

FORMATION OF ANTI-VIOLENCE CHARACTER IN SCHOOLS BY PAK TEACHERS IN THE FRAMEWORK OF CONFLICT RESOLUTION

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Abstract

The purpose of this study is to analyze the formation of anti-violence character in schools by PAK teachers in the framework of conflict resolution that applies qualitative methods with the FGD approach. Data sources were collected from 13 PAK teachers in SMK Se Kota SoE, Timor Tengah Selatan Regency, which were analyzed reductively by presenting the results of the study that, the conflict resolution approach in an effort to strengthen the anti-violence character by PAK teachers as a standard to realize the conduciveness and smoothness of teaching and learning activities in the school environment, as well as a preventive measure so that there is no more violent behavior, as well as a curative action in restoring the psychology, morals, and spirituality of school members. The formation of anti-violence character with a conflict resolution approach, namely giving freedom to every school member to get the opportunity to convey any problems including violence experienced by themselves or witnessed when socializing, willing to discuss problems without being passive or closed, being open to compromise in solving problems, willing to forgive each other so that there is no longer an intention to repay evil with evil, and there is an agreement/commitment to maintain order. The significance of this research is to produce an educational contribution of a strategic approach based on conflict resolution to be implemented by PAK teachers through anti-violence learning as part of character education, so that all school members can become increasingly aware of the need to work together to create a conducive and inclusive school, and be able to become a positive reflection for the wider community.

Keywords

Anti-Violence Character, Conflict Resolution, Teacher.



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INTRODUCTION

Based on the results of observations in several schools located in Vocational High Schools (SMK) throughout SoE City, South Central Timor Regency, including: SMK N 1 SoE, SMK N 2 SoE, SMKS Kristen SoE, and SMKS TeknikAnugerahSoE, it was found that there are still acts of violence involving students with students or students with certain teachers. The cause of this situation is due to the lack of awareness of positive characters from students to provide a sense of security and comfort in learning, as well as the continued existence of excessive assertiveness from certain teachers. This condition has an impact on the emergence of various disturbances, the existence of indiscipline, and a weak sense of conduciveness or security in learning in the classroom and in the school environment. Some students do not really care about the rules or regulations that apply because they assume that various rules for living disciplined and practicing positive characters, such as maintaining conduct and avoiding violent behavior, are only required for students, while there are still some teachers who do not obey the rules that apply in the school environment. Noer et al. explained that the conditions of violence that are often encountered involving students, teachers, or staff members create a gap for the emergence of an uncondusive school atmosphere (Noer et al., 2024).

One of the parties responsible for character building through classroom and school learning, namely Christian Religious Education (PAK) teachers, acknowledged that the main challenge they focus on is strengthening character education in schools through every learning moment in the classroom, as well as through exemplary behavior. Character education based on Christian Religious Education is one of the main keys to strengthening anti-violence character and improving discipline among all school members. Internal conflicts that occur in the school environment deserve special attention, so that there is no more chaos or acts of violence involving any individual in the school environment.

Efforts to eradicate violence in schools are challenging due to the numerous reports of violence that are rarely resolved. Violent behavior involving students that is not fully and properly resolved will not have a deterrent effect. In fact, some students who experience violence no longer dare to speak up about their problems due to psychological and social pressure. This situation causes some students who are victims of violence to choose to remain silent and not speak out, attempting to bear the psychological burden alone.

The recurring phenomenon of violence in schools must be eradicated so that the school environment becomes a conducive place for learning. The role of every school member, including the Religious Education (PAK) teacher, is to strive to create a school environment that is friendly to everyone who carries out activities according to their responsibilities. Religious Education (PAK) teachers have a major role in addressing and preventing violence in the school environment because one of their main tasks is "character formation" based on Christian spiritual values to ensure that each student presents as a qualified individual in knowledge, character, and spirituality (Samaloisa & Hutahaeen, 2023).

PAK teachers have an important role in training students to develop positive character traits, such as tolerance, maintaining security and comfort in learning, including avoiding various forms of violence against others (Pranoto, 2024). The presence of PAK teachers in the school environment is crucial because their figures are influential in presenting/creating a friendly, safe, and empathetic school climate. In other words, violence in the school environment still often occurs because only a small number of students truly live the character of the occupant, a character that wants to provide a sense of security, a character that wants to be friendly with everyone. The phenomenon of violence that occurred in the environment of SMK Se Kota SoE, South Central Timor Regency, was not only influenced by social environmental factors alone, but also by the misuse of digital technology. Based on the results of the search for documentation data, it was found that several students were involved in violent practices that caused several victims to experience trauma, intimidation, which disturbed their mental health.

Previous research has also discussed anti-violence and conflict resolution. Research conducted by Chairuna & Albina, (2024) researchers with research results showing that learning through Islamic education related to strengthening anti-violence values has a strategic role because it emphasizes the habituation of mutual respect and upholding the principles of justice. Islamic education must be integrated into positive exemplary behavior so that every member of the school has a high level of awareness to stay away from various forms of violence that can harm themselves or others, and work together in resolving conflicts so that Islamic education not only educates knowledge, but also to shape character to be willing to live side by side in an attitude of mutual respect and maintaining peace. While presearch conducted by Khadafia & Albina, (2025) with the results of the study that Islamic educational institutions are obliged to strengthen anti-violence values by formulating policies that can regulate the behavior of school members, so as to create a

peaceful learning environment. Concrete actions that can be taken by Islamic educational units include developing POS (Standard Operating Procedures) for prevention by providing service information, such as websites, emails, and telephone numbers that can be accessed by school members as a complaint center, so that there is no more violence. In addition, local governments are also obliged to carry out their role in supervising prevention groups and establishing cooperation with stakeholders in implementing anti-violence policies in schools. Research conducted by Simarangkir, (2025) The research results show that teacher role models have a big role in strengthening awareness to prevent violence, such as bullying, so that it can create a comfortable learning environment. While presearch conducted by Shinta, (2022) The research results explain that strengthening anti-violence character in students will increase if there is collaboration between teachers and parents to continuously educate and implement holistic guidance for children, so that they not only understand theory but are also able to practice behavior that upholds anti-violence values. Furthermore, research conducted by Rojana et al., (2025). The research results explain that an inclusive and safe learning environment based on an anti-violence spirit is the goal of SDS Ulul Albab, thus designing a curriculum that integrates character values into a lifestyle that is able to create comfort in activities in a child-friendly school environment that is free from various forms of violence.

The results of the previous research above differ from this study in that none of the previous studies attempted to prevent violence or develop anti-violence character through a conflict resolution approach. This study, however, focuses on analyzing the efforts of Christian Religious Education teachers to instill a culture of anti-violence through school instruction by requiring a conflict resolution approach, including: providing an opportunity to convey problems, discuss issues, be open to compromise, forgive each other, and have an agreement to maintain order. Apart from that, in the character formation process, there is also a form of appreciation given by PAK teachers in every lesson to students who are able to carry out a broad role as agents of strengthening anti-violence values in schools.

The purpose of this study is to analyze the formation of anti-violence character in schools by PAK teachers within the framework of conflict resolution, so that theoretically it is able to educate various stakeholders in efforts to prevent violence that is still often found in the school environment. The significance of this study is as a contribution that educates a strategic approach based on conflict resolution to be implemented by PAK teachers through anti-violence learning as part of character

education, so that students, teachers, staff, employees or all school residents can have a high awareness to increasingly synergize in creating or practicing conducive, tolerant, and inclusive schools, and be able to be a positive reflection for society.

METHOD

The research applied a qualitative method with a Focus Group Discussion (FGD) approach. Qualitative methods are research methods used to explore the meaning, experiences, or perspectives of subjects regarding a social event or incident within its context, rather than a statistical approach or calculating numbers to draw conclusions about a phenomenon (Zakariah et al., 2020). Data collection based on conflict resolution indicators was conducted by interviewing 13 PAK teachers at SMK Se Kota SoE, Timor Tengah Selatan Regency, as primary sources. In addition, another data collection approach was carried out using documentation techniques, namely collecting information from archives at schools that prove that PAK teachers provide guidance or coaching related to character building for students in class. Data were analyzed using a data reduction approach, namely by carrying out the process of selecting data according to research needs, simplifying, summarizing raw information to facilitate analysis, and presenting accurate information.

FINDINGS AND DISCUSSION

Findings

The results of interviews and analysis of the views of PAK teachers regarding the material on strengthening anti-violence character with a conflict resolution approach in schools are important to be implemented holistically/completely in life. To facilitate the presentation and analysis of the results of the FGD with PAK teachers in all SMKs throughout SoE City, the reduction/simplification of the description of the interview data was implemented by applying codes/initials, namely: PAK teachers of SMK N 1 SoE (GSMK1), PAK teachers of SMK N 2 SoE (GSMK2), PAK teachers of SMKS Kristen SoE (GSMK3), and PAK teachers of SMKS Teknik Anugerah SoE (GSMK4). The results of interviews with sources GSMK1, GSMK2, GSMK3, GSMK4, are as follows:

Table 1. Formation of Anti-Violence Character in Schools by Religious Education Teachers (PAK Teachers) within the Framework of Conflict Resolution in Vocational Schools throughout SoE City, South Central Timor Regency

Forms of Counseling Services	Problem Solving	Form of Compromise	Resilience/recovery (forgive)	Agreement/Consensus
educate people not to suppress problems of violence	Opening insight to stay away from the "culture of silence" (silence culture)	openness to compromise that everyone can make mistakes such as engaging in violence	Educating that the attitude of forgiveness is in accordance with what Christ desires, as written in Mark 11:25; Romans 12:19; Ephesians 4:32	Committed to mutual respect, maintaining order, and being fair in order to create a safe and comfortable learning environment.
motivate victims to be willing to be open and tell the chronology of the violence they experienced	Strengthening Christian values, such as: Forgiveness, love towards enemies, being fair, etc.	Be an example in upholding an anti-violence character	Educating that forgiveness is not a weakness, but shows a strong spiritual soul.	agreed to be actively involved in encouraging the realization of reconciliation activities between all school members
give victims of violence the confidence that they are in a safe place	Strengthening two-way discussions	Encourage the realization of peaceful mediation to restore relations between victims and perpetrators	Guides the implementation of forgiveness that will restore from shame, inner wounds, and hatred towards others.	uphold neutrality and be fair in efforts to resolve violence in schools
positive affirmation approach (words of encouragement)	be a good listener, show empathy, and build a strong sense of solidarity	Motivating to live in Christian repentance that upholds the value of love	provide mental and spiritual support so that there is a willingness to forgive each other	agreed to hold an open and two-way dialogue in handling the issue of violence

Source; (Ali et al., 2023)

Religious Education (PAK) teachers play a crucial role in supporting victims of violence in schools. They create a safe environment where students feel comfortable sharing their experiences without fear of judgment. This is essential for healing, as openness helps reduce anxiety and emotional turmoil. The teachers offer counseling, emphasizing confidentiality and trust, and help victims report incidents to higher authorities.

PAK teachers also foster anti-violence attitudes by engaging students in discussions about violence and its impacts. Despite challenges like trauma or stigma, they ensure victims feel secure enough to share their experiences and work together to find solutions. Furthermore, teachers promote understanding and forgiveness, encouraging both victims and perpetrators to see their actions as mistakes and helping them reconcile, following Christian teachings of love and

forgiveness (Yudin et al., 2025).

Additionally, PAK teachers support the creation of a peaceful school environment by emphasizing respect, order, and fairness. They facilitate reconciliation activities that involve the entire school community, namely students, parents, teachers, and staff, ensuring that all members contribute to maintaining a safe and respectful atmosphere, free from violence. These efforts are in line with the Christian principles of forgiveness, love, and mutual respect (Arifin & Rahman, 2024).

Discussion

Based on the research results, the information that has been collected can be analyzed using a reduction approach regarding the formation of anti-violence character in schools by PAK teachers within the framework of conflict resolution, as follows:

Providing an Opportunity to Convey Problems Through Christian Counseling

The analysis revealed that PAK teachers in SMK Se Kota SoE have a significant/important role in creating a participatory space for every school member so they can voice the problems they experience themselves or based on experiences during their daily activities. PAK teachers in Christian counseling can apply an inclusive and open approach in encouraging every school member to dare to reveal the issues of violence they experience, to jointly find solutions to resolve the problems of violence that occur (Ndethiu, 2022). Efforts to encourage every school member to dare to openly convey various forms of violence problems in the school environment are not easy, because they often face various stigmas that violence cannot be resolved completely, the existence of a culture of silence, feelings of shame, intimidation, trauma, and fear (Arsyita et al., 2025). The opportunity to convey various forms of problematic violence must be utilized by the school community to ensure that various cases of violence receive special attention as an important lesson to agree to stay away from various forms of behavior that can harm/hurt others, so that it can become a path to realizing the formation of an anti-violence character (Azizah et al., 2024).

The efforts of Christian Religious Education teachers in anti-violence character education are an important step in creating a generation that is not only intellectually intelligent but also possesses a compassionate and respectful character (Sunandar et al., 2022). The role of Christian Religious Education teachers is as guides who instill the values of love and peace. Christian Religious Education teaches the importance of sharing the burdens of others and understanding that every individual deserves fair and compassionate treatment, thus creating a safe and supportive environment for students to feel comfortable expressing their feelings (Adu et al., 2025). Through

Christian counseling, Christian Religious Education teachers can build trusting relationships with students, so they feel valued and not judged. With an empathetic and understanding approach, teachers can help victims overcome the fear and anxiety that may arise when they have to share traumatic experiences (Waang et al., 2025). Victims of violence must be assured during counseling with a PAK teacher that they are in a safe place. A sense of security is crucial for victims to feel protected and respected. Nusantara et al., (2018) Explains that by providing a safe space to talk, teachers can help students understand that every problem can be solved with good communication, because they have the right to live without violence.

Positive affirmation approaches or words of encouragement also have a significant influence in forming an anti-violence character (Musyawarah & Arifoeddin, 2024). Christian Religious Education teachers can use words that build and strengthen victims of violence, reassuring them that they have unwavering worth and dignity. In Christian teachings, every individual is seen as a precious creation of God, and this affirmation can give students confidence who may feel inferior due to their experiences of violence. With positive words, teachers can help students see their extraordinary potential and encourage them to rise above the trauma they have experienced.

Discussing the Problem

The analysis results show that religious education teachers need to optimally carry out their role in efforts to develop anti-violence characters in the school environment, one of which is by actively encouraging every member of the school community to be open to discussing problems related to the phenomenon of violence and solutions to handle it (Haris et al., 2024). Activities to discuss problems/issues of violence facilitated by religious education teachers demonstrate proactive actions in eradicating the phenomenon of violence that often involves irresponsible individuals in schools. The role of religious education teachers who are proactive in inviting the school community to openly discuss the phenomenon of violence will be a path that encourages critical awareness regarding the reality of social problems in the school environment (Simarangkir, 2025). When victims of violence are open to discussing the violence they have experienced, it will greatly help teachers in finding the root of the problem, and together they can work towards a solution to resolve a case (Koesma et al., 2025). Besides that, Nuriafuri et al., (2024) added that education through discussions on violence issues, if a solution has been found, will help school residents continue to fight for anti-violence character values and prevent further victims or perpetrators.

Christian religious education teachers' efforts to develop anti-violence character must begin by opening students' minds to move away from the "culture of silence." This culture of silence often forces individuals to restrain themselves in the face of violence, whether physical, verbal, or emotional. Christian religious education teachers can teach the importance of speaking out and addressing injustices, as justice and truth are highly valued in Christian teachings (Sutanto, 2025). He explained that teachers can introduce the concept that remaining silent in the face of violence not only harms oneself but also negatively impacts society. Through this education, students are taught to boldly speak out against untruths and stand up for the truth, aiming to restore the situation/condition to a better one, just as Jesus Christ boldly proclaimed the truth in every aspect of his life. Tonis et al., (2025) Explained, PAK teachers, through classroom learning, encourage people to continue to voice the truth to restore a relationship based on love and friendship, as taught by Christ, which is a force that can break the cycle of violence and hatred.

PAK teachers can strengthen these Christian values through concrete practices that fight for justice for the oppressed. Buan, (2020) explained that the Christian values taught by teachers are not only limited to teaching theory, but also invite students to practice them in everyday life, both at home, school, and in society, which are practiced in realizing anti-violent behavior. Salau et al., (2023) explains, real acts of love for each person have a positive mental strengthening impact and are a source of inspiration that can shape a person's positive character.

In school, Christian Education teachers should also position themselves as good listeners, demonstrate empathy, and build a strong sense of solidarity among students. Empathy is the ability to feel what others feel, which is crucial in creating a non-violent environment. (Aulia et al., 2024) Teachers can model empathy by listening to students without judgment and responding with understanding. Through empathy, students learn to see the world from others' perspectives and develop a sense of solidarity, namely caring for others, as part of implementing character education.

Open to Compromise

The analysis results show that PAK teachers have a strategic role in educating school residents, including victims of violence, to be sincere and open to compromise in the circumstances they experience. This open attitude to compromise means the ability to see perpetrators as people who have made mistakes, because the perpetrators do not realize that their actions are a crime. This open attitude to compromise, which means that every human being can make mistakes, aims to enable victims to forgive and pardon the perpetrators' mistakes, rather than repaying evil with evil

(Hani'ah, 2023). Encouraging PAK teachers to be open to compromising and forgiving each other is an important part of forming an anti-violence character in the school environment (Wally & Nenabu, 2025).

The Christian Religious Education teacher acts as a mediator, teaching students to be less judgmental and to focus more on the healing process through forgiveness. Motivating them to live in a spirit of forgiveness toward perpetrators of violence is a crucial step in developing an anti-violence character. Supuwingsih, (2025) He explained that teachers can act as wise mediators, guiding both parties to listen to each other and resolve problems in a more constructive manner. Walui et al., (2025) He stated that openness and a sincere attitude toward forgiving others who have hurt him are keys to complete spiritual, mental, and emotional recovery. This motivation fosters students' understanding of forgiveness as part of a truly Christian life.

Christian religious education learning that focuses on the value of love also teaches students to respect the dignity of every person and prevent violence in any form. (Boiliu, 2025) The love upheld in Christian teachings teaches us not only to care for those we love, but also for those who are difficult to love, including those involved in violence. Teachers can help students internalize this value of love so they can apply it in their daily lives, fostering a character full of forgiveness, peace, and nonviolence (Lazarus & Sulkowski, 2023).

Motivation to Forgive Each Other

The analysis shows that an anti-violence character will not be formed in every school member's personality without the ability to forgive others' mistakes and the generosity to forgive them (Khayati, 2025). In this context, the role of PAK teachers is crucial in implementing strategic steps that can heal the emotional wounds and pain experienced by victims of violence. Sinaga and Simatupang explained that, as followers of Christ, every school member, including victims of violence, must be made aware that without a willingness to forgive others who have hurt them, there will be no inner and spiritual healing (Sinaga & Simatupang, 2024).

The efforts of Christian Religious Education teachers to encourage victims to forgive their perpetrators of violence are in line with biblical values such as those found in Matthew 22:39; Romans 12:19; and Ephesians 4:32. Spiritual motivation based on biblical teachings must be prioritized before applying psychological or social approaches in restoring a person's soul to be willing to forgive (Long et al., 2020). Biblical teaching firmly states that "love your enemy as you love yourself," meaning that no matter how great the pain or disappointment experienced, as

Christians, we must still forgive even though it feels difficult. Christian Religious Education teachers have a strategic role in encouraging victims of violence to forgive those who have hurt them and educating them that forgiveness is not a justification for violence, but rather a first step towards mental and spiritual recovery (Tangiru et al., 2023). Teachers educate students that forgiveness is not a sign of weakness, but rather evidence of true spiritual strength for healing. Riyanto, (2022) explains, forgiveness is an active act of a strong heart because it requires courage, humility, and spiritual maturity to let go of pain for the sake of greater peace.

To support this process, Christian Religious Education teachers also need to provide mental and spiritual support so that students are willing to forgive one another. This support can take the form of spiritual counseling, personal mentoring, or the formation of healthy discussion groups where students can share experiences and encourage one another, as well as model forgiveness. Teachers need to be present not only as instructors but also as spiritual companions, ready to listen and guide with love (Espiritu, 2023). Learning Christian Religious Education not only shapes students' spiritual knowledge but also shapes their character, becoming spiritually strong, compassionate individuals who can become agents of peace in a world often plagued by violence.

There is an Agreement to Maintain A Conducive and Inclusive Environment

The analysis reveals that fostering forgiveness between victims and perpetrators is crucial for reconciliation, but it must be followed by a collective commitment to maintaining order in the school. This commitment is based on the belief that every individual is a precious creation of God, deserving of respect and love, as taught by Jesus Christ. Upholding order with compassion helps build an anti-violence character and strengthens students' faith, contributing to a safe and conducive school environment (Zafi et al., 2024).

A comfortable, safe, and orderly school atmosphere can only be achieved if all members, teachers, staff, and students commit to living according to anti-violence values such as love, mutual respect, and forgiveness (Junaidah et al., 2025). This requires a collective effort, not just from a few individuals. Christian Religious Education teachers play a key role in instilling these values and creating an inclusive environment that promotes harmony and order.

By encouraging collaboration and Christian-based learning, teachers can motivate a sense of responsibility and fairness, helping establish a school culture of mutual respect. Consistent justice fosters trust, minimizes social jealousy, and reduces the risk of conflict or violence, ultimately contributing to a safe and supportive learning environment.

CONCLUSION

Analysis of the formation of anti-violence character within the framework of conflict resolution in schools by PAK teachers of SMK Se Kota SoE, Timor Tengah Selatan Regency shows that there is a strategic role of PAK teachers in creating and strengthening a culture of mutual love and respect that encourages participatory space for every school community to jointly ensure the realization of a safe, fair, comfortable, inclusive, orderly, and conducive learning environment. The conflict resolution approach helps PAK teachers have standards to be able to measure the achievement of the realization of conduciveness and smoothness of teaching and learning activities in the school environment, so that they can always educate that comfort and a sense of security can only be realized if every school community is willing to live out an anti-violence character, so that no one becomes a victim or is involved as a perpetrator of violence in educational institutions. PAK teachers at SMK Se Kota SoE, Timor Tengah Selatan Regency, have attempted to implement the formation of anti-violence character with a conflict resolution approach as a preventive measure (prevention) so that there is no more violent behavior, as well as a curative action (treatment) in restoring the psychology, morals, and spirituality of school members who have been victims of violence. Implementation of anti-violence character building actions with a conflict resolution approach, namely by providing the opportunity to convey problems through Christian counseling, being open to discussing problems, being open to compromise, having the motivation to forgive each other, and being committed to an agreement to maintain a conducive and inclusive environment. Although the effort to develop an anti-violence character through a conflict resolution approach implemented at SMK Se Kota SoE, South Central Timor Regency, is not an instantaneous process, as individuals still commit violence to this day, cultural activities promoting mutual love and respect at school can serve as a learning tool for students and colleagues to live in tolerance, maintain peace, love one another, sincerely forgive, and respect fellow human beings as God's precious creations.

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