

# Internalizing Pesantren Values to Prevent Violence Among Santri

Fathor Rozi<sup>1</sup>, Alif Lailatul Mufidah<sup>2</sup>, Muhammad Munif<sup>3</sup>, Khodijatul Qodriyah<sup>4</sup>

<sup>1,2,3,4</sup> Universitas Nurul Jadid, Indonesia; [fathorrozi@unuja.ac.id](mailto:fathorrozi@unuja.ac.id)

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## Abstract

Bullying in Islamic boarding schools is a worrying phenomenon because it contradicts the main mission of Islamic boarding schools in shaping the character of students with noble morals. Although Islamic boarding schools are known as educational institutions based on religious values, bullying practices are still found in verbal, physical, and psychological forms. This study aims to examine how the internalization of Islamic boarding school values, particularly the trilogy and five awarenesses, plays a role in shaping an Islamic boarding school environment free from bullying practices. This study employs a qualitative approach, specifically a case study design, at the Nurul Jadid Islamic Boarding School. Data were collected through in-depth interviews, participatory observation, and documentation, involving Islamic boarding school administrators, foster parents, students, and regional heads as key informants. The findings show that open communication, sharing activities, daily sermons, and a spiritual-based reward and punishment system effectively shape the character of students who are empathetic and anti-violent. The contribution of this study lies in the development of a new perspective on preventing bullying based on religious values that is contextual and applicable in Islamic education. These results are important because they show that cultural and spiritual approaches can be an effective and sustainable alternative in creating a safe and character-based educational environment.

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## Kata kunci:

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## Abstrak

Bullying di lingkungan pesantren merupakan fenomena yang memprihatinkan, karena bertentangan dengan misi utama pesantren dalam membentuk karakter santri yang berakhlakul karimah. Meskipun pesantren dikenal sebagai lembaga pendidikan berbasis nilai-nilai keagamaan, praktik bullying tetap ditemukan dalam bentuk verbal, fisik, maupun psikologis. Tujuan penelitian ini adalah mengkaji bagaimana internalisasi nilai-nilai kepesantrenan, khususnya trilogi dan panca kesadaran santri, berperan dalam membentuk lingkungan pesantren yang bebas dari praktik bullying. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus di Pondok Pesantren Nurul Jadid. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi, dengan melibatkan pengurus pesantren, wali asuh, santri, serta kepala wilayah sebagai informan kunci. Temuan menunjukkan bahwa komunikasi terbuka, kegiatan sharing, tausiyah harian, serta sistem reward dan punishment berbasis spiritual secara efektif membentuk karakter santri yang empatik dan antikekerasan. Kontribusi penelitian ini terletak pada pengembangan perspektif baru tentang pencegahan bullying berbasis nilai religius yang kontekstual dan aplikatif dalam pendidikan Islam. Hasil ini penting karena menunjukkan bahwa pendekatan budaya dan spiritual dapat menjadi alternatif yang efektif dan berkelanjutan dalam membentuk lingkungan pendidikan yang aman dan berkarakter.

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Corresponding Author:

Fathor Rozi

Universitas Nurul Jadid, Indonesia; [fathorrozi@unuja.ac.id](mailto:fathorrozi@unuja.ac.id)

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## INTRODUCTION

An Islamic boarding school is a place where individuals study, particularly religious knowledge. In an Islamic boarding school, students are educated to develop good character, becoming individuals with noble character. Furthermore, Islamic boarding schools teach students how to be good human beings. (Abdullah & Khalifatunnisa, 2022). However, in Islamic boarding schools, a series of regulations exists to maintain order, discipline, and the development of students' character. However, even though there are clear rules, sometimes these regulations are not always followed properly, because of one form of violation that often occurs in Islamic boarding schools, namely bullying behavior, which can be physical, verbal, or emotional behavior that harms others, and often occurs among students (Ma`arif & Kartiko, 2018). Bullying is a problem that cannot be considered trivial, not only in Islamic boarding schools but in educational institutions throughout the world. (Aprilianto & Fatikh, 2024; Aunullah, Rofiqi, Kholil, Windari, & Abdulghani, 2024). Bullying is a form of violent behavior that is carried out intentionally to hurt or degrade the victim, either physically or emotionally. Bullying in Islamic boarding schools can arise due to competition between students, lack of supervision or handling. (Abdusshomad, 2024).

The rampant bullying in Islamic boarding schools and other educational institutions is indeed a very serious and concerning problem. Bullying that occurs in Islamic boarding schools or schools not only damages relationships between individuals, but can also disrupt the education process and character formation of students or students (Fadilah, Ariantini, & Ningsih, 2023; Kartiko, Rofiq, Rokhman, Kartika, & Ritonga, 2024; Rijal, 2025). This raises the assumption that the model and system of religious education in Islamic boarding schools are still not child-friendly and do not guarantee protection. The very concerning fact is that most of the victims are children under the age of 17 (Silawati & Hidayati, 2024). News about bullying carried out by students at one of the most famous Islamic boarding schools in Indonesia, which resulted in the death of a student, has indeed shocked the world of Islamic boarding school education institutions, namely Islamic boarding schools. This incident not only became the media spotlight but also raised deep concerns from various groups, ranging from the general public, parents, Islamic boarding school caregivers, to the government. In addition, the occurrence of student bullying in an international school environment in Indonesia, involving the child of a public figure, further adds to the negative image of Educational Institutions in Indonesia, this case raises many questions about the quality and integrity of educational institutions, including elite schools that should provide the best education both in terms of academics and character development. This incident also became the public spotlight because it involved the child of a public figure who has great influence in society (Rosadi & Malihah, 2024).

In Islamic Boarding Schools, especially Nurul Jadid Islamic Boarding School, cases of bullying among students can indeed occur, although they are not desired. As in other educational environments, social dynamics between students, both senior and junior, can give rise to various problems, one of which is bullying. This usually occurs more

frequently between students who have been in the Islamic boarding school for a long time and new students, or between groups of students with differences in background, religious understanding, or adaptation to the Islamic boarding school environment. The form of bullying found in Nurul Jadid Islamic Boarding School by researchers is greatly influenced by seniority in the Islamic boarding school environment. Seniority can create a power structure between students who are more senior or have lived longer and are more experienced and students who are more junior (newly joined). In groups with a strong seniority structure, junior students are often given nicknames or terms that demean their dignity. These nicknames can be insulting, demeaning, or inappropriate. Although bullying cases are not a new problem, bullying is one of the cases that has often occurred for a long time with a high percentage. Bullying is the use of power or strength to hurt a weaker person or group so that the victim feels depressed, traumatized, and helpless (Wójcik, Thornberg, Flak, & Leśniewski, 2022).

Bullying also often occurs because of the assumption that this behavior is part of a tradition or habit that is accepted in a particular environment, such as a school or community (Quinn, Waheduzzaman, & Djurkovic, 2024). In this context, the bullies may feel that their actions are not something wrong or inappropriate, but rather something that has been done by people before, in addition, the lack of guidance from the boarding school administrators, both from teachers or even from parents who also play a role in the development of this bullying behavior. It is true that although the bullying cases at the Nurul Jadid Boarding School are not as big or as severe as the viral cases involving beatings and physical trauma, they are still an important concern. Bullying, whether in physical, verbal, or psychological forms, can still harm victims and affect self-confidence and cause discomfort in interacting with others. As administrators, it is crucial to take firm steps in addressing and preventing bullying, particularly when it involves groups at the boarding school. If left without proper handling, the problem will likely develop into more serious physical or psychological violence. The impact of bullying is very dangerous, the effect of bullying that is visible is that students feel worthless, excessive anxiety that tends towards the negative, difficulty concentrating, having trouble sleeping or having difficulty sleeping, disturbed appetite, depression to anxiety in interacting, anger and hurt feelings or aggressive attitudes towards others (Abdelaziz & Abu-Snieneh, 2022; Halliday, Gregory, Taylor, Digenis, & Turnbull, 2021).

Some previous studies such as those conducted (Karmilah, 2021) shows that the efforts of Islamic boarding schools to educate students with noble character through a disciplined learning model and instilling religious values in character education are considered quite effective. The instillation of these values is carried out by the actors of educational policy as the center, namely the kiai, working together with the education council. The reality of activities in Islamic boarding schools that occur continuously and the cooperation of Islamic boarding schools with parents and the community have instilled characters that become the identity of students. However, on the other hand (Alviana, 2022) shows that bullying behavior that often occurs in Islamic boarding schools is verbal bullying behavior and non-verbal or physical bullying behavior. The

role of the boarding school supervisor in addressing bullying behavior within the boarding school environment is crucial, particularly in fostering a safe and comfortable atmosphere, as well as supporting the moral and academic development of students. In the case of bullying behavior involving female students in class VII at the Gondang Wonopringgo Pekalongan modern Islamic boarding school, the boarding school supervisor took very structured steps in resolving the problem in an educative and educational manner. While other studies, (Nugroho, Handoyo, & Hendriani, 2020) said that five themes were found that caused bullying behavior in Islamic boarding schools, namely individual factors, family, mass media, peers and school environment. However, in addition to these factors, there are also 3 new themes that emerged from the study that need to be considered, namely the adaptation of new students, perceptions of bullying behavior that are considered as jokes, and Islamic boarding school traditions, and bullying as compensation for seeking entertainment in Islamic boarding schools.

The three studies above have several similarities with the research that will be conducted by the researcher, both in terms of the topics discussed, the methods used, or similar study focuses. However, this study will explore certain aspects that have not been explored in depth in previous studies, The similarities are examining how to prevent bullying in Islamic boarding schools. However, of course, in this case, there are differences that are significant. In previous studies, there was more discussion of how to prevent bullying in Islamic boarding schools. This researcher will explain the application of Islamic boarding school values in preventing bullying in Islamic boarding schools. The role of Islamic boarding school administrators is not only limited to teaching duties but also involves broader responsibilities in educating students so that they not only master knowledge but also have good morals and strong characters.

This research is important to do because even though Islamic boarding schools are known as educational institutions that teach religious knowledge with the aim of forming good morals and ethics in students, in reality, there are still many cases of bullying involving students. This is very unfortunate, considering that Islamic boarding schools should be a place that educates students to become individuals who are full of compassion, respect each other, and have a high level of tolerance. Therefore, this study aims to dig deeper into the factors that cause bullying in the Islamic boarding school environment and how to apply Islamic boarding school values in the daily lives of students. This study also aims to ensure that the Nurul Jadid Islamic Boarding School implements the basic values that have become the main foundation in the formation of the character of students. One of them is the five awareness of students, which includes religious awareness, knowledge awareness, organizational awareness, social awareness, and national and state awareness. In addition, this study also focuses on ensuring that the trilogy of students, namely three important aspects in the formation of student character, namely knowledge, charity, and morals. With this research, it is expected that Islamic boarding schools can continue to uphold these values and integrate them into the daily lives of students so that an environment is created that remains conducive to their spiritual and social growth while avoiding negative behavior such as bullying.

Therefore, this study will discuss the Internalization of Islamic Boarding School Values in preventing Bullying in Islamic Boarding Schools.

## **METHOD**

This research uses a qualitative approach with a case study type aimed at exploring in-depth information regarding certain phenomena or events that occur in the research object (Yin, 1981). This type of research is very suitable for understanding more complex and dynamic aspects where social, cultural, or environmental factors influence the events being studied. This research was conducted at the Nurul Jadid Islamic Boarding School, which is one of the large Islamic Boarding Schools with a population of 2000 students. This Islamic Boarding School has various levels of education ranging from pre-school to tertiary education. Nurul Jadid Islamic Boarding School, located at Jl. KH. Zaini Mun'im, Karanganyar Village, Paiton District, Probolinggo Regency. To explore a deeper understanding of social phenomena, education and interactions between students in this Islamic boarding school environment.

The data collection techniques used in this study were observation, interviews, and documentation (Cehreli, Polat-Ozsoy, Sar, Cubukcu, & Cehreli, 2012). Interviews in this study were conducted with the aim of digging up in-depth information from various parties who have roles and experiences related to the dynamics of life at the Nurul Jadid Islamic Boarding School. The selected research sources involved various layers that had different perspectives, namely foster children, foster guardians, BK (Guidance and Counseling) administrators, and Regional Heads. Each group has a significant role in creating a safe, comfortable, and supportive Islamic boarding school environment for the development of students.

Data analysis techniques are data collection, data filtering, data presentation and drawing conclusions and verification. Data verification in the context of data analysis or research is the process of ensuring that the data, findings, or conclusions produced are valid, accurate, and reliable.

## **RESEARCH RESULTS AND DISCUSSION**

### **Results**

The role of administrators in handling various problems faced by students in Islamic boarding schools, especially Nurul Jadid Islamic Boarding School, including cases of bullying, is very important. Administrators in Islamic Boarding Schools play a very important role in creating a conducive environment for the development of students, both in terms of knowledge, social, and emotional for students so that they can develop well in various aspects of life. Internalization of Islamic boarding school values to prevent bullying in Islamic boarding schools is carried out in various ways to ensure that these values are firmly embedded in everyday life, namely with the five awareness of students and the trilogy of students.

### Building interaction

Communication is indeed very important in every social interaction, because effective communication can prevent misunderstandings. Establishing good communication in Islamic boarding schools plays a very important role in preventing bullying. Bullying often triggers misunderstandings or conflicts between students. For example, differences of opinion or actions that are not well understood can lead to aggressive behavior or intimidation. Good communication can help overcome these differences by listening to both parties fairly and finding solutions together. A good relationship between the Islamic boarding school administrators and the students is very important in creating a safe, comfortable, and caring environment. When the Islamic boarding school administrators can build open and mutually respectful communication with the students, parents will feel calmer and more confident in entrusting their children to them.

Their parents feel that their children are in an environment that supports their physical, emotional, and spiritual development well. This is an integration or combination of Islamic boarding school values related to the five social awareness or awareness of the importance of good social relations in society. The five social awareness aims to create a peaceful, just, and civilized Islamic boarding school environment. Thus, students are expected to contribute to building a better and more harmonious pesantren community. They are also taught to be responsible, empathetic, and care for others in pesantren life..



**Figure 1. Sharing Together**

The picture above is an activity of the Nurul Jadid Islamic Boarding School which is one way to prevent bullying, namely by exchanging stories (sharing together), giving each other direction and not keeping problems to themselves. At the Nurul Jadid Islamic Boarding School, students are taught to speak wisely, maintain manners, and respect the person they are talking to, including speaking politely and not hurting other people's feelings. In addition, they also learn to listen well, both to teachers (kyai or administrators) and fellow students, which strengthens relationships and creates an atmosphere of mutual respect. In this picture, a group of female students are sitting on the front porch of the dormitory at the Nurul Jadid Islamic Boarding School. They look comfortable in the atmosphere of discussion full of togetherness. This sharing activity is

carried out once a week on Friday afternoons. By wearing polite clothes, these students build healthy interactions through sharing sessions together. Some students speak enthusiastically, while others listen attentively, to create harmonious communication. By providing space for each student to speak and express their feelings, they do not feel alone facing problems.

At the Nurul Jadid Islamic Boarding School, the values of togetherness and healthy communication are important foundations in preventing bullying. By encouraging students to share stories, both about personal experiences, life challenges, and lessons they have learned. This sharing activity also teaches them that there are no problems that should be kept to themselves. Students also have the opportunity to be heard and given directions, so that they feel supported by their surroundings. In addition, at the Nurul Jadid Islamic Boarding School, students are trained to speak politely, maintain etiquette, and respect the feelings of others in every conversation. Not only in speaking, but they are also trained to be good listeners, both to teachers, caregivers and fellow students. When students feel listened to and appreciated, they tend not to feel cornered, which is usually the main cause of bullying. By building an environment full of empathy and mutual support, the Islamic boarding school creates a safe space where bullying will not occur, and each student feels appreciated by each other in their diversity and differences.

This sharing activity is not just a routine, but an effective method in shaping the character of students to be more concerned about fellow students. By sharing experiences and listening to each other, they not only avoid conflict and misunderstanding, but also build a sense of solidarity. Good communication is a link to create a good environment, where there is no room for bullying or attitudes of bringing each other down. More than that, this culture also trains students to face social life outside the Islamic boarding school more wisely. They are equipped with the ability to express opinions politely, understand other people's perspectives, and be open to input and advice. Thus, education in Islamic boarding schools not only produces individuals who are intellectually intelligent but also have noble morals and are ready to contribute to society with an attitude full of kindness and respect for fellow students.

### **Caregiver's Sermon Activities**

Tausiyah is advice or a lecture given with the aim of providing enlightenment, motivation, and deeper understanding of Islamic teachings, as well as to improve the morals and mentality of the students. In the context of the guardianship program which is carried out once a month in Islamic boarding schools, tausiyah is one of the important elements that functions to strengthen the spirituality of the students. The caretakers have a very significant role in the success and sustainability of an Islamic boarding school. They are not only tasked with providing spiritual guidance and Islamic knowledge to the students, but also ensuring that every rule, regulation and activity in the Islamic boarding school runs well and in accordance with the expected goals. In addition, the caretakers will also continue to monitor the development of the students both in terms

of religious knowledge and morals. Through the *tausiyah* given by the caretakers and *asatidz*, the students will be guided in their daily lives.



**Figure 2. Caregiver's Tausiyah Activities**

The sermon of the caretaker KH. Zuhri Zaini at the Nurul Jadid Islamic Boarding School as seen in the illustration above is one of the effective ways to prevent bullying. In this activity, the caretaker provides guidance to students so that the students remain enthusiastic and do not give up on their problems. In the hall of the Nurul Jadid Islamic Boarding School, a calm and comfortable atmosphere is seen when all the students gather. In front of them, the caretaker sits attentively, delivering the sermon with a friendly and loving attitude. This sermon activity is part of the daily routine at the Islamic boarding school which is carried out every afternoon after the students have completed their learning activities. However, specifically on Fridays, this activity is closed so that the students can use the time to rest and carry out other worship. All of this reflects values that are very important in preventing bullying. Through the sermon delivered, the caretaker emphasizes the importance of mutual respect for fellow students and those who are older and building good relationships between fellow students. Thus, the students are taught not only to avoid bullying behavior, but also to create an environment full of affection, where each individual is valued and accepted.

The sermons were given by the caretaker KH. Zuhri Zaini at the Nurul Jadid Islamic boarding school function as a source of motivation for students in facing various life challenges. In each of his guidance, the caretaker emphasizes that every individual will face problems, but the most important thing is how our attitude and how we respond to these problems will determine the results that will be achieved. By conveying real examples from everyday life at the Islamic boarding school, the caretaker helps the students understand that they are not alone in their struggles at the Islamic boarding school. In addition, the caretaker also invites students to support each other and maintain close bonds of brotherhood among them. Through open discussions, students are encouraged to share experiences, creating a safe space for everyone to listen and understand each other. This activity not only strengthens solidarity among students, but also strengthens their self-confidence in facing problems, and fosters the spirit to continue moving forward even in difficulties. In this way, the Nurul Jadid Islamic



boarding school creates an atmosphere that supports the mental and emotional development of students so that they can grow into resilient individuals.

The *tausiyah* activity at the Nurul Jadid Islamic Boarding School can be seen as a strategic effort to strengthen mental resilience among students. By providing knowledge about how to deal with problems and the importance of a never-give-up spirit, caregivers play an important role in creating a generation that does not give up easily. This is very relevant in the context of bullying prevention, where students are taught not to only be victims, but also to be a positive influence in their environment. The interactions that occur in the *tausiyah* activity show how important communication and social support are in preventing bullying. When students feel heard and understood, they are more likely to be open to sharing problems and finding solutions together. This creates an atmosphere where bullying can be minimized, because each individual feels valued and supported in the Islamic boarding school community. Thus, this *tausiyah* is not just a means of conveying information, but also a real step in forming character and strengthening togetherness among students.

The caregiver emphasizes the importance of open communication between students, always maintaining friendship, and conveying the value of affection to each other. With this approach, the caregiver hopes that students can identify bullying behavior and create a peaceful and harmonious environment. In this context, the author will help readers understand that bullying is a behavior that is very contrary to Islamic teachings and the principles of Islamic boarding schools that emphasize morality, mutual respect, and a way of life in harmony. The *tausiyah* delivered by the caregiver at the Islamic boarding school has a very important role in shaping the character of students, including in developing the values of the five religious awareness. The five religious awareness at the Islamic boarding school is the main focus, students are taught to understand, practice, and spread religious teachings in depth. This also helps students to understand and live religion in life and apply religious values in interacting with others and maintaining good behavior. At the Nurul Jadid Islamic boarding school, as one of the Islamic boarding schools that integrates the five religious awareness in everyday life. To deepen religious understanding and create a positive environment for students, Islamic boarding schools organize various routine coaching programs that play a major role in building character and preventing students from negative behavior, including bullying.

### **Giving Punishment Reward**

Rewards and Punishment are educational tools that function as a measure of students who excel and have problems. In addition, rewards and punishments also function as a means of controlling student discipline. Important rewards or awards are given to students who excel and are disciplined. On the other hand, punishment should be given because of deviant student behavior. In Islamic Boarding Schools, especially Nurul Jadid Islamic Boarding School, rewards and punishments are applied in a very educational way and in accordance with Islamic boarding school values, in contrast to

traditional actions that are harsher. This concept is adjusted to the development of the times but still maintains the main goal of forming the character of students, both through sanctions and rewards. It is explained that the term takzir is a punishment given to students who violate Islamic boarding school regulations. The term takzir is replaced with logical consequences, which emphasizes fostering the character of students rather than giving harsh physical punishment.

**Table 1. Bullying Punishment Rewards**

No	Criteria	Reward	Punishment
1.	Report bullying to Management	Praise and recognition for exemplary students	-
2.	Help the bullying victim	Additional points for good character	-
3.	Be active in the anti-bullying campaign	Certificate of appreciation, small rewards	-
4.	Engaging in bullying (verbal, physical, cyber)	-	Warning, character guidance, parental summons, suspension
5.	Spreading slander or hate speech	-	Mandatory apology, social work, educational punishment
6.	Failing to report bullying incidents	-	Education, social work
7.	Behaving well towards all students	Appreciation from the caretaker, opportunity to become administrators	-



**Figure 3. Nurul Jadid Students Carrying Out Punishment**

The image above shows the reward and punishment system for students at the Nurul Jadid Islamic Boarding School. Punishment at the Nurul Jadid Islamic Boarding School is not given severely or physically as in the old takzir tradition, but rather in the form of logical consequences that are accepted logically and understood by the students. This punishment aims to educate and help students correct their mistakes, not just to provide a deterrent effect. Like the first memorizing a short letter or hadith as a punishment that is not only useful for strengthening the students' memorization but also provides an opportunity for them to deepen their religious teachings. Second, reading istighfar 100 times while standing is an example of a more spiritual punishment and directs students to reflect and improve themselves. This type of punishment also encourages students to be honest about their mistakes and improve their performance at the same time without damaging their physical or mental health.



**Figure 4. Presentation of Anti-Bullying Ambassador awards to students at school  
(Source: Instagram account @unuja.official)**

The image above shows the awarding of awards to Anti-Bullying Ambassadors, this is a form of appreciation for individuals or groups who play an active role in efforts to prevent and eradicate bullying. The awarding of the reward aims to motivate students to demonstrate good behavior and obey the rules of the Islamic boarding school. This reward or award is given to strengthen the positive attitudes that have been applied by students and encourage them to continue to behave in accordance with the values of the Islamic boarding school. Some examples of rewards at the Nurul Jadid Islamic boarding school are direct praise from the administrators or caretakers and awards for exemplary students, who are appreciated for their good behavior in terms of discipline, mutual respect, and kindness in social interactions. This reward is very important as motivation to strengthen positive student behavior and also serves as an example for other students.



**Figure 5. Various Indicators of Reward and Punishment**

The above indicators are the provision of rewards and punishments that function to show how these two approaches affect individual behavior and how effective each is in achieving certain goals, reducing bullying behavior, or increasing discipline. The provision of rewards and punishments emphasizes the formation of good morals for students, so this provision system will always be adjusted to these goals. At the Nurul Jadid Islamic boarding school, a student stands by reciting istighfar 100 times in a low voice. He looks solemn, realizing that this is part of the consequences of often being late for congregational prayers. There is also a student sitting in front of the dormitory, busy memorizing a short letter as part of an educational punishment. It is not a gloomy face that is seen but an expression full of sincerity to improve oneself. On the other hand, the atmosphere is different in the Islamic boarding school prayer room. A student who is called to the front by the administrator receives direct praise for his discipline in congregational prayers. His face is radiant when he receives an award as an exemplary student. The other students feel motivated to follow suit. This appreciation is not only a form of respect but also an inspiration for other students.

Nurul Jadid Islamic Boarding School implements punishments that do not physically hurt but provide a learning effect for students. Students who violate the rules, such as neglecting prayer, are given the task of memorizing short letters or hadiths as a form of self-introspection. In addition, there is also a punishment of reading istighfar 100 times while standing, which aims to increase spiritual awareness and encourage students to be more disciplined in worship. Meanwhile, students who are always disciplined and have good morals are given rewards in the form of direct praise from the administrators or caretakers. This is a source of pride because appreciation from a respected figure has a deeper meaning than material gifts. In addition, awards as exemplary students are given to those who show exemplary behavior in worship and morals, thus motivating other students to try to improve themselves.

The punishment and reward system implemented at the Nurul Jadid Islamic Boarding School reflects an educational approach that prioritizes the development of the moral and spiritual character of the students. This approach is more than just regulating behavior; it also focuses on the overall personal development of the students. With this method, students not only feel deterred but also get additional benefits in the form of increased memorization and self-awareness. On the other hand, the reward system at the Nurul Jadid Islamic Boarding School emphasizes non-material awards that have deeper moral and spiritual values. This award also functions as an example for other

students, showing that good deeds and exemplary behavior in worship and behavior are not only accepted but also appreciated by the community. By combining educational punishment and motivating rewards, the Nurul Jadid Islamic Boarding School creates a healthy educational environment. In this environment, discipline and worship are not only seen as obligations that must be fulfilled but as a habit of life that is built and maintained naturally; students are encouraged to see worship and good behavior as an important part of everyday life.

## DISCUSSION

This study confirms that internalization of Islamic boarding school values plays a significant role in preventing bullying in Islamic boarding school environments, as implemented in Nurul Jadid Islamic Boarding School. This finding is in line with research (Syahrivar, Hermawan, Gyulavári, & Chairy, 2022) about the theory of social control, which states that deviant behavior can be suppressed if individuals have a strong attachment to values, norms, and social institutions. Values such as the trilogy and five awareness of students create an effective internal social control system in forming the moral awareness of students. This is reinforced by research results (Arfah & Wantini, 2023) who found that Islamic boarding schools that implement character education based on religious values experienced a significant decrease in cases of violence between students. Thus, the values of Islamic boarding schools are not only symbolic, but also performative and functional in forming behavioral patterns.

The effectiveness of bullying prevention in Islamic boarding school environments cannot be separated from the character education process, which is carried out consistently and comprehensively. (Mujahidah & YUSDIANA, 2023) argues that a person's behavior is formed through the process of observation, imitation, and modeling of authoritative figures. In this context, the figures of the caretakers and administrators of the Islamic boarding school become the main role models in forming the morals of students. The daily religious lectures carried out by the caretakers are a real form of the learning process through instilling values and role models. The values of empathy, mutual respect, and the prohibition of verbal and physical violence are continuously emphasized through religious lectures. Not only that, the approach taken in the sharing activities is also in line with the findings (Harris, Anderson, & Visconti, 2022) about sociocultural development, where social interaction is the main tool for individual cognitive and moral development. Students who are in a supportive social environment will experience more mature moral development.

This study also found that the rewards and punishments applied in Islamic boarding schools do not use a repressive physical punishment approach, but are educational and spiritual. This concept is in line with research (Leeder, 2022) about the theory of behaviorism, which states that behavior can be formed through a system of positive and negative reinforcement. However, what makes the difference in the context of Islamic boarding schools is that rewards and punishments are directed at forming the spiritual dimension of students, not just external behavior. For example, punishment in

the form of reading istighfar or memorizing short verses is not only intended because of violations but also as an instrument of self-introspection. This is in line with the principles of Islamic education as emphasized by al-Ghazali, in his research (Abi Khatfah, 2024), that true education is a transformation of the heart (*tazkiyat al-nafs*), not merely a change in actions. Therefore, this approach is more educational (*ta'dib*) than punitive (*ta'zir*).

Conceptually, the main contribution of this study is to emphasize that bullying prevention cannot be separated from the strengthening of moral and spiritual values that are internalized through the social and cultural structures of educational institutions. This adds a new perspective to the literature on bullying prevention which has so far been dominated by psychological and legal approaches alone. As expressed by (Toker Gökçe, 2021), Education functions as a tool for transmitting collective values that maintain social solidarity. Islamic boarding schools, with their hierarchical and cultural structures, effectively carry out this social function. On the other hand, this study also confirms that education is not just the transmission of knowledge, but also the habituation of larger values of living together. (Munif, Faizin, Fachri, & Aliyah, 2024). In this context, Islamic boarding school values such as brotherhood, mutual advice, and collective responsibility become instruments for building social cohesion and preventing destructive behavior such as bullying.

However, this study has several limitations that need to be considered. First, the qualitative approach used produces in-depth understanding but has not been able to provide quantitative generalizations on the effectiveness of internalizing Islamic boarding school values in preventing bullying in various Islamic boarding schools with different backgrounds. Second, the focus of the study was only on one large Islamic boarding school institution with a relatively established system, namely the Nurul Jadid Islamic Boarding School, so similar research is needed in smaller or newly developing Islamic boarding schools to test the applicability of this model more widely. Third, this study has not explicitly examined the role of digitalization and social media in the dynamics of student bullying, whereas in this modern era, bullying does not only occur physically but also online (cyberbullying), which requires a separate approach.

When compared to the anti-bullying model in formal schools that is based on legal intervention or individual psychology, the pesantren approach offers a method based on collectivity, spirituality, and moral culture that is preventive in nature. This is a distinct advantage because it does not wait for violence to occur but rather forms a value system that actively prevents the emergence of aggressive behavior. This approach is in line with the restorative justice approach in education that emphasizes improving social relations and restoring values, not just punishment. As conveyed by (Afifah, 2024), Restorative justice emphasizes the restoration of moral and social damage caused by negative behavior through dialogue and moral accountability. The educational model at the Nurul Jadid Islamic Boarding School has indirectly implemented this principle through sharing activities, spiritual guidance, and a humanist approach to violations.

Thus, this study contributes important ideas in the development of character education strategies based on Islamic values to prevent violence in education. Internalization of Islamic boarding school values has been proven to be able to create a safe, harmonious, and educational education ecosystem. However, the challenge ahead is how to ensure that these values remain relevant and adaptive amidst social changes, including the influence of social media, globalization, and changes in the values of the younger generation. Therefore, Islamic boarding schools need to continue to update their coaching methods while maintaining the substance of Islamic boarding school values that have become their moral identity. Collaboration between Islamic boarding schools, academics, government, and society is the key to developing this approach systematically and sustainably.

## CONCLUSION

This study found that bullying prevention at Nurul Jadid Islamic Boarding School was not carried out through legal, psychological, or strict supervision mechanisms, but rather through internalization of Islamic boarding school values that take place culturally and spiritually. Only after the study was conducted was it discovered that values such as the trilogy and five awareness of students, which had previously been considered ordinary and normative, functioned as a very effective social control system in preventing verbal, physical, and social violence among students. The instillation of these values was carried out through daily habits, such as tutors' sermons, sharing activities, and reward and punishment systems that were educational and spiritually meaningful.

Scientifically, this study offers a new perspective on bullying prevention, particularly in the context of religious-based education. This study not only confirms previous findings on the importance of moral values in character education but also broadens understanding by showing that Islamic boarding school values can be an alternative conceptual framework in forming a safe and violence-free educational environment. Thus, this study enriches academic discourse through a religious value-based perspective as a preventive social instrument.

However, this study has several limitations. This study is limited to one large Islamic boarding school, with relatively homogeneous cases in terms of age and gender and only uses a descriptive qualitative approach. Therefore, further research is needed that accommodates larger samples, more diverse cases, and a quantitative approach to produce a deeper and more comprehensive understanding. With broader results, more contextual and effective character education policies can be formulated to prevent bullying in various types of educational institutions.

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