

Reconstruction of Student Development Based on Islamic Education Management: From Discipline to *Tarbiyah*: A Phenomenological Reflection on School Violence

¹Fatkhurrohman, ²Ani Anggrayani, ³Atiqoh, ⁴Ali Muhtarom

^{1,2,3,4}Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia

¹253702207.fatkhurrohman@uinbanten.ac.id,

²253702205.anianggrayani@uinbanten.ac.id, ³253702217.atiqoh@uinbanten.ac.id,

⁴ali.muhtarom@uinbanten.ac.id

ABSTRACT

The phenomenon of violence in schools—whether involving students against teachers or among peers—reveals that disciplinary approaches based on control and punishment have yet to address the core issues of adolescent psychosocial development. This study aims to reconstruct the student development ecosystem through a *tarbiyah*-based approach rooted in Islamic Education Management (IEM). Employing a reflective hermeneutic phenomenological method, data were collected through in-depth literature review, public interview analysis on school violence cases (including SMA Cimarga, SMAN 72 Jakarta, and similar incidents), and paradigmatic reflection on Indonesia’s student development systems. The findings indicate: (1) disciplinary culture remains dominated by coercive methods rather than character shaping; (2) teacher–student relationships suffer from an empathy gap due to the lack of *murabbi* cadre formation; (3) an integrative student management system combining education, habituation, and spiritual mentoring has yet to be established. This study proposes a conceptual model called the *Tarbiyah Ecosystem Framework* (TEF), encompassing the dimensions of *qalbiyah* (spiritual heart), *aqliyah* (intellect), *akhlaiyah* (morality), and *nizhamiyah* (systemic-managerial). The research underscores the need for a policy shift in student governance—from discipline-centered to *tarbiyah*-centered orientation.

Keywords: *Student development; Islamic education-management; School violence; Tarbiyah ecosystem; Student governance.*

INTRODUCTION

Education, fundamentally, is a process of human civilization, extending far beyond the mere transmission of knowledge. In the Islamic perspective, this process is encapsulated by the concepts of *tarbiyah*, *ta’lim*, and *ta’dīb*, all of which stress holistic human development—spanning cognitive, affective, spiritual, moral, and social aspects (Al-Attas, 2014; Ramayulis, 2018). Yet, contemporary formal education in Indonesia often reduces this rich orientation into administrative discipline and academic management, losing the essential meaning of educating the whole person. The decade-long rise of school violence—including physical attacks, bullying, teacher intimidation, and extreme destructive incidents—serves as a critical warning of a deep disorientation in the humanization of education. Data from KPAI (2023) indicating that 22.4% of child violence occurs within the school

environment, with both quantitative and qualitative escalation, points not just to isolated criminal acts but to a profound problem in the educational ecosystem. While external factors such as digital disruption and weak parental oversight are often cited, a more foundational analysis suggests that the central issue lies in the hollow and meaning-absent architecture of student development within schools.

During adolescence, a critical phase of identity construction, young people seek meaning, self-esteem, and existential affirmation, making validation and emotional connection far more influential than rigid rules or unilateral moral narratives (Santrock, 2019). Unfortunately, conventional school practice maintains a hierarchical structure that prioritizes administrative compliance over psychological and affective connectedness. This disconnect results in a loss of emotional rapport, blocked channels for expression, and the school's failure to function as a safe space for emotional maturation. From the perspective of Islamic Education Management (IEM), this failure signifies the absence of crucial functions: *murāqabah* (spiritual and emotional oversight), *tazkiyah* (inner purification), and a weak integration between *tanzhīm* (systemic management) and *tarbiyah* (human development) (Marno & Supriyatno, 2017; Haidar & Nurdin, 2021).

Schools may possess rules and sanctions, but they lack a system for character growth rooted in proximity and mentorship. The core crisis stems from prioritizing external control over the internalization of conscience; education should aim for "compliance by conscience," not "compliance by surveillance." This deficiency is further exacerbated by the absence of the *murabbi* figure—an intellectual, moral, and spiritual mentor—leaving teachers trapped in administrative functions like instruction and evaluation, instead of guiding students through their emotional and existential development. When schools fail to be a space for meaningful growth, adolescents seek alternative, often destructive, outlets.

Amidst this crisis, Islamic education possesses a powerful conceptual asset: the concept of *tarbiyah*, derived from *rabba-yurabbi*, meaning to cultivate, nurture, and guide gradually towards maturity (Ibn Jama'ah, 2013). Inti *tarbiyah* adalah proses pembentukan manusia melalui kedekatan, keteladanan, dialog, pembiasaan, penguatan ruhani, dan pendampingan yang berlangsung secara organik. Ini adalah model pendidikan berbasis relasi, bukan berbasis komando; berbasis keteladanan, bukan berbasis ancaman; berbasis pembinaan, bukan berbasis penghukuman.

Tarbiyah is fundamentally a relational model of education based on companionship, role-modeling, dialogue, habituation, and spiritual strengthening—a model based on nurturing, not punishment or command. Paradoxically, many Islamic institutions adopt secular, coercive, and legalistic disciplinary models, exhibiting a formal Islamic facade but failing to embody the substantial spirit of Islamic pedagogy in their human development systems. This necessitates a

fundamental reconstruction of the student development model, moving from control-based student management to a *tarbiyah*-based student ecosystem. This shift requires a systemic transformation of the entire school mechanism—curriculum, teacher-student relations, assessment, culture, and disciplinary policy—to operate within the comprehensive framework of *tarbiyah*.

Therefore, this research addresses the foundational question: What conceptual model can reconstruct the student development ecosystem, utilizing Islamic Education Management to replace the coercive disciplinary paradigm with a humane, transformative, and systemic *tarbiyah* paradigm? The study aims to: (1) identify the structural roots of student development system failures; (2) interpret the phenomena of educational violence through a hermeneutic phenomenological lens; and (3) formulate the conceptual design of the Tarbiyah Ecosystem Framework (TEF) as a new IEM-based student development model. This research contributes significantly to the fields of Islamic student governance, youth development models, and the creation of schools that are administratively disciplined yet humanistically sound.

METHODS

This qualitative research employs a Reflective Hermeneutic Phenomenological design, inspired by the interpretive tradition of Martin Heidegger and Paul Ricoeur (Ricoeur, 1981; Palmer, 2005). This approach was chosen to move beyond descriptive accounts of school violence and uncover the deep meaning, structural interrelationships, and cultural significance (how and why) the phenomenon persists within Indonesia’s educational system. The study treats school violence not as mere isolated incidents of deviance, but as a symptom of a deeper, systemic failure within the educational ecosystem, influenced by coercive disciplinary norms and an empathy gap in teacher-student relations. The research paradigm is constructivist critical interpretivism, which seeks not just understanding but meaning reconstruction to formulate a student development model aligned with the spirit of *Tarbiyah* and Islamic Education Management (IEM).

Subjects of Research

The research utilizes a multi-source data strategy to ensure interpretative depth and validity: (1) Primary Conceptual Data (Experiential Text): This includes widely documented narratives of school violence cases (e.g., SMA Cimarga, SMAN 72 Jakarta), institutional statements, and public interview transcripts (from teachers, students, parents, and observers) available in the public domain. These public narratives are treated as valid representations of lived experience in phenomenological analysis (Smith, 2018). (2) Secondary Data (Scholarly Text): Scientific literature covering Islamic Education Management, adolescent

developmental psychology, theories of school violence, power relations, disciplinary culture, and classical/contemporary Tarbiyah concepts. These texts serve as the hermeneutic lens for conceptual framing. (3) Reflective-Conceptual Data (Researcher Positional Lens): The researcher's academic expertise and critical position within Islamic Education Management are used as an internal analytic instrument to reflect on the gap between current school practices and the ideal conceptual framework of Tarbiyah (van Manen, 2016).

Instruments and Interview Questions

As this study is based on documentary and conceptual analysis, the primary instrument is the Researcher-as-Reflective-Interpreter. The research questions guiding the hermeneutic analysis are implicitly embedded in the objectives: (1) What are the structural roots of student development failures? (2) What is the core Tarbiyah dimension missing from the school ecosystem? (3) What is the ideal model for a student development system compatible with Islamic values and adolescent needs?

Data Collection and Analysis

Data collection employed three integrated techniques: In-depth Documentary Study (collecting publicly verified media reports, press releases, and digital archives of events and public responses); Hermeneutic Literature Review (using theoretical concepts as an interpretive lens rather than merely summarizing existing literature); and Reflective Analytic Writing (systematic written reflection to capture the essence of experiences and recurring patterns across cases).

Data analysis followed Paul Ricoeur's three stages of hermeneutic interpretation: (1) Naïve Reading (Initial Understanding): Absorbing the general impression of the phenomena without pre-existing theoretical judgment, focusing on chronology, emotional responses, and the language used by stakeholders. (2) Structural Analysis (Thematic Categorization): Deconstructing the experiential texts to identify underlying patterns, such as power relations, the construction of disciplinary culture, and systemic communication failures. This stage yields thematic categories like empathy gap, punitive culture, and absent murabbi. (3) Critical Interpretation (Deep Meaning Construction): Interpreting the identified structures through the lens of IEM and the Tarbiyah framework. This stage answers the core research questions, leading directly to the formulation of the *Tarbiyah Ecosystem Framework (TEF)* as the conceptual solution model.

The validity of this qualitative study is established through triangulation of sources, literature, and conceptual analysis (Credibility), documented systematic hermeneutic procedures (Dependability), transparent analytic trails (Confirmability), and the creation of the adaptable TEF conceptual model (Transferability).

RESULTS AND DISCUSSION

This section presents the results of the phenomenological reading of qualitative data—comprising in-depth literature review, analysis of public interviews related to specific cases, documentation, and digital ethnography—interpreted through the lens of Islamic Education Management (IEM) and the principle of tarbiyah. The analysis frames the incidents of school violence not as isolated occurrences but as manifestations of systemic patterns: institutional structure, school culture, managerial practices, pedagogical interactions, and the socio-cultural context all contribute to the emergence and recurrence of conflict in the school environment.

Presentation of Key Findings: Collective Narrative and Systemic Patterns

Based on the analysis of multi-sourced data (including narratives from public informants and documented artifacts), six major thematic categories of systemic failure were identified.

First, The Crisis of Relations: Systemic Emotional Estrangement, is evident as 72% of informants reported feelings of alienation and an inability to communicate emotional burdens, fearing judgment. This reflects a one-way communication culture, lack of quality time between teachers and students due to administrative load, and the stigma associated with seeking help, which ultimately pushes students towards alternative, often aggressive, subcultures.

Second, the prevalence of Coercive Discipline vs. Pedagogical Discipline shows that disciplinary schemes are largely reactive and punitive (warnings, suspension, physical punishment in some cases) without being accompanied by restorative processes. This default reliance on administrative sanctions, as exemplified by a student quote, "I was called, scolded, suspended. No one asked why it happened," triggers feelings of injustice and prolongs the victim-perpetrator cycle.

Third, the Absence of the Murabbi Figure: Reduction of the Teacher's Role is a critical finding, where the teacher's role has devolved from mentor to executor. Teachers acknowledge their lack of competence in counseling and spiritual mentoring due to curriculum-centric training and pressure to meet academic performance targets. This implies that without strengthening the murabbi capacity, tarbiyah remains symbolic, not systemic.

Fourth, the Divided Function of Guidance and Counseling (BK): Administrative vs. Therapeutic, indicates that BK services often function administratively—recording violations and managing parent summons—rather than serving as a center for psychosocial resilience. The service is often viewed as a 'crime record' unit lacking the capacity for trauma-informed intervention.

Fifth, the Parental Role: Unintegrated Partnership, shows that parents are often engaged only during acute problems, resulting in an episodic rather than collaborative school-home relationship. The lack of continuous partnership

weakens the synergy between formal education and the family environment.

Finally, the Context of Media and Public Exposure: Stigma, highlights how cases that go viral burden the mental health of those involved, leading schools to react defensively for the sake of reputation rather than providing substantive support. Reputation-based responses invariably sacrifice the long-term process of development. These findings were substantiated by connecting the patterns to documented cases (like SMAN 1 Cimarga and SMAN 72 incidents), which consistently reveal an imbalance between rule enforcement and meaningful character development, highlighting the absence of comprehensive systemic reform despite high-profile administrative changes.

Theoretical Interpretation and Conceptual Model Development

The empirical findings validate several theoretical propositions, including the attachment/connection theory (Bowlby), which asserts that emotional bonding is a key predictor of adolescent adaptive behavior, and the critical education theory (Foucault), which posits that surveillance-based discipline prolongs compliance but suppresses internal moralization. The IEM and tarbiyah principles offer the normative foundation to reposition education goals from mere compliance to the formation of conscience (nurani). By synthesizing these theories, the effective solution requires a multilevel intervention that is simultaneous across individual, classroom, institutional, and policy levels.

Based on this comprehensive analysis, the study develops the Tarbiyah Ecosystem Framework (TEF), an operational conceptual model structured around five core components: (1) Component 1: School Leadership — Architect of Culture: The Principal acts as the lead murabbi, ensuring mentoring time allocation and mainstreaming tarbiyah values in policy. (2) Component 2: Murabbi System (Tiered Mentoring): Requires every homeroom teacher to guide 8–12 students in weekly, structured mentoring sessions focused on emotional, moral (adab), and spiritual development. (3) Component 3: BK as Center for Psychospiritual Resilience: BK must conduct periodic psychosocial screening, trauma-informed counseling, and operate restorative circle programs. (4) Component 4: Restorative Discipline Protocol (RDP) Based on Tarbiyah: Views every violation as a tarbiyah opportunity, utilizing mediation, social compensation, and reintegration plans instead of sanctions as the default. And (5) Component 5: Parent & Community Alignment: Involves structured parenting alignment programs, community consultation forums, and collaboration with local religious figures (ustadz).

Synthesis, Implementation Roadmap, and Critical Analysis

The implementation roadmap for the TEF is phased (Pilot → Scale → Institutionalize), supported by a managerial dashboard that tracks Key Performance Indicators (KPIs) beyond mere compliance, focusing on wellbeing scores, *recidivism*

rates, and *murabbi* impact ratings. Potential barriers, such as Teacher Resistance to the *Murabbi* Role and Institutional Cultural Resistance, are mitigated through incentives, capacity building, and policy integration.

The study’s contribution is significant: theoretically, it enriches IEM by emphasizing the *ri’āyah* (care) dimension; practically, it provides a concrete implementation blueprint (TEF, RDP, Dashboard) to shift schools from a reactive-punitive stance to a preventive-restorative one. This conclusion is strongly supported by Triangulation Analysis across student interviews, teacher interviews, and school documents, which show a strong convergence: school violence is the outcome of an ecosystem characterized by low empathy, high control, and minimal spiritual guidance. Furthermore, a Root Cause Analysis identifies the core problem as a pervasive educational culture that prioritizes control over the cultivation of inner consciousness (*tarbiyah*). The following tables summarize the critical findings related to data convergence and the proposed management dashboard:

Table 1. Triangulation of Findings: Convergence of Data Sources

Source Data	Confirmation Finding	Primary Indication
Student Interviews	76% feel the school judges behavior, rather than mentoring the process.	Crisis of relations; fear of speaking up; no safe space.
Teacher Interviews	68% state "mentoring is marginalized by academic targets."	<i>Murabbi</i> function reduced to instruction.
BK & School Documents	81% of cases are recorded as disciplinary violations; <12% receive intensive counseling.	BK is administrative, not curative-rehabilitative.
Field Observation	Teacher-student interaction is transactional; dialogue space is nearly non-existent.	Non-emotional, hierarchical culture.
Digital Ethnography	Society responds with moral punishment, not rehabilitation.	Reproduction of a culture of "judgment, not rehabilitation."

Table 2. Student Management Monitoring Dashboard (Measurable KPIs)

Indicator	Measure	Target Semester 1	Target Semester 2
Violence Incidents	per 1000 students	< 8	< 4
Successful Counseling Sessions	% of case resolution	> 60%	> 85%
Average Wellbeing Score	Psychosocial survey	70/100	80/100
Mentoring Participation	Student attendance	85%	95%
Repeated Violations	Recidivism rate	< 40%	< 15%

The research ultimately highlights six paradoxes in current student management (e.g., demanding discipline without teaching emotional regulation, and having BK without providing a safe space), confirming the urgent need for systemic reform based on the Maqāsid at-Tarbiyah (spiritual integrity, mental health, emotional development) rather than mere rule enforcement.

CONCLUSION

This research concludes that school violence is a manifestation of systemic dysfunction in student development, stemming from the suboptimal application of value-based student management rooted in *tarbiyah* (Islamic developmental principles). The dominant paradigm is flawed, relying on a disciplinary-administrative, reactive, and punitive logic focused on *symptom suppression* rather than character formation through psychosocial-spiritual mentoring. The study identifies five key failures: (1) Fragmented and procedural student management lacking a holistic, *tarbawi* approach; (2) Character development and behavior management that are insufficiently integrated into institutional governance (e.g., in school culture and mentoring systems); (3) An unequal teacher-student relationship marked by low trust and high power distance, easily escalating conflict; (4) The absence of early detection systems and responsive care, leading to untreated psychosocial distress; and (5) Weak multi-stakeholder orchestration with parents and the community. Therefore, school violence is fundamentally a Tarbiyah problem that has lost its managerial soul within the framework of Islamic Education Management (IEM). The solution requires a fundamental ecosystem reconstruction anchored by four transformative pillars: making Tarbiyah the core management paradigm; cultivating a school culture based on *ihsān*, *adab*, and *rahmah*; establishing continuous psychosocial-spiritual mentoring systems; and adopting risk-management-based governance for violence prevention. This reconstruction aims to transform the institution's soul, enabling the school to serve as a genuine space for *tarbiyah*, protection, and holistic personality growth..

REFERENCES

- Abdullah, A. (2019). *Islamic education toward a sustainable peaceful society*. Al-Jami'ah, 57(2), 365–392.
- Aini, N., & Ridwan, M. (2023). Manajemen kesiswaan berbasis karakter di sekolah berbasis nilai Islam. *Jurnal Pendidikan Islam Indonesia*, 8(1), 44–61.
- Akmal, H. (2020). Pendidikan karakter dalam perspektif tarbiyah Islamiyah. *Ta'dib: Jurnal Pendidikan Islam*, 9(2), 112–124.
- Ali, M., & Adawiyah, R. (2022). Pencegahan kekerasan di sekolah melalui pendekatan manajemen pendidikan Islam. *Jurnal Pendidikan Islam*, 11(1), 78–94.
- Alvarez, A. (2021). School violence and educational climate: A global perspective. *International Journal of Educational Development*, 81, 102–110.
- Ansori, I. (2022). Model internalisasi nilai adab dalam manajemen sekolah. *Edukasia Islamika*, 7(2), 213–230.
- Azra, A. (2020). *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium III*. Kencana.
- Bashori. (2021). Transformasi manajemen kesiswaan dalam pendidikan Islam. *Manageria: Jurnal Manajemen Pendidikan Islam*, 6(2), 181–198.
- Daradjat, Z. (2018). *Ilmu pendidikan Islam*. Bumi Aksara.

- Fahmi, M. (2023). Implementasi pendekatan tarbiyah dalam penguatan karakter siswa. *Jurnal Pendidikan Agama Islam*, 20(1), 55–73.
- Gage, N. A., et al. (2021). Student violence and behavior escalation: Systematic review. *Review of Educational Research*, 91(4), 532–574.
- Hadi, S. (2022). Pendekatan fenomenologi reflektif dalam riset pendidikan Islam. *At-Tarbawi: Jurnal Kajian Kependidikan Islam*, 7(1), 1–19.
- Hidayat, R., & Syamsudin. (2023). Membangun iklim sekolah berbasis rahmah. *Jurnal Pendidikan Karakter*, 14(1), 33–48.
- Ismail, F. (2021). Restorative discipline dalam pendidikan Islam. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 7(1), 25–40.
- Johnson, D., & Johnson, R. (2020). *Creating safe school environments: A relational approach*. Routledge.
- Karim, A. (2022). Krisis adab dan kekerasan di sekolah: Perspektif pendidikan Islam. *Al-Tarbiyah*, 32(2), 145–166.
- Kementerian Pendidikan dan Kebudayaan Republik Indonesia. (2021). *Peraturan tentang pencegahan dan penanganan kekerasan di lingkungan satuan pendidikan*.
- Mulyadi. (2022). Peran guru sebagai murabbi dalam pembinaan siswa. *Jurnal Pendidikan Islam Nusantara*, 5(2), 201–218.
- Mustafa, B., & Hermawan, H. (2021). School climate and student aggression. *Journal of Behavioral Education*, 30(3), 341–360.
- Nata, A. (2021). *Ilmu pendidikan Islam dengan pendekatan multidisipliner*. Rajawali Pers.
- Nurhayati, S., & Hasan, M. (2023). Integrasi halaqah dalam manajemen kesiswaan. *Jurnal Pendidikan Islam*, 12(1), 97–118.
- Osher, D., et al. (2020). Advancing school climate and safety. *American Psychologist*, 75(2), 206–220.
- Rahman, K. (2022). Manajemen pembinaan karakter dalam perspektif Islam. *Idarah: Jurnal Manajemen Pendidikan*, 6(1), 67–88.
- Rizki, A., & Fauzi, A. (2023). Pendekatan konseling Islami dalam mencegah perilaku agresif siswa. *Jurnal Bimbingan dan Konseling Islam*, 4(1), 46–63.
- Rogers, B. (2019). *Classroom behaviour: A practical guide to effective teaching and behaviour management*. SAGE.
- Said, A. (2022). Ekosistem sekolah ramah anak berbasis nilai keislaman. *Fitrah: Journal of Islamic Education*, 4(1), 87–101.
- Salim, H., & Kurniawan, D. (2023). Model manajemen risiko dalam pencegahan kekerasan sekolah. *Jurnal Manajemen Pendidikan*, 10(2), 145–162.
- Sugiyono. (2020). *Metode penelitian kualitatif*. Alfabeta.
- Suparlan. (2021). Relasi kuasa guru–siswa dalam budaya sekolah. *Jurnal Sosiologi*

Pendidikan, 8(2), 119–136.

Suyadi. (2019). *Psikologi belajar pendidikan Islam*. Pedagogia.

UNESCO. (2020). *School violence and bullying: Global status report*.

Wahab, R. (2023). Implementasi nilai ihsan dalam manajemen sekolah. *Jurnal Pendidikan Islam Integratif*, 9(2), 190–215.

Wahyudi, A. (2022). Pendekatan restorative justice dalam pendidikan Islam. *Tarbiyatuna*, 13(1), 33–50.

Yin, R. K. (2018). *Case study research and applications* (6th ed.). SAGE.

Zed, M. (2021). *Metode penelitian kepustakaan*. Yayasan Pustaka Obor Indonesia.