

## ***Pesantren Based on Child-Friendly: Countering the Bullying Cases in Pesantren***

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### **Abstract**

The existence of violence in the learning process is one of the factors that influences the comfort of each Santri. Nothing but the comfort of a Santri at Pesantren. Every learning process needs to pay attention to a child's rights and needs so that they can be met. Both in terms of security and comfort. The learning process must also proceed in a dignified and humane manner. However, the increasing violence that occurs in Pesantren is one of the reasons for the need to create Pesantren education that is child-friendly by ensuring safety and health. Therefore, this article aims to analyze the implementation of child-friendly Pesantren programs. This research uses a case study approach at the Pesantren Al-Anwar-4 Sarang and Alhamdulillah Kemadu Rembang. The analysis results show that child-friendly Pesantren can be achieved by implementing a positive discipline program for each Pesantren community, from caregivers, coaches, teachers, and Santri. As the learning process progresses, humanist teachers are the key to the success of child-friendly education in Pesantren by guiding Santri, motivating them, appreciating their strengths and weaknesses, and developing various new ideas and insights about learning along with developments in science and technology, as in the trials implemented at Al-Anwar-4 and Alhamdulillah by implementing positive discipline to prevent violence in Pesantren. This trial had a significant positive effect.

**Keywords:** Child-friendly *pesantren*, bullying, violence

### **Introduction**

The number of Pesantren in Central Java has reached 5,070 (EMIS Ministry of Religion, 2023). This condition is a point of attention in the context of educational development. Pesantren teach based on rahmah (compassion) in the learning process. However, recently, there have been many various problems, including violence (physical, verbal, sexual, neglect, exploitation), bullying, lack of health, and child marriage. Pesantren, as one of the oldest educational institutions in Indonesia, are under the sharp spotlight regarding acts of violence. In recent years, cases in Central Java pesantren have continued to be discussed by the general public, resulting in a decline in public trust in Pesantren institutions.

In April 2023, there were 5 cases of sexual violence in Batang Regency educational institutions. One of them is an Pesantren in Bandar Batang District (Kompas TV, 2023). The same case also occurred at the pesantren in Ungaran, namely sexual harassment perpetrated by pesantren teachers against female Santri (Kompas TV, 2023). The same sexual violence also occurred in Demak by Pesantren caregivers (Jateng Suara, 2022). Apart from sexual violence, there is much physical violence that occurs in Pesantren. This case occurred in several pesantren in Central Java. Recently, there was physical violence at a pesantren in Kudus Regency, which was carried out by administrators who assessed Santri by dipping their hands in hot water, which resulted in blisters and lifelong disability (Murianews, 2024). Another case also occurred in Grobogan; a Santri died because his friend hit him. This incident started with a joke that ended in death (Kompas TV, 2023). The motive for violence also occurred in Sragen in 2022, namely the death of several Santri after being assaulted by their seniors who were accused of not picketing their rooms (Kompas.id, 2022).

With this violence many people argued that the violence that occurred was due to the misbehavior of Santri at the Pesantren. On the other hand, it turns out that the violence at Pesantren also attracted the sympathy of high-ranking government officials in Central Java. One of those who looked at this case was the former Deputy Governor of Central Java, usually Gus Yasin. As the government's efforts to prevent acts of violence and fulfill children's rights in the educational sphere, the Javanese government is planning a program to strengthen child-friendly curricula in Pesantren, as well as continuing to monitor Pesantren institutions so that cases of violence do not occur again (Suara Jateng, 2022).

The counter to cases of violence in a small number of Pesantren, as above, must be responded to massively by Pesantren managers. Considering the contribution that Pesantren has made, their existence must be maintained. As part of the traditional education system that has existed for centuries, Pesantren has an important role in shaping the personality and character of Muslims in Indonesia. It has enormous potential to become a foundation, both in terms of communication and moral practice, in teaching the values of *rahmatan lil alamin* in Indonesia (Aksa & Hakim, 2023, p.134).

Apart from being safe from violence, Pesantren must also pay attention to the health of the Pesantren. Both in terms of the Pesantren environment and the Pesantren community. One of the government programs that support the health of Pesantren is that the Central Java provincial government provides

education on safe and healthy food in Pesantren (antaranews, 2022). However, in Pesantren, there are still many who do not adopt a healthy lifestyle, so many Santri in Pesantren experience scabies or what is commonly known as "gudik." Many Santri in Pesantren suffer from this disease (Handayani, 2023). He also said that Pesantren has a densely populated environment, so there is a need for a healthy lifestyle to minimize infectious diseases because they have to live together for quite a long period.

In line with these unsafe and unhealthy cases, 2 Pesantren in Central Java responded to these cases, namely Al-Anwar, 4 Sarang Pesantren, and Alhamdulillah Kemadu Rembang Pesantren. Based on the various forms of violence that occur in Pesantren, there is a need for more in-depth knowledge and study regarding child-friendly Pesantren programs in these two Pesantren. As a religion and rule of life, Islam highly values children's education. Parents and educators are responsible for educating and instilling character in their children because every baby is born pure and holy. As stated in the hadith of the Prophet narrated by Ibn Majah:

“I listened to Anas bin Malik, who conveyed information from the Prophet Muhammad, Glorify your children and improve their morals.”  
(HR. Ibn Majah).

Therefore, they must come up with an ideal and optimal parenting style. As substitutes for parents, they must provide protection and fulfill children's rights so that they are safe, comfortable, and peaceful and do not experience violence or discrimination. This is a religious command and the order of the Prophet Muhammad to glorify children even if the child makes a mistake.

Corporal punishment is a form of punishment; various research results conducted by experts in many countries show that the use of punishment (the act of directing children to behave using physical or verbal violence) as a form of discipline hurts children's development. Children become traumatized, children's creativity decreases, and so on. Therefore, punishment should no longer be used by teachers to educate Santri. One alternative to using punishment is the application of positive discipline.

The factors behind the realization of child-friendly Pesantren include: First, there is a negative image attached to Pesantren with the rise in cases of violence in Pesantren. Second, child delinquency and violence experienced by teenagers have increased. Third, there is an urgency for character education and moral education. Fourth, the number of Santri expelled or expelled (drop out). Fifth, a child-friendly program, also known as child-friendly, is organized by UNICEF. Therefore, the author wants to examine the indicators for realizing

child-friendly pesantren in these two pesantren. The research carried out by the author took the form of case study research using a qualitative approach. The research method used in this research uses observation methods, direct interviews with the person concerned, and reviewing various related literature.

## **Result and Discussion**

### **Meaning of *Pesantren***

According to Mastuhu (Mastuhu, 1994, p.55), Pesantren is a traditional Islamic educational institution that studies, understands, deepens, appreciates, and practices Islamic teachings. Apart from that, Pesantren also emphasizes the importance of religious morals as a guide to daily life; meanwhile, according to the Pesantren Law No. 18 of 2019, which states Pesantren are community-based institutions and are founded by individuals, foundations, Islamic community organizations, or communities that instill faith and devotion to Allah SWT. in order to uphold the Islamic teachings of *rahmatan lil alamin* (Pesantren law no. 18, 2019).

The word "Pesantren" comes from the basic word "santri" with the prefix "pe" and the suffix "an," which means the place where santri live. The origin of the word pesantren is also said to be a combination of the words Sant (good human) and the syllable tra (willing) so that the word pesantren can be interpreted as "a place for good human education" (Wajoetomo, 1977).

Furthermore, the word "santri" is also said to come from the word "shastri" in Indian, which means the holy book of the Hindu religion with the assimilation of Indonesian, and to differentiate the meaning, it is known as santri. To differentiate this, he is said to be an expert in understanding Islamic religious scriptures, which is the terminology of someone who focuses on studying Islamic religious knowledge. People who focus on deepening religious knowledge should be serious and stay in a certain place called a cottage, guided by a Kiai as a caregiver or spiritual teacher (Dhofier, 2011).

Pesantren, as Islamic educational institutions, have at least five basic elements and characteristics, namely boarding/*pondok*, mosques, *kitab kuning*, santri, and kiai. Apart from these five elements, there are only complementary elements, such as halls, fields, cooperatives, health services, etc. The Pesantren has kiai, mosques, and other buildings such as recitation rooms, libraries, offices, canteens, and other equipment shops (Hakim & Aksa, 2021, p.205).

The majority of pesantren in Indonesia use the same system: a dormitory or complex where the Santri stay and study. Pesantren is an

organization based on Islamic morals and has certain rules. However, in the education system, they are completely under the guidance and leadership of one or several Kiai with charisma, intelligence, and sometimes supernatural powers.

However, it cannot be denied that the figure of Kiai makes Pesantren even more attractive. Kiai in Pesantren are irreplaceable not only because of their buildings and facilities but also because their personalities are highly valued, and they gather children from various regions to receive them. Apart from that, the values of blessing and social hierarchy have long been embedded in the habits of Indonesian society, especially Javanese society. Differences in individual interaction processes are usually a sign of relationships between people. This is because everyone has a different social status. Such a relational model automatically generates unwritten rules that govern how individuals categorize themselves based on their social status.

This relationship model incurs social sanctions if it is not followed. For example, if a santri does not treat the Kiai politely, the community will consider him an impolite santri. A strong system apparatus causes social hierarchies to persist in society. This relationship concept encourages following ideal rules of behavior that have been passed down from generation to generation. For example, the high social status of Kiai causes preferential treatment from society, giving rise to hierarchy.

The relationship between Kiai and Santri is based on trust and obedience to their teacher through their efforts to seek approval from Kiai. A Santri's obedience to the Kiai is shown by being careful, polite, respectful, humble, and obeying whatever the Kiai orders. However, Santri's respect for Kiai can be considered excessive in the context of interaction, causing Santri to lose his critical power, especially when dealing with Kiai.

### ***Pesantren Based on Child-Friendly***

Child-friendly Pesantren is a development of one of UNICEF's programs, Child Friendly, which means child-friendly (Ziaulhaq et al., 2017, p.23). Child-friendly Pesantren is also one of the efforts to realize Pesantren and their environment to make children comfortable, at home, happy to learn, play, and be creative according to the talents and interests of each Santri. On the other hand, we also continue to pay attention to the growth and development of santri, nutritional needs, and better socializing with the wider community. Scope of Child-Friendly Pesantren (KPPPAI, 2015). The term "Pesantren based on Child-Friendly" is a safe, clean, and healthy place that cares about the environment, guarantees children's rights, protects children from violence and

discrimination, and supports children's participation in education, supervision, and complaint mechanisms. In other words, *Pesantren* makes their santri feel at home in *Pesantren*.

To create a child-friendly *Pesantren*, attention is needed to the supporting components, including:

a. *Pesantren* Functions

To achieve a *Pesantren* based on child-friendly, attention needs to be paid to the main functions of the *Pesantren*. The functional aspect of *Pesantren* cannot be separated from the basic idea that *Pesantren* grow from society in a very simple way, namely as informal village institutions. Therefore, the development of the surrounding community in terms of understanding religion (Islam) is more oriented towards normative, educative, and progressive values. The scope of *Pesantren* functions includes (Law No.18, 2019):

1) Educational function

*Pesantren*, as an educational institution, is responsible for the process of enlightening human life. They are also responsible for keeping religious traditions alive in society. Therefore, with these two responsibilities, *Pesantren* has its model for realizing these goals. Namely, it is forming humans who have the quality of knowledge balanced with moral qualities.

2) *Da'wah* function

The function of *Pesantren* as a place for religious broadcasting (a means of *da'wah*) can be seen in the main element of the *Pesantren* itself, namely the mosque. *Pesantren* mosques are the main component of *Pesantren*, which also function as public mosques and places of religious learning and worship for the general public. These mosques are often used for recitations, readings, and religious discussions with the general public.

3) Community development function

*Pesantren* functions as a community development institution, including in the economic sector. Therefore, they must produce economic mujahids, or economic fighters, so that they can be financially independent, which will increase the people's prosperity. Before the *Pesantren* Law was passed, Kiai Sahal Mahfudh had outlined the 3 main functions of *Pesantren*. According to him, *Pesantren* functions as an educational institution and social-religious institution (*da'wah* function) and has a central role in empowering society. However, this latter function is not widely carried out by *Pesantren* as an institution, or at least only a few *Pesantren* institutions carry out community empowerment activities (Hakim & Aksa, 2021, p. 198).

b. Fulfillment of Children's Rights

Children's rights are human rights which must be guaranteed, protected, and fulfilled by parents, families, society, state, government, and regional governments (UU.No.35; 2014, 1 paragraph 12). Apart from the obligations imposed on santri at Pesantren, they also have rights that must be given to them. These rights are as follows: 1) Non-Discrimination, ensuring that all children can receive education without discrimination based on gender, ethnicity, religion, or parental background. 2) Right of Survival. 3) Development and Respect for Children's Opinions. Includes respect for children's rights to voice their opinions on all matters that impact children in the school environment. 4) Civil Rights and Liberties. 5) Right to a Family Environment. 6) The Right to Basic Health and Well-Being. 7) The right to education, leisure, and cultural activities. 8) Right to Special Protection. This shows that, including in Pesantren, the state, government, regional government, community, family, parents, or guardians are responsible for looking after children.

c. Principles of Child Friendly Pesantren

To create child-friendly Pesantren, it is necessary to have rights principles that are protected by applicable regulations, including (Halaqah Child-Friendly Pesantren: Safe and Healthy by PWNU Jateng and RMI PWNU Jateng, 2024): 1) Oriented to the best interests of children. It is important to consider when educational managers and administrators make decisions and actions related to santri. 2) Active participation/listening to the child's voice. 3) No violence.

d. Indicators of Child-Friendly Pesantren

The indicators for child-friendly education are summarized as follows (Rofi'ah, 2015, 69):

- 1) Cheerful, where children always feel happy doing activities and do not feel bored;
- 2) Safe and healthy, a situation that guarantees physical and psychological safety and health
- 3) Attract dynamic conditions that require an interest in developing children's potential
- 4) Active, with participation shown by children, educators, education staff, and the community

- 5) Children's rights, ensuring the fulfillment of children's rights such as the right to life, growth and development, protection, and participation in the educational/school environment.
- 6) *asah, asih, nurturing*, is an effective educational unit for santri as a place to seek knowledge, give each other love, and care for children as the nation's next generation;
- 7) Comfortable, an atmosphere that makes children feel at home in carrying out activities;
- 8) Aspirational, an educational unit as an institution that always accommodates and explores input from children, educators, education staff, and the community.
- 9) Communicative: There is an active relationship between children, educational staff, and the community to create a transparent and accountable atmosphere.

e. Child-Friendly Pesantren Values

In realizing a child-friendly Pesantren, the creation of child-friendly values includes: 1) *Mahabbah*, love, and compassion. 2) *Mujahadah* is diligent, tenacious, and hardworking. 3) Trustworthy, responsible, honest, and trustworthy. 4) *Ta'awun*, help each other and care for each other. 5) *Tawadhu*, humble and simple (Arafah, 2024). These values are the characteristics of Pesantren, which always prioritizes gentleness, courtesy, and family principles. Life in Pesantren also aims to follow the main vision: to produce santri with good morals.

### **Implementation of Child-Friendly Pesantren at Pesantren Al-Anwar 4 and Pesantren Alhamdulillah**

In 2017, Pesantren Al-Anwar 4 was founded by KH. Maimoen Zubair and led by KH. Taj Yasin Maimun. Al Anwar 4 also opened a Madrasah Tsanawiyah (SMK). Even though formal education at Al-Anwar Sarang Vocational School always contains *Salafiyah* material. At its inception in 2018, when learning began, Al-Anwar Sarang Vocational School combined the Pesantren curriculum with the education department curriculum. Currently, Al-Anwar 4 Sarang is a Pesantren that pays attention to the health of the Pesantren community. One of the movements is to activate the santri jogo task force, which is ready to protect santri and Kiai (Arafah, 2024).

The Pesantren Alhamdulillah is located in Kemadu, Sulang District, Rembang. This pesantren is designated as child-friendly. Some interesting evidence shows that the Pesantren has met child-friendly standards. This shows



that the attitudes of teachers and caregivers are getting better towards Santri. Pesantren management is improving, as shown by many posters explaining the rules and procedures at Pesantren. The previously unclean Santri toilets have become much cleaner, and the Pesantren environment has become cleaner, with attractive trash cans in front of the classroom and front of the Pesantren room.

In order to create a child-friendly Pesantren, Pesantren Al-Anwar 4 and Alhamdulillah conducted a trial lesson on implementing positive discipline and preventing bullying in Pesantren. The program steps are as follows (Hida, 2024):

- 1) Coordination with the Central Java Provincial Government
- 2) Positive discipline facilitator training
- 3) Roots Facilitator Training for Bullying Prevention in Pesantren
- 4) Positive Discipline Module Adaptation Workshop
- 5) Baseline and selection of change agent Santri
- 6) Training for santri as agents of change for 15 meetings
- 7) Positive Discipline Training for *ustadz-ustadzab*
- 8) Socialization of the Bullying Prevention and Positive Discipline Program for parents of santri
- 9) Pesantren campaign without violence
- 10) Pesantren Follow-Up Action Discussion

This program test will provide developments in Pesantren, including Pesantren rules are made with children, class rules are made with children, and there is a group of santri change agents as pioneers of child-friendly Pesantren.

In implementing this program, many challenges were faced, including:

- 1) The Covid pandemic has changed the timeline, resulting in minimal intervention time.
- 2) Difficulty coordinating with the Ministry of Religion as the authorized agency in Pesantren.
- 3) The process of internalizing the two Pesantren programs, Al-Anwar and Alhamdulillah
- 4) Lack of mindset of understanding and innovation of *ustadz* and *ustadzab* regarding alternative punishments.
- 5) The differences between the 2 Pesantren models mean different strategies are needed for intervention program activities.

This challenge should be used as a future evaluation in implementing positive discipline in all Pesantren in Central Java. Evaluation in terms of the Pesantren curriculum and the learning model of each Pesantren. The achievements produced in this positive discipline application program include (Hida, 2024):

- 1) *Ustadz* and *Ustadzah* have tried implementing positive discipline in the classroom, such as making written agreements together during muhadlarah and Sorogan.
- 2) There have been efforts to conduct dialogue with children who commit misbehavior or violations
- 3) An example of a mutual agreement built is usually assigning assignments to memorize targets depending on the teacher's wishes. However, now there is a dialogue with the children about what targets they will achieve together.
- 4) Al-Anwar teachers, approximately 70% have tried to implement positive discipline.
- 5) *Ustadz* and *ustadzah* often hold formal and informal discussions and share experiences implementing positive discipline in class and dealing with misbehavior.
- 6) There have been efforts to implement it at the Pesantren level; for example, preparations for guardianship are communicated to all teachers to make agreements and dialogue with children
- 7) Punishments (*ta'zir*) that demean children's dignity, such as being shaved for male santri offenders, are no longer carried out and are replaced with nurturing processes such as reading the Qur'an or *Dbuha* prayer.
- 8) Santri is agents of change can have a positive influence on other santri.
- 9) Santri already knows that bullying is something that is not appropriate to do.

Starting from the implementation of “positive discipline programs” at Pesantren Al-Anwar-4, there are many positive influences felt by the Pesantren community. As stated by one of the teachers there: "After receiving positive discipline training at Al Anwar 4, we increasingly know that there are many ways to educate santri, namely by approaching and applying positive discipline to them" (Maarif, 2024).

As we know, what has been happening in Pesantren is a process of power relations. This happens between caregivers and santri, teachers and

santri, administrators and santri, and even senior and junior santri. So many still need to pay attention to how to educate and friendships, which impact the security and comfort of santri. Implementing this positive discipline helps the entire Pesantren community manage education with full security and comfort.

Meanwhile, at the Pesantren Alhamdulillah Kemadu, santri is agents of change, have also experienced significant changes by implementing positive discipline there. As stated by Andra, one of the santri agents of change: "Roots bullying prevention activities strengthen us in our daily lives and maintain our attitudes towards other people." (Andra, 2024).

Providing santri with knowledge about the dangers of bullying and violence in Pesantren is one of the efforts to create santri with noble morals by instilling a friendly and peaceful attitude. Therefore, it is necessary to strengthen Pesantren regulations and sanctions that are friendly to children and the entire Pesantren community. Safe and healthy, both physically and mentally, santri in Pesantren.

In order to create a child-friendly Pesantren, several things need to be implemented, including:

- 1) Provide training to all *ustadz* and *ustadzah* to implement positive discipline and create bullying prevention programs through child-friendly Pesantren
- 2) The government is replicating the positive discipline program to all Pesantren in their respective regions.
- 3) It is necessary to carry out regular monitoring and further assistance to strengthen Pesantren so that positive discipline and prevention of bullying are maximally internalized in all Pesantren.

From this, creating a child-friendly Pesantren requires collaboration between all parties. Starting from the local government, Pesantren leaders, and Pesantren, or santri. This collaboration will make implementation easier. This can be started with government policies regarding the obligation to create child-friendly education. Followed by guidance from Pesantren caregivers in the local area. Then it goes down to the level of musyrifah or supervisor. After that, the government regularly monitored the environment to strengthen child-friendly education.

## Conclusion

Based on the discussion above, it can be concluded that Pesantren, as one of the oldest and largest institutions in Indonesia, needs to pay attention to

and ensure educational programs that are child-friendly, namely being able to make santri comfortable studying at Pesantren without violence and being physically and mentally healthy. The results of the trial of implementing “positive discipline programs” at the Pesantren Al-Anwar 4 and Pesantren Alhamdulillah Kemadu significant changes. They had a huge impact in realizing Pesantren based on child-friendly. This can be seen from the positive awareness of the entire Pesantren community. Both from safety awareness from bullying and healthy lifestyles in Pesantren.

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