

The Role of Islamic Religious Education in Resolving Legal Conflicts Between Teachers and Students at MTs Darul Ihsan Hamparan Perak: A Perspective Of The Child Protection Law

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ABSTRAK: This study aims to explore the role of Islamic Religious Education (PAI) in resolving legal conflicts between teachers and students at MTs Darul Ihsan Hamparan Perak, particularly within the framework of the Child Protection Law No. 35 of 2014. Utilizing a descriptive qualitative approach through interviews, observations, and documentation, the study reveals that PAI



plays a significant role in conflict resolution by instilling religious values such as consultation, compassion, and justice. PAI teachers act as mediators, promoting dialogue and education while adhering to child protection principles by avoiding physical or psychological violence and favoring persuasive approaches. Challenges include a lack of parental understanding regarding discipline based on religious values, addressed through socialization and education. This study emphasizes that synergy between PAI and the Child Protection Law can serve as an effective model for resolving legal conflicts in educational settings.

Keywords: Islamic Religious Education, legal conflict, teacher, student, Child Protection Law.

INTRODUCTION

In the present era, Islamic Religious Education (PAI) plays a fundamental role in shaping students' character and morals. As an integral part of the educational system, PAI aims not only to enhance intellectual development but also to foster ethical, moral, and spiritual awareness among students.¹ However, the educational reality in Indonesia reveals that teacher-student relationships are not always harmonious. Various conflicts arise, particularly in legal contexts, often stemming from misunderstandings about rights and obligations or differing perceptions of school norms. In this context, Child Protection Law No. 35 of 2014 serves as a crucial reference in delineating the rights and obligations of teachers and students.² Legal conflicts frequently occur due to differing interpretations of disciplinary actions taken by teachers. While some teachers view these actions as necessary for discipline, students or parents may perceive

¹ riza And Mistar, "The Articulation Of Islamic Multicultural Education Of Dayah Mudi Mesra Al-Azizi Yah Samalanga Network In Aceh Peace."

² Sholihuddin, "Internalization of Principal Curriculum Management in Primary School and Madrasah Ibtidaiyah."



them as violence or violations of children's rights. The Child Protection Law emphasizes the avoidance of both physical and verbal violence in education.³

Experts argue that religious education can be an essential instrument for conflict resolution. Tilaar asserts that education is not merely the transfer of knowledge but also the transfer of values, involving complex social relationships.⁴ Hamzah B. Uno emphasizes that religion-based education can foster effective communication and reduce conflicts by instilling values such as patience, tolerance, and compassion.⁵ This study is significant because it addresses a crucial aspect of education: balancing the teacher's role as a disciplinarian with the child's right to protection from violence. Few studies have specifically examined the role of Islamic Religious Education (PAI) in the context of legal conflicts between teachers and students.⁶ Therefore, this research aims to fill that gap and offer practical recommendations for educational settings.⁷

The primary research problem focuses on how PAI can contribute to resolving legal conflicts between teachers and students within the framework of the Child Protection Law. Does PAI offer a specific approach to bridging these conflicts? How are Islamic values such as *rahmatan lil 'alamin* (mercy to all), patience (*sabr*), and consultation (*shura*) implemented in such conflict situations? This issue arises from the increasing number of legal cases involving teachers in Indonesia, some of which have led to criminal prosecution.

According to data from the Indonesian Child Protection Commission (KPAI), many cases involving teachers and students pertain to alleged violence in schools.⁸ This highlights the need for an educational approach that can mitigate potential conflicts. Furthermore, the study will explore whether PAI provides

³ Ramdhan, Saifuddin, and Arisandi, "Pendidikan Moderasi Beragama Melalui Kajian Tafsir Ayat-Ayat Moderat Di Rumah Belajar Serambi Jombang."

⁴ Tilaar, H. A. R., *Membentuk Manusia Pembelajar* (Jakarta: Rineka Cipta, 2019), h. 45.

⁵ Uno, Hamzah B., *Teori Motivasi dan Pengukurannya* (Jakarta: Bumi Aksara, 2020), h. 112.

⁶ Firmansyah, "Class Together in Realizing the Values of Moderation of Islamic Education Through Multicultural School Culture."

⁷ Suhardin et al., "Pengembangan Materi Pendidikan Agama Islam Berbasis Rumah."

⁸ KPAI, "Laporan Tahunan KPAI 2023," diakses pada 3 September 2024, <https://kpai.go.id>.



specific patterns or models that can effectively address these issues. In the literature, experts such as Yusuf Qardhawi emphasize the importance of compassion and justice in Islamic education.⁹ This aligns with the mandate of the Child Protection Law, which prioritizes the best interests of the child. Thus, this research will delve deeper into how these values are applied in educational processes to prevent legal conflicts between teachers and students. This study is expected to offer both theoretical and practical contributions to education in Indonesia. Theoretically, it will enrich the discourse on the role of PAI in conflict resolution. Practically, it will provide guidance for educators on how to fulfill their duties without violating children's rights while maintaining the integrity of the teaching profession.

THEORETICAL FRAMEWORK

(1) Islamic Religious Education (PAI) in Character Building.

Islamic Religious Education aims to develop individuals with noble morals and ethics according to Islamic teachings. It goes beyond cognitive aspects, incorporating affective and psychomotor dimensions to help students apply values such as patience, tolerance, compassion, and justice in daily life. According to Zuhairini, PAI seeks to cultivate responsible individuals in relation to themselves, society, and God.¹⁰ Aligning with character education principles emphasizing honesty, discipline, and responsibility.

(2) Legal Conflicts in Education.

Legal conflicts between teachers and students often arise due to differing views on disciplinary measures. The Child Protection Law (Law No. 35 of 2014) guarantees children protection from physical and psychological violence. These conflicts occur when disciplinary actions intended for education are perceived as violations of children's rights. Tilaar argues that education must be conducted within the framework of human rights, ensuring that teachers' actions respect students' rights.¹¹

⁹ Yusuf Qardhawi, *Pendidikan Islam dan Peranannya* (Jakarta: Gema Insani, 2021), h. 89.

¹⁰ Zuhairini, *Metodologi Pendidikan Agama Islam*, (Jakarta: Bumi Aksara, 2019), h. 62.

¹¹ Tilaar, H.A.R., *Membentuk Manusia Pembelajar*, (Jakarta: Rineka Cipta, 2020), h. 85.



(3) The Role of PAI in Conflict Resolution

Islamic Religious Education can serve as a crucial tool for resolving conflicts between teachers and students by promoting values such as consultation (*shura*), justice (*adl*), and compassion (*rahmah*). Yusuf Qardhawi emphasizes that Islamic education advocates conflict resolution through dialogue, consultation, and forgiveness.¹² making these values relevant in resolving legal conflicts in education.

(4) Child Protection Law Perspective

The Child Protection Law safeguards children's rights, including the right to a violence-free education. Article 9 of Law No. 35 of 2014 stipulates that children must be protected from physical and psychological violence. Teachers must adopt non-violent yet effective methods for instilling discipline.¹³

(5) Integrating PAI Values and Child Rights Protection

Integrating PAI values with the Child Protection Law principles can create a safe and harmonious educational environment. PAI provides a foundation for constructive discipline, while the Child Protection Law ensures that such actions do not infringe on children's rights. Hamzah B. Uno highlights the importance of a child-centered approach to education, which can reduce potential conflicts and enhance learning effectiveness.¹⁴

RESEARCH METHODOLOGY

(1) Research Approach

This study employs a qualitative approach using a case study method. A qualitative approach is chosen because the research aims to deeply understand the role of Islamic Religious Education (PAI) in resolving legal conflicts between teachers and students at MTs Darul Ihsan Hamparan Perak.¹⁵ According to Moleong, qualitative research focuses on

¹² Yusuf Qardhawi, *Pendidikan Islam dan Peranannya*, (Jakarta: Gema Insani, 2021), h. 101.

¹³ Undang-Undang Perlindungan Anak No. 35 Tahun 2014, Pasal 9.

¹⁴ Hamzah B. Uno, *Teori Motivasi dan Pengukurannya*, (Jakarta: Bumi Aksara, 2020), h. 140.

¹⁵ Nasir et al., "Pendekatan Fenomenologi Dalam Penelitian Kualitatif 1✉."



understanding social phenomena in their natural context, with the researcher serving as the primary instrument for data collection.¹⁶

(2) Research Location and Subjects

The study was conducted at MTs Darul Ihsan Hamparan Perak, chosen for its relevance to the research focus. The research subjects include (a) Islamic Religious Education teachers; (b) Students, and; (c) Representatives of students' parents. The subjects were selected using purposive sampling, which involves choosing informants deemed to have in-depth knowledge about the legal conflicts between teachers and students and the implementation of PAI in conflict resolution.¹⁷

(3) Data Collection Techniques

The research employs several data collection techniques:

a. In-depth Interviews

Interviews were conducted with the headmaster, PAI teachers, students, and parents. The aim was to gather information on the conflicts, the role of PAI, and the conflict resolution efforts undertaken.¹⁸ Semi-structured interviews were used to allow flexibility in data exploration. According to Creswell, semi-structured interviews enable researchers to obtain rich and detailed data.¹⁹

b. Participant Observation

Observations were carried out to examine interactions between teachers and students within the school environment, especially in situations prone to conflict.²⁰ The purpose was to observe firsthand how PAI is applied in managing conflicts. Moleong states that participant

¹⁶ Moleong, Lexy J., *Metodologi Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2019), h. 6.

¹⁷ Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2019), h. 218.

¹⁸ Haryono, "Metodologi Penelitian Kualitatif Di Perguruan Tinggi Keagamaan Islam."

¹⁹ Creswell, John W., *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, (California: SAGE Publications, 2018), h. 183.

²⁰ Lexy J. Moleong, "Metodologi Penelitian Kualitatif (Edisi Revisi)."



observation allows researchers to understand social contexts from within.²¹

c. Documentation

Documentation involved collecting data from official documents such as the PAI curriculum, case records of conflicts, and school policy documents related to discipline and child protection. This documentation was used to strengthen the research findings.²²

(4) Data Analysis Techniques

Data analysis was conducted using Miles and Huberman's model, which includes three stages:

- (a) Data Reduction: Simplifying and summarizing data obtained from interviews, observations, and documentation.
- (b) Data Presentation: Organizing data in narrative or tabular form to facilitate understanding.
- (c) Conclusion Drawing: Concluding the research findings by verifying the collected data.²³

(5) Data Validity

Data validity was ensured through several techniques:

- (a) Source Triangulation: Comparing data from various sources, such as interviews, observations, and documentation.
- (b) Member Checking: Asking informants to review the interview results to ensure data accuracy.
- (c) Audit Trail: Recording every research step in detail to allow for traceability if needed.²⁴

²¹ Moleong, Lexy J., *Metodologi Penelitian Kualitatif*, h. 157.

²² Sugiyono, *Metode Penelitian Pendidikan*, h. 223.

²³ Miles, M. B., & Huberman, A. M., *Qualitative Data Analysis*, (California: SAGE Publications, 1994), h. 10-12.

²⁴ Creswell, John W., *Research Design*, h. 191.



RESULT AND DISCUSSION

Data were collected through in-depth interviews, participant observation, and document analysis. The research findings are categorized into three main sub-themes:

(1) Types of Conflicts Between Teachers and Students

The study found that conflicts at MTs Darul Ihsan generally revolved around discipline issues such as student absenteeism, rule violations, and the use of mobile phones in class. Teachers often felt the need to impose strict disciplinary measures, but some of these actions were perceived by parents as violating children's rights. *Case Example:* A student who was repeatedly late was sternly reprimanded by the Islamic Religious Education (PAI) teacher. This led to protests from the parents, who believed the teacher's actions infringed on their child's rights.²⁵

(2) The Role of PAI in Conflict Resolution

PAI teachers at MTs Darul Ihsan play a crucial role in resolving conflicts by applying Islamic principles such as consultation (*shura*), compassion (*rahmah*), and justice (*adl*).²⁶ They act as mediators, encouraging dialogue between students and parents while emphasizing religious values that foster peace and mutual understanding. According to the headmaster, PAI teachers prioritize dialogue before resorting to strict disciplinary actions, aligning with the Islamic principle of *shura*.²⁷

(3) Implementation of Child Protection Laws in Conflict Resolution

The study also found that PAI teachers have a sound understanding of the Child Protection Law. They avoid actions that could be categorized as physical or psychological violence and instead opt for persuasive approaches. *Implementation Example:* PAI teachers often use relevant

²⁵ Wawancara dengan Guru PAI MTs Darul Ihsan, 5 Oktober 2024.

²⁶ Suswanto, "Kondisi Dan Suasana Pembelajaran Efektif Yang Islami."

²⁷ Wawancara dengan Kepala MTs Darul Ihsan, 7 Oktober 2024.



religious stories to teach values of discipline and respect, helping students recognize their mistakes without feeling threatened.²⁸

DISCUSSION

(1) Analysis of PAI's Role in Conflict Resolution

Islamic education theory emphasizes that education aims not only to develop intellectual capacity but also to build character and morals. At MTs Darul Ihsan, PAI serves as a tool to instill moral values that help mitigate conflicts. Yusuf Qardhawi asserts that *shura* is the best method for resolving disputes, which aligns with the practices observed in this study.²⁹ PAI is an effective means to internalize values like patience and tolerance, which are critical in preventing conflicts from escalating into legal disputes.

(2) Synchronization of PAI and Child Protection Law

The findings indicate a harmony between the principles of PAI and the provisions of the Child Protection Law. Article 9 of Law No. 35 of 2014 states that children have the right to be protected from all forms of violence. PAI teachers at MTs Darul Ihsan comply with this law by avoiding physical punishment and instead using educational approaches rooted in religious values. This demonstrates that PAI values complement the implementation of child protection laws in educational settings. Teachers not only avoid legal violations but also foster harmonious relationships with students.

(3) Critical Analysis of Barriers and Solutions

The study also identified obstacles in applying PAI to resolve legal conflicts. One major challenge is the lack of understanding among some parents regarding the importance of discipline based on religious values. Some parents prioritize legal protection over religious values. As a solution, MTs Darul Ihsan organizes outreach programs and seminars

²⁸ Observasi di MTs Darul Ihsan, 8 Oktober 2024.

²⁹ Yusuf Qardhawi, *Pendidikan Islam dan Peranannya*, (Jakarta: Gema Insani, 2021), h. 101. 1202



involving parents to enhance their understanding of the synergy between religious education and child rights protection.

CONCLUSION

The findings indicate that Islamic Religious Education (PAI) at MTs Darul Ihsan Hamparan Perak plays a strategic role in resolving legal conflicts between teachers and students. PAI serves not only as an academic subject but also as a tool for conflict resolution through the principles of consultation (shura), compassion (rahmah), and justice (adl). These approaches align with the principles outlined in the Child Protection Law.

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