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Integrating Parenting Fiqh and Restorative Justice in Islamic Boarding Schools: A Socio-Legal Framework for Institutional Conflict Governance

***Ratna Dewi[a,b], Ekawati[b], Abusiri[a], Ahmad Maulidizen[c], Emil Mirzayev[d]**
[a] STAI Alhikmah Jakarta, Indonesia
[b] Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia
[c] Universitas Dian Nusantara Jakarta, Indonesia
[d] Azerbaijan University, Azerbaijan Republic
[*]Corresponding author: olaabeel@gmail.com

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Abstract

Conflict governance in faith-based residential education presents challenges in reconciling religious authority, restorative justice, and child safeguarding. Previous studies have largely examined Islamic dispute resolution, educational conflict, and child protection separately, leaving their interrelationships within institutional governance insufficiently understood. This study develops a child-sensitive conflict governance framework integrating parenting fiqh, maqāṣid al-sharīʿah, restorative justice, and child-protection obligations. A qualitative socio-legal approach employing an embedded single-case study was conducted at Daar el-Qolam Islamic Boarding School, Tangerang, Indonesia. Data were collected through interviews with students, residential supervisors, teachers, administrators, and parents; non-participant observations; institutional regulations, disciplinary procedures, and conflict-resolution documents; and Islamic and statutory legal sources. Reflexive thematic analysis identified conflict patterns, followed by cross-source pattern matching and normative socio-legal evaluation to assess institutional practices against Islamic legal principles, restorative justice, and child-protection standards. The findings identified six conflict categories: interpersonal misunderstandings, verbal aggression, social exclusion, physical confrontation, senior–junior tensions, and disciplinary disagreements. Reconciliation did not consistently achieve substantive justice when children's participation was constrained and institutional power inequalities persisted. The study proposes a four-level governance model comprising educational dialogue, structured resolution, formal safeguarding, and external referral, differentiated according to conflict severity and protection risks. Theoretically, this framework reconceptualizes Islamic educational conflict resolution by shifting the emphasis from reconciliation-oriented dispute settlement toward accountable institutional governance grounded in children's rights and protective responsibilities. Its applicability and effectiveness across diverse residential educational institutions require further empirical evaluation through comparative and longitudinal research.

Keywords: *Parenting Fiqh; Islamic Educational Governance; Child Safeguarding; Restorative Justice; Institutional Conflict Governance.*

Abstrak

Tata kelola konflik pada lembaga pendidikan berasrama berbasis agama menghadirkan tantangan dalam menyelaraskan otoritas keagamaan, keadilan restoratif, dan perlindungan anak. Penelitian terdahulu cenderung memisahkan kajian penyelesaian sengketa Islam, konflik pendidikan, dan perlindungan anak sehingga belum memadai dalam menjelaskan hubungan ketiganya pada tata kelola kelembagaan. Penelitian ini bertujuan mengembangkan kerangka tata kelola konflik yang sensitif terhadap hak anak melalui integrasi fikih pengasuhan (*fiqh parenting*), *maqāṣid al-sharīʿah*, keadilan restoratif, dan kewajiban perlindungan anak. Penelitian menggunakan pendekatan sosio-legal kualitatif dengan desain studi kasus tunggal terjalin di Pondok Pesantren Daar el-Qolam, Tangerang. Data dikumpulkan melalui wawancara dengan santri, pengasuh, guru, pengelola, dan orang tua; observasi nonpartisipan; dokumen peraturan, kedisiplinan, dan penyelesaian konflik; serta sumber hukum Islam dan perundang-undangan. Analisis tematik refleksif digunakan untuk mengidentifikasi pola konflik, dilanjutkan pencocokan pola antarsumber dan evaluasi sosio-legal normatif untuk menilai kesesuaian praktik dengan prinsip hukum Islam, keadilan restoratif, dan perlindungan anak. Hasil penelitian mengidentifikasi enam bentuk konflik: kesalahpahaman interpersonal, agresi verbal, pengucilan sosial, konfrontasi fisik, ketegangan senior–junior, dan perselisihan disipliner. Rekonsiliasi belum selalu menghasilkan keadilan substantif ketika partisipasi anak dibatasi dan ketimpangan kewenangan dipertahankan. Penelitian menawarkan model tata kelola konflik empat tingkat yang mencakup dialog edukatif, penyelesaian terstruktur, perlindungan formal, dan rujukan eksternal. Secara teoretis, model ini menggeser penyelesaian sengketa berbasis rekonsiliasi menuju tata kelola kelembagaan yang akuntabel dan berorientasi pada perlindungan anak. Transferabilitas serta efektivitas model masih memerlukan pengujian empiris lintas lembaga.

Kata Kunci: Fikih Pengasuhan; Tata Kelola Pendidikan Islam; Perlindungan Anak; Keadilan Restoratif; Tata Kelola Konflik Kelembagaan.

INTRODUCTION

Faith-based residential schools occupy a distinctive position within contemporary educational systems because they combine academic instruction, religious formation, moral guidance, and residential caregiving under a relatively integrated structure of institutional authority. Unlike conventional day schools, residential institutions regulate substantial aspects of students' daily lives, including learning, worship, interpersonal relationships, discipline, and social participation. This arrangement creates opportunities for character formation and community solidarity but also raises important questions concerning the boundaries of institutional authority, children's rights, and accountability in conflict resolution. These questions are relevant to international debates on religious education, boarding-school governance, restorative disciplinary practices, and child safeguarding across different educational traditions. The central concern is not whether religious

institutions possess legitimate educational autonomy, but how such autonomy can be exercised consistently with procedural justice, children's developmental needs, and enforceable protection standards. Indonesian Islamic boarding schools (*pesantren*) provide a significant context for examining this relationship because religious authority, residential caregiving, and institutional discipline are closely interconnected.

In Indonesia, pesantren are formally recognized through Law No. 18 of 2019, which establishes their functions in education, religious propagation, and community empowerment.[1] Although this legal recognition affirms their institutional distinctiveness, it does not exempt pesantren from obligations arising under the Convention on the Rights of the Child and Indonesian child-protection legislation.[2] Within pesantren, students (*santri*) interact continuously with religious leaders (*kiai*), teachers (*ustaz*), residential supervisors (*musyrif*), and peers. These relationships may strengthen collective responsibility and moral discipline, yet their hierarchical and residential character can also produce asymmetries of power, particularly when younger students depend on institutional authorities for protection, recognition, and access to remedies. Conflicts arising from interpersonal disagreements, adaptation difficulties, peer hierarchies, bullying, intimidation, or disciplinary sanctions cannot therefore be understood solely as individual misconduct. Their causes, consequences, and resolution are shaped by institutional rules, relational inequalities, reporting mechanisms, and prevailing interpretations of legitimate educational authority.

The need to examine conflict as an institutional governance issue is supported by scholarship distinguishing interpersonal disputes from the structural conditions that enable harm. Coser conceptualizes conflict as a social process that may clarify expectations, reveal grievances, and contribute to institutional adaptation under certain conditions.[3] However, conflict becomes more problematic when unequal power relations prevent participants from expressing their interests safely. Galtung further distinguishes direct and structural violence, demonstrating that the absence of visible confrontation does not necessarily indicate the

[1] Republic of Indonesia, "Law No. 18 of 2019 on Pesantren" (2019).

[2] United Nations, "Convention on the Rights of the Child" (United Nations General Assembly, 1989).

[3] Lewis A Coser, "The Functions of Social Conflict," 1956.

absence of injustice.[4] In residential educational environments, direct violence may involve physical aggression, intimidation, or humiliation, whereas structural violence may arise through inaccessible complaint mechanisms, discriminatory treatment, or inadequate institutional responses. Lederach extends this analysis by emphasizing conflict transformation, which requires sustained changes in relationships and the institutional structures that reproduce conflict.[5] Together, these perspectives suggest that successful conflict governance should be assessed not merely by the termination of disputes but by whether resolution procedures reduce harm, address underlying inequalities, and establish conditions for more just relationships.

Restorative justice offers an important procedural approach to these concerns by shifting attention from rule violations and punishment toward harm, responsibility, participation, and repair.[6] In educational settings, restorative practices may include facilitated dialogue, mediation, restorative conferences, and structured agreements intended to address harmful behavior and rebuild relationships. A systematic review by Lodi demonstrates the growing application of restorative justice and restorative practices across school contexts while highlighting variations in implementation and reported outcomes.[7] However, transferring restorative principles into residential religious education presents additional challenges. Students may experience pressure to accept reconciliation because of institutional loyalty, religious expectations, peer hierarchies, or dependence on adult authorities. Consequently, practices described as restorative cannot automatically be regarded as just or protective. Their legitimacy depends on meaningful participation, informed and voluntary engagement, attention to unequal power relations, offender accountability, and appropriate safeguarding procedures. Restorative justice must therefore operate within a broader institutional framework rather than function as an informal substitute for legal responsibility or child protection.

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[4] Johan Galtung, "Violence, Peace, and Peace Research," *Journal of Peace Research* 6, no. 3 (1969): 167–91, https://doi.org/10.1177/002234336900600301.

[5] John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington, DC: United States Institute of Peace Press, 1997).

[6] Howard Zehr, *The Little Book of Restorative Justice*, Revised and updated edition (Good Books, 2015).

[7] Ernesto Lodi et al., "Use of Restorative Justice and Restorative Practices at School: A Systematic Literature Review," *International Journal of Environmental Research and Public Health* 19, no. 1 (2022): 96, https://doi.org/10.3390/ijerph19010096.

Islamic jurisprudence provides a normative foundation for examining these issues through the concepts of *iṣlāḥ*, *ṣulḥ*, and *taḥkīm*. The concept of *iṣlāḥ* emphasizes reconciliation and the restoration of just relationships, while *ṣulḥ* concerns the amicable settlement of disputes and *taḥkīm* involves the intervention of a third party in resolving disagreement. Their ethical foundations are reflected in Qur'anic provisions concerning justice, reconciliation, and the settlement of disputes (Qur'an 4:35, 4:114, 4:128, and 49:9–10). Because sacred texts carry distinctive argumentative authority within Islamic discourse, their application to contemporary institutional conflict also requires source fidelity, contextual coherence, and interpretive transparency so that scriptural language does not function merely as an unquestioned legitimating device.[8] Nevertheless, these Islamic legal concepts should not be equated uncritically with contemporary restorative justice or alternative dispute resolution. They emerge from distinct normative traditions and may involve different understandings of authority, consent, responsibility, and procedural legitimacy. The termination of a dispute through religiously sanctioned reconciliation does not necessarily establish that the resulting agreement is equitable, particularly when affected children face intimidation, unequal bargaining power, or pressure to forgive. Islamic dispute-resolution practices must therefore be evaluated not only according to their capacity to restore social harmony but also according to their compatibility with substantive justice and the protection of vulnerable participants. Methodologically, this requires moving beyond the normative citation of Qur'anic verses toward an interpretive process in which textual selection, contextual mediation, theoretical assumptions, and the connection between scriptural evidence and contemporary institutional claims are made analytically transparent.[9]

The objectives of Islamic law (*maqāṣid al-sharīʿah*) provide an important evaluative basis for this assessment. Auda advances a systems-oriented understanding of *maqāṣid* that emphasizes the interrelationship between legal purposes, social conditions, and the consequences of legal

[8] Ridho Wahyudi and Muhammad Khairul Fikri, "Iqtibās in Islamic Rhetorical Tradition: Aesthetic Function, Argumentative Force, and Ethical Quotation of Sacred Texts," *An-Najah: Jurnal Ushuluddin dan Studi Islam* 1, no. 1 (2026): 124–140.

[9] Al Fiqri Ardiansyah and Marhamah Annazah Tambunan, "From Normative Citation to Critical Analysis: Evaluating Methodological Problems in Contemporary Indonesian Qur'anic Scholarship," *Dialogues in Qur'anic and Hadith Studies* 1, no. 1 (2026): 1–26, https://doi.org/10.68051/dqhs.v1i1.12.

interpretation.[10] Applied to educational conflict governance, this perspective requires an examination of whether institutional practices protect life, intellect, dignity, family welfare, and children's broader developmental interests. The present study employs *fiqh parenting* as a conceptual framework connecting these normative objectives with the responsibilities of adults exercising educational and caregiving authority. Fiqh parenting is understood here as an analytical construction drawing on Islamic family jurisprudence (*fiqh al-usrah*), educational jurisprudence (*fiqh al-tarbiyah*), child custody and care (*ḥaḍānah*), guardianship, moral education (*taʾdīb*), and children's rights. Such reconstruction requires methodological caution because the contemporary application of premodern Islamic concepts involves both interpretive possibilities and limits; classical categories should therefore be contextualized through demonstrable conceptual relationships rather than directly transposed into modern institutional or policy frameworks.[11] Rather than limiting parenting responsibilities to biological parents, this framework examines the differentiated obligations of parents, religious leaders, teachers, residential supervisors, and institutional administrators. Its central proposition is that educational authority must be exercised through justice, compassion, proportionality, and accountability, while remaining subject to legal and ethical limitations. Accordingly, *taʾdīb* is interpreted as a process of moral and educational formation rather than an unrestricted justification for coercive discipline or unquestioned obedience.

Despite the relevance of these perspectives, existing scholarship does not always explain how religious legal principles, educational practices, psychological vulnerabilities, and safeguarding obligations interact within an integrated institutional governance system. From a legal perspective, scholarship on Islamic reconciliation and alternative dispute resolution provides normative and procedural accounts of dispute settlement, but these approaches do not necessarily specify how children's participation and protection should be secured within hierarchical educational institutions. Educational research on school

[10] Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law* (London: IIIT, 2008).

[11] Al Fiqri Ardiansyah, Yusuf Rahman, Zubair, Marhamah Annazah Tambunan, and Nur Cholis, "Reconstructing Ecological Ethics from Fakhr al-Dīn al-Rāzī: The Possibilities and Limits of Its Contextualization in Indonesian Ecotheological Policy," *AL QUDS: Jurnal Studi Alquran dan Hadis* 10, no. 2 (2026): 385–414, https://doi.org/10.29240/alquds.v10i2.15999.

discipline and restorative practices emphasizes relational repair, behavioral development, and institutional climate, yet its conceptual models are not always designed to address religious jurisprudential authority or the continuous caregiving responsibilities characteristic of boarding schools.[12] Psychological perspectives clarify the importance of developmental needs, interpersonal vulnerability, and the consequences of aggression and exclusion, although psychological explanations alone cannot determine the legal legitimacy of institutional responses. Governance perspectives emphasize organizational accountability, reporting procedures, and safeguarding obligations, but these mechanisms require contextual interpretation when implemented within institutions whose authority is also grounded in religious traditions. The principal research gap therefore lies not in the absence of scholarship on conflict resolution, Islamic jurisprudence, or child protection individually, but in the insufficiently articulated relationship among these perspectives when applied to institutional conflict governance in pesantren.

To address this gap, the study develops *child-sensitive institutional conflict governance* as an overarching analytical framework integrating four complementary dimensions: conflict diagnosis, normative legitimacy, procedural justice, and child safeguarding. Conflict diagnosis draws on Coser's analysis of social conflict,[13] Galtung's distinction between direct and structural violence,[14] and Lederach's emphasis on relational and institutional transformation.[15] Normative legitimacy is evaluated through *fiqh parenting* and *maqāṣid al-sharīʿah*, which provide criteria for assessing the responsibilities and limitations of institutional authority.[16] Procedural justice draws on restorative principles concerning participation, accountability, harm repair, and reintegration,[17] while child safeguarding is grounded in internationally recognized children's rights and applicable Indonesian legal obligations.[18] These dimensions serve distinct but interconnected

[12] Lodi et al., "Use of Restorative Justice and Restorative Practices at School: A Systematic Literature Review."

[13] Coser, "The Functions of Social Conflict."

[14] Galtung, "Violence, Peace, and Peace Research," 1969.

[15] Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies.*

[16] Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*.

[17] Zehr, *The Little Book of Restorative Justice*.

[18] Republic of Indonesia, "Law Number 18 of 2019 Concerning Pesantren" (Jakarta: State Secretariat, 2019); Nations, "Convention on the Rights of the Child."

analytical purposes. Conflict theory explains the nature and structural conditions of disputes; Islamic jurisprudence evaluates the legitimacy of institutional responses; restorative justice informs appropriate resolution procedures; and child-protection standards establish safeguards that cannot be displaced by institutional preferences for reconciliation. This integrated framework consequently shifts the analytical focus from conflict settlement as an isolated event toward conflict governance as an accountable institutional process.

Such integration is particularly important because reconciliation, institutional harmony, and child protection do not always produce identical outcomes. A conflict may appear resolved when the parties agree to reconciliation, even though the underlying power imbalance remains unchanged or the affected child continues to experience insecurity. Likewise, a restorative agreement may be procedurally inadequate when participation is coerced, the child's account is disregarded, or the institution prioritizes reputational protection over accountability. A child-sensitive governance framework must therefore distinguish ordinary interpersonal disputes that may be addressed through facilitated dialogue from serious incidents involving violence, sexual abuse, exploitation, or continuing threats. The latter require appropriate protective measures, access to relevant authorities, and referral or investigation in accordance with applicable law. In this framework, restorative processes complement rather than replace safeguarding duties and legal accountability. This distinction is essential for ensuring that Islamic reconciliation practices function as instruments of substantive justice rather than mechanisms for preserving institutional order at the expense of vulnerable students.

The complexity of these normative and institutional relationships provides the methodological justification for a qualitative socio-legal case study at Daar el-Qolam Islamic Boarding School. The central research problem involves understanding how legal principles, religious interpretations, institutional regulations, and conflict-resolution practices interact within a specific organizational context. A quantitative survey could identify patterns of conflict or perceptions of institutional justice, but it would be less suited on its own to explaining the interpretation and implementation of legal obligations within institutional decision-making. Phenomenology would primarily illuminate participants' lived experiences, whereas ethnography would foreground the wider cultural organization of everyday life. Grounded theory would prioritize inductive theory development rather than

evaluation against a predetermined normative framework. By contrast, a socio-legal case study enables contextual examination of formal rules, institutional practices, actor responsibilities, and the relationship between law and everyday governance. Following Yin's case-study approach, an embedded design can accommodate interconnected units of analysis, including conflict categories, institutional actors, resolution procedures, and safeguarding mechanisms.[19] These units permit systematic examination of how normative expectations are interpreted and enacted within the bounded institutional case.

Accordingly, this study investigates three interrelated research questions. First, what forms of conflict emerge among *santri*, and how are they classified and addressed within the institutional structure of Daar el-Qolam Islamic Boarding School? Second, how do religious leaders, teachers, residential supervisors, parents, and students participate in conflict resolution, and how do their practices correspond with the principles of *fiqh parenting*, *maqāṣid al-sharīʿah*, restorative justice, and child-protection law? Third, how can the interaction between these normative principles and institutional practices inform the development of a child-sensitive conflict-governance framework? The study consequently aims to analyze conflict patterns and institutional response mechanisms, evaluate the legal and ethical adequacy of existing practices, and formulate an integrated framework that clarifies institutional responsibilities, differentiates conflicts according to their severity, safeguards children's participation, and establishes appropriate restorative and legal referral procedures.

The contribution of this study is primarily conceptual and socio-legal. Existing approaches offer valuable explanations of Islamic dispute settlement, restorative educational practices, child development, and institutional safeguarding, but their application to pesantren governance raises questions that cannot be adequately resolved by any single perspective. In particular, Islamic reconciliation does not independently provide a complete institutional safeguarding protocol, while general restorative educational models do not necessarily address the jurisprudential foundations and differentiated caregiving authority of Islamic residential education. This study responds to that analytical limitation by positioning *fiqh parenting* within an institutional conflict-governance framework that links normative legitimacy, restorative

[19] Robert K Yin, *Case Study Research and Applications* (Sage Publications, 2018).

procedures, and enforceable child-protection responsibilities. Its originality is therefore located in the specified relationship among these dimensions rather than in a claim that their individual principles are new. Theoretically, the study seeks to extend socio-legal discussions of Islamic education from interpersonal dispute settlement toward the regulation of institutional authority, relational justice, and child-sensitive governance. Practically, it offers an analytical basis for developing accountable complaint procedures, proportionate disciplinary responses, restorative interventions, parental involvement, and safeguarding referral mechanisms. Beyond the Indonesian context, this framework may inform comparative research on how faith-based residential educational institutions reconcile religious autonomy, institutional responsibility, and children's rights.

RESEARCH METHODS

This study employed a qualitative socio-legal approach using an embedded single-case study at Daar el-Qolam Islamic Boarding School, Tangerang, Indonesia.[20] The design enabled an examination of how Islamic legal principles, child-protection regulations, and institutional policies interact with everyday conflict-resolution practices. The primary unit of analysis was the institutional conflict-resolution episode, with embedded units encompassing interpersonal disputes, bullying, disciplinary conflicts, dormitory tensions, and parent–institution disagreements. Fieldwork was conducted over one academic semester, involving [N] participants, including [n] institutional leaders, [n] teachers and residential supervisors, [n] student-affairs personnel, [n] parents, and [n] students. Participants were recruited through criterion-based purposive and maximum-variation sampling according to their institutional responsibilities, direct experience of conflict, and willingness to participate. Student recruitment followed [specify recruitment procedure], with safeguards against institutional coercion. Sample adequacy was evaluated through information power, considering participant relevance, diversity of perspectives, interview quality, and analytical depth.[21] Participant characteristics, including gender, age range, and interview duration, are summarized in Table 1. The researcher's positionality was documented by identifying [institutional

[20] Robert K Yin, *Case Study Research and Applications: Design and Methods*, 6th ed. (Sage, 2018).

[21] Kirsti Malterud, Volkert D Siersma, and Ann Dorrit Guassora, "Sample Size in Qualitative Interview Studies: Guided by Information Power," *Qualitative Health Research* 26, no. 13 (2016): 1753–60, https://doi.org/10.1177/1049732315617444.

relationship and insider/outsider status], while reflexive notes were maintained to examine potential influences of institutional access, religious assumptions, and researcher–participant power relations.

Data were collected through semi-structured interviews, non-participant observations, institutional documents, and Islamic legal and regulatory sources. Interviews lasting 30 minutes followed a theoretically informed guide addressing conflict experiences, disciplinary authority, reporting procedures, mediation, parental involvement, restorative accountability, and child safeguarding. The interview guide was [pilot-tested/reviewed] and adapted where necessary during fieldwork. Interviews were conducted in Bahasa Indonesia, recorded with permission, transcribed verbatim, and translated into English only for selected reporting excerpts, with attention to conceptual equivalence. Non-participant observations were conducted [frequency] for [duration] across learning environments, dormitory communal areas, and student-affairs settings; structured field notes documented interactions, authority relations, and conflict-management procedures. Documentary analysis covered [N] institutional records, including disciplinary regulations, complaint procedures, mediation records, and safeguarding policies, selected according to authenticity, relevance, and institutional function. Contradictory evidence was retained for comparison rather than excluded. Normative sources included Islamic jurisprudential principles of *iṣlāḥ*, *ṣulḥ*, *taḥkīm*, *ḥaḍānah*, *taʾdīb*, and *maqāṣid al-sharīʿah*, alongside Indonesian child-protection legislation and the Convention on the Rights of the Child. Ethical procedures included informed adult consent, parental permission and child assent, confidentiality, voluntary participation, and safeguarding referrals for disclosures of serious harm. Ethical approval was obtained from.

Data analysis proceeded through three interconnected stages: reflexive thematic analysis, cross-source pattern matching, and normative socio-legal evaluation. First, interview transcripts, observation notes, and documents were examined through iterative familiarization, coding, theme development, and interpretive refinement following Braun and Clarke.[22] Deductive codes derived from the analytical framework addressed conflict characteristics, institutional authority, Islamic reconciliation, restorative procedures, and child

[22] V Braun and V Clarke, *Thematic Analysis: A Practical Guide* (London: Sage, 2022).

protection, while inductive codes captured context-specific practices and unanticipated patterns. The progression from empirical excerpts to codes, categories, and themes is illustrated in Table 2. Second, pattern matching compared emerging themes across participant groups, observed practices, and institutional records to identify convergences, contradictions, and deviations from expected governance procedures (Yin, 2018). Third, normative evaluation examined the compatibility of institutional practices with *fiqh parenting*, *maqāṣid al-sharīʿah*, restorative justice, and applicable child-protection obligations. Analytical consistency was strengthened through iterative recoding, reflexive memo writing, cross-source triangulation, negative-case examination, and an audit trail; [peer debriefing/member reflection] provided additional interpretive scrutiny. Consistent with reflexive thematic analysis, inter-coder agreement was not treated as a statistical reliability requirement. The research design and analytical sequence are presented in Figure 1, while methodological reporting was informed by SRQR and COREQ guidelines.[23]

RESULTS AND DISCUSSION

Typology and Structural Sources of Child Conflict at Daar el-Qolam

The findings demonstrate that conflicts among santri at Daar el-Qolam are multidimensional phenomena arising from the interaction of interpersonal differences, residential pressures, peer hierarchies, institutional regulations, and unequal access to authority. The field materials indicate six recurring forms of conflict: interpersonal misunderstanding, verbal disputes, social exclusion or relational bullying, physical confrontation, senior junior tension, and disagreement over disciplinary decisions. These conflicts were reported primarily in dormitories, classrooms, dining areas, queues, prayer facilities, and other communal spaces in which santri interacted continuously under conditions of limited privacy and shared responsibility. Interviews with santri, musyrif, teachers, and student-affairs personnel further showed that conflict was rarely caused by a single factor. Rather, it developed

[23] M Franceschelli and M O'Brien, "'Islamic Capital' and Family Life: The Role of Islam in Parenting," *Sociology* 48, no. 6 (2014): 1190–1206, https://doi.org/10.1177/0038038513519879; Allison Tong, Peter Sainsbury, and Jonathan Craig, "Consolidated Criteria for Reporting Qualitative Research: A 32-Item Checklist for Interviews and Focus Groups," *International Journal for Quality in Health Care* 19, no. 6 (2007): 349–57, https://doi.org/10.1093/intqhc/mzm042.

through an accumulation of personal, relational, and institutional pressures.[24]

Interpersonal misunderstandings represented the most common and least severe category. They generally originated from differences in communication styles, personal habits, emotional maturity, and adjustment to communal life. Santri described disputes concerning cleaning duties, borrowed belongings, sleeping arrangements, bathroom queues, and the use of shared facilities. Rizky, for example, explained that a disagreement over an unreturned personal item developed into hostility because neither student communicated directly and their respective peer groups became involved.[25] A similar pattern appeared during an observation of dormitory activities, when disagreement over cleaning responsibilities produced verbal accusations among students assigned to the same room.[26] These incidents suggest that residential proximity can intensify minor tensions when students lack appropriate communication skills or early access to adult facilitation.

The second category involved verbal conflict, including ridicule, insulting nicknames, threats, accusations, and public humiliation. Although such acts did not necessarily produce visible physical injury, they affected students' dignity, confidence, and willingness to participate in communal activities. Fikri stated that repeated jokes about a student's family background were initially treated as ordinary peer interaction but later caused the targeted student to withdraw from group activities.[27] Ustaz Hamdan similarly observed that verbal conflict was sometimes underestimated because it was considered part of students' adaptation to dormitory life.[28] This finding supports research showing that bullying in pesantren may take verbal, psychological, relational, and social forms

[24] Rizky, "Interview with a Santri at Daar El-Qolam Islamic Boarding School," 2025; Ustaz Hamdan, "Interview with a Musyrif at Daar El-Qolam Islamic Boarding School," 2025; Ahmad Fauzan, "Interview with Student-Affairs Personnel at Daar El-Qolam Islamic Boarding School," 2025.

[25] Rizky, "Interview with a Santri at Daar El-Qolam Islamic Boarding School."

[26] Researcher, "Dormitory Observation 1: Interaction, Cleaning Responsibilities, and Interpersonal Disagreement among Santri," 2025.

[27] Fikri, "Interview with a Santri at Daar El-Qolam Islamic Boarding School," 2025.

[28] Hamdan, "Interview with a Musyrif at Daar El-Qolam Islamic Boarding School."

that are less visible than physical violence but remain damaging to children's well-being.[29]

Relational conflict occurred when students were deliberately excluded from friendship groups, communal activities, or informal support networks. Such exclusion was commonly associated with peer-group loyalty, differences in regional background, previous disputes, or resistance to senior influence. During an interview, Nabila described how a student could be ignored collectively after refusing to comply with an informal group expectation.[30] Relational exclusion was particularly significant because communal acceptance constitutes an important source of emotional security in residential education. When exclusion was repeated and combined with a power imbalance, it approached relational bullying rather than an ordinary friendship dispute.

Physical confrontation constituted a more visible but less frequent category. The documented incidents included pushing, hitting, pulling clothing, and fights arising from accumulated verbal provocation or disputes over personal belongings.[31] Ahmad Fauzan explained that physical altercations were commonly preceded by unresolved verbal exchanges rather than emerging spontaneously.[32] The seriousness of these cases varied according to the degree of injury, recurrence, number of students involved, and power imbalance between the parties. A fight between students of relatively equal status therefore required a different response from repeated assault or collective intimidation directed against a younger or socially isolated student.

Senior–junior conflict formed a distinct category because it involved asymmetrical authority. Several students viewed senior santri as sources of guidance and practical support, but the same hierarchical relationship could produce pressure, intimidation, or informal punishment. Ilham reported that junior students were sometimes

[29] N R R Azizah and N Sa'adah, "Causes of Bullying and Strategies for Prevention in Pesantren: A Holistic Approach to Creating an Inclusive Environment," *Asatiza: Jurnal Pendidikan* 6, no. 1 (2025): 63–76, https://doi.org/10.46963/asatiza.v6i1.2571; P Oktaviani, A Syahid, and P P Moormann, "Santri's Emotional Intelligence and Big Five Personalities on Bullying Behaviors in Pesantren," *Jurnal Pendidikan Islam* 6, no. 2 (2020): 179–92, https://doi.org/10.15575/jpi.v6i2.9916.

[30] Nabila, "Interview with a Santri at Daar El-Qolam Islamic Boarding School," 2025.

[31] Fauzan, "Interview with Student-Affairs Personnel at Daar El-Qolam Islamic Boarding School."

[32] Fauzan.

reluctant to challenge instructions from seniors even when those instructions were not part of formal pesantren rules.[33] This finding does not imply that seniority is inherently violent. Rather, it shows that informal authority becomes problematic when its boundaries are unclear and institutional supervision is insufficient.

The comparative analysis of student accounts, supervisory perspectives, and institutional observations indicates that conflict escalation at Daar el-Qolam is shaped less by the initial seriousness of an incident than by the interaction between peer relationships, informal authority, and the accessibility of institutional intervention. Disagreements concerning personal belongings and dormitory responsibilities became more consequential when peer groups intervened or adult facilitation was delayed. Similarly, verbal aggression and relational exclusion were not always immediately recognized as harmful because they could be interpreted as ordinary elements of communal adaptation. A particularly significant pattern emerged in senior–junior relationships, where informal authority could simultaneously facilitate social adjustment and discourage younger students from reporting intimidation. These findings indicate that residential proximity is not inherently a source of destructive conflict; its effects depend on how peer authority, communication practices, and institutional supervision are organized.

This interpretation extends existing pesantren bullying research by shifting the analytical emphasis from individual behavioural characteristics toward the institutional conditions that influence whether conflict escalates or is resolved. Coser's understanding of conflict as a potential indicator of organizational grievances helps explain why recurring disagreements may reveal weaknesses in rule clarification and supervisory coordination.[34] Galtung's distinction between direct, structural, and cultural violence further demonstrates that visible misconduct cannot be separated from reporting barriers, unequal authority, and the normalization of harmful practices.[35] However, the case also qualifies an exclusively structural interpretation: the same institutional relationships that may enable coercion can provide early protection when students trust their supervisors. The relevant analytical distinction is therefore not between hierarchy and the absence of

[33] Ilham, "Interview with a Santri at Daar El-Qolam Islamic Boarding School," 2025.

[34] Coser, "The Functions of Social Conflict."

[35] Galtung, "Violence, Peace, and Peace Research," 1969.

hierarchy, but between authority exercised through accessible and accountable care and authority sustained through fear, informal coercion, or procedural exclusion.

The findings additionally underline the necessity of differentiating cases by severity, recurrence, power imbalance, and consequences. Minor misunderstandings may be addressed through clarification and supervised dialogue. Repeated verbal aggression and social exclusion require structured mediation and monitoring. Serious physical violence, sexual misconduct, coercion, or continuing threats require formal safeguarding and, where applicable, external referral. Treating all incidents as ordinary disciplinary violations risks obscuring differences in harm and institutional responsibility. The principal analytical conclusion is therefore that conflict among santri at Daar el-Qolam constitutes a layered interaction between personal conduct, residential organization, institutional structure, and cultural legitimacy.

Across the six conflict categories, the evidence suggests an analytically important escalation pathway: an initial disagreement may intensify through verbal confrontation, peer-group involvement, relational exclusion, or the exercise of informal senior authority, particularly when early reporting and intervention are ineffective. This sequence should not be interpreted as a universal or inevitable progression, because physical confrontation and coercive behaviour may occur without these intermediate stages. Rather, the findings identify several interacting escalation mechanisms that help explain why incidents of similar apparent severity may require different institutional responses. The proposed typology therefore distinguishes conflict manifestation from conflict risk, with recurrence, power asymmetry, vulnerability, and institutional response functioning as essential criteria for intervention.

Table 1. Typology, Sources, and Institutional Responses to Child Conflict at Daar el-Qolam

Type of conflict	Empirical manifestation	Actors involved	Immediate causes	Structural or cultural factors	Existing institutional response
Interpersonal	Disputes over belongin	Santri of relativ	Miscommunication, adaptation	Limited privacy and	Advice, clarification, and

misunderstanding	gs, shared facilities, cleaning duties, or communication	ely equal status	difficulties, and personal habits	intensive residential interaction	supervised dialogue
Verbal conflict	Insults, ridicule, threats, accusations, or humiliating nicknames	Individual santri or peer groups	Anger, joking that becomes harmful, or previous disputes	Normalization of verbal aggression	Verbal warning, counseling, and reconciliation
Social exclusion or relational bullying	Ignoring, isolating, gossiping about, or excluding a student	Peer groups and socially isolated santri	Group loyalty, retaliation, or differences in background	Peer pressure and weak reporting mechanisms	Mediation, counseling, and monitoring
Physical confrontation	Pushing, hitting, pulling clothing, or fighting	Individual students or groups	Escalated verbal conflict or disputes over belongings	Delayed intervention and unequal power	Separation, investigation, sanctions, and parental communication
Senior–junior conflict	Coercive instructions, intimidation, or informal	Senior and junior santri	Informal authority and expectations of obedience	Normalized seniority and unclear authority	Musyrif intervention and institutional clarification

	punishment			boundaries	
Disciplinary conflict	Objection to rules, sanctions, or disciplinary decisions	Santri and educational personnel	Different interpretations of rules or perceived unfairness	Limited participation and hierarchical decision-making	Counseling, formal review, and communication with parents

Table 1 represents an analytical synthesis rather than a merely descriptive classification. It demonstrates that similar outward forms of conflict may arise from different interpersonal, structural, and cultural conditions and therefore require differentiated institutional responses.

Institutional Mechanisms and the Roles of Kiai, Ustaz, Musyrif, and Parents

The findings show that conflict resolution at Daar el-Qolam operates through a layered institutional mechanism in which santri, musyrif, ustaz, student-affairs personnel, kiai, and parents perform different but interconnected functions. Conflict management generally begins with the actor situated closest to the incident. Minor disagreements are initially addressed through direct communication between the disputing students, peer advice, or intervention by a musyrif. Recurrent conflict, physical aggression, relational bullying, or conduct considered disruptive to dormitory order is referred to ustaz or student-affairs personnel. Cases involving serious harm, repeated violations, formal sanctions, or decisions affecting a student's continued enrolment are brought to higher pesantren authorities and communicated to parents.[36]

This layered mechanism reflects the differentiated authority embedded in the pesantren structure. Musyrif maintain close daily contact with santri and commonly act as early detectors of tension, while ustaz and student-affairs personnel possess broader disciplinary and administrative authority. The kiai occupies the highest symbolic and

[36] Hamdan, "Interview with a Musyrif at Daar El-Qolam Islamic Boarding School"; Fauzan, "Interview with Student-Affairs Personnel at Daar El-Qolam Islamic Boarding School."

normative position, particularly in matters requiring institutional judgment or clarification of pesantren values. This configuration should also be understood within the broader institutional transformation of Islamic educational authority in Southeast Asia, where the validation and exercise of religious authority increasingly operate not only through personal scholarly legitimacy but also through formal educational structures and institutional arrangements.[37] Related research on digital fatwas further demonstrates that contemporary Islamic authority is increasingly mediated through institutional and technological infrastructures, expanding the channels through which religious interpretations are produced, circulated, recognized, and contested. This broader transformation reinforces the analytical need to distinguish personal religious legitimacy from the institutional mechanisms through which authority acquires practical consequences.[38] Solichin demonstrates that kiai authority is closely connected to the determination of educational norms, learning culture, and institutional direction in Indonesian pesantren.[39] The findings at Daar el-Qolam expand this observation by showing that kiai authority also frames the moral legitimacy of conflict resolution, especially when a case is interpreted as affecting communal discipline or the ethical identity of the institution. Contemporary scholarship on Islamic legal governance further demonstrates that religious authority acquires broader institutional consequences when it is translated into administrative or regulatory power, making transparency, proportionality, non-discrimination, reviewability, and accountability essential safeguards against the coercive use of religious legitimacy.[40]

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[37] Muhammad Reza Pahlevi and George Reffendi, "From Isnad to Institution: The Transformation of Hadith Knowledge Transmission in Shoutheast Asian Islamic Education," *TSIQAH: Journal of Hadith and Prophetic Tradition* 1, no. 1 (2026): 28–42.

[38] Marhamah Annazah Tambunan and Maulida Fitria, "Digital Fatwas and the Transformation of Religious Authority in Contemporary Muslim Societies," *Islamicate Futures: Knowledge, Ethics, and Muslim Societies* 1, no. 1 (2026): 96–123, https://doi.org/10.68051/ifkems.v1i1.41

[39] Mohammad Muchlis Solichin, "Interrelation Kiai Authorities, Curriculum and Learning Culture in Pesantren Indonesia," *TARBIYA: Journal of Education in Muslim Society* 5, no. 1 (2018): 86–100, https://doi.org/10.15408/tjems.v5i1.7781.

[40] Asrim Muda Harahap, Nosudera TTR, Ilman Sakti Siregar, and Umi Amaliyah, "Fatwa, State, and Public Morality: Islamic Legal Authority in Contemporary Governance Systems," *Islamicate Futures: Knowledge, Ethics, and Muslim Societies* 1, no. 2 (2026): 282–309, https://doi.org/10.68051/ifkems.v1i2.47.

At the initial level, direct communication between santri functions as negotiation because the parties attempt to clarify the problem and formulate an acceptable response without formal third-party intervention. When a musyrif assists communication without imposing an outcome, the process resembles mediation. When an ustaz or student-affairs officer proposes specific obligations such as apology, restitution, behavioural commitment, or parental communication the process becomes closer to conciliation. Decisions imposed by senior institutional authorities, particularly those involving formal sanctions, operate more like authoritative determination. These procedural distinctions are important because the local use of terms such as *musyawarah*, guidance, or reconciliation does not by itself establish whether the process is participatory.

Field accounts suggest that *musyawarah* can take different procedural forms. Rizky described an incident in which the musyrif allowed both students to explain the origins of their disagreement before facilitating an apology and agreement regarding future conduct.[41] Such a process contains participatory and restorative elements because the parties are heard and contribute to the outcome. In contrast, Ilham described disciplinary meetings in which santri were primarily informed of the decision and expected to accept the institutional judgment.[42] The latter may remain legitimate for particular regulatory purposes, but it should not be classified automatically as mediation or consensual *ṣulḥ*.

This difference is theoretically significant because meaningful participation requires more than allowing children to speak. Lundy argues that children's participation requires four interrelated conditions: space, voice, audience, and influence.[43] Santri must therefore have a safe opportunity to express their perspective, adequate support to formulate it, an institutional actor prepared to listen, and evidence that their views receive due consideration. Applying this framework to Daar el-Qolam reveals that a conflict-resolution meeting is not genuinely child-sensitive when santri are invited to speak but their accounts have no possibility of affecting the assessment or resolution.

The data also indicate that accessibility strongly affects disclosure. Fikri reported that santri were more likely to explain interpersonal

[41] Rizky, "Interview with a Santri at Daar El-Qolam Islamic Boarding School."

[42] Ilham, "Interview with a Santri at Daar El-Qolam Islamic Boarding School."

[43] Laura Lundy, "'Voice' Is Not Enough: Conceptualising Article 12 of the United Nations Convention on the Rights of the Child," *British Educational Research Journal* 33, no. 6 (2007): 927–42, https://doi.org/10.1080/01411920701657033.

problems to a musyrif who interacted with them regularly than to a senior official whom they encountered only in formal settings.[44] Nabila similarly stated that some students remained silent because they feared being labelled disobedient, overly sensitive, or unable to adapt to pesantren life.[45] These findings show that institutional authority alone does not guarantee effective conflict management. It must be supported by relational trust and a culture of listening.

A cross-participant comparison reveals a tension between the institutional expectations placed on musyrif and students' perceptions of accessible support. Supervisory accounts position musyrif as the first institutional actors responsible for identifying, mediating, and escalating conflict, whereas student accounts emphasize trust, confidentiality, and the perceived consequences of disclosure. Fikri's observations regarding students' preference for familiar supervisors and Nabila's account of reluctance to report problems suggest that formal accessibility does not necessarily translate into psychological safety. Ustaz Hamdan's account further indicates that musyrif responsibilities extend beyond routine supervision to mediation, behavioural assessment, and early safeguarding. The resulting governance problem is not simply insufficient supervisory authority but the concentration of several potentially conflicting responsibilities within the same institutional role. A supervisor who acts simultaneously as confidant, disciplinary enforcer, mediator, and reporting officer may struggle to sustain students' confidence unless these functions are clearly differentiated.

This finding qualifies the assumption that closer adult–student relationships necessarily improve conflict resolution. Relational proximity can facilitate early disclosure, but it may also discourage reporting when the same adult possesses disciplinary power. Brown's analysis of listening cultures and Gregory findings on restorative teacher–student relationships illuminate the importance of trust and respectful authority.[46] The Daar el-Qolam case extends these insights to

[44] Fikri, "Interview with a Santri at Daar El-Qolam Islamic Boarding School."

[45] Nabila, "Interview with a Santri at Daar El-Qolam Islamic Boarding School."

[46] M A Brown, "Being Heard: How a Listening Culture Supports the Implementation of Schoolwide Restorative Practices," *Restorative Justice* 5, no. 1 (2017): 53–69, https://doi.org/10.1080/20504721.2017.1294792; Anne Gregory et al., "The Promise of Restorative Practices to Transform Teacher-Student Relationships and Achieve Equity in School Discipline," *Journal of Educational and Psychological Consultation* 26, no. 4 (2016): 325–53, https://doi.org/10.1080/10474412.2014.929950.

residential Islamic education by identifying role differentiation as a condition of credible relational care. Musyrif therefore require not only communication and mediation competencies but also clearly defined safeguarding responsibilities, confidential reporting arrangements, and access to personnel who can independently assess serious allegations. Restorative governance in this context depends on separating supportive relationships from procedures requiring impartial review and institutional accountability.

Parents constitute another essential component of the conflict-resolution mechanism. Their role, however, should not be limited to receiving notification after a sanction has been determined. Parents possess relevant knowledge regarding the child's personality, health, emotional history, family circumstances, and previous behavioural patterns. Such information may affect the interpretation of a conflict and the design of an appropriate response. Parental involvement is particularly necessary in cases involving repeated conflict, serious harm, psychological distress, temporary removal, or reintegration following disciplinary intervention.

Goodall and Montgomery distinguish parental involvement with an institution from parental engagement in the child's learning and development.[47] Applied to the pesantren setting, this distinction suggests that parents should not function merely as external recipients of institutional information. They should participate as partners in understanding the child's needs, supporting behavioural change, monitoring recovery, and preventing recurrence. This does not eliminate pesantren authority; rather, it creates a more accountable distribution of caregiving responsibility between family and institution.

Theoretically, these findings demonstrate that conflict resolution at Daar el-Qolam is neither purely informal nor fully adjudicative. It constitutes a hybrid system combining moral authority, institutional discipline, negotiation, mediation, pastoral care, and family involvement. Methodologically, the analysis shows why the formal organizational chart alone is insufficient: the effectiveness of the system depends on everyday accessibility, relational trust, actual decision-making practices, and the degree of influence granted to santri and parents.

[47] Janet Goodall and Caroline Montgomery, "Parental Involvement to Parental Engagement: A Continuum," *Educational Review* 66, no. 4 (2014): 399–410, https://doi.org/10.1080/00131911.2013.781576.

The principal contribution of this finding is the identification of role differentiation as a condition of legitimate conflict resolution. Musyrif should detect, listen, facilitate, and report; ustaz and student-affairs personnel should assess, document, coordinate, and mediate; kiai should provide normative direction and institutional accountability; and parents should support assessment, protection, recovery, and reintegration. Santri must remain active participants rather than passive objects of discipline. Consequently, legitimate pesantren authority must be exercised through procedural fairness, trained facilitation, relational trust, parental engagement, and meaningful child participation.

The institutional significance of these findings extends to comparative debates on religious and residential education. Research on Catholic residential schools in Canada and Scotland has raised concerns about how religious authority, organizational loyalty, and institutional responses to abuse intersect, although these historically specific settings should not be treated as directly equivalent to contemporary Indonesian pesantren.[48] Research involving ultra-Orthodox Jewish educators in Israel likewise illustrates the tensions that may arise between community-based religious authority, disclosure of harm, and engagement with external child-protection systems. These comparisons suggest a broader governance problem: religiously grounded educational authority may provide moral legitimacy and relational support while also requiring independent safeguards when institutional interests and children's protection needs diverge. A particularly useful contrast is provided by England's National Minimum Standards for Boarding Schools, which establish explicit expectations concerning safeguarding and residential care. Unlike such externally specified regulatory standards, the present study examines how safeguarding obligations can be articulated through the interaction of Islamic jurisprudence, institutional caregiving, and Indonesian child-protection law. The comparative implication is not that pesantren possess uniquely problematic authority structures, but that faith-based residential institutions across different legal and religious traditions must reconcile moral authority, organizational autonomy, children's participation, and enforceable safeguarding responsibilities.

[48] B Cosens et al., "Reconciliation of Development and Ecosystems: The Ecology of Governance in the International Columbia River Basin," *Regional Environmental Change* 18, no. 6 (2018): 1679–92, https://doi.org/10.1007/s10113-018-1355-1.

Evaluating Conflict-Resolution Practices through Fiqh Parenting, Maqāṣid al-Sharīʿah, and Restorative Justice

The third principal finding is that conflict-resolution practices at Daar el-Qolam demonstrate partial compatibility with fiqh parenting, *maqāṣid al-sharīʿah*, and restorative justice, but their normative legitimacy depends on whether they protect children's safety, dignity, participation, and substantive welfare. Field accounts indicate that dialogue, advice, apology, behavioural commitment, and continued supervision are commonly employed after disputes. Rizky described a process in which the conflicting santri were invited to explain the incident before agreeing to apologise and change their conduct, while Ustaz Hamdan emphasized reconciliation before punitive sanctions were considered.[49] Nevertheless, Ilham and Nabila indicated that reconciliation could become merely procedural when students were expected to forgive quickly or accept an institutional decision to preserve dormitory harmony.[50] These findings demonstrate that the presence of apology, dialogue, or *musyawarah* does not automatically establish substantive justice.

Fiqh parenting is employed here as an analytical framework that connects *fiqh al-usrah*, *fiqh al-tarbiyah*, *ḥaḍānah*, guardianship, children's rights, parental responsibility, *taʾdīb*, and *maqāṣid al-sharīʿah*. Its analytical concern is not limited to identifying who possesses authority over a child; it also evaluates how authority is exercised, restricted, supervised, and directed toward the child's development. Although developed in the context of Islamic family law and gendered authority, critical socio-legal analysis of *qiwāmah* offers a relevant methodological insight: religiously grounded authority should be evaluated not only through its formal normative allocation but also through the ways in which interpretive and institutional structures shape whose knowledge, voice, and agency are recognized within asymmetrical relationships.[51] In a residential pesantren, parenting

[49] Rizky, "Interview with a Santri at Daar El-Qolam Islamic Boarding School"; Hamdan, "Interview with a Musyrif at Daar El-Qolam Islamic Boarding School."

[50] Ilham, "Interview with a Santri at Daar El-Qolam Islamic Boarding School"; Nabila, "Interview with a Santri at Daar El-Qolam Islamic Boarding School."

[51] Al Fiqri Ardiansyah, Marhamah Annazah Tambunan, Randy Putra Alamsyah, Idrus Afandi Akbar, and Nuruddin, "Qiwāmah and Epistemic Violence: A Critical Socio-Legal Analysis of Gendered Authority in Islamic Family Law," *Mawaddah: Jurnal Hukum Keluarga Islam* 3, no. 2 (2025): 605–626, https://doi.org/10.52496/mjhki.v3i2.100

responsibility is distributed among biological parents, kiai, ustaz, musyrif, and other institutional personnel. The Al-Azhar–UNICEF framework similarly places responsibility for child protection upon families, educational institutions, religious leaders, communities, and public authorities.[52] Conflict resolution must therefore be evaluated as an exercise of institutional caregiving rather than merely as a mechanism for maintaining discipline.

The concept of *taʾdīb* is particularly relevant because disciplinary intervention in Islamic education is often justified as moral formation. Al-Attas conceptualizes *taʾdīb* as the formation of ethical judgment, knowledge, responsibility, and proper relationships.[53] It should not be reduced to physical punishment, public humiliation, or unconditional submission to authority. A response consistent with *taʾdīb* should enable the santri responsible for harm to understand its consequences, acknowledge responsibility, develop self-control, and repair damaged relationships. By contrast, punishment based primarily on fear may produce temporary compliance without developing moral agency. This distinction challenges interpretations that equate religious discipline with harshness while neglecting the pedagogical purposes of correction.

The *maqāṣid al-sharīʿah* analysis further demonstrates that conflict resolution must protect interconnected dimensions of child welfare. Through *ḥifẓ al-nafs*, the process must protect physical safety and psychological well-being. Through *ḥifẓ al-ʿaql*, it must preserve emotional development and the ability to learn without fear. Through *ḥifẓ al-dīn*, religious formation must be grounded in compassion and ethical understanding rather than coercion. Through *ḥifẓ al-nasl*, parents must remain involved in the child's protection and long-term development. Finally, *ḥifẓ al-ʿirḍ* requires privacy, confidentiality, and freedom from humiliation.[54] These purposes are interdependent: public humiliation, for example, may simultaneously damage psychological security, educational participation, family trust, dignity, and the child's perception

[52] Al-Azhar University and United Nations Children's Fund, "The Islamic Perspective on Protecting Children from Violence and Harmful Practices" (International Islamic Centre for Population Studies and Research, Al-Azhar University, and UNICEF Egypt, 2016).

[53] Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Muslim Youth Movement of Malaysia, 1980).

[54] Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (King's Lyon: The International Institute of Islamic Thought, 2008), https://archive.org/details/maqasidalshariah0000auda/page/n5/mode/2up.

of religious authority. Recent maqāṣid-based legal hermeneutics similarly emphasizes that the application of Islamic legal objectives to contemporary problems should connect textual authority with identifiable legal-moral purposes, socio-historical circumstances, and the consequences of legal interpretation for justice, welfare, and human dignity.[55]

This multidimensional evaluation indicates that the cessation of visible confrontation is an inadequate measure of successful resolution. A child may resume routine activities while continuing to experience fear, exclusion, resentment, or psychological distress. Galtung's distinction between negative and positive peace is therefore relevant. Negative peace denotes the absence of overt violence, while positive peace requires changes in the relationships and structures that reproduce injustice.[56] A settlement that ends a fight but leaves retaliation risks, senior domination, or barriers to reporting intact remains incomplete. Conflict resolution must consequently include follow-up, emotional support, monitoring, and institutional evaluation of the conditions that allowed the conflict to occur.

Restorative justice strengthens this assessment by shifting the focus from rule-breaking to harm, needs, responsibility, repair, and prevention. Zehr (2015) argues that restorative justice asks who has been harmed, what their needs are, and who has an obligation to respond. Accordingly, an apology cannot be classified as restorative merely because it terminates a disciplinary process. It must be accompanied by acknowledgment of harm, voluntary participation, responsibility, appropriate reparation, attention to the affected child's needs, and safeguards against recurrence. Marcucci further demonstrates that restorative circles can transform school interactions when structured communication enables participants to speak, listen, recognise one another's experiences, and generate relational solidarity.[57]

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[55] Warda Mardiana Tambunan, Tiara Hidayah B, and Miftahur Rahmah, "Recontextualizing Āyāt al-Aḥkām: Maqāṣid-Based Legal Hermeneutics in Contemporary Qur'anic Exegesis," *Journal of Qur'anic Legal Studies and Exegesis* 1, no. 1 (2026): 21–39.

[56] Johan Galtung, "Violence, Peace, and Peace Research," *Journal of Peace Research* 6, no. 3 (1969): 167–91, https://doi.org/10.1177/002234336900600301.

[57] Olivia Marcucci, "Why Restorative Justice Works in Schools: An Investigation into the Interactional Dynamics of Restorative Circles," *Learning, Culture and Social Interaction* 31 (2021): 100561, https://doi.org/10.1016/j.lcsi.2021.100561.

The comparison between student and supervisory accounts reveals an important distinction between the presence of restorative procedures and the achievement of restorative justice. Rizky's account illustrates a participatory process in which students were able to explain their disagreement and contribute to reconciliation, while the experiences described by Ilham and Nabila indicate that institutional expectations of forgiveness or acceptance may restrict meaningful participation. These contrasting accounts suggest that reconciliation at Daar el-Qolam cannot be classified as restorative solely because dialogue, apology, or musyawarah occurred. Its normative quality depends on whether affected students could participate without coercion, whether responsibility for harm was acknowledged, and whether institutional responses addressed the possibility of recurrence. The unexpected analytical implication is that procedures conventionally understood as conciliatory may also reproduce unequal authority when their outcomes are institutionally predetermined.

This finding both complements and qualifies international research on school-based restorative practices. Systematic reviews by Weber and Vereenooghe and Zakszeski and Rutherford identify promising restorative applications while emphasizing limitations in implementation evidence.[58] Gregory provide stronger intervention evidence regarding reductions in recorded disciplinary incidents, but such outcomes should not be treated as direct indicators of substantive justice or long-term protection in a different institutional setting.[59] The present case contributes a complementary socio-legal perspective by demonstrating why procedural participation and normative legitimacy require explicit assessment alongside behavioural outcomes. In pesantren, the distinctive challenge is not simply whether restorative techniques are implemented, but whether their use is compatible with Islamic principles of justice, differentiated caregiving authority, and children's entitlement to

[58] C Weber and L Vereenooghe, "Reducing Conflicts in School Environments Using Restorative Practices: A Systematic Review," *International Journal of Educational Research Open* 1 (2020): 100009, https://doi.org/10.1016/j.ijedro.2020.100009; Brittany Zakszeski and Lauren Rutherford, "Mind the Gap: A Systematic Review of Research on Restorative Practices in Schools," *School Psychology Review* 50, no. 2–3 (2021): 371–87, https://doi.org/10.1080/2372966X.2020.1852056.

[59] Anne Gregory, Francis L Huang, and Andrea R Ward-Seidel, "Evaluation of the Whole School Restorative Practices Project: One-Year Impact on Discipline Incidents," *Journal of School Psychology* 95 (2022): 58–71, https://doi.org/10.1016/j.jsp.2022.09.003.

protection. Thus, institutional reconciliation should be evaluated through both its relational consequences and the safeguards governing how agreement is reached.

Child participation is another central criterion of legitimacy. Lundy argues that children's rights require not only voice but also a safe space, an attentive audience, and meaningful influence.[60] In the context of Daar el-Qolam, this means that santri should be able to explain their experiences without intimidation and should receive evidence that their accounts are considered in decision-making. Zak-Doron and Perry-Hazan caution that participation itself can become harmful when disciplinary processes expose children's privacy, leave vulnerable students without support, or privilege collective participation over individual protection.[61] Their later study shows that educators must balance the facilitation of student autonomy with guidance and protective intervention.[62] Thus, participation should be supported rather than merely offered formally.

The relationship between *iṣlāḥ* and restorative justice displays both convergence and distinction. Both emphasize dialogue, accountability, repair, reconciliation, and social reintegration. However, *iṣlāḥ* is grounded in Islamic theological and juridical commitments to justice and social rectification, while *ṣulḥ* constitutes a recognized mechanism of amicable settlement in Islamic law.[63] Restorative justice supplies a more explicit procedural vocabulary concerning victims, harm, needs, obligations, reparation, and reintegration. Their integration is productive when Islamic reconciliation supplies the normative purpose and restorative justice provides operational safeguards. Nevertheless, a process labelled *iṣlāḥ* cannot legitimize coercion, forced forgiveness, victim-blaming, or protection of institutional reputation.

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[60] Lundy, "'Voice' Is Not Enough: Conceptualising Article 12 of the United Nations Convention on the Rights of the Child."

[61] I Zak-Doron and L Perry-Hazan, "Abandoning Children to Their Participation? A Rights-Based Analysis of the Strong Participation Ethos in Democratic (Open) Schools' Disciplinary Procedures," *International Journal of Educational Research* 118 (2023): 102154, https://doi.org/10.1016/j.ijer.2023.102154.

[62] I Zak-Doron and L Perry-Hazan, "Teachers' Roles in Facilitating, Delimiting, and Balancing Student Participation Rights: The Case of Democratic (Open) Schools' Disciplinary Procedures," *Teaching and Teacher Education* 142 (2024): 104528, https://doi.org/10.1016/j.tate.2024.104528.

[63] Aida Othman, "And Amicable Settlement Is Best: Sulh and Dispute Resolution in Islamic Law," *Arab Law Quarterly* 21, no. 1 (2007): 64–90, https://doi.org/10.1163/026805507X197857.

This conclusion is supported by Song who argue that restorative consultation must remain connected to social justice and institutional accountability rather than becoming an isolated behavioural technique.[64] Similarly, Katic found considerable variation in school-based restorative implementation, indicating that positive outcomes depend on how practices are defined and applied.[65] The methodological implication is that researchers should evaluate the actual stages, power relations, and consequences of conflict resolution, not merely record whether a school claims to employ restorative language.

Finally, internal reconciliation has clear limits. Sexual violence, severe assault, exploitation, coercion, or continuing threats cannot be treated as private disputes or ordinary disciplinary infractions. The Convention on the Rights of the Child requires protection from physical and psychological violence, while Indonesian child-protection law establishes obligations of prevention, protection, recovery, and legal accountability. Internal *ṣulḥ* may support recovery when it is safe and voluntary, but it cannot replace professional assistance, formal safeguarding, reporting, or referral to competent authorities.

The normative evaluation identifies a central tension between procedural reconciliation and substantive child-sensitive justice. Although dialogue, apology, and institutional guidance may reflect the ethical purposes of iṣlāḥ, these practices do not independently establish the legitimacy of a settlement when participation is constrained, the child's vulnerability is overlooked, or the underlying risk of harm remains unresolved. The analytical contribution of fiqh parenting is to make caregiving responsibility an explicit criterion for evaluating institutional authority. In this framework, maqāṣid al-sharīʿah establishes the normative orientation toward protection and human welfare, restorative justice informs the procedural assessment of participation and accountability, and child-protection law defines safeguards and obligations that institutional reconciliation cannot override. This relationship modifies settlement-centred interpretations of Islamic conflict resolution by distinguishing the moral desirability of

[64] S Y Song et al., "Restorative Consultation in Schools: A Systematic Review and Call for Restorative Justice Science to Promote Anti-Racism and Social Justice," *Journal of Educational and Psychological Consultation* 30, no. 4 (2020): 462–76, https://doi.org/10.1080/10474412.2020.1819298.

[65] B Katic, L A Alba, and A H Johnson, "A Systematic Evaluation of Restorative Justice Practices: School Violence Prevention and Response," *Journal of School Violence* 19, no. 4 (2020): 579–93, https://doi.org/10.1080/15388220.2020.1783670.

reconciliation from the legal and ethical adequacy of the process through which reconciliation is pursued. The resulting principle is that institutional harmony constitutes a legitimate outcome only when it is consistent with children's safety, dignity, meaningful participation, recovery, and protection against recurring harm.

An Integrated Fiqh Parenting-Based Conflict-Resolution Model for Pesantren

The final finding of this study is that conflict resolution in pesantren requires a differentiated and multi-level model rather than a uniform disciplinary procedure. The empirical findings concerning interpersonal misunderstanding, verbal aggression, relational exclusion, senior–junior tension, physical confrontation, and disciplinary disputes demonstrate that conflicts differ substantially in their causes, severity, frequency, power imbalance, and legal consequences. Accordingly, the same institutional response cannot be applied to every case. The proposed model integrates conflict theory, Islamic dispute-resolution principles, fiqh parenting, Alternative Dispute Resolution, children's rights, *maqāṣid al-sharīʿah,* and restorative justice. Its central innovation lies in connecting the seriousness of the conflict with an appropriate level of intervention while preserving the educational and religious authority of the pesantren.

The model begins with conflict identification and preliminary assessment. Reports may originate from the affected santri, peers, musyrif, ustaz, parents, or institutional records. At this stage, the responsible personnel examine the nature of the incident, the parties involved, the immediate and potential harm, frequency, power imbalance, vulnerability of the affected child, and the possibility of continuing danger. This assessment is essential because apparently similar incidents may have different meanings. A verbal disagreement between students of relatively equal status differs from repeated humiliation directed by senior students toward a junior. Likewise, an isolated physical altercation cannot be equated with systematic intimidation, sexual violence, exploitation, or severe assault.

This assessment applies Galtung's distinction among direct, structural, and cultural violence. Direct violence concerns observable acts such as threats, insults, exclusion, coercion, or physical aggression. Structural violence appears when reporting mechanisms are inaccessible, institutional procedures are inconsistent, or particular students have limited access to protection. Cultural violence occurs when harmful conduct is normalized through seniority, rigid discipline, or narratives of

unquestioned obedience.[66] The model therefore requires the pesantren to examine not only what a student has done but also what institutional and cultural conditions allowed the conflict to emerge or recur. This approach also extends Coser's understanding of conflict as diagnostic information capable of revealing weaknesses in communication, supervision, regulation, and institutional coordination.[67]

The first response level applies to minor and non-repeated interpersonal disagreements that do not involve serious harm or substantial power imbalance. Such cases may be addressed through clarification, supervised dialogue, advice, affective questioning, and negotiation. The principal objective is to restore communication and prevent escalation without imposing disproportionate sanctions. Musyrif are strategically positioned to facilitate this stage because they interact directly with santri in everyday dormitory life. Preventive and proactive restorative practices can strengthen relationships, develop social competence, and create opportunities for resolving minor tensions before they become more destructive.[68] This level reflects the preventive dimension of *iṣlāḥ*, in which institutional intervention seeks to correct relationships and behaviour before conflict develops into recurring harm.

The second level concerns repeated verbal conflict, relational bullying, social exclusion, senior–junior pressure, and moderate disciplinary disputes. These cases require more structured procedures, including mediation, written documentation, communication with parents, and a restorative agreement. The agreement should identify the form of harm, the needs of the affected child, the obligations of the responsible party, behavioural commitments, monitoring arrangements, and consequences if the harmful conduct recurs. Joseph-McCatty and Hnilica demonstrate that restorative practices require meaningful student participation, facilitator competence, and institutional support.[69] Gregory, Ward-Seidel, and Carter likewise identify leadership commitment, staff capacity, policy alignment, and multi-tiered support

[66] Galtung, "Violence, Peace, and Peace Research," 1969.

[67] Coser, "The Functions of Social Conflict."

[68] Lisa L Evanovich et al., "Proactive Circles: A Practical Guide to the Implementation of a Restorative Practice," *Preventing School Failure: Alternative Education for Children and Youth* 64, no. 1 (2020): 28–36, https://doi.org/10.1080/1045988X.2019.1639128.

[69] A A Joseph-McCatty and R J Hnilica, "Restorative Practices: The Application of Restorative Circles in a Case Study School," *Teaching and Teacher Education* 121 (2023): 103935, https://doi.org/10.1016/j.tate.2022.103935.

as key components of comprehensive restorative implementation.[70] These findings indicate that structured mediation should not depend solely on the personal judgment of an individual musyrif or ustaz.

The third level applies to serious physical or psychological harm, repeated bullying with substantial consequences, or conflicts involving significant inequality of power. Such cases require formal safeguarding, institutional investigation, parental involvement, victim assistance, documentation, and accountable disciplinary action. Restorative dialogue may still be considered, but only when the affected child is safe, participation is voluntary, and the process is facilitated by personnel with appropriate competence. Shramko emphasize that whole-school restorative implementation depends on trained leadership, sustained professional development, and procedures adapted to students' developmental and institutional contexts.[71] Consequently, musyrif may identify and report serious conflict, but they should not independently investigate or determine cases involving substantial harm.

The fourth level applies to suspected criminal conduct, sexual violence, exploitation, severe assault, coercion, or continuing threats. These cases must be referred to competent child-protection, medical, psychological, or law-enforcement authorities. Internal reconciliation cannot replace the institution's legal responsibility to protect children, preserve evidence, facilitate recovery, and comply with reporting obligations. The Convention on the Rights of the Child requires protection from physical and psychological violence, while Indonesian child-protection law imposes obligations of prevention, protection, recovery, and accountability.[72] Internal *ṣulḥ* may support recovery or reintegration when it is safe and legally appropriate, but it cannot substitute for formal safeguarding and legal processes.

[70] Anne Gregory, Andrea R Ward-Seidel, and K V Carter, "Twelve Indicators of Restorative Practices Implementation: A Framework for Educational Leaders," *Journal of Educational and Psychological Consultation* 31, no. 2 (2021): 147–79, https://doi.org/10.1080/10474412.2020.1824788.

[71] M E Shramko et al., "School Leaders' Perspectives Implementing Whole School Restorative Practices across Grade Levels: A Case Study of a School-Based Pilot Project," *School Psychology Review* 53, no. 6 (2024): 675–89, https://doi.org/10.1080/2372966X.2023.2224054.

[72] Indonesia, "Law Number 18 of 2019 Concerning Pesantren."

The model also assigns differentiated responsibilities to institutional actors. Santri must have access to confidential and trusted reporting channels and be allowed to participate meaningfully in decisions affecting them. Lundy's framework is relevant because children require not only opportunities to express their views but also safe spaces, attentive audiences, and evidence that their perspectives influence decisions. Musyrif function as early detectors, first-level facilitators, and reporters. Ustaz and student-affairs personnel coordinate assessment, mediation, documentation, parental communication, and follow-up. Kiai provide normative leadership, authorize institutional policy, and ensure accountability. Parents contribute knowledge about the child, participate in serious decisions, and support recovery and reintegration. External professionals intervene when the pesantren's internal competence is insufficient.

Figure 1. Proposed Four-Level Child-Sensitive Conflict Governance Model in Islamic Boarding Schools

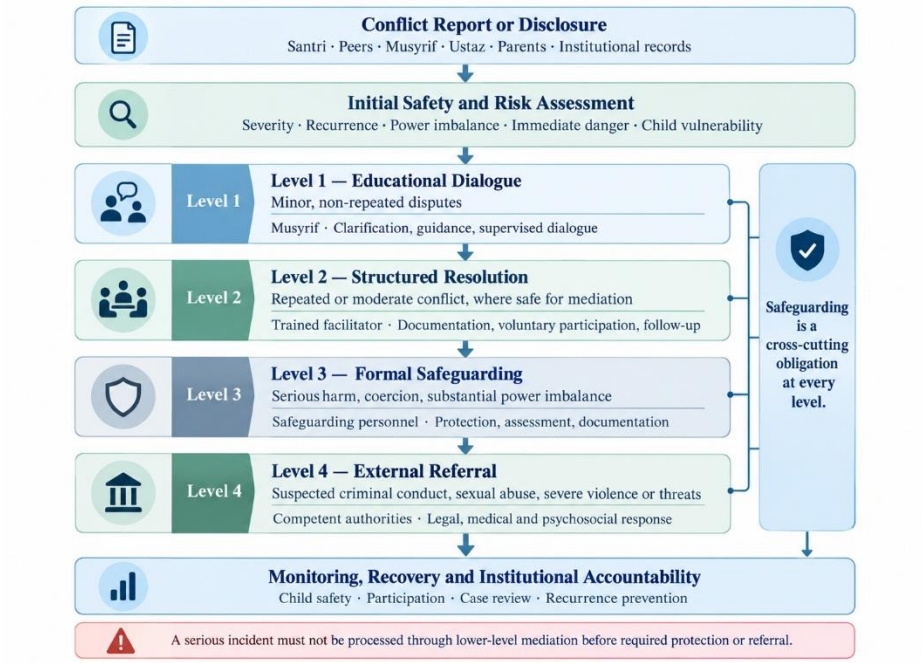


Figure 1 synthesizes the proposed governance model by connecting conflict classification, institutional responsibility, differentiated intervention, and safeguarding obligations. The four levels represent alternative pathways determined by the nature and seriousness of the reported incident rather than a mandatory sequential escalation

process. Cases involving immediate danger, suspected criminal conduct, sexual abuse, or severe violence must activate appropriate safeguarding and referral procedures without first undergoing educational dialogue or restorative mediation. At every level, the model requires attention to children's safety, participation, confidentiality, documentation, and follow-up. This structure translates the principles of fiqh parenting into institutional decision criteria while preserving the distinction between educational reconciliation and legally required protective intervention.

These role distinctions require institutional infrastructure. Zakszeski and Rutherford warn that restorative terminology has often been adopted more rapidly than rigorous procedures for implementation and evaluation.[73] Gregory found that whole-school restorative practices can reduce disciplinary incidents, but sustainable effects require long-term implementation and institutional consistency.[74] Daar el-Qolam therefore requires written escalation criteria, standardized documentation, confidential reporting mechanisms, trained facilitators, multidisciplinary review, follow-up monitoring, and periodic evaluation. Without such infrastructure, the proposed model risks becoming a rhetorical commitment rather than an operational system.

The feasibility of implementing the proposed model depends on institutional readiness rather than its conceptual coherence alone. The findings suggest that Daar el-Qolam already possesses several potential foundations for implementation, including differentiated supervisory roles, established mechanisms of religious guidance, routine interaction between santri and musyrif, and institutional involvement in disciplinary decision-making. However, these existing arrangements should not be equated with demonstrated readiness to implement a comprehensive safeguarding and restorative governance system. The reported variation in students' willingness to disclose harm, the concentration of responsibilities among musyrif, and uneven preparation for mediation and child-sensitive communication identify possible implementation barriers. These concerns are consistent with Gregory et al. (2021), who emphasize leadership, staff competence, procedural alignment, and institutional support as important dimensions of restorative implementation. The proposed model therefore requires formal assessment of institutional capacity before implementation.

[73] Zakszeski and Rutherford, "Mind the Gap: A Systematic Review of Research on Restorative Practices in Schools."

[74] Gregory, Huang, and Ward-Seidel, "Evaluation of the Whole School Restorative Practices Project: One-Year Impact on Discipline Incidents."

A feasible implementation strategy would begin with an institutional readiness assessment covering leadership commitment, staff competencies, confidential reporting channels, documentation practices, parental engagement, access to child-protection services, and the capacity to respond independently to allegations involving institutional personnel. Subsequent implementation could prioritize written case-classification criteria, staff training, designated safeguarding responsibilities, and standardized referral procedures, followed by supervised pilot application and periodic review. Particular attention should be given to potential resistance arising from established seniority practices, concerns about institutional reputation, limited professional resources, and uncertainty regarding the division of authority between religious leaders and safeguarding personnel. These barriers represent implementation risks inferred from the case analysis and relevant scholarship, not outcomes of a completed feasibility trial. Accordingly, the model should be regarded as a theoretically informed institutional proposal whose acceptability, operational feasibility, and effectiveness remain to be empirically evaluated.

The contribution of the proposed framework must be distinguished across three levels of applicability. First, the context-specific findings concern the institutional organization of Daar el-Qolam, including its differentiated roles for musyrif, ustaz, student-affairs personnel, kiai, and parents; the reported patterns of senior–junior interaction; and the ways santri perceive accessibility, discipline, and reconciliation. These findings are situated within a particular pesantren and should not be generalized statistically to other Islamic boarding schools. Variations in organizational size, residential arrangements, leadership traditions, gender composition, resources, and safeguarding infrastructure may produce different conflict-governance practices elsewhere.

Second, the theoretically transferable contribution lies in the relationship among religious authority, institutional caregiving, restorative procedures, and child-sensitive legal accountability. The four-level framework offers a set of analytical propositions that may be examined in other pesantren and faith-based residential institutions, particularly the need to differentiate conflict by seriousness, recurrence, power imbalance, and safeguarding risk. Its transferability depends on whether comparable institutional responsibilities, authority relationships, and child-protection challenges exist. Comparative application would therefore require contextual adaptation and empirical assessment rather than direct replication. In this respect, the framework

extends Islamic dispute-resolution scholarship by translating the normative purposes of iṣlāḥ, ṣulḥ, and maqāṣid al-sharīʿah into explicit questions about institutional decision-making, procedural fairness, and the conditions under which reconciliation is legally and ethically appropriate.

Third, certain governance principles have wider normative relevance because they concern fundamental child-protection obligations rather than the organizational features of a particular religious institution. These include protection from violence, meaningful consideration of children's views, access to safe reporting mechanisms, accountability for harm, appropriate professional assistance, and referral to competent authorities where required. Their specific legal implementation nevertheless remains jurisdiction-dependent. The model's broader academic significance is therefore not a claim that one pesantren provides a universally applicable intervention system, but that its case offers an analytically transferable approach to examining how religious educational authority can be aligned with restorative justice and enforceable safeguarding responsibilities. Further multi-site research, stakeholder evaluation, and prospective implementation studies are required to determine whether the proposed framework is feasible, acceptable, and effective across diverse institutional context.

Model Validation and Study Limitations

The proposed four-level governance model was developed through the integration of case-based empirical interpretation and normative socio-legal analysis. Its conceptual basis is supported by the identification of conflict patterns, institutional actor responsibilities, and discrepancies between reconciliation practices and child-sensitive legal standards. However, conceptual development should be distinguished from empirical validation. The present study did not conduct an intervention trial, prospective implementation assessment, or longitudinal evaluation of the model's effects on conflict recurrence, reporting behaviour, or student well-being. Furthermore, the single-case design limits the extent to which institutional practices observed at Daar el-Qolam can represent the diversity of Indonesian pesantren. Accounts of conflict may also be influenced by participants' institutional positions, disclosure concerns, and unequal relationships of authority. Although comparison across interviews, observations, and documentary sources strengthens the interpretation, these procedures cannot eliminate all forms of reporting or researcher bias. Future research should examine the model through stakeholder consultation, independent expert

assessment, multi-site comparative studies, and pilot implementation using indicators of procedural fairness, child safety, reporting accessibility, institutional accountability, and recurrence prevention. Until such evaluation is completed, the framework should be understood as a theoretically grounded and empirically informed proposal rather than a validated intervention.

CONCLUSION

This study demonstrates that conflict resolution in Islamic boarding schools cannot be adequately understood as an isolated disciplinary practice, but must be examined as a broader problem of institutional authority, relational justice, and child protection. Evidence from Daar el-Qolam Islamic Boarding School reveals that interpersonal disagreements, verbal aggression, relational exclusion, senior–junior tensions, physical confrontation, and disciplinary disputes are shaped by the interaction of individual behaviour, residential arrangements, peer hierarchies, and institutional decision-making. More importantly, the findings expose a fundamental distinction between procedural reconciliation and substantive justice: dialogue, apology, and *musyawarah* do not necessarily constitute legitimate conflict resolution when children's participation is constrained, power imbalances remain unaddressed, or safeguarding obligations are overlooked. The study's principal theoretical advancement lies in conceptualizing *fiqh parenting* as a normative foundation for child-sensitive institutional conflict governance, integrating *maqāṣid al-sharīʿah*, Islamic reconciliation principles, restorative justice, and children's rights. This framework extends conventional approaches to Islamic dispute resolution by shifting the focus from achieving reconciliation to evaluating the legitimacy, accountability, and protective consequences of institutional responses. It also contributes to comparative Islamic legal studies by demonstrating how Islamic jurisprudential concepts can inform contemporary educational governance without being treated as interchangeable with restorative justice or exempt from statutory child-protection requirements.

The findings have significant implications for educational governance, institutional policy, and international child-protection debates. The proposed four-level framework differentiates educational dialogue for minor disputes, structured restorative resolution for appropriate recurring conflicts, formal safeguarding for serious harm, and external referral for suspected criminal conduct or situations requiring specialized protection. Rather than prescribing uniform

procedures, the model establishes differentiated responsibilities for *santri*, *musyrif*, *ustaz*, *kiai*, parents, and relevant external authorities. Its implementation requires confidential reporting mechanisms, trained facilitators, documented risk assessment, meaningful child participation, parental engagement, independent safeguarding procedures, and continuous institutional monitoring. For policymakers, the findings highlight the importance of aligning pesantren autonomy and religious educational authority with enforceable child-protection standards. For international scholarship, the framework offers theoretically transferable principles for examining comparable tensions within faith-based residential institutions, including the relationship between institutional autonomy, restorative discipline, and children's rights. However, its practical application must remain sensitive to differences in legal systems, religious traditions, organizational structures, and institutional resources. Its broader policy relevance therefore lies in identifying principles of accountable safeguarding governance rather than proposing a universally standardized intervention model.

Methodologically, this study demonstrates the analytical value of combining qualitative socio-legal inquiry, an embedded single-case design, reflexive thematic analysis, cross-source pattern matching, and normative Islamic legal evaluation to examine the relationship between institutional practices and their legal-ethical justification. This integration enables researchers to identify discrepancies between declared reconciliation principles and the actual conditions under which children participate in conflict resolution, offering a methodological contribution to comparative socio-legal research on religious educational institutions. Nevertheless, the single-case design limits statistical generalization, while differences in participants' institutional positions, disclosure concerns, and the absence of prospective implementation testing constrain conclusions concerning the proposed model's effectiveness. Its transferability therefore requires further assessment across pesantren with different organizational traditions, gender compositions, leadership structures, and safeguarding capacities. Future interdisciplinary research should combine comparative socio-legal case studies, children's participatory perspectives, institutional readiness assessments, and longitudinal evaluations of restorative and safeguarding outcomes. Comparative investigations involving Islamic, Catholic, Jewish, and other faith-based residential educational institutions could further clarify which governance principles are context-dependent and which have broader normative relevance.

Ultimately, this study advances the argument that the legitimacy of religious educational authority should be assessed not simply by its capacity to maintain discipline or restore institutional harmony, but by its demonstrated commitment to procedural justice, institutional accountability, and the effective protection of children.

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