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The Role of Anti-Violence Education in Creating a Safe Learning Environment: A Study at Pondok Pesantren Modern Selamat Kendal

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Abstrak

Kasus kekerasan fisik dan psikologis di pesantren seringkali disebabkan oleh metode pengajaran yang keras dan pola asuh yang otoriter, yang berdampak pada lingkungan belajar yang tidak aman. Penelitian ini menggunakan pendekatan kualitatif deskriptif untuk memahami penerapan nilai-nilai pendidikan anti kekerasan di Pondok Pesantren Modern Selamat Kendal. Data dikumpulkan melalui observasi langsung, wawancara dengan pihak terkait, dan dokumen sebagai sumber sekunder. Validitas data dijaga melalui triangulasi, yaitu membandingkan dan menganalisis data dari berbagai sumber. Analisis data dilakukan dengan model interaktif Sugiyono yang mencakup pengumpulan, reduksi, penyajian, dan penarikan kesimpulan. Proses analisis juga mengacu pada panduan dari Suharsimi Arikunto dan Moleong untuk memastikan pemahaman yang mendalam dan verifikasi yang teliti. Tujuan penelitian ini untuk memahami bagaimana pendidikan anti kekerasan dapat berperan dalam menciptakan lingkungan belajar yang aman di Pondok Pesantren Modern Selamat Kendal. Hasil penelitian menunjukkan bahwa menciptakan lingkungan belajar yang aman dan harmonis melalui nilai-nilai perdamaian, kerukunan, penyelesaian konflik damai, serta integrasi pendidikan karakter yang membentuk sikap positif santri. Namun, tantangan tetap ada karena beberapa pengajar masih mempertahankan metode tradisional, seperti hukuman fisik dan otoritas hierarkis, yang menghambat perubahan. Penelitian ini berkontribusi dalam pengembangan kebijakan pendidikan yang lebih berfokus pada kemanusiaan di pesantren, dengan menekankan praktik pengajaran etis dan kerangka bimbingan santri.

Kata Kunci: Pendidikan tanpa kekerasan; lingkungan belajar yang aman; pondok pesantren

Abstract

Physical and psychological violence cases in Islamic boarding schools are often caused by harsh teaching methods and authoritarian parenting styles, which result in an unsafe learning environment. This research uses a descriptive qualitative approach to understand the application of anti-violence education values at Pondok Pesantren Modern Selamat Kendal. Data was collected through direct observation, interviews with relevant parties, and documents as secondary sources. Data validity was maintained through triangulation, which involved comparing and analyzing data from various sources. Data analysis was conducted using Sugiyono's interactive model, which includes data collection, reduction, presentation, and conclusion drawing. The analysis process also follows the guidelines of Suharsimi Arikunto and Moleong to ensure a deep understanding and careful verification. The purpose of this study is to understand how anti-violence education can play a role in creating a safe learning environment at Pondok Pesantren Modern Selamat Kendal. The results show that creating a safe and harmonious learning environment through values of peace, harmony, peaceful conflict resolution, and the integration of character education that shapes positive attitudes in students is possible. However, challenges remain, as some teachers still maintain traditional methods, such as physical punishment and hierarchical authority, which hinder change. This research contributes to the development of educational policies that are more focused on humanity in Islamic boarding schools, emphasizing ethical teaching practices and guidance frameworks for students.

Keywords: Anti-violence education; Safe learning environment; Islamic boarding school

INTRODUCTION

Although there are regulations such as the Minister of Religious Affairs Regulation No. 73 of 2022 on the Prevention and Handling of Sexual Violence in Educational Units (Menteri Agama Republik Indonesia, 2022) and the Guide for Child-Friendly Islamic Boarding Schools (Director General of Islamic Education Decree No. 4836 of 2022) (Direktur Jenderal Pendidikan Islam, 2022), physical and psychological violence still frequently occurs in Islamic boarding schools, indicating challenges in implementing policies on the ground. Harsh teaching methods and authoritarian parenting styles are the primary factors triggering violence and negatively affecting the psychological well-being and academic development of students. For instance, a recent case of violence at a large Islamic boarding school in West Java has drawn widespread attention. A caretaker of the school was accused of sexually abusing several students for years. This case not only damages the public's trust in Islamic boarding schools but also highlights the weakness in supervision and the enforcement of protection policies in religious educational institutions. Such

violence has serious consequences, not only on the victims who suffer from severe psychological trauma but also tarnishes the educational purpose of shaping character and providing knowledge (Kasus Kekerasan Seksual Di Pesantren Terkuak, Cerita Warga Soal Keseharian Ponpes Milik HW, n.d.).

Violence in the educational world, such as bullying, physical assault, and sexual harassment, disrupts the goals of education and damages the emotional health of students. The Chairperson of the Rabithah Ma'ahid Islamiyah (RMI) emphasizes the importance of protecting Islamic boarding schools from violence. In this context, anti-violence education is crucial for creating a safe learning environment, supporting the development of students, and promoting inclusive education (Rabithah Ma'ahid Islamiyah, 2023). In 2023, Indonesia recorded 136 cases of violence in educational settings, with 339 victims, including 19 fatalities. Meanwhile, data from the Indonesian Child Protection Commission (KPAI) revealed 2,355 child rights violations in the education sector up until August 2023, including bullying, physical/psychological violence, and sexual violence. The Indonesian Federation of Teachers' Union (FSGI) reported 15 cases of sexual violence from January to April 2023, involving 124 child victims. The majority of these cases occurred in elementary schools (46.67%) and Islamic boarding schools (33.33%), with perpetrators including teachers, ustadz (Islamic teachers), caretakers, and school principals (Federasi Serikat Guru Indonesia (FSGI), 2023). Data from the Simfoni-PPPA of the Ministry of Women's Empowerment and Child Protection (Kemen PPPA) in 2024 revealed 1,117 cases of violence in educational institutions, including Islamic boarding schools (pesantren), highlighting the weak implementation of anti-violence values (JPPRA: Kasus Kekerasan Dan Kekerasan Seksual Coreng Citra Pesantren, n.d.). Violence is often caused by a lack of education on tolerance and conflict resolution. Islamic boarding schools (pesantren) play a crucial role in teaching the values of religious moderation and anti-violence to cultivate students who are tolerant, peace-loving, and harmonious within society.

Mona Paré's article highlights weaknesses in anti-bullying programs in Canadian schools, which often fail to adequately consider children's rights and structural factors, especially for minority students (Paré, 2020). This is in line with the findings of Lydiá Liodaki et al., who emphasize the need for formal training for

teachers in addressing homophobia-based violence (Liiodaki et al., 2023), This is also supported by Basir Abd. et al., who highlight the role of Islamic Religious Education (PAI) teachers in shaping anti-violence behavior through character education (Abd. et al., 2023). These two findings lead to the understanding that creating a safe environment requires a comprehensive approach based on training and character strengthening. Suadi Zainal's study evaluates the impact of anti-violence laws in modern Islamic boarding schools, which reinforce the protection of students and highlight the importance of regulations in creating a safe environment (Zainal, 2022), This is also relevant to the research by G. J. Melendez-Torres et al. (Melendez-Torres et al., 2023) and Catherine Vanner et al., (Vanner et al., 2022) which shows that school-based approaches and action-based pedagogy are effective in reducing violence and creating an inclusive learning environment. The rule-based and regulatory approach in Islamic boarding schools can serve as an important example for other schools in creating a safe environment.

Research on the prevention of sexual violence in Islamic boarding schools, such as the study by Oktaviani Indah et al., emphasizes the importance of a gender-equality-based approach to address violence stemming from hierarchical power relations and patriarchal culture. They propose the implementation of a Gender Equality Curriculum (KKG) to transform attitudes towards gender (Indah et al., 2024). This is supported by Wahyuni Holy Ichda et al., who highlight the importance of child-friendly parenting and the *rahmatan lil alamin* approach to create a safe environment, although cross-gender sexual education needs to be strengthened (Holy Ichda et al., 2024). Abdul Majid also emphasizes the role of Islamic boarding schools in creating a safe environment through socialization, education, and the enforcement of fair laws, as well as the importance of multi-stakeholder collaboration for the protection of students (Abdul, 2023). This research underscores the importance of an integrated approach and collaboration among various parties to create an inclusive, safe, and gender-equal responsive Islamic boarding school. However, the research gap that can be the focus of this article is the lack of studies that deeply examine the role of anti-violence education at Pondok Pesantren Modern Selamat Kendal in addressing violence within the pesantren environment and how the practical

implementation of an anti-violence education curriculum in pesantren can shape a safer and more inclusive environment.

The research at Pondok Pesantren Modern Selamat Kendal was chosen because it has a unique approach in integrating anti-violence education values into its curriculum, with a strong commitment to the implementation of inclusive and moderate character education. Based on observations and interviews with the pesantren's management, this pesantren stands out with programs that teach tolerance, empathy, and conflict resolution among students, as well as the reinforcement of religious moderation relevant to contemporary needs. This makes Pondok Pesantren Modern Selamat Kendal a representative example for studying the implementation of anti-violence education in the pesantren environment, especially in creating a safe and harmonious learning environment. It is hoped that this research can serve as a reference for policymakers in realizing education that is oriented towards anti-violence values.

METHODOLOGY

This study uses a descriptive qualitative approach with a field research type to understand the implementation of anti-violence education values at Pondok Pesantren Modern Selamat. Data will be collected through direct observation, interviews with relevant parties, and document studies. The research will be conducted at Pondok Pesantren Modern Selamat, located on Soekarno-Hatta Street KM 03, Jambearum, Patebon, Kendal, Central Java, on June 6-7, 2024. The data sources consist of primary data from observations and interviews, as well as secondary data in the form of relevant journals and articles. The validity of the data will be ensured through triangulation techniques, which involve comparing data from different sources and methods, such as observation, interviews, and documents, to ensure accuracy and depth of information.

Data analysis in this study follows the interactive analysis model proposed by Sugiyono, which includes four stages: data collection, data reduction, data presentation, and drawing conclusions (Sugiyono, 2016). This analysis process also adheres to the guidelines set by Suharsimi Arikunto, emphasizing the importance of triangulation in ensuring the validity and reliability of the data (Arikunto, 2014).

Additionally, the study applies the analysis approach from Moleong, which focuses on gaining a deep understanding of the data and verifying the analysis results through careful confirmation processes (Moleong, 2007). The combination of these approaches ensures that the data analysis is conducted systematically and in-depth, leading to accurate and credible findings.

FINDINGS AND DISCUSSION

Anti-Violence Education

Anti-violence education aims to instill values of peace, empathy, equality, and non-violent conflict resolution by teaching about various forms of violence, such as physical, verbal, and psychological abuse, and how to avoid or resolve them peacefully. This program is implemented through specialized curricula, teacher training, anti-violence clubs in schools, and awareness campaigns that promote respect for differences and constructive conflict resolution. The initiative supports the creation of a generation that is conscious of peace, respects human rights, and can resolve conflicts peacefully to build a more harmonious society (Anggraeni & Muna, 2023). UNESCO initiated anti-violence education as part of an international effort to support global peace, formulating a culture of peace that includes respect for life, rejection of violence, sharing with others, listening to understand, environmental preservation, solidarity, gender equality, and democracy (Mubaya, 2020).

M. Noor Rochman Hadjam and Wahyu Widhiarso simplified the indicators of anti-violence education into five key values: trust, which enables the acceptance of individual uniqueness and reduces violence; cooperation, which reduces selfishness and competition that can lead to conflicts; empathy, which fosters understanding and care for others; tolerance, which helps in accepting differences in ethnicity, religion, and race, and reduces the potential for violence; and respect for the environment, which prevents violence against nature. These values form the foundation for cultivating a peaceful and harmonious environment, both within educational settings and broader society (Hadjam & Widhiarso, 2003).

In addition, Erlangga's book outlines six other values of anti-violence education, namely: obedience, as the attitude of adhering to religious, societal, and school regulations; peace, which means stopping disputes and maintaining a peaceful

stance; harmony, reflecting the balance and harmony among individuals; security, which includes actions to protect the environment from damage or danger; tolerance, as the attitude of respecting differences; and cooperation, which involves collaborating to achieve common goals. These values complement the earlier set, promoting a holistic approach to creating safe, respectful, and harmonious environments in schools and communities (Umiati, 2017).

Shinta explains that anti-violence education is a learning process that instills positive values, avoids violence in socio-religious aspects, and prioritizes the common good, setting aside selfish attitudes. This approach emphasizes the importance of fostering mutual respect and understanding while promoting peaceful coexistence in diverse social and religious contexts. By focusing on collective well-being, anti-violence education seeks to create a more harmonious and just society (Winna Clara, 2023). Abdurrahman Assegaf defines non-violent education in three meanings: first, peace education, which teaches students to resolve conflicts creatively and peacefully with mutually beneficial solutions; second, peace is human rights, which emphasizes the respect for human rights as the foundation for preventing violence, focusing on valuing differences, freedom of expression, and addressing socio-economic disparities; and third, liberalization and democratization of education, which involves active student participation in learning through discussion, experiments, and independent understanding to encourage freedom of thought and practical, experience-based learning. These concepts aim to build a culture of peace and respect, ensuring that education serves as a tool for social justice and harmonious coexistence (Assegaf, 2016).

From various sources on the values of anti-violence education, the author concludes that there are five key indicators, namely: first, obedience, which refers to the attitude of complying with established rules; second, harmony, which encompasses attitudes of being harmonious, caring, and respectful towards others; third, cooperation, which means working together to achieve common goals; fourth, security, which reflects a condition of safety and freedom from disturbance; and fifth, environmental appreciation, which is an attitude of respecting and protecting the environment to prevent damage. These indicators collectively foster an environment

that supports peace, mutual respect, and sustainability, crucial for reducing violence and creating harmonious communities.

Anggraeni, D., & Muna, N. (2023). Gender Equality Education for The Preventive Domestic Violence Against Women and Children. *Islamic Studies Journal for Social Transformation*, 7(2 SE-Artikel), 135–143. Retrieved from <https://ejournal.uingusdur.ac.id/isjoust/article/view/2018>

Implementation of Anti-Violence Education in Creating a Safe Learning Environment at Pondok Pesantren Modern Selamat Kendal

The implementation of anti-violence education at Pondok Pesantren Modern Selamat Kendal demonstrates progressive and structured efforts to create a safe and harmonious learning environment. As part of its strategy to reduce violence and build a more harmonious life, this pesantren has implemented various policies and practical steps aimed at creating an atmosphere free from physical, psychological, and symbolic violence. This approach not only focuses on preventing violence but also teaches values of peace, non-violent conflict resolution, and the development of positive character traits among the students. These measures align with the principles taught by UNESCO regarding the importance of instilling peace values from an early age. By incorporating these values into the curriculum and daily activities, the pesantren plays a crucial role in shaping a generation that values peace, tolerance, and respect for others.

Pondok Pesantren Modern Selamat Kendal has implemented policies that support character education and anti-violence through various initiatives, including creating a safe and comfortable educational environment and conducting violence prevention activities involving the management, students, parents, and the community. These measures include strict policies with clear rules on violence, a safe reporting mechanism, and training for teachers and staff to recognize signs of violence and manage conflicts. Additionally, the pesantren focuses on creating an inclusive learning atmosphere where differences are respected, and students are encouraged to address socio-religious issues without resorting to violence. All of these efforts are aimed at realizing the goals of anti-violence education, which is to shape the character of students who are capable of resolving conflicts peacefully and

respecting differences. This holistic approach contributes to fostering a generation that promotes peace, tolerance, and understanding in society (Winna Clara, 2023).

The role of leaders and educators at Pondok Pesantren Modern Selamat Kendal is crucial in socializing the values of Pancasila and anti-violence education to the students. As role models, they are responsible for creating a safe, inclusive, and diverse environment. The pesantren's leadership implements policies that support these values within the curriculum, which includes materials on human rights (HAM) and conflict resolution. Additionally, the leaders and educators work together to oversee the strict application of these policies, acting swiftly in response to incidents of violence and ensuring that the pesantren environment remains safe and inclusive. By doing so, the leaders and educators not only teach the students to avoid violence but also to resolve differences peacefully, fostering responsible character development and the ability to face socio-religious challenges without resorting to violence. This approach plays a significant role in shaping a generation capable of promoting peace, tolerance, and harmony in society (Hairul Amren & Saut Maruli, 2024).

Character education is an integral part of the anti-violence education efforts at Pondok Pesantren Modern Selamat Kendal. This education involves the development of positive attitudes in various aspects, including the heart, mind, body, emotions, and spirituality, which in turn helps reduce the likelihood of violence. The educational approach implemented at the pesantren not only aims to prevent violence but also to instill values that shape the students' morals and ethics. Character education and anti-violence education are interlinked, as both aim to create individuals who respect diversity, resolve conflicts peacefully, and behave positively within society. By fostering these values, the pesantren plays a critical role in shaping students into responsible, tolerant, and empathetic individuals who contribute to a harmonious and non-violent community. This comprehensive approach ensures that students are not only equipped to avoid violence but are also empowered to promote peace and understanding in their interactions with others. Pondok Modern Selamat (PMS) Kendal held an anti-bullying and sexual violence awareness program on October 18, 2023. The event was organized by the Central Java Regional Office of the Ministry of Law and Human Rights (Kemenkumham) (Susi, 2024).

In accordance with the Ministry of Education and Culture Regulation No. 82 of 2015, the implementation of anti-violence education at Pondok Pesantren Modern Selamat Kendal includes two main aspects: prevention and handling (Permendikbud, 2015). The prevention measures at this pesantren are carried out by creating a safe and comfortable environment, as well as organizing activities focused on preventing violence. Handling actions are taken by providing assistance to victims of violence, reporting incidents to the parents or guardians of the students, and collaborating with relevant institutions to address cases of violence. The pesantren also provides legal protection for both the victims and the perpetrators and offers rehabilitation facilities for students who have experienced violence. All these measures demonstrate Pondok Pesantren Modern Selamat Kendal's commitment to creating a safe learning environment, supporting the development of students' character, and ensuring that education is free from violence (Riris Eka, 2016).

The implementation of anti-violence education at Pondok Pesantren Modern Selamat Kendal is a strategic step in creating a safe, harmonious, and violence-free learning environment. Through various policies and activities that involve all elements of the pesantren, including administrators, teachers, students, parents, and the community, this pesantren has successfully created an atmosphere that supports the development of students' character, fostering responsibility, integrity, and respect for diversity. One of the main focuses is promoting the values of religious moderation and positive character that avoid all forms of violence, whether physical, psychological, or symbolic (Fidya Bakrisuk, 2024).

The strategy implemented includes strict policies related to violence, such as secure reporting mechanisms, as well as educational programs that teach students to address differences and conflicts peacefully. Parental involvement in supporting educational policies and regular meetings with pesantren administrators ensures synergy between formal education and family support. Through collaboration with various external institutions, such as the police and health agencies, the pesantren also strengthens violence prevention efforts and provides legal assistance and protection for victims of violence. This demonstrates the pesantren's commitment to creating a safe environment for all parties involved (Rangga, 2012).

In addition, character education, which is an integral part of anti-violence education, plays a crucial role in shaping the positive mental attitudes of students. By emphasizing discipline, adherence to rules, and respect for others, Pondok Pesantren Modern Selamat Kendal ensures that students not only understand the importance of avoiding violence but also appreciate diversity and resolve conflicts peacefully. This approach demonstrates that the implementation of anti-violence education at this pesantren not only focuses on preventing physical violence but also on fostering character values that strengthen harmonious social relationships among the students (Ahmad, 2019).

Although the implementation of this program has shown positive results in creating a safe learning environment, further analysis of quantitative data regarding the reduction of violence incidents before and after the program's implementation is still necessary to provide a clearer picture of its effectiveness. By collecting data on violence incidents and observing changes in student behavior, the research can more deeply demonstrate the real impact of this anti-violence education program, both in terms of reducing physical violence and changes in social interaction patterns within the pesantren.

Overall, Pondok Pesantren Modern Selamat Kendal can serve as an example for other pesantren in implementing effective anti-violence education, involving all relevant parties, and instilling values of peace and religious moderation. This program not only succeeded in creating a safe environment but also shaped students' character, enabling them to address social and religious issues without resorting to violence.

Character Development of Students at Pondok Pesantren Modern Selamat

Pondok Pesantren Modern Selamat Kendal goes beyond teaching religious values by focusing on character formation and shaping the behavior of its students through a combination of knowledge, awareness, motivation, and the ability to practice these values. This character education is based on the tendency of students to imitate the behavior of those around them, making these values easier to instill in their long-term memory. One key value emphasized is anti-violence education,

which has become increasingly relevant amid rising violence in society, including within educational environments.

The curriculum at Pondok Pesantren Modern Selamat Kendal is designed to teach the importance of respecting differences, empathy, and resolving conflicts non-violently. This is not just theoretical but also practiced in daily life, with educators and caregivers acting as role models in anti-violence behavior. They show how to create a peaceful atmosphere through everyday interactions. The habit of promoting peace is further reinforced through guidance from mentors who remind students to live in harmony and peace (Lubis, 2021). Pondok Pesantren Modern Selamat Kendal implements aspects of harmony and unity through a series of activities designed to foster strong bonds among the students.

One such initiative is the movie-watching session for female students (*santriwati*), which includes family films, comedy, and sports events. The aim is to strengthen *ukhuwah* (brotherhood) and reduce awkwardness among the students. These activities are typically held at the end of the year, during major religious holidays, and national holidays. *Santriwati* are allowed to watch films under the condition that the designated time is strictly followed and does not interfere with other activities. The pesantren houses around 300 students, divided into several floors and rooms. Students from different grades and ages are placed in the same building to strengthen their brotherhood. In the female students' dormitory, rooms are arranged based on their areas of focus; those who are studying classical Islamic texts (*kitab kuning*) or memorizing the Quran (*tahfiz*) are placed together to facilitate discussion. In the first year, new students are grouped by their intake year, while in subsequent years, they are mixed with students from other grades to eliminate barriers between seniors and juniors, thus fostering closer relationships.

Games such as *Mobile Legend* and *PUBG* have become traditions within the pesantren, where students form teams and play together. This activity helps strengthen the bonds of friendship among the students and is regulated to ensure it does not disrupt order. Social interaction is highly valued at the pesantren, where students from various grades gather in one building to promote unity. In the male students' (*santri ikhwan*) dormitory, the tradition of playing games and gathering for social interaction is also practiced to enhance relationships among them.

Additionally, the pesantren has introduced training in managing plastic waste into ecobrick, a technique where plastic bottles are filled with clean, dry plastic waste. Ecobricks can be used to create artworks and buildings efficiently. These three activities film watching, team games, and ecobrick training are part of the pesantren's broader efforts to strengthen unity among the students while promoting positive social interactions and environmental awareness (Herlina et al., 2024).

In this training, students are equipped with knowledge on waste management, particularly concerning plastic waste, environmental issues, and the creation of ecobricks. The waste management training at Pondok Pesantren Modern Selamat Kendal helps the students maintain cleanliness and properly process waste. They are taught the importance of the 3R principles (Reduce, Reuse, and Recycle) in everyday life, which aligns with the goal of using plastic as a substitute for paper. This initiative encourages the students to think sustainably and develop practical solutions for waste reduction while promoting environmental awareness (Herlina et al., 2024). Furthermore, this training also strengthens the sense of unity among the students, as they collaborate in the process of waste management, creating a shared responsibility for the environment. This cooperative effort fosters a sense of togetherness and mutual responsibility, reinforcing the importance of working as a team to achieve common goals.

Character development at Pondok Pesantren Modern Selamat Kendal is evident in various aspects, especially in terms of cooperation, which is an essential value instilled in the students through numerous activities (Khasanudin, 2023). Cooperation is a central value embedded in the daily life of the pesantren and is reflected in activities focused on developing students' character. Through student organizations, they are trained to collaborate in managing daily activities and needs, such as in scientific festivals, motivational training, and sports, which help develop teamwork and leadership skills.

In the pesantren's Health Post (Poskestren), students learn to work together to maintain health by providing healthcare services and outreach to the pesantren community and the surrounding area, teaching them the values of responsibility and care for others. Regular communal activities like "Ro'an" (cleaning work) also play a crucial role in instilling cooperation among the students in maintaining cleanliness

and orderliness in the environment, while simultaneously cultivating discipline and unity among them. These activities create a supportive and harmonious atmosphere, where students not only learn to work together but also develop the values of shared responsibility, discipline, and a strong sense of community.

Through the Badan Dakwah dan Kesejahteraan Masjid (BDKM), students participate in religious and social activities that educate them not only in religious aspects but also in collaboration for the welfare of the community. Additionally, in academic competitions and other events outside the pesantren, students are trained to work together, demonstrating that the values of cooperation instilled within the pesantren are also applied in external environments, such as schools. Overall, character development at Pondok Pesantren Modern Selamat Kendal aims to instill values of cooperation, responsibility, and care through the students' daily activities.

Security at the pesantren is also given serious attention to create a conducive environment for learning and worship (Septi, 2022). Some security measures implemented include the installation of CCTV cameras in strategic locations to monitor student activities and prevent crimes, ensuring the safety of both residents and the pesantren's assets. Student supervision is carried out by mentors who conduct regular checks at specific times, such as during dawn prayers, to ensure students perform their prayers and are safeguarded from acts of violence. Additionally, strict regulations are enforced to maintain discipline and order, including mandatory participation in religious and academic activities and the upkeep of environmental cleanliness. Sanctions for violations are applied with an educational purpose, ranging from verbal warnings to temporary or permanent expulsion, depending on the severity of the offense.

CONCLUSION

This study demonstrates that the implementation of anti-violence education at Pondok Pesantren Modern Selamat Kendal has successfully created a safe and harmonious learning environment by prioritizing values of peace, harmony, and conflict resolution through peaceful means. Furthermore, the integration of character education into the pesantren's curriculum has significantly contributed to shaping positive attitudes among the students, which helps reduce the potential for violence.

However, the study still requires further analysis regarding the program's long-term effectiveness, particularly through the collection of quantitative data on the reduction of violence incidents before and after the program's implementation. Suggestions for future research include conducting a quantitative study to evaluate the tangible impact of anti-violence education on students' behavioral changes and assessing the sustainability of the policies implemented in fostering a safer environment.

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