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Integrating School Counseling with Islamic Religious Education to Prevent Violence in an Indonesian Madrasah: A Design-Based Study

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Abstract

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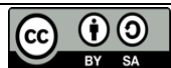
Bimbingan dan konseling;
pendidikan agama islam;
pencegahan kekerasan.

Violence prevention at MTsS Darul Ulum Banyuwangi remained constrained by reactive counseling services, fragmented case documentation, limited integration of anti-violence values into Islamic Religious Education, and incidental counselor-PAI teacher collaboration that lacked formal roles, coordinated planning, shared documentation, and systematic follow-up. This study aimed to develop, validate, implement, and evaluate a structured model integrating school counseling with Islamic Religious Education for violence prevention. The study employed Design-Based Research supported by quantitative and qualitative data. Thirty-seven eighth-grade students participated in two iterative cycles comprising eight meetings, while six experts and practitioners validated the model. Data were collected through interviews, observations, questionnaires, document analysis, and field notes. Expert validation yielded a mean score of 3.62 out of 4.00, indicating high feasibility. Student outcomes increased from 66.5% at pretest to 76.8% after Cycle I and 85.3% after Cycle II. The strongest improvement occurred in students' perceptions of counseling services, followed by their responses to counseling-PAI integration. These findings indicate that formalizing counselor-PAI collaboration through coordinated preventive instruction, counseling support, documentation, and follow-up can strengthen violence-prevention practices, although broader testing is required to establish its effectiveness.

[Pencegahan kekerasan di MTsS Darul Ulum Banyuwangi masih menghadapi sejumlah kendala, yaitu layanan Bimbingan dan Konseling yang cenderung reaktif, dokumentasi kasus yang terfragmentasi, terbatasnya integrasi nilai-nilai antikekerasan dalam pembelajaran Pendidikan Agama Islam, serta kolaborasi guru BK dan guru PAI yang masih bersifat insidental tanpa pembagian peran formal, perencanaan terkoordinasi, dokumentasi bersama, dan tindak lanjut yang sistematis. Penelitian ini bertujuan mengembangkan, memvalidasi, mengimplementasikan, dan mengevaluasi model terstruktur yang mengintegrasikan Bimbingan dan Konseling dengan Pendidikan Agama Islam untuk pencegahan kekerasan. Penelitian menggunakan pendekatan *Design-Based Research* yang didukung data kuantitatif dan kualitatif. Sebanyak 37 peserta didik kelas VIII mengikuti dua siklus iteratif yang terdiri atas delapan pertemuan, sedangkan enam ahli dan praktisi dilibatkan dalam validasi model. Data dikumpulkan melalui wawancara, observasi, angket, analisis dokumen, dan catatan lapangan. Hasil validasi ahli memperoleh skor rata-rata 3,62 dari 4,00 yang menunjukkan tingkat kelayakan sangat tinggi. Hasil peserta didik meningkat dari 66,5% pada pretest menjadi 76,8% setelah Siklus I dan 85,3% setelah Siklus II. Peningkatan terbesar terjadi pada persepsi peserta didik terhadap layanan BK,

diikuti respons mereka terhadap integrasi BK–PAI. Temuan ini menunjukkan bahwa formalisasi kolaborasi guru BK dan guru PAI melalui pembelajaran preventif yang terkoordinasi, dukungan konseling, dokumentasi bersama, dan tindak lanjut sistematis berpotensi memperkuat praktik pencegahan kekerasan, meskipun pengujian yang lebih luas masih diperlukan untuk memastikan efektivitas model.]

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Introduction

Violence in educational settings remains a serious threat to students' rights, psychological well-being, social development, and meaningful participation in learning. It encompasses physical aggression, verbal humiliation, psychological intimidation, bullying, sexual violence, discriminatory treatment, violent discipline, and technology-mediated harassment. Violence may occur among students, between educators and students, or through institutional practices that normalize fear, domination, and unequal power relations. Global evidence indicates that approximately one billion children experience physical, psychological, or sexual violence or neglect each year, while one in three learners experiences bullying at school. Although school-based prevention programs have demonstrated positive effects, their outcomes vary according to intervention components, implementation quality, and institutional context. These conditions indicate that violence cannot be addressed through isolated disciplinary measures but requires comprehensive, sustained, and evidence-based prevention systems (Gaffney et al., 2021; UNESCO, 2024).

The problem has become increasingly visible within the Indonesian education system. Monitoring conducted by the Indonesian Education Monitoring Network recorded an increase in violence in educational institutions from 91 cases in 2020 to 641 cases in 2025. Of the recorded cases in 2025, approximately 57% occurred in formal schools, 14% in pesantren, and 13% in madrasah, demonstrating that religiously affiliated educational institutions are not automatically protected from violence. These figures represent documented cases rather than population-based prevalence, but they reveal continuing weaknesses in prevention, reporting, protection, accountability, and recovery mechanisms. The urgency of institutional reform is reinforced by Ministerial Regulation Number 6 of 2026 concerning a Safe and Comfortable School Culture, which positions spiritual fulfilment, physical protection, psychological well-being, sociocultural security, and digital civility as interconnected dimensions of educational safety (Buanasari et al., 2026; Doyle et al., 2026).

This national concern was also evident in the baseline conditions identified during the problem-analysis phase of the Design-Based Research at Madrasah Tsanawiyah Swasta (MTsS) Darul Ulum Banyuanyar, Pamekasan, East Java. Preliminary school-level mapping conducted before the intervention indicated that approximately 113 of the madrasah's 450 students, or about 25%, had been involved in violence-related incidents during the preceding six months, with verbal violence emerging as the most frequently identified form and involving approximately 22% of the student population. These figures served as contextual baseline indicators for identifying local prevention needs and informing the development of the intervention model. They should not be interpreted as epidemiological prevalence estimates because they were derived from preliminary institutional mapping rather than a standardized population survey. Nevertheless, the findings indicated that student violence constituted a substantial institutional concern requiring a systematic and context-sensitive preventive response (Doyle et al., 2026; UNESCO, 2024).

School counseling, locally known as *bimbingan dan konseling* or BK, should occupy a central position in responding to this condition because it combines developmental prevention, early identification, responsive intervention, consultation, referral, and student recovery. Unlike the shortage of counseling personnel commonly reported at the national level, MTsS Darul Ulum Banyuanyar has four school counselors serving approximately 450 students, producing a counselor–student ratio of 1:112.5. Quantitatively, this ratio is more favourable than the commonly referenced national standard of one counselor for every 150 students. The preliminary investigation, however, revealed that adequate personnel numbers had not automatically produced an integrated prevention system. Counseling remained predominantly reactive, the available counseling space did not fully support privacy and comfort, case records were maintained manually and separately, and responsibilities among the four counselors had not been clearly differentiated. This demonstrates that the principal problem lies not in counselor quantity but in service management, institutional coordination, preventive programming, and systematic evaluation (Ellington et al., 2023; Ercek & BiRel, 2021).

Islamic Religious Education, locally referred to as PAI, offers a complementary pedagogical foundation for developing compassion, justice, empathy, self-restraint, responsibility, and respect for human dignity. In the madrasah curriculum, PAI is represented through Aqidah Akhlak, Fiqh, Al-Qur'an Hadith, and Islamic Cultural History. Preliminary interviews with Aqidah Akhlak teachers showed that learning practices at MTsS Darul Ulum Banyuanyar had developed positively in terms of instructional variation. Lecturing was estimated to constitute approximately 27% of instructional activities, while discussion, questioning, active learning, and contextual learning accounted for approximately 73%. However, specific learning content concerning violence and bullying prevention remained general and was not yet organized into applicable and context-sensitive learning experiences. Assessment also continued to emphasize memorization and conceptual understanding rather than measurable changes in attitudes, conflict-management competencies, and nonviolent behaviour. This indicates that varied teaching methods do not automatically produce moral internalization unless religious values are connected with concrete experiences, habituation, reflection, role modelling, and behavioural assessment (Mustofa et al., 2025; Sayyi, Asmuki, et al., 2025; Sukiman et al., 2021).

The institutional context of MTsS Darul Ulum Banyuanyar provides both valuable resources and distinctive challenges for violence prevention. The madrasah is located within Pondok Pesantren Darul Ulum Banyuanyar, one of the long-established Islamic boarding schools in Pamekasan, and approximately 97% of its students are santri residing in the pesantren environment. Religious routines, communal living, discipline, respect for teachers and kiai, and collective religious practices constitute important social and cultural resources for developing prosocial behaviour. At the same time, preliminary observations identified strong seniority relations, differences in students' disciplinary understanding, and disciplinary practices that could potentially develop into violent or degrading treatment. The madrasah had also not established a specific anti-violence policy or a standard operating procedure governing reporting, assessment, victim protection, documentation, referral, and follow-up. Evidence from safe-school and restorative-practice research indicates that moral values and individual initiatives require reinforcement through explicit policies, clear procedures, professional preparation, accountability, and whole-school participation (Alonso-Rodríguez et al., 2025).

A particularly important finding from the preliminary investigation was the structural paradox surrounding collaboration between school counselors and PAI teachers. At the personal and informal level, the teachers had already developed several collaborative practices, including regular communication regarding students' behavioural development, joint coordination when cases emerged, the inclusion of Islamic values such as patience, mutual assistance, and the prohibition of injustice in counseling sessions, discussion of actual violence cases during Aqidah Akhlak lessons, and voluntary co-teaching initiatives. At the institutional level, however, these practices had not been supported by formal documents, integrated schedules, differentiated responsibilities, common instruments, ethical information-sharing procedures, or joint evaluation mechanisms. Consequently, collaboration remained incidental, depended heavily on individual

commitment, and risked discontinuation when particular teachers were unavailable or transferred. Effective school-safety programs require precisely the opposite conditions: clearly defined roles, interdisciplinary coordination, institutional leadership, continuous documentation, and systematic assessment of implementation and outcomes (DeVoogd et al., 2016; Ellington et al., 2023).

Integrating school counseling with PAI therefore offers a strategic means of connecting psychopedagogical support, religious learning, institutional protection, and behavioural transformation. Within this integration, school counselors can coordinate needs assessment, early detection, confidential assistance, case management, family consultation, referral, recovery, and continuous monitoring. PAI teachers can reinforce preventive values through religious instruction, contextual case discussions, reflective learning, role modelling, and habituation. The model should also incorporate restorative principles by acknowledging the harm caused, prioritizing victim safety, strengthening accountability among students who commit violence, repairing relationships when safe and appropriate, and preventing recurrence. Research demonstrates that religious education can strengthen compassion, tolerance, empathy, and responsibility when connected to everyday experience, while restorative practices can reduce violence and support emotional well-being, socio-emotional skills, and group cohesion when implemented systematically with the participation of students, educators, and families (Alonso-Rodríguez et al., 2025; Mustofa et al., 2025).

Previous studies have provided important insights into school counseling for violence prevention, Islamic character education, bullying prevention, compassionate religious learning, and restorative school practices. However, these areas have largely been examined as separate educational interventions. School counseling research primarily emphasizes mental-health support, risk identification, crisis response, and safe-school programming, whereas PAI research commonly focuses on religious knowledge, character formation, compassion, tolerance, and moral behaviour. Consequently, limited attention has been given to the institutional process through which the psychopedagogical functions of school counseling can be systematically connected with the pedagogical, moral, and spiritual functions of PAI in a pesantren-based madrasah. The unresolved issues include the distribution of collaborative responsibilities, preventive curriculum design, confidential case-information management, integrated documentation, joint intervention, family involvement, restorative follow-up, and behavioural evaluation (Ellington et al., 2023; Sukiman et al., 2021).

The novelty of this study lies not merely in bringing school counselors and PAI teachers together, since informal cooperation has already emerged at the research site. Rather, it lies in transforming existing personal and incidental initiatives into a structured, documented, ethically governed, and evaluable institutional model. The model is expected to address four interconnected gaps identified in the preliminary study: the gap between a favourable counselor–student ratio and the reactive quality of existing services; the gap between varied PAI teaching methods and the limited emphasis on preventive content; the gap between strong informal collaboration and the absence of formal institutional arrangements; and the gap between continuing violence-related incidents and the absence of a specific policy and standard operating procedure. Addressing these gaps can move the madrasah from fragmented case responses toward a preventive, collaborative, and sustainable culture of student protection (Erçek & BiRel, 2021; UNESCO, 2024).

Design-Based Research is appropriate for addressing these interconnected problems because the proposed model cannot be adequately developed through conceptual analysis or one-time program evaluation. Design-Based Research begins with an in-depth investigation of an authentic educational problem, involves practitioners and stakeholders in designing a prototype, evaluates its implementation in the natural educational setting, and refines the design through iterative cycles of evidence and reflection. It therefore enables researchers to develop a practical intervention while simultaneously generating context-sensitive design principles. At MTsS Darul Ulum Banyuwangi, this approach can involve school leaders, four counselors, PAI teachers, and students in formalizing collaborative roles, developing preventive learning content, establishing integrated case documentation, constructing standard procedures, implementing the prototype, and evaluating behavioural and institutional changes (Hoadley & Campos, 2022; McKenney & Reeves, 2021).

Accordingly, this study aims to develop, validate, implement, and evaluate a context-sensitive model integrating school counseling with Islamic Religious Education to prevent violence at MTsS Darul Ulum Banyuanyar, Pamekasan. Specifically, the study seeks to analyze the forms and institutional risk factors of violence; examine the limitations and resources of existing counseling and PAI practices; formalize the collaborative initiatives already developed by counselors and PAI teachers; construct and validate an integrated prevention model; and evaluate its practicality and preliminary effectiveness through limited implementation. The study is expected to produce an operational model that integrates preventive religious learning, early detection, confidential counseling, victim protection, restorative accountability, family participation, case documentation, and continuous evaluation within the sociocultural context of an Indonesian pesantren-based madrasah.

Method

This study employed a *Design-Based Research* (DBR) approach supported by quantitative and qualitative data to develop, implement, evaluate, and refine a model integrating school counseling with Islamic Religious Education (PAI) for violence prevention. The design adapted Reeves's four-phase framework: collaborative identification and analysis of practical problems; development of a theoretically and contextually grounded prototype; iterative testing and refinement of the proposed solution; and reflection to formulate the final model and transferable design principles. DBR was considered appropriate because it connects the systematic development of an educational intervention with empirical inquiry in an authentic institutional setting and involves practitioners throughout the design process (Hoadley & Campos, 2022; McKenney & Reeves, 2021).

The study was conducted at MTsS Darul Ulum Banyuanyar, Potoan Daja, Palengaan, Pamekasan, East Java, from April 15 to July 15, 2026. The madrasah was purposively selected because approximately 97% of its students were *santri* residing in the pesantren environment, while existing collaboration between school counselors and PAI teachers remained informal and had not been supported by structured policies, role distribution, documentation, or evaluation mechanisms. The research population comprised 148 eighth-grade students distributed across four classes. One intact class of 37 students was purposively selected for the model trial based on the relatively high incidence of verbal violence, recommendations from the school counselors and homeroom teacher, and the availability of the counseling and PAI teachers involved in the intervention.

The instruments comprised semi-structured interview guides, structured observation sheets, a student questionnaire, expert-validation sheets, model-implementation sheets, document-analysis guidelines, and field notes. The questionnaire contained 20 statements measured on a four-point Likert scale and covered four dimensions: understanding of Islamic anti-violence values, perceptions of school counseling services, responses to counseling-PAI integration, and anti-violence attitudes and behavior. It was piloted on April 18, 2026, with 30 eighth-grade students who were not members of the intervention class. The total Cronbach's alpha coefficient was .871, while the four dimensions ranged from .793 to .851. Corrected item-total correlations ranged from .438 to .612; therefore, all 20 items were retained. The prototype and its instruments were also assessed by six validators consisting of two counseling experts, two PAI experts, and two educational practitioners who examined their construct, content, linguistic, and practical feasibility.

Table 1. Summary of the Quantitative Methodological Data

Component	Data
Eighth-grade population	148 students
Model-trial participants	37 students
Instrument-pilot respondents	30 students
Questionnaire items	20 items
Overall Cronbach's alpha	.871
Expert and practitioner validators	6 validators

DBR implementation cycles	2 cycles
Total intervention meetings	8 meetings

The prototype was implemented through two iterative cycles, each comprising planning, action, observation, and reflection. Each cycle consisted of four meetings lasting 2×40 minutes. The first cycle included collaborative teaching by the counseling and PAI teachers, identification of violence and bullying, discussion of violence from an Islamic perspective, analysis of behavioral cases, and reinforcement of commendable moral values. Findings from the first-cycle observation and reflection were used to revise the prototype. The second cycle retained effective components and incorporated conflict-management exercises, assertive communication, peer-support roles, help-seeking procedures, and greater parental involvement. The first cycle was conducted in May 2026, the second in June 2026, and the final evaluation and model formulation were completed by July 15, 2026.

Data were collected through participant observation, in-depth interviews, questionnaires, documentation, and field notes. Observations focused on collaborative teaching, preventive counseling, student participation, interpersonal interactions, and model implementation. Interviews with the madrasah principal, school counselors, PAI teachers, homeroom teacher, and students explored their experiences, perceptions, implementation barriers, and responses to the model. The questionnaire was administered to the 37 participating students before and after the intervention. Quantitative data were analyzed using frequencies, percentages, means, and standard deviations. Pretest and posttest scores were compared using a paired-samples *t*-test when the normality assumption was satisfied or a Wilcoxon signed-rank test when the data were not normally distributed. Validation data were converted into feasibility percentages. Qualitative data were analyzed thematically through data familiarization, initial coding, category development, theme construction, theme review, and interpretation, with findings from the first cycle informing revisions for the second cycle (Braun & Clarke, 2021).

The study was conducted after formal permission had been obtained from the principal of MTsS Darul Ulum Banyuanyar. Informed consent was obtained from parents or guardians, while participating students provided assent and the teachers involved provided their consent. Participants' identities and case-related information were treated confidentially, and students were informed that their participation could be discontinued without academic consequences. Because the intervention involved only one purposively selected eighth-grade class, did not include a comparison or control group, and was implemented within a relatively limited period, the findings were interpreted cautiously. Accordingly, the observed changes were considered preliminary evidence of the model's feasibility, practicality, and potential effectiveness within the specific institutional context rather than evidence of causal effects or statistically generalizable outcomes.

Result

Baseline Conditions and Design Requirements

The preliminary investigation identified a substantial gap between the availability of educational personnel and the institutional capacity to prevent violence. MTsS Darul Ulum Banyuanyar had four school counselors and competent Islamic Religious Education teachers; however, violence prevention remained largely reactive. The madrasah had no written anti-violence policy, standardized case-handling procedure, integrated documentation system, or formal structure regulating collaboration between school counselors and PAI teachers. When incidents occurred, students were interviewed, mediated, and, in serious cases, referred to the principal and parents. Nevertheless, the procedures varied according to the staff member handling the case, resulting in inconsistent responses and limited continuity of follow-up.

The school counselors reported that counseling services were constrained by limited time, inadequate facilities, unclear role distribution, and fragmented documentation. Although four counselors served approximately 450 students, each counselor maintained separate personal records, making it difficult to monitor cases comprehensively. The counseling room measured

approximately 3 × 4 meters and did not fully ensure privacy and comfort. Counseling was generally delivered after problems had occurred, while preventive counseling, early detection, and structured help-seeking mechanisms remained limited. Students were also inclined to perceive counseling as a service intended primarily for those already involved in disciplinary problems.

The findings also revealed strong informal cooperation between school counselors and PAI teachers. Teachers communicated about students requiring special attention, incorporated Islamic values into counseling, discussed actual bullying cases in Aqidah Akhlak lessons, and occasionally conducted joint teaching. However, these activities were incidental and depended on personal initiative rather than institutional arrangements. There were no integrated schedules, formal role descriptions, shared case instruments, or joint evaluation procedures. The preliminary findings therefore defined the central design problem as the need to transform existing informal cooperation into a structured, documented, and sustainable counseling–PAI integration model.

Table 2. Baseline Institutional Conditions Relevant to Violence Prevention

Dimension	Baseline finding	Design requirement
School policy	No written anti-violence policy or standardized procedure	Development of formal policy and case-handling procedures
Counseling services	Reactive services; limited privacy and preventive programming	Preventive counseling, early detection, and safe reporting
Case documentation	Separate personal records maintained by individual counselors	Integrated case-recording and monitoring system
PAI instruction	Varied methods, but anti-violence content remained general	Contextual and measurable anti-violence learning content
Counseling–PAI collaboration	Informal communication and incidental co-teaching	Scheduled collaboration and explicit role distribution
School culture	Seniority, verbal ridicule, and peer dominance were observed	Peer-support, conflict-resolution, and restorative activities
Family involvement	Parents were generally contacted only after serious incidents	Systematic parental involvement in prevention and follow-up

Source: Interviews, preliminary observations, and document analysis, 2026.

Preliminary observation confirmed the interview findings. Senior students were observed displaying dominant behavior toward junior students, while ridicule and verbal teasing occurred in everyday peer interactions. PAI lessons already used discussion and active learning, but moral content concerning violence was delivered generally rather than through structured preventive units. The counseling room was relatively inactive and primarily received students after problems emerged. No visible anti-violence information, organized prevention program, or integrated case record was identified during the observation period.

Document analysis further showed that lesson plans mentioned moral and anti-violence values only in broad terms and did not formally involve school counselors. Counseling records contained 50 documented cases during the preceding six months, with verbal violence identified as the dominant category. In contrast, the broader preliminary mapping indicated that approximately 113 students had been involved in violence-related incidents. The difference between recorded cases and students identified through preliminary mapping indicated weaknesses in definitions, documentation, and cross-counselor case tracking. The school regulations prohibited fighting and required mutual respect but did not explicitly address bullying, psychological violence, reporting procedures, or victim protection.

Initial Student Conditions

The pretest administered to 37 eighth-grade students produced an overall average score of 53.2 out of 80, equivalent to 66.5%, and was categorized as moderate. Students' responses to the proposed integration between school counseling and PAI received the highest baseline score at 71%, indicating initial acceptance of collaborative intervention. Understanding of Islamic anti-

violence values reached 69%. However, perceptions of school counseling services scored only 62%, while anti-violence attitudes and behavior reached 64%. These results indicated that students possessed basic religious knowledge regarding violence but remained hesitant to seek counseling assistance, report incidents, defend victims, or manage emotions during conflict.

Table 3. Students' Baseline Scores Before Model Implementation

Measured dimension	Mean score	Percentage	Category
Understanding of Islamic anti-violence values	13.8/20	69%	Moderate
Perceptions of school counseling services	12.4/20	62%	Low
Response to counseling-PAI integration	14.2/20	71%	Moderate
Anti-violence attitudes and behavior	12.8/20	64%	Low
Overall score	53.2/80	66.5%	Moderate

Source: Student pretest data processed using SPSS, 2026.

Prototype Development and Expert Validation

The baseline findings were translated into a prototype that integrated collaborative lesson planning, PAI-based anti-violence instruction, preventive counseling, contextual case discussion, psychological reinforcement, student reflection, conflict-management activities, peer support, parental involvement, and follow-up documentation. The prototype positioned PAI teachers as facilitators of religious and moral internalization, while school counselors provided psychological explanation, preventive counseling, help-seeking guidance, and case-related follow-up. Both teacher groups jointly planned lessons, conducted classroom activities, reflected on implementation, and revised subsequent interventions.

Six validators rated the prototype across seven aspects. The overall mean score was 3.62 on a four-point scale, placing the model in the "very good" category. The highest ratings were given to the integration of counseling and PAI and the model's potential for sustainable implementation, both scoring 3.83. The lowest score, although still categorized as good, was recorded for the clarity of implementation procedures at 3.33. The validation findings indicated that the model was feasible for field testing but required minor revisions, particularly in relation to early-detection instruments, operational counseling guidance, Qur'anic and hadith foundations, pesantren-relevant cases, institutional commitment, and simplified implementation instructions.

Table 4. Expert and Practitioner Validation of the Counseling-PAI Integration Model

Validated aspect	Mean score	Category
Clarity of model objectives	3.67	Very good
Relevance to violence-prevention needs	3.50	Very good
Integration of counseling and PAI	3.83	Very good
Clarity of implementation procedures	3.33	Good
Measurability of success indicators	3.50	Very good
Potential to reduce violence	3.67	Very good
Potential for sustainable implementation	3.83	Very good
Overall mean	3.62	Very good

Source: Validation results from six experts and practitioners, 2026.

Cycle I Implementation and Prototype Revision

Cycle I was implemented through four meetings focusing on the concepts of violence and bullying, Islamic teachings prohibiting harm, identification of harmful behavior, contextual case analysis, and reinforcement of commendable moral values. The observation checklist showed that all 14 planned indicators were implemented in every meeting, producing a recorded implementation rate of 100%. PAI teachers and school counselors prepared lesson plans jointly, stated collaborative objectives, used Islamic anti-violence content, facilitated two-way dialogue,

connected instruction with actual cases, provided psychological reinforcement, and conducted joint reflection.

Although the formal implementation checklist reached 100%, qualitative field notes revealed differences in implementation quality. Students were generally enthusiastic and several disclosed personal bullying experiences, but some remained reluctant to participate publicly. Reflection after Cycle I also indicated that the intervention needed stronger student participation and more explicit conflict-management training. Thus, the complete execution of planned activities did not mean that every pedagogical objective had been fully achieved. The first cycle primarily established the feasibility of joint teaching and clarified the revisions required for deeper student engagement.

After Cycle I, the overall student score increased from 66.5% to 76.8%, representing a descriptive increase of 10.3 percentage points. Responses to counseling–PAI integration reached 82%, while understanding of Islamic anti-violence values rose to 78%. Perceptions of counseling services increased from 62% to 74%, the largest first-cycle improvement among the four dimensions. Anti-violence attitudes and behavior increased from 64% to 73%, but remained in the moderate category, supporting the decision to strengthen practical conflict-resolution and peer-support activities in Cycle II.

Cycle II Implementation and Outcome Changes

Cycle II retained the core collaborative components while incorporating revisions based on Cycle I. The revised intervention emphasized role-play, assertive communication, peaceful conflict resolution, peer-support responsibilities, help-seeking mechanisms, and greater parental involvement. The implementation checklist again recorded 100% completion of the 14 planned indicators across four meetings. Qualitative observation, however, showed a substantive improvement beyond checklist completion: school counselors became more active in psychological reinforcement, students participated more openly, and teacher reflection generated more structured follow-up plans.

Role-play was particularly effective in encouraging students to identify harmful behavior, express alternative responses to conflict, and practice nonviolent communication. Students who had been hesitant during the first cycle became more willing to participate in simulations and classroom discussions. Teachers reported that the structured model was more effective than their previous incidental cooperation because it clarified their respective roles and created continuity between religious instruction, psychological guidance, reflection, and follow-up.

The posttest after Cycle II produced an overall mean score of 68.2 out of 80, equivalent to 85.3%, and was categorized as very good. Compared with the pretest, the total score increased by 18.8 percentage points. Perceptions of school counseling services showed the greatest improvement, increasing from 62% to 84%. Responses to counseling–PAI integration increased from 71% to 90%, while understanding of Islamic anti-violence values rose from 69% to 86%. Anti-violence attitudes and behavior increased from 64% to 81%. All dimensions therefore moved from low or moderate initial categories to the very good category after the second cycle.

Table 5. Changes in Student Outcomes Across the Two DBR Cycles

Measured dimension	Pretest	Posttest Cycle I	Posttest Cycle II	Total increase
Understanding of Islamic anti-violence values	69%	78%	86%	+17 points
Perceptions of school counseling services	62%	74%	84%	+22 points
Response to counseling–PAI integration	71%	82%	90%	+19 points
Anti-violence attitudes and behavior	64%	73%	81%	+17 points
Overall score	66.5%	76.8%	85.3%	+18.8 points

Source: Student pretest and posttest data processed using SPSS, 2026.

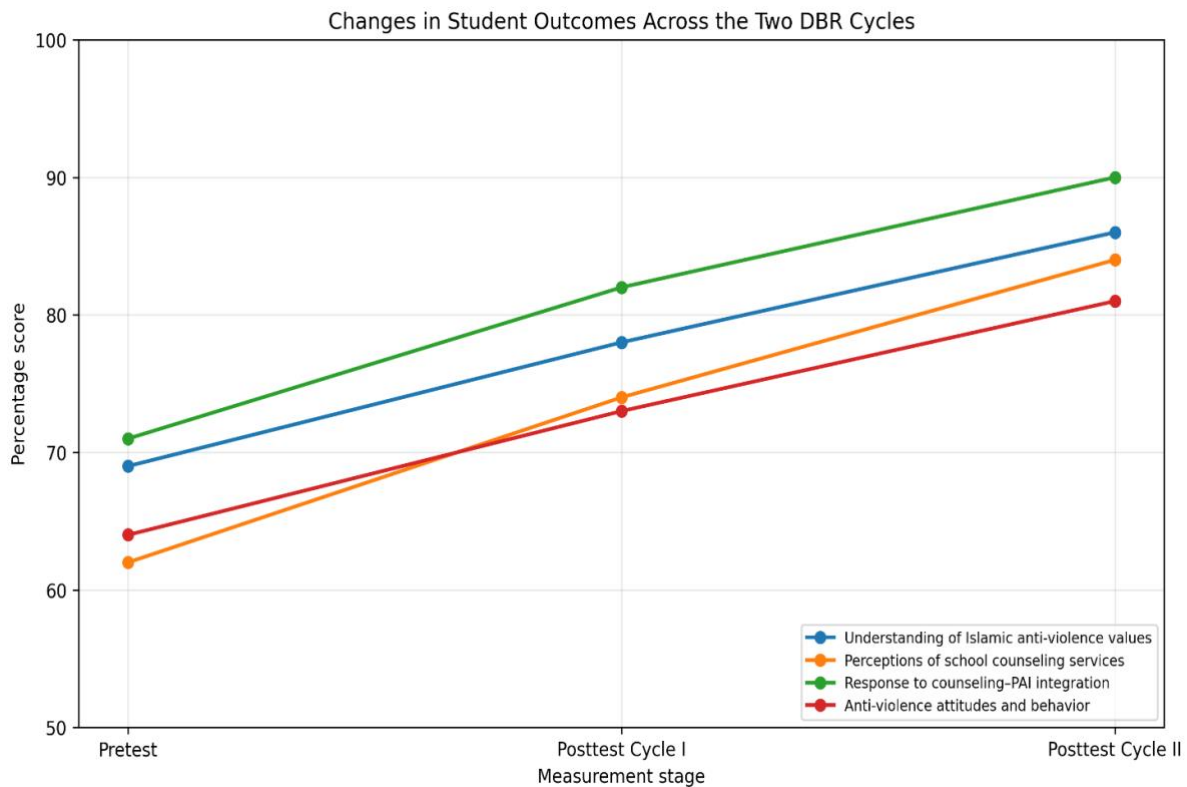


Figure 1. Changes in Student Outcomes Across the Two DBR Cycles

The pattern displayed in Figure 1 indicates progressive improvement rather than a one-time increase. Each dimension improved after Cycle I and increased again after Cycle II. The largest total change occurred in students' perceptions of school counseling services, suggesting that counselors' active classroom presence and preventive involvement helped shift counseling from a disciplinary image toward an accessible support service. The highest final score was recorded for students' responses to counseling-PAI integration, indicating strong acceptance of the combined religious and psychological approach.

Final Model and Emerging Design Principles

The final model consisted of five interconnected components: collaborative planning, integrated preventive instruction, responsive counseling, reflective follow-up, and institutional support. Collaborative planning required school counselors and PAI teachers to identify relevant student needs, formulate joint objectives, prepare contextual cases, and clarify instructional responsibilities. Integrated instruction combined Islamic teachings on compassion, justice, self-control, mutual assistance, and the prohibition of oppression with psychological knowledge about bullying, emotional regulation, conflict, reporting, and help-seeking. Responsive counseling provided individual or group support for students requiring additional assistance, while reflective follow-up connected classroom findings with counseling and case-monitoring procedures.

The two implementation cycles generated four main design principles. First, collaboration required formal role distribution rather than reliance on personal willingness. Second, Islamic anti-violence values were more readily understood when linked to actual cases, role-play, and students' daily relationships. Third, the visible and preventive presence of school counselors reduced students' hesitation toward counseling services. Fourth, implementation quality improved when teacher reflection was used to revise subsequent activities. These principles explain why the intervention evolved from incidental cooperation into a structured cycle of planning, action, observation, reflection, and revision.

Taken together, the findings answered the study objectives by demonstrating that the initial problem was not simply a shortage of personnel or religious content, but the absence of an institutional mechanism connecting counseling, PAI instruction, documentation, and evaluation. Expert validation established the model's feasibility, both cycles demonstrated its practicality, and the repeated descriptive increases in student scores provided initial evidence of effectiveness. The results nevertheless represent preliminary effectiveness within one purposively selected class. The available dataset did not report inferential test statistics; therefore, the observed improvements should be interpreted as descriptive evidence rather than statistically significant causal effects. Future testing should involve comparison groups, longer follow-up periods, and direct analysis of documented violence incidence after implementation.

Discussion

The central finding indicates that violence prevention at MTsS Darul Ulum Banyuanyar was constrained not primarily by staff shortages, but by the absence of an explicit institutional policy and an integrated prevention system. Although four school counselors were available, the madrasah had no specific anti-violence policy, standardized case-handling procedure, structured reporting mechanism, or integrated documentation system. Existing school rules generally prohibited fighting and required respectful behavior, but they had not been translated into operational procedures for prevention, early identification, referral, intervention, and follow-up. Consequently, counseling remained predominantly reactive, while collaboration with Islamic Religious Education teachers depended largely on personal initiative. This finding demonstrates that adequate human resources alone are insufficient without leadership commitment, formal role allocation, clear institutional procedures, and coordinated preventive practices (Ellington et al., 2023; Saleh et al., 2025; Sayyi, Muslimin, et al., 2025).

The increase in students' understanding of Islamic anti-violence values from 69% to 86% suggests that Islamic Religious Education becomes more transformative when compassion, justice, self-restraint, and the prohibition of oppression are connected to students' lived social experiences. The improvement was therefore not simply associated with adding religious content, but with changing how these values were internalized through authentic cases, dialogue, reflection, role-play, and guided counseling activities. In this study, psychopedagogical support functioned as a bridge between religious knowledge and behavioral practice by helping students recognize emotions, understand the consequences of harmful behavior, develop perspective-taking, practice assertive communication, regulate interpersonal conflict, and identify appropriate help-seeking strategies. Thus, PAI provided the moral-religious framework, while counseling translated these principles into psychological awareness and socially responsible action. This complementary process strengthens the argument that anti-violence values are more likely to influence students' everyday behavior when normative religious instruction is combined with reflective and developmental support (Mustofa et al., 2025; Sukiman et al., 2021).

The largest improvement occurred in students' perceptions of school counseling, which increased from 62% to 84%. This pattern indicates that counselors' visible involvement in classroom prevention reduced the disciplinary stigma associated with counseling and repositioned it as an accessible support service. Greater contact with students also created opportunities for earlier identification of distress, reluctance to report, and emerging interpersonal problems. The finding supports the argument that school counselors should participate proactively in preventive instruction, anti-bullying initiatives, conflict resolution, and the development of a safe school climate (Ellington et al., 2023; Erçek & BiRel, 2021).

Anti-violence attitudes and behavior improved from 64% to 81%, with the strongest development occurring after Cycle II introduced role-play, assertive communication, conflict management, and peer support. This indicates that affective and behavioral change requires rehearsed social practice rather than conceptual explanation alone. The intervention approximated restorative logic by enabling students to recognize harm, regulate emotion, assume responsibility, and select responses that did not escalate conflict. Nevertheless, the score increase cannot yet be

equated with a verified decline in actual incidents, because anti-bullying outcomes often vary according to implementation quality, duration, and context (Alonso-Rodríguez et al., 2025; Gaffney et al., 2021).

The reported 100% implementation rate across both cycles requires cautious interpretation. Field notes showed that interaction quality, student openness, and the depth of teacher reflection improved substantially only during the second cycle. Thus, procedural compliance with an implementation checklist should not be conflated with pedagogical quality or successful mechanisms of change. The iterative revisions informed by Cycle I appear to explain the stronger outcomes in Cycle II. This pattern is consistent with Design-Based Research, which refines educational interventions through contextual evidence, practitioner reflection, and repeated testing (Hoadley & Campos, 2022; McKenney & Reeves, 2021; Sayyi, Mashuri, et al., 2025).

From a practical counseling perspective, the model is important because it connects universal classroom prevention with early identification, confidential counseling, safe reporting, victim support, and case follow-up. However, alternative explanations should be considered. The observed gains may partly reflect program novelty, intensified teacher attention, social desirability in religiously framed responses, or increased familiarity with the questionnaire. Therefore, improved scores should not be interpreted automatically as stable behavioral change. Confidential procedures, integrated documentation, family engagement, and restorative follow-up remain necessary to translate positive program reception into sustained student safety (Alonso-Rodríguez et al., 2025; DeVoogd et al., 2016).

Several limitations qualify the interpretation of these findings. The study involved one purposively selected class, lacked a comparison group, used a relatively short intervention period, and relied substantially on self-reported data. The dataset also did not include inferential test results or longitudinal monitoring of violence after implementation. Accordingly, the 18.8-percentage-point increase should be treated as preliminary evidence rather than a causal conclusion. Future studies should involve multiple madrasahs, comparison groups, delayed follow-up measurements, separate victim and perpetrator indicators, and administrative records to assess sustained reductions in violence (Alonso-Rodríguez et al., 2025; Gaffney et al., 2021).

Beyond the observed student-level gains, the model's most consequential contribution lies in institutionalizing violence prevention. Converting informal cooperation into scheduled co-planning, written procedures, shared case documentation, leadership oversight, and structured parent and peer participation directly addresses the fragmentation identified at the research site. Indonesian whole-school research similarly emphasizes institutional leadership, stakeholder collaboration, and the incorporation of anti-bullying priorities into long-term school planning. UNESCO also recommends explicit policies, reporting mechanisms, curriculum integration, community partnerships, and continuous monitoring. Sustainability should therefore be judged by whether these arrangements persist after research support ends (Saleh et al., 2025; UNESCO, 2024).

The pesantren-based setting adds an important cultural qualification to the model. Religious routines, communal life, and moral authority provide substantial resources for strengthening prosocial conduct, yet seniority and rigid interpretations of discipline may also normalize dominance or silence reporting. Consequently, religiosity should not be assumed to prevent violence automatically. PAI must critically reinterpret obedience and discipline through compassion, justice, human dignity, and non-harm, while counseling provides a confidential space for addressing emotional and relational difficulties. This interpretation is consistent with research emphasizing compassion-based religious education and context-sensitive PAI strategies for bullying prevention (Mustofa et al., 2025; Sukiman et al., 2021).

Theoretically, the study advances existing scholarship by conceptualizing counseling-PAI integration as a coordinated prevention system rather than a single instructional technique. Its core design principles comprise differentiated professional roles, contextualized religious content, the visible preventive presence of counselors, integrated follow-up, and iterative practitioner reflection. These principles are potentially transferable, but the model should not be treated as a fixed package. Design-Based Research produces adaptable principles whose enactment must respond to local governance, residential patterns, gender relations, peer structures, and emerging

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digital risks. Subsequent replication should distinguish indispensable components from contextually adjustable elements and assess their long-term effects (Hoadley & Campos, 2022; McKenney & Reeves, 2021).



Figure 2. Integrated Counseling-PAI Collaboration Model for Violence Prevention in Madrasah

The figure illustrates the application of the School Counseling-PAI collaboration model through four interconnected stages: collaborative planning, integrated preventive instruction, responsive counseling services, and reflection with follow-up. School counselors are responsible for early identification, psychological support, safe reporting, and case monitoring, while PAI teachers integrate the values of compassion, justice, self-control, and the prohibition of violence into classroom instruction. Its implementation is strengthened by madrasah policies, peer support, family involvement, teacher capacity building, and an inclusive school climate. The model is designed to improve students' understanding of anti-violence values, access to counseling, prosocial behavior, and the sustainability of a responsive violence-prevention system.

Conclusion

This study developed, validated, implemented, and evaluated a structured model integrating school counseling with Islamic Religious Education to prevent violence at MTsS Darul Ulum Banyuwangi. The findings support the study's working proposition that formalized collaboration between school counselors and PAI teachers can strengthen violence-prevention efforts. Expert validation confirmed the model's feasibility, while two iterative cycles improved students'

understanding of Islamic anti-violence values, perceptions of counseling services, acceptance of counseling–PAI integration, and anti-violence attitudes and behavior. The overall score increased from 66.5% to 85.3%, indicating promising preliminary effectiveness.

The model's contribution lies in transforming incidental teacher cooperation into a systematic process involving collaborative planning, integrated preventive instruction, counseling support, reflection, documentation, and institutional follow-up. Nevertheless, the findings should be interpreted cautiously because the study involved one purposively selected class, lacked a comparison group, and used a relatively short intervention period. Future research should test the model across multiple madrasahs, incorporate control or comparison groups, conduct longitudinal follow-up, and examine documented changes in violence incidence. Further studies should also assess parental participation, peer-support mechanisms, and the model's adaptability across different pesantren-based educational cultures.

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