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**ISLAMIC BOARDING SCHOOLS (PESANTREN)
INNOVATION IN PREVENTING VIOLENCE AND SEXUAL
HARASSMENT: CASE STUDY IN THE SPECIAL REGION
OF YOGYAKARTA, INDONESIA**

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ABSTRACT

In Indonesia, in addition to formal education, informal education is also known as pesantren. Pesantren is a place where people study Islam, explore the Qur'an and Sunnah of the Prophet and other worship. In addition to studying religious knowledge, it is not uncommon for pesantren to have collaborated with formal education. In Indonesia, pesantren is the choice for the community for the provision of educational services. Resident students are one of the main characteristics of pesantren. Unfortunately, this characteristic turns out to be the main cause of several cases of violence and sexual harassment in pesantren. The Indonesian National Commission for

Women noted that during 2017-2021 there were 16 cases of sexual violence in pesantren. Meanwhile, BBC News reported that in early 2023 at least 4 cases had been revealed. This condition is very sad and makes pesantren have to improve themselves. How do pesantren innovate to prevent sexual violence and harassment? This study used a qualitative approach, data collection using literature study and deep interview techniques. In-depth interviews were conducted with 3 managers of large pesantren in the Special Region of Yogyakarta, Indonesia. The data were analysed through descriptive qualitative analysis. The results of the analysis show that to prevent violence and sexual harassment in pesantren, strengthening the joint commitment to protect each other between students, caregivers and managers is the main thing in the management of a pesantren.

Keywords: Sexual violence, sexual harassment, Islamic boarding schools.

INTRODUCTION

Pesantren is the oldest informal educational institution in Indonesia. History records that pesantrens were known to have emerged in Indonesia in the 16th century AD, namely the pesantren under the care of Sunan Ampel. At that time, he trained his students to spread the teachings of Islam to all corners of the country, some were even assigned to neighbouring countries. From these students of Sunan Ampel, then mushroomed pesantren throughout the country (Muhakamrrohman, 2014). This educational institution is a place of learning for the Muslim community in Indonesia in learning the science of Islam, deepening the knowledge of the Qur'an and the Sunnah of the Prophet and other worship practices. Indonesia's position as a country with the largest Muslim population in the world allows this educational institution to grow rapidly. In fact, because of its uniqueness, this institution has become very distinctive in Indonesia. The uniqueness of pesantren is due to special characteristics that cannot be found in full in general educational institutions, such as the existence of kyai, the name santri for students, the hut where students live, yellow books, and mosques (Mahdi, 2013).

Due to its rapid development and its success in producing quality human resources, pesantren have become an option for the community

to provide educational services. Even a number of modern boarding schools are now emerging as a form of development of the pesantren model education system that tries to adapt to the needs of the community. Based on statistical data from the Ministry of Religious Affairs in 2019, the number of pesantren throughout Indonesia is currently around 26,975 institutions. Pesantren are spread across 34 provinces in Indonesia. The largest distribution of pesantren is in West Java Province, with 8,343 institutions. Followed by Banten Province with 4,579 institutions, East Java Province with 4,452 institutions, Central Java Province with 3,787 institutions, and Aceh Province with 1,177 institutions (see <https://kemenag.go.id>).

One of the challenges for pesantren in the modern era is how to coexist with formal education institutions. To maintain its existence, it is not uncommon for pesantren to collaborate with formal education. This collaboration still maintains the function of pesantren in general, namely creating and developing Muslim personalities who can play an active role in today's modern society through educational, religious, social functions and the addition of economic functions to pesantren (Achdiani et al., 2017).

The element of residential students, which is a strong characteristic of education in pesantren, turns out to be a challenge for pesantren managers. As an institution that has the task of guarding the values and norms of religious society and creating and developing Muslim personalities who can play an active role in modern society, ideally things that uphold ethics and morality must always be put forward (Aripudin et al., 2015; Kusnadi et al., 2019; Khodijah, 2017). However, the opposite is true. A number of cases that occurred in pesantren actually tarnished the spirit of pesantren as educational institutions (Ismail, 2018; Jamaludin et al., 2022; Pitasari et al., 2020; Sari & Taun, 2022). Various cases of sexual harassment and violence against residential students began to surface. Even kompas.com launched data that during 2015-2020, there were 51 complaints of sexual violence cases in educational institutions reported to the national commission for women. And 19 percent of them occurred in pesantren. Even the latest data from the Federation of Indonesian Teachers' Unions (FSGI) noted that in January-February 2023 there were 10 cases of sexual violence against children in educational institutions, both boarding and non-dormitory. The saddest thing is that 40 percent of them occurred in boarding schools. (see <https://www.detik.com>).

Cases of sexual harassment and violence that occur in pesantren are indicated to occur because of the power relations between santri-person. With various modes, cases of sexual violence and harassment occur. From the lure of something in return to veiled messages containing threats. In addition, the communal life of the boarding school is also one of the gaps in the occurrence of sexual harassment and violence.

Cases of sexual harassment and violence that have occurred in pesantren have tarnished the long history of the role of pesantren in producing the nation's generation. This condition certainly reduces public trust in pesantren, especially the parents of students. This certainly makes pesantren managers must improve themselves and continue to strategise and innovate to be able to prevent similar cases from occurring in pesantren.

LITERATURE REVIEW

Pesantren

Pesantren is basically a traditional Islamic boarding school, where students live and study together under the guidance of a kiai. The dormitory of the students is located in the pesantren complex, where the kiai also lives there with the main facilities in the form of musholla/langgar/mosque as a place of worship, study rooms, and other religious centers. This complex is generally surrounded by a fence or wall which is useful for controlling the entry and exit of students according to the rules that apply in a pesantren (Soebahar, 2013). In its journey, this institution is a place to study Islamic religious education that grows and develops and gets recognition from the community from time to time. Azra states that the growth of pesantren from time to time is quite good, this is because pesantren are able to survive not only their ability to make adjustments, but also because of their existential character (Azra in Panut et al., 2021). This is because this institution is not only synonymous with Islamic meaning, but also contains the meaning of Indonesian authenticity (Indegenous). As Indigenous, pesantrens emerge and develop from the sociological experience of the surrounding community.

According to Mastuhu (in Nuraeni, 2021), pesantren is “a traditional Islamic educational institution to study, understand, explore, live, and

practice Islamic teachings by emphasizing the importance of morals. Meanwhile, according to Law No. 18 of 2019 Chapter I article 1: “Pesantren is a community-based institution and was founded by individuals, foundations, Islamic community organizations, and / or the community that instills faith and piety to Allah SWT, promotes noble morals and upholds the teachings of Islam rahmatan lil’alamin which is reflected in the attitude of humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic preaching, exemplary, and community empowerment within the framework of the Unitary Republic of Indonesia”.

Furthermore, the purpose of pesantren education according to Mastuhu is “to create and develop Muslim personalities, namely personalities who believe and fear God, have noble character, are useful for the community or serve the community by becoming kawula or servants of the community, namely becoming community servants like the personality of the Prophet Muhammad (following his sunnah), being able to stand alone, being free to be firm in personality, spreading religion or upholding Islam and the glory of Muslims in the midst of society and loving knowledge in order to develop Indonesian personality”. Life in pesantren is far different from schools in general, pesantren has its own community, in the boarding school students, ustadz and kiai as well as pesantren administrators live in one campus, by applying norms and habits based on Islamic values, exclusively different from the surrounding community.

Pesantren has special characteristics because it has elements that are different from educational institutions in general; the elements of the pesantren consist of;

- a) Actors or actors consisting of kiai, santri, ustadz, and pesantren administrators.
- b) Facilities in the form of hardware or hardware including mosques, kiai houses, ustaz houses and dormitories, huts or santri dormitories, school or madrasah buildings, land for sports, agriculture or animal husbandry, emapang amkam and others.
- c) Software facilities include goals, curriculum, books, assessments, rules, libraries, documentation and lighting centers, teaching methods (sorogan, bandongan, and halaqoh), skills and community development centers, and other educational tools.

Values instilled in pesantren include, first, religious values that have absolute truth, the orientation is the afterlife and has a fiqh-sufistic character, second, instilling religious values that have relative truth, this is to solve the problems of daily life so that it is more empirical and pragmatic. Pesantren development in maintaining its existence is not only the responsibility of the pesantren community internally, of course, it requires the role of the government. If observed, the government through the National Education System has issued several National Education System laws including: first, “Basic Education and Teaching Law No. 4 of 1950”, “Law No. 12 of 1954” issued during the Old Order period, Second “National Education System Law No. 2 of 1989” during the New Order period, and Third “National Education System Law No. 20 of 2003 during the reform period”. On October 16, 2019, the government passed the Pesantren Bill. This is a new history for the world of pesantren, because this is a form of government recognition, affirmation and facilitation of the role of pesantren that has existed since before Indonesia’s independence.

In Indonesia, Islamic boarding schools are managed by religious organizations. This organization is usually established and managed by the Community. From small organizations to large religious organizations. Like Nadhatul Ulama and Muhammadiyah. In fact, many Islamic boarding schools are managed by individuals. Islamic boarding schools that are managed individually are usually due to the influence of management figures who are trusted by the community. People came to the community figure’s house to entrust their sons and daughters to study religion. Islamic boarding schools managed by individuals are usually managed informally. In fact, it is not uncommon for Islamic boarding schools managed by individuals to not be registered with the competent authorities. This then complicates the process of guidance and supervision by the Government. Despite this, many people still entrust the religious education of their sons and daughters to Islamic boarding schools managed by individuals. The Indonesian government always tries to organize and develop these Islamic boarding schools. Of course, there are various ways so that this Islamic boarding school can still serve the community well.

Violence and Sexual Harassment

Sexual violence and harassment are often interpreted as the same thing. Even though the two are very different. According to Juliandi et

al. (2023) sexual violence is an act of violence committed by someone to another person to have sexual contact in a coercive and unwanted manner. Meanwhile, sexual harassment is all forms of behaviour with sexual connotations that are carried out unilaterally and unwanted by the victim, the form of harassment can be in the form of speech, writing, symbols, gestures and actions with sexual connotations which can contain the unilateral imposition of will by the perpetrator, events determined by the motivation of the perpetrator, events unwanted by the victim, or which can cause suffering to the victim (Utami, 2016).

In Indonesia, sexual violence is regulated in Law No. 12 of 2022 on the Crime of Sexual Violence. According to this law, sexual harassment is a form of sexual violence. Sexual harassment is behaviour that results in another person receiving sexual attention, both physical and non-physical. Sexual harassment often makes others feel uncomfortable and threatened. However, sexual violence is not just about behaviour, but about actions that include coercion and threats to fulfil sexual desires. According to Poerwandar in Fu'ady (2011), sexual violence is inciting others to perform sexual desires such as touching, kissing and/or other actions that are unwanted by the victim. Examples of such acts include forcing others to view pornographic products, playing with sexual material, making demeaning or harassing comments about the victim's gender, forcing sex through physical violence or without violence; forcing unwanted sexual activity, humiliating, injuring, or harming the victim. Furthermore, according to Law No. 12 of 2022 on the Crime of Sexual Violence, the definition of sexual violence is any act that constitutes an offence as referred to in the Sexual Violence Law and other acts of sexual violence regulated in the Sexual Violence Law. Such as rape, sexual abuse, sexual intercourse against children, obscene acts against children, and or sexual exploitation of children, pornography involving children, forced prostitution, criminal acts of trafficking in persons for sexual exploitation, sexual violence in the household, criminal acts of money laundering whose criminal act of origin is a criminal act of sexual violence, as well as other acts that are expressly a criminal act of sexual violence.

Meanwhile, according to WHO, a number of actions that are categorised as sexual violence include:

- a) Rape committed by a stranger
- b) Rape in marriage (marital rape) or in a dating relationship

- c) Rape committed systematically during an armed conflict
- d) Any form of unwanted advances or sexual harassment, including coercion to engage in sexual intercourse as a form of payment
- e) Sexual abuse of children
- f) Sexual harassment of persons with disabilities

Meanwhile, according to the Women's National Commission report in 2013 in Nurisman (2022), there are at least 15 types of sexual violence including: 1) Rape; 2) Sexual Intimidation including Threats or Attempted Rape; 3) Sexual Harassment; 4) Sexual Exploitation; 5) Trafficking in Women for Sexual Purposes; 6) Forced Prostitution; 7) Sexual slavery; 8) Forced marriage, including custodial divorce; 9) Forced Pregnancy; 10) Forced Abortion; 11) Forced contraception and sterilisation; 12) Sexual torture; 13) Inhuman and sexual punishment; 14) Traditional sexual practices that harm or discriminate against women; and 15) Sexual control, including through discriminatory laws based on morality and religion. The last type has been encountered several times in cases of sexual violence that occurred in Pesantren.

As stated earlier, pesantren is one of the oldest forms of informal education in Indonesia. This educational institution has existed before Indonesia's independence. This educational institution has a special characteristic, namely that the students live and study with kiai (as teachers are called in pesantren). It can be said that pesantren is an Islamic Education dormitory in the traditional concept. Although nowadays, pesantren with modern concepts are starting to emerge. In the pesantren community, there are santri, kiai, recitation traditions and other traditions, there are also buildings that are used by santri to carry out all activities for 24 hours. Even when sleeping, the students spend their time in the pesantren dormitory (Muhakamurrohman, 2014).

In its journey, pesantren is a place to study Islamic religious education that grows and develops and gets recognition from the community from time to time. Azra states that the growth of pesantren from time to time is quite good, this is because pesantren are able to survive not only because of their ability to make adjustments, but also because of their existential character (Azra in Panut et al., 2021). This is because this institution is not only synonymous with Islamic meaning, but

also contains the meaning of Indonesian authenticity (Indegenous). As Indegenous, pesantrens emerge and develop from the sociological experience of the surrounding community. According to Mastuhu (in Nuraeni, 2021) Pesantren is “a traditional Islamic educational institution to study, understand, explore, live, and practice Islamic teachings by emphasising the importance of morals. Meanwhile, according to Law No. 18 of 2019 concerning Pesantren Chapter I article 1: “Pesantren is a community-based institution and was founded by individuals, foundations, Islamic community organisations, and / or the community that instills faith and piety to Allah SWT, promotes noble morals and upholds the teachings of Islam rahmatan lil’alamin which is reflected in the attitude of humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic preaching, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia”.

According to Karimah (2018), the purpose of education in pesantren is to form pious humans who are able to live by their own strength or it can be concluded that the purpose of education in pesantren is to educate humans themselves. Education methods that are very different from education in general make students more disciplined. This is allegedly because for 24 hours the students are under the guidance and guidance of the kiai and ustad-ustadzah.

In Indonesia, pesantren are regulated by Law No. 18/2019. According to this law, Pesantren consists of:

- a) Pesantren that organise education in the form of the study of the Yellow Islamic classic Book;
- b) Pesantren that organises education in the form of Dirasah Islamiah with the Muallimin Education Pattern; or
- c) Pesantren that organise education in other forms that are integrated with general education.

Then the requirements in establishing a pesantren must at least fulfil the following elements: Kiai, Santri who live in Pesantren, hut or dormitory, mosque or musala, study of the Yellow Book or Dirasah Islamiah with Muallimin Education Pattern. These elements are very typical of the nuances of boarding school education, especially the existence of dormitories and students who live in boarding schools.

Innovation Theory

The need for organisations today is existence. The existence of an organisation will be greatly influenced by how the organisation innovates. It is not uncommon for an organisation to be abandoned by its customers and stakeholders because it does not want to change and does not want to innovate. The massive environmental changes are not responded well by the organisation. So that the organisation tends not to be able to adjust to environmental changes. And in the end the organisation will die.

Innovation is changing an existing condition into something more meaningful to the organisation. Rogers (1983) defines innovation as an idea, practice or object that is considered new by individuals or groups of adopters. Meanwhile, Sururi defines innovation as a new idea either perceived by individuals or society in general, where these ideas can be seen from products, information technology (Sururi, 2017). Slightly different from the two previous opinions, Jean Hartley (2005) considers that innovation is a condition that signifies novelty but is not always a completely new invention. This means that it could be a modification of the previous condition. In the public sector, we also recognise the definition of public sector innovation as defined by Torfing (2016). According to him, public sector innovation is a deliberate effort to design, realise and disseminate new public policies, services, organisations and procedures. To strengthen this definition, the author tries to juxtapose it with Sururi's (2017) opinion on the types of public policy innovation empirically, there are several types, namely a) process innovation consisting of Standard Operating Procedures, procedures, systems and procedures, b) method innovation, consisting of new strategies, ways and techniques, and c) product innovation.

From these explanations, it can be concluded that innovation is an idea or idea that is created to improve organisational performance. Although innovation does not have to be completely new, it at least signifies novelty. In public organisations, innovation does not always have to be a product, but it can begin with changes in management, systems and procedures to respond to environmental changes. Then innovation can also be in the form of new strategies and ways so that it can produce new products that are more in line with the needs of the community.

METHODOLOGY

The type of research conducted is a type of non-empirical research with a qualitative descriptive approach. Descriptive qualitative research is a type of research that seeks to explain a phenomenon by describing it. So that descriptive qualitative research here will seek information about how innovations made by pesantren managers in the Special Region of Yogyakarta in order to prevent violence and sexual harassment in pesantren. The research will be conducted in the Special Region of Yogyakarta. It is known that in addition to this region being known as the city of students, there are also many Islamic boarding schools managed by people who are allied to certain social organisations such as Muhammadiyah, Nahdhatul Ulama and also certain sects such as Salafism.

The data collection techniques used in this study were interviews and documentation. Then the data was processed using qualitative analysis with a model developed by Sururi (2017) with three main activities, namely data presentation, data reduction, and conclusion making.

RESULTS

The Special Region of Yogyakarta is a province-level region located on the island of Java, Indonesia. Because of its history, the region has earned the title of special region. This region is very famous for its culture, tourism and is often dubbed as the city of students. This designation is of course because there are many cultural heritage, tourism spots and campuses scattered in every corner of the city. Apart from being a student city, it turns out that in the Special Region of Yogyakarta there are many pesantrens managed by the community. Data obtained from the Ministry of Religious Affairs Regional Office of Yogyakarta Special Region states that until 2023 there were 430 pesantrens with a total of 50,647 students. The number is spread across 4 regencies and 1 city.

Table 1

Number of Registered Pesantren in the Special Region of Yogyakarta

Regency/City	Number of Pesantren	Number of Student
1. Yogyakarta City	35	7.155
2. Sleman Regency	169	21.499
3. Bantul Regency	112	10.137
4. Kulon Progo Regency	68	3.435
5. Gunung Kidul Regency	46	8.421
Total	430	50.647

Source: Ministry of Religious Affairs DIY Regional Office

Among the 430 pesantrens, there are 3 pesantrens that are large enough for us to make samples in this study. The three pesantren are Madrasah Muallimat Yogyakarta, Pondok Pesantren Islamic Centre Bin Baz Yayasan Majes At-Turots Al Islami (YMAI) Yogyakarta and Pondok Pesantren Al-Munawwir Krapyak Yogyakarta. The reason for sampling the 3 pesantren is to represent a number of alliances of pesantren managers in Yogyakarta. Among them are Muhammadiyah, Nahdhatul Ulama and Salafi. The results of interviews with the three boarding schools are known that each has strategies and innovations in order to prevent violence and sexual harassment in the pesantren they manage. According to information from the managers, these innovations and strategies have been implemented and there are zero cases. This success must be conveyed to the public so that it can be emulated by other pesantren. In addition, this effort can be a supporting factor for increasing public trust in pesantren in Indonesia.

Madrasah Muallimat

Madrasah Mu'allimaat Muhammadiyah Yogyakarta is a girls-only educational institution owned by Muhammadiyah. Muhammadiyah is a large Islamic organisation in Indonesia and is known to be persistent in building and providing educational institutions and health services for the community. One of them is Madrasah Muallimat. This madrasah was pioneered and established directly by K.H. Ahmad Dahlan, the founder of Muhammadiyah. In 1918 K.H. Ahmad Dahlan established Al-Qismul Arqa which was later converted into a Muhammadiyah cottage in 1921, then became Kweekschool

Moehammadiyah in 1923. Then in 1924 the Islamic Kweekschool students were separated between men and women. Kweekschool Muhammadiyah for boys and Kweekschool Istri for girls. in 1932 KweekSchool Muhammadiyah was changed to Madrasah Mu'allimin and Kweekschool Istri was changed to Mu'allimaat. A year later the two Madrasahs were separated. Madrasah Mu'allimin was located in Ketanggungan, Yogyakarta and Madrasah Mu'allimaat was located in Notoprajan Village, Yogyakarta (<https://muallimaat.sch.id/tentang-muallimaat>).

The madrasah has 13 dormitories that are separated (not in one place like other pesantren). Each dormitory is supervised by one pamong dormitory. Many cases of violence and sexual harassment have caused concern for the management of Madrasah Muallimat. Apart from the fact that this madrasah only serves female student, the scattered location of the dormitories also requires its own efforts. Not to mention the challenges in interacting with the outside environment and society. However, based on observations and interviews with madrasah managers, all of these challenges can be overcome. Some of the strategies and innovations carried out by this pesantren are as follows:

a) Building a joint commitment

The management of pesantren is the joint responsibility of all pesantren managers. Safety, security and comfort of students are not only the responsibility of the leadership. But all elements of pesantren management. This sense of responsibility must be built together through a joint commitment. Students are entrusted from parents to pesantren, so they must be maintained and protected. The role of the leadership is very important in building a commitment that the protection of students is absolutely legal.

b) Provide a clear protection scheme

A good pesantren is certainly not only equipped with complete and good facilities. But it must also be equipped with a number of management tools that accommodate it. Among them is the availability of a problem handling scheme that must be resolved. And how is the standard operating procedure. With this scheme and standard operating procedures,

anyone can move according to their authority without having to be commanded when problems occur in the madrasah environment.

- c) Rules must also be formulated and adhered to together.

Complete and good pesantren facilities will be useless if they are not well regulated in their management and utilisation. Therefore, there is a need for rules that must be obeyed by all dormitory managers (from the top manger to operational officers) and all students. To support this, a real joint commitment is needed to look after and protect each other. Thus, every individual in the pesantren environment will discard actions that can harm each other.

- d) Education to all stakeholders

Education about what violence and sexual harassment is must be carried out to all stakeholders of the pesantren (managers, teachers (uztad), caregivers, support staff) the aim is to open their insights and knowledge that this action is a criminal offence. Thus, it is hoped that it can suppress these cases so that they do not occur.

- e) Speak up education for student

Student must also be educated to be able to speak up when there is a threat of violence and sexual harassment in the pesantren environment. So it is not only the managers who are educated, but also all the students. So that all become vigilant and can control power relations. So far, many cases of sexual harassment and violence have occurred because santri do not dare to speak up because they respect their ustad, even though the Ustad no longer respects them.

- f) Initiation of child-friendly pesantren

Since the main stakeholders of pesantren are children, Madrasah Muallimat is now collaborating with the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia to initiate the Child Friendly Pesantren programme. The ultimate goal of this programme is actually the same as other actions, namely protecting student from the threat of violence and sexual harassment.

Pondok Pesantren Islamic Centre Bin Baz

Bin Baz Islamic Centre was established in Yogyakarta in 1993. In the beginning, it was in the form of a Qur'an tahfizul institution or an elementary school level educational institution. This institution has now grown rapidly. Not only does it manage elementary schools, but it also manages early childhood education, junior high schools (Madrassah Salafiyah Wustha), senior high schools (Madrassah Aliyah) to universities. The curriculum applied at Bin Baz Islamic Centre Islamic Boarding School is the boarding school curriculum combined with the government curriculum. This Islamic boarding school has 3 excellent programmes that are in great demand by the community including the Quarantine Programme to improve Arabic language skills and Tahsin Al-Qur'an, intensive Tahfizh programme and Halaqah (see <https://binbaz.or.id/tentang-islamic-centre-bin-baz/>).

The implementation of boarding education at Pondok Pesantren Islamic Centre Bin Baz is based in Piyungan, Bantul, Yogyakarta Special Region. This boarding school has several dormitories scattered in the area. Dormitories for male students and female students are located far apart. Responding to the occurrence of several cases of violence and sexual harassment in pesantren, the management of Bin Baz Islamic Centre Boarding School has made a number of anticipations. Based on the results of in-depth interviews with management, information was obtained that they have made policy innovations for a long time. Policies are made in order to prevent fraud. According to the manager, the policy is also in order to educate students to be orderly and disciplined. A number of policy innovations made by the management of Bin Baz Islamic Centre Pesantren in order to prevent violence and sexual harassment in pesantren are as follows:

- a) Restrictions on interaction between members of the opposite sex. Although the residence is clearly differentiated, the restriction policy is also applied to classes managed by ustadz (male) while the students are female. Bin Baz Islamic Centre Pesantren has a policy that the teaching and learning process can still be carried out by ustadz but is limited by using curtains. Thus there is no direct interaction, students only hear the voice. Then in the implementation process, it must be accompanied and supervised by the caregiver or

ustadzah (female). The supervisor stands by at the back of the class to supervise. Even in some situations, the learning process has utilised technology as a medium. So that it completely avoids direct contact.

- b) Recruiting caregivers from alumni who have known their reputation during their time as student. Those who are accepted as caregivers have previously served the pesantren.
- c) All pesantren caregivers are given debriefings. Especially about the rules that must be enforced and what rules must be applied for mutual convenience. The debriefing is conducted before they become caregivers at the boarding school and is continuously updated.
- d) There is a policy of prohibiting santri from sleeping together in one bed, prohibiting the use of curtains to cover their beds. The aim is to facilitate joint supervision. Because every time the caregiver will go around supervising.

This is a preventive effort that is done as much as possible so that unwanted things do not happen.

Pondok Pesantren Al-Munawwir Krapyak Yogyakarta.

Al-Munawwir Krapyak Islamic Boarding School Yogyakarta was founded by KH Muhammad Munawwir in 1911. Long before Indonesia's independence. This boarding school was previously named Pondok Pesantren Krapyak because it adjusted the name of the place where the boarding school was located, namely in Krapyak Hamlet. Then in 1976 the pesantren changed its name to Pondok Pesantren Al-Munawwir in memory of its founder. In the knowledge of the world of pesantren, Pondok Pesantren Al-Munawwir is known as a salaf pesantren. And in its development this boarding school not only specialises in Qur'anic Education. But also the yellow book and also apply the classical education system (madrasah). This pesantren continues to grow and has even given birth to many national leaders. (<https://almunawwir.com/sejarah/>)

Pondok Pesantren Al-Munawwir is very well known in Yogyakarta in particular and in Indonesia in general. Apart from being old, this pesantren is known to have a large number of students and is cared for by a number of kyai names that are proud of and highly respected by the community. So far, many things have been done by the

management to prevent cases of violence and sexual harassment in the Al-Munawwir Islamic Boarding School. They made a number of policy innovations. So that the big name of this community pride pesantren can continue to be maintained and protected. From the results of deep interviews with the managers of Pondok Pesantren Al-Munawwir, the following information was obtained.

- a) Restrict access to technology to avoid misuse.
- b) Coaching reproductive health in collaboration with stakeholders. Since the majority of student studying in pesantren are of puberty age, the introduction to reproductive health is very important. The coaching mechanism is carried out through insertion or a special agenda for socialisation.
- c) Marriage Age Guidance Programme for adult students. For adult students, a marriage age guidance programme is made. With this programme, students can know and be wiser in taking care of themselves in entering the age of marriage. In addition to reproductive health, this programme certainly teaches what must be prepared before marriage and life after marriage later.
- d) Child Friendly Pesantren. Similar to the innovations made at Madarasah Mualimat, Al-Munawwir Islamic Boarding School also initiated a Child Friendly Pesantren programme. This programme collaborates with the government. Especially the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia.

According to Sururi (2017) empirically, innovation can be grouped into several types, namely a) process innovation consisting of Standard Operating Procedures, procedures, systems and procedures, b) method innovation, consisting of new strategies, ways and techniques, and c) product innovation. If we analyse using the theory developed by Sururi above, some of the updates made by the three Islamic boarding schools in the Special Region of Yogyakarta can be grouped into these three types of innovations, namely:

a. Process Innovation

Process innovation is an update made to a number of governance guidelines for doing something. This process innovation can be found in Madrasah Mualimat. This pesantren has made a number of process

innovations including the provision of a clear protection scheme when a case occurs. This innovation seeks to prepare how to manage if a case of violence and sexual harassment occurs. Who should report where, and whose authority should decide. This is a form of preventive action that must be appreciated. With these guidelines, pesantren residents will not experience confusion if they find indications of cases of violence and sexual harassment.

While the process innovation carried out by Bin Baz Islamic Centre Pesantren is the existence of procedures that must be followed by all prospective caregivers. Before serving, they are required to attend a special briefing on the rules that apply in the pesantren, what can and cannot be done. Thus, all caregivers, apart from being the implementers of the rules concerned, can also participate in enforcing them.

b. Method Innovation

According to Sururi (2017) innovation related to methods consists of new strategies, ways and techniques, based on the results of in-depth interviews with the three pesantren managers mentioned above, all three have innovative methods to prevent violence and sexual harassment. Madrasah Mualimat chose the strategy of building a joint commitment to protect each other. Because here anyone can be a victim, not limited to student only. Then another strategy is to train student to be able to speak up when there are threats lurking around them. This strategy is to answer the challenge that so far, cases of violence and sexual harassment in pesantren have occurred because of the power relationship between students and individuals who make students silent.

While the method innovations carried out by the Bin Baz Islamic Centre Pesantren are restrictions on interaction between members of the opposite sex and how to recruit caregivers from alumni. Limiting interactions between members of the opposite sex is one strategy to minimise the occurrence of defamation and sexual temptation from members of the opposite sex. The utilisation of technology to support teaching and learning activities taught by teachers of the opposite sex is a new strategy that helps reduce direct interaction. Although this strategy certainly has other impacts on the effectiveness and satisfaction in the learning process. In addition, of course, the learning

experience gained by student is different between learning face-to-face and learning by using other media.

In contrast to the method innovation offered by Pondok Pesantren Al-Munawwir Krapyak Yogyakarta. Especially for adult students, they will be given a marriage age guidance programme. With this programme, according to the manager, it can provide wiser insight in protecting themselves in entering the age of marriage. The second strategy is reproductive health coaching in collaboration with stakeholders. With this coaching programme they will also know the impact if we are not wise in caring for and maintaining our reproductive organs. Student of puberty age are very appropriate to receive coaching material on this topic.

c. Product Innovation

The product of Pesantren is human resources with the qualifications and competencies they have set. In relation to innovation in efforts to prevent violence and sexual harassment in pesantren, the innovation carried out by pesantren is how in the production process students are safe and avoid criminal acts of violence and sexual harassment. The effort is the initiation of child-friendly pesantren in collaboration with the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia.

CONCLUSION

Based on the data findings in the field and the brief discussion above, it can be concluded that these innovations are good as a preventive effort. However, not all of the innovations mentioned above will be effective in preventing and protecting student against violence and sexual harassment in pesantren. Given that many cases occur more due to the power relationship between the caregivers/managers of pesantren and student, prevention must be more in the nature of awareness and building a joint commitment of all pesantren stakeholders. With this commitment, it is expected that a sense of responsibility will emerge and try to protect each other. Therefore, strengthening a joint commitment to protect each other between student, caregivers and managers can be a solution in preventing violence and sexual harassment in pesantren.

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