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Reconceptualizing the Sakinah Family as a Preventive Framework Against Violence in Pesantren: A Hadith and Maqāṣid al-Sharīʿah Analysis

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Abstract

The phenomenon of violence in educational environments, including pesantren, has become a significant concern because verbal, psychological, and physical abuse undermines students' character development, mental well-being, and the values of ukhuwwah. Although previous studies have discussed violence in Islamic educational institutions, limited attention has been paid to the preventive role of the sakinah family from the perspectives of the Prophet's ḥadīths and Maqāṣid al-Sharīʿah. This study employs a qualitative library research approach using secondary sources, analyzed through Critical Discourse Analysis (CDA) within the framework of Maqāṣid al-Sharīʿah. The findings indicate that the sakinah family functions as a preventive foundation by cultivating empathy, non-violence, and respect for human dignity before students enter the pesantren environment. From a maqāṣidī perspective, it supports the protection of life (ḥifẓ al-nafs), intellect (ḥifẓ al-ʿaql), honor (ḥifẓ al-ʿirḍ), and religion (ḥifẓ al-dīn) through the prevention of violence and the promotion of ethical conduct. These findings are consistent with the Prophet's ḥadīths emphasizing compassion, responsibility, and the prohibition of harm. This study contributes by positioning the sakinah family as a preventive framework that integrates family-based moral formation with Islamic educational practices to foster more humane and ethically grounded pesantren environments.

Keywords: Sakinah Family; Violence; Pesantren; Prophet's Ḥadīths; Maqāṣid al-Sharīʿah

Abstrak

Fenomena kekerasan dalam lingkungan pendidikan, termasuk pesantren, telah muncul sebagai isu krusial, karena kekerasan verbal, psikologis, dan fisik dapat merusak perkembangan kepribadian, kesehatan mental, serta nilai-nilai ukhuwwah di kalangan peserta didik. Meskipun studi-studi sebelumnya telah mengkaji kekerasan dalam konteks pendidikan Islam, perhatian terhadap peran keluarga sakinah sebagai kerangka preventif dari perspektif ḥadīths Nabi dan Maqāṣid al-Sharīʿah masih terbatas. Penelitian ini mengisi kesenjangan tersebut dengan menganalisis bagaimana pembentukan nilai berbasis keluarga berfungsi sebagai mekanisme fundamental dalam mencegah kekerasan di lingkungan pesantren. Penelitian ini menggunakan pendekatan kualitatif melalui metode studi kepustakaan dengan memanfaatkan sumber data sekunder. Analisis dilakukan dengan menggunakan Critical Discourse Analysis (CDA) serta kerangka teoretis Maqāṣid al-Sharīʿah. Secara metodologis, pendekatan ini memungkinkan kajian normatif-tekstual dan sosio-konseptual terhadap konstruksi dan transmisi nilai-nilai keagamaan dalam wacana keluarga dan pendidikan. Temuan penelitian menunjukkan bahwa keluarga sakinah berfungsi sebagai kerangka pra-institusional yang membentuk nilai non-kekerasan, empati, dan penghormatan terhadap martabat manusia sebelum peserta didik terlibat dalam lingkungan pesantren. Dari perspektif maqāṣidī, keluarga sakinah berkontribusi dalam menjaga jiwa (ḥifẓ al-nafs), akal (ḥifẓ al-ʿaql), kehormatan (ḥifẓ al-ʿirḍ), dan agama (ḥifẓ al-dīn) melalui pencegahan normalisasi kekerasan serta

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penguatan perilaku etis. Temuan ini sejalan dengan ḥadīths Nabi yang menekankan tanggung jawab, kasih sayang, dan larangan melakukan tindakan yang merugikan. Artikel ini berkontribusi dengan merekonseptualisasi keluarga sakinah sebagai kerangka preventif terhadap kekerasan di pesantren, sehingga menawarkan pendekatan yang lebih integratif yang menghubungkan pembentukan moral berbasis keluarga dengan praktik pendidikan institusional. Selain itu, penelitian ini juga menyediakan landasan konseptual bagi pengembangan sistem pendidikan Islam yang lebih humanis dan berlandaskan etika.

Kata Kunci: Keluarga Sakinah; Kekerasan; Pesantren; Hadis Nabi; Maqāṣid al-Syarīʿah.

Introduction

Violence in educational settings, including pesantren,[1] constitutes a serious and multidimensional problem affecting not only the physical dimension but also the psychological, moral, and spiritual well-being of students. [2] Globally, studies on violence in education have been widely discussed in international reports, such as those published by UNESCO and WHO, which highlight that violence in schools significantly impacts learning outcomes, mental health, and long-term social behavior.[3] Within the context of Islamic education, pesantren have historically been recognized as institutions that cultivate compassion (*raḥmah*), ethical conduct (*adab*), and character formation.[4] However, contemporary realities indicate that pesantren are not immune to internal challenges, including various forms of verbal, psychological, and physical violence. This condition calls for a more comprehensive and structurally grounded analysis of violence prevention.

Existing studies predominantly focus on institutional, legal, or psychological responses to violence in pesantren, including regulatory frameworks, victim protection, and disciplinary systems. While these approaches are important, they tend to emphasize downstream interventions rather than upstream preventive structures. In particular, the role of the family as the primary site of value formation remains underexplored. This study addresses this gap by positioning the sakinah family as a foundational preventive framework that shapes students' dispositions before entering the pesantren environment.

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[1] Pesantren is an Islamic boarding educational institution led by a kiai (teacher), in which santri reside while studying the Islamic sciences through the instruction of classical Islamic texts (*kutub al-turāth*), moral (*akhlāq*) formation, and the practice of religious life in their daily activities.

[2] Khonsa Rosyaida and Ahyat Habibi, "PENGELOLAAN ZAKAT MAL DALAM UPAYA MENINGKATKAN KESEJAHTERAAN KELUARGA MUSLIM MENURUT PERSPEKTIF DR. SAID BIN WAHF AL QAHTHANI: Studi Lapangan Di Yayasan Imam Syafi'i Tulungagung," *Al-Usariyah: Jurnal Hukum Keluarga Islam* 1, no. 2 (July 2023): 159–79, https://doi.org/10.37397/al-usariyah.v1i2.384; Syaifi Udzkhiyatin Nisa and Najla Aliyah Athifah, "INTEGRASI PENDIDIKAN SEKSUAL DALAM ILMU FIKIH UNTUK MENCEGAH PENYIMPANGAN PERILAKU SEKSUAL: Studi Kasus Pada Ma'had Imam Syafi'i Jember," *Al-Usariyah: Jurnal Hukum Keluarga Islam* 1, no. 2 (July 2023): 116–33, https://doi.org/10.37397/al-usariyah.v1i2.412; Nur kholis bin Kurdian, "STUDI KOMPARASI ANTARA BAB NAWAQID AL-WUDU DI KITAB AL-MUHARRAR FI AL-HADITH DENGAN BAB NAWAQID AL-WUDU DI KITAB BULUGHUL MARAM MIN ADILLAT AL-AHKAM," *Al-Majaalis : Jurnal Dirasat Islamiyah* 6, no. 1 (November 2018): 37–83, https://doi.org/10.37397/almajaalis.v6i1.104.

[3] Ernest Vusumuzi Mpindo, Xolani Khohliso, and Mochina Mphuthi, "Exploring the Psychological Impact of School-Based Violence on Learners' Academic Performance," *International Journal of Learning, Teaching and Educational Research* 24, no. 3 (March 2025): 117–33, https://doi.org/10.26803/ijlter.24.3.6.

[4] Salman Hibatur Rohman and Nur Kholis Bin Kurdian, "Pemahaman Dan Implementasi Hadis Etika Pendidik Dalam Pembelajaran Di Pondok Pesantren Daarul Ukhuwwah Desa Asrikaton Kecamatan Pakis Kabupaten Malang," *AL-ATSAR: Jurnal Ilmu Hadits* 2, no. 2 (May 2025): 209–22, https://doi.org/10.37397/al-atsarjurnalilmuhadits.v2i2.425; Junaidi Junaidi and Akhmad Sahrandi, "Pesantren Strategies in Anti-Bullying Education and Protection of Students in Pesantren," *Jurnal Pendidikan Islam* 15, no. 2 (November 2025): 248–61, https://doi.org/10.38073/jpi.v15i2.3633; Ach. Sayyi et al., "Child-Friendly Education Model for Violence Prevention in Islamic Boarding Schools," *Al-Hayat: Journal of Islamic Education* 9, no. 4 (November 2025): 800–820, https://doi.org/10.35723/ajie.v9i4.187.

From the perspective of family sociology, the family functions as the primary agent of socialization, where values, behavioral norms, and emotional regulation are first constructed. [5] In the Islamic context, the sakinah family occupies a central role in shaping a child's personality through values of mawaddah wa raḥmah, justice, ethical communication, and self-control.[6] These relational patterns significantly influence how individuals respond to authority, conflict, and diversity within educational institutions.[7] Therefore, the sakinah family can be conceptualized not merely as a normative ideal, but as a structurally significant factor in preventing the reproduction of violence in pesantren.

From the perspective of Maqāṣid al-Sharīʿah, the prevention of violence is intrinsically aligned with the fundamental objectives of Islamic law, namely the promotion of welfare and the prevention of harm (*jalb al-maṣāliḥ wa dar' al-mafāsid*).[8] Violence contradicts the essential protections of life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), honor (*ḥifẓ al-'irḍ*), and religion (*ḥifẓ al-dīn*). [9] In addition, the ḥadīths of the Prophet Muḥammad ﷺ provide a strong normative and pedagogical foundation

[5] Bidayatul Mutammimah and Nasrulloh, "Kewajiban Meredam Emoasi Bagi Suami Terhadap Akhlak Istri: (Analisis Hadis La Yafrak Mukminun Mukminatan In Kariha Minha Khuluqan Radiya Minha Akhar)," *AL-ATSAR: Jurnal Ilmu Hadits* 2, no. 2 (October 2024): 23–37, https://doi.org/10.37397/al-atsarjurnalilmuhadits.v2i2.741.

[6] Suresmiyati et al., "Strengthening Children's Moral Development through Home-Based Islamic Religious Education: A Literature Review on the Role of Muslim Familie," *At Turots: Jurnal Pendidikan Islam*, December 2025, 1274–83, https://doi.org/10.51468/jpi.v7i2.1079.

[7] Muhamad Arif, Mohd Kasturi Nor Abd Aziz, and Yuldashev Azim Abdurakhmonovich, "Trend Strategy to Prevent Bullying in Islamic Boarding Schools (Pesantren)," *Jurnal Ilmiah Peuradeun* 12, no. 2 (May 2024): 639–70, https://doi.org/10.26811/peuradeun.v12i2.1087.

[8] Irsan, Aslati Aslati, and Khairunnas Jamal, "ANALISIS MODEL PEMBAHARUAN HUKUM ISLAM DI INDONESIA MELALUI WASIAT WAJIBAH," *Al-Majaalis* 11, no. 1 (November 2023): 61–82, https://doi.org/10.37397/amj.v11i1.464; Irsan, Alaiddin Koto, and Khairunnas Jamal, "POLYGAMY IN THE LAW OF THE REPUBLIC OF INDONESIA NUMBER 1 OF 1974 AND THE EGYPTIAN FAMILY LAW NUMBER 100 OF 1985 FROM THE PERSPECTIVE OF ISLAMIC LAW AND MAQASHID SHARIA," *Al-Majaalis : Jurnal Dirasat Islamiyah* 11, no. 2 (May 2024): 245–70, https://doi.org/10.37397/amj.v11i2.480; Muhammad Nurul Fahmi, Muhammad Yassir, and Abdi Zulfantri, "PROSEDUR DAN SYARAT POLIGAMI DI INDONESIA PERSPEKTIF MAQASHID SYARIAH," *Al-Majaalis : Jurnal Dirasat Islamiyah* 11, no. 2 (May 2024): 271–91, https://doi.org/10.37397/amj.v11i2.572.

[9] Misbahuzzulam and Muhammad Rizki Febrian, "KONSEP MAQASHID AL-SYARIAH DALAM MENJAGA FITRAH ANAK," *Al-Majaalis : Jurnal Dirasat Islamiyah* 7, no. 1 (November 2019): 73–116, https://doi.org/10.37397/almajaalis.v7i1.123; Abu Abdillah IRSAN, Zulkayandri, and Zul Ikrami, "ANALISIS UNDANG-UNDANG HUKUM KELUARGA MESIR NOMOR 100 TAHUN 1985 PASAL 11 TENTANG POLIGAMI DAN RELEVANSINYA DENGAN MAQASHID SYARIAH," *Al-Majaalis* 9, no. 2 (May 2022): 161–87, https://doi.org/10.37397/almajaalis.v9i2.192; Khoirul Ahsan, M. Abu Rivai, and Ghufran Jauhar, "URGENSI PENDIDIKAN GENDER PADA KELUARGA MUSLIM DITINJAU DARI MAQASID SYARIAH," *Al-Usariyah: Jurnal Hukum Keluarga Islam* 2, no. 2 (July 2024): 183–203, https://doi.org/10.37397/al-usariyah.v2i2.688; Vicry Abdul Rohim, Yusdi Haq, and Muhammad Abdurrahman Hanif, "Tinjauan Kritis Penundaan Perceraian Selama 6 Bulan Berdasarkan SEMA No. 3 Tahun 2023 Dalam Perspektif Maqasid Syariah: Studi Kasus Putusan Pengadilan Agama No. 101/Pdt. G/2024/PA. Jr," *Al-Usariyah: Jurnal Hukum Keluarga Islam* 3, no. 3 (2025): 409–30, https://doi.org/10.37397/al-usariyah.v3i3.862.

emphasizing gentleness (*rifq*),[10] compassion,[11] and the prohibition of harm.[12] However, previous studies have rarely integrated these two normative frameworks systematically within a socio-discursive analytical model.

This study, therefore, offers a novel approach by integrating the perspectives of the Prophet's ḥadīths, *Maqāṣid al-Sharī'ah*, and Critical Discourse Analysis (CDA) to examine how values of non-violence are constructed, internalized, and reproduced across family and educational contexts. Unlike prior research that tends to treat religious texts normatively or descriptively, this study analyzes them as part of a broader discourse that shapes social behavior and institutional practices.

Previous studies that address similar themes include a study entitled "*The Protection of Children's Rights Due to Sexual Violence in Islamic Boarding Schools from the Perspective of Maqāṣid al-Sharī'ah and Positive Law*", written by Netti Herawati et al.[13] This study examines the protection of children's rights in cases of sexual violence within the pesantren environment by employing the perspective of *Maqāṣid al-Sharī'ah* as developed by Yasser Auda and comparing it with the framework of positive law. The study aims to analyze the relevance of the concept of *Maqāṣid al-Sharī'ah* in protecting children as victims of sexual violence, as well as its forms of implementation in existing legal practices. It adopts a phenomenological approach with a literature analysis method, referring to Yasser Auda's works on *Maqāṣid al-Sharī'ah* and studies of positive law related to child protection. The findings indicate that sexual violence occurred as a result of the perpetrator's conscious will in abusing authority by forcing the victim into a *sirri* (unregistered) marriage. Protection for victims was provided through legal proceedings, legal assistance and accompaniment, and mental health recovery through integrated service institutions. Furthermore, protection must comprehensively involve the role of religion, encompassing the safeguarding of

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[10] Marwan Mas' ud, Akhmad Husaini, and Bayu Kasa Pranata, " أهمية الوعي بالآخرة في تحقيق استقرار الأمن الاجتماعي من ضوء الحديث النبوي:(دراسة موضوعية من خلال أحاديث الكتب الستة)," *AL-ATSAR: Jurnal Ilmu Hadits* 3, no. 2 (2025): 20–44; Abdurrahman Saleh and Marwan Mas'ud, "Anomali Istidlal Perang Jamal Terhadap Bolehnya Kepemimpinan Wanita," *AL-ATSAR: Jurnal Ilmu Hadits* 2, no. 2 (May 2025): 38–51, https://doi.org/10.37397/al-atsarjurnalilmuhadits.v2i2.431; Marwan Mas' ud, Hendri Waluyo Lensa, and Nandang Husni Azizi, " دور فن الطهي وقيمه من خلال الحديث النبوي: دراسة موضوعية في ضوء أحاديث الصحيحين))," *As-Sunnah: Jurnal Ilmu Dirayah* 1, no. 1 (2025): 128–74.

[11] Helmi Amirudin et al., " تحليل حماية البيئة من التلوث الهوائي في ضوء الحديث النبوي: دراسة موضوعية من خلال أحاديث الصحيحين: An Analytical Study on Environmental Protection from Air Pollution in the Light of Prophetic Hadiths: A Thematic Study Based on the Hadiths of al-Ṣaḥīḥayn," *Ma'ālim Al-Qur'ān Wa al-Sunnah* 21, no. 2 (December 2025): 405–26, https://doi.org/10.33102/jmqs.v21i2.545; Syanando Adzikri, Marwan Mas'ud, and Dimas Hutomo Putra, "Preventing Gadget Addiction for Family Stability: A Critical Discourse Analysis of Prophetic Hadith in al-Kutub al-Sittah," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 10, no. 2 (December 2025): 287–304, https://doi.org/10.51590/waraqat.v10i2.1155.

[12] Marwan Mas' ud and Nur Anisa Rizqi, " الموكيُوشي والهوية النَّسَبِيَّة:(دراسة فقهية في الأحوال الشخصية حول ظاهرة التبنِّي الرَّشِيد للرجال البالغين في اليابان)," *Al-Mawaddah: Jurnal Hukum Dan Ekonomi Keluarga Islam* 1, no. 2 (2025): 131–48.

[13] Netti Herawati, Abnan Pancasilawati, and Maisyarah Rahmi, "Perlindungan Hak Anak Akibat Kekerasan Seksual Perpsektif Maqasid Syariah Dan Hukum Positif," *MAQASID* 12, no. 2 (July 2023), https://doi.org/10.30651/mqsd.v12i2.18978.

the victim's life and dignity, guarantees of education, socio-economic protection, clarity of lineage status, and the rehabilitation of the victim's good name. All of these forms of protection are in accordance with the objectives of *Maqāṣid al-Sharīʻah* in promoting welfare and preventing harm.

Another relevant study, entitled "*Synergy of Parents and Madrasas: Building a Violence-Free Generation*", was written by Zuhriyyah Hidayati et al.[14] The findings reveal that violence and bullying in the madrasah environment remain serious problems that threaten students' safety and comfort. This study aims to examine the effectiveness of synergy between parents and madrasahs in preventing violence through a Participatory Action Research (PAR) approach. The research was conducted at MI Qomarul Wathon Lamongan through mentoring activities that included problem mapping, the formulation of anti-violence Standard Operating Procedures (SOPs), educational programs for students and parents, and the implementation of parenting programs as a form of strategic collaboration. The results demonstrate that a strong and structured partnership between parents and madrasahs is able to create a safe learning environment, enhance awareness of the dangers of violence, and cultivate empathetic and morally grounded character traits in children. These findings affirm that synergy between families and madrasahs is a key factor in building a violence-free generation and can serve as a model for other madrasahs.

A critical review of previous studies further indicates several limitations. For instance, studies on violence in pesantren have largely focused on legal protection and case handling, thereby positioning violence as a problem to be addressed after its occurrence. Similarly, research on family roles has emphasized collaboration between parents and educational institutions without sufficiently theorizing the family as an independent preventive structure. These tendencies reveal a lack of integrative frameworks that connect family-based moral formation with institutional educational dynamics. Accordingly, this study formulates the following analytical research questions: (1) how and why is the sakinah family structurally significant in preventing violence within the pesantren environment from the perspective of Maqāṣid al-Sharīʻah? and (2) how do the Prophet's ḥadīths conceptually reinforce the role of the sakinah family as a preventive framework against violence in Islamic educational settings? The novelty of this research lies in three main aspects. First, it reconceptualizes the sakinah family as an upstream preventive framework rather than merely a normative or domestic concept. Second, it integrates the normative frameworks of ḥadīth and Maqāṣid al-Sharīʻah with Critical Discourse Analysis, thereby bridging textual, conceptual, and socio-discursive dimensions. Third, it situates the study within broader global discussions on violence in education and family-based socialization, thus

[14] Zuhriyyah Hidayati et al., "Synergy of Parents and Madrasas: Building a Violence-Free Generation," *Tafkir: Interdisciplinary Journal of Islamic Education* 6, no. 3 (2025): 892–908, https://doi.org/10.31538/tijie.v6i3.1834.

strengthening its relevance within international academic scholarship. By offering this integrative and analytical framework, this study contributes to the development of a more holistic approach to violence prevention in pesantren, emphasizing the centrality of family-based value formation as a foundation for creating humane, ethical, and non-violent educational environments grounded in Islamic principles.

Research Methods

This research utilizes a qualitative methodology that prioritizes an in-depth comprehension and interpretation of social phenomena from the lived experiences and viewpoints of the people involved. Rooted in the fields of Anthropology and Sociology, qualitative inquiry operates on the assumption that social realities can be systematically examined and thoughtfully analyzed within a scholarly framework.[15] The main approach used to gather data in this research is library research. This technique involves utilizing documentary sources, drawing on information that already exists, and is free from constraints of time and place. It fundamentally depends on secondary materials rather than data collected firsthand.[16]

In this research, data processing is conducted using secondary sources, meaning the information was originally gathered by other researchers or institutions rather than being directly collected by the authors themselves.[17] The literature used in this research consists of scholarly journal articles that have undergone peer review, recent academic books, and classical collections of Hadith. The study adopts a thematic analysis approach to the Hadith, a method in Hadith scholarship that entails systematically collecting all relevant Prophetic narrations on a particular topic and then critically examining them. After compiling the pertinent Hadith, the researcher analyzes them to construct a cohesive, contextually grounded, and comprehensive interpretation of the subject matter.[18]

This research utilizes two principal analytical frameworks: Critical Discourse Analysis (CDA) and the theory of *Maqāṣid al-Sharīʿah*. CDA views language not simply as a tool for communication but as a form of social practice that is deeply intertwined with structures of power,

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[15] Haradhan Kumar Mohajan, "Qualitative Research Methodology in Social Sciences and Related Subjects," *Journal of Economic Development, Environment and People* 7, no. 1 (2018): 23–48.

[16] Oranus Tajedini et al., "How to Increase the Loyalty of Public Library Users? A Qualitative Study," *Journal of Librarianship and Information Science* 52, no. 2 (July 2019): 317–30, https://doi.org/10.1177/0961000619856081.

[17] He-in Cheong et al., "Secondary Qualitative Research Methodology Using Online Data within the Context of Social Sciences," *International Journal of Qualitative Methods* 22 (May 2023), https://doi.org/10.1177/16094069231180160.

[18] Thofiqur Rohman, Ulul Huda, and Hartono Hartono, "Methodology of Hadith Research: The Study of Hadith Criticism," *Journal of Hadith Studies* 2, no. 1 (June 2020): 73–84, https://doi.org/10.32506/johs.v2i1.26.

ideology, and broader societal contexts.[19] Critical Discourse Analysis (CDA) is premised on the belief that language cannot be viewed as neutral. It encourages researchers to go beyond simple linguistic interpretation and critically explore the social, political, and historical influences that shape how texts are produced. This method emphasizes that language plays a role in constructing meaning, shaping collective thought, and privileging certain perspectives while marginalizing others. The aim of CDA is to reveal hidden ideologies within texts and evaluate how they influence the construction of social realities. Analysis through CDA is typically conducted across three interconnected layers: the micro level, which focuses on specific linguistic features and word choices; the meso level, which examines the processes of discourse production, dissemination, and reception; and the macro level, which considers the wider social and power structures that affect discourse.

On the other hand, the theory of Maqāṣid al-Sharīʿah in *uṣūl al-fiqh* refers to the fundamental objectives of Islamic law that seek to promote human welfare (*maṣlaḥah*) and prevent harm (*mafsadah*). Classical jurists, such as Imam al-Shāṭibī, arranged these objectives into a hierarchical framework consisting of three categories: *ḍarūriyyāt* (essential needs that protect basic aspects of life), *ḥājiyyāt* (needs that reduce hardship), and *taḥsīniyyāt* (desirable refinements that enhance moral and social well-being). This framework serves as a normative guide for assessing legal rulings and policies, ensuring that Sharīʿah provisions are applied ethically, contextually, and in ways that support the overall welfare (*falāḥ*) of society.[20] To examine the data, this research utilizes a descriptive analytical approach, which focuses on methodically presenting the features and specific details of the information gathered rather than engaging in hypothesis testing or making predictions. After describing the data, the results are then integrated and interpreted using deductive reasoning, allowing for logical conclusions to be drawn based on established theoretical foundations,[21] whereby general observations are analyzed first and then refined into specific, evidence-based conclusions.[22]

Result and Discussion

[19] Norman Fairclough, "Critical Discourse Analysis," in *The Routledge Handbook of Discourse Analysis*, 2nd ed. (Routledge, 2023); Saad (Corresponding Author) Boulahnane, "HOMOPHOBIA AND 'UN-AMERICANNESS' AS RISING FACETS OF ISLAMOPHOBIA: AN ANALYSIS OF ORLANDO SHOOTING MEDIA TRANSCRIPTS," *Journal of Al-Tamaddun* 14, no. 2 (December 2019): 143–52, https://doi.org/10.22452/jat.vol14no2.11.

[20] Zaprulkhan Zaprulkhan, "Maqāṣid Al-Shariah in the Contemporary Islamic Legal Discourse: Perspective of Jasser Auda," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 26, no. 2 (December 2018): 445, https://doi.org/10.21580/ws.26.2.3231.

[21] Theophilus Azungah, "Qualitative Research: Deductive and Inductive Approaches to Data Analysis," *Qualitative Research Journal* 18, no. 4 (November 2018): 383–400, https://doi.org/10.1108/QRJ-D-18-00035.

[22] Azungah, "Qualitative Research."

Analysis of the Urgency of the *Sakinah* Family in Preventing Violence in the Pesantren Environment from the Perspective of *Maqāṣid al-Sharī'ah*

From an Islamic perspective, the family constitutes the first and most fundamental educational institution in the formation of an individual's personality.[23] Before a child enters broader social spaces—including the pesantren environment—he or she has already internalized the values, relational patterns, and modes of conflict resolution practiced within the family.[24] The *sakinah* family, which is established upon the foundations of tranquility (*sukūn*), affection (*mawaddah*), and compassion (*raḥmah*), plays a strategic role in instilling values of non-violence, empathy, and respect for human dignity.[25] Therefore, in the context of preventing violence within pesantren, the *sakinah* family cannot be regarded merely as a normative ideal; rather, it must be positioned as a structural and sustainable preventive foundation.

From the perspective of *Maqāṣid al-Sharī'ah*, the prevention of violence constitutes a direct manifestation of the primary objectives of Islamic law, namely the realization of public welfare (*jalb al-maṣāliḥ*) and the prevention of harm (*dar' al-mafāsid*).[26] Violence—whether physical, psychological, sexual, or symbolic—is inherently incompatible with the fundamental *maqāṣid* of the *Sharī'ah*, particularly the protection of life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), honor (*ḥifẓ al-'irḍ*), and religion (*ḥifẓ al-dīn*).[27] Accordingly, any systematic effort capable of minimizing the potential for violence—including the strengthening of the *sakinah* family—must be understood as a *maqāṣidī* obligation rather than merely a moral or social choice.

The urgency of the *sakinah* family in preventing violence within the pesantren environment can be explained, first and foremost, through the maqāṣid of *ḥifẓ al-nafs*.[28] Violence, by its very nature, threatens the physical and psychological safety of victims and creates long-term trauma

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[23] Nelyn Nur Chofifah et al., "Parental Strategies in Instilling Islamic Values in Children: A Case Study," *Res. J. Adv. Humanit* 6, no. 2 (2025), https://doi.org/10.58256/xrmwwp32; Agus Zainul Fitri, "KELUARGA SEBAGAI LEMBAGA PERTAMA PENDIDIKAN ISLAM," *Jurnal Pendidikan Islam* 27, no. 1 (February 2016): 21–34, https://doi.org/10.15575/jpi.v27i1.493.

[24] Walaa Elsayed, "Building a Better Society: The Vital Role of Family's Social Values in Creating a Culture of Giving in Young Children's Minds," *Heliyon* 10, no. 7 (April 2024): e29208, https://doi.org/10.1016/j.heliyon.2024.e29208.

[25] Kasetchai Laeheem, "The Effects of Happy Muslim Family Activities on Reduction of Domestic Violence against Thai-Muslim Spouses in Satun Province," *Kasetsart Journal of Social Sciences* 38, no. 2 (May 2017): 150–55, https://doi.org/10.1016/j.kjss.2016.05.004.

[26] Dasmadi Dasmadi et al., "Maqasid Shariah and Organizational Performance: A Systematic Literature Review," *Global Review of Islamic Economics and Business* 12, no. 2 (2024): 106–19, https://doi.org/10.14421/grieb.2024.122-03.

[27] Hammis Syafaq et al., "' Santri without Pesantren ' and the Sectarian Violence on Indonesian Muslim Social Media," *Cogent Arts & Humanities* 13, no. 1 (January 2026), https://doi.org/10.1080/23311983.2025.2612046.

[28] Zumiyati Sanu Brahim et al., "Integration of Maqaṣid Al-Shari'ah in the Criminal Law Reform to Achieve Justice and Human Dignity," *Jurnal Hukum Islam* 23, no. 1 (June 2025): 105–44, https://doi.org/10.28918/jhi.v23i1.04.

that can undermine the development of *santri's*[29] personality.[30] The *sakinah* family functions as the primary safe space in which children learn that conflicts are not resolved through coercion or aggression, but through dialogue, patience, and justice.[31] These values shape children's moral sensitivity to the suffering of others and cultivate an awareness that harming others constitutes a violation of the fundamental principles of humanity and the *Sharīʿah*.

Second, within the framework of *ḥifẓ al-ʿaql*, the *sakinah* family plays a crucial role in safeguarding the intellectual and moral well-being of children.[32] A family environment characterized by violence tends to produce distortions in patterns of thinking, the normalization of violence, and an inability to manage emotions and differences constructively.[33] By contrast, the sakinah family nurtures reflective capacity, self-control, and rational conflict-resolution skills.[34] When santri enter the pesantren—an environment marked by authority, discipline, and diverse backgrounds—this foundation of sound reasoning and emotional maturity becomes essential in preventing the reproduction of violence, whether as perpetrators or as passive participants in violent practices.

Third, from the perspective of *ḥifẓ al-ʿirḍ* (protection of honor and dignity), the sakinah family plays a crucial role in instilling awareness of the value of one's own honor as well as that of others.[35] Many forms of violence in religious educational settings, particularly sexual violence and

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[29] *santri* is a student who resides in or is enrolled at a *pesantren* to pursue Islamic education through the study of the Islamic sciences, the cultivation of *akhlāq* (moral character), and participation in the religious and communal life of the institution.

[30] Cheyenne Downey and Aoife Crummy, "The Impact of Childhood Trauma on Children's Wellbeing and Adult Behavior," *European Journal of Trauma & Dissociation* 6, no. 1 (February 2022): 100237, https://doi.org/10.1016/j.ejtd.2021.100237; Anne Cattagni et al., "The Impact of Intimate Partner Violence on Children from Their Point of View: A Swiss Study," *Child Protection and Practice* 6 (October 2025): 100206, https://doi.org/10.1016/j.chipro.2025.100206; Natalia Bueso-Izquierdo et al., "Psychological, Emotional, and Neuropsychological Sequelae of Child Victims of Domestic Violence: A Review of the Literature," *Journal of Child & Adolescent Trauma*, ahead of print, September 2025, https://doi.org/10.1007/s40653-025-00746-6.

[31] Meijie Chu et al., "Creating A Child-Friendly Social Environment for Fewer Conduct Problems and More Prosocial Behaviors among Children: A LASSO Regression Approach," *Acta Psychologica* 244 (April 2024): 104200, https://doi.org/10.1016/j.actpsy.2024.104200; Mirian Junco-Guerrero, Francisco Javier Fernández-Baena, and David Cantón-Cortés, "Risk Factors for Child-to-Parent Violence: A Scoping Review," *Journal of Family Violence* 40, no. 1 (August 2023): 139–64, https://doi.org/10.1007/s10896-023-00621-8.

[32] Walaa Elsayed, "Building a Better Society: The Vital Role of Family's Social Values in Creating a Culture of Giving in Young Children's Minds," *Heliyon* 10, no. 7 (April 2024): e29208, https://doi.org/10.1016/j.heliyon.2024.e29208.

[33] Qiong Chen et al., "The Interactive Effects of Family Violence and Peer Support on Adolescent Depressive Symptoms: The Mediating Role of Cognitive Vulnerabilities," *Journal of Affective Disorders* 323 (February 2023): 524–33, https://doi.org/10.1016/j.jad.2022.11.080.

[34] Yayouk E. Willems et al., "Out of Control: Examining the Association Between Family Conflict and Self-Control in Adolescence in a Genetically Sensitive Design," *Journal of the American Academy of Child & Adolescent Psychiatry* 59, no. 2 (February 2020): 254–62, https://doi.org/10.1016/j.jaac.2019.02.017.

[35] Aasim I. Padela et al., "Islamic Conceptions of Human Dignity and Their Relevance for Bioethics of End-of-Life Healthcare," *Journal of Bioethical Inquiry*, ahead of print, October 2025, https://doi.org/10.1007/s11673-025-10465-0.

bullying, are rooted in imbalanced power relations and the neglect of victims' dignity.[36] The sakinah family educates children to understand ethical boundaries in social interactions, respect the body and rights of others, and have the courage to reject and report actions that demean human dignity.[37] In this context, the family functions as the initial safeguard that protects santri from internalizing a culture of silence regarding violence.

Fourth, the urgency of the sakinah family is also closely related to the *maqāṣid ḥifẓ al-din* (protection of religion). Violence occurring in pesantren not only harms individual victims but also undermines the image and substance of Islamic education itself.[38] Religion, which ideally manifests as *raḥmah* (mercy) and liberation, may instead be perceived as a source of fear and oppression if violence is allowed to persist.[39] The sakinah family plays a pivotal role in instilling a humanistic understanding of religion, oriented toward the values of compassion (*mawaddah*), while rejecting any legitimization of violence in the name of discipline or obedience.[40] Consequently, the establishment of a sakinah family becomes an integral part of efforts to preserve the purity of religious objectives within the context of pesantren education.

Furthermore, from the perspective of contemporary *Maqāṣid al-Sharī'ah*, particularly as developed by scholars such as Jasser Auda, a systemic and preventive approach becomes key in addressing social issues.[41] In this context, the *sakinah* family should be understood as a primary subsystem within the pesantren educational ecosystem.[42] When the family fails to instill values of non-violence, the pesantren bears a heavier burden in managing deviant behaviors among *santri*.[43]

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[36] Muhammad Alif Fauzi, Ani Purwanti, and Muh. Afif Mahfud, "POWER RELATIONS AND SEXUAL VIOLENCE IN ISLAMIC BOARDING SCHOOL: ASSESSING CHILD PROTECTION SYSTEMS IN RELIGIOUS EDUCATION INSTITUTIONS IN INDONESIA," *Revista Direito e Sexualidade*, July 2025, 253–325, https://doi.org/10.9771/rds.v6i1.66891.

[37] Andrea Otero-Mayer et al., "Family Involvement in Early Childhood Education: A Systematic Review of Its Measurement," *Early Childhood Education Journal*, ahead of print, October 2025, https://doi.org/10.1007/s10643-025-02024-4.

[38] Junaidi and Sahrandi, "Pesantren Strategies in Anti-Bullying Education and Protection of Students in Pesantren."

[39] John J. Ranieri, "Defending Victims, Practicing Restraint: God-Consciousness and the Use of Force in the Qur'an," *Religions* 13, no. 2 (January 2022): 124, https://doi.org/10.3390/rel13020124.

[40] Khairil Ikhsan Siregar and Muhammad Alif, "Islamic Efforts in Realizing the Sakinah Family: 'Solutions to Overcome Domestic Violence (DV)'" *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 9, no. 1 (January 2025): 121–42, https://doi.org/10.21009/hayula.009.01.07.

[41] Ahmad Azhari, "Pendekatan Sistem Dalam Hukum Islam: Perspektif Maqashid Syariah Menurut Jasser Auda," *El 'Aailah: Jurnal Kajian Hukum Keluarga* 4, no. 1 (January 2025): 27–36, https://doi.org/10.59270/aailah.v4i1.269.

[42] Rosdalina Bukido et al., "The Resilience of Blind Families in Building a Sakinah Family: Adaptive Strategies and the Role of Islamic Values," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 25, no. 2 (2025): 399–425, https://doi.org/10.19109/nurani.v25i2.27276.

[43] Salwa Rihadatul Aisy, Syahidin Syahidin, and Agus Fakhruddin, "The Contribution of Pesantren Kilat Program to Students' Religious Knowledge and Behaviors at Elementary School," *EDUCARE: Journal of Primary Education* 5, no. 2 (December 2024): 133–48, https://doi.org/10.35719/educare.v5i2.311.

Conversely, an optimally functioning *sakinah* family strengthens the effectiveness of the pesantren as an institution for moral and character education.

Thus, the urgency of the *sakinah* family in preventing violence within the pesantren environment is not only normative-theological, but also structural and strategic within the framework of *Maqāṣid al-Sharī'ah*. The strengthening of the sakinah family should be regarded as an upstream preventive effort capable of safeguarding the preservation of life (*ḥifẓ al-nafs*), clarity of intellect (*ḥifẓ al-'aql*), human dignity (*ḥifẓ al-'ird*), and religious stability (*ḥifẓ al-dīn*) simultaneously. In this context, family-based violence prevention is not merely a private responsibility, but constitutes part of the broader agenda of public welfare (*maṣlaḥah*) and the sustainability of civilized and dignified Islamic education.

An Analysis of the Urgency of the Sakinah Family in Preventing Violence within the Pesantren Environment from the Perspective of Ḥadīth

The *sakinah* family constitutes the primary foundation for creating a harmonious and secure environment, including within the context of the pesantren as a religion-based educational institution. The ḥadīth perspective emphasizes that a household characterized by affection, justice, and moral supervision is a fundamental prerequisite for the establishment of order and the protection of family members from destructive behaviors, including violence. Within the pesantren environment—where social interaction and character education occur intensively—the role of the *sakinah* family becomes increasingly strategic, not merely as a domestic unit but also as a moral subsystem capable of instilling ethical values, suppressing aggressive behavior, and fostering religious consciousness. Therefore, understanding the urgency of the *sakinah* family through the lens of ḥadīth constitutes a crucial initial step in formulating preventive approaches to violence and in creating an Islamic educational atmosphere that is safe, just, and characterized by *adab*.

The following is an exposition of ḥadīths related to this theme:

عن عبد الله بن عمر أن رسول الله ﷺ قال: «ألا كلكم راعٍ، وكلكم مسؤول عن رعيته، فالإمام الذي على الناس راعٍ، وهو مسؤول عن رعيته، والرجل راعٍ على أهل بيته، وهو مسؤول عن رعيته، والمرأة راعية على أهل بيت زوجها وولده، وهي مسؤولة عنهم، وعبد الرجل راعٍ على مال سيده وهو مسؤول عنه، ألا فكلكم راعٍ، وكلكم مسؤول عن رعيته». (متفق عليه).

> *On the authority of ʿAbd Allāh ibn ʿUmar radhiallahu 'anhu, the Messenger of Allah shalallahu 'alaihi wa sallam said: "Indeed, each of you is a leader, and each of you will be held accountable for his flock. The leader who is in authority over the people is a shepherd and will be held accountable for his subjects. A man is a shepherd over the members of his household and is responsible for them. A woman is a shepherd over her husband's household and children, and she is accountable for them. A servant is a shepherd over*

his master's property and is responsible for it. Verily, each of you is a shepherd, and each of you will be held accountable for his flock." (Narrated by al-Bukhārī and Muslim).[44]

This ḥadīth presents a highly robust normative construction of moral, social, and pedagogical responsibility in Islam. It does not operate merely at the individual level, but rather articulates a comprehensive discourse on layered leadership that begins with the most fundamental unit, namely the family. In this framework, the family—particularly the *sakinah* family—is positioned as the primary space for the formation of ethics, behavioral regulation, and the internalization of non-violence values before individuals enter broader social arenas, including the pesantren.

When analyzed through the lens of Critical Discourse Analysis (CDA), this ḥadīth can be understood as a normative discourse that distributes power and responsibility in a balanced manner. The Prophet ﷺ consciously rejects the centralization of authority solely in formal leadership (the *imām*) by affirming that every individual holds a form of leadership corresponding to his or her position. Within the CDA framework, this represents a discursive strategy aimed at preventing the emergence of unequal and authoritarian power relations—relations that often constitute the structural roots of violence, including within religious educational environments.

In the ḥadīth, both men and women are explicitly designated as *rāʿin* (caretakers/guardians), each with clearly defined and complementary spheres of responsibility. This constructs a discourse of the sakinah family as an institution grounded in collective responsibility rather than unilateral domination. From a CDA perspective, this discourse functions as a counter-narrative to practices of domestic violence, moral neglect, and the normalization of aggression that are frequently reproduced within educational systems when families fail to perform their ethical supervisory and formative roles.

In the pesantren context, students do not arrive as "empty subjects," but rather bring with them a habitus—in Bourdieu's terms—that has already been formed within the family environment. The *sakinah* family, as represented in this ḥadīth, cultivates a non-violent habitus through role modeling, dialogue, justice, and balanced moral control. Conversely, families that neglect their responsibility of *riʿāyah* (ethical caregiving) may contribute to the formation of attitudes that are more susceptible to tolerating or normalizing violence. Nevertheless, family upbringing constitutes only one of the factors that shape students' dispositions, alongside

[44] Muḥammad 'Abd Allāh al-Ḍiyā', *al-Jāmiʿ al-Kāmil fī al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab ʿalā Abwāb al-Fiqh*, 1st ed., al-Muṣannafāt al-Ḥadīthiyyah al-Muʿāṣirah (Riyadh, Kingdom of Saudi Arabia: Dār al-Salām lil-Nashr wa-al-Tawzīʿ, 2016) Vol. 6, p. 430.

institutional culture, leadership patterns, peer interactions, and broader social contexts within the *pesantren*.

Through a CDA lens, violence in pesantren can thus be read as the outcome of a failure in the discourse of family responsibility that should precede the discourse of institutional discipline. When pesantren institutions are burdened as the sole bearers of moral responsibility while families relinquish their formative role, a discursive imbalance emerges—one that opens space for violent practices to be legitimized in the name of authority, discipline, or obedience.

Contemporary findings by Joyce L. Epstein regarding the importance of family engagement in preventing violence in educational settings further reinforce the relevance of this ḥadīth.[45] Epstein emphasizes that synergy between families and educational institutions is a key factor in creating safe learning environments. From a CDA perspective, Epstein's theory may be understood as a reinforcement of a shared responsibility discourse that closely aligns with the Prophetic ḥadīth. Both reject top-down models of education and assert that failures within educational systems often stem from a breakdown in discursive relations between families and educational institutions.

Accordingly, the sakinah family should not be understood merely as a private moral ideal, but as an active discursive actor in the production of meanings, values, and non-violent practices. Within the pesantren context, the sakinah family functions as a pre-discursive space—a space preceding formal discourse—that shapes how students perceive authority, respond to conflict, and treat others. When families successfully instill the values of responsibility, compassion, and accountability emphasized in the ḥadīth kullukum rāʿin, pesantren institutions are better positioned to carry out their educational mission effectively without resorting to coercive practices.

عن جرير بن عبد الله، عن النبي - ﷺ - قال:»من لا يرحم لا يرحم«وفي لفظ:»من لا يرحم الناس لا يرحمه الله عز وجل" (متفق عليه).

On the authority of Jarīr ibn ʿAbd Allāh radhiallahu'anhu, the Prophet shalallahu 'alaihi wa sallam said: "Whoever does not show mercy will not be shown mercy." In another wording: "Whoever does not show mercy to people, Allah, the Exalted, will not show mercy to him." (Narrated by al-Bukhārī and Muslim).[46]

This ḥadīth constitutes one of the strongest Prophetic foundations for constructing a discourse of non-violence ethics in Islam. It affirms that compassion (*raḥmah*) is not merely an optional moral value, but a normative principle that determines the quality of human social and

[45] "Family Engagement & Bullying Prevention - TalkingPoints," accessed January 9, 2026, https://talkingpts.org/blog/family-engagement-and-bullying-prevention/5207/.

[46] al-Ḍiyā', *al-Jāmi' al-Kāmil fī al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab 'alā Abwāb al-Fiqh* V. 11, P. 368.

spiritual relations. In the context of preventing violence within pesantren environments, this ḥadīth carries profound pedagogical and social implications, particularly when linked to the role of the sakinah family as the primary space for the internalization of raḥmah values.

From the perspective of Critical Discourse Analysis (CDA), this ḥadīth may be understood as a normative discourse that establishes a causal relationship between human conduct and divine treatment. Discursively, the Prophet ﷺ frames compassion as a reciprocal condition (reciprocal discourse): those who extend raḥmah will receive raḥmah, while those who withhold it forfeit moral and spiritual legitimacy. Within the CDA framework, this constitutes a form of moral regulation discourse aimed at shaping believing subjects who reject violence, domination, and aggression as modes of social interaction.

In this context, the *sakinah* family functions as a primary discursive arena in which the ḥadīth on raḥmah is translated from a normative text into everyday practice. When a child grows up in a family that expresses compassion through empathetic communication, respect for emotions, and non-violent conflict resolution, the ḥadīth *man lā yarḥam* is not merely understood cognitively but internalized as a moral habitus. Conversely, families impoverished in raḥmah risk generating discursive dissonance, wherein religious teachings on compassion are misaligned with the child's lived experience, thereby opening space for the normalization of violence.

Within the pesantren environment, students enter a social space characterized by authority structures, discipline, and hierarchy. From a CDA standpoint, such structures are vulnerable to producing asymmetric power relations that may evolve into violence if not balanced by a discourse of raḥmah. It is here that the urgency of the sakinah family becomes particularly significant. Families that instill values of compassion from an early stage equip santri with the moral sensitivity to reject violence—both as perpetrators and as agents who might otherwise justify such practices in the name of tradition, seniority, or discipline.

The findings of Prof. Dr. Lydia Freyani Hawadi, which emphasize that the teaching and provision of affection constitute effective strategies for preventing violence among children, demonstrate a discursive correspondence between Prophetic discourse and contemporary educational psychology.[47] From a CDA perspective, this correspondence strengthens the legitimacy of the ḥadīth as a counter-discourse to cultures of violence. Both the Prophetic tradition and modern psychological theory dismantle the assumption that violence is an effective tool for

[47] "Pakar Ingatkan Orang Tua Beri Anak Kasih Sayang Lebih Banyak Guna Cegah perilaku Bullying," VOI - Waktunya Merevolusi Pemberitaan, accessed January 9, 2026, https://voi.id/berita/229106/pakar-ingatkan-orang-tua-beri-anak-kasih-sayang-lebih-banyak-guna-cegah-perilaku-bullying.

disciplining children. Instead, they affirm that compassion is a more effective and sustainable pedagogical instrument.

Furthermore, the ḥadīth *man lā yarḥam* also functions as a discursive critique of the culture of silence in responding to violence. When individuals are accustomed to environments devoid of *raḥmah*, violence tends to be perceived as normal and unworthy of contestation. The *sakinah* family plays a crucial role in dismantling this culture by cultivating moral courage, empathy toward victims, and resistance to practices that violate human dignity. In the pesantren context, such attitudes are essential for preventing bullying, symbolic violence, and physical violence that are often concealed behind claims of traditional legitimacy.

Thus, from the perspective of ḥadīth analyzed through Critical Discourse Analysis, the urgency of the *sakinah* family in preventing violence within pesantren environments lies in its capacity to produce and reproduce a discourse of raḥmah as the dominant social norm. The *sakinah* family becomes a strategic space for shaping santri as subjects who understand religion as a source of compassion rather than fear, and as a path of liberation rather than oppression. When the discourse of raḥmah is deeply rooted within the family, pesantren institutions are better positioned to fulfill their educational mission in a humane, just, and violence-free manner.

عن عائشة قالت: قال رسول الله -ﷺ-: «خيركم خيركم لأهله، وأنا خيركم لأهلي، وإذا مات صاحبكم فدعوه» (رواه الترمذي وصحّحه ابن حبان والضياء

On the authority of ʿĀ'ishah radhiallahu'anha, she reported that the Messenger of Allah shalallahu 'alaihi wa sallam said: "The best of you are those who are best to their families, and I am the best of you to my family. And when your companion dies, then leave him [and refrain from speaking ill of him]." (Narrated by al-Tirmidhī; authenticated by Ibn Ḥibbān and al-Ḍiyā').[48]

This ḥadīth constructs a highly fundamental Prophetic discourse on the standards of moral excellence in Islam. It decisively shifts the measure of a person's goodness from the symbolic public sphere to the private realm of the family as the most authentic ethical arena. From the perspective of preventing violence within pesantren environments, this ḥadīth carries strong significance, as it positions the quality of familial relationships as the primary indicator of an individual's moral integrity.

Through the lens of Critical Discourse Analysis (CDA), this ḥadīth can be read as a discursive strategy employed by the Prophet ﷺ to deconstruct patriarchal and authoritarian discourses that often portray violence, domination, or harshness as symbols of strength and leadership. The Prophet ﷺ instead asserts that the criterion of *khayriyyah* (moral excellence) lies not

[48] al-Ḍiyā', *al-Jāmi' al-Kāmil fī al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab 'alā Abwāb al-Fiqh* V. 6, P. 125.

in power or control, but in how one treats those who are closest and most vulnerable—namely, one's family members. Within the CDA framework, this constitutes a form of counter-hegemonic discourse that challenges the legitimacy of violence in both domestic and institutional relations.

The sakinah family, as represented in this ḥadīth, becomes the primary discursive space in which values of gentleness, respect, and ethical communication are concretely practiced. A child who grows up in a family that exemplifies the principle khayrukum li-ahlihī internalizes relational patterns grounded in empathy, dialogue, and moral responsibility. From a CDA perspective, this process shapes the child's subject position as an agent who rejects violence as a mechanism for conflict resolution. When such a child later enters the pesantren environment—characterized by hierarchical structures and strict discipline—he or she already possesses a sound interpretive framework for understanding authority without reproducing violence.

This ḥadīth also has important implications for exposing the discursive gap between religious values taught verbally and violent practices that are often legitimized in the name of education or discipline. When families fail to embody values of gentleness and justice, *pesantren* risk becoming misguided compensatory spaces in which violence is perceived as a legitimate means of character formation. By contrast, the *sakinah* family functions as a pre-discursive filter that prevents santri from accepting and normalizing discourses of violence in any form.

The findings of Dr. Rashmi Shetgiri, which emphasize the importance of active parental involvement and positive communication in preventing children from becoming perpetrators of violence, further reinforce the contemporary relevance of this ḥadīth. From a CDA perspective, these findings demonstrate a cross-epistemological discursive correspondence between Prophetic Islamic discourse and modern developmental psychology.[49] Both affirm that violence in children does not emerge suddenly, but rather results from communication failures, minimal parental emotional engagement, and the absence of healthy relational role models within the family.

Furthermore, this ḥadīth underscores the exemplary dimension of the Prophet ﷺ as a role-model discourse. The statement "*wa anā khayrukum li-ahlī*" functions as normative legitimation that Prophetic leadership is founded upon compassion and respect, not coercion. In the pesantren context, this model is particularly relevant for dismantling cultures of seniority, bullying, and symbolic violence that are often regarded as part of tradition. A *sakinah* family that takes the Prophet ﷺ as a model for domestic relations will nurture santri who carry this ethos of exemplary conduct into their social interactions within pesantren.

[49] "Parental Involvement Key to Preventing Child Bullying," ScienceDaily, accessed January 9, 2026, https://www.sciencedaily.com/releases/2010/05/100503074239.htm.

Thus, from the perspective of ḥadīth analyzed through Critical Discourse Analysis, the urgency of the sakinah family in preventing violence in pesantren environments lies in its capacity to shape an alternative discourse on moral excellence. The *sakinah* family functions not merely as a private sphere, but as a producer of values and meanings that determine how santri understand authority, social relations, and conflict resolution. When families successfully instill the principle *khayrukum li-ahlihī*, pesantren are better positioned to realize an Islamic educational environment that is ethical, humane, and free from violence.

عن عبد الله بن عمرو، عن النَّبِيّ - ﷺ - قال: «المسلم من سلم المسلمون من لسانه ويده» (متفق عليه).

On the authority of ʿAbd Allāh ibn ʿAmr radhiallahu'anhu, the Prophet Muḥammad shalallahu 'alaihi wa sallam said: "A Muslim is one from whose tongue and hand other Muslims are safe." (Narrated by al-Bukhārī and Muslim).[50]

This ḥadīth constitutes a highly emphatic normative statement in defining Islamic identity. It does not define a Muslim merely through ritual observance or formal confession, but rather through the social impact of one's conduct toward others. In the context of preventing violence within pesantren environments, this ḥadīth is particularly significant because it establishes the safety of others—both from verbal and physical harm—as the primary indicator of authentic Islamic identity.

Through the lens of Critical Discourse Analysis (CDA), this ḥadīth can be understood as an identity-forming discourse, namely a discourse that constructs the social identity of a Muslim as a subject who does not harm others. Discursively, the Prophet ﷺ frames the tongue and the hand as symbols of everyday power (micro-power): the tongue represents verbal, symbolic, and psychological violence, while the hand represents physical and coercive violence. From a CDA perspective, this articulation functions to dismantle the normalization of violence that is often trivialized, particularly verbal abuse, mockery, bullying, and intimidation that frequently occur in educational settings, including *pesantren*.

The *sakinah* family plays a crucial role as the primary discursive space in which this ḥadīth is translated from a normative text into social practice. A child raised in a family that habituates restraint of the tongue—avoiding insults, humiliation, and threats—and that rejects physical violence as a means of conflict resolution will internalize the meaning of this ḥadīth as part of his or her self-identity. Within the CDA framework, this process shapes the child's subject position as a Muslim who understands faith through social trustworthiness and safety, rather than domination or aggression.

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[50] al-Ḍiyā', *al-Jāmi' al-Kāmil fī al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab 'alā Abwāb al-Fiqh* V. 11, P. 417.

When santri enter the pesantren environment, they bring with them the discursive constructions formed within the family. As an educational institution, the pesantren operates within hierarchical structures and a strong culture of discipline. Without the foundation of a *sakinah* family, such structures may give rise to power relations that normalize violence—whether in the form of physical punishment, seniority-based bullying, or verbal abuse legitimized in the name of moral formation. From a CDA perspective, such violence emerges when the discourse of discipline overrides the discourse of safety and human dignity. The *sakinah* family functions as a counter-discourse, equipping santri with the critical capacity to reject violent practices that contradict Islamic values.

The statement of the Vice President of the Republic of Indonesia, K.H. Ma'ruf Amin, emphasizing that a Muslim must not harm others and that self-restraint is a hallmark of piety, extends the social dimension of this ḥadīth into the national and public sphere. From a CDA standpoint, this statement illustrates a process of recontextualization, namely the transfer of the ḥadīth discourse from textual contexts into social practice and contemporary moral policy.[51] This further affirms that the message of the ḥadīth al-muslim man salima is not ahistorical, but remains relevant and operational within educational contexts, including pesantren.

Furthermore, this ḥadīth also serves as a discursive critique of cultures of violence that are often concealed through language. In many educational settings, verbal violence—such as insults, stigmatization, and threats—is frequently regarded as normal or as part of disciplinary processes. Yet, from the perspective of this ḥadīth, verbal violence constitutes a direct violation of Islamic identity itself. The *sakinah* family plays a strategic role in dismantling this assumption by instilling awareness that guarding the tongue is an integral part of faith and that words can wound human dignity as severely as physical violence.

Thus, from the perspective of ḥadīth analyzed through Critical Discourse Analysis, the urgency of the *sakinah* family in preventing violence within pesantren environments lies in its capacity to construct a discourse of safety as a foundational norm of religiosity. The *sakinah* family becomes the social foundation that prepares santri to understand Islam as a religion that generates security rather than fear, promotes self-restraint rather than aggression, and upholds human dignity in every form of social relation.

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[51] "Wapres Ingatkan Umat Muslim Untuk Jangan Menyakiti Orang Lain - Wakil Presiden Republik Indonesia," April 3, 2023, https://www.wapresri.go.id/wapres-ingatkan-umat-muslim-untuk-jangan-menyakiti-orang-lain/.

Conclusion

From the perspective of *Maqāṣid al-Sharīʿah*, the *sakinah* family plays a highly urgent role in preventing violence within *pesantren* environments, as it serves as the primary foundation for the formation of children's values, attitudes, and modes of conflict resolution. Through tranquility (*sukūn*), affection (*mawaddah*), and mercy (*raḥmah*), the *sakinah* family instills principles of non-violence, empathy, and respect for human dignity before students enter the *pesantren* setting. Viewed through the lens of *ḥifẓ al-nafs*, the *sakinah* family functions as the first safe space that prevents the normalization of violence. Within the framework of *ḥifẓ al-ʿaql*, it safeguards the mental well-being and moral reasoning of children by cultivating self-control and rational conflict-resolution skills. From the perspective of *ḥifẓ al-ʿirḍ*, the *sakinah* family fosters awareness of personal and others' honor, enabling students to reject and resist violent practices. Meanwhile, in the context of *ḥifẓ al-dīn*, the *sakinah* family preserves the purity of Islam's image as a religion of mercy by rejecting the legitimization of violence in education.

From the perspective of the Prophet's ḥadīths, the *sakinah* family holds a crucial role as the initial space for the formation of values, ethics, and patterns of social relations that shape students' attitudes toward violence in *pesantren*. The Prophet's traditions emphasize that the family is the first moral institution in which children learn responsibility, compassion, and respect for human dignity before entering the hierarchical structure of *pesantren*. Through the principles of responsibility (*kullukum rāʿin*), compassion (*man lā yarḥam lā yurḥam*), excellence in family relations (*khayrukum li-ahlihi*), safety from one's tongue and hand, and the prohibition of humiliating others, the *sakinah* family cultivates ethical awareness that rejects physical, verbal, and symbolic violence. These values serve as a moral bulwark preventing students from reproducing bullying, humiliation, and violence in the name of discipline or tradition. Thus, the sakinah family functions as a pre-discursive space for value formation, embedding raḥmah, responsibility, and respect for human dignity. When this function operates optimally, pesantren can implement education in a more humane, civilized, and ethical manner, aligned with Islam's prophetic vision as a religion of mercy rather than violence.

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