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## Character and Family Violence Prevention Education in Madrasah Tsanawiyah: Anti-Parricide Learning Model

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### Abstrak

Penelitian ini bertujuan untuk menganalisis potensi, strategi, dan implikasi pendidikan anti-parricide di Madrasah Tsanawiyah (MTs). Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus, serta menerapkan model analisis data Miles and Huberman dimana penelitian dilaksanakan di MTs Hasyim Asy'ari Bawang, Batang. Temuan penelitian mengungkapkan bahwa potensi terjadinya parricide dipicu oleh tiga indikator utama: perilaku agresif siswa, gangguan kesehatan mental yang tidak tertangani, dan lingkungan keluarga yang tidak stabil atau penuh kekerasan. Guru-guru mengidentifikasi tindakan destruktif, ekspresi kreatif bernuansa kebencian terhadap orang tua, serta gejala depresi atau psikosis sebagai sinyal bahaya yang memerlukan intervensi segera. Dalam responsnya, sekolah mengembangkan strategi komprehensif melalui integrasi nilai karakter dan akhlak mulia dalam kurikulum, penguatan layanan bimbingan konseling, serta pemberdayaan lingkungan madrasah yang berupaya untuk mendekatkan siswa pada nilai-nilai ketuhanan melalui ritual ibadah. Namun, upaya ini menghadapi tantangan serius, termasuk pengaruh negatif keluarga seperti kekerasan dalam rumah tangga (KDRT), keterbatasan kapasitas guru dalam pendidikan karakter, serta penetrasi media sosial yang menyebarkan konten kekerasan dan budaya permusuhan. Tanpa sinergi yang kuat antara sekolah, keluarga, dan masyarakat, pesan anti-parricide berisiko tereduksi oleh tekanan eksternal. Kontribusi penelitian ini terletak pada pengembangan model pendidikan anti-parricide berbasis madrasah yang kontekstual, serta memberikan rekomendasi strategis bagi kebijakan pendidikan karakter dan kesehatan mental di tingkat sekolah



menengah, khususnya dalam membangun sistem pencegahan dini yang melibatkan multi-stakeholder.

**Kata kunci:** *Pendidikan Anti-Parricide, Madrasah Tsanawiyah, Pendidikan Islam*

### **Abstract**

This study aims to analyze the potential, strategies, and implications of anti-parricide education in Islamic Junior High Schools (MTs). Using a qualitative approach with a phenomenological design and the Miles and Huberman data analysis model, the study was conducted at MTs Hasyim Asy'ari Bawang, Batang, through 24-hour observations, in-depth interviews, and document analysis such as syllabi, guidance and counseling modules, and student behavior records. The main findings indicate that the potential for parricide is triggered by three indicators: student aggressive behavior, untreated mental health disorders, and unstable or violent family environments. The school responded by integrating character values into the curriculum, strengthening guidance and counseling services, and creating a religious madrasa environment. This aligns with the teachings of Al-Ghazali's theory of moral education. However, challenges such as domestic violence, limited teacher competency, and the negative influence of social media hamper the effectiveness of these strategies. The theoretical contribution of this research lies in the development of a contextual anti-parricide education model based on madrasahs, while its practical contribution is in the form of policy recommendations for strengthening character education and early prevention systems involving synergy between schools, families, and communities.

**Keywords:** *Anti-Parricide Education, Islamic Education, Tsanawiyah Madrasah*

### **INTRODUCTION**

Parricide is the killing of one's own parents, father or mother. The term sometimes also includes the killing of other close relatives. (Avdija et al., 2021). In Indonesia, the National Commission for Child Protection (Komnas PA) and data from the Indonesian National Police (2020–2023) state that there are at least 12–15 cases of parricide per year, with the highest number occurring in 2021 as many as 18 cases (Avdija et al., 2021). Most of the perpetrators are 18–30 years old, and the main motives include family conflicts (45%), economic problems (30%), and mental health disorders (25%) (Avdija et al., 2021). At the global level, the United Nations Office on Drugs and Crime (UNODC, 2023), states that parricide accounts for about 5–7% of total family homicides in countries with open data (Avdija et al., 2021). This is still a hot case like the case of Pomahan Village residents, Pulung District, Ponorogo, who were shocked by the cruel actions of a young man who had the heart to kill his own parents on 22/9/2025 (Oke Zone, 2025). Including the sad fate of Yati (41), a

resident of Panorama Village, Bengkulu City, Bengkulu, who died at the hands of her biological child with the initials N (18).

In the United States, the FBI reported an average of 300–400 cases of homicide against the elderly per year (2015–2022), with 60% of perpetrators under the age of 30 (Avdija et al., 2021). In Japan, the National Police Agency records 70–90 cases of parricide per year, often associated with social pressure and isolation (2020–2022) (Avdija et al., 2021). Meanwhile, in the UK, according to the Office for National Statistics (ONS), there are around 40–50 cases per year, with a significant increase in the younger age group (Avdija et al., 2021). In Scandinavian countries such as Sweden and Norway, despite the low overall crime rate, there are still 10–15 cases of parricide per year, often associated with psychological disorders (Avdija et al., 2021). Factors such as domestic violence, economic instability, limited access to mental health services, and social distress are common causes across countries (Avdija et al., 2021). The majority of cases that occur are generally due to a lack of early detection systems and psychosocial interventions (Avdija et al., 2021). This shows that there is an urgent need to conduct research on strengthening the family protection system, public education, and access to counseling services in educational institutions.

In response to the above phenomenon, previous researchers have rigorously studied from various perspectives, both from psychological, sociological, and criminological aspects. Tanay (1973) emphasizes the reactive dimension in parricide triggered by psychological distress and violence in the family, while Mones (1995) highlights the legal protection and defensive narratives of the perpetrator adolescent as a form of expression of structural powerlessness. Strong (1988) categorizes the profile of children who kill parents based on family background and emotional disorders, while Friedman, Hall, and West (2022) examine the cultural motives and social pressures that can trigger such extreme actions. Johnson-Smith (2004) added an analysis of situational factors such as intense conflict, harsh discipline, and family dysfunction as direct triggers. Although these studies provide in-depth insights into the root causes and contexts of parricide, almost none explicitly explore the role of education as a preventive intervention, particularly in religious educational settings such as tsanawiyah madrasahs. In fact, this educational institution prioritizes religious and moral values, has great potential in shaping the character, empathy, and self-control of adolescents to prevent intrafamily violence. This issue is the reason for the

need for further studies that link the dimensions of education, religious culture, and the prevention of family violence.

In responding to this gap, this study aims to analyze the potential, strategy, and implications of anti-parricide education at Madrasah Tsanawiyah (MTs) Hasyim Asy'ari, Bawang District, Batang Regency, Central Java. The phenomenon of parricide that has become increasingly prominent in recent years has become a serious threat to the social and moral stability of the family, especially among adolescents. Seeing this urgency, this study wants to reveal the extent of the school's concern about this phenomenon, what kind of educational strategies have been implemented to prevent it, and its impact on the formation of students' knowledge and attitudes in respecting parents. Through three main questions—(1) how the school's concern about the potential for parricide attitudes of its students, (2) how the anti-parricide education strategy is implemented, and (3) how the implications of the strategy are on students' attitudes and understanding. This research is important to be conducted at MTs Hasyim Asy'ari because this school is located in a rural area with unique social dynamics, where religious and family values are still very strong, but also facing the pressure of modernization, changes in family communication patterns, and the influence of social media that can erode children's obedience to parents. In addition, the absence of serious studies related to parricide in the madrasah environment makes this research important as a first step in developing a curriculum and prevention program based on contextual Islamic values.

This research is very important and urgent to be researched immediately considering the increasing cases of violence in the family sphere, including the act of parricide—the murder of parents that has recently appeared in society, even involving school-age adolescents (Sobri & Rouf, 2022). This phenomenon not only reflects a moral and psychological crisis (Raharjo, 2010), but also reveals the failure of the education system in forming character, empathy, and respect for family authority, especially parents (Budiarti, 2019; , Lutfiati, 2024). Madrasah Tsanawiyah, as an Islamic educational institution that should be at the forefront of the formation of noble morals, has great potential to become a locus of early prevention through anti-parricide education (Apiyani, 2022). However, until now there has been no systematic curriculum framework or program that explicitly integrates anti-parricide values based on Islamic teachings, adolescent psychology, and character education (Miskiah, 2019). Therefore, this research is very important to identify the potential that MTs

has such as religious values, pesantren culture, and the involvement of religious teachers in building parricide prevention strategies (Asyari & Gunawan, 2023).

## **METHODS**

The research aimed at analyzing anti-parricide education at Hasyim Asy'ari Islamic Junior High School (MTs), Bawang District, Batang Regency, Central Java, required a qualitative approach with a phenomenological design. This approach was chosen because the main focus of the research was to understand the meaning, life experiences, and in-depth perceptions of educational actors—such as teachers, students, principals, and religious leaders—regarding parricide prevention efforts through religious values, morals, and counseling guidance. Phenomenology, as a qualitative research design, allows researchers to capture the essence of the subjective experiences of informants in experiencing, interpreting, and reflecting on educational practices aimed at forming moral awareness and empathy towards parents. In contrast to case studies that focus on intensive exploration of a particular setting or case, phenomenology emphasizes understanding the structure of life experiences as experienced by individuals within a unique socio-cultural context. In this context, researchers not only document practices at Hasyim Asy'ari MTs as a "unique case," but also seek to uncover how local religious and cultural values are personally internalized by the subjects in shaping anti-violence attitudes towards parents. The research period from May 1 to August 3, 2025, provided sufficient time to build empathetic relationships with informants, obtain rich narratives, and explore the emotional and spiritual dimensions that form the foundation of anti-parricide education in the madrasah environment.

The data collection technique in this study was carried out through three main approaches, namely interviews, observations, and documentation. First, interviews are used as the main method to delve into the direct perceptions and experiences of the research subject. The interview subjects consisted of 4 students and 4 teachers who were selected purposively because they had direct involvement in the learning process and the madrasah environment. The type of interview applied is unstructured, allowing flexibility in digging into information in depth according to the dynamics of the conversation. The interview was conducted for 160 minutes, with an allocation of 20 minutes for each informant. All interview sessions were recorded using smartphones on the basis of the written permission of the informant, who also

expressed the willingness of the recordings to be published as part of the research data. The recordings are then transcribed into written records to facilitate the coding and data analysis process. The interview is conducted in Indonesian so that communication runs smoothly and naturally. Second, observation techniques are carried out in a participatory manner, where researchers are directly involved in the madrasah environment while observing social interactions, classroom atmospheres, and educational practices related to anti-paricide values. The observation instruments have been prepared in advance and adjusted to the research objectives to ensure the focus and validity of the data. Third, documentation is used to analyze various official documents such as learning materials, syllabus, learning implementation plans (RPP), and other documents relevant to paricide prevention efforts.

Table 1. Informant Profiles

<b>Yes</b>	<b>Initials</b>	<b>Age</b>	<b>Position</b>	<b>Gender</b>
1	G1	34	Teacher	Man
2	G2	45	Teacher	Woman
3	G3	27	Teacher	Woman
4	G4	38	Teacher	Man
5	S1	13	Student	Woman
6	S2	14	Student	Woman
7	S3	15	Student	Man
8	S4	13	Student	Woman

In this study, data validation techniques were carried out through triangulation and member checking to ensure the validity of the findings. Triangulation is applied by combining data sources, methods, and time. By comparing information from different sources and methods, researchers can identify the consistency of findings. In addition, member checking is carried out by returning interview transcripts and summaries of findings to respondents to confirm their truthfulness, so that the data obtained truly reflects the reality experienced by the research subject. The data analysis uses the Miles and Huberman model which consists of three stages: data reduction, data presentation, and conclusion drawn. In the reduction stage, raw data from interviews and observations were filtered, focused, and categorized based on key themes such as potential religious values, learning strategies, and implementation barriers. Furthermore, the data is presented in the form of thematic matrices, narratives, and direct quotes for ease of interpretation. Finally, the researcher draws conclusions thematically and contextually, then revalidates them through the triangulation and member checking process.

## FINDING AND DISCUSSION

### **Early symptoms of parricide behavior in students that cause concern to the school**

The findings of this study show that the form of concern of teachers at MTs Hasyim Asy'ari Bawang about the phenomenon of parricide is manifested in three main aspects that are potential indicators of the emergence of these extreme actions. First, there are signs of violence or aggressive behavior in students. Teachers express deep concern when a student shows aggressive attitudes, either physically or verbally, towards peers, teachers, or even in the form of creative expressions such as writings, pictures, or schoolwork that contain the content of a desire to hurt or kill a parent. This kind of behavior is seen as a serious early alarm, as it can reflect deep emotional tension and unresolved family conflicts. Second, mental health problems that are not addressed. Teachers express concern for students who show symptoms of mental disorders such as major depression, psychotic symptoms, or personality disorders, especially if these conditions are not treated by family or professionals. Emotional instability and delusional thoughts are considered high risk factors that can trigger impulsive and destructive actions, including parricide. Third, an unstable or violent family environment. The school is particularly concerned about students coming from families with a history of domestic violence, physical or emotional neglect, and severe psychological distress. In a context like this, students are in a state of chronic stress that can erode their mental resilience, potentially triggering emotional outbursts that transcend rational boundaries.

G1, a teacher of Aqidah Akhlak, said that these signs often appear in the form of rude attitudes towards classmates or teachers, such as yelling when asked to turn in assignments or refusing to attend lessons with a hostile attitude. He stated, *"I once reprimanded a student for being late, then he immediately slammed the book and said, 'Loe doesn't have the right to manage me, loe is not my father!' It's not just bengal, but there's a latent anger."* G2, a Fiqh teacher, added that verbal aggression against school authorities could be a reflection of the inability to manage larger conflicts at home, especially with parents. She revealed: *"There were students who said in class, 'If I die a lot, my life will be quieter.' I immediately recorded and reported it to BK because it was not a joke."* G3, the Qur'an Hadith teacher, also found expressions of aggression in religious assignments, such as when students interpreted verses about the wrath of Allah very personally and emotionally. He stated: *"A student wrote that the verse about punishment was as he felt every night at home. It made me aware that he might be violent."*

G4, the BK teacher, emphasized that aggression is not always physical, but can be in the form of defiant, withdrawn, or even symbolic violence in writing. She said, *"We found students make short stories about children who kill their parents because they feel they have never been loved. That's a very serious alarm."* He also said, *"We can't wait for real events to happen. Any expression of desire to hurt a parent must be responded to as a real potential."* In the context of Islam, teachers emphasize the importance of noble morals and the prohibition of disobedience, but they also understand that behind deviant behavior, there are often hidden deep inner wounds. Therefore, schools respond not only disciplinally, but also psychologically and spiritually. They seek to identify the root of the problem with daily observations, open discussions, and systematic reporting. Collaboration between teachers is the key to building a responsive early detection system based on Islamic values.

Students' creative expression in the form of writing, drawings, or school projects is one of the important indicators that teachers at MTs Hasyim Asy'ari look out for. G1 said that in an essay assignment about the family, one student wrote, *"I never felt safe at home. Every time my dad came home from work, I hid. I hope one day he doesn't come home again."* The sentence immediately made him feel the need to take action. G2 added that this kind of expression is often taken for granted by some teachers, even though it can be a form of heart screaming that cannot be expressed directly. He stated, *"There was a student who made a comic about a child who killed his father because he was beaten a lot. I know it's fiction, but the content is too personal to ignore."* G3, the teacher of Qur'an Hadith, found that even in memorization tasks, students can show emotional tension through intonation or facial expressions. He said, *"While reciting Surah Al-Kahfi, a student suddenly cried. When asked, he said, 'I want to be like Ashabul Kahfi, run away from home and sleep for 309 years.' It's not just a wish, but an escape from reality."* G4, a BK teacher, emphasized that creative works are an open window to see the psychological condition of students.

Meanwhile, the observation which was carried out on June 16, 2025 in Classroom VII provides a real picture of how students' creative expression is a reflection of deep emotional and psychological conditions. During the Indonesian learning session, students were given the task of writing a short narrative with the theme "Unforgettable Day". In observation, some students showed tension when writing, with gloomy facial expressions, pencil movements that stopped for a long time, and some even shed tears when rereading their writing. One of the students,

who was not named, wrote a story about his father coming home drunk and breaking the furniture, while he and his sister hid in the bathroom. The illustrative photographs that accompany the task show a house with broken windows, a silhouette of a father with an angry face, and a small child who closes his eye to a gloomy visual and full of emotional distress. On the corner of the paper, it was written, "I want to go to school forever, so I don't have to go home." In addition to writing, the results of art projects from previous classes displayed on the classroom walls also show a similar pattern: many images in dark colors, burnt objects, or separate family figures. A schoolgirl describes herself as a small figure in the pouring rain, without an umbrella, while two adult figures in the distance are facing each other.

Unaddressed mental health is a serious concern for teachers, especially when students show symptoms of depression, psychosis, or personality disorders without treatment from their families. G1 said, *"There are students who often laugh to themselves, talk to people who don't exist, and claim to be commanded by a voice from the sky to 'clean up their family'. I immediately felt this was not a joke."* G2 added that symptoms like this are often considered a form of possession by families, so they are reluctant to take the child to a psychologist. He stated: *"Parents say, 'My son is a jinn, not a psychopath.' In fact, it could be schizophrenia that needs medical treatment."* G3 emphasizes that in the context of Islam, mental disorders should not be directly associated with faith. He said, *"The Prophet himself once felt deep sadness. Depression is not a sign of a weakness of faith, but a test that needs help."* G4, a BK teacher, said that many students showed symptoms of severe depression, such as not wanting to eat, not sleeping, or wanting to commit suicide, but the family refused counseling. She states: *"I once suggested counseling, but my parents got angry and said, 'We don't need a shaman!' They don't understand that psychologists are not shamans."* He also added, *"We have found students who have missed school for three weeks because they do not want to go home. When asked, he said, 'At home, I heard a voice telling me to kill my mother.' It's very worrying."*

A violent or unstable family environment is the main factor that makes teachers worried about the potential for parricide. G1 said, *"I have seen students come to school with swollen eyes and wounds on their hands. When asked, he said, 'Dad is angry because my grades are bad.' But from the way he talks, I know this has been repeated."* G2 added that physical violence is often followed by verbal violence that damages self-esteem. He stated: *"There were students who said, 'Dad said I was an unlucky child. I'd better not be born.' That's a very heart-rending sentence."* G3 said that in the study of the

Qur'an, he often invites students to meditate on verses about parental affection, but many cannot feel it. She says: *"Some people say, 'My dad never hugged me. Love is only in books, not at home.'"* G4, a BK teacher, emphasized that children from domestic violence families tend to experience complex trauma that affects emotional control. He stated: *"We found many cases of emotional neglect. Children are not talked to, ignored, and scolded when they are wrong. It makes them resentful."* He also added, *"Children who are raised in violence tend to imitate violence. They learn that violence is the only way to solve problems."* G1 emphasized that schools should be temporary shelters. She stated: *"We can't stop violence at home, but we can be a place where she feels safe, valued, and loved."* G3 adds, *"We want parents to know that educating children is not by shouting and punching, but by affection and example."* With this approach, schools try to break the chain of violence that can lead to major tragedies.

The role of the teacher is no longer limited to teaching, but also as an observer and early responder to potential emotional crises of students. G1 said, *"I feel that I am not only teaching Aqidah, but also guiding the soul. Sometimes students confide in me during breaks, and I have to be ready to listen."* G2 added that teachers are strategically positioned because they spend more time with students than parents. He stated: *"We saw changes in attitude, facial expressions, and even the way we sit. If anything is different, we are vigilant."* G3 said that in the recitation lesson, he could feel when students read with a wounded heart. He said, *"There are those who recite Surah Ad-Dhuha with trembling voices. When asked, he said, 'I feel dark, Ustadzah. No one cares.'"* G4, the BK teacher, emphasized that the classroom teacher is the spearhead of early detection. He stated, *"We train teachers to observe, record, and report. We have a special reporting format for high-risk cases."* He also added, *"We don't require teachers to be psychologists, but at least they can recognize the danger signs and report them."* G1 gave an example, *"I have seen students write 'I want to die' in a notebook. I took it, then talked to it. It turns out that he feels like he's never been loved at home."* G2 emphasizes the importance of empathy in approach.

Collaboration between parties is the main key in preventing parricide. G1 said, *"I can't work alone. If there are students who have problems, I immediately coordinate with BK, homeroom teachers, and sometimes the principal."* G2 added that open communication between teachers is essential. He stated, *"We hold regular meetings to discuss students who are showing symptoms of danger. No one should turn a blind eye."* G3 said that parents should also be involved, even though they are often defensive. She

said, *"I once invited parents to discuss after seeing their children write dark things. At first they were angry, but after we explained it with empathy, they started to open up."* G4, a BK teacher, emphasized that parents must be educated, not confronted. He stated: *"We hold special meetings with parents whose children are showing symptoms. We convey it gently, not accusingly."* He also added, *"We need the support of all parties: teachers, parents, religious leaders, and even the sub-district head. It's not just a school business."*

Islamic values are the main foundation in the approach to preventing parricide. G1 said, *"We teach that devotion to one's parents is the way to heaven, as the Prophet said, 'Paradise is under the feet of one's feet.'" G2 added that in his Fiqh lessons, he emphasized the prohibition of killing and disobedience. He stated: "I teach that killing a life forbidden by Allah is a great sin, let alone killing a meritorious parent."* G3 said that the Qur'an is used as a tool for reflection and healing. He said, *"I invite students to recite Surah Ar-Rahman and Al-Isra to arouse gratitude and empathy for parents."* G4, the BK teacher, emphasized that the spiritual approach is very effective for students who are religious. He stated: *"We help them to understand that anger is not the end, but a test that can be passed through patience, prayer, and repentance."* He also added, *"We teach prayer to control anger, as the Prophet taught: 'A'udzu billahi minasy syaithanir rajim.'" G1 emphasizes that religion is not only law, but also compassion. He stated, "We want students to know that God always hears the cry of their hearts, and never abandons His servants."* G2 added, *"We discuss real cases with a moral approach, not just the law."* G3 suggests that there be spiritual healing programs, such as dhikr together or youth studies.

### **The strategy implemented by Madrasah Tsanawiyah in overcoming parricide**

The findings of this study reveal that the anti-parricide education strategy at MTs Hasyim Asy'ari, Bawang District, Batang Regency, is implemented comprehensively through three main pillars that are integrated with each other. First, the integration of character education and noble morals in the curriculum is the main foundation in instilling moral and religious values that emphasize the importance of respect for parents. Through subjects such as Aqidah Akhlaq, Pancasila and Citizenship Education, and Qur'an Hadith, students are introduced to exemplary stories from the Qur'an and Hadith, such as the obedience of the Prophet Ismail to his father, which became an inspiration in building a filial attitude. Class discussions about the impact of disobedience on parents, both morally and legally, further

deepened students' understanding. In addition, reflective projects such as essay writing or vlogging creation titled "Me and My Parents" encourage students to reflect on their personal relationships with parents, thus strengthening empathy and gratitude. Second, proactive counseling and psychological assistance programs by BK teachers are carried out through regular screening of students who show symptoms of stress or family conflict, followed by group counseling sessions on emotional management and assertive communication. Third, the empowerment of the madrasah environment as a caring community is realized through the peer educator program "Duta Akhlak", youth discussion forums, as well as art-based anti-violence campaigns and competitions, creating a supportive educational ecosystem and preventing the emergence of extreme behaviors such as parricide.

The integration of character education and noble morals is the main foundation in the anti-parricide strategy at MTs Hasyim Asy'ari. The G1 teacher explained, *"We instill the value of respect for parents from the beginning through the learning of Aqidah Akhlaq, because this is not only a matter of religion, but also a matter of humanity."* This approach is designed to form a deep moral consciousness, not just memorize theories. G2 adds, *"We chose stories like the obedience of the Prophet Ishmael as concrete examples that students can easily understand and touch their feelings."* These kinds of stories are chosen because they have high emotional power and are able to evoke respect and compassion. Meanwhile, G3 emphasized the importance of personal reflection, *"Students are asked to write an essay 'Me and My Parents' so that they are aware of the services of parents personally, not just a theory."* This reflective project encourages students to reflect on their parents' struggles, thus growing gratitude and empathy. G4 emphasized, *"We also use Pancasila education to connect the value of the second precept, humanity, with the obligation to respect parents."* This integration of national and religious values creates a holistic understanding. From the student's side, S1 revealed, *"After writing the essay, I felt guilty if I had yelled at my mother."* S2 added, *"The story of the Prophet Ismail makes me think, if he is willing to be sacrificed but remains obedient, I am the only one who is scolded, just get angry immediately, it is not fair."* Through a heartfelt curricular approach, students not only understand, but also feel the importance of filial service.

Active learning through class discussions is an effective strategy in deepening moral understanding and preventing extreme actions such as parricide. G1 said, *"We often hold discussions about the consequences of disobedience, both in terms of religion and law,*

so that students understand the consequences in full." These discussions are designed to be interactive, using real-life case studies that are relevant to the world of teenagers. G2 added, *"The discussion is made casual but serious, we encourage students to share personal experiences, as long as they don't corner it."* An inclusive atmosphere allows students to open up without fear of being judged. G3 emphasized the importance of legal context, *"We make it clear that parricide is a serious crime, and can destroy the life of the perpetrator socially and psychologically."* By understanding the legal side, students realize that impulsive actions have far-reaching consequences. G4 said, *"We are not only punishing legally, but also showing the emotional side of the victim—how parents are devastated by their child's heartbreak."* This emotional approach evokes a sense of compassion and responsibility. S1 confessed, *"I thought hard, there was no way I could have the heart to go to my parents, let alone hear the story of a child who was imprisoned for killing his father."* True stories make students realize how tragic violence can be in the family.

Counseling programs by BK teachers are an important pillar in the early detection of family conflicts and the prevention of extreme behavior. G1 explains, *"We conduct regular screenings to find students who are experiencing emotional distress or conflict with parents."* This screening is carried out through a short questionnaire and observation of daily behavior in the classroom. G2 emphasizes an empathetic approach, *"We don't blame directly, but listen first, because many students feel misunderstood at home."* BK teachers act as active listeners who provide a safe space for students to pour out their hearts. G3 said, *"We teach emotional management through breathing techniques and a feeling journal, so that they have the tools to calm down."* These practical techniques equip students with concrete strategies when dealing with anger or stress. G4 added, *"We also practice assertive communication, so that students can express complaints without having to yell at them."* Through conversation simulations, students learn to express their opinions respectfully and firmly. S2 admitted, *"Since participating in counseling, I have learned how to talk well to my father, not immediately emotional."* He feels more confident in dealing with tense situations at home. S4 said, *"The BK teacher helped me confide in, and I became calm, I didn't want to run away from home anymore."* For students who feel squeezed, counseling is a healthy emotional outlet.

Psychological mentoring is also carried out through inclusive and supportive group sessions, creating a safe space for students to share with each other. G1 emphasized, *"We create small groups so that students feel safe sharing without fear of*

*judgment.* "Each group consists of 6–8 students with dynamics guided by BK teachers. G2 said, *"In the group session, we invite them to listen to each other, because it turns out that many people have similar problems."* The awareness that they are not alone helps to reduce the psychological burden. G3 adds, *"We use role play to train how to respond to parental anger without retaliating."* These simulations allow students to try out more positive responses in a safe environment. G4 emphasizes the importance of consistency, *"Assistance is not only when there is a crisis, but continuously, so that there are new habits."* This activity is done every two weeks, forming a calming routine. S1 revealed, *"I am happy to be able to tell stories in groups, it turns out that my friends are also often scolded, so I don't feel alone."* For him, this group is a place of venting as well as moral support. S3 admitted, *"Role play practice makes me more prepared in case of conflict, so I don't want to run away or scream right away."* He feels more controlled and confident.

On July 17, 2025, participatory observation in a group psychological assistance session in class VIII A, which took place at 09.00–10.30 WIB, showed a comfortable and open atmosphere. This session was attended by 24 students who were divided into four small groups, each consisting of 6–8 students, guided by a trained BK teacher. The atmosphere feels warm and empathetic, reflecting a real effort to create a safe space without judgment, as G1 delivered. I saw how students slowly began to open up, especially when asked to share their experiences of conflict with parents. Many of them express fear, anger, or feelings of inadequacy at home. G2 emphasized the importance of listening to each other, and it was noticeable how students began to show empathy for each other, some even nodding or expressing verbal support such as "I too, but now I'm trying to be quiet first." One of the key moments is the role play simulation guided by G3, where students practice how to respond to parental anger calmly, such as taking a deep breath or asking for a moment to talk. The students looked enthusiastic even though they were nervous at first, but became more confident as the exercise progressed. G4 emphasizes that consistency is key, and indeed this bi-weekly session has become a routine that provides a sense of security.

The madrasah environment is empowered as a caring community through the peer educator program "Duta Akhlak", which acts as an agent of change among students. G1 explained, *"We choose exemplary students as Moral Ambassadors, because they are more easily accepted by their peers."* They were selected based on their attitude, morals, and good communication skills. G2 added, *"They become a mouthpiece of anti-*

*violence values in the classroom and canteen, not just during ceremonies.*" The existence of Moral Ambassadors makes moral messages present in the everyday context, not just during formalities. G3 emphasized their social role, *"Moral Ambassadors are also trained to identify friends who are moody or often quarrelsome, then report to BK teachers."* They become the eyes and ears of schools in detecting potential crises. The G4 said, *"This program builds a culture of mutual protection, not mutual judgment."* With a peer approach, the stigma towards emotional problems is reduced. S2 confessed, *"I was helped by the Moral Ambassador when I was stressed, he talked to me and took me to the BK teacher, I became calm."* Help from peers feels more natural and less stressful. S4 added, *"Seeing a friend become a Moral Ambassador, I feel embarrassed if I want to get angry, because I know it's wrong."* These positive social influences encourage behavior change from within.

Art-based anti-violence campaigns and competitions are effective creative strategies in conveying moral messages emotionally and pleasantly. G1 said, *"We hold a competition to make posters, poems, or vlogs with the theme of affection for parents, so that moral messages enter through free expression."* Art is a bridge for students who have difficulty expressing their feelings verbally. G2 emphasizes the appeal of art, *"Children are more open when they create, they can convey feelings that are difficult to express directly."* Through artwork, students express a latent sense of love, guilt, or longing. G3 added, *"Our student exhibitions are displayed in the madrasah courtyard, so all school residents can see and be inspired."* The exhibition creates a public space for collective reflection and value reinforcement. G4 says, *"Art becomes an emotional bridge between students, schools, and families."* Some works were even distributed to parents, strengthening the home-school relationship. S1 revealed, *"I made a vlog about my mother, when it was played at school, I cried, and my mother also cried when I saw it."* The vlog became a moment of deep emotional reconciliation. S3 added, *"After participating in the poetry competition, I became calmer, because my anger had come out through words."* Artistic expression becomes a healthy emotional release valve.

### **The challenges of anti-parricide education at Madrasah Tsanawiyah**

Based on the results of the study, it was found that the implementation of anti-violence education in Madrasah Tsanawiyah (MTs) faces a number of complex and interrelated main challenges. First, negative social and family environments—such as domestic conflicts, domestic violence, and authoritarian parenting—form the psychological background of students who are vulnerable to violence, making it

difficult to internalize the values of compassion, respect, and self-control that are at the core of anti-violence education. Second, limited facilities and lack of training for teachers in the realm of character education make the delivery of anti-violence materials less effective, especially because teachers tend to focus on academic aspects and religious curriculum without the support of interactive and contextual modules or learning methods. Third, the influence of social media and modern lifestyles that are counterproductive also undermines the educational efforts of madrasas, where adolescent students (12–15 years old) are easily exposed to violent content, cyberbullying, and online hostile culture that weakens the messages of tolerance and empathy taught in schools. Without intensive mentoring and holistic educational strategies, these three factors simultaneously hinder the effectiveness of anti-violence education in MTs.

G1 states: *"Many students come from conflicting homes, some even hearing their parents fighting hard every night."* This condition clearly affects students' psychology, as G2 revealed: *"Children who are used to seeing violence at home will find it difficult to understand the concept of self-control."* G3 added, *"Authoritarian police at home make students accustomed to corporal punishment, so they consider violence to be normal."* G4 corroborates these findings with the statement, *"Students who grow up in an atmosphere of fear and pressure have difficulty learning empathy."* G1 also emphasized, *"We teach affection in class, but at home they are taught violence."* G2 closes on an important note: *"Without the intervention of the family, the efforts of the madrasah will be in vain."* With this kind of family background, internalizing anti-violence values becomes very difficult because students do not see the consistency between the teachings at school and the reality at home. Therefore, anti-violence education cannot stand alone without the active involvement of parents and the immediate environment. Teachers also feel limited in their influence due to limited access to the condition of students' homes. However, they agreed that collaboration with school committees and community leaders can be a bridge to strengthen the synergy between schools and families in shaping peaceful and appreciative student characters.

Limited facilities and training for teachers are serious obstacles in the implementation of anti-violence education. G3 revealed, *"We don't have a specific module for anti-violence education, so we teach according to personal experience."* G4 added, *"Character education training is very rare, but we need concrete guidance."* The G1 complained, *"All focus on religious curricula and national exams, while human values are*

*neglected.*" G2 emphasized, *"Without interactive learning methods, students only memorize, not understand the meaning of peace."* G3 said, *"We want to use role play or group discussions, but there are no official guidelines."* G1 emphasized, *"If there is regular training, I believe we can be more effective."* The lack of structural support makes it difficult for teachers to develop contextual and engaging approaches. They feel trapped in a system that emphasizes academic results alone, while character aspects are considered secondary. G4 admits, *"I want to teach tolerance through case studies, but I'm afraid to get out of the syllabus."* G2 adds, *"Teachers need space to experiment in teaching methods."* In fact, anti-violence education requires a creative and participatory approach so that moral messages truly touch students' hearts. Without support from the government and madrasah management, teachers continue to work with limitations that weaken the effectiveness of character education. They hope that there will be a policy that prioritizes training and the provision of anti-violence modules as part of the mandatory curriculum.

The influence of social media and digital culture is a serious threat to anti-violence education efforts. G2 stated, *"13-year-old students are already active on TikTok and Instagram, a lot of violent content they watch."* G1 added, *"There are students who imitate the angry style of YouTube content, when that's not a good example."* G3 expressed concern: *"Cyberbullying has entered the classroom, but we don't have a strategy to deal with it yet."* G4 emphasized, *"Children trust influencers more than teachers, that's a big challenge."* G1 said, *"They learn hostility from negative comments on social media, not from school."* G2 said, *"We teach tolerance, but in cyberspace they see hatred as praised."* The unfiltered flow of information makes positive messages from schools easily eroded. Teachers feel overwhelmed by this phenomenon due to the lack of digital literacy among students and parents. G3 suggested, *"There needs to be media literacy education from an early age."* G4 proposes, *"Schools could create a 'social media detox' program for students."* However, without systemic support, this effort is difficult to realize. Social media is not only entertainment, but also an alternative socialization agent that shapes students' values and attitudes. Therefore, teachers emphasize the importance of collaboration with parents to limit access and guide media use. They also urged the content of lessons on digital ethics in the madrasah curriculum so that students can become critical and responsible media users.

The consistency of the grades taught in school is often at odds with the realities that students face outside of the classroom. G1 revealed, *"I taught 'don't hit', but at*

*home they saw my dad hitting my mother.*" G2 added, *"We talk about justice, but students see injustice in the neighborhood."* The G3 states, *"Religious values are taught, but not practiced in society."* G4 emphasized, *"Children see leaders blaspheming each other, so we tell them to be polite."* G1 complained, *"We are like fighting a big current that is much stronger than the influence of the school."* G2 said, *"If the environment is not supportive, the school's message will simply disappear."* The misalignment between teachings and reality makes students confused and skeptical of the values taught. Teachers feel frustrated because their efforts are considered irrelevant by students who see the real world as the opposite. The G3 suggested, *"There needs to be an exemplary program from community leaders."* G4 emphasizes, *"Character education must involve the entire social ecosystem."* They believe that schools cannot work alone; they need support from religious leaders, local governments, and the media to deliver a consistent message. Without the harmonization of values between social institutions, anti-violence education will continue to face resistance from the more dominant reality. Therefore, it is necessary to build a collaborative network that strengthens the message of peace in all walks of life.

Parental involvement in anti-violence education is still very minimal, even though their role is crucial. G3 said, *"Parents come only on the report card, not caring about the moral development of the child."* G4 says, *"Many parents leave it entirely to school, even though they are the main educators."* G1 added, *"We invited parents to discuss, but the response was low."* G2 states, *"There are parents who even teach revenge when their children are bullied."* The G3 revealed, *"They are unaware that their parenting has an impact on the child's aggressive behavior."* G4 emphasizes, *"Without education for parents, it is difficult to create a supportive environment."* Teachers see that the lack of parental awareness is a big obstacle. They proposed a regular and mandatory parenting program for students' parents. G1 suggests, *"There could be a monthly seminar on positive parenting."* G2 added, *"There needs to be a partnership between teachers and parents in shaping character."* However, logistical and participation challenges are obstacles in themselves. However, teachers still strive to bridge this gap through intensive communication and parent group coaching. They believe that change starts with the family, and that school can only be complementary if the home is not the main foundation. Therefore, the anti-violence education strategy must start from empowering parents as the first agents of change.

To address these complex challenges, teachers emphasize the need for a holistic and systemic approach. The G1 states, *"Anti-violence education must involve schools, families, and communities."* G2 added, *"We can't rely only on teachers, we need cross-sector collaboration."* The G3 proposed, *"There needs to be a special team in madrassas that handles the issue of violence."* The G4 emphasized, *"The program must be sustainable, not just ceremonial activities."* G1 said, *"We need support from the education office and the Ministry of Religion."* G2 closes with the hope, *"Hopefully one day the values of peace will truly become a culture, not just a lesson."* They agreed that change cannot be instantaneous, but must be built gradually through supportive policies, ongoing training, and the active participation of all stakeholders. Teachers also emphasized the importance of periodic evaluations to measure the impact of anti-violence education. G3 proposed, *"Student attitude surveys can be conducted every semester."* G4 suggests, *"Involve students in the design of the program so that they feel belonging."* With an integrated approach, they believe that madrassas can be the main bulwark in forming a peaceful, tolerant, and empathetic generation. Anti-violence education is not just a subject matter, but a moral mission that must be carried out collectively for a more humane future.

## **DISCUSSION**

The findings of the research at MTs Hasyim Asy'ari Bawang, Batang revealed that the school's concern about parricide manifested in three main indicators: aggressive behavior of students, unaddressed mental health problems, and an unstable or violent family environment. Teachers identify destructive physical or verbal actions, creative expressions of hatred towards parents, and symptoms of depression or psychosis as danger signs that need immediate attention. The school assesses the importance of early detection and collaboration with psychologists and families to prevent the escalation of conflicts. In responding to these threats, schools implement a comprehensive anti-parricide education strategy through three pillars: the integration of character values and noble morals in the religious and civic curriculum, the strengthening of counseling by BK teachers through screening and emotional assistance, and the empowerment of the madrasah environment as a caring community through the "Moral Ambassador" program, discussion forums, and anti-violent art campaigns. However, these efforts face a number of significant challenges. First, the negative influence of the family environment such as domestic violence,

neglect, and authoritarian parenting that weakens the moral message of the school. Second, the limited facilities and teacher training in character education make the delivery of anti-violence values less effective and less attractive. Third, the influence of social media and modern lifestyles is counterproductive, where students are vulnerable to violent content and a hostile culture that erodes the value of affection and respect for parents. Without intensive mentoring, the school's message is at risk of being sublimated by external influences. Therefore, strong synergy is needed between schools, families, and communities to strengthen students' mental resilience and prevent parricide.

The findings of this research can be explained through the approach of several interrelated social, psychological, and educational theories. First, from the perspective of Social Learning Theory, aggressive behavior and the potential for parricide in students can be understood as the result of the process of imitating the violence they experience or witness in the family environment (Bandura, 1978). Children who grow up in environments with domestic violence tend to internalize violence as a way of resolving conflict, so when faced with emotional distress, impulsive responses such as parricide are more likely. Second, Attachment Theory explains that an insecure relationship between a child and a parent—due to neglect, emotional neglect, or authoritarian parenting—can interfere with children's emotional and moral development, inhibit empathy, and increase the risk of destructive behavior (Jin, 2022). This healthy disattachment weakens the inner bonds that should be the foundation of respect for parents. Third, Ecological Systems Theory provides a framework to understand how microsystem factors (family, school) and ecosystem (social media, culture) interact with each other affect student behavior (Bronfenbrenner, 2000; Wang et al., 2023). Exposure to violent content on social media as part of the exosystem can weaken schools' efforts to instill noble moral values. In addition, teachers' limitations in character education can be explained through the Theory of Teacher Professional Development, which emphasizes the importance of continuous training in a holistic approach (Renn & Smith, 2023).

From the perspective of Imam al-Ghazali, the disturbing phenomenon of parricide—evident in the findings from MTs Hasyim Asy'ari Bawang, Batang—is not merely a behavioral issue but rather a profound symptom of a spiritual and ethical crisis: a failure in *tazkiyat al-nafs* (the purification of the soul) and the cultivation of

genuine *adab* (moral refinement and etiquette). Al-Ghazali emphasized that the human soul (*nafs*) inherently possesses tendencies toward base desires (*al-nafs al-ammārah bi al-sū'*) unless it is consciously guided through holistic moral education that integrates the spiritual, emotional, and intellectual dimensions (Suhaimi, 2019). The aggressive behaviors, creative expressions of hatred toward parents, and symptoms of depression or psychosis identified by teachers reflect a deep imbalance within the self, stemming from a lack of inner discipline and the disconnection between knowledge (*'ilm*) and righteous action (*'amal*). For al-Ghazali, education must transcend the mere transmission of information; it must aim at moral transformation through consistent ethical practice, compassionate mentorship, and exemplary conduct—principles embodied in the school's strategies such as embedding noble character values into religious and civic subjects, strengthening counseling services, and fostering a caring madrasah community through initiatives like "Moral Ambassadors" and anti-violence art campaigns (Husna & Wasik, 2021). Yet, al-Ghazali would likely critique the structural challenges the school faces—particularly the corrosive influence of dysfunctional family environments marked by domestic violence and authoritarianism, insufficient teacher training, and the pervasive impact of social media promoting hostility and disrespect. He firmly believed that authentic moral formation requires the harmonious collaboration of three essential agents: the teacher, the parent, and the surrounding community. Without this tripartite synergy, even the most well-designed educational interventions risk being overwhelmed by external moral decay, thereby failing to achieve the ultimate *maqāṣid al-tarbiyah* (educational objectives): nurturing individuals who honor their parents, embody compassion, and uphold divine consciousness.

The findings of this study show several similarities as well as significant differences with the findings of previous research. Similarities are seen in the study (Rusdi et al., 2023; and Khomisah et al., 2024;) which also mention the importance of religious values in character education and the role of teachers in the formation of religious culture among students, in line with the findings in MTs Hasyim Asy'ari. The study by Suprpto, 2020) supports the argument about the integration of moderation values in religious education curricula, although the focus is related to the development of tolerance and peace in educational contexts, rather than the prevention of parricide specifically. A distinction emerged in the study by (Miles et

al., 2022), conducted in England and Wales, emphasizing individual factors such as mental disorders as the dominant cause in parricide cases, while this study emphasized socio-cultural and religious contexts as the main protective factors, particularly through the integration of religious values in the curriculum. What sets these findings apart is a holistic approach that combines religious aspects, character education, and school community empowerment in an integrated manner, something that hasn't been explored much in previous research. The novelty of this research lies in the contextualization of parricide prevention strategies in the madrasah environment in Indonesia, which is thick with religious values and mutual cooperation. In addition, this study presents the "Moral Ambassador" model and a reflective project based on digital media as local innovations in strengthening parents' relationships, which have not been found in similar studies. By integrating clinical, educational, and local cultural findings, this study makes a new contribution to understanding parricide prevention through an adaptive and contextual educational-religious approach, especially in the Islamic education environment in Indonesia (Rusdi et al., 2023; Khomisah et al., 2024; Suprpto, 2020).

This research makes a significant contribution to the development of Islamic education policy in Madrasah Tsanawiyah (MTs) through novelty resulting from the integration of parricide prevention in the framework of character education based on religious values and school community. The main novelty of this research lies in a holistic prevention model that not only relies on cognitive aspects through the curriculum, but also strengthens the affective and psychosocial dimensions through proactive counseling, peer educator programs, and technology-based creative reflection. This contribution is particularly relevant to the development of Islamic education policies that emphasize not only the mastery of religious knowledge, but also the mental, emotional, and moral formation of students in complex family and societal contexts. These findings encourage the need for internal madrasah policies that accommodate teacher training in the early detection of mental disorders and family conflicts, as well as the allocation of resources for stronger guidance and counseling services. In addition, the "Moral Ambassador" model and reflective projects such as vlogging about relationships with parents can be adopted as mandatory programs in local content curricula or morality-based extracurricular activities. Islamic education policies at the madrasah level can also be developed to be more responsive to contemporary issues such as adolescent violence and the

degradation of family values, by making the value of *birrul walidain* (devotion to parents) as the main axis of character formation. Thus, this research not only provides empirical findings, but also offers a policy framework that is applicable, contextual, and based on deep Islamic values, in order to create an educational environment that is not only academically intelligent, but also emotionally healthy and morally strong.

## CONCLUSION

The study revealed a surprising fact: although parricide—the murder of a parent—is still rare in Indonesia, schools identify potential serious threats through three critical indicators: students' aggressive behavior, neglected mental health disorders, and violent or unstable family environments. Surprisingly, teachers found students' creative expressions such as poems, pictures, or confessions filled with hatred towards parents, even untreated symptoms of psychosis and severe depression. This sparked deep concern and prompted schools to take proactive steps through a comprehensive anti-parricide strategy. A three-pillar approach is applied: the integration of character values in the religious and civil society curriculum, the strengthening of counseling services by BK teachers through routine screening and emotional assistance, and the empowerment of the madrasah environment as a caring community through the "Moral Ambassador" program, discussion forums, and anti-violent art campaigns. However, the most astonishing finding is how fragile these intensive school efforts are still in the face of three major challenges: the dominance of problematic family influences—such as domestic violence, neglect, and authoritarian parenting—that erode the moral message of the school; limited facilities and teacher training in character education, so that the delivery of values feels rigid and less touching; as well as the torrent of social media and modern pop culture that promotes violence, hostility, and individualism, eroding respect and affection for parents. Without intensive intervention and strong synergy between schools, families, and communities, the anti-parricide message is at risk of drowning. This finding is alarming: the prevention of parricide is not just a matter of law or security, but a humanitarian crisis that requires a holistic and profound response.

This research makes an important contribution in understanding the potential threat of parricide among adolescents through a contextual approach in the secondary education environment, especially at MTs Hasyim Asy'ari Bawang, Batang. The findings of the study revealed that concerns about parricide are not only

theoretical, but manifest in the form of aggressive behavior, mental disorders, and family instability observed by teachers, thus confirming the need for early detection and school-based interventions. The three-pillar approach—the integration of character values, intensive counseling services, and the empowerment of the madrasah community—became an innovative model that other educational institutions could adopt in preventing intrafamily violence. However, this study has significant limitations in terms of data collection, namely it was only conducted in one location with a limited sample, so the findings cannot be generalized to the context of other schools or regions in Indonesia that may have different social, cultural, and religious dynamics. This limitation also has the potential to cause bias in the perception and interpretation of data, considering the specific conditions of the madrasah which may not reflect the reality of education nationally. To overcome this weakness, future researchers are advised to conduct cross-location comparative studies, both in public schools, private schools, Islamic boarding schools, as well as urban and rural areas, in order to obtain a more comprehensive and representative picture. In addition, the use of mixed methods involving large-scale surveys, in-depth interviews with students and parents, and analysis of clinical data from psychologists can enrich the findings and strengthen the validity of the study.

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