



## CHILD-FRIENDLY ISLAMIC BOARDING SCHOOL MANAGEMENT IN PREVENTING VIOLENT BEHAVIOR: CASE STUDY AT DARUL MUTTAQIEN ISLAMIC BOARDING SCHOOL BOGOR

Nuril Izzah<sup>1</sup>, Masduki Ahmad<sup>2</sup>, Suryadi<sup>3</sup>

Universitas Negeri Jakarta<sup>123</sup>

Email [nuril\\_9911922021@mhs.unj.ac.id](mailto:nuril_9911922021@mhs.unj.ac.id)<sup>1</sup>, [masduki@unj.ac.id](mailto:masduki@unj.ac.id)<sup>2</sup>, [suryadi@unj.ac.id](mailto:suryadi@unj.ac.id)<sup>3</sup>:

### ABSTRACT

This study aims to analyze the management of Islamic boarding schools that apply child-friendly principles can contribute to preventing violent behavior. This study uses a qualitative approach with a case study design at the Darul Muttaqien Islamic Boarding School Bogor to examine the strategy for violence prevention management. Data were collected through interviews, observations, and documentation, then analyzed thematically. Validity was maintained through triangulation, member checks, and peer discussions. The findings show that the Islamic boarding school implements a parenting system based on Islamic values, compassion, and character education that emphasizes the physical, psychological, social, and emotional aspects of students. This model includes the management of a safe environment, Islamic parenting, integrated education, active parental involvement, guidance and counseling, and the implementation of SOPs. The organizational strategy involves all elements of the Islamic boarding school, including parents, in supervision and guidance. The dynamics of implementation reflect child-friendly character development and social counseling. The supervision mechanism is carried out systematically to prevent violence through early detection and handling based on a humanist approach. The implementation of child-friendly Islamic boarding school management can be a strategic model in creating an educational environment that is free from violence and supports the development of students.

**Keywords:** Islamic boarding school management, child-friendly Islamic boarding schools, character education, prevention of violence

### INTRODUCTION

Violence against children remains a global issue of concern. Data from UNESCO estimates that around 246 million children and adolescents experience violence or bullying each year in educational settings. A comprehensive approach through strengthening a safe school climate and reporting mechanisms is needed to reduce these impacts. International studies show that religious educational institutions, such as madrasahs or Islamic boarding schools, are at high risk of forms of violence such as corporal punishment, exploitation of child labor, and sexual violence. The UNICEF report highlights that weak supervision and authoritarian norms increase children's vulnerability. Systematic reviews in various countries, including Iran and Pakistan, reveal cases of severe violence such as excessive beatings and sexual harassment carried out by religious educational institution authorities (Sulistiawan & Adhari, 2025). This emphasizes that institutional management requires not only an academic approach, but also a strong child protection model.

Violence in Indonesian Islamic boarding schools often occurs in the form of bullying and physical/psychological aggression. For example, a study in Padang Panjang found that 50% of bullying behavior among students was in the moderate category. Likewise in Central Aceh, verbal bullying and psychological intimidation by seniors are still found. Cases of fatal violence have also been recorded, for example, students died in Pati or Blitar due to being beaten or thrown sharp objects by ustadz or fellow students. In addition, KPAI data recorded dozens of cases of sexual harassment by leaders or senior students. Research in East Java shows that parenting patterns that minimally apply inclusive and child-friendly principles cause structural violence in Muhammadiyah Islamic boarding schools (Wahyuni et al., 2024). The practice of Pancasila and peace education has also been proposed as a preventive measure, replacing traditional methods that are often authoritarian (Afriyana, 2024).

Various studies show that bullying and violent behavior are still significant problems in Islamic boarding schools in Indonesia. Research in Padang Panjang shows that students often experience verbal bullying in moderate intensity, which has an impact on their comfort and mental health (Rizki & Yasmin, 2023). At the Ulumul Qur'an Bebesen Aceh Islamic Boarding School, a pattern of violence was found in the form of psychological and verbal intimidation, which was generally carried out by senior students against juniors as part of the seniority practice that has become part of the culture (Lingga & Nurjannah, 2023). In Surabaya, aggressive behavior of students is more visible in the form of verbal aggression and rebellious behavior that disrupts the stability of the learning process and social relations (Zuhriya & Surur, 2021).

An interesting study at the Al-Fatah Islamic Boarding School found that emotional intelligence was significantly inversely related to the level of aggressiveness, meaning that students with low emotional intelligence tended to be more aggressive verbally and physically (Kurniawan et al., 2020). The extreme phenomenon of violence was even recorded in an Islamic boarding school in Lampung, where persecution between students that resulted in death was associated with weak supervision and the dominance of a hierarchical culture that gave great power to seniors. On the other hand, the fact of sexual violence against female students in the Pati area reveals the lack of sexual literacy and the strength of patriarchal culture, which are driving factors for gender-based violence (Nabila et al., 2023).

Various approaches to preventing violence in Islamic boarding schools have been studied. Studies by UPN academics and several other institutions examine internal factors (such as Islamic boarding school governance and the role of kyai) and external factors (support from parents and state institutions) that are interrelated in preventing violence, while emphasizing the need for an active role for all stakeholders (Voth et al., 2024). A gender-based approach was also raised in a study of the Muhammadiyah Islamic Boarding School in East Java, which promotes an understanding of Islam as rahmatan lil-'alamin but acknowledges that gender education in the environment is still very minimal (Wahyuni et al., 2024). As a strategic solution, the implementation of peace education in Islamic boarding schools has begun to be implemented, by instilling knowledge, attitudes, and skills that support non-violent conflict resolution (Islami et al., 2025). Verbal harassment of female students is one form of violence that has a significant impact on their mental condition. Studies in various Islamic boarding schools show that catcalling causes anxiety, loss of a sense of security, and prolonged psychological stress (Maula et al., 2023).



The above facts reinforce that preventing violence in Islamic boarding schools is not only a matter of discipline and order, but also requires a systemically integrated managerial, psychological, and educational approach. Although many studies have identified forms of violence and their driving factors, there is still minimal research related to child-friendly Islamic boarding school management. This study aims to analyze Islamic boarding school management that applies child-friendly principles that can contribute to preventing violent behavior. The benefits of the study include recommendations for operational policies for Islamic boarding schools, increasing the capacity of Islamic boarding school members in protecting children, and practical contributions to a safer Islamic boarding school environment.

## **METHOD**

This study uses a qualitative method with a case study design to gain a deep understanding of the management strategies implemented by Islamic boarding schools in preventing violent behavior. Case studies allow researchers to identify general patterns as well as the unique characteristics of the institution. The subjects of the study consisted of Islamic boarding school caretakers, ustadz/ustadzah, students, and daily administrators of the Islamic boarding school. The research location was focused on the Darul Muttaqien Islamic Boarding School Bogor. Case selection was carried out purposively by considering variations in management systems, institutional size, and cultural backgrounds. Data collection was carried out through three main techniques: (1) in-depth interviews with Islamic boarding school leaders and administrators to explore core values, policies, and strategies for preventing violence; (2) participatory observation of daily activities, interactions between caretakers and students, and the implementation of character building rules or programs; and (3) documentation studies of internal regulations, student code of conduct guidebooks, and evaluation documents for moral building programs. The data obtained were analyzed using the thematic analysis method, starting from the data organization stage, identification of key themes, to interpretation of meaning based on the context of each Islamic boarding school. Each case was analyzed individually, then cross-case analysis was carried out to find general patterns and differences in approaches to violence prevention management. The validity of the data was maintained through triangulation techniques of sources and methods, member checks, and discussions with fellow researchers. Field documentation and reflective notes were also carried out systematically to strengthen the credibility of the findings.

## **RESULTS AND DISCUSSION**

### **Results**

Darul Muttaqien Islamic Boarding School in Bogor, is committed to creating a child-friendly educational environment by implementing a student care system based on Islamic values, compassion, and character education. This care management not only focuses on academic and religious learning, but also pays attention to the psychological, emotional, and social well-being of students. In the context of child-friendly Islamic boarding school management, it is implemented through several important aspects as seen in Table 1.

Table 1. Child-Friendly Islamic Boarding School Management Model

No	Aspect	Description
1	Safe and comfortable environmental management	Facilities such as dormitories, classrooms, mosques, and sports facilities are designed to support the comfort of students. Islamic boarding schools have strict procedures such as routine supervision of student activities, a monitoring system that ensures there are no violations that are detrimental either physically or psychologically.
2	Islamic value-based parenting	Parenting is carried out with an approach based on Islamic principles, such as sincerity, simplicity, Islamic brotherhood, and freedom of opinion as long as it maintains morals and religious values.
3	Integrated education program	The education and training programs are not only limited to religious teaching, but also involve extracurricular activities such as scouting, sports, arts, and entrepreneurship.
4	The role of parents in the parenting process	The Islamic boarding school involves parents in certain activities that support the development of students. Every development of students, both positive and those that need more attention, is conveyed to them.
5	Guidance and counseling	Guidance and counseling are carried out by caregivers and teachers who have been trained in various aspects of students' lives, including psychological, social, and character development problems.
6	Implementation of standard operating procedures (SOP)	Activities at Islamic boarding schools such as care, education, and social activities are carried out based on SOPs, in accordance with the educational and care goals of Islamic boarding schools.

The child-friendly Islamic boarding school management model reflects a comprehensive approach in creating a safe, comfortable, and supportive environment for the growth and development of students. Environmental management is carried out seriously by ensuring that facilities such as dormitories, classrooms, mosques, and sports areas meet comfort and safety standards, supported by a strict supervision system to prevent physical and psychological violations. In terms of parenting, Islamic boarding schools apply an approach based on Islamic values, such as sincerity, simplicity, Islamic



brotherhood, and providing space for students to express their opinions while still upholding morals.

Education in Islamic boarding schools is also designed in an integrated manner, not only focusing on religious aspects, but also developing the potential of students through extracurricular activities such as scouts, arts, sports, and entrepreneurship. In addition, Islamic boarding schools collaborate with parents in the parenting process, by involving them in various activities and providing regular reports on children's development. Guidance and counseling services are provided by competent educators and caregivers, to support the psychological, social, and character-building aspects of students. All activities at the Islamic boarding school are carried out based on clear standard operating procedures (SOP), so that every aspect of care and education is carried out consistently and professionally in accordance with the objectives of fostering the Islamic boarding school.

### ***Characteristics and principles of planning child-friendly Islamic boarding schools***

Child-friendly Islamic boarding school management begins with designing policies that emphasize the prevention of violence in various forms by integrating the principle of child protection into every aspect of the students' lives. Programs such as moral development, religious teaching, and life skills are taught with an approach that emphasizes not only knowledge, but also character development and the emotional well-being of students.

### ***Strategy for organizing child-friendly Islamic boarding schools***

The task of care is not only borne by the teachers, but also involves the caretakers, dormitory caretakers, and even the parents/guardians of the students. The organizational structure of care is formed to ensure good monitoring of the students' activities, both in the dormitory and in the classroom. Caretakers who are trained with a child-friendly approach are involved in supervision and guidance, with the aim of preventing and addressing any potential acts of violence that may occur.

### ***Dynamics of implementing child-friendly Islamic boarding schools***

In order to realize positive dynamics, the Islamic boarding school implements a child-friendly management model in every activity involving students both in the dormitory and during teaching and learning activities. This implementation includes character building that is not only carried out in the classroom but also in the dormitory environment. In addition, child-friendly programs are carried out such as counseling activities related to emotional control, conflicts between friends, and the introduction of social values that emphasize openness, mutual respect, and positive communication. This is done with the aim of avoiding the emergence of acts of violence both between students and by caregivers.

### ***Child-friendly Islamic boarding school monitoring mechanism***

The supervision mechanism involves a monitoring system to detect potential violence. This supervision is carried out not only by the caretaker, but also by the head of care, the boarding school administrators, and through coordination with the parents of the students. Through an intensive supervision system, the boarding school seeks to create an early detection mechanism for signs of violence that can affect the physical and mental health of the students. In addition, this boarding school has a special procedure for handling cases of violence if they occur, with a humanistic approach and based on peaceful and rehabilitative resolution.

## Discussion

This study shows that child-friendly Islamic boarding school management is carried out through child protection policy planning, collaborative parenting role organization, and implementation of activities that instill character values and positive communication. Supervision is carried out systematically by caregivers, administrators, and parents to prevent violence, with humanistic and rehabilitative handling mechanisms to create a safe and supportive environment for students.

Child-friendly Islamic boarding schools are an approach concept that can be used in an effort to overcome the problems of managing educational institutions (Latif et al., 2021). The application of the child-friendly concept in educational institutions has implications for better management of educational institutions in many aspects (Hamzah & Fajri, 2024; Zainabiyi, 2025). The concept of child-friendly schools offers substantive principles in maximizing these disciplinary values to minimize and even eliminate the potential for violence that will occur (Abidin et al., 2022; Bongkang & Wahyuni, 2024). The factors causing sexual violence in Islamic boarding schools from a criminological perspective are due to the manipulation of religiosity by distorting sacred religious values, psychogenesis, and the imbalance of power relations from the kyai to his students (Fajri, 2023).

Nurlaela et al. (2023) found that strategies for overcoming violence against children through Child-Friendly Islamic Boarding Schools are: first, training of teaching staff; second, establishing a code of ethics and anti-violence policies; third, a restorative approach; fourth, education on children's rights; fifth, the role of parents and families; sixth, implementing monitoring and evaluation; seventh, campaigning and promoting Child-Friendly Islamic Boarding Schools; and eighth, leadership commitment. Another strategy presented by Bongkang et al. (2024) is through the application of the values of justice and equality, safety and welfare, and communication and participation.

Child-Friendly Islamic Boarding School Management provides a strategic managerial framework in the form of HR training, code of ethics, complaint system, and strengthening of institutional climate that is supportive and responsive to children's needs. Research at Muhammadiyah Islamic Boarding School in East Java emphasizes humanist parenting patterns as well as gender equality approaches as the main pillars of reducing violence, although sexual violence education is still limited. The "Santri-Friendly Islamic Boarding School" program in East Java, through the collaboration of Griya Curhat and Robithoh NU, has succeeded in increasing awareness and child-friendly services (Bafaqih & Sa'adah, 2022). The maqāṣid al-sharī'ah approach underlies the formation of ethical values such as compassion, security, and non-discrimination, which are fundamental to a child-safe Islamic boarding school environment (Arif, 2023). Normative legal studies highlight early detection of factors of violence including personality, parenting patterns, Islamic boarding school culture and the role of stakeholders in collective preventive strategies (Voth et al., 2024).

Meanwhile, a study on fatal abuse by children of Islamic boarding schools emphasizes the need for intensive supervision, family synergy, and religious moral education as recursive prevention (Anindria et al., 2025). Thus, integrative management that combines human resource development, ethical and institutional foundations, legal protection, child-friendly education, and an open monitoring and evaluation system is an effective key to creating Islamic boarding schools that are truly safe, caring, and productive for the growth and development of Islamic boarding schools.



Based on the explanation above, the application of the Child-Friendly Pesantren concept is a strategic solution in overcoming violence in the pesantren environment through a managerial, ethical, and participatory approach. The strategy includes HR training, an anti-violence code of ethics, a complaint system, children's rights education, and family and stakeholder involvement. In addition, the values of justice, gender equality, and compassion based on maqāṣid al-sharī'ah are used as an ethical foundation to create a safe and supportive environment.

## CONCLUSION

The results of the study indicate that the Darul Muttaqien Islamic Boarding School in Bogor, implements a comprehensive child-friendly Islamic boarding school management model through a parenting approach based on Islamic values, character education, and child protection. This model includes the management of a safe and comfortable physical environment, the implementation of integrated education programs, parental involvement in the parenting process, and systematic guidance and counseling. The organizational structure of the care is designed collaboratively, involving various elements such as teachers, caregivers, Islamic boarding school administrators, and parents. All activities are based on standard operating procedures that support the consistency of the implementation of child-friendly values in the daily lives of students, both in the learning environment and in the dormitory. These findings provide an important contribution to the development of an institutional management model for Islamic education, especially Islamic boarding schools, in encouraging the creation of a safe educational environment and supporting children's psychosocial development. The implementation of child-friendly Islamic boarding schools not only plays a role in preventing violence, but also in strengthening the formation of character and emotional well-being of students. This model is a strategic alternative in reforming Islamic boarding school governance to be more adaptive to the needs of child development.

This study recommends that other Islamic boarding schools can adopt this model by formulating structured policies that support the best interests of children. Training for caregivers and educators regarding this needs to be improved periodically. In addition, a monitoring mechanism based on early detection of potential violence and procedures for handling cases with a restorative approach need to be systematically formulated. The involvement of parents as strategic partners must also be strengthened through intensive communication and active participation in Islamic boarding school activities. Further studies with a comparative approach in various types of Islamic boarding schools are needed to enrich the management model for child protection issues in the context of Islamic-based education.

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