



**PESANTREN EDUCATION IN INDONESIA:  
Efforts to Create Child-Friendly *Pesantren***

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**Abstract:** *Pondok pesantren* (Islamic boarding school) has improved in many aspects, including the quality in Indonesia. However, since 2020, sexual and physical abuses have occurred in *pesantren* that attract public attention. This phenomenon indirectly made many parties question the existence of *pesantren*. Based on the government directives, *pesantren* was supposed to be a safe and comfortable environment for learners. This paper presents the efforts of four *pesantren* in Indonesia to become child-friendly places. Findings based on the qualitative study reported in this paper show that child-friendly *pesantren* program has been initiated and developed by main figures, such as *Kyai/myai* (*pesantren* leader), *ustadz/ustadzah* (teachers), and students (*santri*). Each *pesantren* has almost the same exertions, namely optimizing three main areas; subjects, management, and infrastructure, but the characteristics of the *pesantren* still impact the detail stages employed. For instance, *Salaf pesantren* still strive traditionally, while modern and semi-modern *pesantren* have begun to adapt to technological advances and current needs.

**Keywords:** Child-Friendly *Pesantren*, *Pesantren* education, *Pesantren* in Indonesia, Physical and Sexual Violence in *Pesantren*.

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## Introduction

FOR CENTURIES, there has been recognition and demand from numerous Indonesian people for *Pesantren*. It is the oldest

educational institution in this state<sup>1</sup> and even took part in the struggle for Indonesian independence.<sup>2</sup>

It was first established on the island of Java<sup>3</sup> as the continuous forerunner of the Hindu-Islamic tradition<sup>4</sup> that existed since the days of the Hindu-Buddhist kingdom or around the XVIII century,<sup>5</sup> and even other sources mentioned that it was developed since the XVI,<sup>6</sup> and then settled by the *Walisongo* as the most dominant Islamic propagator.<sup>7</sup> Abdurrahman Wahid explains that *pesantren* was a place where students live<sup>8</sup> for twenty-four hours.<sup>9</sup> Children accept proper supervision there. However, several negative cases recently emerged in educational institutions, such as sexual and physical violence.

Based on reported issues, Islamic boarding schools or Islamic education ranked second as much as 19% after university with a percentage of 27% for sexual violence cases, followed by Senior High Schools in third place with 15%.<sup>10</sup> Even the year 2022 was

<sup>1</sup> DM Herman, "Sejarah Pesantren di Indonesia," *Jurnal Al-Ta'dib* 6, no. 2 (2013): 145.

<sup>2</sup> Ahmad Royani, "Pesantren Dalam Bingkai Sejarah Perjuangan Kemerdekaan Indonesia," *Jurnal Islam Nusantara* 2, no. 1 (2018): 122.

<sup>3</sup> Sa'dullah Assa'idi, "The Growth of Pesantren in Indonesia as the Islamic Venue and Social Class Status of Santri," *Eurasian Journal of Educational Research* 9, no. 3 (2021): 427.

<sup>4</sup> Saidna Zulfikar Bin Tahir, "Multilingual Teaching and Learning at Pesantren Schools in Indonesia," *The Asian EFL Journal* 9, no. 8 (2017): 75.

<sup>5</sup> Eka Srimulyani, "Muslim Women and Education in Indonesia: The Pondok Pesantren Experience," *Asia Pacific Journal of Education* 8, no. 6 (2007): 86.; Mukhlis, "Tren Pertumbuhan Lembaga Pendidikan Pesantren Di Bima Tahun 2001-2012," *Ullumuna* 18, no. 1 (2014): 182.

<sup>6</sup> Rika Mahrisa, et al, "Pesantren Dan Sejarah Perkembangannya Di Indonesia," *Jurnal Ilmiah Abdi Ilmu* 13, no. 2 (2020): 33.

<sup>7</sup> Agus Susilo and Ratna Wulansari, "Sejarah Pesantren Sebagai Lembaga Pendidikan Islam Di Indonesia," *Tamaddun* 20, no. 2 (2020): 84.

<sup>8</sup> Abdurrahman Wahid, *Menggerakkan Tradisi; Esai-Esai Pesantren* (Yogyakarta: LkiS, 2001), 12.

<sup>9</sup> Pasmah Chandra, "Internalisasi Nilai-Nilai Karakter Dalam Tradisi Pondok Pesantren," *NUANSA* 12, no. 2 (2019): 65.

<sup>10</sup> "Catatan Tahunan," *Komnas Perempuan | Komisi Nasional Anti Kekerasan Terhadap Perempuan*, accessed on September 30, 2022, <https://komnasperempuan.go.id/catatan-tahunan-detail/catahu-2020-kekerasan-terhadap-perempuan-meningkat-kebijakan-penghapusan-kekerasan-seksual->

indicated as the year of emergency cases of sexual viciousness since in the first two months, 1,440 cases were informed.<sup>11</sup> At the end of 2021, sexual violence by Herry Wirawan at the Tahfidz Al-Ikhlash and Madani Islamic Boarding Schools in Bandung attracted the public's attention when he raped 12 female students aged 11-17 years between 2016 and 2021.<sup>12</sup> The perpetrators' strategy was to offer free tuition for the victims, even promising to finance their undergraduate studies. When the victim was pregnant, the child was exploited as a resident of an orphanage that the perpetrator established and used as a source to acquire financial assistance.<sup>13</sup>

In addition, a *pesantren* leader in Ploso, Jombang was supposed to commit immorality to five students in 2017, and then he was named a suspect in 2020, but never fulfilled the summons until this case emerged to the public in 2022. On July 7, 2022, the Ministry of Religious Affairs (MORA) officially revoked the operating permit of the *pesantren*,<sup>14</sup> but eight days later the government canceled the revocation. Hence, the *pesantren* remains in operation to date.<sup>15</sup> The suspect's mode was to transfer knowledge through sexual intercourse. A particular doctrine states that the selected students were lucky since the suspect had meta-

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menciptakan-ruang-aman-bagi-perempuan-dan-anak-perempuan-catatan-kekerasan-terhadap-perempuan-tahun-2019.

<sup>11</sup> Suci Amelia Harlen, "Pemenuhan Hak Santri Atas Kasus Pelanggaran Hak Asasi Manusia Oleh Oknum Pondok Pesantren," *Jurnal HAM* 13, no. 2 (2022): 200.

<sup>12</sup> Rismauli Dahliana Sitohang et al, "Penerapan Pertimbangan Hakim Dalam Putusan No. 989/PID.SUS/2021/PN.Bdg Perkara Atas Tuntutan Jaksa Penuntut Umum Dalam Kasus Kekerasan Seksual Pada Anak Dalam Perspektif Peradilan Anak," *JIIP: Jurnal Ilmiah Ilmu Pendidikan* 5, no. 6 (2022): 1682.

<sup>13</sup> Sitohang, et al, "Penerapan Pertimbangan Hakim Dalam Putusan No. 989/PID.SUS/2021/PN.Bdg Perkara Atas Tuntutan Jaksa Penuntut Umum Dalam Kasus Kekerasan Seksual Pada Anak Dalam Perspektif Peradilan Anak," 1682.

<sup>14</sup> Antara, "Menag Gus Yaqut Cabut Izin Shiddiqiyah Jombang," *JawaPos.Com*, last modified July 7, 2022, <https://radarmojokerto.jawapos.com/nasional/07/07/2020/gus-yaqut-cabut-izin-shiddiqiyah-jombang/>.

<sup>15</sup> Asep Firmansyah, "Pemerintah Batalkan Pencabutan Izin Pesantren Shiddiqiyah Di Jombang," *Antaranews.Com*, last modified July 12, 2022, <https://megapolitan.antaranews.com/berita/202061/pemerintah-batalkan-pencabutan-izin-pesantren-shiddiqiyah-jombang-terkait-kekerasan-seksual>.

factual acquaintances that freed him from having sexual relations with anyone.<sup>16</sup>

The two sexual violence cases were some of the issues in *pesantren* since the phenomena were like an iceberg, indicating a larger number of cases remain invisible. It is generally acknowledged that numerous victims do not dare to report the case. The real field data could be larger than the reported ones. It might be that only a student recounted the case, but, two, three, or more victims closed their mouths at the same time.<sup>17</sup> Recently, news from *Pondok Modern Darussalam Gontor (PMDG) Ponorogo* detailed that a student died and two were injured allegedly to being victims of abuse by senior students.<sup>18</sup> In other cases, another student died as a victim of beatings by twelve other students in *Darul Qur'an Lantaburo Tangerang*.<sup>19</sup> All these lawbreaking cases undermine the fame of Islamic schools, widely known as safe environments for children.

The government, in particular, the Ministry of Women's Empowerment and Child Protection, initiated child-friendly *pesantren* in 2018. It was illustrated as a safe, comfortable, and healthy environment that is a harmonious home for children without any forms of violence. Saini maintains that a child-friendly *pesantren* was also significant as an effort to de-radicalize religious doctrine from an early age.<sup>20</sup> In Alwi's research, child-friendly *pesantren* could be realized through the CARE (care, respect, and educate) program, peer partnering, and mentoring

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<sup>16</sup> Pebriaisyah, et al, "Kekerasan Seksual Di Lembaga Pendidikan Keagamaan: Relasi Kuasa Kyai Terhadap Santri Perempuan Di Pesantren," 1122.

<sup>17</sup> Noviana, "Kekerasan Seksual Terhadap Anak: Dampak Dan Penanganannya," *Jurnal Sosio Informa* 1, no. 1 (2015): 15.

<sup>18</sup> Abdul Jalil, "Tak Hanya Stu, Santri Korban Kekerasan Di Pondok Gontor Berjumlah Tiga Orang," *Solopos.Com*, last modified September 6, 2022, <https://www.solopos.com/tak-hanya-satu-santri-korban-kekerasan-di-pondok-gontor-berjumlah-tiga-orang-1414970>.

<sup>19</sup> "Deret Kasus Kekerasan Di Pesantren Berujung Maut 2 Bulan Terakhir," *CNN Indonesia*, September 2022.

<sup>20</sup> Mukhamat Saini, "Model Pengembangan Pesantren Ramah Anak Sebagai Upaya Deradikalisasi Keagamaan Sejak Dini (Studi Kasus Pondok Pesantren Darul Ulum Peterongan Jombang Jawa Timur)," *Jurnal Tabyin* 2, no. 1 (June 2020): 73.

programs, as well as bullying-free education.<sup>21</sup> In other research, Albert and Zulfani found that child-friendly *pesantren* programs become one of the strategies to increase educational quality.<sup>22</sup>

Unlike previous studies, this research focused on the endeavors of those the *pesantren* to create child-friendly under the MORA's indicators. Besides that, it categorizes the level of child-friendliness while analyzing its impacts based on three types of *pesantren* in Indonesia; *salaf*, modern, and mixed. In this paper, four *pesantren* in Indonesia were examined, especially three *pesantren* in Ponorogo, East Java as the Regency occupied the highest position in sexual violence cases from 2021 to 2022,<sup>23</sup> and one *pesantren* in Magetan as the compliment.

*Pesantren* has been regulated in Law No. 18 of 2019 as a room to instill faith and piety to Allah the God Almighty, cultivate noble characters, and uphold the teachings of Islam, which were reflected in humility, tolerance, balance, moderation, and respecting values of other Indonesian people through education, Islamic preaching, role model, and community empowerment within the framework of the Republic of Indonesia<sup>24</sup>. Bahri Ghozali divided *pesantren* into three types, namely *salaf*, modern or *Khalaf*, and mixed or semi-modern-*salaf* or comprehensive *pesantren*.<sup>25</sup>. This research investigated the three types of *pesantren*, *Pesantren Al-Bukhori Mangunan Ponorogo* as a *salaf pesantren*, Arrisalah Islamic International College Slahung Ponorogo and *Pondok Modern Walisongo Ngabar Ponorogo* as modern *pesantren*, and PPTQ/Pusat Pendidikan Tahfiz Al-qur'an (Tahfidzil Quran

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<sup>21</sup> Said Alwi, "Mewujudkan Pesantren Ramah Anak Melalui Program CARE (CARING, RESPECT AND EDUCATE)," *Jurnal Saree* 2, no. 1 (2020): 11.

<sup>22</sup> Albert and Zulfani Sesmiarni, "Strategi Peningkatan Kualitas Pendidikan Pesantren Melalui Pengembangan Program Pesantren Ramah Anak Di Pesantren Terpadu Serambi Mekkah Padangpanjang," *Jurnal Pendidikan Indonesia* 3, no. 11 (November 2022): 966.

<sup>23</sup> "SIMFONI-PPA," accessed on September 30, 2022, <https://kekerasan.kempppa.go.id/ringkasan>.

<sup>24</sup> "Undang-Undang Nomor 18 Tahun 2019 Tentang Pesantren," 2019, Pasal 1 Ayat (1).

<sup>25</sup> M. Bahri Ghozali, *Pesantren Berwawasan Lingkungan* (Jakarta: Prasasti, 2002).

Education Center) Bani 'Ali Mursyad Banaran Magetan as a semi-modern *pesantren*.

Using a qualitative approach, data were collected through interviews, observations, and documentation. Interviews were conducted directly with the *Kiai*, administrators, teachers, and the chosen *santri* (*pesantren* term for students; Javanese) who represent each *pesantren*. The participants were well-informed regarding the rules and policies enacted within *pesantren*. Non-participating observations were employed because the interaction with the students was limited, but the communication with *Kiai*, teachers, and administrators was intensely done. In addition, several limitations were obtained by the researchers to gain participant observations because we did not live or work in the four *pesantren* where the research was conducted. The documentation was done by taking data and information through books, journals, news, and documents related to these issues.

This study focused on identifying the students of junior, senior, and vocational high schools in the four *pesantren*. It observed the three types of *pesantrens*. Three *pesantren* are located in Ponorogo regency as an area called the city of *santri*, with 93 *pesantren* recorded in MORA in 2019,<sup>26</sup> and one *pesantren* in Magetan regency as the representative from one of the biggest *pesantren* branches in this regency.

The first *pesantren* is *Pondok Pesantren Al-Bukhari* in Mangunan Ponorogo as a *salaf pesantren* which were also called traditional *pesantren* because it is a rural-based institution,<sup>27</sup> with a cultural contextual approach that studied the yellow book (*kitab kuning*) with the *bandhongan* or *sorogan* method, namely learning Arabic books translated into a local language.<sup>28</sup> The sign of learning accomplishment from this *pesantren* was not a certificate but an acknowledgment or prayer from a *Kiai* called *ijazah*. The *pesantren's* hallmark was that it prioritized *khidmah* or self-

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<sup>26</sup> "Pangkalan Data Pondok Pesantren," accessed September 30, 2022, <https://ditpdpontren.kemenag.go.id/pdpp/statistik?id=35>.

<sup>27</sup> Muhammad Nihwan and Paisun, "Tipologi Pesantren: Mengkaji Sistem Salaf Dan Modern," *JPIK: Jurnal Pemikiran dan Ilmu Keislaman* 2, no. 1 (2019): 69. 69

<sup>28</sup> *Ibid.*, 70.

devotion to achieve blessings by helping the *Kiai* family or becoming a teacher at the boarding schools without expecting anything in return.<sup>29</sup> This *pesantren* was established in the 18th century.<sup>30</sup> It did not have any students at all in 2000 and 2013-2015.<sup>31</sup> After experiencing a setback for the second time, in 2015, the Al-Bukhari *pesantren* opened a formal junior high school under the auspices of the Al-Bukhori Ponorogo Foundation and also started developing a Vocational High School in 2016.<sup>32</sup> This was done to maintain the existence of *salaf pesantren* amid modernization, which was tough without formal schools.<sup>33</sup>

The second type is Arrisalah Islamic International College or modern *pesantren* was situated in three villages in Slahung District, namely Crabak, Gundik, and Slahung. This *pesantren* was 40 years old and established on October 18, 1982, or 1 Muharram 1403 H by Drs. KH. Muhammad Ma'shum Yusuf bin Taslim.<sup>34</sup> Furthermore, Walisongo modern *pesantren* was positioned in Ngabar, Jetis district. It had been built for six decades. As the *Khalaf* or modern *pesantren* was no longer studying the yellow book, but instead, they had a science curriculum that focused on reviewing contemporary scriptures and attending formal schools according to the curriculum developed by the government.<sup>35</sup> In addition, it also underlined learning foreign languages, namely Arabic and English, so that the *pesantren* responded to changing times and accepted the modern flow.<sup>36</sup>

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<sup>29</sup> Ibid., 74.

<sup>30</sup> "Ponpes Al-Bukhori Mangunan Jaga Eksistensi Manakiban - NU PONOROGO," accessed on September 30, 2022, <https://nuponorogo.or.id/ponpes-al-bukhori-mangunan-jaga-eksistensi-manakiban/>.

<sup>31</sup> Hindun, "Interview," September 13, 2022.

<sup>32</sup> Seviana, "Interview," September 13, 2022.

<sup>33</sup> Hindun, "Interview."

<sup>34</sup> Neng Eri Sofiana, "Pendidikan Kemandirian Perempuan Dalam Membentuk Karakter Santriwati Di Organisasi Siswa Pondok Modern Arrisalah Ponorogo," in *Prosiding AnSoPS: Annual Symposium on Pesantren Studies*, vol. 2, 1, 2020, 2.

<sup>35</sup> Abdul Tolib, "Pendidikan Di Pondok Pesantren Modern," *Jurnal Risaalah* 1, no. 1 (2015): 63.

<sup>36</sup> Sunartip, *Sekilas Tentang Pondok Modern Arrisalah Program Internasional* (Ponorogo: Risalah Press, 2010), 14.

The third is a combined *pesantren; salaf* and modern education like Bani Ali Mursyad *pesantren*. It was placed in the hamlet of Banaran, Kerik Village, Takeran District, Magetan Regency, which was founded in 2013 focusing on memorizing the Qur'an, accompanied by formal education in Islamic junior and senior high schools and *madrasah diniyah* which concentrated on the study of the yellow book.<sup>37</sup>

After collecting the data, there were three stages of data analysis; reduction, elaboration, and conclusion drawing. We employed observation tenacity and data source triangulation to test the data's validity.

### **Child-Friendly *Pesantren* in Indonesia**

The child-friendly *pesantren* program launched by the government was an effort to create a *pesantren* that was fun and safe for children, full of moral values that encouraged the students to improve their achievements and develop good character.

The development of a friendly learning environment between educators and students was reflected in a conducive and dynamic atmosphere by applying several values such as knowing each other, loving, helping each other in kindness, tolerance, fairness, humility, and not being arrogant.<sup>38</sup>

Mustin from MORA explained that three indicators of child-friendly *pesantren* were proposed.

#### **1. Educators (*Kyai/Nyai, Ustadz/Ustadzah*) and Students**

*Kiai/nyai* (Male and female *pesantren* leaders) as a role models and *ustadz/ustadzah* (male and female teachers) with good competencies are two crucial aspects of a child-friendly *pesantren*. The role model portrayed determines the value of the leaders, and so do the teachers from their point of competence. The communication and interaction of both results in the coordination

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<sup>37</sup> Wasis Ayib, "Interview," September 9, 2022.

<sup>38</sup> "Pemrov Berkolaborasi Wujudkan *Pesantren Ramah Anak*," *Kominfo.Jatimprov.Go.Id*, July 14, 2022.



toward the teachers and *khadim/khadimat* (male/female assistants), as well as family and neighborhood.<sup>39</sup>

Furthermore, the attitude of students to the leaders and teachers forms the assessment. It addresses how they comply with *pesantren* rules and morals, act politely to other students (similar or different cohorts), respect the right of others, avoid bullying, promote tolerance, mutually venerate, help each other in goodness and compliance, obey the social norms while preserving public order.<sup>40</sup>

The figure of the *Kiai* in Al-Bukhori *pesantren* was not played by a single one, but it was divided into five people according to their respective expertise and was properly supervised by the *pesantren* foundation. *Kiai* Mukrim Abdullah was the main caregiver as well as in charge of *Pencak silat* (self-defense sport) Nahdatul Ulama Pagar Nusa GASMI (Gerakan Aksi Silat Muslim Indonesia or Indonesian Muslim Silat Movement). *Kiai* Imam Muslim played as head of *takmir* (the chief of management in a mosque), while *Ustadz* Afif Athoillah was the head of the Qur'an learning center. *Ustadz* Rohmat Zaini was the head of the primary madrasah, and *Ustadz* Rohmat Hanifuddin was the head of the Quran Assembly. This *pesantren* has 20 teaching staff (10 males and 10 females), and there were 83 male and 37 female students (junior and vocational high school).

In contrast with the Al-Bukhori *pesantren*, the figure role in Arrisalah International College was the founder's son, KH. Azharullah, Lc, who played as the *Kiai* and director of KMI or Kuliyyatul Muallimin wa Muallimat Al-Islamiyah. In Pondok Modern Wali Songo, there were three *kiai* figures, namely KH. Drs. Moh Ihsan, M.Ag., KH. Heru Saiful Anwar, and KH. Drs. Muhammad Tholhah, S.Ag., was elected by the Riyasatil Ma'had Council (the highest council) with a 5-year leadership period. This *pesantren* has been based on *waqf* and was under the foundation. Then, the sole *kiai* figure appointed by the Banaran Sabilil Muttaqien (PSM) Islamic Boarding School Foundation was *Ustadz* Wasis Ayib Rosyidi.

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<sup>39</sup> Musta'in, "Indikator Pesantren Ramah Anak" (Kementerian Agama, n.d.).

<sup>40</sup> Ibid.

In the four *pesantren*, the typology of the *Kiai's* example and leadership were different and had various characters, but the *Kiai* remained the main figure with the highest authority. Even *Kiai* has considered owners of power and authority in small kingdoms called *pesantren*.<sup>41</sup> Ustadz Ayib explains that violence at PPTQ Banaran was prohibited and likened that only he was allowed to manipulate the students.<sup>42</sup> Violence against children was aimed at injuring the child physically and psychologically.<sup>43</sup> Physical violence was all actions that could cause visible damage, such as hitting, kicking, stabbing, slapping, and so on.<sup>44</sup>

Of the four *pesantren*, the Arrisalah Islamic International College admitted that physical violence has existed, usually occurring when PTTI/Pesantren Tepat Teknologi Islam (Islamic Effective Technology College) or student organizations commonly known as *munadzhomah* or people who brought order, gave punishment to violators. However, one of the teachers emphasized that corporal punishment was illegal and forbidden so that when there were students who were punished physically, they would receive penalties from the teachers. *Munadzhomah* organized by final grade students has the special right to hold courts for students in lower grades, thus indirectly perpetuating the culture of seniority.<sup>45</sup>

Likewise, in the *Pondok Modern* Walisongo, there was an OSWAS/Organisasi Siswa Wali Songo (Wali Songo Student Organization) held by final grade students, where physical violence cases in *tahkim* or courts had been found. As stated by one of the teachers, in 2021, there was a *tahkim* trial by hitting the violator with a stick to cause physical injury, and the *pesantren* had decided to repatriate the *santri* who carried out the corporal

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<sup>41</sup> Mohammad Takdir Ilahi, "Figur Elite Pesantren," *Jurnal Kebudayaan Islam* 12, no. 2 (2014): 141.

<sup>42</sup> Ayib, "Interview."

<sup>43</sup> Flanagan Kelly, "The Potential of Forgiveness as a Response For Coping With Negative Peer Experiences," *Journal of Adolescence* 35 (2012): 1216.

<sup>44</sup> Anwar Hidayat, "Kekerasan Terhadap Anak Dan Perempuan," *SCHOULID: Indonesian Journal of School Counseling* 5, no. 2 (2020): 60.

<sup>45</sup> Candra, "Interview," September 10, 2022.

punishment.<sup>46</sup> Another reason that there were still unscrupulous students who presented physical punishment was the students' innate or original character since they came from various regions in Indonesia, even outside Indonesia, with all kinds of tribes, cultures, and characters. In addition, the perfectionist and idealistic sense of final grade students thought that there was no satisfaction in giving punishment other than physical punishment,<sup>47</sup> especially in cases of theft violations. As in PPTQ Banaran, corporal punishment was once given by the administrators to the students who stole by beating them until they were slightly battered. For this reason, the caretaker of the *pesantren* gave warnings and guidance to senior students who did bodily punishment.<sup>48</sup>

Seniority was not implemented in the Al-Bukhori *pesantren*. In a traditional *pesantren*, seniors and juniors were blended into one place.<sup>49</sup> Hisham as vice chairman of the board of directors at the *Pesantren* Al-Bukhori itemized that the *madrasah diniyah* class, which was classified according to the student's capability, did not affect the management of the dormitory because vocational students could be in the same class as junior high school students, but they both respected each other.<sup>50</sup> In PPTQ Banaran, students who had graduated from Islamic senior high school and continued to college, and remained in the boarding school were still considered a student, even though they played as administrators who helped teachers in controlling the learners.<sup>51</sup> This was different from the system in *pesantren*, when the final grade students had graduated, several selected students would serve at the *pesantren*, which automatically made their level no longer as a *santri*, but they played as teachers.

In *pesantren* life, rules and punishments became stages in the learning routines. According to Abdullah Nasih Ulwan, the steps

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<sup>46</sup> Arip Mahendra, "Interview," September 19, 2022.

<sup>47</sup> Azharullah, "Interview," September 10, 2022.

<sup>48</sup> Habib Aprila, "Interview," September 9, 2022.

<sup>49</sup> Sudahri, "Tradisi Komunikasi Di Pondok Pesantren Tradisional Dan Pondok Pesantren Modern," *Jurnal Ilmu Komunikasi Mediakom* 1, no. 2 (2018): 134.

<sup>50</sup> Hisyam, "Interview," September 13, 2022.

<sup>51</sup> Putri, "Interview," September 9, 2022.

of children's education in Islam were employed using exemplary (*tarbiyah bi-l qudwah*), education with customs (*tarbiyah bi-l 'adah*), education with training (*tarbiyah bil mumararah*), education with advice (*tarbiyah bi-l mau'idhoh*), education by giving attention and affection (*tarbiyah bi-l mulahadah*), and education with gifts, rewards, and punishments (*tarbiyah bi-l 'uqubah*).<sup>52</sup> In addition, *pesantren* arranged several regulations to develop the students' characters, such as discipline. So far, *pesantren* still existed and were trusted because they were able to generate generations having noble characters so that it was considered as educational institutions with the best education system.<sup>53</sup>

In giving the punishment, the four *pesantren* condemned physical punishment, like hitting, pinching, and others. The form of punishment allowed was physically and spiritually educational, such as reading the Qur'an by standing in front of the *pesantren* mosque or the *kiai's* courtyard and reading the Quran at midnight in the cemetery in Al Bukhari *pesantren*. In Arrislah modern Islamic International College, women could memorize, do social work, wear colorful headscarves, or stand up, while for men, there was an additional punishment of being bald.<sup>54</sup> At Wali Songo *pesantren*, the punishment was given by writing a letter of agreement, reading the *maksurotun* in a teacher's room for 1-2 weeks, and memorizing and reading the Quran and its meaning. Male students were disciplined by being bald or doing push-ups ten times.<sup>55</sup> Meanwhile, in PPTQ Banaran, male students were chastised by writing *dhikr*, doing social work, reciting the Quran by standing up, being shaved, being washed, or doing push-ups ten times for men.<sup>56</sup> Of the four *pesantren*, suspension and repatriation were the toughest punishments, with decisions made after a thorough study of the case and deliberation from many parties. This was because the boarding school also found it

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<sup>52</sup> Abdullah Nasih Ulwan, *Tarbiyatul Aulad Fil Islam* (Solo: Insan Kamil, 2012), 516.

<sup>53</sup> Hasan Baharun, "Total Moral Quality: A New Approach For Character Education In Pesantren," *Ulumuna* 21, no. 10 (2017): 59.

<sup>54</sup> Tina, "Interview," September 10, 2022.

<sup>55</sup> Mahendra, "Interview."

<sup>56</sup> Aprila, "Interview."

difficult to expel the students, but another consideration was the worry of transmitting the bad habits to other students.

Then in terms of sexual violence, the four *pesantren* had sexual violence cases that were different from each other. Sexual violence against children was defined as the involvement of children (under 18 years old) in all forms of sexual activity.<sup>57</sup> Woman National Commission recorded 15 forms of sexual violence in 2013,<sup>58</sup> but following the Act on the Crime of Sexual Violence (UU TPKS/Undang-undang Tindak Pidana Kekerasan Seksual) of 2022 Article 4 paragraph 1, there were 19 types of sexual violence, nine of which were regulated in this law, namely physical and physical non-sexual harassment, forced contraception, sterilization, and marriage, as well as sexual torture, sexual exploitation, sexual slavery, and electronic-based sexual violence.<sup>59</sup>

The sexual violence found in the Arrisalah modern *pesantren* a few years ago was a lesbian tendency, but the boarding school tried to direct and guide the two by separating the rooms and supervising the two of them.<sup>60</sup> Another case just happened during the month of Ramadan in 2022. Several male and female senior students met at night in the *pesantren* area. The sanctions given to these eight students were sent back to their homes. This was emphasized by *Kiai* Azharullah that consent for being sent home was the ultimate punishment with careful consideration. When junior students did the same thing, they would be given a warning first. However, the rule was different for senior students who could already distinguish good and bad things, so the penalty for being sent home was the first and foremost option<sup>61</sup>. At Walisongo modern *pesantren*, sexual violence was the action of male students

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<sup>57</sup> Noviana, "Kekerasan Seksual Terhadap Anak: Dampak Dan Penanganannya," 15.

<sup>58</sup> "Instrumen Modul & Referensi Pemantauan," *Komnas Perempuan* | *Komisi Nasional Anti Kekerasan Terhadap Perempuan*, accessed September 30, 2022, <https://komnasperempuan.go.id/instrumen-modul-referensi-pemantauan-detail/15-bentuk-kekerasan-seksual-sebuah-pengenalan>.

<sup>59</sup> "Undang-Undang Nomor 12 Tahun 2022 Tentang Tindak Pidana Kekerasan Seksual," 2022.

<sup>60</sup> Diana, "Interview," September 10, 2022.

<sup>61</sup> Azharullah, "Interview."

touching the students' parents who were staying in the reception room. For that reason, the boarding school guided the students back to their homes and moved the reception room, which was originally in the student dormitory environment, to outside the *santri* setting.<sup>62</sup>

At the Banaran PPTQ, the case found was male students met with their partners at night in the middle of the city. This was explained by *Ustadz* Ayib that could defame the *pesantren* and set a bad example for other students, so the students were sent home.<sup>63</sup> As for the Al-Bukhori *pesantren*, the existing sexual violence was done by male students having sexual relations with women from outside the *pesantren* and was carried out the phenomenon outside the *pesantren* area. The same sentence was offered as other *pesantren* provided. Sexual violence cases toward children could occur anytime and anywhere. Anyone could be a victim or perpetrator. This was a challenging task for educational institutions, especially Islamic boarding schools, as Islamic educational institutions should be a safe place for students to reflect the Islamic values taught. The importance of understanding dangers of physical and sexual violence must be understood together.

Of the four *pesantren*, the methods employed for avoiding sexual violence that had been taken was offering an understanding related to this issue to the administrators or caregivers. At Banaran *pesantren*, this role was directly implemented by the caregiver and his wife. 'Bunda (mother)' or the caregiver's wife usually brought the approach to the female students, while *Ustadz* Ayib applied the strategy to the male students. *Ustadz* Ayib underscored that his position as a boarding school caregiver was to implement the regulation that he felt to be added and did not get during his time as a student so that he and the other teachers tried to make *pesantren* a safe and comfortable place for students. Moreover, Wali Songo's caregivers collaborated with the local police to guide bullying students.

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<sup>62</sup> Mahendra, "Interview."

<sup>63</sup> Ayib, "Interview."

## 2. Service management (Administration, Guidance & Counseling, Health, Libraries, Complaints)

The second indicator is service management; *pesantren* has a service and administration standard based on self-reliance, partnership, openness, participation, professionalism, and accountability. This strategy was related to service management, which consisted of administration, guidance and counseling, health, literature, and complaints.<sup>64</sup>

*Pesantren* provides medical visitation at least twice a month, includes guidance and counseling with a psychologist at least once a month, has a digital library service that functions well, and provides activities stimulating students' creativity, for instance, competition, recreation, community service, etc.<sup>65</sup>

Every *pesantren* strived for the *pesantren's* sustainability and developed it as best as possible. However, in this case, it was related to the third indicator in terms of facilities and infrastructure (teaching and learning, health, self-development, safety, and disability) where each *pesantren* had its model and characteristics. This required to be pursued because every child has the right to maintain their mind (*hifz al-'aql*) which was manifested in the implementation of children's intellectual, mental and spiritual education rights.<sup>66</sup>

In *Pondok Pesantren Al-Bukhori*, guidance and counseling, as well as literature, was under the auspices of formal schools, and complaints could be made to student administrators who were held by the highest class (last class of vocational high school or those who had graduated from vocational schools but were still being students), and to teachers. In Arrisalah Islamic International College, guidance, counseling, and complaints could be delivered to the administrator, student organization management (PTTI/Pesantren Tepat Teknologi Islam), or the homeroom teacher. For new students, the homeroom teachers became the main actor

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<sup>64</sup> Musta'in, "Indikator Pesantren Ramah Anak."

<sup>65</sup> Ibid.

<sup>66</sup> Sri Mulyani, "Hak-Hak Anak Dalam Perspektif Hukum Islam," *Jurnal Syariah* 3, no. 1 (2021): 28.

because they did not only meet the students in class but also accompany the students to study at night. Akin to Pondok Modern Wali Songo, the guidance and counseling involved the OSWAS/Organisasi Siswa Wali Songo (Wali Songo Student Organization) management, room administrators, room supervisors (*musyrif*), and MPS/Majelis Pembimbing Santri (*Santri Advisory Council*). Furthermore, in PPTQ Bani Ali Mursyad, guidance and counseling were carried out by the head of the dormitory and the supervising teacher. Complaints could be submitted in a suggestion box distributed at several points.

For the financial administration in *Pondok Modern*, Wali Songo used Ngabar Virtual Payment (NVP) in the form of a card for non-cash transactions, savings, and payment of education funds, controlled by guardians through the Ngabar digital application, while student data administration used the SIAP/ Sistem Informasi Administrasi Pesantren application (System Pesantren Administration Information) which included academic, non-academic results, and student violations that could be accessed by parents or guardians.

The presence of guidance and counseling, as well as complaints sections, were not only built based on the school police who executed the violators of the rules<sup>67</sup> but were capable of becoming counselors who were ready to guide and help the students to solve their problems. In addition, the *pesantren* needs to present to a psychologist at least once a month. This is vital because the secondary and senior high school students are teenagers who have more psychological problems, both internal problems that are often faced by teenage girls, such as feeling anxious or having somatic complaints, as well as external snags that are often encountered by male teenagers to break more rules, especially in secondary schools as a transition period into an adolescent.<sup>68</sup>

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<sup>67</sup> Suci Handayani, "Optimalisasi Peran Bimbingan Konseling Di Sekolah," *Didaktika* 19, no. 2 (2013): 45.

<sup>68</sup> Annastasia Ediaty, "Profil Problem Emosi/Perilaku Pada Remaja Pelajar SMP-SMA Di Kota Semarang," *Jurnal Psikologi Undip* 14, no. 2 (2015): 195.



Then in the efforts to provide education in a boarding school with an integrated 24-hour education system, the four *pesantren* were also assigned to fulfill the right to care for the soul (*hifz al-nafs*), which was revealed in the maintenance of children's physical and mental health<sup>69</sup>. This was under Article 8 of Law No. 35 of 2014 concerning Amendments to Law No. 23 of 2002 concerning Child Protection that children have the right to obtain health services and social security based on their physical, mental, spiritual, and social needs<sup>70</sup>. The existence of the school health center, clinics, or health administrators is important to preserve the students' health.

In *Pondok Pesantren Al-Bukhori*, health is the responsibility of the management of the *poskestren* or *pesantren* health center in collaboration with the doctor who has a practice house near the *pesantren* area. In Arrisalah Islamic International College, it is the responsibility of the health department of the PTTI student organization which provide light treatment and certain medications, there were also dedicated teachers in charge of the health department who were tasked to accompany students in acquiring treatment for the nearest midwife or hospital. Comparatively, *Pondok Modern Wali Songo* already has a clinic and service teachers in *poskestren/pos kesehatan pesantren* (Islamic boarding school health posts) that handle sick and healthy students unless they are seriously ill and referred to the hospital, the guardian is contacted directly by the boarding school. Furthermore, in PPTQ Bani Ali Mursyad, health has been provided by the school health center in collaboration with one of the clinics near the *pesantren* who visit the boarding school on Mondays, Tuesdays, and Wednesdays every 16.00-20.00 WIB.

### **3. Facilities and Infrastructure (teaching and learning, health, self-development, safety, and disability)**

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<sup>69</sup> Mulyani, "Hak-Hak Anak Dalam Perspektif Hukum Islam," 25.

<sup>70</sup> "Undang-Undang Nomor 35 Tahun 2014 Tentang Perubahan Atas Undang-Undang Nomor 23 Tahun 2002 Tentang Perlindungan Anak," 2014, Pasal 8.

The last indicator has many aspects, such as *pesantren* has facilities and infrastructure, *pesantren's* building is protected from natural disasters (landslides, earthquakes, floods, etc.), has equipment and furniture in *pesantren* adjusts the safety standard of the children, the density limit of a study room is at a minimum of 1.75m<sup>2</sup>/ child, the density limit of a bedroom is at a minimum of 2.5m<sup>2</sup>/ child, building inspection exists periodically, each room has emergency kits (sprinkler/ fire extinguisher/ a bucket filled with sand), there are evacuation routes and assembly points for emergencies, has an open green space for the student to breathe fresh air on a daily basis, has a field or hall for sports activities and art performances, there are 24 hours shift-based security, *pesantren* area is smoke-free.<sup>71</sup>

Furthermore, *pesantren* implements a clean and healthy lifestyle (PHBS), such as an obligation to wash hands with soap, drink clean water, clean larvae, use beneficial toilets, etc.), maintains cleanliness and health routinely (cleanliness schedule, cleaning shift, etc.), has a sufficient source of clean water, has an adequate number of bathrooms and toilets (1:30 for male student, 1:20 for female ones), has an infirmary in each of the male and female dorms, has emergency kits in each building/ block, has a clean canteen/ dining room that meets health conditions, provides a balanced-nutritional food, a room for guiding and counseling, a proportional amount of information regarding anti-bullying, anti-discrimination, and anti-racism (in the poster, pamphlets, etc.), has a room and allows an opportunity for student to channel their interests, talents, and hobbies, has a playing/ recreational ground for student, and has a library with various collections of books and fulfills students' literature needs.<sup>72</sup>

In *Pondok Pesantren Al-Bukhori*, there was 20 teaching staff (10 males and ten females), 83 male and 37 female students (junior and vocational high school). In this area, formal education starts from primary and secondary to vocational high schools with a major in multimedia and automotive. At the boarding school, learning was focused on reciting the Qur'an and the yellow book,

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<sup>71</sup> Musta'in, "Indikator Pesantren Ramah Anak."

<sup>72</sup> Ibid.

which are classified according to the student's ability, and classes are mixed between boys and girls but with separate dormitories. In formal schools, teaching and learning are carried out in the school building, while the learning of the yellow book or *madrrasah diniyah* is centered in the boarding school. Students' self-development is divided into formal and boarding school extracurricular. At the *pesantren*, the students preserved the *tariqah qadiriyyah wa naqsabandiyah* and held the Manakib Shaykh Abdul Qodir Jaelani, which is held on the 11th of the Hijri month, as well as the Pagar Nusa *pencak silat* (self-defense sport), speeches, recitations, and calligraphy.

At Arrisalah Islamic International College, there were 120 female teachers, 126 male teachers, 384 female students, and 520 male students. Education could be found starting from Islamic kindergarten, elementary, secondary, to senior high schools. The teaching and learning process still uses a blackboard and chalk focused on deepening the language with speeches and debates in two languages. It also emphasizes the regeneration and leadership of students. Self-development is given once a week, such as make-up, handicrafts, *hadroh*, and Muhammadiyah PERSITA/Persatuan Silat Arrisalah (self-defense unity of Arrisalah) and scouting as mandatory extracurricular activities.

In Pondok Modern Wali Songo, there were 409 teachers (207 male and 202 female teachers), and 2,442 students consisting of 1,142 male and 1,304 female students. The educational institutions consisted of kindergarten, primary, secondary, and senior high schools and IAIRM/Institut Agama Islam Ritadlotul Mujahidin (Riyadlotul Mujahidin Islamic Institute). Teaching and learning activities are supported by good technology, namely using tablets. There is a student food production center and a laundry place. Self-development is equipped with a music studio and various fields (football, basketball, and futsal). The yellow book is taught during Ramadan.<sup>73</sup> Then it is allowed to have *tahlilan* (praying for the dead), *istigatsah* (asking for God's help with prayer and dhikr

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<sup>73</sup> Rahmah Maulidia, "Interview," September 13, 2022.

together), and the existence of *Zhiba'* or *shalawat* every Tuesday and Thursday night.<sup>74</sup>

In PPTQ Bani Ali Mursyad, there were 615 students (277 boys and 338 girls), and 12 teachers with various competencies from various organizational backgrounds such as NU, Muhammadiyah, Persis, and others. The educational institutions comprise early childhood, kindergarten, elementary, secondary, and senior high schools, *tahfidz* houses, *madrasah diniyah*, and *amil zakat* institutions. The teaching and learning process is carried out in classrooms and halls. The male dormitory is monitored by CCTV connected directly to the Kiai's or caregiver's device so that it can be accessed at any time.

For handling sexual and physical violence cases, apart from having subjects or residents of the *pesantren* who realize the bad effects of the case, each party is tasked to maintain and protect themselves from physical and sexual violence. The existence of services and infrastructure also supports the absence of sexual and physical violence so that every *pesantren's* inhabitants can feel safe and comfortable. The installation of CCTV carried out by PPTQ Banaran could be a way to handle physical and sexual violence in the cottage. In addition, there is a need for optimization of the parenting section or a special segment that handles consultations for students who experience the cases. This is an option for Islamic boarding schools that have not been able to present psychologists directly.

Sexual and physical violence is frightening and detrimental for various parties. Educational institutions at every level are working to deal with these issues. *Pesantren* is also involved as an Islamic religious-based educational institution to solve a phenomenon like an iceberg because related cases are also found in this setting. *Salaf*, modern, or semi-modern Islamic boarding schools condemn acts of violence of any kind, but the four *pesantren* admitted that these cases occurred due to numerous factors, but they continue to

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<sup>74</sup> Ahmad Suradi and et al, "Designing The Pesantren Curriculum to Counter Radicalism: Study on Pondok Pesantren Wali Songo Ngabar Ponorogo," *Ulul Albab* 22, no. 1 (2021): 56.

strive to become a safe and comfortable room for students so that a child-friendly *pesantren* is realized.

## Conclusion

Various efforts have been made by *pesantren*-based educational institutions to create child-friendly *pesantren*, including addressing cases of physical and sexual violence that can occur in *pesantren*. If mapped in typology, *salaf*, modern, or combined *pesantren* studied are *pesantren* trying to become child-friendly *pesantren*, namely trying to fulfill the three indicators presented by MORA, both in subject areas (caregivers, teachers, and students), management, as well as infrastructure. However, if sorted, Banaran *Pesantren* can be categorized to be a more child-friendly *pesantren* because it can fulfill all three indicators, maintain supervision of children with CCTV control, even eliminate permits to leave the boarding, and eliminate seniority, which can trigger violence. Likewise, *Pesantren Modern* Wali Songo has optimized various applications, activities, and curricula to become a child-friendly *pesantren*. The other two Islamic *pesantren* are categorized as semi-child-friendly *pesantren* with their respective characteristics.

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