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Educational Conflict: A Management Perspective To Resolve Educational Violence in Islamic Boarding School

^{1*}Ahmad Halid, ²Anis Rofi Hidayah, ³Siti Nursyamsiyah, ⁴Hasan bin Jali

^{1,2}Universitas Islam Jember

³Universitas Muhammadiyah Jember

³Universiti Kuala Lumpur Malaysian Institute of Information Technology (UniKL MIIT)

¹ahmadkhalid02021982@gmail.com, ²Anisrofi88@gmail.com,

³sitinursyamsiyah@unmuhjember.ac.id, ⁴hasan.jali@edu.my

ABSTRACT

Background

In the dynamics of general education and Islamic education, there will definitely be conflicts, both individual conflicts and group conflicts. In cases of conflict, the leader of the Islamic boarding school must understand the conflict management that will be carried out because it will greatly influence and have a positive or negative impact on the progress of the Islamic boarding school.

Purpose

The purpose of this study is to analyze educational conflict in Islamic boarding schools.

Design/method/approach

The method using a qualitative approach and using observation, documentation and interview data collection methods and using library data both offline and online and access in mass media such as books, google, newspapers, TV news, magazines, online journal articles.

Results

In managing human conflict in general by avoiding problems. This avoidance is based on fear of disputes and paralysis of function. The characteristic is the tendency to reject thoughts and avoid problems. Second, Approaching the problem and trying to find a solution. This characteristic is based on optimism and is more functional. violence is any act against a child that results in physical misery or suffering.

Contribution/value

This study provides strategies to stakeholders in educational institutions in handling conflicts and utilizing the conflict to be positive and advance educational institutions.

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INTRODUCTION

Indonesia is a country that is prone to conflict, because Indonesia is a country that has thousands of islands, many tribes, races, and religions. Conflicts that occur in Indonesia are generally related to ideological issues, differences in beliefs, religion, culture and morality issues (Santoso, 2019). In everyday life, conflict is something that is real and always exists as long as someone still lives in society. Conflict between individuals and between groups is part of human history. Various desires of a person and the unfulfilled desires can also end in conflict. Differences in views between individuals can also result in conflict. If conflicts between individuals cannot be resolved fairly and proportionally, then it can become a conflict between community groups. A conflict often starts from a small and simple problem. Differences in attitudes and opinions including the unwillingness to accept others, can cause conflict between individuals and so on. Of course, simple problems if not resolved immediately, can become big over time. Therefore, existing problems and no matter how small must be resolved immediately so that the conflict does not lead to a bigger dispute (Bashori, 2016). Conflicts do not only occur in society, but also in Islamic boarding schools, differences of opinion between individuals, differences in habits (customs and culture), regulations in the Islamic boarding school itself are also one of the conflicts that exist in Islamic boarding schools. Even the conflict itself can cause violence between one student and another.

Islamic boarding schools are the oldest Islamic educational institutions in Indonesia and were born from the roots of Indonesian history. Likewise, Islamic boarding schools are often referred to as indigenous whose birth came from the roots of Indonesian culture. Islamic boarding schools as the identity of Islamic educational institutions in Indonesia, and have a major contribution in producing Muslim intellectuals. Islamic boarding schools are traditional Islamic educational institutions that have colored the journey of education in Indonesia. The teaching system run by Islamic boarding schools is very unique so that this educational institution is also an identity of Indonesia with various variations and forms of learning in it (Halik and Das, 2019).

To overcome the conflict in Islamic boarding schools and avoid violence in them, it is necessary to have proper management that must be implemented by Islamic boarding schools, so that unwanted things do not happen, and the image of Islamic boarding schools remains good. For this reason, the author discusses the conflict that occurred in Islamic boarding schools and conflict management such as how the Islamic boarding school can avoid violence and can prevent conflicts that will arise. This title is interesting to find that the conflict that occurred also offers solutions to become a friendly, intelligent and noble education. Therefore, this article is entitled "Conflict Management Perspective of Violence in Islamic Boarding School Education Online and Offline Literature Studies" So this conflict is very important to study, therefore, this study examines broadly and deeply about the conflict management that is currently happening in the world of education, especially Islamic boarding school education and Islamic religious education in order to have a positive impact on the development of Islamic boarding school education and madrasah education.

LITERATURE REVIEW

Conceptual Conflict Management in Islamic Boarding Schools

Management according to Ahmad Halid is "a unique process consisting of actions: planning, organizing, moving, and supervising carried out to determine and achieve predetermined goals through the use of human resources and other resources" in line with the understanding above (Halid, 2020a), Dubrin defines management as: "a process of using organizational resources to achieve organizational goals through functions: planning, decision making, organizing, leading and controlling"(Kusworo, 2019). Conflict comes from the word *conflictum* (colliding) namely all forms of clashes, collisions, incompatibilities, inconsistencies, conflicts, fights, oppositions and antagonistic interactions that conflict. Conflict is: "the process of conflict expressed between or more interdependent parties regarding the object of conflict, using patterns of behavior and conflict interactions that produce conflict outputs (Kusworo, 2019). Conceptually, conflict is a conflict between two people or institutions, which is caused by differences in their needs. Therefore, conflict is a condition where there is no trust between individuals or groups in society (wahab, Jamil, 2014).

Conflict management as "the process of parties involved in a conflict or a third party formulating a conflict strategy and implementing it to control the conflict in order to produce the desired resolution"(Kusworo, 2019). Conflict management must be carried out systematically to achieve a goal. The objectives of conflict management are: 1) Preventing interference to members of the organization to focus on the vision, mission and goals of the organization; 2) Understanding others and respecting diversity; 3) Increasing creativity; 4) Improving decisions through considerations based on various information and points of view; 5) Facilitating the implementation of activities through participation, shared understanding, and cooperation; 6) Creating procedures and mechanisms for resolving conflicts; 7) Creating an unpleasant organizational climate of conflict and work environment: fear, low morale, mutual suspicion; 8) Increasing the occurrence of strikes leading to sabotage for the losing party in the conflict; 9) Reducing organizational loyalty and commitment; and 10) Disruption of production and operations processes.

From the explanation above, it can be concluded that conflict management is a part that must be considered carefully in order to make a commitment and decision so that conflict does not become an obstacle in an organizational system. In addition, conflict management is the most important part in solving all problems that exist in Islamic educational institutions. As far as that, educational institutions that have complex conflicts or many problems will likely transform into superior educational institutions, if they are able to resolve the existing conflict problems. For that, it is clear that conflicts that can be managed well will be able to become a stimulus for change towards a better direction (Bashori, 2016).

Education for Islamic Boarding School

Education in Greek comes from the word *paedagogik*, which is the science of guiding children. The Romans saw education as *educare*, which is bringing out and guiding, the act of realizing the potential of children brought when they were born into the world. The

Germans saw education as *Erziehung* which is equivalent to *educare*, which is: awakening hidden power or activating the power or potential of children. In Javanese, education means processing, cultivating, changing the psyche, maturing feelings, thoughts, will and character, changing the child's personality. In the Big Indonesian Dictionary (KBBI) education comes from the basic word *didik* (educate), which is: maintaining and providing training (teachings, leadership) regarding morals and intelligence of the mind. According to John Dewey in the book *Democracy and Education*. Education is the reconstruction or reorganization of experiences that add meaning to experiences, and which add the ability to direct further experiences. According to Ki. Hadjar Dewantara. Education is guidance in the life of children's growth, meaning education demands all the natural powers that exist in children, so that they as humans and as members of society can achieve the highest safety and happiness (Yatimah, 2017).

Zamahsyari Dhofier defines *pesantren* simply in his classic book, *Tradisi Pesantren*. According to him, *pesantren* is a traditional Islamic educational institution to study, understand, internalize, and practice Islamic teachings by emphasizing the importance of religious morals as a guideline for daily behavior. The *pesantren* education system uses a holistic approach. This means that the *pesantren* caretakers view teaching and learning activities as a unity or blend in the totality of daily life. For *pesantren* residents, studying in *pesantren* does not recognize time calculations, when to start and when to finish, and what targets must be achieved. For *pesantren* residents, only *fardlu'ayn* knowledge is considered sacred, while *fardlu kifayah* knowledge is not. Ideally, the development of personality that is aimed at is a Muslim personality that is complete, not just an ordinary Muslim (Hasan, 2015).

METHOD

This research is a qualitative research with a descriptive qualitative research type (Halid & Ilyas, 2017) and a mixture of field research data sources with literature (library research). Field research in question data sources are excavated from informants and the object of research is Islamic boarding schools. Library research is research that is carried out by reviewing books, literature, notes and various reports regarding the matter to be solved both offline and online, the desired data is Conflict Management in Islamic boarding schools. Data collection techniques, in this case the author reviewed books and journals regarding conflict management and Islamic boarding schools. Data analysis was carried out using the Miles and Huberman technique (Halid, 2018). with the initial stage being data reduction after collection, followed by data display, and ending with drawing conclusions.

The research data collection method uses observation, interviews and documentation (Halid, 2019b). Observation is the observation of researchers going directly to the research field to find out directly the problems being studied to be analyzed and problem solving (Halid *et al.*, 2021). Interviews are researchers conducting questions and answers about data or problems that occur according to the theme raised in this study. This interview was directly with informants such as the Board of Teachers, *Kiai*, students and parents of students. Documentation is the process of collecting research data through

documentation in the form of guidebooks, meeting notes, photos, discussions, policies and so on. After the data collection is complete, then an analysis is carried out using the Miles and Huberman technique model (Halid, 2020b; Halid, 2024)

RESULTS

Conflict management or management must have the right strategy to accommodate the desires of both conflicting parties. According to Alo Liliweri, in general, efforts to end conflict through conflict management strategies have three assumptions, namely: (1) Lose-Lose: everyone involved in the conflict will lose their demands if the conflict continues; (2) Lose-Win: one party will definitely lose because they lose their demands, and the other party will definitely win. The next indication is if the losing party does not accept the decision wholeheartedly, then a new conflict will arise in the future; (3) Win-Win: both parties win. This happens if both parties lose a little of their demands, but the final result satisfies both parties. If both parties accept the decision with an open heart, it will prevent conflicts that originate from the same problem. Every conflict that has a different root cause cannot necessarily be handled or resolved with the same conflict management strategy. We must know what kind of conflict situation we are facing now, and determine the right method of handling the conflict (Halid, 2024; Halid, 2023b)

Thomas put forward a strategy for handling conflict that is linked to the criteria of the situation, Conflict in an organization must not only be managed well, but must also be encouraged. This refers to the interactionist view. Because conflict can be a force for organizations to make changes and progress. Edelman emphasized that if conflict is managed systematically, it can have a positive impact, namely strengthening cooperative relationships, increasing trust and self-esteem, increasing creativity and productivity, and increasing job satisfaction. However, on the contrary, according to Owens, ineffective conflict management by applying severe sanctions to opponents, and trying to suppress subordinates who oppose policies so that the organizational climate gets worse and increases the desire to destroy (Halid, 2023b).

Conflict management includes activities, stimulating conflict, reducing or growing conflict, and controlling conflict. In stimulating conflict, it can be done by giving achievement awards, conducting integrated performance evaluations, motivating employees, changing the presentation system, setting performance standards. While conflict resolution can be done through deliberation, third party intervention, confrontation, bargaining, compromise. To reduce conflict, it can be done by holding joint activities, setting regulations, job transfers, combining conflicting units and opening dialogue forums. Managing conflict well, by finding the right strategy in resolving conflict, being able to find positive opportunities from conflict that can be processed into something positive for the company (Wijayanti, 2015).

Conflict Management in Islamic Boarding Schools in practice, many problems arise related to problems that arise with the running of Islamic educational institutions, including in Islamic boarding schools where the problems are caused by many factors, so that the conflicts in Islamic boarding schools become a part that must be resolved immediately (Halid, 2023b). Some of the things that trigger conflict are as follows:

- 1) Intrapersonal Conflict, namely conflict that occurs within a person. Interpersonal conflict will occur when an individual must choose two or more conflicting goals, and is confused about which one to choose to do.
- 2) Interpersonal conflict, namely conflict that occurs between individuals.
- 3) Intragroup conflict, namely conflict between members in one group.
- 4) Intergroup conflict, namely conflict that occurs between groups. Intergroup conflict occurs because of interdependence, differences in perception, differences in goals, and increasing demands for expertise.
- 5) Intraorganizational conflict, namely conflict that occurs between parts of an organization.
- 6) Interorganizational conflict occurs because they are interdependent on each other, conflict occurs depending on the actions of an organization that causes a negative impact on other organizations (Syarnubi, 2016).

Conflict will not occur if there are no sources of conflict triggers. According to Maragustam Siregar, the sources of conflict that occur in Indonesia are as follows: 1. Structural conflict. Inequality in access and control of resources, unfair policies, arbitrariness in decision making. 2. Social and Psychological Relationship Conflict. Stereotypes, prejudice, stigmatization. 3. Conflict of interest. Satisfaction of needs and ways to fulfill them at the expense of others, unhealthy competition (political, social, cultural). 4. Data conflict. Lack of information, differences of opinion, miscommunication, differences of interpretation, falsification of history. 5. Conflict of Customary Values. Differences in customs, ideological values, implementation of religious values (Syarnubi, 2016).

DISCUSSION

Forms of Violence in Islamic Boarding Schools

According to Saraswati in Malinda, (2008) violence is "a form of action carried out against another party, whether by an individual or more than one person, which can cause suffering to the other party. Violence can occur in two forms, namely physical violence resulting in death, and psychological violence that does not affect the victim's physical condition, but results in prolonged trauma to the victim" (Cristiana, 2019).

Acts of violence occur in various forms and are carried out by various parties. In general, typical acts of violence can be grouped into (1) verbal violence, (2) physical violence, and (3) emotional violence (psychological maltreatment). These three types of violence are influenced by internal and external factors. Internal factors include the individual characteristics of the child himself (Halid, 2023c). External factors include (1) media influence, (2) parenting patterns, (3) school characteristics and background, (4) peers, and (5) unfriendly environmental pressure (Mubiar et al., 2018) The forms of violence that have been experienced in the world of Islamic boarding school education include: sexual violence, physical violence, bullying violence, accusations of Islamic boarding school radicalism.

Sexual violence in Islamic boarding schools

The definition of sexuality in the Wikipedia dictionary, sexuality is defined as a number of ideas, behaviors and processes including identity, behavior, physiological conditions,

psychological conditions, culture, politics and spiritual or religious aspects of sex (Halid, 2023b). Another definition of sexuality is an important aspect that emphasizes the physical, social, emotional, spiritual, cultural, economic and ethical aspects experienced by humans Bruess and Greenberg. While Munti defines sexuality as the complexity of emotions, feelings, personality, attitudes and social characters related to self-identity, actions, behavior and or sexual preferences. Sexuality in Islam is an interesting area of study (Halid, 2023b) said that there are two faces of the relationship between religion and sexuality. First, sexuality is avoided because it is related to the myth of the fall of man. Second, sexuality is considered important as a shaper of human history and must be accommodated in religious discourse to regulate it. Islam takes the second stance, so that Islam provides a social, ethical and spiritual framework (Mahmudah, 2015).

Violence does not only occur in the community but also in the educational environment, one of which is in the Islamic boarding school environment (Ahmad Halid 2023). An example of a case of violence that occurred in the Islamic boarding school environment is: sexual violence committed in one of the Islamic boarding schools in Bandung, Heery Irawan (37 years old) the administrator and owner of the Al-Ikhlas Tahfiz Boarding School, the Manarul Huda Antapani Foundation and the Madani Boarding School Cibiru, raped dozens of his female students in various places, one of which was at the Madani Tahfidz Islamic boarding school, the house where the victim studied and memorized the Qur'an (TVOne, 2022).

Physical violence in Islamic boarding schools

Another example of violence in Islamic boarding schools is the violence that occurred at the Darussalam Gontor Islamic boarding school, Ponorogo, East Java. This violence resulted in the death of 1 Gontor student, namely a student with the initials AM (17) who is suspected of dying as a result of abuse by his seniors. The perpetrators of the abuse were students who were in grade 6 or 12 of high school (CNN, 2022). the kiai of the Islamic boarding school had sex with 7 of his students, beatings of students, fights between students that ended in death, revenge and so on, there are still many other forms of violence in educational institutions,

Bullying in Islamic Boarding Schools

Bullying is an aggressive act, either physically or verbally, carried out by an individual (Halid, 2019a). The act is carried out repeatedly, and there is a difference in strength between the perpetrator and the victim. The difference in strength in this case refers to a perception of physical and mental capacity. In addition, the difference in strength also exists in the number of perpetrators and victims (Kusumasari & Farida, 2019). The term bullying or bully comes from English which means to intimidate or oppress. However, the terms intimidate and oppress are not appropriate to be used as equivalents for the word bullying because they do not cover the entire meaning of the term bullying. The most appropriate term for the term bullying in Indonesian is "perisakan", which comes from the word "risak" which means to disturb or disturb continuously with various jokes (Halid, 2023b). However, the Minister of Education and Culture, Anies Baswedan, tends to use the word "perunungan" or "runding" as an equivalent for the term bullying. The word bullying or runding can

represent the term bullying which means disturbing the victim or continuously harassing such as intimidating, insulting, extorting, beating, oppressing or bullying other weaker people so that the victim is hurt or depressed.¹⁸ However, the two terms, namely "bullying" or "bullying" are not yet well known, even print media, electronic media and various scientific articles still use the term bullying or bully to refer to violence in the world of education. Therefore, in this article, the term bullying will be used to refer to acts of bullying in the world of education (Hatta, 2017).

Apart from the case that is currently being discussed, long before the latest case, the Indonesian Ulema Council (MUI) appealed to parents not to worry about sending their children to Islamic boarding schools to pursue education. "I appeal to all parents not to hesitate to place their children in Islamic boarding schools as the best alternative place for education and care for their sons and daughters," said the Head of the MUI Fatwa Division, Asrorun Ni'am Sholeh, Saturday (9/7/2022). He said that Islamic boarding schools remain the best educational alternative for children, because the care in Islamic boarding schools is based on role models, with a spirit of togetherness, simplicity, and discipline with the habit of good morals. "Islamic boarding schools remain the best choice for character education. Islamic boarding schools are educational institutions that integrate formal, informal and non-formal education with an integrated exemplary approach and care," he said. (Timliputan6, 2022) Another example of physical violence that occurs in Islamic boarding schools is Bullying, Yani (2016) said that bullying often occurs in Islamic boarding schools and is like an unbroken vicious circle. Bullying in Islamic boarding schools occurs and is difficult to stop. Research by Desiree (2013) states that bullying behavior occurs in Islamic boarding schools including physical violence, teasing, exclusion, extortion, and ordering by force. An example of a case study in one of the Islamic boarding schools in Jember (Yuhbaba, 2019).

Violence in Islamic boarding schools (Radicalism)

Pesantren is a fairly popular Islamic educational institution, especially in Java. Pesantren is often accused of being a radical religious movement, when in fact it is not. Pesantren that are conservative in facing globalization generally lead to fundamentalism and radicalism. Globalization is seen as an effort to subdue all countries to follow the superpower, namely America. Thus, globalization is also called Americanization, or the universal expansion of American ideas and values. Therefore, globalization can be a threat to the erosion of Islamic values (Halid & Ilyas, 2017).

In fact, the face of pesantren radicalism has never been apparent in the dynamics of pesantren since the 15th century which was pioneered by Walisongo and continued by the next generation through famous scholars, such as Sheikh Mutamakkin, Sheikh Nawawi al-Bantani, Sheikh Mahfud al-Tarmasi, KH. Hasyim Asyari, KH. Wahab Hasbullah, and many more. However, since the reform era, the face of pesantren radicalism has emerged to the surface in a real way. First, the Al-Islam Islamic Boarding School, Lamongan was involved in the Bali bombings carried out by its alumni students, such as Muchlas and Amrozi. Second, the Al-Mukmin Islamic Boarding School, Ngruki, Sukoharjo, which was reflected by Ustadz Abu Bakar Ba'asyir as the main figure, who is suspected of being involved in several acts of violence in the country. Based on research by Endang Turmudi and Riza Sihbudi, the radical

face of the two Islamic boarding schools is actually more carried out in the form of discourse and movements.

In the form of discourse, it is done by providing radical teaching materials; such as the application of Islamic law in its entirety in the lives of individuals, society, and the state. They believe that the application of Islamic law will solve the problems of the nation, society, and individuals. However, they do not actually justify violent methods in implementing Islamic law. The process of implementing Islamic law in this Islamic boarding school is through education. Because, education is seen as an instrument in the socialization of the application of Islamic law values to students in particular and society in general (Halid and Ilyas, 2021).

Thus, it can be understood that there are at least two things that cause the radicalization process in Islamic boarding schools. First, the intellectual network carried out by modern Islamic boarding schools comes from the Middle East region which is hardline, militant and radical, especially the Wahabi teachings which were brought literally to the Nusantara region. Purification is a real product of the Wahhabi intellectual network in the form of eradicating superstition, heresy, and superstition (Halid, 2021). In the next process, this intellectual network expanded, not only based on the Wahhabism school of thought, but also adopted the radical ideology of a number of intellectuals; such as Hasan al-Bana, Al-Maududi, Sayyid Qutb, Hasan Turabi, and others.

That is why, the psychology of radicalism that is turbulent in the Middle East is truly practiced in the country as a noble religious struggle. Second, exclusive and dogmatic religious teachings have given rise to an attitude of hostility towards groups outside it. The term Zionist-Infidel seems to have transformed into a religious awareness to fight it in any form. Coupled with the ideology of jihad which is understood as a war against the Zionist-Infidel, it has added to the list of radical attitudes. So that any violent action carried out by the people to destroy the Zionist-Infidel, which they call the enemies of Islam, is the most noble religious struggle (martyrdom) (Halid, 2023a).

Basically, this kind of teaching is not purely an authentic awareness of the Nusantara Islamic community, but rather the influence of intellectual and ideological networks brought from the Middle East. This phenomenon of fundamentalism and radicalism, if observed, is indeed not solely caused by the pattern of Islamic boarding school education or the increasing awareness of society and their increasing understanding of religion but is also stimulated by the reality surrounding their lives where the state is considered to have failed to realize prosperity and justice with the secular system it adheres to. Facts like this are one of the driving factors in seeking other alternatives in building principles and ideologies of development that are expected to better guarantee the realization of a prosperous and just life (Farida, 2015).

Prevention of Violence in Islamic Boarding Schools

Overcoming violence must be attempted in the community through various preventive efforts. According to Adawiah, prevention is an action to prevent or restrain the occurrence of something related to social problems. Efforts to overcome violence experienced by children should receive serious attention and handling from various parties. Therefore, the approach to handling the problem of violence against children is integrated,

where in addition to the legal approach, a non-legal approach must also be considered. Prevention of violence can be started from the closest circle, namely the family, and continued by the community and government (Halid, 2023b).

In the family scope, what can be done is: First, the family begins to rearrange communication between members so that there is no imbalance in relationships that result in detrimental asymmetrical relationships. Second, parents need to increase their knowledge about child care through various information available on the internet, so that they can minimize the possibility of violence in child care. In the community scope, the role of community institutions that focus on child protection can be strengthened to provide socialization to parents regarding children's rights and how to raise children.

Community institutions can do this through the mass media by disseminating information that can provide education. Meanwhile, from the scope of the government, it can be done by optimizing various existing programs, both national and regional, with the aim of strengthening family resilience. One of these national programs is the Generation Planning (GenRe) program initiated by the National Population and Family Planning Agency (BKKBN). In addition, the government can also prevent and handle cases of violence against children by optimizing the role and function of the Social Worker Service Unit (Sakti Peksos) owned by the Indonesian Ministry of Social Affairs to respond to cases of violence against children (Sakroni, 2021).

CONCLUSION

Based on the discussion above, it can be concluded that conflict management is "the process of parties involved in a conflict or a third party formulating a conflict strategy and implementing it to control the conflict in order to produce the desired resolution. In managing human conflict, in general, by avoiding problems. This avoidance is based on fear of disputes and paralysis of function. Its characteristics are the tendency to reject thoughts and avoid problems. Second, Approaching the problem and trying to find a solution. This characteristic is based on optimism and is more functional. violence is any act against a child that results in physical misery or suffering. In this violent incident, it does not only occur in the community but also in the educational environment, one of which is in the Islamic boarding school environment. Overcoming violence must be attempted in the community environment through various prevention efforts. Prevention is an action to prevent or prevent something related to social problems from happening. violence that often occurs in the Islamic boarding school environment is indeed very unfortunate if it has to happen because in the Islamic boarding school environment, it has been taught how to respect the elderly and love the younger.

Violence that occurs in Islamic boarding schools includes fights between students that end in death, rape by students or the kiai in charge of the Islamic boarding school, disputes over the inheritance of Islamic boarding school leadership, bullying between students that ends in quarrels, insults, differences of opinion and thoughts. Differences of opinion and thoughts can have a positive impact on the development of Islamic boarding schools.

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