

Synergy of Parents and Madrasas: Building a Violence-Free Generation

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Abstract

Keywords:
Madrasah;
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The problem of violence and bullying in the educational environment, especially madrasas, is still a serious challenge that has an impact on the comfort and safety of students. This study aims to examine the effectiveness of synergy between parents and madrasas in preventing violence with a Participatory Action Research (PAR) approach. Through mentoring at MI Qomarul Wathon Lamongan, this research involves problem mapping, the preparation of anti-violence SOPs, education for students and parents, and the implementation of parenting programs as a form of strategic collaboration. The study's results demonstrate that a strong and structured partnership can create a safe learning environment, increase awareness of the dangers of violence, and cultivate an empathetic and moral character in children. These findings confirm that the synergy between parents and madrasas is crucial in building a violence-free generation and can serve as a model for replication in other madrasas.

Abstrak

Kata kunci:
Generasi
Bebas Kekerasan;
Madrasah;
Orang Tua;
Sinergi

Masalah kekerasan dan perundungan di lingkungan pendidikan, khususnya madrasah, masih menjadi tantangan serius yang berdampak pada kenyamanan dan keselamatan peserta didik. Penelitian ini bertujuan untuk mengkaji efektivitas sinergi antara orang tua dan madrasah dalam mencegah kekerasan dengan pendekatan Participatory Action Research (PAR). Melalui pendampingan di MI Qomarul Wathon Lamongan, penelitian ini melibatkan pemetaan masalah, penyusunan SOP anti-kekerasan, edukasi bagi siswa dan orang tua, serta pelaksanaan program parenting sebagai bentuk kolaborasi strategis. Hasil penelitian menunjukkan bahwa kolaborasi yang kuat dan terstruktur mampu menciptakan lingkungan belajar yang aman, meningkatkan kesadaran terhadap bahaya kekerasan, serta membentuk karakter anak yang empatik dan bermoral. Temuan ini menegaskan bahwa sinergi orang tua dan madrasah sangat penting untuk membangun generasi bebas kekerasan dan dapat dijadikan model replikasi di madrasah lain.

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INTRODUCTION

Cases of violence and bullying in the educational environment continue to be a very urgent issue to be highlighted. National data shows that cases of child abuse, both physical and psychological, are increasing every year, with 4,859 cases recorded in early 2024 (<https://kekerasan.kemenpppa.go.id/ringkasan>). On the one hand, the world of education is required to be a safe and comfortable space for children's growth and development, but on the other hand, it is still a place where violent practices take place,

both by fellow students and by educators. This phenomenon is a concern in national policies, such as in the Ministry of Religious Affairs's Outlook 2024 National Action Plan which encourages transformative education services and victim protection (RI, 2024). Therefore, it is important to conduct an in-depth, contextual, and participatory-based study of the educational community.

Previous research has extensively discussed the impact of bullying on students (Armitage, 2021; Rigby, 2003; Vanderbilt & Augustyn, 2010), and the importance of teacher and student education in understanding violence (Distina, 2019; Fahriany & Wahyuningsih, 2025; Muhlis et al., 2025; Rahmawati et al., 2023; Susanto et al., 2023; Utama & Salim, 2024; Wahyuni et al., 2019; Zhalzabilah et al., 2024). However, there is a gap in the literature regarding the implementation of a participatory approach that involves all elements of the madrasah community, including parents, in developing anti-violence strategies. In addition, parents' awareness of the participation and role they take with teachers in the anti-bullying movement in education units is also low (Yunita et al., 2022). In fact, the role of parents is very important to support and succeed the anti-bullying program (Dey Putri et al., 2020; Junita et al., 2015; Masitah et al., 2024, 2024; Rachmawaty & Bahiroh, 2025; Rahma et al., 2023). Therefore, the problem of bullying must be a concern from all levels of society (Várnai et al., 2016). In the education unit, the parties who spearhead the implementation of the anti-bullying and violence movement are teachers, students, all school/madrasah (Lee et al., 2015) (Veenstra et al., 2014), parents (Huang et al., 2019), (Axford et al., 2015) and also the surrounding community (Kilpatrick Demaray & Kerres Malecki, 2006).

On the other hand, madrasas as religious-based educational institutions under the Ministry of Religious Affairs have their own challenges, because they do not have regulations as strong as public schools under the Ministry of Education and Culture. Therefore, a model is needed that is not only normative, but born from the collective awareness and involvement of madrasah residents.

This study uses *the Participatory Action Research (PAR)* approach as the main method, by placing madrasah residents as active subjects, not passive objects. Through the process of reflection, dialogue, mapping common problems, to the preparation and implementation of solutions, this research aims to create real and sustainable changes in the prevention of violence in madrasas. PAR does not pretend to test hypotheses, but rather to assist the education community to explore, realize, and overcome problems independently and collaboratively. In this context, the synergy between madrasas and parents is the center of social transformation that is sought.

The main focus of this study is to design and implement a community-based violence prevention strategy in Madrasah Ibtidaiyah Qomarul Wathon, Lamongan Regency. This research includes the preparation of anti-violence SOPs, education for students and teachers, and parenting activities that strengthen the role of parents in character education. All of these activities are designed and implemented in a participatory manner, so that they not only answer the problem of violence, but also strengthen the community's sense of ownership of the solutions that are built.

This research does not aim to produce generalizations, but local changes that can be an example of best *practice* for other madrasas. The success of this program is judged not from statistical data alone, but from changes in attitudes, increased awareness, and the establishment of healthy communication patterns between madrasah residents and parents. In other words, social impact is the main focus, and the participatory process is the key to its success.

Thus, this study contributes to two main aspects: first, the development of a madrasah-parent synergy model in preventing violence in a participatory manner; Second, strengthening the capacity of madrasas to carry out their strategic role as a safe, religious, and inclusive educational environment. This research also emphasizes that social change in the educational environment is very possible through a collaborative approach that prioritizes local values, empathy, and shared commitment.

RESEARCH METHODS

This research method uses *participation action research* (PAR) which is simplified and modified into *action research* (AR). AR is one of the applied social research methods that basically analyzes social experiments by introducing a new program or policy and monitoring its impact. In the context of this study, the problem is the occurrence of cases of bullying and violence in madrasas that have not been handled properly. Because this problem needs to be solved, a more progressive approach is needed to deconstruct the condition of the madrasah so that it is hoped that a more egalitarian and emancipatory pattern of social relations will be built.

PAR itself has two main objectives, namely producing knowledge and direct actions where these actions benefit a group of people or a group of people. The second goal is to empower a group of people through the process of exploring their own knowledge. The key to PAR (*participatory action research*) is the concept of participation and action. The participation in question is equal and collaborative involvement and participation between researchers and assisted communities. Meanwhile, the action in question is an action process that begins with research that also involves the assisted community and these actions can produce positive changes (Reardon, 2022).

In principle, PAR is a research method that requires the active involvement of all parties who have resources to examine the actions that are happening and aim to make changes and improvements towards a better direction. In the context of research, the PAR stage begins by identifying the social problems that are currently facing madrasas. Analyze the root of the existing problem which is the entrance to find solutions to solve the existing problem.

The steps for PAR-based action research begin with initial mapping, in which researchers observe and understand the social conditions and situations within the community. Following this, they focus on building humanitarian relations aimed at fostering trust, allowing researchers to integrate into community life by participating in various local activities. Once mutual understanding is established, the research agenda is jointly determined through collaboration between researchers and community

members. To deepen this engagement, participatory mapping is conducted to measure the level of community involvement and to guide the support process.

Next, researchers and the community formulate existing humanitarian problems based on their shared observations and experiences. This leads to the development of an action strategy, which includes identifying systematic steps, involved stakeholders, success indicators, potential challenges, and their respective solutions. As the groundwork is laid, community organizing takes place, enabling the formation of teams that will coordinate and facilitate change efforts within the community.

The process then moves into the action phase, where the learning community engages in implementing the planned interventions. This often leads to the emergence of local leaders who take initiative in sustaining and scaling the change. Following implementation, collective reflection is conducted to evaluate all stages of the project – from planning to execution. Finally, efforts are made to expand the scale of movement and support, ensuring broader community involvement and sustainability of the program (Rahmat & Mirnawati, 2020).

If drawn in a schematic, then the steps in this PAR are as follows:

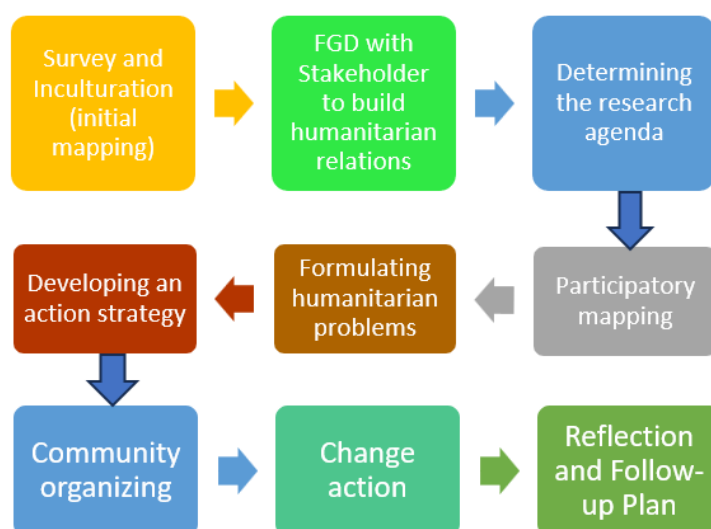


Figure 1. PAR-based action research steps

RESULTS OF RESEARCH AND DISCUSSION

Result

As discussed in the research method, this mentoring process is carried out using *participatory action research* with several stages of activities consisting of initial mapping, building humanitarian relations, determining research agendas, participatory mapping, problem formulation, developing action strategies, organizing assisted communities, action, evaluation, reflection, and follow-up plan. If classified in stages, the process consists of problem mapping, participation research, developing an action agenda, and reflection.

The initial mapping was carried out by first discussing crucial issues that must be handled in this madrasah. There are indeed many problems that arise in the discussion, including the discipline of teachers and students, madrasah management, madrasah entrepreneurship, child delinquency, violence in the educational unit environment, and others. Of these various problems, what needs to be handled and helped from outside parties is the handling of violence. This is also related to the religious moderation program which is a characteristic of the Ministry of Religion's program. The value of anti-violence in religious moderation is also the main homework in the world of education which is manifested in the anti-bullying program, where bullying itself is one of the three great sins in education. The partners welcome the purpose of the research team's gathering and really hope that many of these researchers' activities will be a support or even complement to the implementation of religious moderation. In this case, the Head of the Madrasah said:

"The main problem that needs assistance from outsiders, especially experts, is the anti-bullying program. Indeed, in this madrasah there are no serious cases of bullying. But children don't seem to be able to tell the difference between joking and bullying. While this main problem actually comes from parental parenting as well. We have actually wanted to create this kind of anti-violence activity or program for a long time, but our limitations are very large, it takes a lot of money, time, and energy. We are also confused about how to start," (Interview with the Head of Madrasah)

Through the FGD with the head of the madrasah, the representative of the curriculum for student affairs, and also some teachers, the following data was obtained:

Problem analysis

At MI Qomarul Wathon, there are still cases of violence and bullying that have not been handled properly. This is due to students' lack of understanding of the boundaries between joking and bullying. Madrasah also has written programs and SOPs related to handling violence. Plus, the behavior of parents who participate in cases in madrasahs that are scattered muddy the atmosphere. The root of the problem is the lack of education about bullying and violence that needs to be prevented and handled in madrasahs. In addition, the synergy between madrasahs and parents has also not been built properly, especially regarding the handling of violence in madrasahs.

As a result of these problems, students (victims) are uncomfortable in the learning process. Cases of violence end up happening again because there is no proper treatment program, and the most obvious result is that learning becomes ineffective.

If it is depicted in the problem tree, the problem of bullying, violence, or fights between students at MI Qomarul

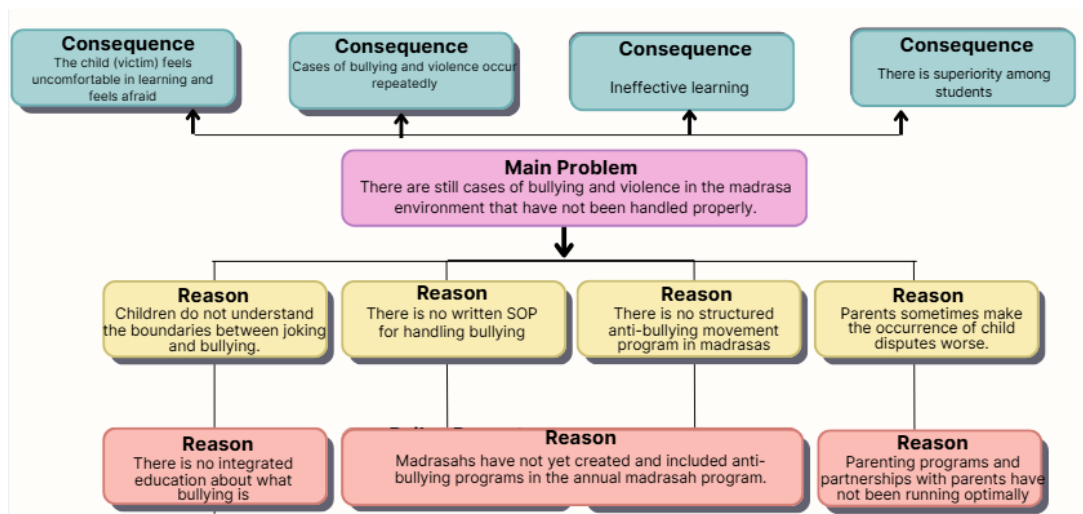


Figure 2. Tree of violence, fights, and bullying at MI Qomarul Wathon Turi

Objective Analysis

From the problems identified, *the focus group* discussion also formulated the expectations to be achieved in this study. The main hope of this research and mentoring program is that cases of violence in the madrasah environment will not occur again. Even if there is an incident of violence, it can be handled properly.

This hope can be realized if the madrasah already has programs and SOPs related to handling violence in the madrasah environment. Among these programs is the existence of regular socialization and anti-violence education to students and parents. Parents need to be involved in handling this so that the synergy between madrasahs and parents is well established. If so far parental involvement has only been when taking report cards or student learning outcomes, it is hoped that with this program the parent involvement program can be better.

If all goes well, cases of violence and bullying can be reduced and may even disappear altogether. The climate in madrasahs can also be more egalitarian so that all students can be comfortable in the learning process.

From the problem tree, this devotion is intended to achieve the goals referred to as the tree of hope. The description of the tree of hope is as follows:

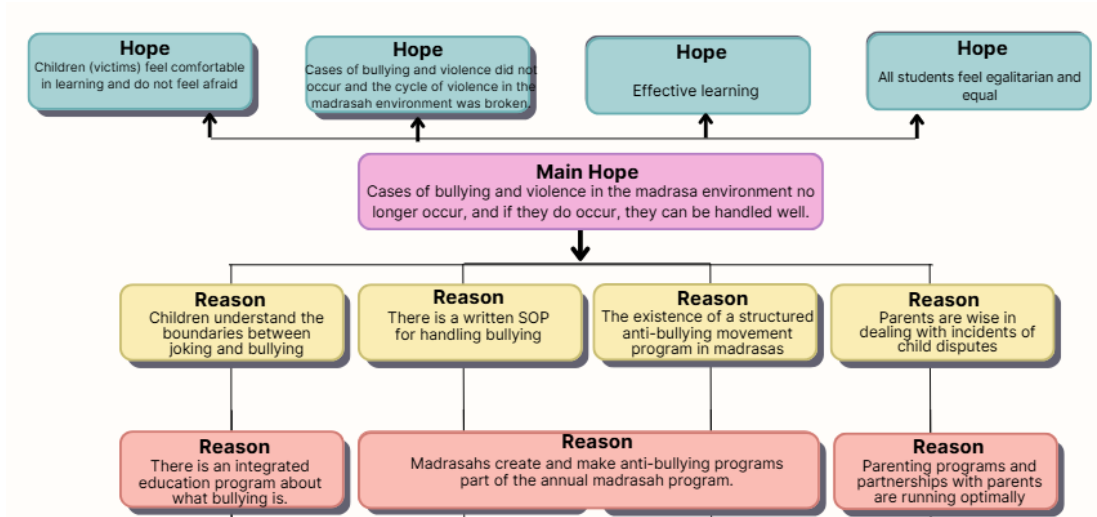


Figure 3. Tree of hope analysis

Participatory Research in Program Strategy

In formulating program strategies, where there is a gap between expectations and problems at MI Qomarul Wathon, it is necessary to carefully consider matters related to the anti-violence and bullying program, both directly and indirectly. From the analysis of the problems and expectations that have been obtained, the research team and the assisted community then jointly analyze the right mentoring strategies to solve each problem in the FGD.

From the selection of this strategy, several things were also identified, namely there are madrasah assets that can be utilized, namely the activeness of madrasah associations that will support anti-violence programs. Madrasah also identified weaknesses, namely the limitations of an expert team that is able to create an anti-violence program and a team of experts who are able to provide anti-violence socialization to both teachers, students, and parents.

Table 3. A matrix of problem analysis, expectations, potentials and problem-solving strategies

Problem	Identify the problem	Potential that supports problem solvers	Alternative troubleshooting options	Alternative Strategies
Absence of SOPs for handling incidents of violence and bullying	Madrasah does not have rules for handling children if they commit violence against their friends. All that has been done so far is a reprimand, as a result of which the child does not feel deterred.	1. Developing anti-violence and <i>bullying</i> programs and SOPs 2. Carry out anti-violence and <i>bullying education</i>	Developing anti-violence and <i>bullying</i> programs and SOPs	1. Creating a major anti-violence and bullying movement program 2. Drafting SOPs for handling violence in education units 3. Creating a task force to handle violence
There is no anti-violence	Madrasah has not made a structured			4. Creating anti-violence and

and <i>bullying</i> program	program that contains rules on anti-violence and bullying socialization, anti-violence and bullying habits, etc.	5. Involving madrasah supervisors to become pioneers of child-friendly madrasas		
Children don't understand the boundaries between joking and <i>bullying</i>	<ol style="list-style-type: none"> 1. Children consider hitting and mocking friends as normal 2. Children are used to violence 	<p>Carry out anti-violence and <i>bullying</i> education</p> <ol style="list-style-type: none"> 1. Make interesting training or workshops related to the anti-violence and <i>bullying</i> movement by inviting experts. In this case, the researcher facilitated to involve the Lamongan Regency PPPA Office 2. Creating anti-violence and bullying posters that are posted in strategic places 3. Socialization on social media that is often accessed by parents of students 		
Parenting and partnership programs are not yet effective	Parents are still interfering and making the situation worse if their children have disputes with each other	1. Optimize partnerships with parents	Optimize partnerships with parents	Invite anti-violence and <i>bullying</i> experts to explain the types of violence and <i>bullying</i> so that parents understand and do not become perpetrators as well as examples of violence and <i>bullying</i> . For this activity, the researcher agreed with the assistance partners to

Compiling an Action Agenda

Compiling an action agenda must of course start with program planning. After mapping the problem analysis, hopes, potentials and problem-solving strategies, it was found that several actions will be carried out in the implementation of anti-violence programs. Among them: Preparation of anti-violence programs and SOPs in madrasas, anti-violence socialization to teachers and students, and anti-violent parenting activities as a synergy effort between madrasas and parents

Research using the PAR method which is characterized by participatory and mentoring provides opportunities for the assisted community to carry out the activities that have been agreed. Several activities that have been determined as problem-solving strategies are then scheduled and carried out according to the plan.

Preparation of Anti-Violence Programs and SOPs in Madrasah

Together with the research team, the teachers who are assigned as the person in charge of the assistance partners in this program, namely the Student Affairs Department, developed the Anti-Violence program, Anti-Violence SOPs, and also the design of the Anti-Violence team in Madrasas. This program needs to be prepared as a reference for the implementation of the Anti-Violence work program in Madrasahs.

The anti-violence program in madrasas aims to create a safe, comfortable, and violence-free learning environment, prevent violence in madrasas, and handle cases of violence in madrasas effectively and appropriately. This program includes the following components; It begins with creating a friendly environment, which involves forming an anti-violence team, providing complaint boxes for confidential reporting, and enhancing supervision within the madrasah setting. This is complemented by preventive measures, such as socialization efforts, anti-violence campaigns, and training sessions for teachers and educational staff to recognize signs of violence and learn how to address them effectively. Seminars are also held to educate students on the dangers of violence and how to build positive interpersonal relationships.

Another key component is the integration of non-violence values and peaceful culture into the madrasah curriculum, ensuring that these principles are part of students' everyday learning. To further strengthen this, social-emotional learning (SEL) training is provided for both teachers and students, with the goal of developing empathy, effective communication, and non-violent conflict resolution skills. When incidents do occur, the program includes a structured violence-handling mechanism, which outlines reporting procedures, provides access to counselling and media support for both victims and perpetrators, and includes appropriate sanctions and rehabilitation programs for offenders.

To maintain program effectiveness, regular monitoring and evaluation are conducted. Crucially, the program also emphasizes the importance of collaborating with parents to reinforce anti-violence messages at home. Additionally, madrasas work in partnership with external stakeholders – such as the police, psychologists, the Social Service, and the Women's Empowerment and Child Protection Service (PPPA) – to ensure a holistic and sustained approach to preventing violence in educational settings.

Socialization and Education on Anti-Violence in Madrasah

The urgent thing to do in this mentoring program is to socialize and educate students about the dangers of violence and bullying in madrasas. In this socialization, the subject of discussion is the definition of bullying, the dangers of bullying, punishment for bullies, and ways to prevent and handle bullying. What is meant by bullying is a form of oppression or violence that is carried out deliberately by one person or a group of people who are stronger against another person with the aim of hurting and being carried out continuously. In this case, bullying can be verbal, physical, relational, and *cyber bullying* (Katyana, 2019). Bullying is also referred to as unpleasant behavior and makes a person feel uncomfortable, hurt, and depressed (Sri Wahyuningsih, 2021).

The dangers of this bullying behavior are very diverse. For the victim, they will experience physical and psychological pain, decreased self-confidence, shame, trauma, feeling alone, isolated, suffering from social fear, and the most extreme is death due to violence or the victim has suicidal thoughts and mental disorders. Meanwhile, for the perpetrator, it will be embedded in him that bullying behavior is something natural and, in the future, will have the potential to become a criminal and have problems in his social function. As for witnesses who see bullying behavior, they will experience unpleasant feelings and severe psychological distress, feel threatened to become the next victim, and experience decreased performance (Sri Wahyuningsih, 2021).

Students are also given the understanding that bullying is a criminal behavior and the sanctions have been stipulated by law, namely imprisonment for a maximum of 3 (three) years and 6 (six) months and/or a maximum fine of Rp72,000,000.00 (seventy-two million rupiah) (U. R. Indonesia, 2014). If it is related to ITE violations, then what is enforced is the Electronic Information and Transaction Law (U.-U. R. Indonesia, 2024).

For students who are bullied, what can be done is to remain confident and face bullying bravely, report bullying behavior to adults, mingle with friends who think positively, and keep thinking positively. Meanwhile, students who see acts of bullying should not only be silent, if they are able to disperse and reconcile, report acts of bullying, and support victims of bullying with a positive approach.

c). Anti-violent parenting activities as a synergy effort between madrasas and parents

One of the programs initiated by the Ministry of Education and Culture in the education process in schools is a partnership between schools and parents. The same applies in madrasas. Because educational programs, especially for basic education, cooperation between parents and madrasas/schools is a necessity so that the education and learning process can run optimally (Aisah et al., 2025; Hasanudin et al., 2024; Susanti et al., 2024; Tihabsah et al., 2024). In terms of violence prevention, the synergy of madrasas with parents is urgent because this violent behavior can arise because of the environment that affects children. Children who are used to witnessing violence are more likely to do the same because it is considered normal.

The synergy on this occasion is mentioned as a harmonious cooperation between parents and madrasas with mutual trust, two-way communication, and a sense of shared responsibility for the safety and comfort of children's learning. In this case, the madrasah is expected to be able to play an optimal role in creating a positive environment by providing a safe space for students, supervision and intervention in the event of violence, and also the implementation of character education that integrates

religious and moral values. Meanwhile, parents are expected to provide positive parenting, effective communication, and also cooperate with madrasas in the process of educating children (Aina & Devianty, 2025; Ariani & Muchtar, 2024).

In its concrete form, this synergy is in the form of parenting activities, madrasah meetings, and open communication between madrasas and parents. Parents are also expected to be able to supervise their children in using social media, build productive communication with children, and be role models in good behavior.

Reflection

Reflection and evaluation in the PAR process is the final part that is carried out by looking back at the initial stages, planning and actions that have been carried out. In this reflection, there are several things related to the implementation of the planned strategy. If described in the table, the series of these mentoring activities is as follows:

Table 2. Series of Research Strategies for Anti-Violence Program

No	Types of Activities	Parties Involved	Purpose
1	Preparation of Anti-Violence Programs and SOPs	Assistance partners consisting of school principals, teachers.	The availability of programs and SOPs that can be a reference for the implementation of anti-violence programs
2	Anti-Violence Socialization and Education	Students, teachers, research teams, and expert teams	Open a holistic understanding of the meaning of violence and how to prevent it
3	Meeting with parents to create Synergy between Parents and Madrasah in Preventing Violence	Head of Madrasa, Madrasah Administrator, Madrasah Committee, Teachers, Research Team, Parents of Students, Expert Team from the Lamongan Regency PPPA Office	There is a positive synergy between madrasahs and parents related to the prevention of violence against children

Discussion

The results of the above research show that several strategies are carried out by madrasas in preventing and overcoming violence in madrasas. From the results of the findings, it was found that there were several synergies between madrasahs and parents, namely by sharing roles and also establishing communication related to anti-violence programs in madrasas.

In this case, madrasahs have an important role in implementing anti-violence policies. With clear and firm rules, students can understand that all forms of violence cannot be tolerated. With PAR-based research activities as described above can be analyzed, the initial mapping has become the opening door or problem formulation for the problem solving itself.

The first step that has been taken is to prepare anti-violence programs and SOPs in madrasas. This step is in accordance with the national education program in general, namely by developing an anti-violence program in educational units that has been regulated in Permendikbud No. 46 of 2023 concerning the Prevention and Handling of Violence in Education Units.

Anti-violence programs in educational units or communities certainly have high effectiveness. Several studies have shown that anti-violence programs, especially school-based programs, have high effectiveness in preventing and reducing violent behavior itself. Some of the indicators used are a reduction in cases of violence, changes in attitudes and behaviors, increased awareness and empathy, sustainability, impact and support from the environment (Jiménez-Barbero et al., 2016), (Gaffney et al., 2021). To determine the effectiveness of this program, an in-depth evaluation of this program is needed in the future.

The second program in this research is to educate stakeholders in the education unit, be it students, teachers, or education staff. In this case, MI Qomarul Wathon has carried out comprehensive educational activities. This program aims to ensure that all stakeholders have the same knowledge and understanding of the meaning of violence and bullying, how to prevent it, and also deal with it. In addition, another purpose of this education is to instill the importance of empathy, mutual respect, and conflict resolution without violence and instilling good values can also be an effective means of preventing acts of violence. In several studies, it has been stated that anti-violence education in Indonesia can be carried out in two forms, namely integrated with the curriculum and a separate program (extra curriculum). The integration of anti-violence education is also in line with Pancasila education which is the core curriculum in national education (Noboru et al., 2021).

In the Indonesian context, the two programs above, namely the preparation of anti-violence programs and school-based anti-violence education, are indeed regulated in the form of a policy. In this case, the education unit must carry out education in two ways, namely socializing the rules of the violence prevention and handling program in the education unit and carrying out character strengthening through Pancasila education (Fernando & Zumratun, 2025; Rugaiyah & Ma`arif, 2025; Sifah & Mufti, 2025; Za et al., 2024).

When compared to the KiVA (Kiusaamista Vastaa which means *Against Bullying*) program that has been implemented in Finland, the policy on the Prevention and Handling of Violence in Education Unit Environments through Permendikbudristek Number 46 of 2023 is still too early to assess. The effectiveness of this program has not been widely reviewed. If there is currently a lot of anti-bullying education in the education unit, it is carried out independently by the education unit and has not been associated with the Pembendikbudristek policy Number 46 of 2023. While KiVA is a national program developed in Finland that was launched in 2007 in response to the problem of bullying in schools in Finland. KiVa itself is a Finnish government program and has been widely implemented in various schools across the country with the aim of

creating a safe and supportive learning environment for all students. Components of the KiVA program are education and training, interactive activities, parental involvement, support systems, monitoring and evaluation, and digital components. Because the program has been proven to be effective, it has gained international attention and has been adopted in several other countries (Garandau et al., 2022), (Hikmat et al., 2024).

The last program in this research is parenting activities as an activity to realize the synergy of parents and madrasahs in preventing violence. This program is an important step in addition to the programs implemented in schools/madrasahs. The synergy here is to involve parents to participate in anti-violence education, parenting in the family in a child-friendly manner, and be the main role model for children in shaping their character and behavior. By showing a kind, patient, and affectionate attitude, children will more easily understand that violence is not a solution in dealing with problems. In addition, open communication between parents and children is necessary so that children feel comfortable sharing their experiences at school, including if they experience or witness violence. From the available data, this parenting style has a great influence on the prevention of violence (Chen et al., 2021), (Norton & Duke, 2021).

Collaboration between madrasahs and parents can also be done by actively participating in school activities, attending seminars or discussions about violence prevention, and always establishing good communication with the madrasah. With a harmonious relationship between the two parties, the potential for violence can be suppressed, and a safer and more conducive educational environment can be realized.

Strong synergy between madrasahs and parents is the key to forming a generation that has noble character, full of empathy, and is free from violence. By working together, we can create a better future for children, where they can learn and thrive in a positive and supportive environment.

CONCLUSION

This study finds that the synergy between madrasahs and parents in preventing violence has a greater impact than previously anticipated. Through a Participatory Action Research (PAR) approach, this collaboration not only succeeded in fostering a safe and supportive learning environment but also enhanced collective awareness regarding the dangers of violence and contributed to the development of empathetic and moral character in children. These findings challenge the traditional assumption that violence prevention is solely the responsibility of educational institutions and open new discussions on the importance of whole-community involvement in educational reform.

The scientific contribution of this study lies in its reinforcement and refinement of prior research on school-based violence prevention, while introducing a novel community-based synergy model specific to madrasahs. Unlike most existing literature, which tends to focus on individual or institutional responses, this research integrates parental engagement into structured anti-violence strategies. Moreover, the use of the PAR methodology as both a research tool and intervention framework enriches

academic discourse on participatory education and demonstrates the transformative potential of collective action within faith-based educational settings.

Despite its promising outcomes, this study has certain limitations. It was conducted in a single madrasah setting with a relatively small participant base, which limits the generalizability of its findings. Other influential factors—such as regional diversity, student age, socio-economic background, and teacher engagement—were not comprehensively explored. Therefore, future research with broader samples and cross-regional analysis is recommended to gain a more holistic understanding of effective violence prevention in religious educational contexts.

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