opinion, *ustadz* is not firm enough in preventing violence,” Author’s interview with F2, 20-06-2023.

“*Ustadz* and *Ustadzah* make rounds to various places, but when it comes to violence, perhaps there is insufficient supervision regarding violence,” Author’s interview with F4, 20-06-2023.

This lack of supervision is also due to the fact that *ustadz* only observes from a distance without paying detailed attention to students' interactions and behaviour. They also place excessive trust in *Mudabbir*, although not all supervisors fulfill their responsibilities adequately.

Insufficient supervision is further evidenced by the questionnaire responses, where only 1 out of 60 students claimed not to have experienced violence. Some students admitted to experiencing violence without the knowledge of the *ustadz*, as expressed by the interviewed student.

“I was hit in the chest because I did not respond when called, but I did not report it,” Author’s interview with M1, 20-06-2023.

*The fourth* is the need for evaluation of *ustadz*, not just students. Some students have experienced violence without the knowledge of *ustadz* or the administration. When asked whom they would contact first in the event of violence, some students hesitated to report to anyone, including their parents, for fear of causing distress. Some students choose to confide in their close friends and then inform their class teacher but refrain from reporting to their parents to prevent unnecessary concerns. Others attempt to gather evidence of the violence, such as witnesses, before reporting it to their parents. Some students simply confide in their friends but do not report to the *ustadz* out of fear that the situation may worsen.

It is difficult to imagine students reporting violence committed by the *kyai* or *ustadz* themselves, as seen in numerous cases of sexual violence in Bandung and Jember. In these cases, the *pesantren* become heavily dependent on the character and personal qualities of the

*kyai*. If *kyai* is the perpetrator of violence, the students are trapped in a vulnerable situation that makes it difficult to avoid such violence.

*The fifth* is the understanding of discipline, which still leans towards physical punishment. Although the use of physical punishment has been abolished by the *pesantren* and replaced with educational and social sanctions, the practice of physical punishment still persists. This is evident from the questionnaire responses, where 52 students admitted to being ordered to stand or squat, 25 students admitted to having their ears pulled, 44 students admitted to being sunbathed on the field, and some supervisors or *mudabbir* are not hesitant to resort to physical punishment.

“The use of physical punishment is influenced by the understanding of *ustadz* or the supervisory authorities that it is acceptable, based on the hadith that states, ‘Teach a child to pray at the age of seven and discipline them physically if they neglect it at the age of ten’.” (Qodir & Natsir, 2022: p. 147).

“Usually, if the child is extremely naughty, they will be awakened by using a prayer mat in non-vulnerable areas, such as the feet,” Author’s interview with P1, 19-06-2023.

This statement demonstrates that the transition to abolishing physical punishment contradicts the understanding of discipline, as it is reinforced by religious teachings. This understanding also contributes to the involvement of many *ustadz* and *mudabbir* in physical punishment, as reported by the students.

*The sixth* is the absence of psychologists to address the trauma experienced by victims. Students have expressed that many individuals in the *pesantren* have experienced trauma due to physical violence and bullying. Unfortunately, these victims often have to leave the *pesantren* without receiving proper treatment for their trauma. One student suggested:

“The concern from the administration is insufficient because many students resort to leaving the *pesantren* instead of seeking better solutions. In my opinion, the *pesantren* should bring in

psychologists to address the significant trauma caused by violence and bullying, as the fear may persist among students for a long time.” Author’s interview with F4, 20-06-2023.

In conclusion, the weaknesses in the *pesantren* prevention strategies have been highlighted through interviews and data collection. These weaknesses include the dominance of corporal punishment, the fear of reporting due to severe consequences, insufficient *ustadz* supervision, and the lack of psychological support for traumatized students. To improve the prevention strategy, *pesantren* should address these weaknesses and ensure a safe and comfortable learning environment for all students. Additionally, the evaluation and supervision processes should be two-way, allowing students to provide feedback and report any incidents of violence committed by *ustadz* or the administration. By doing so, *pesantren* can work towards creating a safer and more inclusive educational institution.

#### **4.1.3 *Pesantren* Nurture Their *Santri* in Cultivating Nonviolent Behavior**

When discussing violence, it is important to analyze the approach of caregivers in *pesantren*, such as *ustadz* and *kyai*, as parenting styles essentially involve parental control in guiding, directing, and accompanying children in their developmental process toward adulthood. In the context of *pesantren*, the role of parents is replaced by the roles of *ustadz*, *ustadzah*, *kyai*, and all mentors in the *pesantren* who act as educators for the students during their time in the *pesantren*. Therefore, it is important to analyze the nurturing practices in *pesantren* towards the students using the theory proposed by Diana Baumrind (1971, 2012). Researchers identify whether *kyai* and *ustadz* implement authoritarian, authoritative,

neglectful, or indulgent parenting styles. Furthermore, this study analyzes the strengths and weaknesses of each parenting style in preventing violence in *pesantren*.

I am analyzing the nurturing style of *pesantren* by identifying how they discipline *santri* when they make mistakes, the process of setting limits and controls for *santri*, the involvement of caregivers in the students' lives, the methods used to prevent *santri* from engaging in undesirable activities, the friendly relationships among *santri*, as well as how they encourage creativity and confidence among the students.

In terms of punishing *santri*, who made mistakes, *pesantren* applied an authoritative parenting style. This parenting style has several reasons that align with the gathered data. In enforcing discipline, the *pesantren* delegates the responsibility to the students who are members of the student organization to regulate discipline and administer sanctions for rule violations. However, it is crucial to emphasize that this authority and responsibility should always align with the discipline guidelines established by the *pesantren*, as discussed in the first research question.

Regarding the administration of punishments, the *pesantren* grants students the freedom to impose appropriate penalties for rule violations committed by their peers. However, these actions must remain within the boundaries set by the *pesantren's* discipline guidelines. Therefore, the *pesantren* provides an opportunity for students to learn responsibility and make informed decisions when delivering punishments to offenders.

Additionally, the *pesantren* issues warnings to prevent rule violations by promoting understanding of the *pesantren's* regulations and the consequences that will be faced for non-compliance. These warnings are conveyed through evaluation sessions and seminars that

address communal living rules within the *pesantren*. Furthermore, continuous advice on proper behaviour is integrated into the classroom teaching process.

In conclusion, the authoritative parenting style implemented by *pesantren* in administering punishments for students' mistakes involves student involvement in decision-making, warm warnings, and explanations of good practices to avoid errors. This approach avoids coercion or harsh punishments while maintaining necessary control and discipline within the *pesantren* environment.

One of the weaknesses of the authoritative parenting style in administering sanctions to students when they make mistakes is the gap between the use of violence and the delegation of authority to senior students to punish those who violate the rules. Although various forms of punishment are already outlined in the disciplinary guidelines, the *Ustadzah* needs to oversee the punishment given by senior students to prevent the misuse of authority beyond the boundaries set by the disciplinary guidelines. In some cases, senior students have even been administered punishments that are not by the disciplinary guidelines but based on their mood, as reported by some respondents.

“I have been punished by senior students in a way that is not by the disciplinary guidelines but based on their mood.” Author’s interview with F2, 20-06-2023.

However, the authoritative parenting style in giving punishment to the students also positively impacts senior students' leadership development. They are trained to take responsibility in managing, supervising, and mentoring other students to ensure adherence to the rules and prevent disciplinary violations within the *pesantren*. This also helps them develop patience in dealing with other students. In addition to fostering discipline, it also

enhances the management skills of senior students in handling various aspects related to student affairs.

Furthermore, the authoritative style is also employed by the *pesantren* to establish limits and controls on students' behaviour and prevent them from engaging in certain activities. These limits and controls are clearly stated in the *pesantren's* disciplinary guidelines. Moreover, these guidelines are regularly evaluated on a weekly, monthly, and annual basis. During the weekly and monthly evaluations, only the *ustadz* and the *kyai* are involved. However, the annual evaluation is conducted openly, involving the participation of the students, and their voices are heard in assessing the disciplinary guidelines. This means that the students are allowed to participate in shaping the limits and controls within the *pesantren*, under the secure control of the authoritative style as stated by *ustadz* as one of the respondents:

“We conduct regular evaluations, starting from weekly to monthly, and during the annual evaluation, in annual evaluation, we involve the students in evaluating and improving the disciplinary guidelines.” Author’s interview with P3, 20-06-2023.

The authoritative style in setting limits and control has the benefit that the *pesantren* can evaluate the disciplinary guidelines based on direct input from the students' experiences and concerns. This allows the disciplinary guidelines, which are primarily designed for the well-being of the students, to be evaluated according to their specific needs.

In terms of involvement in the students' everyday life, the *pesantren* also employs an authoritative style. This is because they allow the students to be independent but still under the supervision and control of the *ustadz*. This can be observed from the arrangement of the *ustadz's* rooms, which are adjacent to the students' rooms, and the layout of the dormitories

and school buildings in the shape of a letter U. Additionally, there are *ustadz*'s rooms located next to the students' rooms, making it easy for the *ustadz* to monitor the students in the dormitory environment.

Moreover, when the students are in the school environment, they are also allowed to be independent and free to interact with their peers, but under the supervision of the teachers. Furthermore, even when the students are not in the dormitory or school, such as in the cafeteria, on the field, or other areas within the *pesantren* premises, they are still under supervision because CCTV cameras have been installed in every building on the *pesantren* grounds as stated by coordinator of care department.

“The *Santri* are supervised by the *ustadz* when they are in the dormitory, as their rooms are adjacent. In school, some teachers supervise them, and CCTV cameras every building.” Author’s interview with P1, 19-06-2023

One of the advantages of the authoritative parenting style in the involvement of *santri* in their everyday life is that the *santri* can be monitored wherever they are and at any time, both by *ustad*, teachers, and through available technology. This can prevent *santri* from engaging in acts of violence, whether it is caused by conflicts among *santri* or planned violence, as they would be unsure where to carry out such acts. Every building in the *pesantren*, especially the dormitories and schools, is always monitored by CCTV, and in places where *santri* frequently reside, such as the dormitories and schools, there are always *ustadz* and teachers who supervise them.

The implementation of the authoritative style to the *santri* also has a positive impact on maintaining friendly relations with their peers. This can be seen through the openness of *santri* towards their friends when they experience violence. The results of the interviews

indicate that most *santri* are not hesitant to share their experiences of violence with their friends. In addition, they also cooperate with adults, which is a sign that they are being nurtured under an authoritative style. This is evidenced by their close relationship with the dormitory caretaker, who is usually an *ustadz* entrusted with the responsibility of overseeing the dormitory. Each dormitory caretaker is responsible for about 20 *santri*, so if a *santri* has any problems or needs assistance, such as making a phone call to their family, they can seek help from the dormitory caretaker.

In conclusion, the authoritative parenting style is implemented in *pesantren* to administer punishments to *santri* who have made mistakes and to establish limits and controls on students' behaviour. It also involves the authoritative style in the everyday life of the student. The implementation of the authoritative parenting style in *pesantren* brings several benefits. Firstly, it allows for the monitoring and supervision of students, ensuring their safety and preventing violence. Secondly, the authoritative style promotes the maintenance of friendly relations among students through open communication and cooperation. Thirdly, the authoritative parenting style facilitates the learning of responsibility, informed decision-making, and the development of leadership skills among students. Clear guidelines and boundaries are set, enabling students to understand their obligations and the consequences of their choices. Lastly, the authoritative style ensures that limits and controls are in place to govern students' behaviour.

The authoritative parenting style, while beneficial in many aspects, also has its weaknesses that need to be addressed. One weakness is the potential for senior students to misuse their authority when administering punishments. There is a risk that they may go

beyond the disciplinary guidelines and impose punishments that are excessive or unjust. It is important to have proper oversight and intervention by *ustadz* and *ustadzah* to ensure that punishments are carried out by the established guidelines and not influenced by personal moods or biases. By maintaining strict supervision and guidance, the *pesantren* can mitigate the risk of authority misuse and ensure fairness in disciplinary actions.

## **4.2 Discussion**

### **4.2.1 Prevention Strategies**

The implementation of strategies by *pesantren* is highly influenced by how the leaders perceive physical violence. The *pesantren's* perspective is comprehensive and detailed, considering factors such as the environment, parental upbringing, media influence, and the inherent character of the students. *Pesantren* strongly emphasizes that violence is prohibited and intolerable as it disrupts the conducive, comfortable, and safe environment of the *pesantren*. Anyone who commits violence, especially physical violence, will be immediately expelled from the *pesantren*.

Regarding prevention strategies, not all classifications, such as detection or assessment, conditioning behavior through programs, and monitoring systems, are fully implemented by *pesantren*. Out of these three classifications, only the assessment component is not carried out by the *pesantren* due to different contextual strategies and efficiency reasons. The concept of assessment is widely applied in the context of violence in America (Yablon, 2017; Reddy et al., 2001). For example, profiling strategies within the assessment

are used to provide information about potential perpetrators of crimes. This strategy is adopted from the FBI's investigation of numerous school shooter cases in America (Reddy et al., 2001). The potential for such shooting crimes is high, considering the easy availability of firearms in America. Thus, anyone can easily access weapons. Additionally, this strategy refers to violence in regular schools in America.

In contrast, within *pesantren*, the assessment strategy mentioned above is not found in the implemented strategies. However, the *pesantren* has implemented rules that strictly prohibit the use of sharp weapons. This prohibition is supported by isolating the students from the outside world through the construction of high walls surrounding the *pesantren* boundaries, limiting the entry and exit of students. Access to the *pesantren* is tightly controlled, and even the sale and purchase of food items such as *pecel lele* (fried catfish) is prohibited and can result in sanctions. Although other objects like rocks can be used as weapons, cases of premeditated murder, for example, are not found in *pesantren*. In cases where a student was killed last August (CNN Indonesia, 2022), it was explained as a result of a dispute and a fight. Such cases are not planned and incidental, so they cannot be generalized as the overall condition of *pesantren* (P1, 19-06-2023). This is also supported by the statements of students that the cases they encounter are mostly related to physical punishment, which they consider acceptable due to disciplinary violations.

Regarding the selection of students and teachers, it is generally similar to other schools. The entrance examination for *pesantren* consists of written tests and interviews. The *pesantren* administrator states, "We don't test their mental state; we only focus on their

knowledge and character-related aspects." This approach indicates that *pesantren* views everyone within the *pesantren* as equal and in the process of maturing.

In terms of conditioning behavior through programs, *pesantren* has undertaken various activities such as instilling moral values through the study of classical Islamic books, providing social and educational sanctions, training and socializing non-violence behavior, and leadership within organizations. All these strategies aim to foster the students' awareness of interaction, build interpersonal relationships, and create a positive, safe, and comfortable *pesantren* environment.

*Pesantren* differs significantly from regular schools, as its curriculum emphasizes the cultivation of morality based on Islamic values. This uniqueness sets *pesantren* apart from general schools. *Pesantren* has two types of reports: "Ajar" (teaching) report and "Asuh" (guidance) report. The "Asuh" report relates to the students' social interaction, tolerance, discipline, and orderliness. This report is assessed by the *wali asuh* who oversees them in each dormitory. On the other hand, the "Ajar" report pertains to their academic performance, which has specific assessment instruments and is relatively easier to evaluate. As stated by the coordinator of the care department, as follows.

"There should be two assessments, two reports: the 'Asuh' report and the 'Ajar' report. The 'Asuh' report focuses on their social interactions, tolerance, discipline, and orderliness. This report is assessed by the *wali asuh*. Meanwhile, the 'Ajar' report evaluates their examination results, and it has clear assessment instruments that are relatively easier to measure." Author's interview with P1, 19-06-2023.

In terms of monitoring systems, *pesantren* has implemented CCTV cameras in every dormitory and building, as well as four guard posts at each entrance gate. The design of the dormitory buildings is such that they are occupied by Teacher/ *wali asuh*, *mudabbir*, and new

students. This monitoring process is considered effective in addressing violence, especially when it occurs in areas not directly accessible by *ustadz* or *pesantren* authorities.

Furthermore, in the implementation of violence prevention, *pesantren* places great emphasis on data analysis and the experiences gained in managing the *pesantren*. Data such as student and parental reports, records of student disciplinary infractions, and ongoing evaluations conducted weekly, monthly, and yearly are utilized. Cases of violence within the *pesantren* are openly analyzed to find appropriate solutions. Throughout my research, I experienced firsthand how open the *pesantren* were to my study despite the sensitivity of the topic and the potential dissemination of the information. This openness, in my opinion, is a positive aspect that provides concrete evidence to the community that *pesantren* is serious about preventing violence and welcomes researchers or anyone seeking solutions to address violence cases.

#### **4.2.2 Constraints of the Strategies**

The research findings indicate that many students still experience physical violence, primarily in the form of physical punishment. I observe a gap between the idealized rules of *pesantren*, which prohibit physical punishment, and the actual practice of imposing sanctions. Physical violence in the form of corporal punishment, such as ear-pulling, sunbathing, standing or squatting, and hitting with a prayer mat, is still considered acceptable. This contradicts the spirit of eradicating physical violence. This finding supports Mauludi's (2015) previous research, which revealed that *pesantren* often apply punishments (*ta'zir*) that do not align with the established rules.

According to the *pesantren*, physical punishment is deemed acceptable as long as it does not target sensitive body parts and does not cause harm to the students. This understanding is based on the hadith of the Prophet, allowing the spanking of 10-year-old children as a reminder not to abandon prayer (*sholat*).

“Order your children to pray when they are seven years old, and spank them if they do not respond when called, and separate their sleeping arrangements.” (HR. Abu Dawud)

This interpretation is commonly held in *pesantren* due to the religious teachings that legitimize physical punishment. This understanding is also supported by Abduh's (2019) study in a *pesantren* in South Sumatra, where there is no contradiction between the application of corporal punishment and Islamic teachings. However, the problem is that not all students feel that physical punishment is acceptable, considering their physical and emotional conditions. For instance, one student described in the questionnaire how a *Mudabbir* punished them by making them stand to the point of almost fainting, as mentioned by student in preliminary data collection.

“Ordered to stand until I almost fainted” (Questionnaire, 19-06-2023)

This case indirectly indicates potential excessive effects on victims due to differences in students' physical and emotional conditions. This vulnerability needs to be considered by *ustadz/ mudabbir* when implementing physical punishment, even with good intentions for educational purposes. This finding differs from Rahman's (2017) study, in which *pesantren* paid attention to the psychological aspects when punishing students. However, this requires a more in-depth study because I found this case in two out of 20 *santri*.

Furthermore, the interpretation of this hadith should be examined in the context of fiqh studies, as it will influence the *mudabbir* or anyone authorized to punish students. Currently,

fiqh studies often lack adaptation to scientific knowledge. Fiqh studies often rely on black-and-white interpretations, allowed or not allowed, halal and haram. This issue was criticized by Baddrut Tamam (2015) in his book “*Pesantren Nalar dan Tradisi*” (*Pesantren: Reasoning and Tradition*), stating that fiqh studies in *pesantren* tend to adopt theories and understandings without critical analysis that aligns with the current context. Such textual fiqh studies indicate a lack of critical thinking and intellectual creativity in *pesantren*, despite the fact that the legal theories in the four *mazhabs* (Islamic schools) were products of intellectual work by scholars in the past, which were not entirely perfect. Therefore, epistemic errors may occur in interpretation, writing, and methodological frameworks, making it theoretically possible to criticize, change, and modify them (Tamam, 2015, p. 90). Suppose this understanding of the hadith continues to be taught. In that case, physical punishment will likely persist due to the contradiction between the idealized guidelines of *pesantren* and their interpretation.

Alternative perspectives on interpreting the mentioned hadith highlight children's rights as emphasized in the Qur'an. The alternative interpretation I cited from the book "*Fikih Hak Anak*" (Jurisprudence of Children's Rights) by Faqihuddin Abdul Qodir and Lies Marcoes Natsir (2022) that another version found in Sunan al-Bayhaqi does not use the term "*pukullah*" (spank) but rather "*didiklah*" (educate), instructing parents to teach their children about prayer from the age of seven, educate them about it at the age of ten, and separate their sleeping arrangements at that age.

Among fiqh scholars, the first version of the hadith with the term "*pukullah*" is more popular, dominant, and influential in determining the meaning of the hadith compared to the second version using the term "*didiklah*." Additionally, the term "*ta'dib*" itself, which

linguistically means education, is understood by fiqh scholars as a form of punishment inflicted on children by parents, guardians, or educators when they fail to fulfil certain specific commands such as prayer, fasting, and others. Spanking is considered one form of punishment frequently conceptualized in fiqh as *ta'zir* and *ta'dib*.

Although the literal text of the hadith does not contain specific qualifications or requirements regarding spanking, fiqh describes it using hierarchical terms and measurable qualifications, delineating the responsibilities of parents and guardians when implementing such discipline. Contemporary scholars who explain the hadith's text adopt a more stringent stance on these conditions. Spanking as an educational method should only be used when no other method proves effective and should be conducted within the context of education.

Various writers have discussed measurable and effective qualifications for this disciplinary practice. Some argue that "the beating referred to in the hadith is light, does not cause pain, is not targeted at the face, and does not result in physical or psychological harm." However, there is a lack of sufficient explanation regarding the specific form it should take. Moreover, there is no further discussion on the impact of spanking on a child, both physically and psychologically, or the extent to which it should be discontinued. Additionally, there is no discussion on how parents can be held criminally accountable within Islamic principles if negative effects such as illness, injury, bodily harm, or even death occur due to punishment that is typically measurable and does not exceed reasonable limits. Scholars like Imam Abu Hanifah and Imam al-Shafi'i believe that parents and guardians should be held responsible for any negative effects because they have an obligation to exercise self-control. What is

permitted is to educate with measured blows, ensuring that the intention is not to cause harm or damage the child's body, let alone cause death.

It is evident that the literal text of the hadith solely addresses children neglecting prayer, but fiqh generally extends its application to encompass all types of violations committed by children. Considering the maqasid framework, the aforementioned hadith, situated within the context of educating and encouraging children to engage in righteous actions, should never be employed to legitimize violence against children. Domestic violence against children, which is unrelated to the context of education and arbitrary in nature, is explicitly forbidden.

The interpretation of the hadith is based on children's rights, which not only relates to their relationship with their parents but also recognizes them as individuals who are not yet adults, thereby inheriting the concept of Maqasid al-Shari'ah (the preservation of fundamental human rights). Additionally, the Prophet also taught the importance of educating with kindness, as mentioned in several hadiths.

Ibn Abbas narrated that the Prophet said, Those who do not show mercy to our young ones and do not respect our elders are not part of our group. They do not command good or forbid evil. (Sunan al-Tirmidhi, No. 2046)

Jarir bin Abdullah said, The Prophet said, *Allah* does not show mercy to those who do not show mercy to people. (Sahih al-Bukhari, No. 7465)

Moreover, this issue can also be attributed to the inability of *ustadz* or *mudabbir* to implement alternative disciplinary methods. Therefore, the seriousness of *pesantren* in

addressing physical violence must be accompanied by equipping *ustadz*, *mudabbir*, and other students with alternative discipline methods. According to Rudolf Dreikurs, punishment is an arbitrary action by an authority with the power to exert pressure as a form of revenge. This is often the case due to the teacher's inability to lead or exert influence on their students in a democratic climate (Dreikurs, 1986).

Additionally, the physical punishment administered by *ustadz* and *mudabbir* is often conducted in public places such as mosques, fields, or classrooms, categorizing them as public punishment (Thornborn, 2022). This type of punishment has detrimental effects on learning as it can be seen as an embarrassing act by the students. Publicly reprimanding a student redirects the focus of the entire class toward the act of punishment itself rather than the intended subject of instruction. Consequently, it is advisable for *ustadz* to administer punishments in private settings when necessary to ensure a conducive learning environment (Thornborn, 2022).

Ibn Khaldun, as quoted by Athhiyah al-Abrasyi, stated, those who are habitually educated through violence among students, servants, and attendants will always be influenced by violence, feel constrained, lack motivation, tend to be lazy, and engage in wrongdoings.

#### **4.2.3 Pesantren's Nurturing Style**

In the context of *pesantren*, the role of parents is indeed replaced by teachers, *ustadz*, and *kyai*, who act as guides and instructors, and teachers for the students during their time in the *pesantren*. Therefore, the analysis of parenting styles within the *pesantren* context becomes relevant and intriguing, as it provides insights into how these educators form

patterns of relationships and parenting approaches with the students. Integrating the researcher's findings with Diana Baumrind's parenting styles theory helps illustrate how the concept of parenting style can be adapted to specific cultural and educational settings, such as *pesantren*. This research provides valuable insights into how appropriate parenting approaches can shape the behavior and social interactions of students within the *pesantren* environment.

Since *pesantren* is a distinct environment from traditional family settings, where children live and study intensively away from their parents, this research makes a significant contribution to exploring unique ways in which educators in *pesantren* form patterns of relationships and guide children, considering roles that are typically held by parents. Thus, the researcher's findings contribute to enhancing the understanding of diverse educational contexts and the roles of educators in shaping the personalities and behaviors of children in the *pesantren* setting.

Based on the research findings, it is evident that the parenting styles implemented in *pesantren* demonstrate both alignments and challenges in relation to the theory proposed by Diana Baumrind (1971, 2012). One notable alignment with the authoritative parenting style is observed in how punishments are administered to students who make mistakes. The involvement of students who are members of the student organization in regulating discipline and administering punishments reflects the authoritative parenting style's emphasis on open communication and extensive verbal give-and-take. This aspect of authoritative parenting is supported by Santrock's theory, which highlights that parents in this style actively promote open and extensive verbal communication with their children (Santrock, 2019).

Additionally, the issuance of warm warnings and explanations, as well as the nurturing and supportive approach in guiding the students, further aligns with the principles of the authoritative parenting style. The description of the parenting behavior in *pesantren*, where parents put their arm around the child and offer comfort after a mistake, demonstrates their warmth and nurturing attitude towards the students. This behavior reflects the caring and empathetic nature of authoritative parents, as described in both Baumrind's theory and Santrock's theory.

Furthermore, delegating the responsibility to senior students to administer punishments within the boundaries of the disciplinary guidelines emphasizes the authoritative style's focus on fostering maturity and self-control. This approach aligns with Santrock's theory, which emphasizes that authoritative parents expect their children to demonstrate maturity, independence, and age-appropriate behavior (Santrock, 2019). The involvement of students in evaluating and improving disciplinary guidelines also corresponds with the authoritative parenting style's expectation of mature, independent, and age-appropriate behavior.

Santrock's theory further highlights that authoritative parents display joy and encouragement in response to their children's positive and constructive behavior. This aspect of the authoritative parenting style is relevant in the context of *pesantren*, where parents, in the form of educators and mentors, interact with students in a nurturing and supportive manner. In conclusion, the research findings in *pesantren* provide valuable insights into the alignment of parenting styles with the authoritative approach proposed by Diana Baumrind.

However, it is important to recognize that there can be challenges and potential negative effects associated with authoritative parenting in certain contexts, which are not described in

both the theories of Santrock (2019) and Diana Baumrind (1971, 2012). One such context is in *pesantren*. In this unique educational setting, one challenge that arises is the potential misuse of authority by *ustadz* and senior students when imposing punishments on their *santri*. This situation emphasizes the significance of proper oversight and intervention by *ustadz* and *ustadzah* to ensure fairness and adherence to established guidelines. This context sheds light on a potential challenge that is unique to *pesantren* and may not be explicitly discussed in the original theories of Santrock and Baumrind. Despite the positive impact of authoritative parenting, it is essential to address such challenges to maintain a nurturing and supportive environment within the *pesantren*. By ensuring proper oversight and intervention, *ustadz* and *Ustadzah* can guide and support senior students in their disciplinary roles, ensuring that disciplinary actions align with the principles of authoritative parenting and do not lead to negative consequences.

Overall, the present research provides valuable insights into how the authoritative parenting style is applied within the context of *pesantren*. Integrating Diana Baumrind's theory with the findings contributes to a deeper understanding of how different parenting styles can be adapted and utilized in diverse cultural and educational settings. This knowledge is essential for further understanding the applicability and effectiveness of various parenting approaches in various environments, including the unique context of *pesantren*.

## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

#### 5.1 Conclusions

Every educational institution, including *pesantren*, must ensure a safe and comfortable learning environment for their students. However, the reality is that physical violence remains a challenge. Therefore, this thesis aims to uncover the strategies implemented by *pesantren* to prevent violence and their shortcomings (based on the *santri*'s perspective), as well as how the *pesantren*'s nurturing style contributes to creating non-violent behavior. After conducting a case study approach using interviews, focus group discussions (FGDs), observations, and documentation, the researcher has the following conclusions.

##### 5.1.1 *Pesantren* Strategies in Preventing Physical Violence

During this study, the *pesantren* has implemented various strategies to prevent violence. These strategies aim to create a comfortable and safe educational environment for the growth and development of the *santri*. There are at least eight strategies employed by the *pesantren*, which include limiting the authority of the Senior Students (*mudabbir*), the separation of dormitories, creating guidelines on discipline, assigning guardians (*Wali asuh*), imposing sanctions, designing infrastructure, conducting socialization and non-violence programs, and inculcating moral values. The *pesantren* claims that these strategies have been successful in minimizing incidents of violence, and in some semesters, there have been either one or no violent incidents at all.

The limitation of *mudabbir's* authority is implemented to prevent the misuse of authority resulting from their emotional instability. By imposing boundaries on their authority, the *pesantren* aims to ensure that the *Mudabbirs* exercise their responsibilities without resorting to violence. Separating the dormitories based on class years aims to eliminate the potential for bullying and mistreatment between senior and junior *santri*. This separation allows for a more harmonious living environment and fosters tolerance among the *santri*. Furthermore, the *pesantren* has developed comprehensive guidelines that govern discipline, including a code of ethics, types of violations, and corresponding sanctions. These guidelines serve as a reference for all members of the *pesantren* community, including *ustadz*, *mudabbir*, and *santri*, to understand the expected behavior and consequences for any misconduct.

In addition to discipline and guidelines, the *pesantren* imposes strict sanctions for perpetrators of physical violence. Expulsion or termination from the *pesantren* is considered a severe consequence for engaging in violent behavior. By implementing such sanctions, the *pesantren* aims to send a strong message that violence will not be tolerated within its community. The *pesantren's* infrastructure is also designed to facilitate supervision and monitoring of all activities within its premises. Buildings, including dormitories, offices, and school facilities, are equipped with CCTV cameras and security posts to ensure the safety and well-being of the *santri*. These measures contribute to maintaining a peaceful and conducive environment where violence is actively discouraged.

Moreover, the *pesantren* collaborates with external organizations, such as KPAI and the police, to raise awareness about the importance of preventing physical violence. Through

joint efforts and socialization programs, the *pesantren* aims to educate its community and the wider society about the detrimental effects of violence and the need for peaceful coexistence. The involvement of parents is also encouraged, as they play a vital role in supporting their children's well-being and deterring violence. The *pesantren* also establishes a guardian structure where each teacher is responsible for a group of *santri*. This system enables closer monitoring of the *santri*'s welfare and allows for timely identification and resolution of any issues they may face.

Lastly, the *pesantren* places great emphasis on inculcating moral values derived from Islamic teachings. The integration of moral values into the curriculum distinguishes the *pesantren*'s approach from regular schools. Through the teaching of tolerance, respect, responsibility, independence, and leadership, the *pesantren* aims to nurture a generation that upholds virtuous behavior and contributes positively to society.

### **5.1.2 Constraints of the Strategies**

Despite the comprehensive strategies the *pesantren* employs, some shortcomings have emerged from interviews with *santri*, who have experienced physical violence. Firstly, implementing strict sanctions, such as expulsion or termination, can act as a barrier for *santri* to report incidents of violence. Some *santri* choose to remain silent when faced with physical violence, resulting in unreported cases. This silence may perpetuate a culture where violence becomes normalized, even though efforts have been made to eradicate it. Secondly, it has been observed that *ustadz* and *mudabbir* occasionally engage in physical violence, albeit in the form of corporal punishment. Actions such as twisting the ear, hitting with a prayer mat, ordering to stand or squats, and sunbathing *santri* are examples of physical violence inflicted

by these figures of authority. This dilemma arises as the very individuals who hold authority are involved in acts of violence. Thirdly, the acceptance of certain forms of violence as justified based on religious teachings creates a discrepancy between the ideal values promoted by the *pesantren* and the actual practices. For instance, the interpretation that allows for physical punishment of children who neglect prayer leads to a conflict between the desired values and the reality on the ground. Fourthly, there is a need for evaluation and accountability for *ustadz* and *mudabbir* to prevent the abuse of power within the *pesantren*'s social structure. While evaluations are predominantly focused on *santri* as the objects of evaluation, it is crucial to also evaluate the conduct of *ustadz* and *mudabbir* to address the issue of violence perpetrated by those in positions of authority. This is important in order to prevent the abuse of power within the social structure of the *pesantren*. Lastly, the lack of psychological support for *santri*, who has experienced trauma due to violence and bullying. *Santri*, who has undergone trauma, may choose to leave the *pesantren* as a result. Therefore, the presence of psychologists or trained professionals who can assist these individuals in dealing with their experiences is essential.

### **5.1.3 *Pesantren*'s Nurturing Style**

The authoritative parenting style is implemented in *pesantren* to administer punishments to *santri* who have made mistakes and to establish limits and controls on students' behavior to prevent violence. It also involves the authoritative style in the everyday life of the student. The implementation of the authoritative parenting style in *pesantren* brings several benefits. Firstly, it allows for the monitoring and supervision of students, ensuring their safety and preventing violence. Secondly, the authoritative style promotes the

maintenance of friendly relations among students through open communication and cooperation. Thirdly, the authoritative parenting style facilitates the learning of responsibility, informed decision-making, and the development of leadership skills among students. Clear guidelines and boundaries are set, enabling students to understand their obligations and the consequences of their choices. Lastly, the authoritative style ensures that limits and controls are in place to govern students' behavior.

The authoritative parenting style, while beneficial in many aspects, also has its weaknesses that need to be addressed. One weakness is the potential for *ustadz* and senior students to misuse their authority when administering punishments. There is a risk that they may go beyond the disciplinary guidelines and impose excessive or unjust punishments. It is important to have proper oversight and intervention by *ustadz* and *ustadzah* to ensure punishments are based on guidelines and not influenced by personal moods or biases. By maintaining good supervision and guidance, the *pesantren* can mitigate the risk of authority misuse and ensure fairness in disciplinary actions.

## **5.2 Suggestions**

Based on the above research, it is essential to emphasize that violence can be experienced by anyone, regardless of social status. *pesantrens* need to integrate rules prohibiting physical violence with the understanding of *ustadz* and *mudabbir* to avoid misunderstandings, especially concerning physical punishment. It is necessary for *pesantren*

to review the implementation of physical punishment from alternative sources to understand better the guidance on disciplining children in Islamic teachings.

Moreover, *pesantren* should enrich the teaching methods of *Ustadz* and *Mudabbir* to be more humane in disciplining students. That is to prevent disciplinary practices that still use physical punishment. Students should also be given the opportunity to evaluate the performance of *Mudabbir* and *Ustadz*, allowing the process of check and balance to be effective. If these evaluations are consistently performed and accompanied by principles of openness and change, the strategies can become more effective.

### **5.3 Limitations**

The sample in this study was limited to only one Islamic boarding school (*pesantren*); thus, it cannot be generalized to other *pesantren*. Each *pesantren* typically has its own uniqueness and characteristics, which are also influenced by the perspective of the school's leaders. Additionally, the respondents in this study were only from classes 3 and 4, so it may not represent other classes since *pesantren* can implement different policies from previous cohorts. The data collection time was also relatively short, so the researcher did not fully integrate into the *pesantren*'s environment.

In the next research, the researcher can compare with other *pesantren*, such as *salaf pesantren* or different types of *pesantren*, to provide a broader understanding of violence prevention strategies in Islamic boarding schools. Additionally, another approach for future studies could be employing ethnographic research, which would allow the researcher to fully

immerse themselves in the culture of the *pesantren* while maintaining a focus on violence prevention.

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## Appendix

### A. Preliminary Research data uses a questionnaire.

#### 1. Questionnaire Male students of grade 3 and 4.

No	Questions	Number of Students	Information
1	Slapping you on the face, head, arm, or hand.	9	By seniors, part of the hand
2	Pinching/ twisting your ear.	21	Done by the teacher, a student's mistake, shouted loudly
3	Pulling or grabbing your hair.	6	
4	Throwing objects at you.	9	Thrown by the teacher, didn't hear the attendance of the senior student
5	Hitting or punching you.	13	By the senior student, the senior student was joking, didn't sleep at night
6	Kicking you.	9	Not on purpose
7	Crushing your fingers or hands.	4	Done by Friend
8	Forcing harmful objects into your mouth, such as chili or a bar of soap.	4	
9	Ordering you to stand or squat.	27	Ordered to stand up because they fell asleep while studying, ordered by the <i>ustadz</i> , by seniors, upperclassmen, late for activities, mistakes of students, late, violating.
10	Forcing you to sunbathe in an open field or making you feel cold.	22	Punished with sunbathing because they are not disciplined/breaking the rules, ordered by the <i>ustadz</i> , for being late to the mosque, late, violating.
11	Forcing you to do something dangerous	3	
12	Choking your neck	2	
13	Binding you with ropes or belts.	3	
14	Injuring you with sharp objects.	2	
15	Or any other actions that cause you physical harm.	6	Once got slapped with a headscarf by a friend, but it was more like a joke, yet the eyes hurt badly. The punishment was doing push-ups.
N		35 <i>Santri</i>	

2. 3rd grade female *Santri* questionnaire

No	Questions	Number of Students	Information
1	Slapping you on the face, head, arm, or hand.		
2	twisting your ear.	4	Getting scolded by the teacher for using inappropriate language, not doing assignments, not completing tasks, and getting teased while joking.
3	Pulling or grabbing your hair	4	When joking with friends, pulling the mukena (prayer garment) strap because he fell asleep, pulling the mukena to the back of his head, pulling the mukena because he was reprimanded.
4	Throwing objects at you.	2	Not deliberate
5	Hitting or punching you.	1	Hit using a ruler
6	kicking you		
7	Crushing your fingers or hands.		
8	Forcing harmful objects into your mouth, such as chili or a bar of soap.		
9	Ordering you to stand or squat.	25	Violating, being late for the mosque, <i>mudabbir</i> (supervisor), language punishment, violating, <i>mudabbir</i> , standing during the dhikr (remembrance of God) because of sleeping, standing for not being able to answer a question, eating in the classroom, personal mistakes, breaking discipline, answering questions incorrectly, sleeping during dhikr, sleeping during the dhikr session, being late, being asked to stand by the <i>mudabbir</i> until almost fainting, sleeping during the dhikr by the <i>mudabbir</i> , standing during the dhikr because of being late, sleeping in the mosque, being scared/jump-scared by the <i>mudabbir</i> .
10	Forcing you to sunbathe in an open field or making you feel cold.	22	Being late, violating security and language rules, being sun-dried by the <i>ustadz</i> , violating, committee, violating discipline,

			violating discipline, staying outside briefly without feeling cold or hot, speaking in Bahasa Indonesia (instead of using a specific language), violating, language punishment, sleeping during dhikr, during the Bahasa (language) session, not using Bahasa, being sun-dried under the scorching sun by the <i>ustadzah</i> due to a flooded room, violating language rules but realizing their mistake, pulling the mukena (prayer garment) until, being late, violating language rules, violating.
11	Forcing you to do something dangerous		
12	Choking your neck	1	<i>Ustadz</i> when sitting in his place
13	Tie you up with a rope or belt		
14	Injured you with a sharp object		
15	Or other things that hurt you physically.	1	Hurt using words (verbal)
N		25 Santri	

## B. The daily and weekly activities of the *santri*.

### 1. Daily Activity of *Santri*

Daily Activity		
No	Time	Activity
1	04.00-05.00	Morning Prayer together
2	05.00-05.30	Arabic and English learning activities
3	05.30-06.45	Breakfast, shower, and preparation for class
4	07.00-07.40	1st hour formal learning activities
5	07.40-08.20	2nd-hour formal learning activities
6	08.20-08.45	rest 1
7	08.55-09.35	3rd-hour formal learning activities
8	09.35-10.15	4th-hour formal learning activities
9	10.15-10.45	rest 2
10	10.45-11.25	5th-hour formal learning activities
11	11.25 -12.05	6th-hour formal learning activities

12	12.05-13.50	Midday prayer and lunch Formal
13	13.50-14.30	learning activities at the 7th hour
14	14.30-15.10	8th-hour formal learning activities
15	15.10-15.45	Ashar prayer.
16	15.45-16.50	Extracurricular activities, evening meal
17	17.20-18.30	Preparation for congregational Maghrib prayer
18	18.30-19.30	Guided Al-Qur'an Study
19	19.30-20.00	Isha prayer together
20	20.00-22.00	Individual or group study
21	23.00-04.00	Rest

## 2. Weekly activities of *santri*

WEEKLY ACTIVITIES		
No	Time	Activity
1	Thursday 20.00-22.00	Speech practice in English and Indonesian
2	Friday 05.00-06.00	Morning lecture
3	Friday 06.00-07.30	Arabic and English Learning Activities
4	Friday 07.30-08.00	<i>Tandziful 'Aam</i>
5	Friday 08.00-10.00	Extracurricular

NO	NIS	Nama	Kelas	Tindakan Indisipliner		
				Waktu Kejadian	Jenis Pelanggaran	Sanksi
A	B	C	D	E	F	G
1	X	X	4 IT	4 Juni 2022	Membawa dan menyimpan barang elektronik	Perjanjian dan botak
2	X	X	4 Madris	4 Juni 2022	Membawa dan menyimpan rokok saat kedatangan	Perjanjian dan botak
3	X	X	1 D	15 Agustus 2022	Bully (Bercanda Berlebihan, bermain menggunakan hanger panas )	Pemanggilan orang tua dan perjanjian
4	X	X	4 IPS	8 Agustus 2022	Bully (Melakukan tindakan fisik kepada anggota kamar (Elang)	Perjanjian
5	X	X	1 A	24 Agustus 2022	Bully (Pemukulan terhadap teman sekamar (no.24) atas nama Haikal, Satria Abdi & Rafasya)	Pemanggilan orang tua, perjanjian dan Skorsing
6	X	X	2 D	18 September 2022	Merokok di area <i>pesantren</i>	Perjanjian dan Botak
7	X	X	2 E	18 September 2022	Merokok di area <i>pesantren</i>	Perjanjian dan Botak
8	X	X	2 D	18 September 2022	Merokok di area <i>pesantren</i>	Perjanjian dan Botak
9	X	X	2 F	18 September 2022	Merokok di area <i>pesantren</i>	Perjanjian dan Botak
10	X	X	4 IPS	9 Oktober 2022	Membawa dan menggunakan Hp di kelas	Perjanjian dan Botak
				24 November 2022	Transaksi jual beli (Koordinator makan-makan di asrama)	Pemberitahuan ke orang tua dan perjanjian
11	X	X	4 IPS	9 Oktober 2022	Foto-foto bersama <i>santri</i> putri di kelas	Perjanjian dan Botak
12	X	X	4 IPS	9 Oktober 2022	Foto-foto bersama <i>santri</i> putri di kelas	Perjanjian dan Botak
13	X	X	1 G	28 November 2022	Bully (Melakukan tindakan fisik kepada teman sekamar)	Pemanggilan orang tua dan perjanjian
14	X	X	3 E	1 Desember 2022	Membeli dan menggunakan rokok elektrik di asrama	Pemanggilan orang tua dan perjanjian
15	X	X	3 E	1 Desember 2022	Tidak menegur/mengingatkan M. Fahri saat menggunakan rokok elektrik di kamar	Perjanjian
				23 Januari 2023	Berbicara dengan lawan jenis di kelas	Perjanjian dan sanksi edukatif
16	X	X	4 IPS	1 Desember 2022	Mengambil makanan tanpa izin	Pemanggilan orang tua dan perjanjian
17	X	X	4 IT B	1 Desember 2022	Transaksi jual beli pecel telor	Pemanggilan orang tua dan perjanjian
18	X	X	4 Madris	2 Januari 2023	Bully (Laporan wali <i>santri</i> terkait tindakan kekerasan)	Pemanggilan orang tua
19	X	X	1 FIB	17 Januari 2023	Bercanda berlebihan yang membuat orang lain tidak nyaman	Perjanjian dan sanksi edukatif
20	X	X	4 FMS	17 Januari 2023	Bercanda berlebihan yang membuat orang lain tidak nyaman	Perjanjian dan sanksi edukatif
21	X	X	1 IT - B	17 Januari 2023	Bercanda berlebihan yang membuat orang lain tidak nyaman	Perjanjian dan sanksi edukatif
22	X	X	3 E	23 Januari 2023	Berbicara dengan lawan jenis di kelas	Perjanjian dan sanksi edukatif
23	X	X	1 IPA A	10 Februari 2023	Merokok	Surat Perjanjian dan sanksi edukatif

24	X	X	1 IPA B	10 Februari 2023	Merokok	Surat Perjanjian dan sanksi edukatif
25	X	X	1 IPA B	10 Februari 2023	Merokok	Surat Perjanjian dan sanksi edukatif
26	X	X	1 IPS A	10 Februari 2023	Merokok	Surat Perjanjian dan sanksi edukatif
27	X	X	1 IPS A	6 Maret 2023	Bully (Melakukan tindakan fisik kepada teman sekelas)	Surat perjanjian dan sanksi edukatif
28	X	X	1 B	24 Maret 2023	Tidak puasa dengan sengaja di bulan ramadhan	Sanksi edukatif

### C. Summary of Male Student Indiscipline Actions Academic Year 2022-2023

NO	NIS	Nama	Kelas	Tindakan Indisipliner		
				Waktu Kejadian	Jenis Pelanggaran	Sanksi
A	B	C	D	E	F	G
29	X	X	1 G	3 September 2022	Memakai barang tanpa izin, memakai saldo DM teman & bercanda berlebihan yang mengarah ke fisik.	Pemanggilan orang tua dan perjanjian
				11 Februari 2023	Asusila	Pemanggilan Orang tua dan Skorsing
				24 Maret 2023	Tidak puasa dengan sengaja di bulan ramadhan	Sanksi edukatif
30	X	X	1 G	11 Februari 2023	Asusila	Pemanggilan Orang tua dan Skorsing
				24 Maret 2023	Tidak puasa dengan sengaja di bulan ramadhan	Sanksi edukatif
31	X	X	1 G	11 Februari 2023	Asusila	Pemanggilan Orang tua dan Skorsing
				24 Maret 2023	Tidak puasa dengan sengaja di bulan ramadhan	Sanksi edukatif
32	X	X	1 H	24 Maret 2023	Tidak puasa dengan sengaja di bulan ramadhan	Sanksi edukatif
33	X	X	1 F	24 Maret 2023	Bully (Berkelahi)	Pemanggilan orang tua dan surat perjanjian
34	x	X	1 H	27 Mei 2023	Bully (Memukul)	Pemanggilan orang tua dan surat perjanjian

No	NIS	NAMA	Kelas	Tindakan Indisipliner		
				Waktu Kejadian	Jenis Pelanggaran	Sanksi
A	B	C	D	E	F	G
1	X	X	5 IPA	12 Juli 2022	Bully (Melakukan tindakan fisik kepada anggota)	Perjanjian bersama orang tua dan skorsing 1 pekan

2	X	X	5 IT	21 Juli 2022	Membawa dan menyimpan Handphone	Pemanggilan orang tua dan perjanjian
3	X	X	2 IPA C	6 Agustus 2022	Turut serta melihat laptop yang dipake Fattah Attala	Perjanjian dan Botak
4	X	X	2 IT	20 Oktober 2022	Membawa dan menyimpan Plasdisk berisi video non edukatif dan menyimpan komponen vape (Barang sitaan saat pemeriksaan kamar)	Perjanjian dan Botak
5	X	X	2 IPA A	20 Oktober 2022	Membawa dan menyimpan laptop (Saat kedatangan pasca pulang tidak menyerahkan langsung ke LC)	Perjanjian dan Botak
6	X	X	5 IPS	29 Oktober 2022	Bully (Berada di TKP saat ada mahkamah ilegal)	Skorsing dan sudah perjanjian bersama orang tua
7	X	X	2 IPA B	29 Oktober 2022	Bully (Berada di TKP saat ada mahkamah ilegal)	Pemanggilan orang tua, Perjanjian dan dibotak
8	X	X	2 Biology	19 November 2022	Bermain kartu remi di kamar	Perjanjian
9	X	X	5 IT	19 November 2022	Bermain kartu remi di kamar	Perjanjian
10	X	X	2 IPA B	19 November 2022	Bermain kartu remi di kamar	Perjanjian
11	X	X	2 IPA B	30 November 2022	Panco dengan lawan jenis di jam KBM	Perjanjian dengan bagian Pengasuhan
12	X	X	5 IPS	11 Februari 2023	Membawa dan menyimpan Handphone	Surat Perjanjian dan sanksi edukatif
13	X	X	2 IPS	12 Juni 2023	Membawa dan menyimpan Hp dan alat music box	Pemanggilan orang tua, Perjanjian dan botak
14	X	X	5 IPS	12 Juni 2023	Membawa dan menyimpan alat music box	Perjanjian dan Botak
15	X	X	2 IPS	12 Juni 2023	Turut serta menggunakan Hp dan alat music box	Perjanjian dan Botak
16	X	X	2 IPS	12 Juni 2023	Turut serta menggunakan Hp dan alat music box	Perjanjian dan Botak
17	X	X	5 IT	12 Juni 2023	Turut serta menggunakan Hp dan alat music box	Perjanjian dan Botak
18	X	X	5 Madris	12 Juni 2023	Turut serta menggunakan alat music box	Perjanjian dan Botak
19	X	X	2 IPA A	12 Juni 2023	Turut serta menggunakan alat music box	Perjanjian dan Botak
20	X	X	5 IT	12 Juni 2023	Turut serta menggunakan alat music box	Perjanjian dan Botak
				29 October 2022	Bully (Berada di TKP saat ada mahkamah ilegal)	Pemanggilan orang tua, Perjanjian dan botak
21	X	X	2 IPS	12 Juni 2023	Membawa dan menyimpan alat music box, menonton video non edukatif	Pemanggilan orang tua, Perjanjian dan botak
				26 November 2022	Merokok	Pemberitahuan orang tua dan perjanjian
22	X	X	2 IPS	12 Juni 2023	Membawa dan menyimpan alat music box, menonton video non edukatif	Perjanjian dan Botak
23	X	X	2 IPA C	12 Juni 2023	Turut serta menggunakan alat music box, menonton video non edukatif	Perjanjian dan Botak
24	X	X	2 IPA C	12 Juni 2023	Turut serta menggunakan alat music box, menonton video non edukatif	Perjanjian dan Botak

