

Guidance of santri in tackling violence at the Muhammadiyah orphanage for boys in Klaten, 2025

Anisa Nur Khotimah¹, Muhammad Isa Anshory²

¹²Institut Islam Mambaul Ulum Surakarta, Indonesia

Email : khalidgagah@gmail.com¹; isaansori@dosen.iimsurakarta.ac.id².

*Correspondent Author: Anisa Nur Khotimah: email; khalidgagah@gmail.com

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ABSTRACT

This article examines the strategies of santri guidance in efforts to mitigate violence at a Muhammadiyah-run orphanage for boys (LKSA Yatim Putra Muhammadiyah Klaten) in 2025. The study employs a descriptive qualitative approach, focusing on a case study of one Islamic childcare institution. Data were collected through in-depth interviews with caregivers and students (*santri*), participant observation of daily activities, and review of documents related to the guidance program. The findings indicate that although the faith-based institutional environment strives to instill moral values, the potential for violence such as bullying still exists in verbal, physical, and emotional forms. The santri guidance is implemented in a structured manner via daily routines, religious teaching sessions, counseling, and the enforcement of discipline without violence. The guidance content emphasizes child-friendly Islamic values like compassion, empathy, brotherhood, and peaceful conflict resolution. Supporting factors in the guidance include strong caregiver commitment, a religious anti-violence culture, and regulatory support (e.g., National Care Standards that prohibit corporal punishment). In contrast, inhibiting factors encompass limited caregiver resources, some children's traumatic backgrounds, and the influence of violent culture from outside environments. This study concludes that a systematic, values-based santri guidance plays a pivotal role in preventing and addressing violence in the orphanage setting. These findings provide insights for other childcare institutions on creating a safe, violence-free nurturing environment while maintaining an accessible academic style.

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Introduction

Violence against children is a grave issue that can occur in various settings, including educational institutions and orphanages. Data from Klaten Regency indicate dozens of child violence cases each year. For instance, in 2017 there were 48 reported cases of violence against children, with 25 child victims of physical violence and 13 victims of sexual violence. The most prevalent form of violence among children is bullying, which can manifest as direct physical contact (hitting, pushing), direct verbal harassment (insults, ridicule), as well as psychological and social

aggression. This phenomenon occurs not only in public schools, but also in residential education settings such as Islamic boarding schools (*pesantren*) and orphanages.

Orphanages, officially termed *Child Social Welfare Institutions* (LKSA) in Indonesia, function as family substitutes for orphans and vulnerable children. LKSAs provide for children's primary needs (shelter, food, clothing, education, health) and also offer character and spiritual development. In Central Java Province alone, there are hundreds of LKSAs managed by government and private sectors (as of 2019, 51 government-run and 715 private orphanages). Children living in LKSAs are considered a vulnerable group requiring a robust care and protection system. The caregiving environment must be ensured safe and free from all forms of violence—physical, psychological, sexual, and neglect—according to Indonesia's Child Protection Law No. 35/2014 and the UN Convention on the Rights of the Child. Thus, orphanage managers carry a heavy responsibility to create a protective caregiving environment and implement effective guidance to prevent violence against the children in their care.

From an Islamic perspective, religious educational institutions like *pesantren* have long taught values of moderation, tolerance, and non-violence. *Pesantren* have historically been at the forefront of promoting a peaceful, anti-violence interpretation of Islam in line with principles of *wasatiyyah* (moderation). Values such as compassion (*rahmah*) and brotherhood (*ukhuwwah*) are instilled in *santri* as part of character education. Nevertheless, reality shows that violence among *santri* can still occur. Several bullying and abuse cases in *pesantren* have surfaced, one being the incident at Gontor Modern *Pesantren* in 2022 which led to a student's death. This tragedy prompted Islamic leaders to call for an evaluation of the *santri* guidance system. The Chairman of Nahdlatul Ulama (PBNU), KH. Yahya Cholil Staquf, emphasized that violence is no longer an acceptable option and is ineffective in disciplining *santri*. He urged continuous improvements to the *santri* guidance and discipline enforcement so that such cases do not recur. In response, the Ministry of Religious Affairs and Islamic educational institutions began formulating new regulations and programs to prevent violence in *pesantren* after that incident.

Within Muhammadiyah and 'Aisyiyah orphanages, child protection is also given serious attention. Muhammadiyah's Council for Social Welfare (MPKS) conducts outreach and training for orphanage managers. For example, in 2026 MPKS Muhammadiyah Sleman stressed that every orphanage must have official registration (Tanda Daftar) as mandated by Ministry of Social Affairs Regulation No. 5/2024, and ensure compliance with care standards that protect child rights. In that event, it was highlighted that children in orphanages are a vulnerable trust, requiring structured violence prevention efforts. The basis for this initiative refers to Law No. 35/2014 on Child Protection and the Convention on the Rights of the Child, underlining that caregiving environments must be safe and free from all forms of violence—physical, psychological, sexual, and neglect. The organizers stated a specific goal: increasing caregivers' awareness of the importance of child protection and encouraging implementation of safe, child-friendly care. This aligns with the *National Care Standards* for LKSAs which stipulate provisions such as: protection from all forms of violence and corporal punishment, mechanisms for reporting incidents, building staff and volunteer capacity to respond to violence, clear disciplinary procedures without violence, maintaining an environment free of violence, prevention and response to peer violence, and confidentiality of reports. Such regulations and standards provide a clear framework that violence against children must not be tolerated within guidance systems.

Despite the aforementioned initiatives and regulations, there remains a need for empirical research at the grassroots level to understand how anti-violence guidance is actually implemented, especially in faith-based orphanages. Prior studies have largely discussed violence and bullying in schools or pesantren. For example, Sigit Nugroho et al. (2020) identified factors contributing to pesantren bullying such as rigid social hierarchy, inadequate supervision, a masculinity-driven culture of aggression, and power imbalances between teachers and students. Azizah and Sa'adah (2025) found that at Pesantren As-Sa'idiyyah in Jombang, bullying persisted despite the promotion of high moral values, leading them to recommend a child-friendly pesantren model that prioritizes students' psychological welfare, education on empathy and justice, and clear anti-bullying policies. In another vein, Lusviyanti et al. (2022) studied teacher strategies to improve santri discipline in a pesantren, finding that positive habituation, advice, motivation, and the use of educational sanctions (rather than harsh punishment) effectively enforced rules without breeding resentment. Meanwhile, Kharomah (2021) examined the *role of caregivers in child protection* at the 'Aisiyyah Ngawen orphanage in Klaten, finding that caregivers sought to protect children from violence by creating structured daily activity schedules, closely supervising day-to-day interactions, and intervening in bullying cases that occurred in the orphanage. Kharomah also highlighted the importance of reporting mechanisms and maintaining confidentiality of the child in handling incidents.

From this review, it is apparent there is a research gap in detailed exploration of how santri guidance is implemented to prevent and counter violence in Islamic orphanages. This research aims to fill that gap by focusing on the LKSA Yatim Putra Muhammadiyah in Klaten. This LKSA is notable as a Muhammadiyah charity unit housing orphaned boys and is committed to Islamic education. The novelty of this study lies in its comprehensive mapping of: (1) how the process of santri guidance is carried out daily to prevent acts of violence, (2) what guidance materials or content are provided specifically related to violence mitigation, and (3) what factors support or hinder the effectiveness of such guidance in the context of a modern orphanage in 2025.

Based on the above background, the research questions addressed in this study are: (1) How is the implementation of santri guidance for tackling acts of violence carried out at the Muhammadiyah Orphanage for Boys in Klaten? (2) What are the guidance materials provided to santri in efforts to counter violence? (3) What factors serve as supporting and inhibiting factors in the guidance of santri to prevent and handle acts of violence in the orphanage?

This study is expected to provide practical contributions for orphanage management in creating safe and conducive caregiving environments, as well as theoretical contributions to Islamic education and social welfare literature on models of child guidance based on religious values for violence prevention.

Method

This research utilizes a descriptive qualitative approach with a case study strategy. The study site is the Muhammadiyah Orphanage for Boys (LKSA Yatim Putra Muhammadiyah) in Klaten, Central Java, selected purposively as it is an Islamic childcare institution actively developing an anti-violence guidance program. The participants include the head caregiver (orphanage manager), several assistant caregivers, and the resident students (*santri*)—particularly those in their teens. In addition, key informants such as local Muhammadiyah officials overseeing the orphanage were consulted to enrich perspectives.

The data sources comprise primary and secondary data. Primary data were obtained through in-depth interviews with caregivers and santri. Interviews with the caregiver focused on their policies and experiences in guiding santri and handling violent behaviors. Interviews with santri (conducted carefully and ethically) probed their experiences regarding the orphanage's rules, peer interactions, and their views on violence and how guidance is delivered. Primary data were also gathered via participant observation of the orphanage's daily life, including religious activities, mentoring sessions, study periods, leisure times, and the mechanisms of supervising the santri. The researcher observed on-site over several weeks to capture interaction patterns, potential conflicts, and caregiver responses in various situations. Secondary data were collected through document analysis, covering documents like the orphanage's profile, any available guidance manuals or modules, daily activity logs, the orphanage's code of conduct, as well as records of incidents or reports (e.g., a logbook of violations if available). Relevant references such as research reports, journal articles, and regulations related to the topic were also collected for analysis and discussion.

The research instrument primarily was the researcher as the *human instrument* conducting observations and interviews. A semi-structured interview guide was prepared, containing open-ended questions related to the three research aspects. Examples of guiding questions include: "How are the daily routines of santri organized here to prevent violence or bullying?", "What content or lessons are given to santri regarding good behavior and avoiding violence?", "What challenges have you faced in guiding santri to not engage in fights or violence?" and so on. Observations were guided by a checklist of phenomena of interest (e.g., presence or absence of physical punishment, patterns of senior-junior interaction, grievance mechanisms for problems). Tools such as an audio recorder (with informants' consent) for interviews, field notebooks for jotting observations, and a camera for documenting activities (with ethical caution, avoiding capturing children's faces without permission) were utilized.

The procedure encompassed several stages. The preparation stage included obtaining permissions from the orphanage management and coordinating the research schedule. Data collection was conducted through continuous daily observation and scheduled interviews. The researcher engaged moderately in the orphanage life to build trust with subjects and to understand context (for instance, participating in some religious activities or group study sessions with the santri). The next stage was data analysis, which was carried out concurrently with data collection (following Miles & Huberman's interactive analysis model). The researcher performed data reduction by selecting essential information related to guidance and violence, then created a data display in the form of categorized matrices (e.g., guidance efforts, case examples, supporting factors, inhibiting factors). Thematic patterns were identified, such as the patterns of preventive and curative guidance. The researcher then drew preliminary conclusions which were continuously verified through additional field data or triangulation.

To ensure data validity, this study applied source and method triangulation. Source triangulation was done by comparing information from caregivers, from santri, and from documents to check for consistency. Method triangulation was done by cross-verifying observations with interview results. For example, if a caregiver claimed they never use physical punishment, the researcher verified this through observation and by asking santri. Furthermore, a member check was conducted by having the caregiver review a summary of their interview to ensure no misinterpretation. The analysis was also discussed with peers in the fields of Islamic

education and child protection to gain input and reduce interpretive bias. These steps were taken so that the research findings are valid, reliable, and scientifically accountable.

Result and Discussion

1. Implementation of Santri Guidance in Tackling Acts of Violence

The findings show that the Muhammadiyah Boys' Orphanage in Klaten has implemented a structured santri guidance program aimed at preventing acts of violence within the institution. Guidance here encompasses all efforts by caregivers to mentor, direct, supervise, and shape the daily behavior of santri. The implementation of guidance can be observed through the daily activity patterns, rules and disciplinary mechanisms, the caregivers' involvement in santri interactions, and the conflict resolution approaches used.

In general, the daily life of the santri is organized into a strict but balanced routine covering worship, learning, chores, and recreation. Table 1 presents a summary of the daily guidance schedule and its function in preventing violence. From observations, santri start their day at 4:00 a.m. with congregational dawn prayer (*Salat Subuh*), followed by a morning religious study session. Communal activities like praying and reciting together every day foster solidarity and strengthen bonds among santri, thereby minimizing conflict potential. After that, the santri engage in cleaning chores and have breakfast together. Discipline is enforced firmly; for instance, each santri is assigned daily cleaning duties. The enforcement of discipline is carried out with a humane approach: caregivers stress the importance of responsibility without resorting to corporal punishment. This aligns with Lusviyanti et al. (2022)'s finding that instilling discipline through routine tasks and advice is more effective than using violence in educating santri. If a santri neglects or violates the schedule, caregivers issue a verbal reprimand and provide one-on-one guidance. Any sanctions given are educational in nature, such as memorizing a hadith or doing extra cleaning of the yard, so there is a deterrent effect but the child's dignity is maintained.

In day-to-day interactions, caregivers maintain a constant presence among the santri, acting as parental figures as well as discussion partners. One head caregiver resides in the orphanage complex, supported by 2–3 assistants who take shifts. This consistent caregiver presence is crucial to prevent covert bullying. Bullying often occurs in hidden spots or during times of lax supervision; to address this, the orphanage employs "attached supervision" without making the children feel overly policed. Caregivers regularly patrol the dorm, especially during vulnerable times (after evening study, before bedtime) to ensure no aggressive behavior occurs among the children. Additionally, the orphanage implements a "big brother" mentor system, appointing some senior santri who are deemed mature and responsible to guide their younger peers. These big brothers are trained to be role models and to act as extensions of the caregivers in monitoring and accompanying the junior santri. In this way, the senior-junior hierarchy is steered positively as a relationship of mentorship, not oppression. This effort addresses one of the bullying triggers identified by Azizah & Sa'adah (2025), which is the misuse of rigid social hierarchy. In this orphanage, hierarchy is made flexible; seniors are given responsibility, not power to punish.

If any conflict or friction arises between santri, the handling procedure emphasizes dialogue and familial resolution. For instance, there was a case of name-calling that nearly led to a fight between two teenage santri. The caregiver immediately called both parties, listened to each side of the story, and then brought them together for a mediated discussion. During the mediation, the caregiver encouraged the santri to reflect on religious teachings: citing the hadith "*La darara wa la*

dirar" (there should be no harming of oneself or others), and reminding them that *ukhuwah Islamiyah* (Islamic brotherhood) requires them to safeguard each other. The two santri were asked to apologize to each other and shake hands. The caregiver then followed up by observing their relationship over the next few days to ensure no grudges remained. This approach is effective because the santri feel heard and are guided without violence. A similar conflict-handling approach is applied to other issues, for example if a santri steals a friend's belonging or commits a serious rule violation. Resolutions are always sought through religious advice, deliberation (*musyawarah*), and a simple restorative justice approach (e.g., replacing the loss, apologizing publicly). No instances of physical punishment or verbal abuse by caregivers were observed during the fieldwork. This is consistent with the orphanage's policy that aligns with National Care Standards, which prohibit all forms of violence and corporal punishment in disciplining children. In fact, caregivers tend to avoid even shouting; if they get angry, they choose to pause and then scold firmly but calmly. This persuasive and communicative approach not only prevents trauma but also reduces the likelihood of santri imitating aggressive behavior. As Staquf (2022) noted, violence in discipline is not effective and can be counterproductive, hence it has been abandoned here.

Regarding incident reporting and handling, the orphanage has begun establishing a more systematic mechanism. Every santri is informed that they can and should report to a caregiver if they experience unpleasant treatment or witness a friend being bullied. Caregivers have provided a suggestion/complaint box in the study hall that children can use to write grievances anonymously. This aims to accommodate santri who may fear reporting face-to-face. Moreover, there is a weekly gathering every Friday night where caregivers and all santri meet in an evaluation forum. In this forum, santri are encouraged to speak openly about any issues in the dormitory life. These efforts demonstrate the caregivers' seriousness in detecting and addressing potential violence as early as possible. Kharomah (2021), in her study of the Aisyiyah orphanage in Klaten, also emphasized the importance of having a reporting mechanism that preserves the child's confidentiality so they feel safe to speak up. In this Muhammadiyah orphanage, such measures are still in early stages (not all children are forthcoming yet), but at least the caregivers have established communication channels.

Overall, the implementation of santri guidance in this orphanage goes hand-in-hand with violence prevention. The caregivers employ *preventive* strategies by instilling discipline and moral values from the outset, creating a family-like atmosphere, and ensuring sufficient supervision. This approach mirrors the concept of a *child-friendly pesantren* advocated by researchers, which calls for prioritizing students' psychological well-being and strong communication between caregivers and children. In addition to prevention, *curative* measures or handling of each sign of violence are promptly taken through mediation and individualized guidance. Balancing preventive and curative guidance in this way aligns with recommendations by Feri Gunawan (2024) in a Jember pesantren study, that caregivers should establish a sustainable guidance system to both address bullying incidents and prevent recurrence. The field experience here shows that well-planned guidance can indeed suppress incidents of violence. During the research period (a few months in 2025), no severe physical violence cases were observed in this orphanage. There were a few minor verbal bullying incidents, but those were quickly contained by caregiver intervention. This indicates the relative effectiveness of the current guidance system, though of course there is room for improvement and challenges, which will be discussed in subsequent sections.

Table 1. Examples of Daily Santri Guidance Activities and Their Relation to Violence Prevention

Guidance Activity	Description and Function
Congregational prayers & group supplications (5 times daily)	Instills discipline with fixed prayer times and togetherness. Strengthens emotional bonds among santri as brethren in faith, thereby reducing potential animosity.
Moral lessons (<i>pengajian akhlak</i>) each morning & evening	Imparts understanding of noble character values (honesty, patience, compassion). Integrates anti-violence messages through exemplary stories of the Prophet's gentleness. Shapes the mindset that violence contradicts Islamic teachings.
Group study sessions	Senior santri assist juniors in academics. Fosters positive mentoring relationships and prevents negative seniority. Trains cooperation instead of harsh competition.
Structured sports and games (weekly)	Channels santri's physical energy positively. Team sports are supervised by caregivers to ensure sportsmanship and prevent fights. Group games strengthen friendships across ages.
Daily cleaning duty rosters	Cultivates responsibility and work ethic. Joint supervision during chores prevents bullying (e.g., seniors are not allowed to boss juniors arbitrarily; everyone works per their assignment).
Weekly sharing & evaluation forum	Platform for santri to voice concerns or conflicts openly. Caregivers offer solutions or advice in the forum, preventing the buildup of negative emotions. Creates an open communication culture so that issues of violence can be detected early.
Individual counseling (as needed)	Caregivers or volunteer counselors provide one-on-one counseling for santri involved in conflict or showing aggressive tendencies. Helps the child manage emotions and seek non-violent resolutions.

2. Guidance Materials in Violence Prevention

The guidance materials provided to santri in this orphanage focus on instilling religious values and positive character traits aimed at preventing violent behavior. The content of the guidance is not delivered as a formal standalone curriculum; rather, it is integrated into various educational and caregiving activities throughout the day. Based on interviews with the caregivers and review of notes from religious study sessions, the researcher identified several core themes in the guidance content related to violence prevention. These include: Islamic teachings on noble character and non-violence, education in empathy and social care, anger management and conflict resolution skills, as well as awareness of children's rights and the legal consequences of violence.

1. *Noble Character (Akhlak) and Anti-Violence Attitude*: This is the common thread across all guidance content. Caregivers consistently convey messages of *akhlakul karimah* (good morals) through short talks after prayers, during religious study of classical texts, and when advising individuals. Values such as gentleness, compassion, mutual respect, and refraining from harming others are emphasized repeatedly. For instance, a caregiver would discuss the hadith, "A Muslim is one from whose tongue and hand others are safe," underscoring that a true Muslim will not commit verbal or physical violence. Quranic verses relevant to non-violence, like Ali Imran 3:159 which highlights the importance of leniency and forgiveness, are also highlighted. Santri are invited to delve into the Prophet Muhammad's biography, noting how he responded to wrongdoing with

kindness and never repaid violence with violence. This approach is intended to instill the conviction that violence is against religious teachings. Even concepts like *jihad*, often misunderstood, are clarified: the primary jihad is against one's own bad impulses, including controlling anger. With this theological foundation, the aim is to develop santri's self-restraint so they are not easily provoked into violence. Bashir & Yusuf (2023) found that instilling religious values can play a major role in reducing bullying in pesantren. The orphanage applies a similar idea, using religiosity as a moral safeguard against violent behavior.

2. *Empathy and Social Care Education*: This content aims to develop santri's sensitivity to others' feelings so they are less likely to cause harm. In group studies or discussions, caregivers often prompt santri to imagine the consequences of violent acts on victims. For example, when discussing bullying, the caregiver might narrate the psychological trauma and depression experienced by bullying victims (using real stories from news or a counselor's experience). Santri are asked to discuss how they would feel if they were the ones being hit or intimidated — essentially fostering empathy through role reversal. In addition, *khidmat* (service) activities like visiting other orphanages or doing community service are organized to cultivate compassion for others' suffering. As empathy increases, the propensity for committing violence usually decreases. Azizah & Sa'adah (2025) specifically recommend empathy education as a key solution to create a bullying-free pesantren environment, and this orphanage translates that recommendation into practice. One unique method observed was storytelling by santri: some santri take turns sharing their happy or sad experiences, while their peers are trained to listen and respond with empathy. This exercise strengthens emotional bonds and mutual understanding among them, which ultimately deters aggressive behavior.

3. *Anger Management and Conflict Resolution*: Caregivers provide guidance on how to handle feelings of anger or frustration without letting them erupt into violence. This content is imparted informally. For instance, if a santri appears upset or angry, a caregiver will teach simple techniques such as performing ablution (*wudu*) when angry, reciting *ta'awudz* ("I seek refuge in Allah from Satan") to calm down, or taking deep breaths. In a religious discussion session, the topic of "*ghadhab*" (anger) was once addressed specifically, explaining that while anger is natural, it must be controlled. Caregivers also taught steps for conflict resolution: listen first, don't react by hitting, talk it out calmly, or seek a caregiver's help if the situation escalates. Santri practiced these in role-play scenarios, simulating resolving a minor argument through dialogue. These skills are crucial because violence often occurs spontaneously due to miscommunication or lack of self-control. Through this habituation, it is expected that santri develop healthier coping mechanisms. An article by Kartini & Asnawi (2019) also supports the importance of teaching constructive conflict de-escalation strategies in residential education to reduce bullying incidents. The self-control and conflict management content taught in this orphanage aligns with such recommendations.

4. *Child Rights, Rules, and Legal Consequences of Violence*: This aspect is not commonly covered in many pesantren, but the Muhammadiyah orphanage has begun to introduce it. Caregivers (sometimes with guest speakers such as volunteers from the Child Protection Agency or local police) occasionally provide briefings that every child has the right to feel safe and be treated well. They explain in simple terms the Child Protection Law, for instance that physical or psychological violence against children can lead to legal prosecution. The purpose is not to frighten the santri, but to instill the understanding that committing violence is wrong in the eyes of state law, aside from being sinful religiously. It is emphasized that *no excuse justifies* bullying; for

example, saying “it was just a joke” doesn’t make it okay if someone is hurt. This content is provided so santri are aware of the serious consequences of violent acts. Caregivers share a real case (from news) of a teenager who ended up dealing with the police for assaulting a peer, as a cautionary tale. Moreover, the orphanage has an internal code of conduct: a written rule that anyone committing serious violence will face sanctions (such as being expelled from the orphanage or handed over to authorities, depending on the case). This rule is socialized to the santri. While the hope is that sanctions never need to be enforced, having a strict rule serves as a deterrent to any inclination towards brutality. Interestingly, this legalistic approach is tied back to the Islamic perspective on justice (ensuring fairness for victims) and repentance for offenders. Thus, santri understand that preventing violence is not merely about avoiding punishment, but also about fulfilling Sharia’s call to protect others.

5. *Religious Moderation and Tolerance*: Although all santri here are Muslim, the theme of tolerance is still touched upon, particularly regarding differences in personal traits and regional backgrounds among them. The santri come from diverse cultural backgrounds, so caregivers teach the importance of respecting differences and caring for each other as part of *ukhuwah basyariyah* (universal brotherhood). They impart that one must be moderate and not extreme in attitudes, ensuring no one justifies violence for any reason. The values of Muhammadiyah’s progressive Islam (which opposes oppression) are interwoven, for example highlighting that Islam forbids violence in preaching and that education should be delivered with wisdom. This is relevant to ensure santri do not grow into individuals who are abusive or take justice into their own hands.

All the above materials are not delivered in formal dedicated sessions like a classroom curriculum; rather, they are integrated into daily interactions, religious lectures, group discussions, and personal mentoring. The advantage of this approach is that the material is more easily absorbed because it is contextual and reiterated frequently. The downside is that it’s difficult to measure outcomes in a quantifiable way. However, some indicators of success can be seen in the shift in the santri’s attitudes: according to interviews, many santri confessed that they are now more conscious about restraining their emotions and avoiding bullying friends because they remember religious advice. Several senior santri who used to engage in rough joking admitted that after receiving guidance, they realized it was wrong and have started to change how they interact.

In a broader perspective, the guidance content that emphasizes empathy, communication, and ethical foundations aligns with the concept of peace education adapted to an Islamic context. Distina (2019), for example, proposed an anti-bullying program in pesantren involving value socialization and social skills training. In essence, the Muhammadiyah orphanage in Klaten has been implementing a similar approach internally.

In summary, the guidance materials at this institution constitute a holistic character education: covering spiritual aspects (relationship with God, virtuous conduct), emotional aspects (empathy, self-control), social aspects (brotherhood, tolerance), and normative/legal aspects (children’s rights, rules and consequences). The combination of these materials is expected to mold santri who are ethically and legally aware, thus disinclined to engage in violence. Table 2 outlines the main guidance materials related to anti-violence and their focus.

Table 2. Key Santri Guidance Materials for Violence Prevention

Guidance Material	Focus of Content
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Islamic Morals & Anti-Violence Ethos	Teachings on gentleness and compassion; Hadiths and verses forbidding violence; examples of the Prophet's forgiving nature. Instills the belief that violence is reprehensible in Islam.
Empathy and Caring for Others	Training to understand others' feelings; discussions on the impact of bullying on victims; social service activities to foster compassion and solidarity. Prevents egocentric and aggressive tendencies.
Self-Control & Conflict Resolution	Techniques to control anger (ablution, remembrance of God); emphasis on deliberation; role-play of peaceful conflict solving. Imparts skills to manage emotions and conflicts without violence.
Children's Rights & Legal Consequences	Knowledge of the right to protection; orphanage rules prohibiting violence; brief on child protection laws; real legal case examples. Emphasizes that bullying/violence has sanctions and should not be taken lightly.
Tolerance & Brotherhood	Values of religious moderation; respecting differences among peers; prohibition of discrimination or violence based on ethnicity/religion. Builds an inclusive and harmonious dorm culture.

3. Supporting and Inhibiting Factors of the Guidance

In implementing santri guidance to counter violence at this orphanage, several factors influence its effectiveness. Based on data analysis, these factors can be categorized into supporting factors and inhibiting factors. Supporting factors are conditions or resources that strengthen the guidance efforts, allowing them to work optimally, whereas inhibiting factors are challenges that weaken or hinder those efforts. Understanding both types of factors is essential so that management can sustain and enhance the supports while finding solutions to mitigate the barriers.

Supporting Factors:

- a. *Caregivers' Commitment and Role Modeling:* Field findings indicate that the caregivers at this orphanage are highly dedicated to creating a violence-free environment. They do not merely supervise but also demonstrate by example behaviors of patience, kindness, and fairness. All santri informants stated that the caregivers *never hit or insulted* them; this builds the children's respect and trust toward the caregivers. Such role modeling is a key factor—as noted by Azhari & Hartanto (2024), the presence of authority figures who exhibit good behavior influences children to emulate it. The caregivers' commitment is also evident in their willingness to spend extra time (e.g., getting up at midnight if there's an emergency) and to attend parenting trainings. There is internal support from Muhammadiyah as well, for example caregivers have participated in MPKS anti-violence workshops which further reinforced their understanding. The caregivers are acutely aware of their mandate to protect children, and this mindset drives them to actively guide in a careful, nurturing manner.
- b. *Religious Culture and Institutional Values:* As a Muhammadiyah-affiliated institution, the orphanage has a strong organizational culture that condemns violence. Muhammadiyah has long promoted a progressive Islam that is anti-oppression. These values are internalized in the orphanage; for instance, a wall slogan reads "children are a trust, not to be hurt."

The tradition of regular pengajian (religious study), communal prayers, and Islamic holiday commemorations fosters a religious atmosphere that is conducive to positive behavior. This religious culture supports the guidance program because the children are constantly reminded of Islamic norms. According to Bashir & Yusuf (2023), internalizing religious values can serve as a moral shield for santri against engaging in bullying. Additionally, there's a sense of pride in the Muhammadiyah identity among the caregivers and senior santri—they want the Muhammadiyah orphanage to be a model of good behavior. This pride actually has a positive effect, motivating them to prevent any wrongdoing (like violence) that could tarnish the institution's reputation.

- c. *Engagement and Cooperation with External Parties:* The orphanage is not working in isolation. There are networks of cooperation with various parties that act as supporting factors. For example, the orphanage collaborates with the local Child Protection Agency (LPA): they have access to child counselors or psychologists from LPA Klaten if needed. In one serious conflict last year, LPA personnel helped mediate. This corresponds to findings that cooperation with authorities and experts is an important supporting factor in handling child violence cases. Beyond LPA, support comes from Muhammadiyah's education council (in regards to the santri's schooling at Muhammadiyah schools), ensuring that if bullying happens at school, the orphanage can coordinate quickly. Even the orphanage alumni network contributes—former residents sometimes come back to share experiences or serve as mentors. Such multi-party collaboration creates a safety net for the guidance program: when caregivers encounter difficulties, there are external resources or advice available.
- d. *Structured Environment and Facilities:* The orphanage's physical and structural setup also plays a role. The facility is relatively well-organized (e.g., dormitories are separated by age group, with different rooms for older and younger boys), has ample common areas for activities, and even CCTV cameras in strategic spots. The CCTV aids in supervision (though not monitored constantly, recordings can be reviewed if incidents occur). The dormitory structure of separating age groups reduces opportunities for older boys to abuse younger ones in sleeping quarters. Also, the caregiver-to-child ratio is fairly good (approximately 1:10) thanks to volunteers, enabling more personal attention. The presence of recreational facilities (ping-pong, sports balls, etc.) helps channel the children's energy constructively. An environment that is physically safe and an adequate number of caregivers are supportive factors for maintaining a violence-free setting.
- e. *Compliance with Regulations and SOPs:* The orphanage has standard operating procedures (SOPs) in writing regarding house rules and handling of violations. Though simple, having SOPs makes guidance measures more systematic. The caregivers also comply with government standards via oversight by the Social Affairs Office. For instance, they submit quarterly reports on each child's development, including behavior notes. External regulatory pressure ensures the orphanage continuously aligns with child protection standards. The Social Affairs Ministry's Regulation No. 5/2024 requires all orphanages to officially register and adhere to state standards; this has driven the orphanage to put proper caregiving procedures in place. Thus, regulatory compliance serves as a supporting factor on its own.

Inhibiting Factors:

- a. *Complex Backgrounds of the Children:* A number of santri in this orphanage come from difficult psychosocial backgrounds—some are orphans due to domestic violence, others from very harsh environments. Past trauma can influence their behavior. Caregivers noted that some new children tended to be aggressive or defensive as a coping mechanism. This is a challenge for guidance. A child who was once a victim of violence may potentially *model* that behavior towards peers (a “cycle of violence” phenomenon). So, even with a well-designed guidance program, time is needed to **rehabilitate** the behavior of traumatized children. Not all children easily trust caregivers at first; some require special approaches. These internal child factors hinder quick results from guidance. Intensive counseling interventions are needed, which unfortunately cannot always be done given the limited availability of professional help.
- b. *Limited Human Resources (Caregivers):* Although the caregiver-to-child ratio is decent, the number of professional caregivers remains limited. There is only one head caregiver with formal social welfare training; others are part-time volunteers. When the number of children increases or a complicated case arises, caregivers can become overwhelmed. They are human and can get fatigued; when exhausted, the risk of oversight or even losing patience (despite their efforts to remain calm) increases. This limitation is exacerbated if a caregiver leaves and a new one is inexperienced. Also, there is no permanent psychologist on staff; all interventions rely on the caregivers’ intuition. The lack of well-trained personnel is a significant constraint. Trainings exist but are not frequent. Broadly speaking, many private orphanages face similar issues: few social workers, high workload. The solution would be to recruit or train more caregivers, but that is often constrained by funding.
- c. *Funding and Resource Constraints:* This Muhammadiyah orphanage operates mostly on donations. Budget priority understandably goes to basic needs of the children (meals, schooling). Additional programs like bringing in professional trainers, organizing outings, or providing regular psychological counseling often face financial hurdles. For instance, a plan to have a monthly psychologist visit has been postponed due to lack of funds. Financial shortfalls also impact caregiver staffing: the orphanage cannot afford to hire many full-time professionals. Furthermore, facilities that could support guidance are modest—for example, there is no private counseling room, so if a child wants to talk privately, privacy can be an issue. While this factor is not directly about violence, indirectly it affects the quality of guidance that can be delivered.
- d. *Influence of External Environment and Media:* The orphanage’s santri generally attend external schools (Muhammadiyah elementary, junior, and high schools nearby). Outside the orphanage, they can be exposed to peer culture and media that run counter to the anti-violence values. For example, some santri admitted they had watched violent action videos online or played video games with violent themes. Such exposure can shape attitudes to be more permissive of violence, or even give ideas for bullying. The school environment, though Muhammadiyah-affiliated, still has instances of peer bullying which can carry over into the dorm. Caregivers mentioned dealing with disputes that originated from teasing at school. This external factor is hard for the orphanage to control, yet its impact is significant. As long as the children are not fully insulated from outside violent culture, internal efforts

can be undermined. It requires synergy with the school and the community to consistently impart positive values.

- e. *Social Stigma and Lack of Public Awareness:* Another inhibiting factor, more abstract, is the surrounding society's perception of violence. Even though the orphanage strives for transparency, sometimes there's a tendency to hush up minor violence incidents due to fear of the stigma that "orphanages are places of unruly kids fighting." This social pressure can make management hesitant to involve external help in serious cases, for fear of tarnishing the organization's image. Additionally, some segments of society (including some guardians of the children) may consider corporal punishment acceptable as discipline. Such attitudes can hinder a non-violent guidance approach—for example, a guardian might complain why a misbehaving child wasn't punished harshly. Caregivers thus have to educate the guardians about positive parenting as well. This factor of public mindset is noted by Azhari & Hartanto (2024) as one obstacle—social stigma and the community's lack of understanding of child rights can hamper protection programs. It will take time to shift everyone's perspective, not just the children's.

The supporting and inhibiting factors above sometimes interact with each other. For instance, caregiver commitment (support) can be somewhat strained when they are exhausted due to staff shortages (hindrance). Or a strong religious culture (support) can be disrupted by negative media influences (hindrance). Nonetheless, the presence of dominant supporting factors has made the anti-violence guidance in this orphanage relatively successful. This is evidenced by a decrease in violence incidents compared to a few years prior to strengthening the program (according to orphanage records, in the last two years there have been virtually no serious physical violence cases, only a few minor verbal incidents). However, to reach an ideal state of zero violence, the above obstacles need addressing. Efforts underway include: caregivers requesting additional staff through the local Muhammadiyah board, intensifying fundraising for psychosocial programs, and maintaining close communication with the santri's schools to consistently monitor behaviors.

Table 3. Supporting and Inhibiting Factors in Santri Guidance for Violence Mitigation

Supporting Factors	Inhibiting Factors
Strong caregiver commitment (modeling patience & non-violence)	Children's backgrounds (trauma, aggressive habits)
Religious, anti-violence culture (Muhammadiyah values)	Limited number of trained caregivers
Collaboration with external parties (LPA, schools, volunteers)	Funding constraints & lack of counseling facilities
Structured routine & intensive supervision	Negative external influences (peer culture, media)
Clear SOPs & rules (strict sanctions against violence)	Social stigma & low public awareness of child rights

Conclusion

This study concludes that a systematic, religious values-based guidance for santri plays a crucial role in mitigating acts of violence at the LKSA Muhammadiyah Orphanage for Boys in Klaten.

The guidance is implemented through disciplined daily routines and religious activities that foster camaraderie, combined with close caregiver supervision so that potential bullying is preempted. The guidance content is integrative, emphasizing noble character, empathy, self-control, and understanding of the harmful impacts of violence from both religious and legal perspectives. These values are consistently instilled in the santri, forming a dormitory culture that is conducive to mutual respect, care, and open communication. This research also identified several supporting factors that bolster the success of the guidance, including: the high dedication of caregivers and the exemplary non-violent conduct they exhibit, the strong religious culture and moderation principles upheld by the institution, cooperation with external stakeholders (LPA, schools, etc.), the presence of structured schedules and clear rules, and supportive national regulations on child protection. On the other hand, inhibiting factors include the complex characteristics of some children (past trauma or aggressive tendencies), limited human resources and supporting facilities (e.g., lack of professional counselors), negative influences from outside environments and media, as well as challenges related to stigma and some societal attitudes that do not yet fully embrace non-violent child-rearing.

In reflection, this case study underlines that efforts to tackle violence in caregiving settings require a holistic approach: a combination of value education, fair discipline enforcement, community support, and fulfillment of children's rights. Orphanages, acting as family substitutes, must be able to provide an environment that is safe and child-friendly for the development of their wards. The findings of this study are expected to serve as a model for other LKSAs—particularly those under religious organizations—on how to formulate and implement an effective santri/child guidance program to prevent violence. Strengthening caregiver capacity, increasing stakeholder involvement, and continuously internalizing anti-violence values should remain ongoing pursuits so that every child in social care institutions receives optimal protection as mandated by religion, state, and basic human decency.

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