INTEGRATING THE CONCEPT OF *MURAQABAH* (DIVINE CONSCIOUSNESS) AND *AMANAH* (TRUST) IN TEACHER TRAINING FOR VIOLENCE-PREVENTIVE PEDAGOGY

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Abstract: Student aggression toward teachers in Indonesia reflects a critical crisis of authority. Conventional prevention strategies often rely on reactive, behaviourist, and external regulations. Addressing the epistemological gap regarding the teacher's internal psychological state, this conceptual study proposes a transformative, value-based pedagogical framework rooted in Islamic humanities. Using an Integrative-Translational methodology, it synthesizes primary Islamic theological sources with contemporary educational psychology to integrate two core spiritual concepts: *Muraqabah* (Divine Consciousness) and *Amanah* (Trust). The research argues that internalizing *Muraqabah* cultivates profound self-awareness and emotional regulation, fostering a "mindful presence" that intercepts impulsive reactions. Concurrently, *Amanah* redefines teaching as a sacred moral obligation, shifting the educator's perspective of the student to a subject of restorative care. Synthesizing these values establishes "Authentic Authority," enabling teachers to organically de-escalate conflicts rather than demanding forced compliance. Practically, the framework outlines continuous professional development modules focusing on spiritual resilience and relational ethics. While critics may question the empirical testability of spiritual states, this study maps these concepts to scientifically grounded constructs – such as metacognition and self-regulatory control – establishing a robust bridge for future empirical research. By merging Islamic spiritual wisdom with contemporary Social-Emotional Learning (SEL) and Restorative Pedagogy, this study offers a culturally situated paradigm to rebuild relational trust and shape a safer educational future.

Keywords: Amanah, Islamic Education, Muraqabah, School Safety, Teacher Training.

1. Introduction

1.1 *From Silent Aggression to Overt Hostility*

The social problem of student violence against teachers has emerged as a critical global concern, extending far beyond physical altercations to include subtle, pervasive non-physical aggression that are equally, if not more, psychologically damaging (Khan & Khan, 2014; Vukičević et al., 2020). Contemporary research posits that visible physical violence is merely the final stage in a continuum of aggression, often precede by a series of unidentified and unaddressed verbal and non-verbal hostilities (Poling & Smith, 2023; Taylor & Smith, 2019). Globally, verbal threats and abuse remain the most frequent manifestations of this crisis; for instance, during the pandemic, 43.7% of teachers reported experiencing victimization ranging from verbal threats to property damage (Reddy et al., 2024), a prevalence echoed across various educational contexts (McMahon et al., 2022; Moon et al., 2015).

In the Indonesian context, this crisis has intensified into a disturbing trajectory of escalating hostility. Data from the Indonesian Education Monitoring Network (JPPI) reveals that approximately 10.2% of teachers were directly affected by student violence in 2024 alone (Pratiwi, 2024). This aligns with earlier findings from a review of *Detiknews* (2016-2020), which identified 112 distinct incidents and highlighted that educators comprise a staggering 42.85% of all victims in reported cases of psychological violence (Al Aziz & Dermawan, 2021). Unlike peer bullying, which arises from power imbalances between students, this aggression targets figures of authority and is distinctively classified as violence (Espelage et al., 2013; Mcmahon et al., 2020). The manifestation of this violence has evolved rapidly between 2020 and 2025, shifting from acts of disrespect – such as a student smoking beside a teacher in Makassar (Hasan, 2020) – to serve assaults in Kupang, Manado, Gresik (Keda, 2020; Mulia, 2021; Supriati, 2021). By 2024, aggression became retaliatory, exemplified by the criminalization of a teacher in Southeast Sulawesi for disciplining a student (Akbar, 2024), and by 2025,

it expanded into the digital sphere (Jonata, 2025). These cases signal an urgent need for interventions that address the root of this "authority crisis."

1.2 *Limitation of Reactive Approaches and Missing Internal Dimensions*

The following section critically examines existing institutional responses to teacher victimization, arguing their shared weakness is a neglect of the teacher's interior state. This neglect constitutes the precise epistemological gap that the present study seeks to fill. Despite these alarming trends, prevailing institutional responses remain largely reactive and behaviourist. Research indicates that exclusionary discipline and crisis interventions are often counterproductive, frequently linked to higher levels of aggression (Perry et al., 2024; Stilwell et al., 2025). Furthermore, an over-reliance on formal security measures, such as security guards, has been shown to undermine student-teacher relationships – the very core of informal social control essential for a safe school climate (Fisher et al., 2019). While educators emphasize that sustainable prevention lies in social-emotional learning and collegial support (Carroll et al., 2022; Perry et al., 2024; Stevenson et al., 2022), current strategies often treat the symptoms of violence while neglecting the holistic roots of the breakdown.

Additionally, the dominance of studies from Anglo-Saxon context (Calderon-Orellana et al., 2025) limits the applicability of findings to educational environments where specific cultural factors – such as religiosity – play critical preventive roles (Maharani & Laksmiwati, 2017; Murfid et al., 2021; Umam et al., 2025). This cultural blind spot is particularly acute given the extensive body of scholarship demonstrating that religious belief functions not merely as a personal value system, but as a cognitive and motivational architecture that mediates behaviour under stress (Koenig et al., 2012; Pargament, 1997). To ignore this dimension in a predominantly Muslim educational context such as Indonesia is not simply a cultural oversight, it is a methodological one.

A critical epistemological gap remains in the existing literature: the neglect of the teacher's internal spiritual and psychological state as a primary preventive tool. While studies acknowledge that positive relationships and "informal social control" reduce violence (Andersen & Winding, 2025; Umam et al., 2025), they predominantly view these as external outcomes of school climate rather than internal manifestation of the teacher's character. As scholars in the emerging field of Islamic psychology have consistently argued, the interior dimension of the human person – the *nafs* (self), *'aql* (intellect), and *qalb* (heart) – are not epiphenomena of social structure but are primary drivers of behavioural that must be cultivated deliberately (Badri, 2000; Haque, 2018; Rassool, 2024). Few studies have operationalized how a teacher's spiritual cultivation – specifically within an Islamic framework – can function as a mechanism for emotional regulation and conflict de-escalation.

1.3 *Authentic Authority via Muraqabah and Amanah*

To bridge this gap, this study proposes a philosophical-pedagogical framework that positions violence prevention as a derivate of the teacher's "Authentic Authority." This authority is not imposed through rules but is cultivated internally through two core Islamic concepts: Muraqabah (Divine Consciousness) and Amanah (Trust). We argue that when a teacher internalizes Muraqabah, they develop a heightened state of mindfulness and emotional control, preventing reactive aggression. Concurrently, viewing the student through the lens of Amanah reconfigures the relationship from a power struggle to a sacred stewardship. This internal transformation creates a presence that naturally commands respect and de-escalates potential conflict. While critics might be reasonably object that individual spiritual cultivation cannot substitute for structural reform of school governance and legal frameworks, this study does not advance such a substitutive claim. Rather, we argue that internal cultivation and structural intervention operate on complementary tracks: the present framework address the interior dimension that structural reform, by definition, cannot reach – the teacher's moment-to-moment emotional response in the classroom.

This research consequently addresses three guiding questions: (1) How can the Islamic concepts of *Muraqabah* (Divine Consciousness) and *Amanah* (Trust) be reinterpreted as the foundation for a

"violence-preventive pedagogy"? (2) In what ways does the internal cultivation of these values function as a psychological mechanism for teacher emotional regulation and de-escalation? (3) How can this theoretical framework be translated into a practical training curriculum that fosters authentic authority and restores school safety?

2. Methodology

2.1 *Research Design*

This study employs a qualitative-philosophical conceptual analysis and integrative theory-building design. To solve complex educational problems, we need more than empirical data about observable behaviours; we need conceptual clarity and innovation. Conceptual analysis as a research method is particularly appropriate where the phenomenon of interest – the teacher's interior spiritual state – is not directly observable through empirical instruments, and where the task is to construct and evaluate the logical coherence of a theoretical model prior to empirical testing (Jabareen, 2009; Stuart, 2015). Stuart (2015) defends this approach as methodologically sound, arguing that it mirrors the experimental method in its use of hypotheses, testing and refinement, even when the subject matter is not empirically observable. This methodology was specifically chosen to rigorously bridge classical Islamic epistemology with the contemporary crisis of student violence, advancing the discourse from a critical literature review of secular pedagogies to the structural modelling of a new theoretical nexus, and ultimately to the operationalization of a practical teacher training curriculum.

2.2 *Data Sources*

This study draws on a purposive cross-domain synthesis of textual data – a procedure distinct from triangulation, which implies the corroboration of a single claim through multiple sources. Rather, the two domains serve complementary functions: the theological domain provides the normative and ontological foundation of the framework, while the pedagogical-psychological domain provides the empirical context into which the framework is translated (Creswell & Poth, 2018). The two domains are systematically integrated in Phase 2 (Section 2.3) rather than employed simultaneously to verify the same claim. This distinction is maintained rigorously throughout.

- Primary Theological Sources: The foundational data comprises primary Islamic texts, specifically targeted verses the Qur'an and authentic *Ahadits* (Prophetic traditions). In accordance with classical Islamic scholarly convention, Qur'anic verses are cited by chapter and verse (e.g., Q.33:72), and *Ahadits* are attributed to their canonical collections (Bukhārī and Muslim) with their established grading. The classical commentaries (*tafsir*) of Al-Ghazali in *Iḥyāʾ ʿUlūm al-Dīn* (Al-Ghazzali, 1993) and Al-Muhasibi in *al-Riʿāyah li-Ḥuqūq Allāh* (Al-Muhasibi, 2005) serve as primary interpretive authorities for the concepts of *Muraqabah* (Divine Consciousness) and *Amanah* (Trust) respectively

- Secondary Pedagogical and Psychological Literature: The secondary literature bridges classical Islamic scholarship with contemporary, peer-reviewed literature in educational psychology, sociology, and school management. This includes current empirical data on teacher burn out, reactive aggression, and critical reviews of prevailing secular intervention such as Social-Emotional Learning (SEL) and Restorative Justice (RJ). Foundational works in Islamic educational philosophy – most notably the systematic framework developed by Al-Attas (Al-Attas, 1977) and its elaboration by Wan Daud (Daud, 1998) – are integrated to contextualize the ontological premises of the framework within a recognized intellectual tradition.

2.3 *Analytical Procedure: The Integrative-Translational Approach*

To process these disparate data sources and fulfil the research objectives, the study adopted a bespoke "Integrative-Translational" methodological approach. This procedure combines the principles of integrative literature review (Snyder, 2019) with the method of "theory adaptation" (Jaakkola, 2020),

which allows for the conceptual translation of established theories from one domain (Islamic theology) into actionable frameworks in another (educational psychology). The translation procedure is governed by three explicit criteria: (i) semantic faithfulness: the psychological interpretation must not contradict or reduce the theological meaning of the concept; (ii) functional correspondence: the translated construct must perform an analogous cognitive or behavioural function to its secular counterpart; and (iii) additive value: the theological framing must offer something beyond what the secular construct already provides, namely a motivational depth rooted in divine accountability that cannot be replicated through professional duty alone (Haque, 2018).These three criteria operate as safeguards against reductive analogising – the primary methodological risk in cross-domain conceptual translation.

The analytical procedure was executed in four systematic phases:

- Phase 1: Critical Deconstruction (Problem Identification): The first phase involved a critical literature review to deconstruct the "crisis of authority" in modern classrooms, identifying the precise epistemological gap regarding the teacher's internal psychological state.

- Phase 2: Conceptual Translation and Structural Modelling (Theory Building): *Muraqabah* was conceptually translated into "pedagogical mindfulness" and emotional regulation, while *Amanah* was mapped to "duty of care" and relational ethics. Each translation was evaluated against three criteria above (semantic faithfulness, functional correspondence, and additive value) before being incorporated into the structural model. To systematize these translation, structural modelling was utilized to design the Spiritual-Preventive Nexus" (Figure 1) was designed – a dual pedagogical framework visualizing the cognitive shift from limbic reactivity to restorative de-escalation.

- Phase 3: Pedagogical Operationalization (Praxis): The theoretical nexus was translated into an actionable institutional mechanism: a three-phase Continuous Professional Development (CPD) curriculum. The curriculum design follows established principles of effective professional development, including content focus, active learning, coherence, sustained duration, and collective participation (Desimone, 2009). Each training activity is selected based on its documented capacity to produce the cognitive or affective outcome required by the corresponding theological construct.

- Phase 4: Theoretical Evaluation and Trajectory Setting: The constructed framework was critically evaluated against the parameters of transcultural applicability, and clear methodological boundaries were delineated to establish trajectories for future empirical validation and longitudinal testing.

3. Literature Review: Crisis of Authority and Need for Cultivation

3.1 *Erosion of Teacher Authority: From Positional Power to Personal Presence*

This section establishes the sociological and psychological context for the paper's central argument by tracing the structural shift from positional to personal authority – a shift that defines both the crisis and its proposed resolution. The contemporary landscape is witnessing a profound paradigm shift regarding the nature of pedagogical authority. Historically, classroom management relied heavily on "Authority from Position" – a top-down dynamic where respect and compliance were mandated by the institutional hierarchy and the teacher's formal title. This form of authority corresponds to what Weber (1978) termed "rational legal authority" (legitimacy derived from institutional role rather than from personal character). Its decline reflects broader social processes – the erosion of institutional deference, the rise of individual rights discourse, and, in the Indonesian context, the legal reconfiguration of teacher-student relations following child protection legislation – that no amount of individual moral cultivation alone can reverse (Bourdieu, 1986; Weber, 1978). As positional power diminishes, teachers who rely solely on institutional rules find themselves highly vulnerable. The literature identifies an urgent need for educators to cultivate "Authority from Person" or authentic authority – authority rooted in the

teacher's internal character, emotional stability, and capacity to build string, respectful. And empathetic relationships with students (Masluk et al., 2022). This shift is increasingly recognized as a critical mechanism to mitigate the negative impacts of student aggression and significant enhance teacher resilience (Masluk et al., 2022).

3.1.1 Psychological Toll: Burnout and the Cycle of Reactive Aggression

The decline of positional authority and the concurrent rise in student hostility exact a severe psychological toll on educators. Teachers frequently face non-physical violence, such as verbal abuse and systemic threats, alongside periodic exposure to physical violence (Masluk et al., 2022; Winding et al., 2022). Continuous exposure to this hostile environment is strongly associated with accelerated teacher burnout, a syndrome characterized by profound emotional exhaustion, depersonalization (cynicism toward students), and a drastically reduced sense of personal accomplishment (Masluk et al., 2022; Shackleton et al., 2019; Winding et al., 2022). The psychological impact extends beyond professional dissatisfaction, manifesting as heightened clinical stress, anxiety, depression, irritability, and even a broader devaluation of life (Masluk et al., 2022; Ruiz-Ruano García et al., 2025). Neurologically, chronic occupational stress activates the hypothalamic-pituitary-adrenal (HPA) axis, producing sustained cortisol elevation that impairs prefrontal cortical function – precisely the neutral substrate responsible for self-regulation and impulse control (Siegel, 2007). This physiological mechanism is directly implicated in the reactive aggression cycle described below.

When teachers operate in a state of chronic burnout and emotional depletion, they lose their capacity for self-regulation. This emotional exhaustion frequently trigger "reactive aggression" – instances where teachers, overwhelmed by continuous provocation, snap back at students out of frustration (Masluk et al., 2022; Ruiz-Ruano García et al., 2025; Winding et al., 2022). This reactive aggression deteriorates the already fragile teacher-student relationship and traps both parties in an escalating cycle of mutual hostility (Masluk et al., 2022). Critically, this cycle is not merely interpersonal: research on emotion contagion demonstrates that a teacher's emotional state is transmitted to students through facial expressions, vocal tone, and posture, meaning that a dysregulated teacher actively amplifies, rather than de-escalates classroom tension (Jennings & Greenberg, 2009).

3.1.2 Need for Internal and Structural Mitigation

Breaking this destructive cycle requires a multifaced approach. On a structural level, enhancing psychological empowerment and fostering transformational leadership within schools can significantly reduce burnout by restoring sense of meaning, competence, and self-determination among educators (Tsang, Du, et al., 2022; Tsang, Wang, et al., 2022). Furthermore, developing robust, collaborative support systems involving both peers and supervisors is essential to buffer the immediate shocks of classroom aggression (Winding et al., 2022). The present study does not dismiss these structural imperatives. It advances a complementary argument: that structural reform is a necessary but not sufficient condition for violence prevention, because no structural mechanism can substitute for the teacher's capacity to self-regulate in the milliseconds between provocation and response – a capacity that must be cultivated at the level of the individual practitioner.

The literature underscores a pressing need for professional development interventions that move beyond mere pedagogical techniques to focus heavily on stress management, emotional regulation, and conflict resolution (Masluk et al., 2022; Ruiz-Ruano García et al., 2025). Equipping teachers to handle challenging behaviours effectively requires rebuilding their internal psychological architecture – facilitating the transition from fragile "Authority from Position" to a resilient "Authority from Person (Jennings & Greenberg, 2009; Roeser et al., 2013)."

3.2 *Existing Preventive Pedagogies: Strengths and Secular Limitations*

Having established the nature and psychological costs of the authority crisis, this section evaluates the two dominant preventive frameworks currently deployed in schools – Social-Emotional Learning (SEL)

and Restorative Justice (RJ) – specifically to identify the structural gap that Islamic pedagogical principles are proposed to fill. The purpose is not to dismiss the frameworks but to diagnose their limits when applied in profoundly religious educational context.

3.2.1 Social-Emotional Learning (SEL) and the Challenge of Inner Cultivation

SEL is widely recognized as a critical component of modern education, focusing on the development of emotional intelligence, interpersonal skills, and responsible decision-making (Collie, 2017). For teachers, possessing high Social-Emotional Competence (SEC) is vital not only for instructional success but for emotional survival in hostile environment. Programs that structurally foster continuous professional growth in SEL – such as the BEST ME initiative in Taiwan – have demonstrated significant improvements in teacher's well-being, stress management, and emotional expression (Wu et al., 2025). Integrating mindfulness, ethics, and compassion into these frameworks further supports the educator's inner cultivation and team cohesion (Tarrasch & Yirmiya, 2024). Seminal empirical work by Jennings and Greenberg (2009) demonstrates that teachers with higher social-emotional competence have better classroom management, warmer student-teacher relationship, and lower rates of student behavioural problems – providing direct empirical support for the centrality of the teacher's interior state as a violence-prevention variable (Jennings & Greenberg, 2009).

However, the implementation of SEL faces a profound crisis of authority. Too often, SEL programs are misappropriated as tools for student compliance and behavioural control rather than genuine empowerment, which perversely penalizes underserved populations and undermines educational equality (Pinckney, 2025; Varner, 2023). Furthermore, successful SEL implementation hinges entirely on teacher buy-in (Sharma et al., 2024). When educators receive limited training, the demand to perform "emotional labour" without adequate systemic support exacerbates their stress and diminishes their authentic authority (Cooper et al., 2023; Hooper & Johnson, 2025). Consequently, without true inner cultivation – cultivation that is motivationally secured at a depth beyond professional obligation – SEL risks becoming a superficial administrative checklist rather than a transformative pedagogical tool. This is the precise gap that Muraqabah is proposed to fill: it provides the motivational anchor – divine accountability – that secular SEL cannot.

3.2.2 Restorative Justice (RJ) as a Relational Paradigm

Restorative Justice (RJ) has emerged to counter the traditional, retributive justice system. The traditional separatist paradigm is characterized by disconnection and dichotomous thinking, which often justifies exclusionary punishment and further fractures the school climate (Maglione, 2016). In contrast, RJ prioritizes repairing harm and restoring relationships through practices such as restitution, community circles, and conferencing (Cohen, 2016; Gerson, 2022). Whole-school RJ approaches have successfully improved school climates, reduced racial disparities in discipline, and increased academic achievement (Barnett, 2021). Ultimately, the efficacy of RJ relies on a profound paradigm shift: it requires individuals to fundamentally cultivate internal values of empathy, connection, and mutual respect (Maglione, 2016; Williams, 2024). While critics might be argued that RJ is sufficient robust in secular educational contexts and requires no theological supplementation, this critique misses the situated nature of educational practice. In environments where teacher identity is constitutively religious, a secular relational framework that asks teacher to treat students as "subjects of care" without grounding that imperative in their deepest motivational commitments will inevitably produce compliance rather than conviction – precisely the hollow 'buy-in' problem that undermines SEL (Sharma et al., 2024).

3.2.3 The Critique: Missing "Spiritual Anchor" in Religious Contexts

While both SEL and RJ accurately diagnose the need for "inner cultivation" and "relational healing," a critical limitation emerges when applying these frameworks in profoundly religious educational environments, such as Islamic schools in Indonesia. Both frameworks, in their modern institutionalized forms, are fundamentally secular constructs, relying on humanistic psychology and professional well-

being as their ultimate rationales for prosocial behaviour. For teachers operating within a religious worldview, this secular framing often lacks the necessary "spiritual anchor" to secure absolute commitment and resilience. This is not merely a cultural sensitivity argument. It is a motivational architecture argument exhibits greater durability under adversity than secular professional motivation, precisely because the former is embedded in a transcendent value system that is not contingent on institutional reward (Pargament, 1997). Mindfulness, when framed merely as a stress-reduction techniques (Tarrasch & Yirmiya, 2024), may not carry the same transformative weight as *Muraqabah* (the theological awareness of Divine surveillance) because the latter is not merely a cognitive technique but an ontological orientation that reframes the entire meaning of the teacher's professional act. Therefore, to achieve genuine teacher buy-in in religious context, preventive pedagogies must integrate indigenous theological values, grounding emotional regulation not just in professional duty but in spiritual devotion.

4. Conceptual Framework: Deconstructing *Muraqabah* and *Amanah*

This section operationalizes the two foundational concepts of the framework. For each concept, the exposition proceeds in three layers: (1) the classical Islamic theological definition, drawing directly on primary sources; (2) the psychological translation, governed by the three criteria of semantic faithfulness, functional correspondence, and additive value established in Section 2.3; and (3) the specific relevance to the violence-prevention context. This layered structure is designed to make the translation logic explicit and evaluable, addressing the reviewer's concern that the transition from theology to psychology must be scientifically grounded rather than asserted.

4.1 *Muraqabah (Divine Consciousness) as Pedagogical Mindfulness*

4.1.1 Definition: Hyper-awareness in the Presence of the Ultimate Witness

Theologically, Muraqabah extends far beyond the rudimentary concept of "God watching." In a pedagogical context, it is defined as a state of hyper-awareness of the self in the presence of the Ultimate Witness (*al-Raqīb*). Al Ghazali, in the thirty-eight book of *Iḥyāʾ ʿUlūm al-Dīn* (The Revival of the Religious Sciences) – the book explicitly dedicated to '*al-Muraqabah wa'l-Muḥāsabah'* (Divine Consciousness and Self-Examination) – defines this state as the heart's continuous knowledge of God's direct observation, such that one's outer conduct is never divorced from one's inner intention. A-Muhasbibi, whose '*al-Riʿāyah li-Ḥuqūq Allāh'* (Observance of the Rights of God) constitutes the foundational classical text on self-examination, characterises Muraqabah as the prerequisite condition for sincere action: a person who does not observe themselves in the sight of God cannot be trusted to observe their obligation towards others. Classical scholars anchor this state in the Prophetic tradition of *Iḥsān* (worshipping God as if you see Him, and knowing He sees you), framing it as a dual consciousness: the educator is simultaneously engaged with the external classroom dynamic and intensely aware of the Divine surveillance over their internal motives and reactions.

4.1.2 Psychological Translation: Self-Regulation and Impulse Control

Psychologically, *Muraqabah* functions as an advance form of metacognition and impulse control. It trains the intellect (*'aql*) to continuously monitor the soul (*nafs*). The parallel to metacognition is precise in the following sense: Flavell (1979) defines metacognition as 'knowledge and cognition about cognitive phenomena' – particularly the monitoring of one's own cognitive processes. *Muraqabah* operates on an analogous structure but at a motivational deeper level: rather than monitoring cognition per se, it monitors the intentional state (*niyyah*) underlying action, with the added weight of divine accountability. The semantic faithfulness criterion (Section 2.3) is satisfied because the monitoring function of Muraqabah is explicit in the classical literature; the functional correspondence criterion is satisfied by the demonstrable overlap with metacognitive self-monitoring (Flavell, 1979; Schraw & Dennison, 1994); and the additive value criterion is satisfied by the motivational depth provided by divine accountability, which secular metacognition does not supply. Modern analyses equate this practice to profound cognitive focus (*jam' al-himmah*), wherein the internal "observer" creates a critical

"response time" gap between an external stimulus and the internal reaction. This gap is homologous to what Gross (1998) terms 'cognitive reappraisal' in his process model of emotion regulation – the re-evaluation of the meaning of a stimulus before generating an emotional response (Gross, 1998). The key distinction is that *Muraqabah* generates this reappraisal through a theologically grounded awareness, not merely a cognitive technique – making it, in Baumeister and Vohs' (2004) terms, a higher-order self-regulatory resources that draws on a transcendent meaning system rather than on finite executive function alone (Vohs & Baumeister, 2018).

4.1.3 Relevance to Violence: Monitoring the Soul

This mechanism is deeply relevant to preventing teacher-perpetrated aggression. When a teacher faces extreme student provocation (e.g., verbal abuse or deviance), the natural limbic response is retaliation. A teacher who has cultivated *Muraqabah*, however, intercepts this impulsive reaction. By continuously "monitoring their own soul" before reacting, the educator subdues the commanding ego (*nafs al-ammāra*). The provocation is processed through the lens of Divine observation, neutralizing the impulse toward reactive aggression and allowing for a measured, de-escalatory response. While a critic might argue that any mindfulness-based practice could achieve the same result without theological grounding, research on teacher mindfulness training suggest that the durability of mindfulness effects is significantly enhanced when the practice is embedded in a coherent value system with which the practitioner already identifies (Roeser et al., 2013). For Muslim teachers in Indonesian Islamic schools, *Muraqabah* provides exactly this value-embedded coherence.

4.2 *Amanah (Trust) as Professional Stewardship*

4.2.1 Definition: Student as a "Divine Trust"

If *Muraqabah* governs the teacher's internal state, *Amanah* defines their external, relational paradigm. The Qur'anic locus classicus for *Amanah* is verse Q.33:72: '*We offered the Trust (Al-Amanah) to the heavens and the earth and the mountains, and they refused to bear it, but the human being bore it.*' Classical tafsir literature, including Ibn Kathir's interpretation, understand this as establishing the human being's unique capacity and corresponding obligation to carry moral responsibility (Ibn Kathīr, 2000). In the educational context, this cosmic responsibility is particularised through the Prophetic (Hadith): *'Each of you is a shepherd (rā'in) and each of you is responsible for his flock'* (Bukhārī and Muslim) – a text that classical scholars of Islamic education have consistently applied to the teacher-student relationship (Al-Attas, 1977). Consequently, the student's holistic well-being is defined as a sacred 'Divine Trust' temporarily lent to the teacher, who acts as a vicegerent (*khalīfah*) and shepherd (*rāʿin*) strictly accountable to the Ultimate Owner.

4.2.2 Psychological Translation: Duty of Care and Relational Ethics

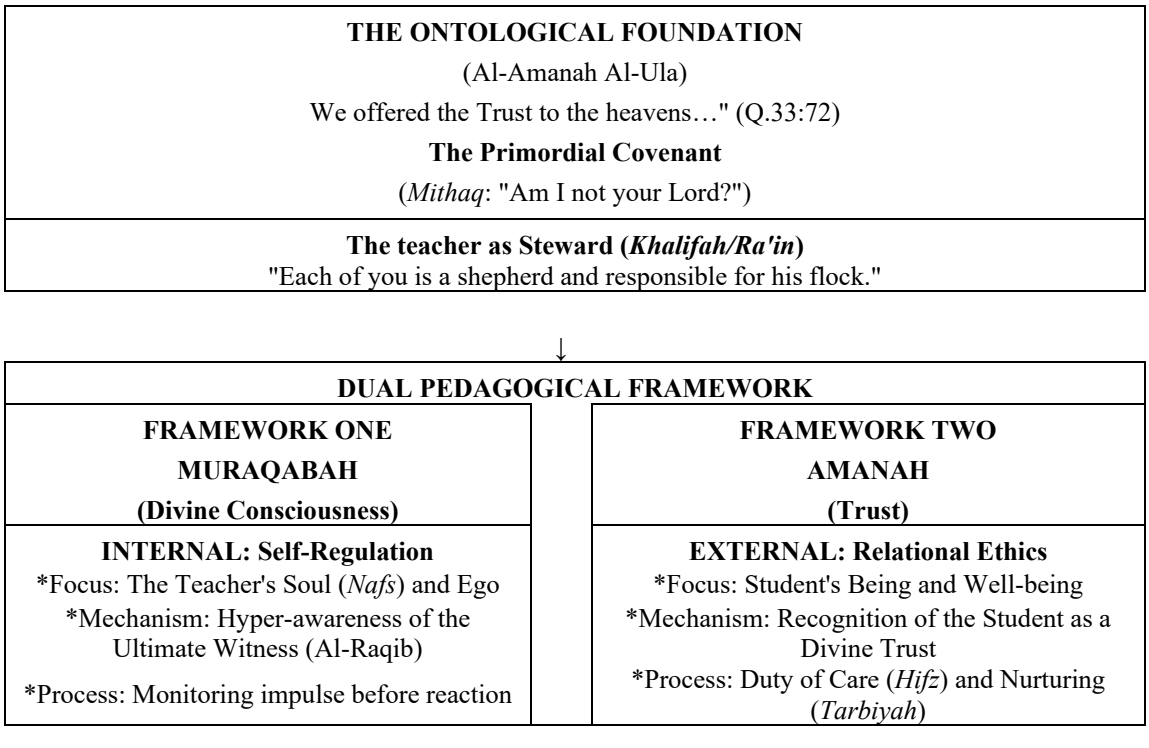
In contemporary professional terms, *Amanah* translates to the highest, non-negotiable form of Relational Ethics and Duty of Care. It operationalizes the concept of *tarbiyah* (nurturing growth) and *hifz* (protection from harm). This translation satisfies the semantic faithfulness criterion because *tarbiyah* (the principal concept in Islamic educational philosophy) is explicitly defined as the sustained, intentional nurturing of a person toward their fullest human and divine potential (Al-Attas, 1977). It satisfies the functional correspondence criterion through its overlap with the relational ethics framework in contemporary educational psychology, where the quality of the student-teacher relationship is the single strongest non-instructional predictor of the student outcomes (Jennings & Greenberg, 2009). And it satisfies the additive value criterion through the sacred imperative it carries unlike secular duty of care, which is contractual and legally enforceable, *Amanah* is ontologically grounded – its violation is not merely a professional failure but a theological betrayal of the primordial covenant.

4.2.3 Relevance to Violence: From Enemy to Subject of Care

Applying the lens of *Amanah* provides the ultimate cognitive reframe for educators dealing with disruptive behaviour. It radically shifts the teacher's perception of a difficult student from that of an "enemy combatant" challenging their authority to a fragile "subject of care" in distress. This depersonalizes the conflict. A student's defiance is no longer an insult to the teacher's ego to be met with punitive retaliation; rather, it is a symptom requiring restorative stewardship. By recognizing the student as a sacred trust, the teacher naturally adopts the Prophetic method of gentleness (*rifq*), ensuring that the educational environment remains a sanctuary rather than a battleground. It is important to note, however, that this reframe does not strip the student of moral agency or accountability. The stewardship model of Amanah implicitly requires that the student also be guided toward responsibility – the goal of *tarbiyah* is not to infantilize the student as a permanently passive trust-object but to cultivate in them the very moral capacities (*akhlaq*) that will make them trustworthy agents in their own right (Al-Attas, 1977). Restorative dialogue, which is proposed external mechanism of the framework, is precisely the pedagogical vehicle through which this bilateral moral development occurs.

5. Proposed Model: The "Spiritual-Preventive Nexus"

To synthesize the theoretical construct discussed in Section 4, this study proposes a comprehensive "Spiritual-Preventive Nexus" model (Figure 1). This dual pedagogical framework illustrates how violence prevention is achieved not through external policing, but through internal and relational transformation. The model is anchored in the ontological foundation of the primordial covenant (*Al-Amanah Al-Ula*), which establishes the educator's fundamental role as a steward (*Khalifah*/*Ra'in*). To clarify the causal logic of the model: the relationship between the two mechanisms is sequential and mutually reinforcing, not merely parallel. Muraqabah is the prerequisite condition for Amanah to function – a teacher who cannot first regulate their own emotional response cannot subsequently adopt a stewardship orientation toward the student who has provoked them. This sequential is consistent with Gross's (1998) process model of emotion regulation, in which antecedent-focused regulation strategies (such as cognitive reappraisal) must precede response-focused strategies (such as relational action) (Gross, 1998).



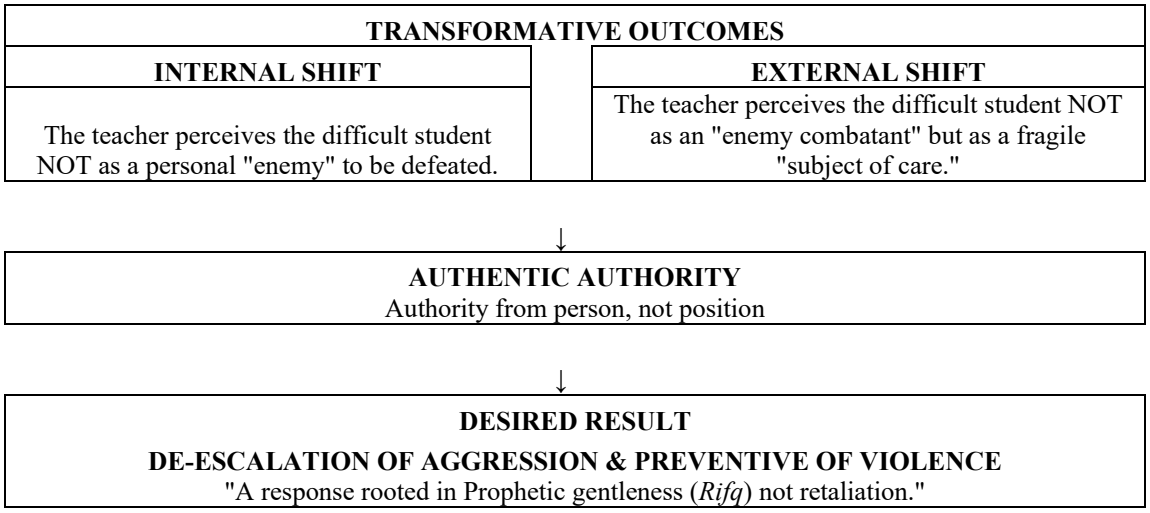


Figure 1: The Dual Pedagogical Framework of Muraqabah and Amanah for Violence Prevention

The model illustrates the progression from the ontological foundation of the primordial trust to the internal and external cognitive shift required for pedagogical de-escalation.

5.1 *Internal Mechanism of Action: Muraqabah as the Engine of Emotional Intelligence*

When a teacher encounters student provocation – such as verbal abuse, defiance, or disrespect – the natural human reaction is a limbic response: a "fight or flight" surge of adrenaline driven by the ego (*nafs*) seeking to defend its potential power. In traditional paradigms, this leads to reactive aggression, escalating the conflict. Within the Spiritual-Preventive Nexus, the cultivation of *Muraqabah* (Divine Consciousness) fundamentally interrupts this cycle. By maintaining a state of hyper-awareness of the Ultimate Witness *(Al-Raqib)*, Muraqabah functions as the highest form of spiritual an emotional intelligence (EI). The mechanism of action unfolds sequentially:

1. The Trigger: A student initiates a non-physical or physical provocation.
2. The Response Time Gap: Instead of an immediate limbic reaction, the teacher's internalized *Muraqabah* forces a cognitive pause. The teacher is "monitoring their own soul" and auditing their impulses before reacting. This gap corresponds neurologically to the engagement of prefrontal regulatory circuits over limbic reactivity (Siegel, 2007), and cognitively to the metacognitive monitoring described by Flavell (1979) and Schraw & Dennison (1994) – enriched by the motivational weight of divine accountability.
3. Pedagogical Equilibrium: This internal audit suppresses the commanding ego (*nafs al-ammara*) and prevents emotional hijacking, returning the teacher to a regulated state from which an effective response is possible.

Critics of this mechanism might reasonably ask: if metacognitive self-monitoring already achieves this regulatory effect, why introduce the theological framework at all? The answer lies in what Baumeister and Vohs (2004) call the 'depletion' problem of self-regulation: self-regulatory capacity is a finite resource that degrades under sustained stress (Vohs & Baumeister, 2018). A purely psychological self-regulation strategy may function effectively in low-to moderate stress situations but fail under the chronic, extreme provocation conditions documented in Indonesian schools. Muraqabah, by grounding regulation in a transcendent commitment rather than in finite willpower, provides a motivational reserve that does not deplete in the same way. This is the specific additive value claim of the framework.

5.2 *External Mechanism of Action: Amanah as the Framework for Restorative De-escalation*

While Muraqabah stabilizes the internal state, Amanah dictates the subsequent external action. Once the teacher has secured their emotional equilibrium, they must choose how to respond to the provoking

student. Without the framework of Amanah, a calm but secular response might still rely on exclusionary discipline (e.g., sending the student to the principal or issuing a punitive sanction). However, applying Amanah mandates a completely different relational ethic. Because the student is recognized ontologically as a "Divine Trust" rather than a subordinate, the teacher's external action is governed by a fiduciary duty of care (*hifz*) and nurturing (*tarbiyah*).

The mechanism of action here is a radical cognitive reframe:

1. The Reframe: The teacher actively shifts their perception of the difficult student form an "enemy combatant" (who must be defeated) to a "subject of care" "who is malfunctioning and needs guidance).
2. De-escalation Tactics: Guided by Prophetic gentleness (*rifq*). The teacher consciously avoids punitive shouting, public shaming, or reciprocal aggression, recognizing that such actions would be a betrayal of the Divine Trust.
3. Restorative Action: The teacher initiates a restorative dialogue. Instead of asking, "How dare you speak to me that way?" (an ego-driven question), the teacher asks, "What is causing you act this way?" (a stewardship-driven question).

The external application of Amanah actively dismantles the hostility in the classroom. It removes the friction required for a conflict to escalate into violence, replacing the cycle of retaliation with cycle of restoration.

5.3 *Ultimate Pedagogical Outcome: Construction of "Authentic Authority"*

The synthesis of internal emotional regulation (Muraqabah) and external restorative stewardship (Amanah) produces 'Authentic Authority', authority that is not demanded but organically commanded. Student respect the teacher not because they fear consequences but because they intuitively sense the teacher's absolute integrity, emotional stability, and genuine care. This dynamic corresponds to what relational theorist describes as the 'authority of the person' rather than the authority of the position (Masluk et al., 2022) – a distinction with strong empirical support in the research on student-teacher relationship quality and its inverse correlation with aggressive behaviour (Jennings & Greenberg, 2009). Ultimately, this framework argues that the most impenetrable defence against student violence is not a reinforced school policy but a transformed character and authentic presence of the educator – a claim that is, at this stage, a theoretically grounded hypothesis awaiting empirical validation, as Section 7 explicitly acknowledges.

6. Practical Implications: A Teacher Training Curriculum Based on the Spirtual-Preventive Nexus

To bridge the gap between philosophical theory and institutional practice, this paper proposes a comprehensive teacher training curriculum designed to operationalize the framework of *Muraqabah* and *Amanah*. The curriculum is designed in accordance with five empirically validated characteristics of effective professional development: content focus on subject matter and pedagogy; active learning opportunities; coherence with school goals and policy; sufficient duration and collective participation by teachers from the same school or department (Desimone, 2009). Each phase and activity is selected based on its alignment with one or more of these characteristics. The curriculum is structured into three continuous phases: The Inner Audit (*Muraqabah* focused), The Contract of Trust (*Amanah* focused), and Continuous Spiritual Development – delivered through an institutionalized Community of Practice.

6.1 *Phase 1: The Inner Audit (Operationalizing Muraqabah)*

The initial phase focuses on the psychological and spiritual reconstruction of the educator at the individual level. The primary objective is to habituate the awareness of Divine surveillance (*Muraqabah*) as the core mechanism for emotional regulation.

- Reflecting Journaling (*Muhasabah)*: As a theoretical rationale reflective journaling activates metacognitive monitoring (Schraw & Dennison, 1994) and operationalizes the classical practice of *muhasabah* (self-reckoning) – Al-Ghazali's prescribed companion practice to *Muraqabah* (Al-Ghazzali, 1993). As a practical format educators engage in structured journaling three standardized prompts: "When did I experience the strongest emotional reaction today?"; "Was I conscious of the Ultimate Witness (*Al-Raqib*) in that moment?"; and "What would a regulated response have looked like?" Session are 10-15 minutes, conducted individually at the end of each working day. Journals are reviewed monthly with a designated *Muraqabah*-trained facilitator. This practice actively trains metacognitive functions, deliberately widening the "response time gap" between a student's provocation and the teacher's reaction. And as an expected outcome over a minimum six-week period (Desimone, 2009), teacher demonstrates a measurable widening of the self-reported 'response-time gap" between provocation and reaction, assessed through structured reflective portfolios reviewed by the facilitator.

- Mindfulness and Dhikr Techniques: Mindfulness-based stress reduction (MBSR) has demonstrated efficacy in reducing teacher occupational stress and improving emotional regulation (Roeser et al., 2013). The present curriculum adapts this evidence base by embedding mindfulness within dhikr (Divine remembrance) – a practice that provides an equivalent regulatory function while remaining theologically coherent for Muslim practitioners. Teachers are trained in a school-appropriate dhikr-grounded pause protocol – 60-to-90-second intervention involving breath regulation combined with silent recitation of dhikr formulae – to be applied when facing acute student defiance. The protocol is introduced in a two-hour workshop, practiced daily during Phase 1, and evaluated at the monthly review session. Reduction in self-reported instance of reactive aggression, assessed through the monthly reflective review and triangulated against peer observation records.

6.2 *Phase 2: The Contract of Trust (Operationalizing Amanah)*

The second phase shifts the focus to relational ethics, fundamentally altering how teachers perceive students and respond to interpersonal conflict.

- Redefining the Student-Teacher Contract Workshop: Paradigm-shift interventions in relational perception are most effective when they engage teachers' existing motivational frameworks rather than imposing externally foreign values (Sharma et al., 2024). This workshop grounds the relational reframe in the teacher's existing Islamic identity, rendering it motivationally coherent rather than professionally imposed. A full-day (6-hour) workshop facilitated by an educator with training in both Islamic ethics and educational psychology. The workshop uses three sequential activities: (1) a comparative analysis of the 'positional authority' and 'stewardship' paradigms using case studies drawn from documented Indonesian teacher-student incidents; (2) a structured theological reflection on Q.33:72 and the relevant *Ḥadīth* on guardianship; and (3) a personal 'Trust Covenant' writing exercise in which each teacher articulates their individual understanding of *Amanah* as applied to a specific challenging student in their current class. Pre- and post-workshop assessment of teachers' relational orientation toward challenging students, using a structured scenario-response instrument that distinguishes between 'authority' and 'stewardship' response patterns.

- Role-Playing Conflict Scenarios: Behavioural simulation is among the most effective active-learning strategies for developing professional competence in emotionally demanding contexts (Guskey, 2002). By rehearsing the *Amanah* – governed response in a safe environment, teachers build procedural memory for the stewardship response, reducing cognitive load in actual high-stress encounters. Three-hour sessions in groups of 8–12 teachers. Scenarios are drawn from documented incidents in the Indonesian context and graduated in intensity: Level 1 (verbal disrespect), Level 2 (public defiance), Level 3 (threatened aggression). After each scenario, teachers debrief using a structured protocol that contrasts the 'Ego Response' (punitive

retaliation) with the '*Amanah* Response' (protection, de-escalation, restorative dialogue). Facilitators provide formative feedback grounded in the *rifq* (gentleness) principle. Increased confidence and self-efficacy (Bandura, 1997) in applying the *Amanah* response under simulated high-stress conditions, assessed through structured observer rating scales during the simulation.

6.3 *Phase 3: Communal Evaluation and Continuous Spiritual Development*

Spiritual transformation for violence prevention cannot be relegated to a one-time training event; it must be a sustained, institutionalized process. This phase operationalizes the 'sustained duration' and 'collective participation' characteristics of effective CPD (Desimone, 2009), addressing the documented finding that professional development effects decay rapidly without reinforcement structures (Guskey, 2002).

- Periodic Evaluation Programs (Weekly, Monthly, and Annually): Schools institutionalize regular forums for communal reflection. Weekly sessions (45 minutes, whole-staff): structured peer sharing of one emotionally challenging classroom moment and the regulatory strategy employed — functioning as a communal *muḥāsabah* practice. Monthly sessions (2 hours, department-level): facilitated collegial review of reflective journals and progress toward individual goals, with peer accountability pairs. Annual sessions (full-day, whole-school): renewal of intention (*tajdīd al-niyyah*) combined with a structural evaluation of the school's safety climate using quantitative indicators (disciplinary referral rates, teacher-reported stress levels, incident frequency). These metrics provide the institutional evidence base for ongoing programme refinement (Guskey, 2002).

- Spiritual Literacy Initiatives: Teachers engage regularly with spiritual literature encompassing both classical texts and contemporary psycho-spiritual insights. This is not unstructured reading but a guided curriculum: Year 1 focuses on selected chapters of Al-Ghazālī's *Iḥyāʾ* (Al-Ghazzali, 1993) and contemporary Islamic psychology (Rassool, 2024); Year 2 integrates contemporary research on teacher mindfulness and emotional intelligence (Roeser et al., 2013). The facilitator provides structured reading guides with reflection questions. The pairing of classical and contemporary sources is deliberate: it models the Integrative-Translational approach of the framework itself, demonstrating to teachers that Islamic tradition and contemporary science are complementary rather than competing authorities.

- Intergenerational Mentoring and Motivational Seminars: The curriculum integrates the transfer of pedagogical wisdom from veteran educators who have successfully embodied 'Authentic Authority.' Social learning theory demonstrates that observational learning from credible role models is among the most effective mechanisms for developing complex professional behaviours (Bandura, 1997). Veteran teachers who can narrate specific instances of applying *Muraqabah* and *Amanah* under real provocation provide concrete, contextually grounded models that abstract curriculum content cannot replicate. Two seminars per academic year (half-day each), featuring structured narrative presentations from two or three mentor teachers, followed by facilitated dialogue. Mentors are selected through a criteria-based process that assesses their documented record of effective conflict resolution and their capacity to articulate the role of spiritual values in their practice. These sessions emphasize that violence prevention is not a disciplinary tactic but an integral dimension of the student's holistic moral development toward both worldly success (*dunyā*) and eschatological salvation (*ākhirah*).

7. Discussion: Universality, Limitations, and Future Directions

The proposition of the "Spiritual-Preventive Nexus" offers a paradigm shift in addressing the escalating crisis of student violence against teachers. By locating the primary site of intervention within the teacher's internal spiritual and psychological landscape, this framework moves the pedagogical discourse beyond reactive, exclusionary discipline. However, to fully situate this conceptual model within the broader field of global educational psychology and institutional policy, its transcultural

applicability, methodological boundaries, and trajectories for empirical validation must be critically examined.

7.1 *Universality Claim: A Hypothesis, Not a Conclusion*

A potential critique of this framework is its explicit reliance on Islamic theological nomenclature (*Muraqabah* and *Amanah*), which might superficially suggest that its application is restricted solely to Islamic educational institutions. However, this study proposes that the underlying psychological and relational principles are broadly resonant – but issues an important qualification: the claim of universality is advanced as a theoretically motivated hypothesis for the future cross-cultural research, not as an empirically established conclusion. Without pilot data from non-Muslim or secular contexts, any stronger claim would be epistemically premature. The following analogy is proposed for the purpose of motivating that future research, not asserting equivalence:

- Muraqabah as Pedagogical Mindfulness: Stripped of its specific theological context, the operational mechanics of *Muraqabah* perfectly align with advanced metacognition, emotional intelligence, and pedagogical mindfulness – but stripped of its theological context, what remains is an effective cognitive technique, not Muraqabah itself. This distinction matters: future cross-cultural research should test whether secularized adaptations achieve equivalent outcomes, not assume that they do.

- Amanah as Ethical Stewardship: Similarly, the concept of *Amanah* translates seamlessly into the universal principles of relational ethics, fiduciary duty, and professional stewardship – but the claim is that the sacred, ontologically grounded version produces greater motivational durability under extreme conditions (Pargament, 1997). Secular adaptations may produce comparable outcomes in lower-stress conditions. The threshold effect – at what level of provocation the secular version fails and the theological version holds – is an empirical question, not a conceptual one.

7.2 *Methodological Limitations*

Despite its robust theoretical grounding, this study acknowledges clear methodological limitations inherent in its design. As a qualitative philosophical-conceptual analysis, the primary boundary of this research is its lack of empirical field testing. The "Spiritual-Preventive Nexus" currently exists as a theoretical coherent construct whose causal claims require empirical validation. Measuring internal psychological states – such as a teacher's level of *Muraqabah* or their authentic internalization of *Amanah* – presents significant psychometric challenges. Several directions for addressing this challenge are proposed. First, existing validated instruments for related constructs may serve as proxy measures in initial studies: the Mindful Attention Awareness Scale (MAAS) (Brown & Ryan, 2003) for the attentional component of *Muraqabah*; the Muslim Religiosity Scale (Krauss et al., 2005) for general Islamic spiritual orientation; and the Teacher Self-Efficacy Scale (Bandura, 1997) for the confidence dimension of *Amanah*. Second, behavioural indicators observable by trained peers – frequency of restorative versus punitive responses to student disruption, verbal tone in conflict moments, referral-to-dialogue ratio – can serve as external validity anchors for internal-state self-reports. Third, over longer timescales, school-level outcome metrics (disciplinary incident rates, teacher turnover, student satisfaction) can provide aggregated evidence of framework efficacy without requiring direct psychometric access to interior states.

7.3 *Gender Dimension: An Acknowledged Gap*

The present study does not systematically address gender as a variable in the violence-prevention framework – a limitation that warrants acknowledgement. Research on teacher victimization consistently shows that female and male teachers face qualitatively different patterns of student aggression: female teachers are disproportionately targeted by verbal and psychological abuse, while male teachers face different authority dynamics in mixed-gender settings (McMahon et al., 2022).

Within an Islamic educational framework, the application of *Muraqabah* and *Amanah* in gender-segregated (pesantren) environment versus mixed-gender state Islamic schools raise distinct pedagogical questions. Future research should investigate whether the framework's mechanisms and curriculum require gender-differentiated adaptation in these contexts.

7.4 *Future Directions for Empirical Research*

To transition this theoretical framework into an evidence-based institutional standard, the logical next step requires rigorous empirical investigation. This study outlines three primary avenues for future research:

1. Pilot Implementation and Qualitative Assessment: Future studies should initiate pilot programs implementing the proposed three-phase teacher training curriculum (The Inner Audit, The Contract of Trust, and Continuous Spiritual Development) in a select group of schools. Qualitative methodologies, such as in-depth phenomenological interviews and focus groups with participating teachers, are necessary to understand the lived experience of applying *Muraqabah* and *Amanah* in high-stress, real-world classroom scenarios.
2. Longitudinal Impact Studies: Longitudinal studies tracking participating schools over two to three academic years – measuring teacher burnout rates, disciplinary referral frequency, and documented incidents of student-on-teacher aggression – would allow causal inference about framework efficacy to be tested against appropriate comparison groups.
3. Cross-Cultural Comparative Research: As a third step, comparative studies between Islamic faith-based schools and secular public institutions using culturally adapted versions of the curriculum would test the 'universality hypothesis' (Section 7.1) rather than assuming it. Such studies should explicitly measure whether the theological grounding produces measurable motivational durability advantages over secular adaptations under comparable stress conditions (Pargament, 1997).

8. Conclusion

The contemporary educational landscape is grappling with an escalating crisis of student aggression directed at educator, signalling a profound breakdown of pedagogical authority and relational trust. In response to this crisis, institutional policies have predominantly relied on reactive, exclusionary, and behaviourist measures. However, as this study has systematically argued, the vision of a genuinely "Safe School" cannot be engineered through external surveillance, punitive zero-tolerance policies, or the metaphorical and literal installation of metal detectors. These external mechanisms merely police the symptoms of systemic hostility; they fail to address the root causes of the relational fracture and often accelerate the erosion of mutual respect within educational ecosystem.

To fundamentally resolve this crisis of authority, this conceptual paper proposes a paradigm shift toward a "Spiritual-Preventive Nexus." By deconstructing and operationalizing the Islamic ontological principles of *Muraqabah* (Divine Consciousness) and *Amanah* (Professional Stewardship) through an explicit Integrative-Translational methodology governed by the criteria of semantic faithfulness, functional correspondence, and additive value, this study establishes a pedagogical framework in which violence prevention is initiated from within. *Muraqabah* equips the educator with the metacognitive and spiritual capacity to regulate emotional impulses – a capacity demonstrated to be psychologically homologous to self-regulatory and emotional-reappraisal processes – while *Amanah* reconstructs the relational dynamic, compelling the teacher to reframe the disruptive student not as an adversary to be defeated, but as a sacred trust requiring restorative care and Prophetic gentleness (*rifq*). The synthesis of these mechanisms cultivates 'Authentic Authority' that commands organic respect and naturally de-escalates classroom hostility.

This framework is proposed as a theoretically coherent, empirically testable hypothesis – not a proven solution. Its contribution lies in providing: a conceptually rigorous bridge between classical Islamic pedagogy and contemporary educational psychology; a practically structured CPD curriculum

grounded in the principles of effective professional development (Desimone, 2009); and a clear empirical research agenda to carry the framework from conceptual design to evidentiary practice. Shaping the future of education demands commitment to the profound ethical, psychological, and spiritual reconstruction of those who lead our classrooms. The most powerful violence-prevention tool is the transformed heart of the teacher – and the most urgent scholarly task is to test that claim rigorously.

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