Case Study of the Phenomenon of Educational Violence and its Impact on the Psychology of Santri in Several Islamic Boarding Schools in Sukoharjo Central Java

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Abstract	This article is field research that aims to reveal the phenomenon of violence in the world of education in Islamic boarding schools. This study is significant to carry out as input for knowledge in the world of education. Therefore, the research method used was interviews, observation and phenomenological analysis to uncover this case. The phenomenological analysis of this research study found violence in the Islamic boarding school environment. Violence has become mainstream in Islamic boarding school learning patterns. In general, the learning violence model occurs as a form of communication between caregivers and students or fellow students, which results in physical and psychological violence, physically in the form of violence that results in injuries such as being hit and abused. Psychological violence takes the form of emotional violence carried out utilizing bullying, sexual harassment, and violence under the pretext of disciplining students.
Keywords	Educational Violence; Islamic Boarding Schools; Student Psychology

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1. INTRODUCTION

The subject of the relationship between Kiai and santri is a central element in education in the world of Islamic boarding schools. In the learning process at the Islamic boarding school, the two of them establish a harmonious educational relationship (Gunawan, 2024). Kiai acts as teachers, educators, managers, ustadz, and administrators of Islamic boarding schools. Meanwhile, santri are students who study with Kiai to gain knowledge. Santri are positioned as educational objects, and Kiai as educational subjects. Santri can be formed in such a way and is under the caregiver's control. The figure of Kiai strongly influences the emotional development of his students. The two have a reciprocal relationship between the two, namely that the students generally consider the Kiai as teachers and fathers for themselves, while the Kiai also consider their students more as children who must be looked after and protected wholeheartedly (Lintang & Piyungan, 2019).

However, the harmonious relationship between caregivers and students is sometimes not always good. The indications are that in some cases, there are phenomena such as forms of violence and violations in the treatment of caregivers towards students in various Islamic boarding schools. The source of violence arises because the perpetrators come from Kiai, Islamic boarding school

administrators, santri supervisors, some restrictive regulations, and so on (Majid, 2022). Acts of violence sometimes also arise from strict Islamic boarding school regulations, which the Islamic boarding school administrators are unaware of under the pretext of disciplining the students, thereby making the students psychologically ill. Of course, these actions impact students' learning motivation, which is formed in humanistic and non-humanistic ways. Non-humanistic learning motivation is formed due to intimidation and violence.

(Sa'adah, 2017). This model forms student behavior that is not permanent because students are not aware of their daily behavior as a routine. At the same time, humanist motivation is the motivation that is formed due to a human approach and is permanent because students understand and appreciate their behavior, for example, the emergence of mider behavior, quiet behavior and revenge against his seniors, bullying, and psychological violence such as sexual violence and homosexual behavior (AR, 2020).

In several areas data on cases of violence published in Koran Tempo in March 2024 was found to have occurred in several Islamic boarding school areas, such as cases of physical violence in the form of the death of students at the Gontor Islamic Boarding School, beatings of students at the Darul Qur'an Islamic Boarding School Lantaburo Tangerang, and brawls between Islamic boarding school students Daar Elqolam Tangerang. Likewise, psychological violence that emerged in the form of ta'zir against students who were deemed to have violated the rules and also several sexual harassments against students that occurred in several Islamic boarding schools in Depok and the Jombang Islamic Boarding School added to the gloomy strangeness of Islamic boarding schools (Arifin, 2017).

Apart from that, research conducted by Rahmatullah found social pathology and abnormal behavior in Islamic boarding schools. A virus of deviant behavior causes the social pathology that emerges in the Islamic boarding school environment from one of the students, which then spreads to other students, which ultimately causes disharmony in relationships within the Islamic boarding school environment. For example, some students act outside the limits of humanity, causing physical and psychological violence against the students, which leads to the emergence of violent criminal acts that fall within the realm of criminal law (Rahmatullah & Atmojo, 2019).

From several cases described, this research examines the phenomena that occur in several Islamic boarding schools in urban communities. The object of this research took samples from several Islamic boarding schools in Sukoharjo City, namely Assalam Islamic Boarding School, Al Ukhuwwah Islamic Boarding School, and Al Mu'min Islamic Boarding School. The reason for choosing this research object is that it is exciting to research because it is in the social setting of urban society. The social background of urban society is heterogeneous, with competition between individuals from hydonic, individualist, capitalist, and industrialist cultures. Technological accessibility, foreign cultural influences, changes in consumption patterns, social values and norms, industry and work, and the environment and health all contribute to transforming people's lifestyles (Thoir & Haweru, 2023). Psychologically, this will undoubtedly increase its influence on social interaction between students in Islamic boarding schools in a society experiencing a shift in values from an agrarian society to an industrial society, even leading to a virtual society. Therefore, the focus of this research problem is, first, how educational violence occurs in the santri community of several Islamic boarding schools in Sukoharjo and its impact on the psychology of the santri. Second, knowing what forms of violence in Islamic boarding school education are.

2. METHODS

This research is a case study research that takes research objects in several Islamic boarding schools in the Sukoharjo urban area by taking samples from several Islamic boarding schools, namely Assalam Islamic Boarding School, al-Mukmin Islamic Boarding School, and al-Ukhuwwah Islamic Boarding School. Data was collected using participant observation, in-depth interviews, and documentary

techniques. Observations identify various events, circumstances, and actions related to belief systems that are patterned daily at the Islamic boarding school (Ardiansyah dkk., 2023). An in-depth interview technique using the snowball sampling technique was used to explore what is hidden, namely the hidden meaning behind the lives of students in Islamic boarding schools (NNurdiani, 2014). Interviews were conducted with several teaching ustadz and Islamic boarding school students.

The data analysis method is descriptive-analytical. The data that has been collected will be analyzed using a phenomenological approach using ethnographic techniques. Visible field data is mapped, presented, arranged, and generalized descriptively according to field conditions (Nuris Yuhbaba, 2019). Ethnography techniques are an approach to qualitative research methods that seek to explore the culture of Islamic boarding school communities (Windiani & Farida Nurul, 2016).

3.   FINDINGS AND DISCUSSIONS

Exposure to Research Objects

The research locations were taken at three large, well-established Islamic boarding schools in the city of Sukoharjo, namely the Assalam Pabelan Kartasura Islamic boarding school, the al-Mukmin Ngruki Islamic boarding school, and the al-Ukhuwwah Sukoharjo Islamic boarding school. These three Islamic boarding schools are located in the city center, with a heterogeneous, complex, and multi-ethnic community character. This is because these three Islamic boarding schools have students from various regions representing almost all regions in Indonesia, including Kalimantan, Sumatra, Papua, Bali, Sulawesi, and Java.

The three characteristics have similarities, namely that they both develop religious understanding and develop students who are capable and knowledgeable about religion (Martono dkk., 2023). Assalam Islamic Boarding School is an Islamic boarding school located in Pabelan, Kartasura District, Sukoharjo. This Islamic boarding school produces students but also formal schools and is equipped with various elite facilities ranging from school buildings, dormitories, hotels, catering, laundry and so on. These elite facilities are provided for students from the upper middle class (Jurnal dkk., 2024). The al-Muknin Ngruki Islamic Boarding School was founded by preachers with the mission of tajdid with the term amar ma'ruf nahi munkar. As time goes by, the Ngruki Islamic Boarding School is also equipped with modern facilities, formal and non-formal schools, and Islamic da'wah activities. Meanwhile, al-Ukhuwwah Islamic Boarding School is a boarding school for da'wah cadres under the Al Utsaimin Foundation in Saudi Arabia. This Islamic boarding school also has modern facilities to support Islam (Nurrohim & Choiriyah, 2024).

Research observations show significant developments related to the response of Islamic boarding schools to the development of modernization, especially the needs of users of Islamic boarding school education services towards the needs of the industrial world amidst the development of urban society. The case study shows that the three Islamic boarding schools compete to develop educational institutions according to their characteristics. Islamic boarding schools continue to strengthen the typical tafaqquh fiddin Islamic boarding school habits, which are the basis for the educational value of Islamic boarding schools, and then make substantial changes to the learning system and institutions to adapt to current development needs. There are several models for changing Islamic boarding school content, first, updating Islamic boarding school educational content to include general subjects. Second, updating learning models such as the classic methodology for equality in education. Third, changes in the Islamic boarding school management model with a shift from central management centered on Kiai to a systemic foundation management model. Fourth, changes in the economic management of Islamic boarding school assets (Royani, 2018).

The character of Islamic boarding school students shows a unique multicultural character. This is known from several students from various regions and ethnicities. The multiculturalism of students

certainly has an impact on their daily attitudes and behavior. By using interview techniques, hidden phenomena in student behavior were discovered. Interviews were conducted with structured data using the snowball sampling method. This method is carried out by interviewing one of the students and then combining it with other students according to the needs of this research case, which has specific problems (Lenaini, 2021).

From data from interviews with several students at the al Mukmin Islamic boarding school, it was found that there were cases of violence in the Islamic boarding school. First, violence arose as a result of the stringent implementation of Islamic boarding school regulations. This is because students violate various Islamic boarding school regulations and also because of misuse of Islamic boarding school regulations by seniors or Islamic boarding school teachers. Second, the discovery of deviant behavior among Islamic boarding school students, which is considered to be commonplace among Islamic boarding school students themselves for generations. In this case, it has a psychological impact on students' psychological, sexually deviant behavior. Third, group interactions occur according to student status, resulting in antagonistic interactions between groups of students. This gangster behavior can be realized based on the students' similar status, ethnicity, race, and economy.

Implementation of Islamic Boarding School Regulations: Between Discipline and Ta'Zir Santri

The position of the caregiver in the three Islamic boarding schools refers to the term Kiai/ustadz as the leading guide in the teaching and learning process of the students at the Islamic boarding school. Due to the complexity of learning problems in Islamic boarding schools, the principal supervisor is assisted by dzurriyyah (Kiai), teachers, ustadz, and all Islamic boarding school administrators. The main task of the Kiai is to guide students and develop, educate, and teach religious knowledge. Likewise, the central Kiai figure is a superior figure for the students and a role model (Imam Tabroni dkk., 2021). The teaching and learning process in Islamic boarding schools uses several methods, for example, advice, guidance, and punishment to those who do not comply with the rules determined by the Islamic boarding school. The influence of the presence of these Kiai has an impact on the continuity of education in Islamic boarding schools. Kiai's position as head of the Islamic boarding school makes him a very respected figure so usually anything that reflects his personality always attracts the attention of the students (Adnani, 2021).

One way to discipline students, as more and more students participate in Islamic boarding school studies every day, the Assalam Islamic boarding school applies Islamic boarding school regulations to create student learning discipline with a rigorous schedule of learning activities (zahro, 2023). Learning activities in Islamic boarding schools start when the students wake up until late at night when the students go back to sleep. Discipline is intended to create an atmosphere of order and obedience, and bring up the values of loyalty and order in students per Islamic boarding schools' norms. Therefore, to organize learning activities and shape students to have discipline in learning, regulations, and activity schedules are prepared. Students who violate or disobey the rules will be subject to a system of ta'zir or punishment (Dilia dkk., 2022).

Terminologically, the word discipline means any influence given to children to help children learn ways to deal with demands from the environment and resolve demands that may be put forward to their environment. The increase in student discipline can be measured through observations of students who show changes in attitudes and behavior for the better (Rizqiyah, 2021). Santri discipline is the actions and behavior possessed by students that show positive things and are obtained from high awareness through obeying the rules and regulations set by the Islamic boarding school, which is a form of obligation for each student (Amrizal dkk., 2022). Of course, the rules and norms that apply to Islamic boarding schools are determined based on the Islamic boarding school's vision and mission in forming and establishing institutions following environmental conditions. In realizing its regulations, each Islamic boarding school certainly has its procedures with rules and regulations adapted to its objectives (Islam & Nur, 2024). One of them is by giving punishment to students who break the rules. In the world

of Islamic boarding schools, giving punishment to students is better known as ta'zir. The term ta'zir aims to direct and make students aware so that they can better direct themselves in a better direction rather than resorting to violence or revenge (Nuriah, 2023).

Psychologically, giving ta'zir to students not only deters students but on the other hand it also provides understanding and makes students aware that what they are doing is not following the rules and norms that apply in the Islamic boarding school environment (Santri, 2023). Apart from that, the punishment imposed on students is not due to feelings of revenge but is based on feelings of affection and a caring attitude from their caregivers so that students do not do things that violate the rules and do not repeat their mistakes. The most important thing is that the punishment given to students is within the reasonable limits of ta'zir. It remains following the procedures for carrying out ta'zir through the trial process. Because giving ta'zir is the last alternative to trials to deter students. However, the influence of increasing student discipline through ta'zir is considerable. Because students who practice ta'zir will feel embarrassed, especially if the mistake is repeated many times, gradually, the student's attitude towards ta'zir will get worse, even resulting in the student being expelled from the Islamic boarding school because they are deemed not to follow the learning system regulated by the Islamic boarding school (Saidah, 2016).

The field survey found various models of cases as a form of punishment among students, first, physical punishment. This case involved students being given physical punishment, for example, small punches, running around the field, sweeping, mopping the floor, cleaning the toilet, and pinching to teach them a lesson so they do not make the same mistake. Second verbal punishment. In this form of punishment, students are given direction by their caregivers wisely and advised educational language. Third, non-verbal punishment. This punishment technique involves signaling to the caregiver with facial expressions and expressions that they dislike the student's actions. The aim is to reprimand students indirectly or with sign language. Fourth social punishment. Caregivers punish students who are isolated from their social environment so that they do not talk too much and repeat the mistakes the students have made (Arifin, 2018).

Implementing regulations in Islamic boarding schools does not guarantee that discipline can be implemented properly. In reality, students still commit many violations during school hours and when participating in activities in the dormitory. Limitations in supervision from Islamic boarding schools are one of the causes. The results of researchers' interviews with caregivers in the Islamic boarding school environment show that the boarding school students at the Pabelan Islamic Boarding School are vulnerable to low supervision because the number of ustadz and ustadzah is limited. The Islamic boarding school cannot carry out maximum supervision and control over its students, so violations often occur.

The results of interviews conducted by researchers with several students in the Assalam dormitory area show that violations of rules and regulations are still ongoing both in the dormitory and in teaching and learning activities in the classroom. Violations of the rules that are still often found among boarding school students include leaving the dormitory without asking permission, cases of petty theft, being late for class, skipping school hours, wearing uniforms that do not comply with the rules, sleeping in class, dating male students and female students. Daughter, smoking in the Islamic boarding school environment, throwing rubbish carelessly, fighting, and not carrying out picketing either in class or in the dormitory. Every violation committed will receive sanctions following school or dormitory regulations. However, the four students who were respondents admitted that they were still not deterred from committing violations, especially when there was an opportunity to avoid the supervision of administrators, ustadz, or Kiai. The many violations committed show that there is still low discipline among students in the Islamic boarding school environment (Afiati, 2018).

However, it is also found in practice that sometimes ta'zir carried out by caregivers is inappropriate, where the punishment given is physical or psychological, and the punishment given is

not following the students' rules of life. Of course, the impact of this inappropriate punishment on students will lead to violence. In this case, the caretaker or Ustaz or Murabbi is given the authority to punish the student because the student committed a minor offense in light punishment. In contrast, serious violations are specifically given to receive punishment according to the form of the mistake. Some minor violations students commit include being late to class during study hours, being late to the mosque, and so on (Di dkk., 2024). This includes punishment for physical violations against students, for example community service, shaving bald, students running around the field, and being dried in the sun. Violations of psychological punishment committed by students include mocking, insulting, or swearing at students and harassing students to lower the students' self-esteem and dignity. Indirectly, the caregiver's actions have a substantial negative psychological impact on students. Psychological violence also occurs among teenage students who are caught dating. This case occurred when a teenager was caught having a romantic relationship between a female student and a female student in secret, and it was the teenage student's right to reveal during puberty that he liked the female student. However, this incident was considered a severe violation and could even result in the student being expelled from the Islamic boarding school (Fathurrijal & Saudi, 2023).

Other violence also occurs among students who have different socio-economic statuses. Students who fall into the economically secure category usually behave elegantly and have high self-confidence, even living a consumerist lifestyle (Mukrimah, 2023). This is inversely proportional to students from lower middle-class economic backgrounds. The relationship between the two in social relations has resulted in social inequality, resulting in the unpleasant treatment of students from established economic classes towards students from lower economic classes. Cultural violence also occurs on the part of caregivers who differentiate between santri services based on genetics, namely between santri who are descendants of Kiai and those who are not descended from Kiai, between santri who are children of officials and santri who are not children of officials, between santri who are children of rich people and santri who are children of ordinary people (Novita & Iswari, 2023). Of course, this violent behavior is a form of discrimination in student services, which, of course, has an impact on the learning of students from weak groups.

Forms of Psychological Violence in Santri

Case studies of psychological violence that occurred among students occurred when the average age was adolescence, with an age range of 12-18 years. This age group is vulnerable to reproductive problems. At this time, students greatly desire to try and learn new things. Adolescence is a period of very rapid growth and development, both physically, intellectually, and psychologically. This period is also a transition period from childhood to adulthood and is a time of mental upheaval (Rahmatullah dkk., 2020). During this period, it is a process of searching for identity, and quite a few of them show deviant behavior, even leading to same-sex relationships, such as what is called mairil, kelon, dumok, nyempet, lesehan, lebiola, and so on.

The term mairil or kelon is defined as the case of students sleeping together while hugging each other in a dark room. Generally, students have a special relationship to sleep together by pressing their bodies together. Nyempet means rubbing the genitals of the same sex while sleeping, where the victim does not feel aware of being the victim. Meanwhile, mojok is defined as behavior carried out repeatedly in a quiet place, alone with the same partner and perpetrator (Kamiasari & Riyanti, 2014).

This condition is also influenced by the Islamic boarding school learning model, where male and female students are usually placed in separate rooms and rarely interact, increasing curiosity between the two. There are phenomena contrary to moral teachings in an environment with only one type. The phenomenon in question is homosexual behavior that occurs among students, known as mairil or nyempet (Sulastri dkk., 2022).

In several Islamic boarding schools in this study, this culture is considered something that is not taboo and has even become a tradition passed down from generation to generation. So, this culture is

difficult to eliminate because the perpetrator carried out his actions neatly and did not happen openly without other people's knowledge. Sometimes, the victim himself does not realize that he is a victim of someone else's harassment. The victim realizes he has become a victim of someone else's desires because victims of sexual violence in Islamic boarding schools are usually carried out secretly, not based on consensual when the victim is asleep and is not aware that he is the target of the operation (Sulastri dkk., 2022).

Generally, those who become victims are students who are innocent, handsome, handsome, cute and have baby faces. It is almost sure that the dream of a new student becomes a target and is fought over by senior students, and it is not uncommon for students to fight each other in fistfights, fist fights, verbal fights, and arguments to get it. In this case, an unwritten law applies in the Islamic boarding school community, namely the law of mairil and nyempet (Prabamurti, 2018).

Mairil's behavior includes homosexual acts, but the levels differ from each other because the potential is minimal from individual to individual. In terms of terminology, homo means a type that is oriented towards sexual disorders. Homosexuality is a form of sexual activity that pleases oneself and a partner of the same sex, men with men, women with women, with deliberate planning to satisfy oneself and engage in same-sex sexual fantasies or behavior (Rahmatullah & Azhar, 2019).

Several problems are the causes of the emergence of deviant sexual behavior among students. First, an unhealthy social environment is influenced by a student who has deviant behavior due to the character of the student's behavior, which is formed from the outside world of the students brought to the boarding school. Second, peers among students who are in an unhealthy or toxic condition can influence the condition of other friends. Third, the attention of those closest to them is less attached, and there is no mature attention from the caregiver, so someone who is too far away behaves well (Abidin, 2015).

Casually, some habits occur due to repeated behavioral defects carried out by students, which impact temporary behavior, such as aggressive behavior that often occurs among students. Hasab is the behavior of intentionally taking someone else's property to own it and is considered normal. This can be seen from the behavior of students who take other students' living equipment without telling the owner of the items. For example, students take sandals, shoes, sarongs, soap, or other daily necessities. This is considered normal in the Islamic boarding school environment, and if it is not handled spontaneously and thoughtfully, it will form a deviant mental character (Ramadhan dkk., 2023).

The emergence of this behavior has indeed escaped the attention of Islamic boarding school managers because the management does not yet have a transparent regulatory module or format regarding the early prevention of sexual disorder viruses in Islamic boarding schools. Second, there has not been a tradition of early prevention of gay behavior in the Islamic boarding school environment, so there is an impression of allowing student behavior that leads to homosexuality. Third, there is no awareness among students to participate in minimizing behavior that leads to homosexual acts because they are not yet aware that the behavior carried out by students is deviant.

Social Expression of Santri Adolescents

Sociologically, humans living in groups is a necessity. They were living in groups based on a shared vision of life, shared beliefs, groups based on social status, and groups based on age. Students who fall into the teenage category usually live in groups because of the same vision of life as a lifestyle to express teenage identity. Santri usually form groups called gangs. This gang can provide answers for groups of teenage students in their search for identity (Fadhilah dkk., 2021). During adolescence, personality changes cannot be separated from the influence of social life, in the form of changes influenced by the personalities of peers and pressure to develop personality traits that the group influences.

Gangs form social groups, and there are in-groups and out-groups. In society, the words "us" and "them" form social differences and become the basis for the rules made by groups. In line with social

groups, a social structure arises from the patterns of attitudes and feelings of fellow gangs (Munir, 2019).

The influence of gangs on this group of teenagers becomes a student lifestyle that can influence negative and positive behavior. Negative behavior will become a toxic lifestyle that will lead to destructive behavior, for example, hydonic behavior, namely a wasteful lifestyle that likes to have fun to fulfill the interests of temporary pleasure in life, the impact of which will give rise to a nosy attitude towards peers. Meanwhile, positive behavior will impact behavior toward a highly competitive learning spirit and create a spirit of achievement among students (Syafi'i & Mahmudah, 2018). This student gang group will spontaneously cause negative behavior among students who are not members of the gang. For example, there are cases of bullying that demean the dignity and disrespect of other students or physical or psychological violence. In a study of cases of physical violence, some students committed violence by hitting, kicking, or even hitting other students, giving rise to civil cases or removing other students' belongings.

Bullying is a desire for harm that is manifested through actions that cause someone to suffer. There are various forms of bullying behavior, both physical, verbal, and psychological. Bullying is a deliberate and aggressive act, and there is an imbalance of power, and it is carried out repeatedly. Indicators of victims include small stature, different looks, difficulty getting along, having access to different languages, and children who are considered annoying. In contrast, the perpetrators of bullying have a high level of self-confidence, like to be aggressive, and are pretty prominent. In terms of their activities (Hamidah, 2020).

Bullying behavior makes Islamic boarding schools uncomfortable for the victims. This is where the role of Islamic boarding school caregivers becomes essential in this behavior. The more significant the role of the caregiver, the more bullying behavior can be minimized. This behavior also hurts academic achievement. This behavior can also be interpreted as actions and words towards other people that can cause mentally and physically uncomfortable, stressful, and painful actions. This action was pre-planned by the strong against the weak. Unexpectedly, seniors usually desire to improve new students' mentality, but this creates feelings of fear (Nuris Yuhbaba, 2019). Bullying also does not only occur physically but psychologically. It can cause students to feel low self-esteem, for example, making fun of them, influencing others to stay away from them so that the person feels ostracized, and even spreading gossip and judging for personal reasons.

Facts in the field show that several respondents stated that several students were victims of bullying from their upper-level students, both physically and mentally. The victims stated that they were often beaten, threatened to report to their guardians, took things without the owner's permission, teased them, and called them names that were not appropriate. His nickname. Some students feel afraid and do not feel at home living in the Islamic boarding school, so they do not want to go to the Islamic boarding school and ask to be taken, but because of their parents' persuasion, they stay because they have to. Apart from the psychological impact, victims feel less self-confident and prefer to be alone from their peers, have a decreased appetite, and are less enthusiastic about studying (Nugroho dkk., 2020).

Several things that can be factored into bullying can also be caused by the indifference of Islamic boarding school administrators when they are given reports about bullying behavior, and even the caregivers feel that this is considered a typical incident. So, there are students who feel afraid and often sleep in the mosque because they are not comfortable in their rooms. This certainly adds to the length of suffering of students who are victims of bullying.

4. CONCLUSION

The role of Islamic boarding school educational institutions as institutions that preserve tafaqquh fiddin and maintain the morals of the younger generation makes this Islamic boarding school cadre formation institution superior to other educational institutions. However, Islamic boarding school

institutions are not free from problems. Among the problems that arise in the world of Islamic boarding schools are acts of violence in the educational process, which are caused by disharmonious relationships between Islamic boarding school components, both the relationship between caregivers and students, as well as the relationship between caregivers and students. Relationship between students and students.

This disharmony gives rise to violent behavior in the learning process of students in Islamic boarding schools, whether intentionally or unintentionally. Several problems are the causes of violent behavior among students. First, an unhealthy social environment is influenced by a student with deviant behavior due to the character of students' behavior formed by the world of students, which is then brought to the Islamic boarding school. Second, peers among students who are in an unhealthy or toxic condition can affect the good condition of other friends. Third, the attention of those closest to them is less attached, and there is no mature attention from the caregiver, so someone too far away cannot behave well.

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