PESANTREN, KEKERASAN, DAN INTERAKSI EDUKATIF

(Pola Interaksi Edukatif Kepengasuhan Pesantren Anti-*Bullying*)

DISERTASI
Diajukan untuk Memenuhi Sebagian Syarat
Memperoleh Gelar Doktor dalam Program Strudi Pendidikan Agama Islam

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ABSTRAK

Judul : PESANTREN, KEKERASAN DAN INTERAKSI EDUKATIF (Pola Interaksi Edukatif kepengasuhan Pesantren Anti-*Bullying*)
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Pesantren sebagai lembaga pendidikan berasrama, memiliki tantangan besar dalam mengendalikan gesekan yang terjadi selama proses berinteraksi. Kepiawaian pengasuh dalam mengelola dinamika santri, merupakan modal penting untuk menghambat terjadinya kekerasan. Penelitian ini bertujuan untuk menganalisis aktifitas pesantren dalam mencegah terjadinya perundungan (*bullying*), yang di tekankan pada pola kepengasuhan yang diterapkan. Penelitian ini adalah penelitian kualitatif dengan jenis studi kasus yang melibatkan 2 pesantren yang menerapkan program Anti-*Bullying*. Pesantren tersebut adalah Pondok Pesantren Afkaaruna dan Pondok Pesantren Puncak Darussalam. Fenoma pola kepengasuhan dari kedua pesantren tersebut dianlisis menggunakan teori Borba tentang teori kepengasuhan yang dia singkat Teori 6R (*Rules, Recognize, Report, Respons, Reufuse, dan Replace)*. Teori tersebut menjadi modal dalam mengkonstruk pola interaksi edukatif dalam kepengasuhan pesantren anti-*bullying* berdasarkan fenoma. Penelitian ini menggunakan pendekatan multidispliner dengan perspektif edukatif-filosofis, dimana pesantren tidak hanya dilihat dari sisi sebagai entitas pedagogis, namun memerlukan pemahaman filosofis, psikologis dan sosiologis.

Hasil temuan dari penelitian ini berdasarkan fenomena-fenomena pola kepengasuhan pada dua pesantren tersebut adalah menemukan teori baru. Teori tersebut berupa Transformasi teori 6R (*Rules, Recognize, Report, Respons, Refuse, dan Replace*) menjadi 4R (Refleksi, Responsibiltas, Resistensi, dan Rekonstruksi. Temuan ini berdasarkan pelaksanaan program Anti-*Bullying* di pesantren, memiliki karakteristik yang berbeda sesuai dengan background pendidikan pengasuh dan budaya lingkungan pesantren. Sekalipun pengasuh dengan latarbelakang pendidikan modern/salaf, namun interaksi budaya juga mempengaruhi pola kepengasuhannya. Pola kepengasuhan demokrasi terpimpin, cenderung diterapkan oleh pengasuh dengan latar belakang pendidikan pesantren yang terintegrasi dengan pendidikan modern, Sedangkan pendekatan otoritatif, spiritual lebih dominna diterapkan oleh pengasuh dengan latar belakang pendidikan pesantren salaf. Pola interaksi edukatif di masing masing lokus yang diteliti memiliki perbedaan. Hal ini tidak lepas dari perbedaan karakteristik masing masing lokus. Sekalipun demikian, dua duanya efektif dalam menciptakan lingkungan yang mendukung perkembangan karakter santri dan mengurangi perundungan. Pondok Pesantren Afkaaruna mengedepankan pola interaksi lebih terstruktur dan berbasis pada komunikasi yang sopan dan pemikiran kritis, sementara Pondok Pesantren Puncak Darussalam mengadopsi pola interaksi yang lebih berfokus pada keteladanan langsung dan hubungan emosional yang dalam antara kiai dan santri. Kedua pesantren ini membuktikan pentingnya menciptakan ruang yang aman secara emosional, menfasilitasi komunikasi, dan membangun norma sosial yang positif melalui interaksi sehari hari. Dengan demikian, pola interaski yang berhasil tidak hanya bergantung pada metode atau struktur formal, tetapi juga pada kualitas hubungan interpersonal yang dibangun dalam lingkungan pendidikan.

Kata kunci: Pesantren, Kepengasuhan, Anti-*Bullying*, Pola Interaksi Edukatif, 6R, 4R

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ABSTRACT

Title	:	ISLAMIC BOARDING SCHOOLS, VIOLENCE AND EDUCATIONAL INTERACTION (Educational Interaction Patterns in Anti-Bullying Islamic Boarding School Parenting)
Author	:	Nur Fitriatin Yamin
Primary Supervisor	:	Prof. Dr. H. Moh. Ali Aziz, M.Ag
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Islamic boarding schools, as residential educational institutions, encounter considerable difficulties in managing conflicts that arise throughout the interaction process. The caretaker's competence in overseeing student relationships is a crucial aspect in mitigating violence. This study examines Islamic boarding schools' parenting strategies and bullying prevention by examining two Islamic boarding schools with anti-bullying programs: Afkaaruna and Puncak Darussalam Islamic boarding schools. Borba's 6R Theory (Rules, Recognise, Report, Respond, Refuse, and Replace) is used to analyse Islamic boarding school parenting practices. This notion underpins anti-bullying instructional interaction methods that the Islamic boarding schools apply. This multidisciplinary study examines Islamic boarding schools as intellectual, psychological, and sociological entities as well as pedagogical ones.

This study's findings resulted in the formulation of a novel theory, transforming the 6R theory (Rules, Recognise, Report, Respond, Refuse, and Replace) into the 4R framework (Reflection, Responsibility, Resistance, and Reconstruction). The implementation of the Anti-Bullying program in Islamic boarding schools exhibits distinct characteristics based on the educational backgrounds of the carers and the cultural context of the Islamic boarding school environment. Despite carers possessing a contemporary or traditional educational background, cultural contacts also shape their parenting practices. The guided democracy parenting style is typically employed by carers possessing an integrated educational background in Islamic boarding schools alongside modern schooling. Carers with a Salaf Islamic boarding school education predominantly employ a spiritual approach. The educational interaction patterns in each analysed locus exhibit differences. This is inseparable from the variations in the properties of each locus. Both are beneficial in fostering an environment conducive to character development and mitigating bullying. Afkaaruna Islamic Boarding School emphasises structured interaction characterised by courteous communication and critical thinking, whereas Puncak Darussalam Islamic Boarding School favours interaction patterns that prioritise direct role modelling and profound emotional bonds between *Kiai* and *Santri*. Both Islamic boarding schools exemplify the significance of cultivating emotionally secure environments, promoting communication, and instituting constructive social standards through everyday encounters. Consequently, effective interaction patterns rely not solely on formal procedures or frameworks, but also on the quality of interpersonal interactions established within the educational context

Key words: Islamic Boarding School, Parenting, Anti-Bullying, Educational Interaction Pattern, 6 R, 4 R

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مستخلص البحث

الموضوع	المعاهد الإسلامية (البيسانترين)، العنف، والتفاعل التربوي *(أنماط التفاعل التربوي في الرعاية التربوية داخل المعاهد الإسلامية ذات التوجه المناهض للعنف والتنمر)*
المؤلف	نور فطرية يمين
المشرف	الأستاذ الدكتور محمد علي عزيز الأستاذ الدكتور خَيْرُ النِعَام
الكَلِمات الرَّئيسية	المعاهد الإسلامية؛ الرعاية التربوية؛ التفاعل التربوي؛ التنمر؛ العنف التربوي

تواجه المعاهد الإسلامية (البيسانترين)، باعتبارها مؤسسات تعليمية سكنية، تحديات كبيرة في السيطرة على الاحتكاكات التي تحدث أثناء التفاعل بين الطلاب، وتُعد خبرة المربّين في إدارة ديناميكيات الطلاب من الأصول الأساسية للحد من العنف. وتهدف هذه الدراسة إلى تحليل أنشطة المعاهد الإسلامية في الوقاية من التنمّر، مع التركيز على أنماط الرعاية المطبقة في القيادة التربوية. وتعتمد الدراسة على منهج نوعي باستخدام دراسة الحالة، وتشمل مدرستين تطبّقان برنامج مكافحة التنمّر، وهما: معهد أفكارونا ومعهد بونكاك دار السلام. وقد تم تحليل ظواهر أنماط القيادة التربوية في هذين المعهدين اعتمادًا على نظرية بوربا المعروفة بـ R 6(القوانين، التعرف، الإبلاغ، الاستجابة، الرفض، الاستبدال) كأساس لبناء أنماط التفاعل التربوي في القيادة التربوية المناهضة للتنمّر. وتعتمد الدراسة على منهج متعدد التخصصات من منظور تربوي وفلسفي، حيث لا تُعتبر المعاهد الإسلامية مجرد كيانات تربوية، بل تتطلب فهمًا فلسفيًا ونفسيًا واجتماعيًا.

وأظهرت نتائج الدراسة، استنادًا إلى ظواهر أنماط القيادة التربوية في المعهدين، اكتشاف نظرية جديدة، تمثلت في تحويل نظرية R6 إلى R4(التأمل، المسؤولية، المقاومة، وإعادة البناء). وقد استندت هذه النتائج إلى تنفيذ برامج مكافحة التنمّر في المعاهد، وأظهرت خصائص تختلف باختلاف الخلفية التعليمية للمربّين وثقافة البيئة المحيطة بالمعهد. فعلى الرغم من امتلاك بعض المربّين لخلفية تعليمية حديثة أو تقليدية، إلا أن التفاعلات الثقافية أثّرت أيضًا على أنماط قيادتهم. وتميل القيادة الديمقراطية الموجهة إلى التطبيق من قبل المربّين ذوي الخلفية التعليمية المدمجة بين التربية التقليدية والتعليم الحديث، بينما الأسلوب السلطوي والروحي يسود لدى المربّين ذوي الخلفية التقليدية. وتختلف أنماط التفاعل التربوي في كل موقع من المواقع التي شملتها الدراسة، إلا أن كلا النمطين فعال في خلق بيئة تدعم تنمية شخصية الطلاب وتقلل من التنمّر. وقد ركّز معهد أفكارونا على نمط تفاعل أكثر تنظيمًا قائمًا على التواصل المهذب والتفكير النقدي، في حين اعتمد معهد بونكاك دار السلام نمط تفاعل يركز على القدوة المباشرة والعلاقات العاطفية العميقة بين المربّي والطلاب، وَقد أثبت المعهدان أهمية خلق بيئة آمنة عاطفيًا، وتسهيل التواصل، وبناء معايير اجتماعية إيجابية من خلال التفاعلات اليومية، ومن ثم فإن أنماط التفاعل الناجحة لا تعتمد فقط على الأساليب أو الهياكل الرسمية، بل تعتمد أيضًا على جودة العلاقات الشخصية المبنية داخل البيئة التعليمية.

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