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Integrating Islamic and Multicultural Values to Prevent Violence in Pesantren Education: A Multisite Study in Madura, Indonesia

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Abstract: Violence prevention in pesantren requires approaches that connect religious ethics, multicultural values, daily educational practices, and institutional protection. This study examines how Islamic and multicultural values are integrated to prevent violence in two pesantren in Madura, Indonesia. Using a qualitative multisite case-study design, data were collected from 42 informants through semi-structured interviews, non-participant observations, and document review between 25 April and 25 June 2026. The findings reveal five interconnected dimensions: Islamic ethical values, multicultural and local values, pedagogical and relational practices, institutional protection mechanisms, and the formation of a violence-preventive pesantren culture. Values such as *rahmah*, *hifz al-nafs*, *musawah*, *ta'dib*, *tasamuh*, *ukhuwah*, justice, and human dignity were translated into non-violent discipline, egalitarian peer relations, multicultural interaction, *musyawarah*, supervision, safe reporting, and gender-sensitive caregiving. Cross-site analysis shows that different local expressions produced similar preventive functions. The study concludes that value integration becomes effective when normative commitments are operationalized through consistent pedagogical practices and reinforced by institutional safeguards, thereby fostering safer, inclusive, and humanistic pesantren environments. This model provides a culturally grounded framework for violence prevention efforts.

Keywords: Humanistic discipline; Cultural integration; Institutional safeguarding

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1. Introduction

Violence in educational settings has become an increasingly urgent concern in Indonesia, including within pesantren, where religious instruction, residential life, discipline, and authority operate in a closely interconnected environment. Recent studies show that violence in Islamic boarding schools cannot be reduced to individual misconduct because it is also shaped by institutional culture, unequal power relations, weak reporting mechanisms, and normalized disciplinary practices. These conditions challenge the assumption that religious institutions are automatically safe and highlight the need for preventive approaches embedded in the educational culture itself [1], [2].

Existing responses to violence in pesantren have increasingly emphasized regulation, child protection, reporting procedures, and institutional accountability. However, legal and procedural instruments alone may have limited preventive effects when hierarchical relations, seniority, silence, and punitive traditions remain culturally accepted in everyday educational life. Research on power inequality and child-protection enforcement indicates that violence prevention requires changes in relational practices and institutional culture, not merely compliance with formal rules. This suggests that

pesantren need culturally grounded educational strategies capable of transforming values, interactions, and disciplinary meanings from within [3], [4].

Recent scholarship has therefore begun to reconceptualize violence prevention in pesantren through child-friendly climates, moral leadership, caregiving systems, and safer institutional relationships. Such approaches demonstrate that effective prevention depends on integrating formal protection mechanisms with daily pedagogical practices, ethical authority, student agency, and supportive relationships. Nevertheless, these studies primarily frame prevention through safeguarding, child-friendly education, leadership, or institutional reform. They provide limited explanation of how value integration itself can function as a pedagogical mechanism for preventing violence across curriculum, interaction, discipline, and communal life in pesantren [5], [6].

Multicultural Islamic education offers a potentially relevant framework because it connects religious commitment with tolerance, equality, respect for diversity, dialogue, and peaceful coexistence. Studies in Indonesian pesantren show that multicultural values can be cultivated through formal instruction, communal living, moral formation, and interactions among students from different social and cultural backgrounds. More recent research also indicates that diverse learning experiences in pesantren can strengthen openness and inclusive social relations. These findings position multicultural Islamic education as more than diversity education; it can shape the ethical quality of everyday educational relationships [7], [8].

The integration of multicultural values into Islamic education becomes particularly significant when it is embedded beyond classroom content. Research has identified curricular, contextual, collaborative, and teacher-modeling strategies as important pathways for integrating multicultural principles into Islamic learning. Ethnographic evidence from pesantren further shows that tolerance and inclusivity are reinforced through hidden-curriculum processes, including role modeling, routines, social interaction, and institutional culture. Accordingly, values such as *rahmah*, justice, brotherhood, tolerance, recognition, and non-discrimination may acquire preventive relevance when they are translated into concrete educational practices rather than taught only as normative ideals [9], [10], [11].

Previous studies have also shown that multicultural Islamic education can foster tolerance through curriculum design, moral education, institutional rules, exemplary conduct, and structured student interaction. Yet the dominant emphasis remains on religious moderation, tolerance, social harmony, and managing diversity rather than on violence prevention as a specific educational outcome. Consequently, the literature does not sufficiently explain whether and how Islamic ethical values and multicultural principles interact to reshape authority, discipline, conflict resolution, and peer relations in ways that reduce the conditions enabling violence in residential Islamic education [12], [13], [14].

This gap is important because recent reviews of inclusive and multicultural Islamic education note that the field still contains a strong normative and conceptual orientation, while empirical attention to institutional constraints, implementation tensions, and everyday pedagogical mechanisms remains limited. At the same time, violence-prevention studies in pesantren demonstrate the importance of transforming institutional culture and relational practices. Bringing these two strands together enables a different analytical question: not simply whether pesantren teach tolerance or prohibit violence, but how integrated Islamic and multicultural values become operational mechanisms for constructing non-violent educational environments [1], [15].

Against this background, a multisite perspective is needed to examine both recurring patterns and contextual variations in how value integration operates within different pesantren settings. Studying two pesantren in Madura allows the analysis to move beyond a single institutional narrative and identify cross-site mechanisms through which religious

ethics and multicultural principles are translated into pedagogy, discipline, social relations, and conflict management. Accordingly, this study aims to analyze how Islamic and multicultural values are integrated into pesantren educational practices and how this integration contributes to the prevention of violence and the formation of an inclusive, non-violent educational culture [5], [8], [16].

2. Materials and Methods

This study employed a qualitative multisite case-study design to examine how Islamic and multicultural values were integrated into everyday pesantren education and how that integration operated in practices intended to prevent violence. Fieldwork was conducted from 25 April to 25 June 2026. Each pesantren was treated as a distinct bounded site, while the overall design enabled comparison of recurring patterns and site-specific variations in teaching, discipline, authority relations, peer interaction, and conflict management. A case-study strategy was appropriate because the inquiry required close examination of educational processes within their actual institutional and sociocultural settings [17], [18].

The study was conducted at Al-Azhar Sereseh Pesantren, Tanjung Bumi, Bangkalan, and Banyusari Al-Ikhwan Pesantren, Lesong Daya, Batumarmar, Pamekasan, Madura, Indonesia. The two sites were selected purposively because both operate residential Islamic education in which classroom learning, religious routines, dormitory life, student discipline, and intensive social interaction occur within the same institutional environment. Site selection prioritized information richness and direct relevance to the research problem rather than statistical representativeness. Using two sites also enabled the researchers to distinguish common mechanisms of value integration from practices shaped by the particular organizational context of each pesantren [17], [19].

Participants were recruited purposively from institutional roles directly connected with education, student supervision, discipline, and everyday residential life. The study involved 42 informants, with 21 participants from each pesantren. At Al-Azhar Sereseh, participants comprised one pesantren leader, ten teachers/administrators, five male santri, and five female santri. At Banyusari Al-Ikhwan, they comprised one pesantren leader, one foundation chair, nine teachers/administrators, five male santri, and five female santri. These groups were selected to capture perspectives from authority holders, educational practitioners, and students who directly experienced institutional rules and daily interactions [19], [20].

Research Site	Pesantren Leader	Foundati on Chair	Teachers/Adm inistrators	Male Santri	Female Santri	Total
Al-Azhar Sereseh	1	–	10	5	5	21
Banyusari Al-Ikhwan	1	1	9	5	5	21
Total	2	1	19	10	10	42

Data were collected through semi-structured interviews, non-participant observation, and document review throughout the fieldwork period. Individual interviews lasted approximately 20–30 minutes and explored participants' understanding of Islamic and multicultural values, their application in teaching and student guidance, disciplinary practices, conflict handling, peer relations, and responses to intimidation, bullying, or other forms of violence. Observations focused on learning activities, religious routines, dormitory interaction, supervision, discipline, and conflict resolution. Documents reviewed included curriculum materials, student regulations, activity schedules, disciplinary rules, guidance records, and institutional policies related to student

protection. Combining these sources enabled comparison between reported values, observed practices, and written arrangements [17], [18].

Data analysis proceeded in two sequential stages: within-site analysis and cross-site comparison. Interview transcripts, observation notes, and documents were organized and coded according to actions and meanings emerging from the data, including Islamic ethics, multicultural principles, authority, discipline, dialogue, peer relations, conflict resolution, and violence prevention. Related codes were grouped into categories and then developed into site-specific themes. The researchers subsequently compared themes across both pesantren using a cross-site matrix to identify convergence, divergence, and recurring relationships. Analytical memos were maintained to document coding decisions and the refinement of themes throughout the interpretive process [18], [21].

Trustworthiness was strengthened by triangulating participants, methods, and data sources throughout data collection and analysis. Accounts from pesantren leaders, teachers/administrators, and santri were checked against field observations and institutional documents before a theme was retained. When statements were unclear or inconsistent, the researchers returned to relevant participants or records for clarification. Preliminary interpretations were also discussed among the research team, while coding notes, theme revisions, and cross-site matrices were retained as an audit trail. Reflexive notes were used to identify assumptions that might influence interpretation, supporting credibility, dependability, confirmability, and transparent reporting of the qualitative findings [19], [21].

Ethical safeguards were applied because the study involved young participants and potentially sensitive discussion of violence. Participation was voluntary, informed consent was obtained before interviews, and participants could decline questions or withdraw without consequence. For santri under 18 years of age, assent and guardian or institutional consent were applied according to the relevant procedures. Names and identifying details were replaced with participant codes, and violence-related interviews were conducted privately without pressuring participants to disclose personal experiences. Institutional research permission was granted by Al-Azhar Sereseh Pesantren (No. A/077.027/Azhar/IV/2025) and Banyusari Al-Ikhwan Pesantren (No. 001.221/Ps/Al.Ikhwan/IV/2025) [22], [23].

3. Results

Cross-site analysis identified five interconnected dimensions in the integration of Islamic and multicultural values for violence prevention across the two pesantren: Islamic ethical values, multicultural and local values, pedagogical and relational practices, institutional protection mechanisms, and the formation of a violence-preventive pesantren culture. Although the two sites differed in their local expressions and institutional practices, both demonstrated a recurring pattern in which value integration was translated into everyday educational relationships and organizational mechanisms for preventing violence.

Islamic Ethical Values as the Normative Foundation

The first stage of the process was a shared Islamic ethical foundation consisting primarily of *ar-rahmah* (compassion), *hifz al-nafs* (protection of life), *al-musawah* (equality), and *ta'dib* (educative discipline). In both pesantren, these values were associated with rejection of physical and verbal violence, protection of students' physical and psychological safety, equal treatment regardless of status, and replacement of fear-based punishment with educational sanctions. Islamic values therefore operated not only as doctrinal teachings but also as normative standards for determining how authority, discipline, and interpersonal relations should be exercised.

The values became observable through teacher exemplarity, communal religious activities, continuous supervision, and expectations of mutual care among santri. Kiai and

teachers were positioned as moral authorities, but authority was accompanied by the responsibility to protect students rather than legitimize coercive treatment. *Ukhuwah* further supported this foundation through collective worship, cooperation, and solidarity, while supervision enabled caregivers to identify interpersonal tension before it developed into more serious conflict. The shared pattern therefore located violence prevention within religiously grounded responsibilities of compassion, protection, equality, and moral education.

Table 1. Islamic Ethical Foundation for Violence Prevention.

Ethical value	Operational meaning	Observable practice	Preventive relevance
<i>Ar-Rahmah</i>	Compassion and gentleness	Non-violent guidance and respectful communication	Limits verbal and physical aggression
<i>Hifz al-Nafs</i>	Protection of life and well-being	Physical and psychological protection; supervision	Prioritizes student safety
<i>Al-Musawah</i>	Equality	Equal treatment and rejection of abusive seniority	Reduces discrimination and bullying
<i>Ta'dib</i>	Educative discipline	Awareness-oriented sanctions	Reduces punitive discipline
<i>Ukhuwah</i>	Brotherhood	Shared worship, cooperation, mutual care	Strengthens peer solidarity

Integration with Multicultural and Local Values

The second stage involved integrating the common Islamic foundation with multicultural principles and locally rooted Madurese values. At Al-Azhar Sereseh, *tasamuh*, *al-musawah*, *al-adalah*, *al-ukhuwah*, and *karamah al-insan* were connected with *Bapa' Bhubu' Guru Rato* and *Asapo' Angin*. Respect for teachers was coupled with educators' duty to provide protection, while *Asapo' Angin* emphasized open communication and family-based conflict resolution. These values strengthened tolerance, equality, justice, solidarity, and protection of human dignity within the pesantren's daily social relations.

Banyusari Al-Ikhwan demonstrated a comparable integration but gave stronger expression to local relational concepts. *Tasamuh*, *ukhuwah*, *tawazun*, and *musawah* were combined with *song-osong lambhung* (mutual assistance), *tawadlu'landhep asor* (respect and affection), and *ngabuleh* (devotion to teachers). These local values were used to promote social solidarity, respectful intergenerational relationships, and balanced responses to differences. Importantly, *ngabuleh* was described by participants as respect rather than fear, while equality was used to prevent seniority from becoming a justification for domination over younger santri.

The cross-site pattern therefore showed convergence at the level of ethical meaning despite different local expressions. Both pesantren linked Islamic teaching with respect for difference, equal human dignity, communal solidarity, and non-discrimination. The differences were mainly visible in the cultural vocabulary and institutional emphasis: Al-Azhar drew more strongly on multicultural accommodation and the legacy of Syaikhona Kholil, whereas Banyusari emphasized Madurese traditions of mutual assistance, respectful hierarchy, familial solidarity, and lifelong respect for teachers.

Table 2. Cross-Site Integration of Islamic, Multicultural, and Local Values.

Core dimension	Islamic foundation	Multicultural dimension	Local articulation
Compassion	<i>Ar-Rahmah</i>	<i>Tasamuh</i>	Caring and respectful interaction
Equality	<i>Al-Musawah</i>	Equality/non-discrimination	Egalitarian treatment of santri
Human dignity	<i>Hifz al-Nafs</i>	<i>Karamah al-Insan</i>	Protection from humiliation and harm
Brotherhood	<i>Ukhuwah</i>	Social solidarity	<i>Asapo' Angin; Taretan Dhibi'; Song-Osong Lambhung</i>
Respectful authority	<i>Ta'dib</i>	Justice and humanism	<i>Bapa' Bhubu' Guru Rato; Aghung Ahoermat; Ngabuleh</i>
Balanced difference	Islamic moderation	<i>Tawazun</i> and tolerance	Respect for different opinions and backgrounds

Translation into Pedagogical and Relational Practices

The third stage occurred when integrated values were translated into everyday pedagogical practices. At Al-Azhar, curriculum materials incorporated social jurisprudence and moral education emphasizing *rahmah*, protection of life, and rejection of discriminatory interpretations. The pesantren also reduced seniority-based domination by placing students in equal communal activities and removing initiation practices. A distinctive practice was the organization of “multicultural rooms,” where santri from different regions lived together and encountered cultural differences through everyday interaction. This arrangement was intended to reduce prejudice that could otherwise develop into ridicule, exclusion, or bullying.

Pedagogical practice at Al-Azhar also included Sufi-oriented caregiving emphasizing emotional guidance rather than physical coercion. Caregivers were expected to communicate assertively, respond to student problems, and accompany santri experiencing psychological difficulties. Participants described the pesantren as moving from merely instructing students about tolerance toward organizing social conditions in which tolerance and equality were practiced. One teacher emphasized that students ate and studied “in the same line” regardless of social status or regional origin, indicating that equality was embedded in routine activities rather than confined to formal instruction.

At Banyusari, the translation process appeared through peer discussion, communal activities, elimination of initiation practices, teacher modeling, and deliberative conflict resolution. Students were encouraged to listen to different perspectives, while *musawah* was used to regulate senior–junior relationships. Disputes were handled through *musyawarah*, open dialogue, and mediation by the kiai or caregivers instead of immediately applying harsh sanctions. Participant BY-S-02 confirmed that conflicts were resolved through deliberation and kiai mediation “without harsh punishment,” illustrating how compassion, brotherhood, and equality were converted into specific conflict-management practices.

Table 3. Pedagogical and Relational Translation of Integrated Values.

Practice	Dominant values	Al-Azhar Sereseh	Banyusari Al-Ikhwah	Relational effect
Curriculum and teaching	<i>Rahmah, ta'dib, tasamuh</i>	Social fiqh and protection-oriented moral learning	Moral and local-value reinforcement	Internalization of non-violent norms
Senior–junior relations	<i>Musawah, karamah</i>	Removal of initiation practices	Removal of coercive seniority	Reduces domination
Diversity learning	<i>Tasamuh, ukhuwah</i>	Multicultural rooms	Group discussion and diverse peer interaction	Reduces prejudice
Teacher modeling	<i>Ta'dib, tawadlu'</i>	Sufi-oriented caregiving	Humane teacher exemplarity	Models respectful authority
Conflict management	<i>Rahmah, ukhuwah</i>	Family-oriented communication	<i>Musyawarah</i> and kiai mediation	Prevents escalation

Institutionalization through Protection Mechanisms

The fourth stage showed that value integration was reinforced through institutional protection mechanisms. At Al-Azhar, supervision was combined with a safer reporting culture that encouraged santri to report bullying or intimidation. Female students received direct supervision from Nyai and female caregivers, while documentary data recorded student-protection policies and an anti-violence task-force initiative. These arrangements transformed *hifz al-nafs, al-adalah*, and *karamah al-insan* from ethical principles into mechanisms for early detection, reporting, victim protection, and institutional responsibility.

Banyusari institutionalized protection through written rules, caregiving records, a *maqasid al-shariah*-based policy emphasizing protection of life and intellect, and records of conflict handling and mediation. Observation also documented everyday greeting practices, collective work, and deliberative mechanisms for addressing conflict. The institutional documents therefore supported interview evidence that violence prevention was not dependent solely on interpersonal goodwill. Rather, relational values were connected with formal regulations and caregiving structures that provided clearer boundaries for acceptable conduct and mechanisms for responding to conflict.

Cross-source triangulation demonstrated particularly strong support for four mechanisms: reduction of seniority, multicultural residential arrangements, female caregiver supervision, and reporting practices. These themes were supported simultaneously by interviews, observation, and documentary evidence. Humanistic conflict resolution was also observed and supported by interviews, although documentary corroboration was less extensive. The pattern suggests that integrated values became more sustainable when supported by both relational practices and organizational structures rather than relying exclusively on individual moral commitment.

Table 4. Institutional Protection Mechanisms.

Mechanism	Value basis	Institutional manifestation	Main preventive function
Holistic supervision	<i>Hifz al-Nafs</i>	Continuous caregiving and early observation	Early detection of conflict
Female caregiver supervision	<i>Rahmah, karamah al-insan</i>	Nyai/ustadzah accompaniment	Safer support for female santri
Safe reporting	<i>Al-Adalah, musawah</i>	Reporting channels and open communication	Reduces fear of reporting
Written protection rules	<i>Hifz al-Nafs, ta'dib</i>	Codes of conduct and <i>maqasid</i> -based policies	Establishes behavioral boundaries
Anti-violence task-force initiative	Justice and human dignity	Institutional response structure	Supports victim protection
Kiai-mediated conflict resolution	<i>Rahmah, ukhuwah</i>	Dialogue and mediation	Prevents escalation and punitive responses

Formation of a Violence-Preventive Pesantren Culture

The final stage of the findings was an emerging violence-preventive educational culture produced by the interaction of values, practices, and institutional mechanisms. Five cross-site intersections were particularly visible: *ar-rahmah–tasamuh* supported empathetic communication; *al-musawah–equality* challenged discriminatory seniority; *ta'dib–al-adalah* supported fair and educative discipline; *hifz al-nafs–karamah al-insan* strengthened protection of physical and psychological dignity; and *ukhuwah–communal solidarity* encouraged students to protect one another. These intersections connected moral teaching with observable patterns of behavior and institutional regulation.

Seven recurrent mechanisms linked these integrated values to violence prevention: curriculum reform, removal of abusive seniority, multicultural interaction, holistic supervision, safe reporting, caregiver exemplarity, and humanistic conflict resolution. Their forms varied between the two sites, but their direction was similar. Al-Azhar emphasized multicultural rooms, curriculum reform, and Sufi-oriented caregiving, whereas Banyusari relied more visibly on local solidarity, *musyawarah*, and culturally grounded respect. In both settings, violence prevention emerged when values regulated how students lived together, how teachers exercised authority, how conflicts were resolved, and how institutions responded to potential harm.

Accordingly, the central empirical finding can be expressed as a sequential and mutually reinforcing process rather than as the simple coexistence of Islamic and multicultural education. Islamic ethics established the normative basis; multicultural and local values contextualized that basis within diverse social relationships; pedagogical and relational practices made the values observable; institutional mechanisms stabilized their implementation; and the interaction of these elements generated an educational environment oriented toward preventing violence. The evidence therefore supports describing the outcome as an **emerging violence-preventive pesantren culture**, rather than claiming that violence had been completely eliminated in either research site.

Table 5. Cross-Site Process of Integrated Violence Prevention.

Stage	Main components	Operational transformation	Empirical outcome
1. Islamic Ethical Values	<i>Rahmah, hifz al-nafs, musawah, ta'dib, ukhuwah</i>	Establish ethical standards for authority and relationships	Religious basis for non-violence
2. Multicultural and Local Integration	<i>Tasamuh, adalah, karamah, tawazun</i> + Madurese values	Contextualizes ethical values within diversity and local culture	Recognition, equality, solidarity
3. Pedagogical and Relational Practices	Curriculum, modeling, multicultural interaction, equality, <i>musyawarah</i>	Converts values into daily behavior	More humanistic educational relations
4. Institutional Protection Mechanisms	Supervision, reporting, policies, caregiver support, mediation	Provides structural reinforcement	Early prevention and safer responses
5. Violence-Preventive Pesantren Culture	Interaction of values, practices, and protection structures	Normalizes non-violent relations and responses	Emerging preventive educational culture

4. Discussion

The central contribution of this study is that violence prevention in pesantren did not emerge from Islamic or multicultural values operating separately, but from their integration across ethical, pedagogical, relational, and institutional domains. This extends previous pesantren research, which has mainly associated multicultural education with tolerance, peaceful coexistence, and respect for diversity. While those outcomes remain important, the present findings show that value integration also becomes preventive when it shapes discipline, authority, supervision, reporting, and conflict management. Thus, multicultural Islamic education can be understood not only as diversity education but as an institutional pathway toward safer educational relations [7], [9], [24].

The shared foundation of *ar-rahmah*, *hifz al-nafs*, *al-musawah*, and *ta'dib* indicates that non-violence was framed first as an Islamic ethical obligation before becoming an institutional program. This finding complements studies showing that pesantren multiculturalism is frequently grounded in tolerance, balance, brotherhood, and moral formation. However, the present study adds a stronger protective dimension: compassion was connected to non-coercive guidance, protection of life to physical and psychological safety, equality to resistance against abusive seniority, and *ta'dib* to educative rather than fear-based discipline. This broadens the function of Islamic values from character formation toward practical safeguarding [1], [7], [11].

The integration identified in both sites was not additive, in the sense of placing “Islamic values” beside “multicultural values” as two curricular themes. Instead, values converged around shared ethical meanings: *rahmah* with *tasamuh*, *musawah* with equality, *hifz al-nafs* with *karamah al-insan*, and *ukhuwah* with communal solidarity. This pattern resembles recent studies that advocate contextual and collaborative integration of multicultural values into Islamic education, while moving beyond classroom content toward an ecosystem approach. The findings therefore support understanding integration

as a process of ethical convergence that becomes meaningful when values are embodied in relationships, routines, and institutional arrangements [9], [25], [26], [27].

Local Madurese values functioned as a cultural bridge through which abstract ethical principles became intelligible in everyday pesantren life. Concepts such as *Asapo' Angin*, *Taretan Dhibi'*, *Song-Osong Lambhung*, *Aghung Ahoermat*, and *Ngabuleh* translated solidarity, respect, mutual assistance, and responsibility into culturally familiar practices. This is consistent with studies showing that local wisdom can contextualize Islamic education and strengthen moderation or character formation in pesantren. The present study, however, demonstrates a more specific function: local culture can mediate violence prevention when hierarchical values are reinterpreted as reciprocal care rather than unquestioned domination or fear [27], [28], [29].

The pedagogical findings further show that value integration became consequential only when it entered formal and informal learning. Curriculum reform, social fiqh, moral instruction, teacher modeling, communal routines, and residential interaction created multiple sites for internalizing equality and respect. This supports research showing that multicultural values are strengthened through curricular, contextual, collaborative, and exemplary strategies, as well as through hidden-curriculum processes in pesantren. The contribution here lies in linking these pedagogical channels directly to violence prevention: teaching and routines did not merely cultivate tolerance, but also redefined acceptable authority, peer conduct, and disciplinary responses [9], [11], [25].

The “multicultural room” arrangement at Al-Azhar is particularly significant because it transformed diversity from a demographic fact into an organized educational experience. Placing santri from different regional backgrounds in shared residential spaces increased everyday cultural contact, dialogue, and mutual familiarity, thereby reducing opportunities for prejudice-based ridicule or exclusion. Similar studies have found that pesantren can develop tolerance through mixed social experiences, dormitory arrangements, extracurricular activities, and habituation. The present finding advances this evidence by showing that residential diversity can also function as a preventive design feature when intercultural contact is intentionally connected to supervision, equality, and anti-bullying norms [7], [11], [13].

The removal of coercive seniority across both sites addresses a critical structural issue in violence prevention. Recent studies of pesantren violence have identified unequal power relations, closed institutional cultures, weak oversight, and inaccessible reporting mechanisms as conditions that can enable abuse. In the two sites examined here, *musawah* was operationalized by eliminating initiation practices, equalizing communal participation, and restricting senior privilege from becoming authority over junior students. This suggests that equality must be enacted structurally, not only preached morally. Multicultural inclusion becomes protective when it changes how power is distributed and when status differences no longer legitimize humiliation, intimidation, or physical domination [3], [4].

The findings on *ta'dib* and humanistic conflict management also challenge punitive interpretations of pesantren discipline. Rather than abandoning discipline, both institutions attempted to redefine it as correction, awareness-building, dialogue, and moral responsibility. This is important because recent studies note that normalized punitive practices or culturally accepted disciplinary violence can weaken child-protection efforts, even where formal regulations exist. The present evidence indicates that Islamic discipline can retain moral authority while shifting its method from coercion toward educative sanctions and deliberation. In this sense, *ta'dib* becomes preventive when authority is measured by its capacity to cultivate responsibility without producing fear or bodily harm [4], [6], [16].

Kiai, ustadz, ustadzah, and caregivers were central actors in translating values into relational norms. Their significance derived not merely from formal position, but from the visibility of their speech, disciplinary choices, conflict responses, and treatment of santri.

This finding aligns with research emphasizing kiai leadership in creating pesantren as safe moral-institutional spaces and with studies showing that tolerance is reinforced through role modeling and hidden curriculum. However, the present study suggests that exemplarity is effective only when moral authority is paired with protective accountability. A respected leader becomes violence-preventive when authority demonstrates restraint, fairness, responsiveness, and explicit rejection of abuse [1], [6], [11].

The prominent role of Nyai and female caregivers adds a gender-sensitive dimension to the integrated model. Their direct accompaniment of female santri reduced relational distance, created more accessible channels for guidance, and strengthened supervision in spaces where sensitive concerns could emerge. Recent pesantren research similarly emphasizes female religious leadership and culturally grounded sex education as important components of sexual-violence prevention, while child-friendly climate studies underline the need for relationally accessible protection structures. The present findings suggest that female caregiving should not be treated as supplementary support; it can constitute a core safeguarding mechanism within gender-segregated residential education when connected to reporting and institutional responsibility [5], [30].

Safe reporting systems and written protection rules demonstrate the transition from moral commitment to institutional safeguarding. This is crucial because studies of violence in pesantren repeatedly identify fear, hierarchical power, organizational closure, and weak complaint mechanisms as barriers to disclosure. At Al-Azhar and Banyusari, reporting culture, supervision, written rules, and protection-oriented policies helped establish clearer behavioral boundaries and response pathways. These findings reinforce calls for internal oversight and accountable child-protection systems, but they also show why procedural mechanisms should be culturally and religiously legitimized. Rules become more sustainable when students and caregivers understand protection as consistent with *hifz al-nafs*, justice, and human dignity [2], [4], [5].

Humanistic conflict resolution at Banyusari illustrates how *ukhuwah*, *rahmah*, and local solidarity can operate restoratively through *musyawarah* and kiai mediation. Rather than treating conflict solely as rule violation, deliberation created space for listening, relational repair, and prevention of escalation. Research on multicultural pesantren similarly highlights family education, tolerance practices, and social interaction as foundations for harmonious relationships, while studies of pesantren engagement with cultural conflict emphasize dialogue and collaboration. The present evidence refines this perspective by showing that culturally familiar deliberation can become a violence-prevention mechanism when it protects weaker parties and does not replace necessary safeguarding or accountability for serious harm [6], [13], [31].

Cross-site variation strengthens rather than weakens the integrated explanation. Al-Azhar emphasized multicultural residential arrangements, curriculum reform, Sufi-informed caregiving, and reporting structures, whereas Banyusari relied more visibly on Madurese solidarity, respectful hierarchy, social empathy, and *musyawarah*. Similar research shows that local-wisdom integration in pesantren can take different curricular and cultural forms while maintaining common educational purposes. The multisite findings therefore indicate that an integrated violence-prevention model need not standardize local practices. Its transferable core lies in the mechanisms dignity, equality, compassionate authority, safe interaction, and institutional protection while the cultural expressions can remain contextually distinctive [27], [28].

Taken together, the findings extend existing multicultural Islamic education literature from an emphasis on tolerance outcomes toward a process model of violence prevention. Previous work has established that multicultural curricula, hidden curriculum, local wisdom, and inclusive pesantren climates can strengthen tolerance and safety. This study connects those strands by identifying a sequence in which Islamic ethics are culturally contextualized, pedagogically enacted, relationally reinforced, and institutionally protected. The theoretical contribution is therefore not a new list of values,

but an explanation of how values acquire preventive capacity. Integration becomes effective when normative commitments are converted into repeated practices and then stabilized through organizational safeguards [5], [9], [11].

Practically, the model implies that pesantren seeking to prevent violence should avoid relying on moral exhortation or regulations alone. Prevention is stronger when curriculum, dormitory organization, caregiver exemplarity, senior-junior relations, gender-sensitive supervision, reporting, and conflict resolution communicate the same ethical message. This conclusion corresponds with recent calls for child-friendly pesantren climates, stronger internal supervision, culturally sensitive prevention, and local-wisdom-based educational integration. Nevertheless, the present study is limited to two pesantren in Madura and does not measure changes in violence incidence longitudinally. Future research should test the model across regions and examine which mechanisms produce the most sustained protective effects [5], [27], [30].

5. Conclusion

This study concludes that integrating Islamic and multicultural values in pesantren education contributes to violence prevention when ethical principles are translated into everyday educational practices and reinforced by institutional protection mechanisms. Across Al-Azhar Sereseh and Banyusari Al-Ikhwan, values of *rahmah*, *hifz al-nafs*, *musawah*, *ta'dib*, *tasamuh*, *ukhuwah*, justice, and human dignity were contextualized through local Madurese traditions, teacher exemplarity, egalitarian peer relations, multicultural interaction, *musyawarah*, supervision, and safe reporting. The findings therefore answer the study objective by showing that value integration operates not merely as moral instruction, but as a practical educational process that shapes authority, discipline, relationships, and organizational responses toward a more violence-preventive pesantren culture within residential Islamic education.

The study further indicates that effective violence prevention requires alignment between normative values, pedagogical enactment, relational practices, and organizational safeguards rather than dependence on regulations or moral exhortation alone. Its practical implication is that pesantren can strengthen protection by integrating non-violent discipline, culturally responsive learning, inclusive dormitory arrangements, gender-sensitive caregiving, accessible reporting channels, and dialogical conflict resolution into routine educational management. However, these conclusions are limited to two pesantren in Madura and do not establish longitudinal changes in the incidence of violence. Future research should test this integrated process across different pesantren traditions and examine the sustained contribution of each mechanism to safer, inclusive, and humanistic educational environments over time.

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