

Implementation of Law Number 35 of 2014 concerning Child Protection in the Tarbiyatus Shibyan Putri Dormitory, Pesantren Attahdzib

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Abstract

This study examines the implementation of Law Number 35 of 2014 Article 9 Paragraph 1a concerning child protection in Pesantren Attahdzib, particularly at Tarbiyatus Shibyan Female Dormitory. The research focuses on how the pesantren enforces child protection against physical and verbal abuse through religious values and psychological approaches. The study employs a descriptive qualitative method with data collection techniques including interviews, observations, and documentation. Key informants include coordinators, mentors, and students directly involved in the mentoring process. The findings reveal that mentoring in Pesantren Attahdzib integrates principles of compassion, discipline, and assertive communication in student management. Supporting factors include parental collaboration, a conducive pesantren environment, and mentors' role modeling. However, challenges such as mentors' lack of experience and suboptimal communication with guardians persist. In conclusion, the pesantren successfully fosters a safe educational environment that supports students' spiritual, social, and psychological development in line with the law's mandates.

Keywords: Child Protection, Pesantren, Law Number 35 of 2014, Mentoring, Educational Psychology

INTRODUCTION

Pesantren as one of the oldest educational institutions in Indonesia has long played an important role in educating the nation. This institution is known as a place to gain religious knowledge while building the character of students in accordance with Islamic values. In fact, long before Indonesia's independence, pesantren had become an educational institution that not only educated the elite, but also the general public regardless of social status. History records the role of pesantren as an institution that produced great figures in Indonesian history, such as the Walisongo who helped spread Islam with a cultural approach that was accepted by the wider community.¹

Although it has become an inseparable part of the Indonesian education system, Pesantren also face challenges along with the development of the times. One of the biggest challenges is the protection of children in the Pesantren environment. As an educational institution that facilitates collective life, Pesantren become a space for intensive interaction between students who come from various social backgrounds, ages, and levels of education. This dynamic does not always run harmoniously. Seniority, age differences, and diverse perspectives can cause conflict, both verbal and nonverbal, which has the potential to develop into violence or bullying.²

¹ Anwar Ma'rufi et al., "Burhani Epistemology in The Scientific Development of Contemporary Pesantren," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (April 21, 2024): 301–14, <https://doi.org/10.31538/tijie.v5i2.937>.

² Andi Putri Maharani et al., "Analisis Yuridis Terhadap Perilaku Bullying Di Sekolah Dasar Menurut Undang-Undang Perlindungan Anak," *Indonesian Journal of Social Sciences and Humanities* 4, no. 1 (July 10, 2024): 34–39.

Law Number 35 of 2014 concerning Child Protection provides a clear legal framework to protect children from all forms of violence, including in educational environments. Article 9 Paragraph 1a of the law states that every child has the right to receive protection from sexual crimes and violence committed by educators, education personnel, fellow students, or other parties. This regulation covers all educational institutions, including Pesantren. However, the challenge is how to ensure the implementation of this regulation in non-formal educational institutions such as Pesantren, which have different structures and systems from formal schools.³

The context of the Tarbiyatus Shiblyan Putri Boarding School of Attahdzib Islamic Boarding School is relevant to study because it reflects the dynamics that are typical of Pesantren education. In this Pesantren, students live their daily lives in a collective environment. All activities, from studying to sleeping, are done together. This creates a great opportunity for the formation of the students' character, but also carries the risk of interpersonal conflict. One phenomenon that is often encountered is seniority, where students who are older or have lived in the Pesantren longer feel they have more power than new students. This seniority, although it does not always result in physical violence, often involves psychological pressure that can have a negative impact on the child's mental development.

Data shows that violence in the world of education in Indonesia is still a serious problem. A report from the Indonesian Child Protection Commission and the International Center for Research on Women (ICRW) revealed that as many as 84% of Indonesian children have experienced violence in the educational environment. This figure is higher compared to other Asian countries such as Nepal, Vietnam, and Cambodia. The educational environment of Pesantren is not completely free from this dynamic. One of the main causes is the lack of direct supervision by parents, because the students live in dormitories with supervision that is entirely in the hands of the Pesantren management.⁴

In the context of the Attahdzib Islamic Boarding School, the rules that have been set actually reflect efforts to build a safe and conducive environment. The Pesantren's code of conduct, for example, prohibits the use of harsh language, insults, and demeaning behavior. However, the implementation of these rules does not always run smoothly. In practice, interactions between students with diverse age and educational backgrounds often cause friction. An example of a case that often occurs is when senior students remind junior students of the rules, but the less wise way of conveying it actually causes conflict. Situations like this can trigger bullying, which by definition is the act of using power to hurt others either verbally, physically, or psychologically.

Bullying in the pesantren environment can occur in various forms. One of the most common forms found is social neglect, where senior students choose not to interact with junior students as a form of social punishment. Although it seems trivial, this action can have a significant psychological impact, especially on children under the age of 15 who are still in a sensitive stage of emotional development. The collective and dense pesantren environment also presents additional challenges, because limited space and facilities can increase the potential for conflict if not managed properly.⁵

The implementation of Article 9 Paragraph 1a of Law Number 35 of 2014 in the Pesantren environment is crucial to ensure that every child, including students, has the right to be free from violence. However, research shows that the implementation of this regulation is often hampered by cultural factors and the organizational structure of Pesantren. As an institution based on religious

³ Ryan Aldi Nugraha and Subaidi Subaidi, "Kekerasan Seksual Dalam Perspektif Dominasi Kuasa," *IJouGS: Indonesian Journal of Gender Studies* 3, no. 1 (July 29, 2022): 21–31, <https://doi.org/10.21154/ijougs.v3i1.3694>.

⁴ Yelse Maya Wulandari, "Pengaruh Penerapan Undang-Undang Perlindungan Anak Terhadap Penurunan Kasus Kekerasan Pada Anak Di Indonesia," *Verdict: Journal of Law Science* 2, no. 2 (October 21, 2024): 112–22, <https://doi.org/10.59011/vjlaws.2.2.2024.112-122>.

⁵ Caryn Andin Cynthia Dewi et al., "Analisis Yuridis Terkait Penegakan Hukum Terhadap Tindak Pidana Bullying Menurut Pasal 76 C Undang-Undang Perlindungan Anak," *Jurnal Akselerasi Merdeka Belajar Dalam Pengabdian Orientasi Masyarakat (AMPOEN): Jurnal Pengabdian Kepada Masyarakat* 2, no. 1b (July 16, 2024): 414–25, <https://doi.org/10.32672/ampoen.v2i1b.2022>.

values, Pesantren have a different approach in dealing with conflict.⁶ This approach is often informal and based on personal relationships between students and caregivers. Although this approach has advantages in building emotional closeness, it also has disadvantages, especially in ensuring accountability and consistency of child protection. This research is important to fill the gap (research gap) in the study of child protection in Pesantren.⁷ Most previous studies have focused on formal educational institutions, while Pesantren as non-formal educational institutions have unique characteristics and challenges. In addition, this study also provides a new perspective by highlighting women's Pesantren, which often face different social dynamics than general Pesantren. Focusing on the Tarbiyatus Shiblyan Putri Dormitory also provides an opportunity to explore more deeply how Pesantren regulations are implemented in the context of collective life involving female students.

Another important aspect of this study is its contribution to efforts to improve the supervision and guidance system in Pesantren. By exploring the experiences of students and Pesantren managers, this study can identify weaknesses in the existing system and provide recommendations for improvement. In addition, this study can also serve as evaluation material for the government and other stakeholders to ensure that regulations on child protection are truly implemented in all types of educational institutions, including Pesantren. As institutions that have strong cultural and religious roots, Pesantren have great potential to be role models in implementing child protection. However, this potential can only be realized if Pesantren are able to adapt to the needs of the times without abandoning their traditional values. This research is expected to be the first step in building a better system to protect children's rights in Pesantren, so that they can grow and develop without fear and trauma.

Relevant references to support this research include reports from the Indonesian Child Protection Commission, studies from the ICRW, and various academic studies on Pesantren education and child protection. In addition, the regulation that is the basis for this research, namely Law No. 35 of 2014, is also an authoritative source that provides a clear legal framework. This research integrates empirical data and normative analysis to provide a comprehensive understanding of the challenges and opportunities in protecting children in Pesantren.

METHOD

This research method uses a descriptive qualitative approach that focuses on investigating phenomena in the Attahdzib Islamic Boarding School environment, with the research location at the Tarbiyatus Shiblyan Putri Dormitory. This research is based on the philosophy of postpositivism and utilizes field research to obtain primary data through observation, interviews, and documentation.⁸ Secondary data were also collected from various written sources, including official documents, books, and relevant publications. This method aims to describe social phenomena in detail and in depth. The field approach aims to understand the real conditions of the research subjects, especially the implementation of child protection in Pesantren, which is done by digging up data from sources such as supervisors, coordinators, and caretakers of Pesantren.⁹ Snowball sampling technique was used to select key informants. The researcher combined triangulation of sources and techniques to check the validity of the data, ensuring the validity of the information through various perspectives and methods.

⁶ Daniela Dias et al., "Optimizing Child Protection Systems: A Systematic Review of the Literature on Risk Assessment Practices," *Children and Youth Services Review* 164 (September 2024): 107876, <https://doi.org/10.1016/j.chilyouth.2024.107876>.

⁷ "Ethnocultural Empathy in A Pluralistic Society: Inter-Ethnic Relationships of Javanese and Chinese Children in Surakarta," *The Open Psychology Journal* 12 (January 1, 2019): 95–101, <https://doi.org/10.2174/1874350101912010095>.

⁸ Mahendro Prasetyo Kusumo et al., "A Qualitative Study to Explore the Perception of Patients towards Diet in Javanese Culture," *Enfermería Clínica* 30 (October 2020): 183–87, <https://doi.org/10.1016/j.enfcli.2020.06.041>.

⁹ Robert K. Yin, *Case Study Research and Applications: Design and Methods*, Sixth edition (Thousand Oaks, California: SAGE Publications, Inc., 2018), h. 65.

In data collection, interviews were conducted in a semi-structured manner, allowing flexibility in asking questions and exploring issues. In-depth observation was also used to monitor the activities of the students directly. Documentation complemented the data by analyzing written notes, photographs, and other relevant documents. Data analysis was carried out through three main steps: data reduction, data presentation, and drawing conclusions.¹⁰ Data is reduced by simplifying information and focusing on relevant aspects, then presented in narrative form to facilitate interpretation. Conclusions are drawn by verifying the findings through triangulation and validation of sources. This study aims to provide insight into the implementation of child protection in Pesantren and produce recommendations for creating a safer and more conducive educational environment.

RESULTS

Implementation of Law Number 35 Article 9 Paragraph 1a of 2014 at the Attahdzib Islamic Boarding School

Law is defined in Article 1 number 3 of Law Number 12 of 2011 concerning the Formation of Legislation as a regulation formed by the House of Representatives with the joint approval of the President. Meanwhile, legislation according to Article 1 number 2 of Law 12/2011 is a written rule containing generally binding legal norms, which is formed or stipulated by state institutions or authorized officials through procedures determined in legislation. Legislation is a part or subsystem of the legal system. Thus, the discussion of the politics of legislation cannot be separated from the discussion of legal politics. Law is not part of politics, but rather a legal product.¹¹

The Child Protection Law is further regulated in Law Number 39 of 1999 concerning Human Rights, specifically in Chapter III which discusses Human Rights and Basic Human Freedoms, in the section that regulates Children's Rights. This section includes 15 articles, one of which is Article 52 paragraph (2) which confirms that children's rights are human rights and for their interests, these rights are recognized and protected by law, even from when the child is in the womb.¹²

As part of the responsibility of the Unitary State of the Republic of Indonesia in ensuring the welfare of every citizen, the state provides protection for children's rights which are part of human rights. In an effort to realize the protection and welfare of children, the government established Law Number 23 of 2002 concerning Child Protection. This law then underwent several changes, one of which was through Law Number 35 of 2014, which revised a number of articles in Law Number 23 of 2002. Child protection is defined as all forms of activities aimed at guaranteeing and protecting children and their rights, so that they can live, grow, develop, and participate optimally in accordance with human dignity and dignity, and receive protection from violence and discrimination.¹³

The definition of a child according to Law Number 23 of 2002 and Law Number 35 of 2014 is a person who is not yet 18 years old, including children who are still in the womb. Meanwhile, the United Nations Convention on the Rights of the Child defines a child as all individuals under the age of 18, but provides flexibility for countries to set other age limits according to their respective policies. In relation to parents, every child has the right to know and, as far as possible, be cared for by their

¹⁰ Matthew B. Miles, A. M. Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, Third edition (Thousand Oaks, California: SAGE Publications, Inc, 2014), h. 76.

¹¹ Niken Sylvia Puspitasari et al., "Tinjauan Yuridis Normatif Perlindungan Anak Dalam Perspektif Konsep Hadhanah Dan Undang-Undang Nomor 35 Tahun 2014.," *Bustanul Fuqaha: Jurnal Bidang Hukum Islam* 5, no. 2 (August 30, 2024): 309–21, <https://doi.org/10.36701/bustanul.v5i2.1377>.

¹² Maharani et al., "Analisis Yuridis Terhadap Perilaku Bullying Di Sekolah Dasar Menurut Undang-Undang Perlindungan Anak."

¹³ Indah Maya Sari Ritonga and Budi Sastra Panjaitan, "Kritik Restorative Justice Dalam Kasus Pelecehan Seksual Di Pesantren: Analisis Undang-Undang No. 12 Tahun 2022," *Legalite : Jurnal Perundang Undangan Dan Hukum Pidana Islam* 9, no. 1 (August 14, 2024): 100–116, <https://doi.org/10.32505/legalite.v9i1.9200>.

parents. Children also have the right to identity, name, citizenship, and family ties, and are entitled to support from the government.¹⁴

The government has various obligations related to the fulfillment of children's rights, including fulfilling and facilitating the rights of children based on the principle of the best interests of the child. The government is also responsible for ensuring that all children's rights are protected and fulfilled as regulated in the Convention on the Rights of the Child and the Child Protection Law. In addition, the government is expected to guide families to protect children's rights and provide guidance according to age stages, so that children can learn to use their rights and develop their potential to the maximum. The government also needs to ensure that children can survive and grow healthily. Every child has the right to the best standard of health and medical care, clean water, nutritious food, and a clean and safe environment.

In the field of education, every child has the right to receive quality education. Primary education should be provided free of charge, while secondary education should be easily accessible. Children are also encouraged to continue their education to the highest level, including receiving scholarships if necessary. The discipline applied in schools must respect the rights and dignity of children. In addition, the educational curriculum must be designed to develop children's character, talents, mental and physical abilities, and encourage an understanding of peace, gender equality and friendship between humans, while still respecting their own culture and the culture of others. Attahdzib Islamic Boarding School applies the principle of ta'awun or mutual cooperation in managing the lives of female students, including aspects of child protection as regulated in Law Number 35 of 2014 Article 9 Paragraph 1a. This regulation emphasizes the importance of protection from verbal and physical violence in educational environments, including Pesantren. In this context, the system of fostering and managing female students at the Tarbiyatus Shiblyan Putri Dormitory reflects efforts to create a safe and conducive educational environment.¹⁵

Within the family, children have the right to be guided and educated by parents or guardians. This guidance must be carried out by considering the stages of child development so that they can learn to understand their own rights, use those rights wisely, and develop their full potential. A healthy relationship between children and parents is an important foundation in creating an independent, creative, and responsible generation.

As part of the international community, Indonesia is also bound by the Convention on the Rights of the Child which regulates various provisions on children's rights at the global level. In this context, the government has an obligation to translate these provisions into national policies that are in accordance with the social, cultural, and economic conditions of Indonesian society. Consistent and sustainable implementation of the various rules that have been set is an important step in realizing comprehensive child protection.¹⁶ With the Child Protection Law, the state is committed to creating a system that supports the fulfillment of children's rights, both in terms of law, education, health, and social aspects. This aims to ensure that every child in Indonesia can grow and develop in a safe, healthy, and loving environment.

Pesantren are one of the oldest religious educational institutions in Indonesia that are an important part of the national education system. The term "pondok" comes from the Arabic funduq, which means lodging, dormitory, or simple house. This is in accordance with the function of the pondok as a simple residence for students who study far from their place of origin. Pesantren are unique as original Islamic educational institutions (indigenous) in Indonesia, with an independent system, both in terms of teaching and funding. The term "pesantren" can be used alone or combined

¹⁴ Puspitasari et al., "Tinjauan Yuridis Normatif Perlindungan Anak Dalam Perspektif Konsep Hadhanah Dan Undang-Undang Nomor 35 Tahun 2014."

¹⁵ Boturan N. P. Simatupang and Rendra Alfonso Sitorus, "Kajian Hukum Terhadap Perlindungan Anak Dibawah Umur," *Jurnal Juristic* 4, no. 1 (August 24, 2024): 1–6.

¹⁶ Nanda Dwi Rizkia et al., *Hukum Perlindungan Anak* (Cv Widina Media Utama, 2024), h. 98, <https://repository.penerbitwidina.com/publications/583738/>.

with “pondok” to become “pondok pesantren.” The difference often lies in the physical aspect, such as the presence of dormitories where students live which are characteristic of Pesantren.¹⁷

The history of Pesantren began since the arrival of Islam in Indonesia. This education system developed through an Islamization approach that adapted to local traditions and beliefs. Pesantren are known as symbols of “traditional” Islam in Indonesia that have been tested by history and still exist today. According to M. Arifin, Pesantren are Islamic religious educational institutions that have grown and are recognized by the surrounding community. Education in Pesantren is carried out through a dormitory or complex system under the leadership of a charismatic and independent kiai in various aspects.¹⁸

Pesantren teaches values such as tasamuh (tolerance), tawasuth wal i’tidal (simplicity), tawazun (balance), and ukhuwah (brotherhood). These values are the basis for building a pesantren community. Pesantren are also a place for religious education as well as the formation of the moral character of students, which aims to produce a generation with noble morals. Some of the main elements of pesantren include pondok or dormitories, mosques, teaching of classical books, students, and kiai as caregivers. Pondok or dormitories are where students live which support learning activities under the guidance of kiai or ustaz. Mosques are the center of religious education, as is the tradition of Islamic education since the time of the Prophet Muhammad SAW. In pesantren, mosques are not only used for worship but also for studying religious knowledge.¹⁹

Teaching classical books or yellow books is a characteristic of Pesantren. These books cover various disciplines such as fiqh, tauhid, tasawuf, and nahwu sharaf. Although many modern Pesantren have added general knowledge lessons, classical books remain an important part of the curriculum to educate future ulama. These books are grouped into three levels, namely basic, intermediate, and advanced, according to the abilities of the students.

Santri are an important element in Pesantren, without them the Pesantren cannot run. Santri are divided into santri mukim (living in the Pesantren) and santri kalong (not living in the Pesantren). Santri are not only educated to understand religious knowledge, but also to have noble morals and distinctive personalities. The title “santri” is a form of respect because it shows that someone has better morals and understanding of religion.²⁰

Kiai as a caregiver is the most essential element of a pesantren. Kiai is usually the founder of the pesantren and becomes the main leader who influences the direction of education and the formation of the character of the students. The success of a pesantren often depends on the ability and charisma of the kiai in managing this educational institution.²¹

The history of Pesantren records that this institution has been known since the 19th century. During the colonial period, Pesantren were considered educational institutions that were different from Western schools. Therefore, their existence was often not recorded in official reports from the Dutch colonial government. However, long before the arrival of the colonizers, Pesantren had played an important role in spreading Islam and building a religious society. Pesantren also became centers of transformation of society from animism and dynamism traditions to Islamic traditions.

Pesantren has an important role in spreading Islam and building a balanced community in worldly and afterlife aspects. In historical perspective, pesantren not only reflects Islamic values but

¹⁷ Mada Indramawan et al., “Konstruksi Pendidikan Karakter Pondok Pesantren Berbasis Kearifan Lokal Di Banten,” *Jurnal Ilmiah Edukatif* 10, no. 2 (September 18, 2024): 122–35, <https://doi.org/10.37567/jie.v10i2.3062>.

¹⁸ Ahmad Nurkhin, Abdul Rohman, and Tri Jatmiko Wahyu Prabowo, “Accountability of Pondok Pesantren; a Systematic Literature Review,” *Cogent Business & Management*, December 31, 2024, <https://www.tandfonline.com/doi/abs/10.1080/23311975.2024.2332503>.

¹⁹ Mukhlis Mukhlis et al., “The Legal Culture to Prevent Radical Islamism by a Pesantren in Madura,” *De Jure: Jurnal Hukum Dan Syar’iah* 16, no. 1 (June 24, 2024): 58–87, <https://doi.org/10.18860/j-fsh.v16i1.26216>.

²⁰ Iin Aini Isnawati and Rizka Yunita, “Pemberdayaan Santri Melalui Pojok Konseling Dalam Pencegahan Bullying Di Pondok Pesantren,” *AMMA : Jurnal Pengabdian Masyarakat* 3, no. 4 : Mei (May 12, 2024): 201–4.

²¹ Ma’rufi et al., “Burhani Epistemology in The Scientific Development of Contemporary Pesantren.”

also reflects the authenticity of Indonesia. Pesantren developed as an educational institution that follows the development of the times, but still maintains the distinctive Islamic tradition.²²

Pesantren also have several typologies that reflect the diversity of their education systems. Salafi pesantren maintain the teaching of classical texts without additional general knowledge, while khalafi pesantren combine religious studies with general knowledge in a classical education system. Short-term pesantren are pesantren that run for a short time, usually during school holidays, to provide training in worship and leadership. Integrated pesantren emphasize more on skills or vocational education, such as job training centers, and are often aimed at school dropouts or job seekers.²³

In facing the challenges of the times, Pesantren are still able to survive as relevant and adaptive educational institutions. The values of Pesantren based on religion and local traditions allow these institutions to continue to exist amidst changes in society, while still playing their role as a stronghold of Islamic education.

Duties of Children's Coordinator and Coach

The child coordinator is responsible for organizing the daily activities of the female students, providing direction to the mentors, and assisting in the implementation of activities. Meanwhile, the mentors who are senior female students are selected based on deliberation by considering aspects of personality, concern, and ability to educate young female students. The mentors are tasked with assisting female students from daily activities to non-formal learning such as religious studies, as well as supporting formal tasks at school. Coordinators and mentors have a significant influence on the psychological condition of students. With their duties that include mentoring, direction, and guidance, they become authority figures as well as substitute caregivers. The approach they use, both in providing direction and enforcing rules, can affect the emotional development of students. A positive approach from the mentor, such as providing direction with empathy and paying attention to the emotional needs of students, can create a sense of security and increase self-confidence. Conversely, an unwise approach, such as using harsh language or a lack of understanding of the child's character, can have negative impacts in the form of fear, low self-esteem, or interpersonal conflict.

Guidance Principles and Structure

The organizational structure of guidance involves several positions such as chairperson, vice chairperson, secretary, treasurer, and the cleanliness, security, and amaliyah sections. This division of tasks ensures that every aspect of the lives of female students is managed in a structured manner. In practice, the principles of guidance are based on religious values such as compassion for children and respect for elders, as reflected in the hadith and verses of the Qur'an.

Child Protection Activities

The Pesantren implements child protection through educational activities and strict supervision. Although sometimes minor conflicts arise, such as misunderstandings in delivering warnings, the Pesantren tries to instill the principle of reminding each other wisely. There were no cases of bullying or serious violence at the Tarbiyatus Shibyan Putri Dormitory. Seniority in the Pesantren, although intended to discipline students, can have an impact on children's psychology if not managed properly. Elementary school-aged children tend to be more sensitive to verbal corrections from older students. This can lead to misunderstandings (which in Javanese culture are called *salah tompo*), thus creating feelings of offense or discomfort.

However, the positive side of this dynamic is socialization learning. Children learn to deal with diverse characters, adapt to new environments, and understand social norms. This process is

²² Zainal Abidin and Akhmad Sirojuddin, "Tradisi Pendidikan Pesantren Dalam Mengembangkan Jiwa Kepemimpinan Profetik," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2024): 84–97, <https://doi.org/10.31538/munaddhomah.v5i1.773>.

²³ Muhammad Amin Nur and Nurul Yaqien, "Kepemimpinan Kiai Dalam Mengembangkan Wirausaha Di Pesantren," *J-MPI (Jurnal Manajemen Pendidikan Islam)* 8, no. 1 (June 30, 2023): 73–82, <https://doi.org/10.18860/jmpi.v1i1.20506>.

important in forming social skills, but requires consistent supervision from the mentor to prevent uncontrolled conflicts.

Supporting and Inhibiting Factors

Parental parenting patterns, mentor support, coordinator attention, and the Pesantren environment are the main supporting factors for the success of the mentoring. However, the obstacles faced include the lack of effective communication between the supervisor and coordinator, the coordinator's minimal experience, and the intervention of guardians who do not understand the context of Pesantren education.

Efforts to Maintain the Integrity of the Law

Pesantren have formed an organizational structure, held educational activities, and strengthened the motto "remember and remind each other." This approach ensures that the implementation of the law runs as expected and does not cause internal conflict. Although there were no cases of serious bullying in the dormitory, minor conflicts such as inappropriate ways of delivering warnings can affect the emotional condition of students. Children who feel hurt verbally are at risk of developing a tendency to withdraw or lose their self-confidence. Therefore, it is important for supervisors to provide guidance on how to communicate assertively and empathetically. This approach helps students understand that conflict is part of social life, but must be resolved in a constructive way. This guidance also supports better emotional management, such as the ability to forgive, understand other people's perspectives, and control negative reactions. Guidance carried out with the principle of compassion and respect for individuals, as taught in religious values and quoted from the hadith, has a positive impact on the psychological development of students. Children who receive emotional attention from mentors and coordinators tend to feel appreciated, which leads to increased self-esteem, self-confidence, and prosocial behavior.

Conversely, lack of supervision or a rigid coaching approach can cause stress and discomfort, which hinders the learning process and character formation. Therefore, effective coaching must be balanced between a disciplinary approach and emotional attention.

Impact of Misappropriation

Misappropriation of child protection can have negative impacts, such as giving rise to wild traits or imitating unhealthy adult lifestyles. This is a major challenge that can hinder the formation of the character of the nation's next generation. Overall, the Attahdzib Islamic Boarding School strives to carry out the mandate of the law with a religious approach and integration of social values, although internal challenges still require more attention.

DISCUSSION

Pesantren as an Islamic educational institution has a great responsibility in shaping the personality of students, both spiritually and psychologically. At Pesantren Attahdzib, the development of students is carried out based on religious values combined with orderly, structured, and empathetic system management. One important aspect in this development is the implementation of Law Number 35 of 2014 Article 9 Paragraph 1a, which emphasizes the importance of protecting children from physical and verbal violence, including in the educational environment. In this descriptive approach, we will describe how this implementation is applied in the context of Pesantren Attahdzib, by considering the psychological perspective supported by the views of western and Muslim figures.²⁴

In daily coaching, the division of responsibilities in this Pesantren includes the roles of coordinator, mentor, and organizational structure that supports the activities of the students. The child coordinator, who is responsible for the daily mechanism, not only supervises but also provides direction to the student mentors. They ensure that the activities carried out are in accordance with the rules of the Pesantren and support the psychological development of the students. The mentors, who

²⁴ Ahmad Nurul Huda and Fauzi Fauzi, "Dialetika Pendidikan Pesantren Di Tengah Era Society 5.0," *Jurnal Kewarganegaraan* 6, no. 1 (May 30, 2022): 1060–67, <https://doi.org/10.31316/jk.v6i1.2673>.

are senior female students, are selected through deliberation based on their integrity, personality, and ability to educate and mentor younger students. Their duties include daily supervision, mentoring in non-formal teaching and learning activities such as religious studies, and supporting formal school assignments.

The psychological approach in coaching in this Pesantren is very important because the age of the female students is at a critical developmental period. Western psychologists such as Erik Erikson state that at certain stages of development, children and adolescents face an identity crisis that can affect their self-confidence. At elementary school age and early adolescence, children need support to develop self-confidence and competence. In the Pesantren environment, intensive interaction between students with different social backgrounds and ages presents its own challenges. Seniority, while intended to be disciplinary, can be psychologically stressful if not managed well. Younger students may feel intimidated or underappreciated if the supervisory approach is harsh or unempathetic.

Muslim figures such as Al-Ghazali provide relevant views on psychological management in education. In the book *Ihya Ulumuddin*, Al-Ghazali emphasizes the importance of affection in educating children, stating that teachers and educators must be able to understand the character of children and treat them according to their emotional and intellectual levels. This principle is reflected in the guidance of the Attahdzib Islamic Boarding School which seeks to create a balance between firmness in discipline and gentleness in guidance. The instructor not only provides direction but also accompanies the students with an approach that supports their emotional development.²⁵

Research at Pesantren Attahdzib provides insight into how religious-based institutions integrate child protection with traditional values and state law, which is relevant to the context of developing countries such as Indonesia. On the other hand, UNCRC-based research offers a more universal and formal model of implementing children's rights, which can be an inspiration for developing similar regulations in pesantren with adjustments to the local context.²⁶

In daily life in the dormitory, the dynamics of interaction between students create psychological challenges such as misunderstandings or minor conflicts. For example, when a young student is reminded by his senior about the rules of the Pesantren, the tactless way of conveying it can cause misunderstandings or feelings of offense. This requires careful handling from the supervisor and coordinator so that the conflict does not develop into a bigger problem. In this case, an approach based on assertive communication is very important. Western psychologist Marshall Rosenberg through the concept of Nonviolent Communication emphasizes the importance of communicating with empathy, listening without judging, and expressing opinions in a way that does not hurt. This principle is relevant to be applied in Pesantren, especially in instilling a culture of mutual respect among students.²⁷

In addition, interactions between students involving differences in age and experience also have a positive side. In developmental psychology, Lev Vygotsky through his theory of Zone of Proximal Development (ZPD) states that children learn better through interactions with peers or people who are more experienced. In Pesantren, seniority can be a means for younger students to learn the values of discipline, responsibility, and social skills from older students. However, this process can only be effective if the instructor and coordinator supervise closely to prevent abuse of seniority.²⁸

Pesantren Attahdzib provides insights into how child protection can be integrated into a faith-based education system, reflecting local cultural and community approaches. This is relevant for countries with pluralistic societies such as Indonesia. On the other hand, CPW research emphasizes the importance of professional training and changing perceptions to increase children's participation in

²⁵ Abu Hamid Al-Ghazali, *Ihya 'Ulum al-Din* (Beirut: Dar al-Nadwah, tt), h. 221.

²⁶ Linda Teebay and Jason Payne-James, "Rights of Children and Legal Protection," in *Encyclopedia of Forensic and Legal Medicine* (Elsevier, 2025), 89–97, <https://doi.org/10.1016/B978-0-443-21441-7.00344-7>.

²⁷ Barack Rosenshine, *Principles of Instruction: Research-Based Strategies That All Teachers Should Know* (American Educator, 2012), h. 143.

²⁸ Lev Semenovič Vygotskij and Michael Cole, *Mind in Society: The Development of Higher Psychological Processes*, Nachdr. (Cambridge, Mass.: Harvard Univ. Press, 1981), h. 231.

more formal social protection systems. This research is relevant for more standardized systems such as in Western countries.²⁹

The collective environment of the pesantren also presents challenges and opportunities in managing emotions. Elementary school-aged children who are far from parental supervision may face emotional stress, such as homesickness or stress due to strict rules. However, with good guidance, they can learn to manage their emotions, build mental resilience, and develop a sense of responsibility. This approach is in line with Islamic teachings that emphasize the importance of character building. The Qur'an in Surah Luqman verses 13-14 provides a description of how Luqman educates his children with affection as well as wise advice, emphasizing moral and spiritual values that are important for character building.

The coaching carried out at the Attahdzib Islamic Boarding School also considers supporting and inhibiting factors. Supportive parenting patterns, good communication between mentors and students, and a conducive Pesantren environment are the main supporting factors. On the other hand, obstacles such as the lack of experience of mentors in dealing with children or the intervention of parents who do not understand the rules of the Pesantren can be challenges. In this case, it is important to develop training for mentors so that they are better prepared to face the dynamics of children, as well as build better communication with the guardians of students to create synergy in coaching.

Pesantren also strives to maintain the integrity of the implementation of the Child Protection Law through various steps. Organizational structures such as Jam'iyatut Tholabah for boys and girls, extracurricular activities, and commemoration of Islamic holidays are a means to strengthen the values of togetherness, responsibility, and solidarity. This approach not only creates an environment that supports child protection but also forms the character of students who are religious, social, and nationalistic.

The positive impact of good guidance is seen in the psychological development of students. They become more confident, emotionally resilient, and able to adapt to diverse social environments. However, negative impacts can occur if guidance is not carried out wisely, such as the emergence of wild traits or imitating inappropriate behavior from the outside environment. Therefore, it is important for pesantren to continue to improve their guidance system by considering psychological and social aspects.

Overall, this descriptive approach shows that guidance at Pesantren Attahdzib is based on complementary religious and modern psychological values. By integrating the views of western figures such as Erik Erikson, Lev Vygotsky, and Marshall Rosenberg, as well as the teachings of Muslim figures such as Al-Ghazali and the principles of education in the Qur'an, Pesantren can create an educational environment that not only supports intellectual development but also the psychological health of students. This makes Pesantren a place for character formation that is balanced between spirituality and emotional maturity.

CONCLUSION

Coaching at the Attahdzib Islamic Boarding School, especially at the Tarbiyatus Shibyan Putri Dormitory, is a reflection of the application of religious values and psychological approaches in educating and protecting students in accordance with the mandate of Law Number 35 of 2014 Article 9 Paragraph 1a. A structured coaching system with the role of coordinators and coaches is an important element in creating a safe, orderly, and conducive educational environment. This approach not only aims to protect students from physical and verbal violence, but also supports the development of their character, personality, and social skills. Psychological approaches in coaching, such as understanding children's emotional needs and using assertive communication, have proven effective in managing the dynamics of interactions between diverse students. Coaches who are selected based on

²⁹ Hanita Kosher and Carmit Katz, "Risk or Opportunity? Child Protection Workers' Perceptions of Children's Participation in the Protection System," *Child Abuse & Neglect*, November 2024, 107110, <https://doi.org/10.1016/j.chiabu.2024.107110>.

their integrity and personality act as role models, accompanying students in daily activities to non-formal learning.

The dynamics of seniority, although it has the potential for conflict, also provides opportunities for students to learn the values of discipline and responsibility if properly supervised. Supporting factors such as collaborative parenting patterns, a conducive pesantren environment, and the active role of mentors and coordinators are the keys to successful coaching. However, several obstacles, such as lack of experience of mentors or interference from parents who do not support pesantren rules, indicate the need for better communication and training for mentors. An integrative approach that combines Islamic teachings and modern psychological concepts, such as those taught by Al-Ghazali, Lev Vygotsky, and Erik Erikson, strengthens the coaching process. Thus, Pesantren Attahdzib not only protects students physically and legally but also supports their spiritual, social, and emotional development. This makes the pesantren a relevant and adaptive place of education in forming a generation with character, religion, and psychological resilience.

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