

Prevention Strategy of Violence in *Pesantren*

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Abstract

Violence such as beatings, intimidation, sexual harassment, and other forms often occur in many Pesantren. Cases of violence in Pesantren tarnished the name of Pesantren collectively, received stigma from various groups, and diminished public trust in Pesantren regarding the safety of students. Violence and bullying in Pesantren imply the significance and urgency of preventing violence and creating a safe Pesantren environment. Prevention of violence in Pesantren needs to be done with an effective strategy and a comprehensive approach. This paper aims to describe strategies for preventing violence in Pesantren and their relevance to various forms of violence in Pesantren, including bullying and sexual harassment. The method used in this study is a qualitative method with a case study approach. The data in this study are primary data obtained by observation, in-depth interviews, and documentation. The results of the study found that the prevention strategies used at Dayah Ummul Ayman included strengthening the supervisory function at the layer closest to the santri, continuing counseling on anti-violence in Pesantren, teaching commendable moral values, and internalizing commendable moral values. This paper is weak in generalization due to the use of qualitative methods. The researcher recommends that future researchers may use mixed methods in research on violence in Pesantren to produce more thorough and comprehensive findings.

Keywords: prevention strategy, violence, *pesantren*.

Introduction

The beating of a santri from a dayah in Aceh Besar at the end of August 2022 went viral on social media. Media detik.com reported that the student was allegedly kicked by his senior in the back and face which caused bruising and bleeding eyes (detik.com, 2022). A few months earlier, in March 2022, to be precise, a video had also circulated of beating students at a Pesantren in Glumpang Tiga District, Pidie. Reports from ajnn.net stated that several students carried out the beating (ajnn.net, 2022). Cases of violence, including sexual violence, in Pesantren, do not only occur at the regional level but also at the national level. As reported by cnnindonesia.com, some violence in Pesantren has resulted in death. Several cases of violence that have killed victims in the past two months, among others, occurred in Darussalam Gontor Pesantren Ponogoro, Darul Qur'an Pesantren Lantaburo, and Daar El-Qolam

Pesantren Tangerang (cnnindonesia.com, 2022).

Cases of sexual violence in Pesantren have also been the talk of the media in the country recently, one of which is the rape case of 13 female students by Herry Wirawan, the owner of the Tahfidz Madani Pesantren in Bandung. Sexual harassment by Herry Wirawan is an act that violates positive law and applicable norms (Rahmansyah et al., 2022). In addition, the Indonesian Child Protection Commission (KPAI) also revealed that 75% of the 12 cases of sexual violence against children from January to July 2022 occurred in academic units under the authority of the Ministry of Religion (kompas.tv, 2022). Sexual violence is rife vertically perpetrated by superiors (Pesantren owners) to subordinates (students) within the Pesantren environment. Pesantren, which should be placed to explore religious knowledge, have instead become places of sexual harassment by unscrupulous teachers, pesantren owners to children of pesantren owners with the promise of various guarantees of free learning facilities (Pebriaisyah et al., 2022). There is strong evidence that sexual violence will affect the psychology of victims throughout their life journey in the future (Basile et al., 2014; Montgomery & Supernant, 2022; Nurlelah & Mukri, 2019).

Violence in educational institutions does not only occur in Pesantren but also occurs in non-boarding educational institutions on a global scale. Cases of bullying and bullying are serious problems in schools in the United States and other countries (A. & Makahamadze, 2020; Francia & Edling, 2017; Mayer et al., 2021; Wagner & Rulofs, 2023). Violence in the school environment has a significant effect on increasing the risk of internalization problems, the risk of suicidal ideation and attempts, academic failure, dropping out of school, difficulties in terms of career development, and the risk of being involved in criminal law (Aprilia et al., 2022; Mayer et al., 2021; Nurlelah & Mukri, 2019; Putri, 2022). In our opinion, violence in Pesantren is more dangerous than in non-boarding schools because the interactions take longer, so the potential for conflict is greater.

Dormitory-based educational institutions such as Dayah Ummul Ayman Samalanga, Bireuen, and Aceh, control all students' activities 24 hours a day. This is not found in non-boarding formal schools, which only organize learning for an average of 7 hours a day. In many cases, control or supervision from the pesantren still allows acts of violence to occur as described in the several incidents above. If it is still possible for violence to occur in Pesantren with full supervision, then Pesantren is more vulnerable to acts of violence than non-boarding schools. This proves that the supervisory system in pesantren today is

not functioning properly.

Violence in Pesantren has made many parties who are against Pesantren increasingly highlight the shortcomings of Pesantren and corner Pesantren collectively and generally. Cases of violence in Pesantren have not only tarnished the name of the Pesantren collectively and received stigma from various groups, but also tarnished the name of the related elements, namely the Directorate General of Islamic Education and therefore also, the Ministry of Religion. In addition to tarnishing the good name of the pesantren, this also destroys the public's trust, in this case, the guardians of the students, in the pesantren as the oldest Islamic religious education institution in Indonesia regarding the safety of the students. Victims of violence in Pesantren are also certain to experience the effects of trauma in the form of depression, fear, aggression, isolation, and paranoia.

Pesantren that are safe from acts of violence are needed for students to learn and develop their potential. The violence that occurs in Pesantren is also very inconsistent with the characteristics and culture of Pesantren, which include being role models, providing substantive teaching, adhering to an anti-discriminatory system, and teaching with a compassionate approach (Azro'i & Fuaidi, 2020; Muafiah et al., 2022; Sihidi & Amirudin, 2022; Zainal, 2022).

Several previous studies have been conducted related to violence in Pesantren. Still, this research has differences in focus and methods as well as the research context of the field studied. Among these studies, among others, research conducted by (Yani et al., 2016) found that bullying that occurs in Indonesia is often found in the school environment, both formal and non-formal. Around 61-73% of cases of bullying often occurred in the form of violence, extortion, threats and taking things, the rest were cases of bullying in other forms, such as cyberbullying. The method used in that research is a qualitative design with an interpretive phenomenological approach. The research location is one of the Pesantren in Jombang. The results and analysis obtained eight themes, namely conflict, disturbing, getting hurtful behavior from seniors, feeling depressed, losing motivation, trying to protect oneself, seeking help and not solving problems.

Other research is like that conducted by (Hasuri et al., 2020) which found that the specific goals that are expected to be achieved through the service program in boarding school are improving the quality of education and personality of Pesantren students and creating discipline within the pesantren environment so as to create effective and efficient patterns of communication

and handling of deviant behavior. There is also research from (Majid, 2022) which finds that the law clearly regulates provisions relating to violence against children. The implication of this research is that the provisions of the Law on Child Protection should be emphasized even more, especially the issue of its implementation and application. Because there is still a lot of violence against children, especially in the school environment that cannot be covered by the law. For teachers, the process of disciplining students should not and should not always use violence. Even if there is violence, it must go through stages or procedures that do not violate the rules. The role of teachers and coaches is very important in implementing child protection laws, so that in the future there will be no violence against children, especially in the school environment.

This paper discusses violence in its various forms that occur in *Pesantren*. Leading researchers define violence (bullying) as aggressive behavior that combines three things, namely: (1) intention to hurt; (2) it is repetitive; and (3) a clear power imbalance between perpetrators and victims (Gaffney et al., 2019). Violence (bullying) is broadly divided into physical violence, verbal violence, and mental violence. Physical violence is violence with physical touch between the perpetrator and the victim such as slapping, stomping, tripping, kicking, and spitting, including sexual violence. Verbal violence can be perceived through the senses of hearing such as insulting, dubbing, spreading gossip, accusing, and slandering. Mental violence is a type of violence that is not detected by the eyes or ears. This type of mental violence occurs secretly, such as isolating, humiliating, terrorizing, and looking cynical (Sari, 2019).

The violence in *Pesantren* referred to in this article is the three types of violence above that occur horizontally and vertically. Violence horizontally means acts of violence that occur between students as perpetrators and victims. Meanwhile, vertical violence is any act of violence that involves students and teachers or *pesantren* leaders as perpetrators and victims.

This paper tries to find several strategies to prevent violence in *Pesantren* as an Islamic religious education institution on Dayah Ummul Ayman. Two main topics will be discussed, namely: first, what is the level of urgency in preventing horizontal and vertical violence both in the form of physical, verbal, and mental in *Pesantren*; and second, what are the strategies implemented in efforts to prevent horizontal and vertical violence in the form of physical, verbal, and mental in the environment studied.

This paper uses a qualitative method with a case study approach. A qualitative approach is a type of research approach that is descriptive and tends

to use analysis. The meaning of the qualitative approach will be more prominent. The qualitative approach has a basic foundation of constructivism and is interactive regarding the exchange of social experiences experienced by each individual. The qualitative approach believes that truth is dynamic and can be identified by examining individuals' interactions with their social situations. Qualitative approaches are often used to understand social phenomena (Wekke, 2019). This paper uses a qualitative approach because the authors assess the problem of violence in Pesantren as a complex and dynamic problem. Hence, this approach is more suitable for understanding social situations in depth. This paper focuses on assessing the urgency of preventing violence in Pesantren. It provides a conceptual strategy that should be a solution for preventing violence in Pesantren in Aceh in particular and Indonesia in general.

Result and Discussion

Violence prevention in Pesantren is at the top of the priority scale or the urgency level. The reason is that violence in Pesantren is no longer at the stage of ordinary physical violence but has reached the stage of killing lives. Life is one of the five things whose existence must be maintained for every Muslim convert, in addition to religion, mind, lineage, and property (Musolli, 2018). Violence in the learning environment will also significantly negatively affect the behavior, health, social, and emotions of the victim. Some previous research results say that victims of violence often have negative mental health such as increased suicidal ideation, social anxiety, low self-esteem, loneliness, psychotic symptoms, depression, and other psychosomatic symptoms (Gaffney et al., 2019). This implies that the urgency of preventing violence in Pesantren is real.

Two parties are the main pioneers in implementing strategies to prevent violence in Pesantren, namely the government, in this case, the Ministry of Religion, and Pesantren. The Ministry of Religion can implement positive laws regarding violence in Pesantren as a strategy to prevent violence within Pesantren. It is not enough for the Ministry of Religion as the guardian of Pesantren education to simply appeal to Pesantren to increase supervision of students, but it can take several steps, including drafting a Minister of Religion Regulation (PMA) regarding violence in Pesantren. The Ministry of Religion can make provisions related to preventing violence, which has implications for Pesantren's operational permits.

The violence prevention strategies carried out by Dayah Ummul Ayman include:

1. Strengthening the Supervisory Function at the Layer Closest to the Santri

Pesantren can strengthen the function of administrators or supervisors as a strategy to prevent violence in Pesantren (Bahri & Mansari, 2021; Maghfirah & Duryati, 2019). This is also done at Dayah Ummul Ayman. The administrators or supervisors (*mudabbir*) referred to here are parties in the pesantren who have the main task of ensuring that the santri can carry out pesantren activities smoothly. The party can also come from the teacher element.

Managers or supervisors can be classified into room administrators and dormitory administrators. Room administrators are in charge of guarding and supervising students in the room. The hostel administrator is in charge of coordinating the room management. The room administrator will be responsible to the dormitory administrator regarding the interaction and behavior of the students. Room and dormitory administrators can also work closely with teaching teachers in class to supervise the movements and interactions of students.

Strengthening the function of room and dormitory administrators is an important prevention strategy to be applied because room and dormitory administrators are the closest layers to the interaction of students. Strengthening the supervisory function of the room and dormitory administrators can be useful in monitoring interactions between students so that suspicious interactions can be identified, which are the forerunners of violence so that prevention efforts can be made.

2. Providing Sustainable Anti-Violence Counseling in *Pesantren*

The Dayah Ummul Ayman party held outreach activities for students regarding education on deviant behavior related to the dangers of violence in Pesantren. Extension activities are not carried out as often as possible, but these activities are ongoing, counting one to two times in one semester or once in one quarter. The counseling was carried out openly after the Maghrib or Isya prayers.

The continuity of these extension activities at Dayah Ummul Ayman was maintained. The reasons for the need for continuity of anti-violence counseling in Pesantren are first, so that students have an anti-violence standpoint, and second, to offset cases of violence in Pesantren that occur on an ongoing basis as well (Jamaludin & Prayuti, 2022). Continuity of counseling is expected to provide understanding to each student regarding the dangers and consequences

of this act of violence. This will indirectly instill the importance of security in Pesantren in the subconscious of every santri.

3. Teaching Commendable Moral Values by Teachers to *Santri*

Knowledge about commendable morals and despicable morals is needed for students so that students can know and sort out what is good and what is bad. A santri will not be able to apply commendable morals and protect himself from despicable morals except by knowing both (Az-Zarnuji, n.d.). This makes it important to teach commendable moral values from teachers to students/santri.

The values of commendable morals or Islamic moral values that the writer means in this paper is a moral that truly maintains human life as an honorable creature in accordance with its nature. While the values of despicable morals are morals that make humans become dishonorable creatures. The commendable moral values that teachers teach and instill to students based on findings in the field are values: humble, patience, courtesy, respect, tawaduk, togetherness, and peace of peace. At the same time, the despicable moral values taught to santri are arrogant, miser, wasteful, stingy, like to make problems, and moral ugliness.

The teacher teaches the criteria for commendable traits and how to apply them and also teaches despicable and how to eliminate them. The teacher instills these values into students by applying them in everyday life. Examples of the application of commendable moral values, namely: humble to fellow students, patience in studying in the school environment, courtesy to friends applied in class, and respect for teachers applied in every activity in Pesantren. All of these things are done through the integration of good moral values in the material, methods, and learning media that are principled to the value of *akhlakul karimah*. Improvement and development of the role as well as pesantren is a part in order to realize national education development goals and national development of the country in general, especially in the field of character building that has been experiencing a moral crisis and identity (Hakim & Aksa, 2021).

4. Internalization of Commendable Moral Values to *Santri*

The fourth strategy is a strategy that the author and the Dayah Ummul Ayman Samalanga teacher council have practiced. This strategy is a follow-up of teaching, namely practice. Commendable moral values are instilled by teachers when teaching in the classroom, then the internalization of these values is carried out outside the classroom. This can be done through advice after

learning activities. Advice directly from the *teungku* or *kiai* will significantly impact the *santri*.

Internalization of commendable moral values is also carried out continuously so that it is embedded in the students. *Santri* is also given knowledge about any deviant behavior or disgraceful morals that must be avoided (Az-Zarnuji, n.d.; Junedi et al., 2022). Instilling commendable moral values in students has been proven to reduce social deviations and disgraceful morals (Alnashr & Suroso, 2020; Juwariyah, 2021) including acts of violence in various forms among students at Dayah Ummul Ayman Samalanga. In addition, students are also given an understanding of how to define and what are the forms of violence so that students can immediately report to the room or dormitory administrator if they smell any movements that are the forerunners of sexual harassment, both horizontally and vertically.

What the author has described above are several strategies for preventing violence in *Pesantren* that are applied by *Pesantren* so that violence in *Pesantren* does not recur. The strategy that can be taken is not only focused on the strategy described above, but these strategies are effective in preventing cases of violence in *Pesantren* and future violence.

Prevention of violence in *Pesantren* in the form of physical, verbal, and mental, both horizontally and vertically, must be done immediately with the existing strategy. This is because violence in one or two *Pesantren* can collectively create a bad image for all *Pesantren* in Indonesia, therefore, efforts to prevent violence within *Pesantren* should be carried out immediately.

Conclusion

The violence prevention strategies carried out by Dayah Ummul Ayman include: 1) strengthening the supervisory function at the layer closest to the *santri*, 2) providing sustainable anti-violence counseling in *Pesantren*, 3) teaching commendable moral values by teachers to *santri*, and 4) internalization of commendable moral values to *santri*. These are several strategies for preventing violence in *Pesantren* that are applied by *Pesantren* so that violence in *Pesantren* does not recur. The strategies that can be taken are not only focused on the strategies described above, but these strategies are effective in preventing cases of violence in *Pesantren* and future violence.

Two parties can take part in implementing strategies to prevent violence in *Pesantren*. The first party is the government, in this case, the Ministry of Religion, which can take strategic steps regarding prevention efforts by drafting

regulations on violence in Pesantren. The second party is Pesantren which can take strategic steps by strengthening the supervisory function at the layer closest to the students, continuing counseling on anti-violence in Pesantren, teaching commendable moral values, and internalizing commendable moral values as an effort to prevent violence against students. The Ministry of Religion can issue a Regulation to the Minister of Religion (PMA) regarding violence in Pesantren immediately, considering the urgency of this problem. The pesantren can also apply the strategies described to restore the image of the pesantren in the eyes of various groups.

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