

Shaping Islamic Personality: Implementing Anti-Violence Education Strategies in a Senior High School

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Abstract:

This study aims to examine the development of Islamic personality through the implementation of anti-violence education at one of state senior high schools in Palopo City. Adopting a qualitative research approach with a case study design, the study utilized data collection methods such as observations, interviews, and document analysis. The data were analyzed using a modified analytical induction technique, as well as the interactive model of data analysis developed by Miles, Huberman, and Saldana, which includes processes of data condensation, data presentation, and drawing conclusions/verification. The findings reveal that violent behavior at the school manifests in various forms, including harassment, bullying, physical assault, fighting, hazing, and extortion. Some of these behaviors serve as indicators of potential triggers for future violent incidents within the school environment. The implementation of anti-violence education strategies is carried out through structural, cultural, and theological approaches. These strategies aim to address the root causes of violence and promote a more peaceful and supportive school climate. Moreover, the study shows that the implications of these anti-violence strategies extend beyond the school to include teachers, students, their families, and the wider community, suggesting a broader impact on societal attitudes towards violence and conflict resolution.

Abstrak:

Penelitian ini bertujuan untuk mengkaji pengembangan kepribadian Islam melalui penerapan pendidikan anti-kekerasan di salah satu sekolah menengah atas negeri di Kota Palopo. Menggunakan pendekatan penelitian kualitatif dengan desain studi kasus, penelitian ini mengumpulkan data melalui observasi, wawancara, dan analisis dokumen. Data yang diperoleh dianalisis dengan menggunakan teknik induksi analitis yang dimodifikasi, serta model analisis data interaktif yang dikembangkan oleh Miles, Huberman, dan Saldana, yang mencakup proses kondensasi data, penyajian data, dan penarikan kesimpulan/verifikasi. Hasil penelitian menunjukkan bahwa perilaku kekerasan di sekolah tersebut muncul dalam berbagai bentuk, termasuk pelecehan, perundungan, penyerangan fisik, perkelahian, perpeloncoan, dan pemerasan. Beberapa bentuk perilaku ini menjadi indikator potensi pemicu kekerasan yang dapat terjadi di masa depan di lingkungan sekolah. Penerapan strategi pendidikan anti-kekerasan dilakukan melalui pendekatan struktural, kultural, dan teologis. Strategi-strategi ini bertujuan untuk mengatasi akar penyebab kekerasan dan menciptakan iklim sekolah yang lebih damai dan mendukung. Selain itu, penelitian ini juga

menunjukkan bahwa implikasi dari strategi anti-kekerasan ini meluas ke luar sekolah, mencakup para guru, siswa, keluarga mereka, dan masyarakat luas, yang mengindikasikan dampak yang lebih besar terhadap sikap sosial terhadap kekerasan dan penyelesaian konflik.

Keywords:

Anti-Violence Education, Islamic Personality, Educational Strategy

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Introduction

School violence has been described as a crisis and has gained significant attention in both national consciousness and the mass media (Smith, 2003). Global and national discussions on anti-violence education have positioned schools as educational institutions under urgent scrutiny. In light of the widespread occurrence of violence within both formal (school) and informal (family) educational settings, the need for peaceful education strategies has become increasingly urgent and should be mainstreamed (Harris, 2013). As educational institutions, schools are responsible for fostering the intellectual, moral, and psychological development of students. To fulfill this role, schools must create a conducive environment that supports the development of students' potential. Such an environment is expected to foster peace and eliminate violence within the school setting (Reimers, 2020). Violence, in any form, has no place in schools or any other environment; thus, schools must provide a safe and welcoming space for all individuals involved. Education, as a process, aims to cultivate human potential while humanizing individuals. This endeavor is focused on shaping individuals as beings created by God who can be nurtured, preserved, and realized in real life (Cornell, 2020). Consequently, this study argues that schools have the potential to serve as key sites for disseminating and promoting anti-violence education or peace education, employing new strategic variants such as structure, culture, and theology.

Anti-violence became a significant theme in the Indonesian women's movement during the 1980s. For instance, the Islamic group Rifka Anissa established a women's shelter in Yogyakarta to assist victims of violence (Robinson, 2008). Scholars offer varied perspectives on this topic. Anti-violence education plays a crucial role in fostering a safe and peaceful learning environment. It extends beyond preventing physical violence to include efforts to eradicate verbal, emotional, and psychological abuse, which often remain concealed within school walls. The relationship between anti-violence education

and peace education can be seen as two sides of the same coin. Peace education promotes tolerance, empathy, and non-violent conflict resolution. It is grounded in concepts, practical goals, and curriculum components that align with the identification of ten key objectives for effective peace education (Yanniris, 2021). Despite differing viewpoints, experts agree on the urgency of addressing peace education as part of broader efforts to cultivate nonviolent educational environments for both community members and students. Within educational institutions, the ability of educators and students to address issues related to violence against children is a critical concern.

At both the global and national levels, the issue of nonviolence education has garnered significant attention. The United Nations Educational, Scientific and Cultural Organization (UNESCO) has identified core values for addressing violence, including respect for life, anti-violence, sharing with others, listening to understand, preserving the earth, solidarity, gender equality, and democracy (United Nations Educational, 2023). Olweus and the World Health Organization (WHO) have categorized violence in schools into physical, verbal, and psychological forms (Budirahayu & Susan, 2018). In Indonesia, Permendikbud RI Number 82 of 2015 concerning the Prevention and Handling of Violence in the Education Environment defines violence in schools as aggressive actions and attacks—physically, psychologically, sexually, through networks, and even via textbooks—resulting in fear, trauma, damage to property, injury, disability, or death (Permendikbud Ristek No 46, 2023). While anti-violence education has received considerable attention globally and nationally, violence in education remains prevalent in Indonesia. Perpetrators of violence are not limited to students; educators and teachers are also involved (Wet, 2007). One significant cause of violence against children is the modeling behavior of adults, including teachers, which children may perceive as acceptable and worthy of imitation. This "mirroring" effect contributes to the perpetuation of violence, as children often replicate the violent behaviors they observe. Furthermore, society does not fully comprehend the negative consequences of violent behavior on children. In certain situations, children who experience or witness violence may go on to become perpetrators themselves, both within the school environment and in broader societal contexts.

From the perspective of Islamic personality, the importance of educating children with love, noble morals, and religious values is profoundly emphasized. Islamic personality is not only reflected in religious rituals but also in actions and attitudes that demonstrate the harmony between faith and deeds, thereby enabling individuals to become agents of positive change in society (Ismail, 2016). The formation of an Islamic personality through anti-violence education is a strategic effort to internalize the values of peace and compassion in individuals. An effective method to achieve this is by integrating anti-violence values into both formal and non-formal education curricula. Subjects such as Islamic religious education and ethics can serve as mediums for conveying anti-violence messages (Mulyana, 2023). Therefore, anti-violence education plays a crucial role in shaping a generation with an Islamic personality, one that is committed to combating all forms of violence in both personal and social spheres.

Various studies have explored the concepts of Islamic personality and anti-violence education strategies, including research by Khotimah & Inayati (2023), which highlights the strategies employed at Muhammadiyah 8 Surakarta Junior High School to foster students' Islamic character. The study reveals that the school employs a range of strategies, including collaborating with parents to educate students' morals and ensuring that teachers actively contribute to instilling Islamic values. Not only religion teachers but all educators at Muhammadiyah Junior High School are required to participate in efforts to nurture Islamic character in students. Another significant finding from the study emphasizes that the development of Islamic character at SMP Muhammadiyah Surakarta is a conscious effort by teachers to instill and form such character. The school consistently organizes socialization activities and morning reflection sessions between teachers and students to reinforce character cultivation. However, the study also identifies a challenge: the lack of parental attention due to busy work schedules. Despite this, it is emphasized that the cultivation of Islamic character in students is a shared responsibility that involves all stakeholders in the educational process and must be executed comprehensively.

The conceptualization of an Islamic personality model has also been explored in the research by Abdul Kadir Othman, Muhammad Iskandar Hamzah, and Nurhazirah Hashim (Othman, Hamzah, & Hashim, 2014), whose study aims to propose an Islamic personality model as an alternative to existing personality frameworks. This effort arose from the recognition that many current personality models fail to adequately capture the essential qualities of human beings, particularly Muslims. The research identifies several key themes that define the Islamic personality model. These include *al-rushd*, which encompasses diligence, austerity, moderation, and balance; *hijab*, which reflects concern for one's reputation and abstention from sin; *patience and tawakkal*, which signifies emotional stability and wholehearted surrender to God's will; *musyawarah*, which refers to consultation, agreement, and refraining from unproductive speech while promoting humility, cooperation, and egalitarian values; and *spirituality*, which includes worship (prayer), trust (honesty), and knowledge. These traits provide foundational guidelines for further refining and developing the dimensions of the Islamic personality model.

Encabo & Dura (2024) also conducted research on anti-violence initiatives in the Philippines, specifically focusing on public awareness regarding laws protecting women and children in Tagum City. Their study revealed that respondents demonstrated a high level of awareness about the key provisions of Republic Act (RA) 9262, which includes the subjects of protection, responsible parties, physical violence, sexual violence, psychological violence, economic violence, punishment, and protective measures. The analysis, including mean and standard deviation, indicated that the awareness of these provisions was generally high. Furthermore, the ANOVA results showed significant differences in the level of awareness of RA 9262 based on factors such as age, marital status, education level, employment status, and the duration of time living with a partner. Those with greater awareness were typically individuals aged 42 to 49, married, with higher educational and employment status, and those who had been in a relationship for more than ten years.

The prevention of violence against children in the context of high school students and child-friendly schools has also been the subject of research (Aryani, Mahardika, Pratama, Wildan, Hamzani, Widyastusti, & Sanusi, 2024). Their study highlighted various forms of child abuse, including physical abuse, verbal abuse, emotional abuse, sexual abuse, and neglect. The United Nations Convention on the Rights of the Child underscores the fundamental right of children to be protected from all forms of violence and emphasizes the need for special protection, particularly for children at higher risk. Data compiled by the National Criminal Information Center (Pusiknas) of the National Police Criminal Investigation Unit on child crime and violence from January to July 2023 revealed that girls are more likely to be victims of violence and crime. UNICEF's 2015 report also indicated that 40% of children aged 13 to 15 reported being physically assaulted at least once a year, 26% experienced physical punishment at home from parents or caregivers, and 50% reported being bullied at school. Bullying, as a form of repeated violence, involves physical force between the victim and the perpetrator. In Indonesia, bullying behavior at the high school level was recorded at 43.7%, with psychological violence (exclusion) being the most prevalent form. The study emphasizes the importance of legal literacy, which involves conveying knowledge and understanding of the legal system, norms, rules, and legal principles to the community. Legal literacy aims to enhance legal awareness and foster a deeper understanding of rights and obligations within society.

However, these studies have not explored the formation of an Islamic personality through the implementation of anti-violence education at State Senior High School 1 in Palopo City. The limited body of research addressing the development of Islamic personality through anti-violence education highlights the need for this study, which focuses on the anti-violence education strategies implemented at one of state senior high schools in Palopo. The research questions guiding this study include: What are the forms of violent behavior observed at a state senior high school in Palopo City? How are anti-violence education strategies implemented at the school? And what are the implications of these strategies in the context of the school environment?

Research Method

This study adopted a qualitative research approach, specifically utilizing a case study methodology. A case study is a research strategy that involves an in-depth investigation of specific cases within their real-life contexts (Creswell & Poth, 2016). The research was conducted at one of state senior high schools in Palopo City, which was selected due to its unique geographical and cultural context. Located in the central part of a city characterized by a highly heterogeneous population in terms of religion, ethnicity, and culture, the school served as a meeting place for students from diverse backgrounds. Additionally, the school had been a prominent institution in the region, having launched an international class program in 2007, which further motivated its selection as the site for this case study.

Primary data were collected directly from key informants, including the school principal, vice principal, teachers, administrative staff, students, and security personnel. These individuals provided firsthand insights into the dynamics within the school. Secondary data were gathered from relevant documents and records, as well as from individuals who were not directly involved in the research process but who contributed indirectly to the data collection. These secondary sources provided a theoretical foundation to complement and support the primary data.

Data were collected using a combination of observation, semi-structured interviews, and document analysis. These methods were chosen to ensure a comprehensive understanding of the school's environment. In line with qualitative research practices, data analysis was carried out through processes of data condensation, data presentation, and drawing conclusions or verification (Miles, Huberman, & Saldaña 2014). Thematic analysis was employed to identify key patterns and themes in the data. To ensure the rigor and validity of the findings, several validation techniques were applied, including prolonged engagement in the field, triangulation of data sources (across different informants and methods), and reference adequacy (Ulfatin, 2015).

Results and Discussion

Forms of Violent Behavior at the Observed School in Palopo

Violent behavior in schools can manifest in various forms, identifiable through a range of key indicators. According to the Ministry of Education, Culture, Research and Technology, violence in educational environments encompasses several distinct actions. These include harassment, which involves physical, psychological, or online violence; bullying, characterized by persistent disruption or intimidation; persecution, which refers to acts of torture or oppression; fighting, often associated with physical confrontation or verbal aggression; hazing, where individuals are subjected to degrading or coercive initiation rituals; extortion, involving coercion for personal gain; obscenity, which includes indecent behavior that violates societal norms; and rape, which involves forced sexual acts through violence (Permendikbud Ristek No 46, 2023).

In the context of the observed school, the researchers observed several of these forms of violence based on the findings from interviews and observations. One significant form of violence was bullying, which was particularly evident through instances of body shaming. During observations, the researcher noted that students often mocked their peers by making derogatory comments about their physical appearance, which caused emotional distress. This form of bullying aligns with Archer (2022) and Celik, Hopkins, & O'Reilly (2023) assertion that bullying is a strategy used to assert power and control over others. Archer notes that individuals who engage in bullying typically seek to dominate or intimidate others to enhance their social status. The bullying observed at the school reflects this dynamic, where verbal abuse and intimidation were employed as tools for maintaining power within peer relationships. Another prevalent form of violence was abuse, which manifested through disruptive behaviors such as pinching and disturbing classmates during class. Although these actions might seem trivial, they nonetheless

contribute to a broader pattern of harm. According to social identity theory, individuals tend to categorize themselves and others into groups, often leading to abusive behavior as a means of enhancing the status of one group over another (Turner & Onorato, 1999; Green & Luong, 2023; Lawrence, Wojciechowski, Fitzgerald, & Watson, 2024). In the observed cases, students appeared to assert dominance through these actions, which, although subtle, had a detrimental impact on the school environment. Persecution was also observed, particularly in the form of threats among students, often arising from conflicts related to personal relationships, such as issues with dating. In these instances, students resorted to threatening their peers, creating an atmosphere of fear and tension. As Archer (2022) explains, threatening behavior is typically rooted in an individual's desire to maintain or assert control over others. In the case of these students, the use of threats reflected an effort to dominate their peers, highlighting the role of power dynamics in interpersonal conflict. Then, physical fighting was another prominent form of violence. The researcher observed students provoking each other into arguments, which escalated into physical altercations. Such fights are often the result of underlying tensions or conflicts between individuals or groups. Drawing on Karl Marx's conflict theory, Demmers (2016), Miyazaki, Abe, Iimura, Waki, & Okuma (2016), Hellström & Beckman (2019); Toseeb, Vincent, & Asbury (2024) argues that fights can emerge from tensions between groups with competing interests. In the school setting, physical confrontations are sometimes used as a means to assert dominance and resolve disputes, with students using aggression as a way to maintain or challenge power structures within the peer group.

Furthermore, violence is indicated by harsh actions that can harm children, such as hazing (Arnout, Alshehri, Assiri, & Al-Qadimi, 2020; Blonder, 2022; Davis, Simeon, & Sutton, 2024; Veldkamp, Walker, Cangialosi, & Batey, 2024). Through observations obtained by the researcher, it was found that students deliberately humiliated their friends in public simply because of a conflict arising from playing games that went too far. This reality illustrates that violent behavior, in the form of hazing, which has the potential to harm children, has occurred among students at the school. The occurrence of such hazing is usually caused by individuals experiencing psychological discomfort (dissonance) when they have two or more conflicting beliefs, values, or actions. As a result, new members usually rationalize their negative experiences as a way to reduce dissonance and justify their acceptance into the group (DeLisa A Joseph, 2022). Moreover, violence is indicated by crude actions that can harm children, such as extortion. Through observations obtained by the researcher, it was found that students deliberately extorted their friends simply because they needed money (those who became the object of extortion) and showed no respect for the rights and privacy of other students. This reality illustrates that violent behavior, in the form of extortion, which has the potential to harm children, has occurred among students at the school. The act of extortion is actually the result of a rational choice by individuals who seek maximum benefit with minimum risk. Individuals who commit extortion consider the benefits they gain and compare them to the possibility of being caught or punished. In the economic

world, the occurrence of economic tensions or the inability to achieve financial goals through legitimate means can drive individuals to commit extortion (Estévez-Soto, 2021). Finally, empirical evidence obtained by the researcher through observations also corroborates the firm statements of the Principal and Vice Principal for Student Affairs regarding their commitment to the prohibition of sexual abuse and rape. As far as the researcher's observations during the research period, no instances or indications of these despicable acts were observed. Each student seemed to get along very well with other students.

Implementation of Anti-Violence Education Strategy at the School

Anti-violence education is one of the key strategies to minimize violence in schools by internalizing anti-violence values in students, thereby fostering an anti-violent character. According to data released by the Indonesian Child Protection Commission (KPAI) in 2019, violence rates in high schools and secondary schools remained alarmingly high (Noer, Rudiatin, Ardiansyah, Siregar, Nurjanah, & Bolat, 2019). Preventing violence within educational settings is primarily the responsibility of educators, who incorporate anti-violence principles into the curriculum, particularly through Islamic Religious Education and Ethics textbooks during classroom instruction. Violence in schools, which involves students, teachers, and school staff, can significantly disrupt the teaching and learning process. Verbal violence, in particular, is common in the learning culture, especially in secondary schools. Consequently, integrating anti-violence education into the curriculum is essential to creating a safe and supportive learning environment for students. At the school, the implementation of anti-violence education is approached through structural, cultural, and theological strategies.

Structural Strategy

Structural strategies focus on altering the structures and systems within the educational environment to address the root causes of violence. This strategy operates on the principle that violence is not solely the result of individual actions but is also influenced by structural factors within society and the education system. It asserts that violence is not simply an issue arising from malicious individuals or interpersonal conflicts, but often stems from deeper, underlying causes related to social, cultural, and structural factors within the students' environment (Krek, 2020; Noboru, Amalia, Hernandez, Nurbaiti, & Affarah, 2020; Schultze-Krumbholz, Ittel, & Scheithauer, 2020; Caravita, Papotti, Arvidsson, Thornberg, Valtolina, 2021; Vaillancourt, Brittain, Farrell, & Krygsman, 2023). Therefore, this approach prioritizes changes in the structures and systems that shape social interactions within schools.

According to an interview with the school leader, anti-violence education should be implemented universally to foster peaceful education. This aligns with Mukhlisah's research, which asserts that peaceful education is also a crucial measure to prevent a culture of educational anarchism (Mukhlisah, 2021; Gizzarelli, Burns, & Francis, 2022; Dawes, Starrett, Norwalk, Hamm, & Farmer, 2023; Badger, Holst, Thompson, & Bowel, 2024; Badger, Nisar, & Hastings, 2024; Donaldson, Morggan, Page, Angel, & Moore, 2024).

Additionally, a conducive learning environment is essential for its success. Peace education, as a strategy, is regarded as a way to minimize conflict and violence in society and holds particular importance in the context of Islamic teachings. Through peace education, students are expected to develop knowledge, skills, and attitudes that promote peace.

The implementation of the structural strategy in anti-violence education at the school represents a fundamental and significant step. This strategy involves restructuring the school's overall environment to ensure it is safe, comfortable, and conducive to the teaching and learning process. The technical aspects of its implementation are as follows:

Table 1. The Structural Strategy in Anti-Violence Education at the School

The Structural Strategy Adopted by the School	Technical Implementation
Establish a School Anti-Violence Team	<ul style="list-style-type: none"> - The team should consist of teachers, administrative staff, counselors, and student representatives who are specifically trained in handling and preventing violence. - Organize training and workshops, including sessions on mediation, counseling, and conflict management.
Revise and Implement School Policies	<ul style="list-style-type: none"> - Develop and enforce a clear and strict code of ethics, outlining specific sanctions for perpetrators and protection measures for victims. - Establish an anonymous reporting system that is easily accessible to all members of the school community.
Improve the Physical and Environmental Security of the School	<ul style="list-style-type: none"> - Deploy security officers and install CCTV cameras at key vulnerable points within the school premises. - Designate and establish safe zones within the school for student protection.
Integrate Character Education in the Curriculum	<ul style="list-style-type: none"> - Incorporate character education, with a focus on anti-violence values, into the curriculum. - Enhance extracurricular activities to promote cooperation, empathy, and solidarity among students.

Cultural Strategy

Cultural strategies focus on incorporating cultural values and local traditions into efforts to prevent and address violence within the school environment. This approach aims to foster a deeper understanding of the meaning of violence within the prevailing cultural context of the school, while also teaching students the importance of values such as justice, empathy, and cooperation. By doing so, it encourages students to become

individuals who appreciate cultural diversity, embrace open-mindedness, and are prepared to promote peace in an increasingly complex and diverse society (Affonso, Mayberry, Shibuya, Archambeau, Correa, Deliramich, & Frueh, 2010).

Based on an interview with school leaders, it is evident that anti-violence education can be implemented through the school culture. The school has consistently implemented cultural practices that align with anti-violence values, including mutual respect, empathy, tolerance, and justice. Additionally, anti-violence education can be carried out through a personal-based approach to students, which is essential for addressing violence proactively in schools.

The implementation of the cultural strategy in anti-violence education at State Senior High School 1 represents a revolutionary step, focusing not only on immediate actions but also on a fundamental transformation of the school culture. The technical implementation is as follows:

Table 2. The Implementation of The Cultural Strategy in Anti-Violence Education

The Cultural Strategy Adopted by the School	Technical Implementation
Establishing a Peaceful School Identity through School Vision and Mission as well as the School Slogan and Motto	<ul style="list-style-type: none"> - Every student, teacher, and staff member must understand and actively embody the school's vision and mission, which emphasize values such as peace, tolerance, and mutual respect. - Slogans and mottos promoting non-violence, such as "Together We Can, Without Violence," are displayed throughout the school.
Creating a Supportive Physical Environment	<ul style="list-style-type: none"> - Designating special rooms for mediation and counseling, where students can seek help or mediation when conflicts arise. - Distributing posters, murals, and other visual materials that carry peace and anti-violence messages across the school.
Providing Awards for Exemplary Students	<ul style="list-style-type: none"> - Recognizing and rewarding students who demonstrate attitudes and actions that support a culture of non-violence. - Selecting and training students to become peace ambassadors, who then promote anti-violence values among their peers.

Theological Strategy

Theological strategies focus on preventing and reducing violence based on religious principles and moral teachings. These strategies aim to instill spiritual and religious values in students, fostering a learning environment that is safe, respectful, and centered on human dignity. By emphasizing the respect for each individual as a creation of God, this approach encourages the understanding of human dignity. The introduction

of religious values in both the curriculum and extracurricular activities helps students understand the teachings of love, peace, tolerance, and justice upheld by their respective religions (Arifuddin, Karim, & Ilham, 2022). Through this, students internalize the importance of avoiding violent behavior and acting with empathy toward others.

Based on insights from an interview with the school leader, it is evident that State Senior High School 1 Palopo City is home to students and teachers of diverse religious backgrounds, including Islam, Christianity, Catholicism, and Hinduism. By implementing a theologically-based anti-violence education strategy, the school can positively impact various aspects of both community life and education. The application of religious values—emphasizing ethics, compassion, mercy, and justice—can play a significant role in shaping strong moral character, cultivating empathy, and promoting a sense of responsibility toward others. Moreover, it helps reduce tendencies toward violence or cruelty, fostering a more peaceful and harmonious school environment. Beyond its social impact, theologically-based anti-violence education enhances the quality of education by providing students with a solid moral foundation, creating a more inclusive environment, strengthening interpersonal relationships, and improving overall psychological well-being.

The implementation of the theological strategy in anti-violence education at State Senior High School 1 Palopo represents a transformational step. This strategy not only creates a safe and conducive environment but also fosters the development of virtuous and morally upright students. The technical implementation is as follows:

Table 3. The Implementation of The Theological Strategy in Anti-Violence Education

The Theological Strategy Adopted by the School	Technical Implementation
Integrating Religious Values into the Curriculum	Every subject, from Mathematics to Literature, incorporates religious values that promote love, tolerance, and respect for others. Teachers are trained to relate subject matter to moral teachings and religious ethics, creating a learning environment filled with spiritual meaning.
Providing Individual Spiritual Assistance	Each student is given access to personalized spiritual guidance, facilitated by religious teachers and school counselors. This individualized approach helps students address internal struggles or conflicts, offering solutions rooted in religious values and compassion.
Organizing Daily Reflection and Prayer Programs	Every morning, before starting lessons, all students gather for a session of reflection and prayer. This activity is designed to foster spiritual awareness, cultivate gratitude, and internalize anti-violence values in daily life.

In their daily lives, students at State Senior High School 1 Palopo City practice kindness through greetings, prayers, and social care, all while strengthening their character through a solid mentoring program. The formation of an Islamic personality among students has a significant impact on the implementation of anti-violence education, producing tangible and profound results. Students who embody peace and patience become pillars of tranquility, while their compassion and empathy position them as advocates for anti-violence. Their honesty and integrity serve as safeguards against injustice, and their social responsibility forms the foundation for maintaining peace within the school.

Implications of Anti-Violence Education at the Observed School

Anti-violence education at State Senior High School 1 Palopo is supported by three main strategies: structural, cultural, and theological. By combining these strategies, the school has created a safe and supportive environment that helps prevent violence while promoting peace, tolerance, and respect for diversity. Each strategy has distinct implications for creating a safe educational environment and teaching students the importance of anti-violence education. The following are the implications for teachers, students, families (parents), and society:

Teachers and Students

State Senior High School 1 Palopo is taking significant steps toward changing violent behavior among students. In its efforts to promote a safe, inclusive, and supportive environment, the school is implementing effective educational strategies to teach students about the importance of respecting others, resolving conflicts in healthy ways, and building harmonious relationships. One of the strategies adopted by the school is a values-based approach to learning. Through subjects such as religious education, civic education, and counseling, students are provided with a deep understanding of values such as equality, tolerance, empathy, and mutual respect (Zainiyati, Suryani, & Karim, 2024). Students are taught the negative consequences of violent behavior and the importance of creating a safe and peaceful environment.

Additionally, the school organizes extracurricular activities and seminars that address issues related to violence and conflict in the local environment. During these activities, students are encouraged to engage in open discussions, share personal experiences, and explore constructive solutions. Through these dialogues, students learn to appreciate diverse perspectives and practice effective communication skills (Mirnawati, Nani, & Damopolii, 2022). By implementing clear rules, fostering good ethics and behavior, and involving all relevant parties, the school creates an educational environment that supports the holistic development of students. Understanding and adhering to school rules enables students to develop discipline, responsibility, and social skills, all of which are critical to their success in school and later in life.

Family (Parents of Students)

Anti-violence education in schools has significant implications for families, particularly for parents of students. One of the primary implications is the increased awareness and understanding among parents regarding the threat of violence within the school environment (Benbenishty & Astor, 2005). Parents become more informed about the various forms of violence their children may encounter and the importance of taking preventive measures. In this context, anti-violence education serves as a tool that empowers parents to better protect their children. At State Senior High School 1 Palopo, parents are often actively involved in anti-violence education initiatives. They can participate in meetings, workshops, and discussions aimed at enhancing their understanding of violence and how to support their children. This involvement strengthens the relationship between the school and the family, fostering improved collaboration in efforts to prevent violence.

The goal of anti-violence education at State Senior High School 1 Palopo is not only to prevent violence within the school but also to create a safer environment that supports the overall development of children. With the active participation of parents, collaboration with the school, and a better understanding of the issue, it is hoped that all parties can work together to create a safer and more empathetic society. It is undeniable that the cooperation between parents and schools plays a crucial role in shaping a successful educational experience for students. When parents and schools work together, they can create an environment that supports, motivates, and maximizes the learning potential of children. This close cooperation benefits students while also strengthening the bond between home and school, forming a solid partnership for the child's educational success.

Furthermore, one of the key benefits of parental cooperation is the promotion of effective communication. Open and regular communication between parents and teachers enables the exchange of information about the child's development, learning challenges, and academic progress. By understanding each other and discussing these matters, parents can provide appropriate support, and teachers can take relevant steps to help the child reach their full potential. Parental involvement also extends to participation in school activities and decision-making processes related to the child's education. Parents can contribute to school committees, events, and development programs, offering valuable perspectives and experiences. Through this participation, parents help ensure that the child's needs are properly addressed within the educational context.

Society

Anti-violence education in schools also has significant implications for society, one of the most important being the creation of a safer environment. When children and youth are taught to resolve conflicts non-violently, violence levels in and outside of school decrease. This results in a safer society overall, as today's youth, who are more

technologically adept and equipped with a better understanding of peace and conflict resolution skills, are less likely to resort to violence (Amaliah, Damopolii, & Usman, 2023). Furthermore, as children learn to appreciate the values of peace, empathy, and healthy conflict resolution, they are more likely to avoid aggressive and confrontational behaviors. This shift has long-term implications for society, as it fosters individuals who are better equipped to manage conflicts, thereby reducing the potential for broader social conflict.

In addition, anti-violence education plays a critical role in promoting respect for diverse cultures, religions, and backgrounds. By teaching these values, it helps create a more inclusive and harmonious society, reducing inter-group tensions, cultural conflicts, and discrimination, which can otherwise escalate into violence. Moreover, anti-violence education contributes to the formation of responsible citizens by instilling ethics, accountability, and good citizenship. It inspires young people to take active roles in society, ultimately shaping a future generation that is more compassionate, responsible, and committed to fostering peace.

Conclusion

The development of an Islamic personality plays a crucial role in fostering a safe and violence-free school environment. An individual with a well-developed personality naturally embodies peace, mutual respect, and cooperation, which in turn facilitates the effective implementation of anti-violence policies. According to Permendikbud No. 82 of 2015, which outlines the prevention and response to violence in educational settings, several forms of violent behavior, including abuse, bullying, persecution, fighting, hazing, and extortion, have been identified at State Senior High School 1 Palopo City. Notably, incidents of sexual abuse and rape have not occurred in the school's history, and it is hoped that such events will never transpire. The school's approach to anti-violence education incorporates three key strategies: structural, cultural, and theological. The structural strategy aims to address the root causes of violence by altering the underlying systems and structures within the educational environment. The cultural strategy seeks to integrate local cultural values and traditions as preventive measures against violence. The theological strategy, grounded in religious principles, works to reduce and prevent violent behaviors by promoting moral teachings. Furthermore, the implications of anti-violence education at State Senior High School 1 Palopo extend beyond the school, influencing teachers, students, families, and the broader community. This comprehensive approach highlights the interconnectedness of educational, cultural, and moral frameworks in creating a safer and more inclusive environment for all stakeholders.

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Ethical Statement

This study adhered to ethical guidelines, ensuring participants' rights and confidentiality. Informed consent was obtained from all participants, including school staff and students, who were assured of voluntary participation and the right to withdraw at any time. To protect privacy, pseudonyms were used, and all data were securely stored. The study was approved by an institutional ethics committee and conducted with cultural sensitivity. Data collection involved observation, semi-structured interviews, and document analysis, and participants were informed that the findings would be used for academic purposes only.

CRedit Authorship Contribution Statement

- **Author 1:** Design and conduct experiments, and analyze data.
- **Author 2:** Interpret data and review and provide critical feedback.
- **Author 3:** Interpret data and review and provide critical feedback.
- **Author 4:** Interpret data and review and provide critical feedback.
- **Author 5:** Complete writing and editing and language rejuvenation.

Conflict of Interest

The authors declared no conflict of interest.

Data Availability

The data are available upon request.

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