



SOCIOLOGY OF ANTI-VIOLENCE EDUCATION AT MA MA'ARIF NU 1 KEMRANJEN: A STUDY OF RELIGIOUS LANGUAGE, MASCULINITY, AND DISCIPLINED CULTURE

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Abstract: This critical qualitative study examines the practice of anti-violence education at MA Ma'arif NU 1 Kemranjen, which still grapples with institutional disciplinary culture, religious rhetoric, and constructions of masculinity. The findings reveal a distinct ambivalence: on one hand, verbal and physical violence are frequently normalized under the guise of discipline and moral language; on the other hand, religious values are utilized by teachers to instill compassion and reject violence. Furthermore, the construction of student masculinity concurrently triggers group dominance and fosters peer solidarity. This study concludes that anti-violence education in madrasahs requires a critical deconstruction of disciplinary culture and masculinity, which are often legitimized by religious narratives.

Keywords: Anti-Violence Education, School Discipline, Masculinity, Madrasah.

Abstrak: Penelitian kualitatif kritis ini mengkaji praktik pendidikan anti-kekerasan di MA Ma'arif NU 1 Kemranjen yang masih berhadapan dengan budaya disiplin, bahasa keagamaan, dan konstruksi maskulinitas. Hasil penelitian menunjukkan adanya ambivalensi: di satu sisi, kekerasan verbal dan fisik kerap dinormalisasi atas nama disiplin dan bahasa moral; di sisi lain, nilai agama digunakan guru untuk menanamkan kasih sayang dan menolak kekerasan. Selain itu, konstruksi maskulinitas siswa turut memicu dominasi sekaligus solidaritas kelompok. Penelitian ini menyimpulkan bahwa pendidikan anti-kekerasan di madrasah memerlukan dekonstruksi kritis terhadap budaya disiplin dan maskulinitas yang kerap dilegitimasi oleh narasi keagamaan.

Kata Kunci: Pendidikan Anti-Kekerasan, Disiplin Sekolah, Maskulinitas, Madrasah

1. Introduction

The phenomenon of anti-violence education in Madrasah Aliyah is an important issue because school discipline practices are still often related to verbal, physical, and symbolic violence. In Madrasah Aliyah, religious language such as morals, manners, and moral development are used to shape student discipline. However, ridicule, splattering, harsh jokes, and light punishment are often considered reasonable as part of character education. At MA Ma'arif NU 1 Kemranjen, observations showed that there were rude jokes, physical encouragement, and male student relationships that highlighted courage as a symbol of masculinity. School discipline also emphasizes discipline and moral development as a school culture. This condition shows the relationship between religious values, discipline culture, and social relations of students in madrasah life. Madrasah is a cultural entity in Indonesia that is more than a century old and plays an important role in the socialization process of society. The gradual recognition of the existence of madrasahs shows that this institution had succeeded in entering the mainstream of nation-building towards the end of the 20th century (Adelia & Mitra, 2021).

Previous research has generally discussed anti-violence education in the form of character education, or child-friendly schools. Meanwhile, the research of Islamic schools or madrasas focuses more on the formation of morals, prevention of bullying and student discipline. Masculinity studies also often see the behavior of male students as juvenile delinquency. In fact, anti-violence education is related to power relations, discipline culture, and the construction of masculinity. In addition, religious language in school discipline is often understood normatively without seeing the possibility of its use as a legitimacy for violence. Therefore, a critical study of anti-violence education in Islamic schools is urgently needed. Until now, the evaluation system of Islamic Religious Education (PAI) is still dominated by cognitive aspects through written exams, while the affective and psychomotor dimensions tend to be neglected. This inequality results in students' learning orientation limited to passing formal exams, without being accompanied by a deep internalization of religious values (Nadia, Mawardi, Putri & Hidayat, 2025).

This paper examines anti-violence education, the use of religious language, the construction of masculinity, and the culture of discipline in MA Ma'arif NU 1 Kemranjen. The focus of this research is directed at the identification of forms of violence prevention, the analysis of the correlation between discipline and students' gender relations, and their implications on the formation of students' religious character and experience. On the other hand, an attitude of tolerance in this context is defined as openness and inclusivity in accepting differences, as well as a form of respect for other individuals who are different as an integral part of their social reality (Burhanuddin & Ashoumi, 2023). With the sociology of education approach, school is understood as a space for social interaction that shapes behavior and meaning through relationships between teachers and students. This study shows that efforts to prevent violence in Madrasah Aliyah require a critical understanding of disciplinary habits and patterns of male students' relationships which are often strengthened through moral language and religious values. Verbal taunts and mild physical acts are often considered commonplace because they have become part of the culture of schools and adolescent associations. Although religious values ideally function as an instrument for cultivating morals, empathy, and mutual respect, in practice these values are sometimes abused to legitimize repressive actions under the guise of coaching. Therefore, educational institutions are obliged to formulate a more fair, reflective, and humane pattern of learning and coaching. The urgency of this humanist approach is based on the psychological characteristics of students in the early adolescence phase (age 13–15 years) who biologically experience emotional fluctuations due to hormonal changes. This transition period was marked by rapid physical development and the expansion of intellectual orientation towards the outside world. Psychologically, adolescents are in an ambivalent phase; They reject the stipulation as children, but are not yet fully able to let go of childish behavior patterns, so they are prone to experiencing feelings of loneliness, indecision, emotional instability, and disappointment.

In the school environment, adolescents who have the status of students are required not only to optimize their intellectual potential, but also to internalize institutional norms and regulations. This is in line with the juridical mandate of Law Number 20 of 2003 concerning the National Education System Article 1 Paragraph (1), which emphasizes that education is a conscious and planned effort to create a stimulating learning atmosphere. Through this process, students are expected to be able to actively actualize their potential in order to achieve religious spiritual strength, self-control, mature personality, intelligence, noble morals, and competencies that contribute to society, nation, and state (Aini, 2018).

Anti-violence education in this study is understood as a way of reading social practices, power relations, and educational culture at MA Ma'arif NU 1 Kemranjen. This concept rejects not only physical violence, but also verbal, symbolic, and psychological violence that is often considered normal in school life. Through this concept, the research looks at how jokes, punishments, and coaching can be interpreted as part of the discipline culture, as well as how religious values are used to build more human relationships in Islamic school environments. Islam as a value system fundamentally emphasizes the principles of compassion (*rahmah*), justice (*'adl*), and brotherhood (*ukhuwah*) which ideally function as a moral fortress in anticipating destructive actions against others. However, empirical reality in the field indicates that these noble values have not been optimally internalized in the daily behavior of students (Nadia, Mawardi, Putri & Hidayat, 2025).

Aspects of anti-violence education include meanings, actors, symbols, practices, and patterns of interaction in schools. Teachers, students, homeroom teachers, and student organizations play a role in shaping the day-to-day culture through reprimands, coaching, conflict mediation, and behavioral supervision. The value of anti-violence is seen in the use of religious language such as compassion, morals, and mutual respect. The practice takes place in the classroom, school yard, and organizational activities

and continues to be repeated as part of the culture of discipline and character education.

School masculinity is understood as a social construction of male identity that is formed through school culture and social relations. In this study, masculinity can be seen from the way male students show courage, group solidarity, and dominance in society. Behaviors such as rude jokes or mildly aggressive actions are often considered part of a male identity. However, religious education in schools also establishes an alternative masculinity that emphasizes responsibility, self-control, and respect for others.

This study maps the masculinity category into five key elements: actors, formation processes, support contributions, barriers, and social impacts caused. Empirically, the formation of masculine character is accelerated by the dynamics of interaction between friends, disciplinary experience, organizational participation, and the internalization of moral language from teachers. The support aspect comes to the fore when a bold and assertive nature is attached to the concept of maturity. Instead, resistance to the formation comes in the form of strict supervision from teachers, formal school rules, and the strengthening of religious values that reject violence (Noguera, 1995). The impact of this phenomenon builds group solidarity, affects power relations between students, and triggers the normalization of *bullying*, both verbally and physically. On the other hand, in an effort to anticipate child exploitation in all its manifestations, legal regulations strictly prohibit the involvement of child labor under a certain age, except in very urgent situations and under rigid supervision. This policy is oriented towards the protection of children from the dangerous work sector that has the potential to degrade their growth and development and welfare (Muliana, Lestari, & Juangsa, 2020). In order to ensure its effectiveness, the Child Protection Law explicitly mandates the authority to supervise, report, and prosecute violations of children's rights to various agencies. This collective responsibility binds government agencies, non-governmental organizations (NGOs), and elements of society at large (Wahyudi, Berliani, & Amelia, 2023). All parties are given the obligation to safeguard children's rights and report violations if they occur.

Discipline culture is understood as a social mechanism that regulates order, obedience, and control in schools. In this context, discipline is not only in the form of technical rules, but also the way schools shape student behavior and morality. The culture of discipline helps explain why mild verbal or physical punishment is often considered part of character building. Moral and religious language is also used to reinforce the legitimacy of the rule so that the line between education and violence sometimes becomes blurred.

Aspects of discipline culture include school discipline, organizational culture, symbols, routines, and social relations between school residents. The practice of discipline can be seen in the rules of student behavior, respect for teachers, the use of uniforms, coaching activities, and the supervision of students' daily lives. The entire process involves teachers, students, parents, and the school in forming a common understanding of order, morality, and character education in the Islamic school environment.

This research was carried out at MA Ma'arif NU 1 Kemranjen because the madrasah has anti-violence education practices that are visible in daily life. The use of religious language, disciplined culture, and the formation of masculinity are also important parts of the social interaction of school residents, so it is relevant to be studied in the perspective of field religious studies and the sociology of Islamic education.

This research applies a qualitative approach with a type of critical qualitative study. The choice of this approach is based on the urgency to understand in depth and comprehensively the complexity of educational practices and the dynamics of social phenomena that occur in the madrasah environment (Priatmoko, Sugiri, & Amelia, 2022). Primary data is obtained through observation and interviews, while secondary data comes from disciplines, school programs, and other institutional documents.

The research data sources include madrasah heads, PAI teachers, BK teachers, other teachers, and students as the main informants. School documents are used as supporting data. The informants were selected purposively because they were considered to have experience and direct involvement in anti-violence educational practices and a culture of discipline in madrasahs. Education is very important for human life, because to improve the quality of human resources is greatly influenced by education. Education is defined as a structured training and teaching process, either organized through formal or informal channels by individuals or groups for children and adolescents. This process is oriented to transfer knowledge and actualize students' skills and potential, both in the physical and spiritual dimensions. In line with that, Law Number 20 of 2003 concerning the National Education System stipulates that the main goal of education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Molzana & Fernandes, 2023). To achieve this goal, educational

institutions and the government must work together to optimize education in Indonesia.

The data collection technique in this study applies the principle of triangulation which integrates three main methods that complement each other. The first method is participatory observation, which is carried out to directly observe the dynamics of interaction between Islamic Religious Education (PAI) educators and students, both in the learning process in the classroom and in the context of school activities in general (Khamid & Hanif, 2025). Field observations focused on the articulation of teacher communication, variations in instructional methods, conflict management by educators, and the classroom atmosphere created. Furthermore, the *in-depth interview technique* with a semi-structured approach was applied to capture substantive data from informants. The interview agenda runs individually with a time allocation of 30–45 minutes per session, using lines of questions derived directly from the subject matter of the research problem. As a complement to the data collection, the documentation technique was applied by collecting madrasah policy documents, student codes of ethics, violence prevention protocols, and archives of handling similar cases in the past. The existence of these documents and regulations is crucial considering that the escalation of violence in the academic realm is becoming a real threat to the achievement of the ideal vision of education. This reality places bullying and violence in schools as a global discourse that requires strategic intervention from all education stakeholders (Fauzan & Sulaeman, 2024).

The flow of data analysis in this study adopts an interactive model that includes data reduction, thematic categorization, codification, and conclusion drawn. Data grouping was carried out selectively based on the research theme for the effectiveness of the explanation. Furthermore, the validity of the findings is ensured through strict verification using source triangulation and *proportional member checking* with informants. Given that data analysis is the main axis of qualitative research, this activity runs continuously from the beginning of data collection to post-field. This mechanism involves tracking, organizing, sorting, structuring, and synthesizing data to identify specific patterns, which are ultimately interpreted to present the meaning of the phenomenon in its entirety (Christiana, 2019).

2. Results and Discussion

2.1 Definition of Anti-Violence Education

Education is an interactive activity between a teacher and a student to achieve a goal in a good way in a positive context. Constitutionally, national education functions as a strategic instrument to improve capabilities and construct the noble character and civilization of the nation. This transformation aims to maximize the potential of students' nature, which includes the dimensions of spirituality (faith and piety), morality (noble morals), life skills (creativity and independence), to socio-political awareness as democratic and responsible citizens (Shinta, 2023). In general, educational institutions have the responsibility to prepare students to transform into individuals who are intellectual, innovative, independent, and have high competitive capabilities in the face of global dynamics (Qomarudin & Jannah, 2025).

Conceptually, violence is a behavioral anomaly that has a destructive impact on the integrity of others. According to Chawazi (2001), violent behavior, like harassment, is an *intentional action* to cause physical pain or injury. This typology of violence is broadly divided into two domains, namely physical violence that has fatality to cause loss of life, and psychological violence that has an impact on mental distortion and leaves deep trauma for survivors. This context underlies the urgency of anti-violence education, which is conceptualized as a pedagogical reconstruction to instill positive values-based mental attitudes. This approach is projected as a non-violent strategy in mitigating and resolving various socio-religious conflicts that occur in public spaces (Shinta, 2023). This education certainly buries itself in selfish attitudes, but on the contrary prioritizes the interests of the whole society rather than the interests of individuals or groups to achieve a harmonious condition among the members of society.

2.2 Verbal/physical violence is often considered a joke, coaching, or just punishment

Education is the main foundation for the rise and progress of a nation, which aims to produce an intelligent, intellectual, useful, noble and pious generation. However, the reality of education in Indonesia is still faced with various challenges, one of which is the anomalous phenomenon among students. Anomi manifests itself in the form of deviant behavior that is triggered by the existence of a misalignment between social values and individual actions. In the education ecosystem, this phenomenon is manifested through several indicators, such as verbal bullying, truancy behavior, low active participation in the learning process, empathy crisis, and decreased academic achievement of students (Melinda, Febriyana, 2023). In the perspective of sociologist Émile Durkheim, anomies represent a deregulated situation in which society

loses clarity of norms and values orientation, which triggers a *gap* between expectations and empirical reality. This anomic phenomenon is essentially accelerated by the erosion of social virtues and the weakening of the internalization of good values in social interactions. According to Olweus (1993), bullying is not just an ordinary interpersonal conflict, but a form of aggressive behavior that is carried out repeatedly and involves an imbalance of power between the perpetrator and the victim. The manifestations of this imbalance include physical, psychological, and social structural aspects, which cumulatively condition the victim in a subordinate position. This limits the victim's range of motion, making it difficult for them to articulate an effective form of self-defense (Sulaeman, Siddik, Daerobi, & Syakir, 2025). This accumulation of physical, psychological, and social imbalances places the victim in an inferior hierarchy. As a result, the victim's articulation space becomes alienated, which in turn hinders the minimization of risk through self-defense efforts (Noguera, 1995). Factors that cause deviant behavior and violence in students that come from social environmental factors:

- 2.2.1 Family Environment: Lack of parental attention and consistency in educating, conflicts that make the home atmosphere unstable, and economic factors (poverty). These pressures encourage children to seek solutions through deviant actions.
- 2.2.2 Community Environment: Culture or societal norms that are permissive to deviations, as well as the bad influence of social media due to the continuous consumption of violent and violent content that damages students' mindsets.
- 2.2.3 School Environment: Academic pressure stemming from strict competencies as well as high expectations is often a triggering factor for students to take instant action that deviates from legal and ethical norms. On the other hand, schools do not only function as an institutional space to transfer academic knowledge, but also act as a strategic medium where individuals begin to interact with various political concepts and public policy dynamics (Heikkila & Gerlak, 2013). Which can cause competition, bullying and violence. Therefore, the existence of bullying and competition makes the victim feel alienated and depressed, so they carry out deviant resistance. This condition is exacerbated by a lack of internal and external support that makes students feel isolated, especially for those who have many differences with their peers.

From these factors according to the results of observations and interviews at MA Ma'arif NU 1 Kemranjen, it was found that forms of verbal violence are still often considered as ordinary jokes, coaching, or reasonable punishments in daily interactions between students. Aggressive behavior among adolescents generally manifests in two main typologies, namely physical and psychological violence, which have direct implications for the occurrence of physical injuries and mental trauma. The existence of physical violence is identified through direct offensive actions such as hitting, kicking, stomping, and throwing with hard objects. On the other hand, non-physical (psychological) aggression is accommodated through patterns of verbal and social bullying, such as threatening, spitting, degrading behavior through ridicule, and the use of labels or animal names that aim to psychologically harm the victim (Simatupang & Abduh, 2018). In observations in the classroom environment and school yard, researchers found that there was a practice of mocking each other between students, such as calling friends by inappropriate names, mocking physical conditions, and mentioning parents' names as jokes. The findings were strengthened by the statement of Mr. Bayuni as a BK teacher who explained that the most frequent cases in madrassas are "ridicule" between students which can then develop into conflicts if any party is offended. In addition, another determinant that triggers the rampant bullying behavior is the low empathy capacity of students. At the fundamental level, the limitation of the dimension of empathy is caused by a lack of comprehensive understanding of the nature of one of the elements of human nature, namely the heart (*qalb*), and its spiritual needs (Sofyan, 2019). In addition, the madrasah code of conduct document and the school's vision and mission show that the institution already has rules regarding anti-bullying and student protection, which is indirectly proof that this behavior is indeed a concern for the school.

Although violence in education is a classic problem, the dynamics of increasing the prevalence of cases both macro and micro in the school environment. These dynamics demand responsive and targeted strategic interventions. Historically, one of the peaks of the anomaly of violence in educational institutions was recorded in the STPDN case in 2003, where repressive actions in the form of beating and kicking became part of a culture that was normalized to the point of sacrificing human lives. This destructive phenomenon ultimately has a multiplier impact, namely tarnishing the integrity of the national education system while triggering negative sentiments in global assessments (Muliana, Lestari, & Juangsa, 2020) Tontonan tersebut sebagai bukti bahwa sesungguhnya kekerasan tidak saja merupakan bakat yang

melekat dalam diri kita sebagaimana kita akui secara historis, melainkan kekerasan juga adalah ajaran yang dilestarikan.

Conceptually, bullying represents a destructive act that involves continuous and systematic oppression and intimidation. Referring to the official definition of the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia, this phenomenon is categorized as an intention-based act of aggression that targets individuals with a higher level of vulnerability, thus triggering a multiplier impact in the form of physical and psychological suffering. This typology of bullying covers a wide spectrum, ranging from physical, verbal, psychological, to sexual harassment, all of which are oriented to injure, intimidate, or denigrate the victim (Amili & Irwan, 2026). Actually, this "bullying" problem has existed for a long time and is growing in society. Bullying can be categorized as a criminal act of persecution, bullying, or bullying regulated in the Criminal Code (KUHP).

The findings regarding verbal violence that were considered jokes involved several actors, namely students as the main perpetrators, peers as witnesses, and teachers who played a role in supervision and coaching. The forms of practice found were in the form of verbal ridicule, inappropriate name calling, physical jokes related to the body, and the use of words that had a derogatory tone. This practice generally occurs in the classroom when learning has not yet started, during free hours, in the school yard, or when students are gathering with peers. Based on the results of the interviews, this practice occurs quite often because it has become a daily habit that is considered commonplace by some students. The language used is usually in the form of jokes typical of teenagers which sometimes contain elements of insult or degradation. Student responses to these actions have been mixed; Some students consider it a form of familiarity and ordinary jokes, while others feel uncomfortable, offended, and even choose to remain silent for fear of escalating the problem. In some cases, BK teachers and homeroom teachers then mediate by calling the students involved and providing directions so that the conflict does not develop further.

The practice of verbal violence reduced to mere jokes takes place in the stimulation of the school's social culture, where humorous interactions are considered an integral part of adolescent friendship building. The characteristics of the classroom dominated by the adolescent development phase encourage students to construct recognition and social closeness through joking with each other. Furthermore, exposure to the social environment and penetration of social media also accelerate the adoption of mocking diction which is then replicated in daily interactions in madrasahs. Although institutions have implemented anti-violence policies and enforced educational discipline through the Panca Cinta Program, the normalization of this verbal taunt has made it resistant to elimination efforts. This reality shows that although the geographical and cultural proximity of the madrasah to the pesantren ecosystem favors the internalization of religious character, students simultaneously still bring external social habitus into the domestic environment of the school (Hendry, 2016).

The developmental characteristics of students who are in the phase of searching for self-identity often have implications for their inability to clearly differentiate between the boundaries of jokes, coaching actions, and aggressive behaviors that hurt the affections of others. This psychological reality is intertwined with the urgency of implementing the concept of multicultural schools in the midst of a pluralistic ecosystem. In the perspective of the sociology of education, multicultural schools are articulated through three main pillars. First, recognition, which is fundamental recognition and respect for the existence of various different groups. Second, representation, which manifests in the provision of participation spaces to accommodate and ensure the articulation of aspirations from every difference in the school environment. Third, redistribution, which is implemented through distributive justice in the arena of institutional policy. Thus, a fundamental challenge for schools with high student heterogeneity is the management of diversity governance, where institutions that uphold the principles of multiculturalism are fully committed to constructing the fulfillment of diverse student needs (Hanif & Astuti, 2017).

2.3 Teachers use religious values to reject violence and instill compassion

Based on the results of observations and interviews at MA Ma'arif NU 1 Kemranjen, it was found that verbal violence is still often considered a joke, coaching, or reasonable punishment in interactions between students. In the classroom and school yard, the practice of mocking each other can be seen, such as calling friends by inappropriate names, physically mocking, and mentioning parents' names as jokes. This finding was strengthened by the testimony of Mr. Bayuni as a BK teacher who said that the most frequent cases were ridicule between students which sometimes developed into conflicts. Latifah also explained that some students consider this behavior to be just a joke even though it can make others feel

uncomfortable. In addition, the school's rules and vision and mission show the existence of anti-bullying rules and student protection as a form of the school's attention to the problem.

The practice involves students as the main actors, peers as witnesses, and teachers as parties who carry out supervision and coaching. The form is in the form of verbal ridicule, physical jokes, and the use of derogatory words. This behavior usually occurs during free hours, before learning starts, or when students gather with their friends. The language used is a teenage joke language that often contains elements of insult. Student responses also vary; Some consider it a form of intimacy, but there are also those who feel offended and choose to remain silent. In some cases, BK teachers and homeroom teachers mediate by providing directions to the students involved.

This phenomenon is rooted in the subculture of adolescent association that reduces jokes as an instrument of daily social cohesion. Social media penetration and *peer group* dynamics also amplify the reproduction of mocking language in the school environment. Although the madrasah has institutionalized preventive regulations through the Panca Cinta Program, the habitus shows high resistance due to the *permissiveness* process by some students. In the context of conflict resolution, countermeasures strategies are carried out through an integrative mediation approach. Moral Faith Teachers apply a dialogical-reflective approach to stimulate students in clarifying the root of the problem objectively. This step is perfected by the Qur'an Hadith teacher who internalizes theological values, such as the prohibition of unjust behavior, the urgency of reconciliation (forgiveness), and the strengthening of *Islamic ukhuwah*. This religious doctrine-based intervention transforms the mediation process from a simple pragmatic solution to a spiritual reconstruction that touches the moral consciousness of the students. The principles of justice and mediating neutrality are consistently maintained to direct students to take the path of deliberation, while eliminating confrontational responses based on emotions and violence (Ali et al., 2026). When schools try to instill the values of empathy, tolerance, and mutual respect without coordination with the family and community environment, students experience significant cognitive dissonance. Children receive different moral messages and even contradictory messages from one environment to another, so the internalization of positive values is not optimal. A joint monitoring and evaluation system is needed that can identify inconsistencies in grades between the home and school environments, as well as intervention strategies that involve all parties when bullying behavior occurs. Without this systemic approach, bullying prevention efforts will remain reactive and superficial, failing to touch the root of the problem which really lies in the fragmentation of values in the child development ecosystem.

In addition, the developmental characteristics of adolescents who are in the phase of self-identity search often limit their capacity to clearly differentiate between the boundaries of jokes, disciplinary efforts, and aggressive behaviors that have the potential to hurt other affections. In the context of mitigation, the pesantren-based education model has proven to be one of the effective preventive instruments against *bullying* behavior because of its ability to construct an academic culture that is oriented towards habituating noble morals. In line with the findings of Rijal (2025), the cultivation of routine activities—such as the tradition of saying greetings, collective studies, and student deliberation—not only internalizes the value of *ukhuwah*, but also stimulates high social sensitivity and solidarity between individuals. The social climate of pesantren that prioritizes the principles of collectivity and simplicity inherently narrows the space for articulation for the emergence of aggressive behavior. If these prophetic values are adapted into public school institutions through the repositioning of PAI, then the religious learning material can be transformed into a strategic instrument in building a friendly, inclusive, and non-violent school culture. This strategy is strengthened through the integration of a curriculum based on Qur'anic values as an anti-bullying bulwark of defense. This is theoretically in line with the research of Utaminingsih and Idammatussilmi (2025) which confirms that the development of an affective curriculum based on the Qur'an is significantly able to escalate students' awareness regarding the prohibition of *ghibah*, slander, and acts of violence (Sulaeman, Siddik, Daerobi, & Syakir, 2025).

Since the beginning of the Reform era, the restructuring of national life has become a priority agenda for the country's thinkers in order to restore the country's condition from the impact of the maladministration of the New Order. As a concrete step, in 2000, a forum involving four hundred independent scientists initiated by Nurcholish Madjid, Emil Salim, and his colleagues gathered in Bali to formulate a solution to the national crisis. The scientific meeting produced recommendation points regarding the importance of implementing multicultural education. This urgency is based on two macro considerations: first, there is a consensus that the stability of a pluralistic society is vulnerable to disruption by the escalation of vertical and horizontal conflicts that threaten the existence of the Republic of Indonesia.

Second, there is self-criticism of the performance of the national education system and religious education which is considered to be unable to produce a generation that has sociological maturity in dealing with cultural diversity (Huda, 2021). As a result, the nation's awareness of diversity and their appreciation for differences as the basis of the national spirit are squeezed by the increasingly urgent pressure from primordialistic interests, such as sectarianism and provincialism.

Discipline and violence in educational institutions can be thoroughly analyzed through an anthropological framework by considering the complex socio-cultural contexts that significantly influence the behaviors, power dynamics, and institutional practices prevailing in these settings. The perspective offered by Anthropology underscores the idea that violence should not be considered merely an isolated individual act but, in fact, deeply embedded into the social structures and cultural narratives that govern it. For example, the widespread normalization of violence in the educational environment can be intricately linked to broader societal trends characterized by structural violence, in which systemic inequalities manifest themselves clearly in the school environment, thus influencing not only the behavior exhibited by students but also the responses evoked from teachers.

2.4 The construction of male students' masculinity affects group dominance or solidarity

Terminologically, the conceptualization of masculinity is parallel to feminine, where masculinity is understood as a form of masculine social construction attached to men. Masculine characters are not necessarily biologically present from birth (*nature*), but are constructed gradually by the cultural system (*nurture*). Culture is the main determinant in defining gender social characteristics, for both men and women. In the perspective of traditional masculinity, the values that are upheld include strength, authority (power), fortitude, active agency, self-control, independence, personal satisfaction, as well as solidity between men and work performance. In contrast, domains that tend to be positioned subordinate or looked down upon in this structure include interpersonal relationships, verbal capabilities, domestic spaces, tenderness, communication patterns, and the entities of women and children (Demartoto, 2010). The construction of masculinity is not static, but transforms historically in the direction of the timeline of the times. Referring to Beynon's thinking in his industry work, *Masculinities and Culture*, the discourse on male identity is examined through a specific decade-long periodization. In his taxonomy, Beynon classifies forms of masculinity based on the interpenetration of cultural trends and sociological developments that were dominant throughout his time (Demartoto, 2010). In the era before the 1980s, the representation of masculinity was predominantly reflected by *working-class male figures* who articulated their physical performance and behavior as a form of dominance, especially towards women. The image of masculinity in this period is firmly rooted in the early characteristics of the industrialization era, where the existence of men was constructed as factory workers with a strong and powerful physical narrative (Nofriani & Hasmira, 2021).

Based on the results of interviews, observations, and documentation at MA Ma'arif NU 1 Kemranjen, the construction of masculinity among male students still affects the pattern of solidarity and group dominance even though the number of male students is relatively small. This can be seen from the habit of loud jokes, verbal ridicule, and mutual challenge attitudes that are considered a form of familiarity between friends. Some informants said that this behavior was considered normal in adolescent association. Group solidarity is also seen through the habit of male students gathering and maintaining a "strong" image in front of their peers. Meanwhile, school discipline, morning discipline activities, and teacher coaching show that there is supervision to prevent conflicts and violent acts. The activities of the STUDENT COUNCIL, IPNU-IPPNU, and religious habits are also a means of controlling student behavior to remain positive.

Responding to this reality, the madrasah institutionalized strategic policies that relied on preventive and educational dimensions. This step is oriented to mitigate the potential for deviant behavior while constructing students' moral understanding in a sustainable manner (Ali et al., 2026). The school implements non-violent discipline and provides educational sanctions for students who break the rules. BK teachers, homeroom teachers, and religious teachers play a role in counseling, personal approaches, and conflict mediation. In addition, religious habituation through morning activities, Aqidah Akhlak learning, and the Panca Cinta Program are used to instill the values of compassion, tolerance, and respect for others. Student supervision also involves school organizations such as the Student Council and IPNU-IPPNU. Teachers also provide education on cyber bullying and moderate Islamic values such as *tasamuh*, *tawazun*, and *tawasut* in daily life.

The implementation of this strategy has made a significant contribution to the reconstruction of character and strengthening the existence of Islamic Religious Education (PAI) in madrasas. Through a non-violent disciplinary approach, students are guided to internalize the urgency of respect for others as an embodiment of Islamic moral values. In addition, religious habituation programs also stimulate the formation of a more peaceful, tolerant, and child-friendly institutional culture. The synergy of supervision involving the active role of educators, student organizations, and parents simultaneously strengthens the social control system in the school's domestic environment. Therefore, the urgency of institutionalizing anti-bullying education based on Islamic values at MA Ma'arif NU 1 Kemranjen occupies a crucial position, both as a preventive and curative instrument. Through this community service activity, it is hoped that students will gain a comprehensive understanding of the dangers of bullying, as well as be able to identify its forms and impacts, this activity also encourages students to actualize Islamic values in daily life in the school environment. In addition, Islamic values are not only taught in theory, but also applied in daily social relationships so as to strengthen students' understanding of compassion, tolerance, and rejection of violence.

2.5 Discussion

The first findings suggest that verbal violence and certain forms of punishment are still often considered jokes, coaching, or reasonable actions in the school environment. This condition shows how adolescent social culture can normalize symbolic and psychological violence. From the perspective of the sociology of Islamic education, the institutionalization of the educational process is not only based on formal regulations, but is also manifested through daily social interactions that construct the way students interpret an action. The values of freedom and openness occupy an elementary position in constructing a democratic and accountable social order. Therefore, the anti-violence movement in the madrasah environment is no longer adequate if it only relies on written legal rules, but demands a radical reconstruction of the aspects of communication culture and the pattern of social relations between school residents.

The evidence corroborates that anti-violence education, religious language, masculinity, and culture discipline work as social processes that shape student behavior. Verbal violence that is considered a joke shows that the meaning of violence is formed through collective habits and daily interactions. On the other hand, the use of religious language in coaching is a social means to direct behavior according to institutional values. One of the fundamental problems that arises is that violence that occurs in schools has been going on for many years, from one generation to the next. This encourages violence to become a separate culture in schools. Culture of violence theory elaborates on the broad scope of aggressiveness patterns that are internalized in the structure of society. In this context, schools are positioned as formal institutions, while educators and learners act as an integral and integral part of the ecosystem. This theoretical foundation explains the existence of a subculture that provides sociological legitimacy to acts of violence, while simultaneously triggering the emergence of secondary sanctions or layered victimization (revictimization) for victims (Noer, Hanafi, Khairunnisa, & Putri, 2021). Discipline culture also influences the way students understand the boundaries between educational punishment and violent acts. Violence seems to be ingrained, especially in the education system in Indonesia. As in the admission of students, they are often treated inhumanely and often accompanied by violence in the form of slapping, insults by their seniors, shoving pus, banging on doors and other physical punishments. Education, in its essence as a continuous process, rests primarily on the dualism of the basic goal: to actualize all the latent potentials that humans possess simultaneously, as well as to oversee the process of humanization. On this philosophical basis, the articulation of the educational process should be oriented and directed at the fulfillment of maximum human capacity achievement. This step is crucial to ensure that the dignity and glory of human beings as theocentric beings are maintained, preserved, and empirically embodied in the reality of social life (Hadziq, 2018).

The second finding shows that teachers use religious values to resist violence and build a culture of compassion in madrasas. Religious education has a strategic function as an instrument of value socialization as well as a mechanism of social control through the articulation of advice, learning processes, and role modeling from educators. Therefore, efforts to eliminate violence in the academic environment require a holistic approach that integrates multidimensional commitments from various stakeholders. This synergy must involve the active role of the government, educational institutions, teachers, students, parents, and elements of society on a macro basis to create a safe and inclusive educational ecosystem

(Shinta, 2023). Islamic values such as *tasamuh*, *tawazun*, and *tawasut* are social capital that strengthens harmonious relationships between school residents. In the context of lived religion, religious values are not only understood theoretically, but also practiced in conflict resolution and the formation of a culture of peace. The evidence in the second finding also shows that there is a power relationship and the process of internalizing religious norms in schools. Teachers have an important position in determining grades that are considered good, while students are in the process of receiving and negotiating those grades. The support of peers, family, and school rules also strengthens this process. However, some students still consider ridicule as an ordinary joke, showing that the internalization of religious values is also influenced by adolescent culture and social media.

The third finding shows that the construction of masculinity still affects the solidarity and dominance of male student groups despite their number being a minority. The culture of masculinity is seen through loud jokes, group solidarity, and efforts to maintain a strong image in front of peers. However, this influence is relatively more controlled due to religious culture, teacher supervision, and the dominance of the number of female students. Moral values and discipline in *madrassas* also limit the emergence of excessive masculine behavior.

Cumulatively, the three findings affirm that the institutionalization of anti-violence education in Islamic high schools requires a critical deconstruction of discipline culture, social relations structures, and manifestations of masculinity constructions that often gain legitimacy through moral narratives and daily habitus. Religious values have a strategic capacity as an instrument in constructing a culture of peace, noting that they must be integrated through a more reflective, contextual, and humanist approach within the school ecosystem. On the other hand, the interconnection between institutional disciplinary actions and the potential for violent reproduction is a crucial domain of study to unravel the complexity of the educational environment. Repressive, excessive, and disproportionate disciplinary practices often do not only fail to mitigate students' deviant behavior, but simultaneously amplify the situation by creating a new atmosphere of violence (Hendry, 2016).

3. Conclusion

Based on the results of the analysis and discussion, research on anti-violence education at MA Ma'arif NU 1 Kemranjen emphasizes that the dynamics of life and social order in *madrassas* are not simply driven by formal rules or rigid textual laws. More than that, this educational space is an arena for complex cultural negotiations, where values are shaped by the dialectic of adolescent associations, the dominance of religious language, normative disciplinary patterns, and power relations between students. The prominent phenomenon found is the strong normalization of verbal violence and minor physical acts which are collectively still considered playful teasing or a reasonable form of character development. The unclear boundary between discipline enforcement and acts of violence indicates that efforts to create child-friendly *madrassas* are not enough to rely solely on regulations on paper. A more critical analytical knife is needed to deconstruct the already established daily communication and social relations habits among students.

On the other hand, this study also captures the crucial role of educators and *madrasah* policy makers in reducing the potential for oblique conflicts. Teachers use the noble values of moderate Islam (*tasamuh*, *tawazun*, *tawasut*) and compassion (*rahmah*) as instruments of social control as well as rejecting violent narratives. The internalization of these values is realized through religious habituation, personal counseling, and educational discipline mechanisms. Nevertheless, structural challenges still arise from the construction of male students' masculinity. Despite their minority numbers, the drive to display a strong, courageous, and dominant self-image still influences patterns of group solidarity and fuels social friction. Fortunately, this tendency of hegemonic masculinity can still be relatively intervened by the strong religious culture of Islamic boarding schools and strict supervision by schools. Therefore, anti-violence education in Islamic educational institutions must be positioned as an integrative socio-cultural process, which is a simultaneous effort that must harmonize school policies, peer group dynamics, humanist interpretation of religious texts, and equitable disciplinary practices.

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