INTEGRATION OF LOCAL WISDOM AND MODERN GOVERNANCE IN PREVENTING AND HANDLING VIOLENCE AT PESANTREN TERPADU AL MUJADDID

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Abstract

This study investigates how Pesantren Terpadu Al Mujaddid, Sabang, integrates Acehnese local wisdom with modern governance to prevent and handle violence within the boarding school environment. Although previous studies have addressed violence in *pesantren*, limited attention has been given to models that combine traditional Acehnese conflict-resolution mechanisms with technology-based supervision in a unified framework. Using a qualitative case study design, data were collected through interviews, observations, documentation, and autoethnography involving *pesantren* leaders, caregivers, teachers, students, and parents. The findings reveal four key preventive strategies: technology-assisted supervision through CCTV and digital reporting, transparent communication with parents, digitalized financial management to reduce theft-related conflicts, and routine deliberation for early detection of behavioral issues. In terms of case handling, the *pesantren* employs Acehnese customary practices-*duek pakat* (communal deliberation), *suloh* (customary mediation), and *diyat* (compensation)-as restorative mechanisms that involve both families, community elders, and *pesantren* authorities. Parents express strong trust in this integrative system due to its transparency, cultural relevance, and emphasis on child protection. This study contributes a contextualized governance model for Islamic boarding schools that harmonizes local cultural wisdom and modern administrative tools to create a safe, educative, and culturally grounded *pesantren* ecosystem.

Keywords: *Local Wisdom; Violence Prevention; Pesantren Governance; Restorative Justice; Acehnese Culture; Digital Supervision*

A. Introduction

Pesantren is the oldest Islamic educational institution in Indonesia that integrates Islamic and Indonesian values and plays an important role in shaping morality and character. (Putri et al., 2023) In Aceh, *pesantren* is known as Dayah (Marzuki, 2011) and has a long tradition of instilling local wisdom values such as mutual cooperation, deliberation (*musyawarah*), and mutual respect. However, behind its strategic role, *pesantren* faces serious challenges in the form of physical, verbal, and emotional violence. An example of such violence was reported by

Kompas.com, involving senior students committing acts of violence against junior students (Labib Zamani, 2024), as well as student teacher interactions. This phenomenon damages the image of *pesantren* and disrupts the educational process.

However, the issue of violence does not only target *pesantren* specifically but also extends across all sectors of society. The Indonesian Child Protection Commission (KPAI) reported that in 2024 there were 240 cases of children who were victims of physical and psychological violence out of 2,057 child-related reports. This data shows 11% of the total cases in Indonesia, excluding reports of child victims of sexual violence, which reached 265 cases. Thus, when combined, these figures indicate that more than 20% of the cases were related to physical and psychological violence as well as sexual violence (Humas KPAI, 2024).

Even worse, during the 2025 First Semester Performance Evaluation Meeting on General Crimes at the Attorney General's Office in Jakarta, the Minister of Women's Empowerment and Child Protection (PPPA), through press release no: B-257/SETMEN/HM.02.08/05/2025, presented the results of the 2024 National Women's Life Experience Survey (SPHPN) conducted by the Ministry of PPPA. The survey revealed that one in four women aged 15–64 had experienced physical or sexual violence. On the other hand, the 2024 National Survey on the Life Experiences of Children and Adolescents (SNPHAR) showed that half of the children in Indonesia had experienced at least one form of violence (Biro Humas dan Umum KPPA, 2025).

Acts of violence can appear in various forms, including physical violence such as abuse, brawls, murder, and economic exploitation through forced labor; psychological violence such as insults, exclusion, intimidation, terror or extortion that pressure the victim's emotional state; bullying, which can be physical or psychological, carried out repeatedly and triggered by unequal power relations through abuse, mockery, or spreading rumors; sexual violence, which includes verbal and nonverbal harassment, forced sexual relations, as well as exploitation and human trafficking; discrimination and intolerance in the form of distinctions, exclusions, or restrictions of rights based on identity, religion, ethnicity, gender, or social status; and policy-based violence, namely rules or decisions that unconsciously suppress, harm, or restrict the rights of school community members, thereby creating an unsafe environment (Peraturan Menteri Pendidikan, 2023).

Cases of violence were also found at Pesantren Terpadu Al Mujaddid, the site of this research, such as beatings by senior students in 2019, conflicts in the

dining hall in 2023, and cases of verbal bullying. These findings indicate weaknesses in the *pesantren* supervision and governance system. For this reason, Al Mujaddid developed a new strategy in the form of a violence prevention and handling system that integrates local wisdom with modern, technology-based governance. Thus, the issue of violence in *pesantren* requires serious attention, as it has the potential to disrupt the mental and physical health of adolescents through physical, verbal, and emotional violence (Fadilah et al., 2023). These cases indicate weaknesses in the *pesantren* management and supervision system in creating a safe and conducive learning environment.

Efforts to prevent violence in the *pesantren* environment have been widely published. One of them is the implementation of a prevention model through Focus Group Discussions (FGD) involving *pesantren* administrators, teachers, and the Central Java Child Protection Agency. The results of the FGD were followed up by the establishment of the Hafidzul Athfal Committee as a platform for student protection (Alim et al., 2024). Other studies emphasize the importance of legal counseling for senior students as a preventive measure to ensure that violence does not occur in the enforcement of dormitory discipline in the future (Gunawan, 2024). In line with the second study, anti-bullying campaigns were carried out, providing education on the causes, forms, impacts, and religious perspectives regarding bullying (Hayati et al., 2022). In West Lombok, violence prevention is carried out through *fiqh* information literacy for student supervisors, which is useful in preventing violence such as bullying, gossip and slander. This activity can serve as valuable preparation for senior students in guiding junior students (Fathurrijal & Saudi, 2023). The last study found by the author focuses on revealing the actors, motives, and geographical distribution of violence in Islamic boarding schools. It shows that 67% of perpetrators of violence in *pesantren* are senior students or administrators who are given authority. The main motive is "disciplining," with the highest number of cases occurring in Java. This study highlights the importance of clear, measurable, and monitored authority for senior students or administrators (Rohman & natsir, 2024).

In general, these studies all discuss strategies for preventing violence in *pesantren* and emphasize the importance of the roles of administrators, teachers, senior students, and external institutions. However, this study differs in that it specifically examines strategies for preventing and handling violence at Pesantren Terpadu Al Mujaddid using a local wisdom-based approach, and

explores how the traditions of the Sabang community are integrated with modernity, including parents' perceptions of the system.

The purpose of this study is to understand the forms of integration between tradition and modernity in violence prevention, identify local wisdom strategies applied in handling violence, and assess community perceptions regarding the effectiveness of the measures implemented by the *pesantren*. Theoretically, this study is expected to contribute to the development of knowledge, particularly in the field of Islamic education and *pesantren* governance, and serve as a reference for similar research. Practically, the results of this study can be utilized by the Ministry of Religious Affairs, the Ministry of Education, Culture, Research, and Technology, local governments, and other stakeholders as a basis for formulating policies on violence prevention and handling in *pesantren*; by the Sabang city government as input for improving the quality of education; by *pesantren* administrators as an evaluation tool for supervision and innovations based on local wisdom; by dormitory teachers as a guide to anticipate potential student violence; by students as motivation to avoid and report acts of violence; and by the community to work together in providing social control to maintain a safe and conducive *pesantren* environment.

B.   Research methods

This study employs a qualitative research design with a case study approach to explore how the integration of local Acehnese traditions and modern governance is implemented in preventing and handling violence at Pesantren Terpadu Al Mujaddid in Sabang City. A qualitative case study is appropriate for capturing complex social dynamics within a specific cultural setting and for understanding participants' perspectives in depth (Creswell, 2018; Yin, 2018). The research population includes all components of the *pesantren* community — leadership, foundation administrators, teachers, caregiving staff, students, and parents. The research subjects were selected using purposive sampling based on their relevance, experience, and direct involvement in the phenomena being studied, a strategy commonly used in qualitative inquiry to ensure information-rich cases (Patton, 2015). A total of eight respondents participated: the head of the foundation, the head of caregiving, two teachers, two students, and two parents.

The data were obtained from primary and secondary sources. Primary data were collected through observation, semi-structured interviews, and direct documentation with key informants, complemented by the researcher's

autoethnographic reflections. Observation and interviews enabled the researcher to capture behavioral patterns, interactional dynamics, and the implementation of traditional conflict-resolution practices such as *duek pakat*, *suloh*, and *diyat*. Autoethnography was used to enrich contextual understanding while maintaining reflexivity to minimize personal bias (Ellis et al., 2011). Secondary data were gathered from government regulations, academic publications, journal articles, and internal *pesantren* documents-including standard operating procedures (SOPs), incident reports, communication records, and policy archives.

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2014), consisting of three major stages: data reduction, data display, and conclusion drawing. Data reduction was conducted to filter, code, and categorize the findings in accordance with the research focus. Data display was organized into descriptive and thematic narratives to facilitate interpretation and cross-comparison across informants. Conclusions were drawn iteratively by verifying emerging themes through triangulation of observation notes, interview transcripts, documentation, and the researcher's reflective experiences. Triangulation was applied to ensure the credibility and validity of findings across methods and sources (Lincoln & Guba, 1985). Through this methodological process, the study is expected to generate a comprehensive understanding of violence-prevention and violence-handling strategies based on the integration of local wisdom and modern *pesantren* management.

C. Results and Discussion
1. Results

The Aceh Province is known as a region with strong social traditions in maintaining harmony in community life. Local wisdom values are still well preserved, enabling the creation of togetherness, closeness, and tranquility within society. Local wisdom can strengthen social resilience and has organically succeeded in preventing social disasters in post-conflict Acehnese society (Rahman et al., 2022). With the strong social traditions still maintained by the Acehnese community, such as mutual cooperation, deliberation, and the habit of building communication in coffee shops, these practices continue to play an important role. In the life of Islamic village communities, mutual cooperation is not merely a social activity but a concrete manifestation of the application of Islamic teachings on solidarity and social justice (Bayu Sudrajat et al., 2024).

These values also shape life within the *pesantren*. However, *pesantren*, which function as a miniature version of society, are not immune to various problems similar to those found in the wider community, including violence. Such cases may occur among students themselves, sometimes even leading to the death of a student as the victim (BBC Indonesia, n.d.), as well as from teachers toward students, which are predominantly cases of sexual violence against female students (Tempo.co, n.d.). The causes are highly diverse; however, those identified based on previous studies and field findings include:

Causes of Violence and Prevention Efforts

First, senior students who are given excessive authority within the social structure of the *pesantren* tend to dominate junior students through unequal power relations. Their duties of managing, disciplining, and even punishing are often misused as a means of revenge for past experiences when they were juniors, thus creating a recurring cycle of treatment that is difficult to break (Rohman & natsir, 2024). In the pesantren environment, student organizations serve as an important platform for fostering leadership, responsibility, and communication skills among students. At Pesantren Terpadu Al Mujaddid, this organization is known as OSPM (Organisasi Santri Pesantren Mujaddid), which functions similarly to OSIS in public schools. Through this platform, students are trained to lead, guide, and serve their juniors within a structured system of cadre formation (Aprial & Irman, 2022).

However, the research findings indicate deviations in the practice of senior student leadership. The authority granted by teachers is sometimes excessive, leading to overpowering behavior from senior students toward juniors. The lack of supervision and guidance from caregivers worsens the situation, eventually resulting in acts of violence. Field findings confirm that at Pesantren Terpadu Al Mujaddid, there were cases of violence committed by senior students against their juniors under the pretext of discipline, but in practice, it tended more toward a form of domination.

Second, weak teacher supervision is one of the factors that can create opportunities for violence in *pesantren*. When the responsibility of disciplining or giving punishment is delegated to senior students without adequate supervision, the potential for arbitrary actions becomes difficult to avoid. The caregiving system in *pesantren* also varies. Some *pesantren* use a collegial model, where caregiving is carried out collaboratively between caregivers, teachers, and senior students rather than in an authoritarian manner. Conversely, there are *pesantren* that implement structured instructions from the kiai or highest leader. In

practice, dormitory caregiving also differs: some place teachers or staff as the main caregivers, while others involve senior students to help regulate discipline (Choir, 2025). These differences in the system are influenced by educational values, the economic condition of the *pesantren*, the type of *pesantren*, and the expected output.

According to the Decree (SK) of the Ministry of Religious Affairs of the Republic of Indonesia Number 1262 of 2024, caregiving in *pesantren* must be based on child-friendly principles with minimum standards that must be met. First, caregivers are required to have competencies in child development according to age categories, both children aged 6-13 years and adolescents aged 14–18 years, including an understanding of students' talents, capacities, and problems. Second, caregiving must be carried out within a full 24-hour period, unless it conflicts with the best interests of the students. Third, *pesantren* are required to establish written rules related to caregiving, covering caregiver availability, task rotation mechanisms, and the presence of caregivers residing in the *pesantren* to ensure continuous caregiving (*istimrar*). Fourth, *pesantren* must conduct periodic reviews of caregiving duties at least once every three months. Fifth, if a caregiver is indicated to pose a threat to the safety or security of students, the *pesantren* is obligated to immediately make a decision to terminate the caregiving duties while still considering their status as a caregiver (Kemenag RI, 2024).

Findings from the research at *Pesantren Terpadu* Al Mujaddid show that weak teacher supervision is one of the factors contributing to the occurrence of violence. Senior students who are given authority to discipline juniors often act beyond limits, even committing physical and verbal violence. This condition is worsened by the limited number of teachers, which is not proportional to the number of students, resulting in suboptimal supervision. The lack of oversight provides opportunities for senior students to misuse their authority, leading to overpowering behavior toward juniors. These cases serve as concrete evidence that without strict supervision, the role of senior students, which should be educational, can instead become a source of violence within the *pesantren* environment.

This problem encouraged Pesantren Terpadu Al Mujaddid to implement an integration of tradition and modernity in the *pesantren* as a means of preventing acts of violence. Based on field findings, the integration carried out includes:

The integration of student supervision combines the value of mutual cooperation with the use of digital infrastructure. Supervision is aimed at creating school well-being, where individuals can fulfill both material and non-material basic needs within the educational environment, such as schools or universities. This concept was developed by Konu and Rimpela in 2002, encompassing four main dimensions: Having, which emphasizes the physical conditions and school facilities; Loving, which reflects the quality of social relationships with peers, teachers, and family; Being, which focuses on self-development through learning opportunities, feedback, and involvement in school decision-making; and Health, which includes students' physical and mental health conditions (Kartasasmita, 2017).

These four dimensions holistically reflect the level of student well-being within the educational setting. To foster such conditions, collaboration is essential through mutual cooperation among teachers, *pesantren* administrators, and the surrounding community, all of whom are actively engaged in the supervision system. At the same time, modern technologies such as CCTV, strategically installed in key areas including dormitories, classrooms, and the main gate, serve to strengthen monitoring. This system is further reinforced by real-time reporting via WhatsApp groups, enabling prompt follow-up whenever deviant behavior is detected-whether by senior students toward their juniors or by supervising teachers themselves, whose activities are overseen by dormitory division heads as well as in classroom settings. In this way, the limitations of teacher supervision can be mitigated while ensuring a safer and more controlled environment.

The Head of Student Supervision also emphasized that incidents of violence may arise from conflicts among students. Such disputes often begin with verbal arguments, escalating into mutual insults, and in the case of male students, frequently culminating in physical altercations. When fights occur, parents of the students involved are summoned by the *pesantren*. At times, these conflicts have persisted for a long period, and when they finally culminate in a violent clash resulting in injuries, parents of the perpetrator are often taken by surprise, as their child had never previously been called in by the *pesantren* regarding their daily behavior.

Therefore, Pesantren Mujaddid undertakes communication restoration with parents by enhancing the dissemination of information concerning students' activities as well as minor infractions through both traditional and modern channels. Parental summons serve as a medium for deliberation

(*musyawarah*) between the institution and parents. Regular evaluations function as the primary forum for conveying aspirations, while the *pesantren* also actively engages in socio-cultural activities within the community, such as *kenduri*, *tahlil*, and community service.

Conversely, modern practices are reflected in the utilization of the official website, social media platforms (Instagram and Facebook), and class-based WhatsApp groups to deliver announcements, document activities, and report on students' development. Such intensive communication fosters transparency, strengthens parental trust, and operates as a preventive strategy against potential violence.

Furthermore, offline communication is carried out through direct parental summons whenever students commit infractions, whether minor or major. These routine interactions create a sense of attention and care from both teachers and parents, thereby encouraging students to avoid repeating similar misconduct in order to prevent subsequent summons.

Acts of violence are also frequently triggered by incidents of theft (Rohman & natsir, 2024). This was also found at Pesantren Terpadu Al Mujaddid, as conveyed by the head of student affairs. Theft occurring in the dormitory often motivated dormitory administrators, whether senior students or teachers, to respond with harsh treatment. Such responses included threats or even physical assault against suspected students, pressuring them to confess their wrongdoing, even though in some cases the victim of violence had not been proven guilty of theft. To address this issue, the *pesantren* sought to eliminate the trigger of violence by introducing a third-party application as an integrated system, which also incorporates student financial management and monitoring of student conditions.

The foundation's chairman explained that the application is called Sipond (Pondok Information System), which integrates the students' traditional savings practice-previously managed manually-into a digital system. Students are required to deposit their money in TABSAN (Student Savings). This system is connected to parents or guardians, allowing transactions to be monitored online. Furthermore, senior students are encouraged to open accounts at Bank Syariah Indonesia, supported by the *pesantren* business unit serving as a banking agent. This transformation not only reduces potential conflicts that could lead to violence due to lost money but also enhances students' financial and digital literacy.

Another form of integration is reflected in the implementation of traditional *musyawarah* (deliberation) and routine evaluations supported by technology. Through this program, teachers are required to regularly submit reports in their respective groups via WhatsApp. This enables daily evaluations to be easily monitored, accelerating decision-making when acts of violence occur. Such a mechanism is crucial in preventing violence. Evaluations are carried out in stages daily, weekly, monthly, and annually. Deliberations are conducted not only within the *pesantren* but also by involving parents or guardians in each case, even in minor violations. Through this system, students feel more closely supervised and cared for, while parents take an active role in the educational process. *Musyawarah* serves as both a means of conflict resolution and a preventive strategy to ensure that minor violations do not escalate into more serious forms of violence.

Based on the research findings, the integration of tradition and modernity implemented by Pesantren Terpadu Al Mujaddid successfully addressed the weaknesses of traditional supervisory systems, enhanced communication and trust with parents or guardians, reduced potential conflicts arising from financial losses, and established a continuous evaluation mechanism rooted in local wisdom. Thus, this strategy has proven effective in preventing acts of violence, strengthening the educational function, and fostering a safe, conducive, and sustainable *pesantren* environment.

Violence Management Based on Local Wisdom

In addition to preventive efforts, Pesantren Terpadu Al Mujaddid in Sabang City has developed an approach to managing violence based on Acehnese local wisdom. This is important because not all cases of violence can be anticipated through preventive strategies alone. Certain cases, particularly those considered severe, often lead to dissatisfaction from the victim's family, thereby requiring a resolution mechanism that is fair, educative, and capable of maintaining harmonious relationships among students, families, and the *pesantren*. Therefore, the handling strategies implemented not only emphasize internal disciplinary measures but also integrate local traditions such as *duek pakat, suloh, and diet.*

Duek pakat is a traditional practice that has been preserved across generations and constitutes an important part of Acehnese cultural identity. This practice is similar to *musyawarah* (deliberation) found in various regions of the Indonesian archipelago, yet it possesses distinctive characteristics that set it apart

from similar traditions (Nur et al., 2018). In the *duek pakat* tradition, or more generally in deliberations, debates often occur but are typically diffused through the skillful use of pantun (poetic exchanges) by village elders. The practice is conducted for various purposes and is voluntarily supported by the community, for instance by providing coffee, sugar, grated coconut, or traditional foods as offerings. During the deliberation, village elders respect the opinions of community members while retaining veto rights, which give them significant influence in decision-making (Ramazan & Riyani, 2020).

The strategy for managing violence through *duek pakat* activities is applied to resolve conflicts ranging from minor to moderate cases. At the minor level, such as being late to the mosque or committing other small infractions, resolution occurs at the dormitory level through educative punishments, such as push-ups, squat jumps, or writing verses from the Qur'an. However, when a case escalates into a physical altercation, the mechanism becomes more structured. The student supervision team instructs both the perpetrator and the victim to prepare a written statement detailing the chronology of the incident. This document serves as a tool for clarification as well as a means for students to take responsibility for their actions.

The next step involves the participation of the class guardian and the student's parent or guardian. Mediation is conducted to find a middle ground between the parties involved, accompanied by educative sanctions such as shaving the student's head and a symbolic reconciliation through mutual embraces. This process demonstrates that *duek pakat* functions not only as a disciplinary mechanism but also as a means of character education. Punishments are administered with an educative approach, allowing students to recognize their mistakes without losing a sense of community within the *pesantren* environment.

In certain cases, when violence results in physical injury, the *pesantren* still utilizes *duek pakat* as the initial resolution channel. However, the process is expanded to involve the victim's family. This underscores the *pesantren* recognition of the family as an integral part of student education and development, while also demonstrating transparency in case management.

When *duek pakat* is unable to resolve a problem, particularly in cases of severe violence resulting in injury or serious consequences, the *pesantren* implements the *suloh* mechanism. In Acehnese society, *suloh* derives from the Arabic term *al-shulhu* or *ishlah*, meaning to reconcile disputing parties. Originally, *suloh* was employed to resolve issues without physical violence; however, in

practice, it is also applied to serious criminal cases, including those causing injury or even death. *Suloh* serves as an initial step in conflict resolution with the aim of achieving peace, either without additional conditions or with compensation (*diet*), and may proceed to other mechanisms if necessary (Kurdi, 2005).

The *suloh* tradition also takes the form of deliberation involving village officials, customary elders, the victim's family, the perpetrator's family, and the *pesantren*. The *suloh* process typically begins with an open apology from the perpetrator and their guardian, followed by the *peusijuk* ritual. *Peusijuk*, derived from the word sijuek, meaning "cool," is an Acehnese tradition expressing gratitude for safety or success in events such as weddings, new homes, or pregnancies. Additionally, *peusijuk* is recognized as a flour-based ritual that also serves as a symbol of peace and purification following a dispute or conflict (Nur et al., 2018). The process concludes with *peumat jaro*, a ritual of shaking hands and granting forgiveness. The implementation of *suloh* produces a profound deterrent effect on students. This is because Acehnese traditions carry strong spiritual, social, and cultural dimensions, conveying messages that go beyond prohibitions against violence to emphasize the importance of preserving the dignity of oneself, one's family, and the community. For the *pesantren*, the application of *suloh* serves as an effective strategy to mitigate conflict, restore harmony, and instill local values in students.

In certain situations, *suloh* may reach an impasse due to tension between the victim and the perpetrator. One example occurred when the author personally handled a case of violence that resulted in significant physical injury, prompting the victim's family to file an official complaint with the police. To prevent further escalation, the *pesantren* facilitated the diet process. The term diet derives from the Arabic word diyat, referring to compensation provided by the perpetrator to the victim as an expression of apology when the victim agrees to forgive the offense, often accompanied by additional conditions, such as covering medical expenses or other forms of mutually agreed compensation (Nur et al., 2018).

A closer analysis reveals several advantages of the violence management strategy at Pesantren Terpadu Al Mujaddid. First, the integration of internal disciplinary measures with local wisdom creates a more comprehensive handling system. Punishments are not merely repressive but also educative, emphasizing values of togetherness and reconciliation. Second, the involvement of families in each process demonstrates transparency while simultaneously strengthening public trust in the *pesantren*. Third, the presence of a layered

mechanism *duek pakat*, *suloh*, and *diet* provides flexibility in addressing the varying complexities of violent incidents.

Based on observations and interviews in the field, this strategy has proven capable of creating a sense of safety and comfort within the *pesantren* environment. Students feel protected while also being educated to take responsibility for their actions. Parents perceive that the *pesantren* possesses a fair and prudent mechanism for handling cases. Furthermore, interviewed students reported that life at the *pesantren* feels peaceful and educative, fostering discipline in various aspects of their daily lives.

Parental Perceptions Following the Implementation of Local Wisdom Traditions

Parents' perceptions of violence prevention efforts at Pesantren Terpadu Al Mujaddid in Sabang City are generally very positive. They consider that the *pesantren* has established a clear system for preventing violence through the implementation of rules from the outset, the involvement of committees, and open communication with parents. Parents emphasize that the *pesantren* is capable of creating a safe and conducive environment because excessive seniority practices are avoided. Instead, senior students are entrusted with the responsibility of guiding their juniors within the spirit of leadership and cadre development.

Furthermore, parents appreciate the implementation of deliberation and communication based on Acehnese local wisdom. All issues, whether minor or severe, are addressed with parental involvement, fostering transparency and trust. Communication between the *pesantren* and parents occurs both face-to-face and through digital media such as WhatsApp, the official website, and social media platforms, allowing parents to monitor their children's development directly. This approach strengthens a sense of community, reduces the potential for misunderstandings, and makes parents feel closer to both the supervisors and teachers.

Nevertheless, some parents still highlight certain challenges, such as the potential for senior students to misuse their authority or inconsistencies in teaching approaches by teachers. They recommend enhancing the supervision system and applying educational approaches more fairly. Overall, the findings indicate that parents' perceptions strongly support the violence prevention system implemented at Al Mujaddid, where local traditions, such as deliberation and a family-oriented approach, are effectively integrated with modern

management. This integration has been shown to create a safe, humane, and conducive educational environment for student development.

2. Discussion

The findings indicate that Pesantren Terpadu Al Mujaddid in Sabang City successfully integrates Acehnese traditional values with modern systems in efforts to prevent and manage violence among students. This integration aligns with the theory of local wisdom-based education, which emphasizes the importance of using local culture as the foundation for moral and social values in education.(Pendidikan et al., 2023) The values of mutual cooperation, deliberation, and communication within Acehnese society have been shown to strengthen the participation of various parties in the supervision and management of students. The presence of modern technologies, such as CCTV, digital applications, and online communication systems, complements the limitations of conventional supervision, creating a more comprehensive and responsive control system against potential violence.

From a communication perspective, the implementation of regular deliberations combined with the use of digital media demonstrates that the *pesantren* has successfully established a two-way communication system with parents. Information transparency not only enhances parental trust but also functions as a preventive mechanism to minimize misunderstandings that could potentially lead to conflict. This finding is consistent with the theory of parental participation in education, which posits that active family involvement can strengthen the caregiving system while reducing the risk of violence. (Hakim1 et al., 2023)

Meanwhile, the transformation of the students' traditional savings practice into a digital system demonstrates that technology-based innovation can serve as an indirect strategy for violence prevention. Potential conflicts among students arising from lost money or suspicion can be mitigated through a transparent digital savings mechanism that is monitored by parents. This indicates that economic factors and financial management also play a crucial role in fostering a sense of safety within the educational environment.

In terms of handling cases, the implementation of *duek pakat*, *suloh*, and *diet* illustrates a layered strategy that integrates internal disciplinary measures of the *pesantren* with Acehnese local wisdom. *Duek pakat* serves as the initial instrument for resolving minor to moderate cases using an educative approach, while *suloh* involves customary authorities and the community to address more

serious cases. This strategy aligns with the restorative justice approach, which emphasizes conflict resolution through the restoration of relationships by involving perpetrators, victims, witnesses, and other relevant parties to deliberate and identify the most appropriate solutions, while prioritizing the best interests of the child.(Wahyudi, 2015) The *diet*, as a final alternative, demonstrates the *pesantren* flexibility in addressing serious cases while maintaining the continuity of student education, even though the mechanism does not fully adhere to customary traditions.

Parents' generally positive perceptions reinforce evidence that the integrative model implemented at Al Mujaddid is effective in creating a safe, conducive, and humane environment. Parental involvement in every problem-solving process enhances transparency, while digital-based communication strengthens oversight and emotional closeness between the *pesantren* and families. Nevertheless, criticisms regarding the potential misuse of authority by senior students and differential treatment by teachers indicate that the system still faces challenges. This underscores the need for continuous improvement, particularly in interpersonal supervision and consistency in educational approaches.

Overall, this discussion underscores that the integration of local traditions and modern management functions not only as a preventive strategy but also as a comprehensive approach to handling cases. Pesantren Terpadu Al Mujaddid in Sabang City has successfully implemented an educational model that is contextualized within Acehnese culture, relevant to modern demands, and aligned with child protection principles. This model can serve as a reference for other *pesantren* in Indonesia in creating a safe, humane, and sustainable educational environment.

D. Conclusion

This study concludes that efforts to prevent and manage violence at Pesantren Terpadu Al Mujaddid in Sabang are carried out through an effective integration of Acehnese local traditions-such as mutual cooperation, deliberation, *duek pakat*, *suloh*, and diyat-with modern governance systems that utilize CCTV, digital applications (Sipond), and online communication to strengthen supervision, transparency, and parental involvement. In terms of prevention, the *pesantren* emphasizes collaboration among teachers, community members, digital technology, and open communication with parents, which has proven to enhance trust and reduce potential conflicts, including through the digitalization of

student savings practices to prevent disputes. Meanwhile, the handling of violence prioritizes a restorative justice approach grounded in local wisdom, engaging families from both sides to ensure that conflict resolution is not merely disciplinary but also restores social relationships. Parents respond positively to this integrative system, although certain aspects-such as the potential misuse of authority by senior students-still require strengthening. Overall, the integration of tradition and modernity has established a comprehensive, humanistic, and contextually grounded mechanism for preventing and addressing violence, while fostering a culture of peace and supporting the development of students' moral character in alignment with contemporary educational demands.

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