

Forms of Violence Education:

Analysis of Violence in Violation and Multiethnic Sanctions at the Nurussalam Jember Islamic Boarding School.

Kusuma Rani^{1*}, Cindy Agustiningsih², Iwan Setiawan³

¹ Pesantren Nurussalam Jember

² Pesantren Nurussalam Jember

³ SMAN 1 Jember

kusumarani077@gmail.com

cindyagustiningsih000@gmail.com

iwan.setiawan.sman1jember@gmail.com

ARTICLE INFO

Article history:

Received, 21/11/2023

Revised, 15/12/2023

Accepted, 7/1/2024

Available online, 5/2/2024

*Copyright © 2024 by Author.
Published by Universitas Islam
Jember*

Keywords.

Islamic boarding school,
violence, multirace



This is an open access article
under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

ABSTRAK

Islamic boarding schools are one of the cultural assets of Muslims which is characteristic of Indonesia. Initially, the traditional (ancient) Islamic Education Institute had characteristics, namely that it had charismatic ustadz, had a boarding house, mosque and Islamic boarding school. Islamic boarding schools are also categorized as social institutions where students live together and study under the guidance of kyai. This research was conducted to find out the forms of violent education that exist in Islamic boarding schools. The problems in this research are (1) Are there forms of violent education that occur at the Nurussalam Islamic Boarding School (2) Influence in the Community. This research uses qualitative research, data collection is carried out using comprehensive interviews with students, teachers and local residents. The type of data obtained will later be in the form of interview results which will be explained descriptively in the discussion. Research results: violence in Islamic boarding schools often occurs due to elements of excessive teacher sanctions, also because multi-ethnic groups, namely Madurese and Javanese, often play games, make jokes even though they don't understand the meaning, to the point of being excessive, which results in quarrels and hostility between students or students, ultimately resulting in violent violence. physical and non-physical (non-verbal violence)

INTRODUCTION

Islamic boarding schools are Islamic education institutes which, in the view of the Islamic boarding school community, are capable of producing quality graduates who are religious, virtuous and have good morals and have extensive knowledge in dealing with various problems, especially in the Islamic context (Maruf, 2019). Islamic boarding schools are religious schools with a 24-hour full-time dormitory coaching system (Hasuri, 2020), meaning that the santri/students will not go home like formal schools but instead use a dormitory system. According to Abubakar in Hidayat (2018), the Islamic boarding school was founded by a kiyai who became an attraction in society as a figure who spread or taught fatwas, this is what makes Islamic boarding schools have local wisdom that is widely highlighted in society.

According to Ahmad Halid (2022), Islamic boarding schools use da'wah as the main method of teaching which brings about social change in society. The existence of Islamic boarding schools in an area will more or less bring about significant changes. Zawawi (2013) said that Islamic boarding schools are the oldest educational institutions in Indonesia based on Islamic preaching. The content of learning in Islamic boarding schools usually contains learning about the pillars of faith (akidah), the pillars of Islam (worship), and morals. As we know, Islamic boarding schools are religious-based school-type institutions with a 24-hour learning process (Pitasari D, et al, 2020). With this learning system, students are provided with facilities in the form of a dormitory, where the kyai is a figure who has authority over the safety and life of students while at the Islamic boarding school. Islamic boarding schools basically have complete rights or authority over the arrangements within their institutions (Akbar et al, 2022).

Of course, in educating, it is not expected that violence will occur, but the reality of teaching or educating life without violence is a difficult thing and still often occurs. The public's view of the figure of a "Kyai" is that of a public figure who is patronized (Rubini, 2018). Furthermore, the influence of a kyai does not only apply within the Islamic boarding school, it can even be heard throughout the area around the Islamic boarding school (Cahyadi, 2017). It can be said that a kyai is a teacher whose words are considered preaching and whose actions are considered a good example. Because of this view, people really value Islamic boarding schools and many of them also entrust their sons and daughters to study at Islamic boarding schools.

Institutions that reflect Islam highly or as a benchmark in learning must of course reflect and apply what is taught to real life as well. In Islam, it is emphasized to always

create a sphere of peace, which means there is no violence in it (Rubini, 2018). However, in character building and learning, it is impossible for these students to run smoothly and according to expectations, this is because they are still teenagers and will commit violations and even commit violence against each other.

Violence education is a teaching that is given without any element of violence whether physically, psychologically, sexually or mentally to a person. Anti-violence education is provided consciously and systematically, designed to instill anti-violence values in students so that they can make the principle of rejecting all forms of violence a view of life, attitude and life skills in every way (Rubini, 2018).

Anti-violence education is a progressive approach carried out in depth which is based on the idea of reducing the number of unwanted conflicts and creating a harmonious life in the future (Shinta, 2022). Violence education is provided with the aim of reducing, correcting and preventing acts of violence. According to UNESCO, conflict can be avoided but not through violence. From this we realize that in teaching and its application there will be minor violence that occurs whether this is done because of emotion or by reprimanding the students.

Teaching, educating and developing so many students is certainly not easy. In an educational institution there will always be violence, whether unintentional or unintentional, whether between students among students, students against kyai/ustadzah, or vice versa. The violence referred to in this case is both verbal and physical violence. Verbal violence is violence that refers to unkind words that offend other people's feelings. Meanwhile, physical violence is behavior or actions that result in someone being hurt, injured, etc.

In general, there are several types of violence that need to be known and that often occur in the world of education without realizing it, namely: physical violence, non-physical violence, mental/psychological violence (Siregar, 2013). Physical violence involves hitting, pinching, pushing or other things involving physically hurting or injuring someone. Non-physical violence in the form of verbal violence that often occurs, such as insulting, calling, saying harsh words. Mental violence that often occurs is scolding students in front of many people, humiliating them in public which results in someone feeling embarrassed and cornered.

According to Siregar (2013) violent education is a situation where there is abuse of force/power carried out by a person or group. In education and teaching at Islamic boarding schools, kyai have complete authority over the students as long as they are

educated. Unequal power between caregivers/kyai and santri. This is the basis for normality or even makes sexual violence routine through abuse of authority (Pebriaisyah, 2022). Islamic boarding schools basically have complete rights or authority over the arrangements within their institutions.

So, everything in the Islamic boarding school is fully regulated by the Islamic boarding school owner's own regulations. Both the educational curriculum, the rules and the existing management structure were created according to one's own wishes but are still under the supervision of the law. The occurrence of violence in Islamic boarding schools is a common thing, whether between fellow students, students against their administrators or ustad, or vice versa. The violence referred to in this case is both verbal and physical violence. Verbal violence is violence that refers to unkind words that offend other people's feelings. Meanwhile, physical violence is behavior or actions that result in someone being hurt, injured, etc.

Violence that occurs in Islamic boarding schools is usually caused by students' misbehavior that goes too far and punishment alone does not act as a deterrent. Where in adolescence, the emotional changes and behavior of students are very dynamic (Nugroho, 2016.) which causes a variety of juvenile delinquency from moderate to high levels. However, whether the vulnerability to violence is serious or not depends on the patience of the management. At the Nurussalam Islamic Boarding School, students deal with student misbehavior by giving punishment to those who violate it. What caught the attention of researchers was the type of punishment given. Some of the punishments lead to forms of violent education which are ultimately interesting to study further.

RESEARCH METHODS

In this research, the type of research used is qualitative research, the research was conducted from 5 July to 5 September 2023. The type of data obtained will be in the form of numbers and explained descriptively in the data analysis and discussion. Data collection was carried out through observation, interviews and documentation. Interviews were conducted with representatives of the students, representatives of teachers or administrators, and several local residents to answer related questions.

The data collection method uses question and answer methods, documentation and observation at the Nurussalam Jember Islamic boarding school. The aim of using

this method is to obtain data through direct narratives from ustadz, kiai, santri and the community.

This research analysis uses content analysis by strengthening evidence from the results of research data collection by means of observation and interviews with elements of teachers, kiai, students and the community..

RESULTS AND DISCUSSION

Violence in Violation and Multiethnic Sanctions in Islamic Boarding Schools

Data was obtained from the results of interviews conducted with several related parties, namely ustad, students and local residents. The following are the results of the data that have been obtained:

The researcher asked Ustad A the question "Have any violations been committed by the students? "Stealing other students' belongings, sleeping during lessons, leaving the hut without permission." What is the follow-up to overcome this? "If a student steals or takes something belonging to another student, they are required to recite istighfar 10,000 times or 10 times and soak it in a sewer/peccer. Students can choose one of them." Caught. Has the ustad ever committed violence against students? "Never hit a student, only if it is through harsh words that may indirectly hurt the student's feelings (verbal violence)"

Meanwhile, the results of the interview with Ustad B asked, What would your response be if there were students who slept and violated the rules at the Islamic boarding school during learning? "Perform taubah prayers and read surah at-taubah for 4 hours (repeatedly) and stand in the mosque yard for 15 consecutive days at the appointed hours." Has Ustad ever hit a student before? "I occasionally hit students with rattan, but the beatings I gave did not cause scars or were fatal. I did that because it was difficult for the students to wake up to perform Sunnah prayers at night, and I only did that for male students. However, before hitting, I always reprimand first. Hitting is the last option or method that I do."

Interview Results with Santri A: Have you ever experienced violence while at the Islamic boarding school? "He often experiences verbal violence, such as receiving insults and being compared to other friends when he memorizes things wrong, so he feels hurt. And his friends often make fun of him, for example, "You're so stupid you can't do something like this, but he can't do it." Have you ever been punished while at

the cottage, the reason why? "I was once punished for standing in front of the mosque for 15 days every 9-10 am because I was caught taking a friend's things."

Interview Results with Santri B: Have you ever experienced violence while at the Islamic boarding school? "Once I was hit with a rattan when I fell asleep during a book lesson, apart from feeling sick, I also felt embarrassed." Have you ever been punished while at the cottage, the reason why? "I was once punished for memorizing while soaking in a sewer/peceren because I ran away to play without permission."

Results of Interviews with Residents A: Have you ever heard of cases of violence that occurred at the Nurussalam Islamic boarding school, and what do you think about this Islamic boarding school? "Never heard negative news about Islamic boarding schools, Nurussalam Islamic Boarding School is experiencing rapid progress both in the academic field and in the number of students." Have you ever seen students being punished, and what do you think about the punishment for students? "I've never come across it, but for me, as long as the punishment is reasonable, it's worth accepting." How does mother respond to the punishment that is burdensome for the students? "For me these punishments can still be tolerated because there is still a positive side"

Interview with Resident B: Have you ever heard of cases of violence against the Nurussalam Islamic boarding school? "Several years ago there was a naughty student who broke the rules and died while fishing." What is your response to the Nurussalam students? "Nurussalam students are very friendly, polite and ta'dim towards kyai and residents" Have you ever met students who are being punished? "I've seen students being punished in the gutter while memorizing, but for me it's a positive thing." What do you think about the punishments in Nurussalam? "I agree with punishment regulations like that, because apart from deterring children, they also improve their memorization."

One of the Islamic boarding schools in Jember Regency which is experiencing rapid progress is the Nurussalam Islamic boarding school led by a kiyai named KH. Ali Muthohar Mu'thi. This Nurussalam Islamic boarding school has experienced a lot of progress because it has gained a lot of trust from the community who entrust their children to be given formal and non-formal education at this Islamic boarding school. According to local residents, the Nurussalam Islamic boarding school is increasingly advanced because of its charismatic leadership.

According to Imron Arifin, a charismatic leader (charismatic leadership) is a condition or talent that is associated with extraordinary abilities in leadership to arouse

praise and admiration from the public towards him or herself or leadership attributes that are based on the quality of an individual's personality, (Observation 9-9-2023) . Charismatic leaders carry enormous responsibility and require long-term persistence. A charismatic leader must have very high trust and a strong stance so that he can increase the trust of his followers in the considerations and policies given by his leader (Ida Bagoes Mantra). Apart from the charismatic leadership, the Nurussalam Islamic boarding school also has formal education which was established in recent years, even though formal education has only just been established at the Nurussalam Islamic boarding school, it can be said to be advanced with quite a large number of students. Formal education in these Islamic boarding schools consists of early childhood education (PAUD), Raudhatul Athfal (RA), junior high school (SMP), and vocational high school (SMK), (Observation 9-9-2023).

The people who live in Islamic boarding schools are usually referred to as santri. According to Nurcholis' opinion in the book Islamic boarding school rooms: a travel portrait, it is said that the word santei originally came from the Javanese word "cantrik" which means people or students who always follow their teacher, but there are also those who link the meaning of santri to English, namely sun (sun) and three (three) become three suns. In this meaning, what is meant by the triple sun is that there are 3 principles that a student must have, namely faith, Islam and ihsan.

Basically, in some Islamic boarding schools, there will definitely be students who violate the rules or regulations applied at the Islamic boarding school. In the rules or regulations implemented in Islamic boarding schools, there are obligations and prohibitions for students who violate the rules and will be subject to sanctions. There are 2 types of violations, namely minor violations and serious violations with different sanctions and processes. However, these sanctions received positive support from the guardians of the students and residents around the boarding school. These sanctions are implemented with the aim of encouraging students to better obey the rules or regulations that have been implemented at the boarding school and these sanctions aim to make students better in the future. (Amin H.A, 2021).

Violence Against Punishment

Based on the results of interviews with Ustads, (10-9-2023) data was obtained as stated in the data analysis, the explanation regarding whether punishment falls into the

category of violence is as follows. "Reading Istighfar 10,000 times or 10 times and soaking it in the gutter/peceren. Students can choose one of them." appointed hour."

According to Majid Irsan alKailany (2011), when a student makes a mistake, they must be given guidance in stages. The first step is to provide direct direction and guidance to the student regarding the mistake they have made, without insulting or criticizing them. If you are repeatedly given guidance and warnings, but you still continue to commit or even play around with your mistakes, then punishment is the only way to change your bad behavior.

The implementation of punishment in Islamic boarding schools aims to take action according to a plan that has been prepared carefully and in detail, which is approved by the asatid (teacher) and then carried out by the boarding school administrators. Violence in education can arise as a result of violations accompanied by punishment, especially physical. There are parties who violate and there are parties who impose sanctions. If sanctions exceed the limit or are not in accordance with the conditions of the violation, then acts of violence will occur (R Muliana, 2020). Like the existing types of punishment, even though the punishment given is appropriate to the level of the violation committed by the students themselves, the punishment also contains elements of violence. However, the positive things obtained are also balanced, according to the data obtained, the students also do not consider the punishment to be burdensome for them, they only feel embarrassed when they are punished.

The punishment given contains positive educational values which are included in the punishment. Ustad/kyai will not punish if the offense committed is only trivial. After exhortations, warnings, and other forms of punishment, beatings come last. This methodical process shows that educators should not use harsher techniques when simpler techniques have been proven effective, because the most severe sanctions should only be applied in extreme cases (Fauzi 2016). "I have indirectly hurt students' feelings (verbal violence)" (interview, 9-9-2023)

According to (R Muliana et al, 2020) violence such as hitting and kicking is a common thing that occurs in education. However, this behavior can tarnish the good name of education both among fellow institutions and society. However, because Islamic boarding schools have the authority to regulate their institutions, especially kyai who have special authority over santri and an institutional system that is different from normal schools where parents hand over their children to kyai to educate them, parents do not have a problem with this. This is different from formal schools, where if they

hear that their child has been hit by a teacher, parents do not accept it and immediately report it.

"I was once punished for standing in front of the masjid for 15 days every 9-10 because I was caught taking something from a friend." "I was beaten with a rattan when I fell asleep during a book lesson, apart from feeling sick, I also felt embarrassed." "I was once punished for memorizing while soaking in a sewer /peceren because he ran away to play without permission" (Ahmad Basyir, Interview, 09-20-2023).

Verbal Violence Against Santri Students

Verbal violence against children is classified as emotional abuse. This emotional abuse is characterized by words that demean the child. As per the results of an interview (23-09-2023) with students "They often experience verbal violence such as receiving insults and being compared to other friends". This condition usually continues by neglecting the child, isolating the child from social relationships, or blaming the child continuously. Meanwhile, Azevado & Vivian stated that verbal violence is included in the category of psychological violence in the classification of insults or humiliation (Maknun, 2017).

Verbal abuse or what is usually called emotional child abuse is a verbal action or behavior that causes detrimental emotional consequences. Verbal abuse occurs when parents tell children to be quiet or not to cry. If the child starts talking, the mother continuously uses verbal abuse such as "you are stupid". "You are talkative", "You are impudent". Children will remember all verbal violence if all verbal violence takes place in one period (Fitriana, Pratiwi, & Sutanto, 2015).

Ihsan also stated that verbal violence is emotional abuse or behavior that hurts children emotionally which is carried out continuously, causing a bad influence on the child's development (Armiyanti, Aini, & Apriana, 2018). Examples of verbal violence that often occur include the use of language that implies that the child is not loved, does not have skills and even neglects and neglects the child's basic needs. Gunarsa also stated a similar thing that verbal violence is violence from words that causes emotional and psychological pain (Mamesah, Rompas, & Katuuk, 2018). Saying harsh words without physical contact, such as threatening, slandering, insulting are examples of verbal violence. If this continues continuously, it will disrupt the child's development.

Physical Violence Against Santri

Efendi explained that "I was once hit with a rattan when I was asleep during a book lesson, but it didn't leave any scars or was fatal, just felt sick and embarrassed." "I once hit a student with a rattan" (interview, 20-8-2023)

Soetjningsih (1995) classifies forms of child abuse into several categories, namely physical abuse, neglect, emotional abuse, sexual abuse, and munchusan syndrome. Hitting is an act of violence, as is the fact from interviews with students and ustads that they have been hit and beaten, so this act is considered violence. Even though the ustad does this after reprimanding the students first, this is not justified.

Punishments at the Nurussalam Islamic Boarding School are carried out in order to educate and hone the students' personalities. Islamic boarding schools have a role as a place to give birth to a generation with morals and in accordance with the law in the future (Hasuri et al., 2020). The traditional Islamic boarding school education program is also one of the bases for implementing punishments for students who violate the rules to further discipline the students. This is also strengthened because Islamic boarding schools have their own legal protection, namely Number 18 of 2016 (UU Pesantren)(Akbar MF, 2022) which is a separate legal basis for their institutions to carry out sharia, da'wah and educational empowerment in Indonesia. Violence in Islamic boarding schools always exists and sometimes it is also necessary, especially in terms of discipline.

Community Views Regarding Violence Education at the Nurussalam Islamic Boarding School

According to the testimony of residents who said, "Several years ago there was a naughty student who violated the rules and ended up dying while fishing." (Interview, 8-20-2023). This is a serious topic that attracts the attention and opinions of several parties regarding the policies and regulations in Islamic boarding schools. This incident also caused the Islamic boarding school to implement violent education in the form of various punishments for students who violated the rules (Observation 9-25-2023). There is testimony that people have seen students who are being punished soaking in the sewer. The reaction of the local community based on the results of interviews said that they agreed with what the Islamic boarding school had set because it was also intended to deter the students. The application of punishment itself not only instills elements of mild violence but also religion in it. For the community, this is of course very positive,

because they think that in education there are times when a little violence is needed to provide firmness to the students.

CONCLUSION

The types of punishments carried out by Islamic boarding schools are given according to the level of violations committed by the students themselves. Punishments also contain elements of violence as well as elements of retaliation by senior students against their juniors, which is beyond normal reasoning so that it falls into the category of violence. However, because Islamic boarding schools have the authority to regulate their institutions, especially the kyai who have special authority over the students and the institutional system is different from normal schools where parents hand over their children to the kyai to educate them, parents also don't have a problem with this. (1) "I was punished for standing in front of the mosque for 15 days every 9-10 because I was caught taking something from a friend" (2) "I was beaten with a rattan when I fell asleep during a book lesson, apart from feeling sick, I also felt embarrassed" (3) "I was once punished for memorizing while soaking in a sewer/peceren because I ran away to play without permission." Results and Discussion Definition of Verbal Violence in Children Verbal violence in children is classified as emotional abuse.

Examples of verbal violence that often occur include the use of language that implies that the child is not loved, does not have skills and even neglects and neglects the child's basic needs. Hitting is an act of violence, as is the fact from interviews with students and ustads that they have been hit and hit, then this act is considered violence.

REFERENCES

- Akbar, M.F., Krisnan, J., Basri, B., & Kurniaty, Y. 2022. Upaya Penanggulangan Pelecehan Seksual di Pondok Pesantren Mamba'ul Huda Al Djunaidi. *Jurnal Hukum dan Masyarakat Borobudur*, 1(5), 20-27.
- Armiyanti, I., Aini, K., & Apriana, R. 2018. Pengalaman pelecehan verbal oleh keluarga pada anak usia sekolah di kota semarang. *Jurnal Keperawatan Soedirman*, 12(1), 12-20.
- Bustan, R., Nurfadilah, N., & Fitria, N. 2017. Pelatihan Optimalisasi Tumbuh Kembang Anak pada Orangtua Anak Usia Dini. *Jurnal Al-Azhar Indonesia Seri Humaniora*, 3(3), 274-282.
- Cahyadi, R. A. H. 2017 'Pengembangan Pondok Pesantren', Halaqa: *Jurnal Pendidikan*

-
- Islam. Universitas Muhammadiyah Sidoarjo, 1(1), hal.43–52. doi: 10.21070/halaqa.v1i1.820.
- Dosen, R. . tt. Pendidikan Anti Kekerasan Dalam Al-Qur’an.
- Fauzi, M. 2016. Pemberian Hukuman Dalam Perspektif Pendidikan Islam. Al-Ibrah, 1(1), 29-49.
- Halid Ahmad, 2022. Tujuh Budaya Masyarakat Pegunungan: Reposisi Pesantren Sebagai Pembimbing Masyarakat. Tersedia di: <https://www.inc.com>.
- Hasuri, 2020 ‘Memahami Tindak Kekerasan Di Pondok Pesantren Modern Assa’ Adah’, Bantense Jurnal Pengabdian Masyarakat, 2(2), pp.130–136.
- Hidayat, T., Rizal, A. S. and Fahrudin, F. 2018 ‘Peran Pondok Pesantren Sebagai Lembaga Pendidikan Islam di Indonesia’, Ta’dib: Jurnal Pendidikan Islam. Universitas Islam Bandung (Unisba), 7(2), hlm.1–10. doi: 10.29313/tjpi.v7i2.4117.
- Nugroho Ponpes al-Hasan, W. 2016 ‘Peran Pondok Pesantren dalam Pembinaan Keberagamaan Remaja’. doi: 10.18326/mudarrisa.v8i1.89-116.
- R Muliana. 2020 Analisis Kebijakan Pendidikan Tentang Pendidikan Anti Kekerasan.
- Shinta, W.C. (tidak ada tanggal) Analisis Pentingnya Pendidikan Anti Kekerasan Dalam Lingkungan Keluarga Dan Sekolah.
- Siregar, L. 2013 ‘Kekerasan Dalam Pendidikan’.
- Zawawi, A., Pd, S. and Pd, M. 2013 Peranan Pondok Pesantren Dalam Menyiapkan Generasi Muda Di Era Globalisasi, Jurnal Ummul Qura.