



## Healing Bullying Behavior on *Santri* at Islamic Boarding School

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ARTICLE INFO	ABSTRACT
<p><b>Article History:</b> Received: August 14, 2022 Revised: September 19, 2022 Accepted: October 23, 2022</p> <p><b>Keywords:</b> bullying; minority Islamic boarding school; ethnomethodology</p> <p><b>Corresponding Author</b> Azam Syukur Rahmatullah Email: <a href="mailto:azam.sy@umy.ac.id">azam.sy@umy.ac.id</a></p>	<p>This study investigates bullying done by <i>santri</i> (Islamic boarding school students), which happens in any Islamic boarding school, whether large or small, majority or minority, <i>salafiyah</i> or <i>khalafiyah</i> Islamic boarding schools. As happened in the minority Islamic boarding school in Tana Toraja, South Sulawesi, there are indications of bullying by fellow <i>santri</i>. Hence, this study used an ethnomethodological approach to observing individual behavior by taking conscious actions, how they acted, or how they learned in taking these actions. The data were collected through an in-depth interview with the research respondents. Data description and interpretation were carried out since the data collection earlier using the ethnomethodological approach. The study results showed that although Islamic boarding school was a minority, it was not necessarily free from the behavior of <i>santri</i> who were bullying other <i>santri</i>. <i>Santri</i>, who did the bullying, resulted from the parents' formation and unfriendly upbringing while at home, negatively impacting other <i>santri</i>. Meanwhile, the healing of bullying conducted by the Islamic boarding school focused on healing the soul and heart by strengthening the spiritual aspect so that there is a unification of feelings between <i>santri</i> and God.</p>

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## INTRODUCTION

Statistical data related to child victims of bullying in Indonesia exhibits significant growth. It can be seen from the 2018 OECD Program for International Student Assessment (PISA), which revealed that 41 percent of Indonesian students reported having experienced bullying at least several times a month. The percentage of student bullying in Indonesia was above the OECD average of 23 percent.<sup>1</sup> Data from KPAI (Indonesian Child Protection Commission) also noted that over nine years, from 2011 to 2019, there were 37,381 complaints of violence against children. For bullying, both in education and social media, the number reached 2,473 reports, and the trend continues to increase.<sup>2</sup>

The data above clearly indicates that the bullying virus is still "worrying" and poses a dangerous threat to children's physical and psychological safety. It is consistent with Fullchange and Furlong's research results, asserting that the consequences of bullying are stunting children, traumatizing children, and threatening children's psyches in the present and the future.<sup>3</sup> Therefore, bullying must find layered solutions and treatments, not only by the school but also by the child's home and immediate environment.<sup>4</sup>

At the level of reality, it turns out that bullying occurs not only in the realm of public educational institutions but also in the realm of Islamic educational institutions, namely Islamic boarding schools. Sofyan's research results reported that bullying does exist and occurs in Islamic boarding schools; moreover, they "live in one dormitory or one Islamic boarding school" by bringing their respective traits and characters.<sup>5</sup> Nashiruddin also found that bullying occurred at the Islamic boarding school, which in this case, was the Al Hikmah Kajen Pati Islamic Boarding School. The study results showed that the forms of bullying were seniority and juniority, oppressing juniors, hazing, and punishment without official legality from the Islamic boarding school.<sup>6</sup>

The bullying virus in Islamic boarding schools should not be left unattended without constantly being thought about, explored, and implemented solutions. Accordingly, there is a need for a "pilot Islamic boarding school" that consistently minimizes bullying by the *santri* (Islamic boarding school students) and seeks to "healing thoughts and behavior" for the *santri* so that they do not continue to do behavioral anomalies in the Islamic boarding school.<sup>7</sup> With the "pilot Islamic boarding school," it is hoped that it will also be used as a role model for other Islamic boarding schools to overcome the bullying virus. In this case, the researchers intend to conduct an in-depth study related to bullying and *santri* in Islamic boarding schools classified as minorities, where the area is still very minimally Muslim, and

<sup>1</sup> CNN Indonesia, "41 Persen Siswa di Indonesia Pernah Jadi Korban Bullying," CNN Indonesia, 2019.

<sup>2</sup> KPAI, "Sejumlah Kasus Bullying Sudah Warnai Catatan Masalah Anak di Awal 2020, Begini Kata Komisioner KPAI," [kpai.go.id](http://kpai.go.id), 2020.

<sup>3</sup> Deborah A. Small, "On the Psychology of the Identifiable Victim Effect," in *Identified versus Statistical Lives: An Interdisciplinary Perspective* (Oxford University Press, 2015), 13–23.

<sup>4</sup> Catherine L. Ward et al., "Violence, Violence Prevention, and Safety: A Research Agenda for South Africa," *South African Medical Journal* 102, no. 4 (2012): 215–18.

<sup>5</sup> Nurul Hikmah Sofyan, "Bullying di Pesantren: Interaksi Tasawuf dan Teori Pengembangan Fitrah dalam Pendidikan Islam," *Journal of Islamic Studies and Humanities* 4, no. 1 (2019): 74–103.

<sup>6</sup> Ahmad Nashiruddin, "Fenomena Bullying di Pondok Pesantren Al-Hikmah Kajen Pati," *Quality: Journal of Empirical Research in Islamic Education* 7, no. 2 (2019): 81–99.

<sup>7</sup> Sigit Nugroho, "Bullying at Islamic Boarding School: A Pilot Study in Pekanbaru," *International Journal of Pure and Applied Mathematics* 119, no. 15 (2018): 2095–2100.

almost the majority are Christians. The site the researchers aimed for is Pesantren Pembangunan Muhammadiyah Tana Toraja, which stands on a land area of 20,000 square meters, 12 kilometers before the town of Makale from the direction of Enrekang. The hilly location is included in the Getengan Village area, Mengkendek Sub-district, Tana Toraja, South Sulawesi.

Several things attracted researchers to explore more deeply about the Islamic boarding school in Makale City from the direction of Enrekang. First, the targeted Islamic boarding school is amid the majority of the Christian community, so it can be called a "minority Islamic boarding school," which remains standing and *istiqamah* in the minority of Muslims. Second, it becomes interesting since this Islamic boarding school was not easy to establish and full of an inspiring history because, apart from being in the hills, it is also because the people are non-Muslims in the Province. Third, there are unique characteristics that the minority Islamic boarding school have in their existence and management during the establishment of the Islamic boarding school, which can be used as an experience for minority Islamic boarding schools in other areas in developing Islamic boarding schools, mainly related to cases of bullying.

For those reasons, the purposes of this study are, first, to find out the meaning of bullying from the view of the kyai at the Pesantren Pembangunan Muhammadiyah Tana Toraja Makassar. Second, it aims to discover the forms of bullying by the *santri* in the minority Islamic boarding school. Third, it wants to know more widely about the factors that cause bullying in the minority Islamic boarding school, namely the Pesantren Pembangunan Muhammadiyah Tana Toraja Makassar. The fourth is to analyze the efforts made in the healing of bullying carried out by the Islamic boarding school so that there is no more bullying in the minority Islamic boarding school, i.e., at the Pesantren Pembangunan Muhammadiyah Tana Toraja Makassar.

Meanwhile, this research is urgent to add to the body of knowledge in Educational Psychology and Islamic Educational Psychology studies. This research is also following the development of the field of self-character because healing the bullying of the *santri* aligns with strengthening the character of children, which is expected to create quality, superior, and tough children.

## RESEARCH METHOD

The researchers obtained the data in the field systematically. The researchers directly came to the area to obtain the necessary data. Meanwhile, the approach employed was ethnomethodology. This approach observes the behavior of individuals who take conscious action and how they act or learn to take these actions.<sup>8</sup> This ethnomethodology is a group of qualitative research focusing on reality with practical interpretation. In addition, this ethnomethodological research produces descriptive data, which comes from observations of the observed subject's speech, writing, action, and behavior.

Moreover, the setting of this research was Pondok Pesantren Muhammadiyah Tana Toraja, South Sulawesi. The study was conducted from February to May 2022 by going

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<sup>8</sup> Michael Lynch, "Ethnomethodology's Unofficial Journal," *Human Studies* 25, no. 4 (December 2002): 485–94.

directly to the Pondok Pesantren Muhammadiyah Tana Toraja, South Sulawesi. Then, the research subjects consisted of the leaders of the Islamic boarding school, deputy leaders of the Islamic boarding school, people trusted by the kyai and spokespersons for the Islamic boarding school, and the head of the anti-bullying movement in the Islamic boarding school. Meanwhile, the data collection method was in-depth interviews with research respondents. The data obtained were then analyzed descriptively, and then the data were interpreted. In contrast to other research approaches, in the ethnomethodological approach, the data description and interpretation are carried out from the first data collection so that there is no waiting for data to accumulate. The analysis is also performed continuously, and its nature is simultaneous (cycle), so a correct and natural conclusion, as desired by the data, will be found later.<sup>9</sup>

From the search results of several previous studies, it can be concluded that there has been no research stressing healing the behavior of *santri* from the bullying virus at the Pondok Pesantren Muhammadiyah Mengkedek Tana Toraja. Therefore, the results of this study can be one of the significant academic contributions to the world of Educational Psychology and Islamic Educational Psychology, which are related to healing bullying in the minority Islamic boarding school. Thus, in the future, it can become a role model for other minority Islamic boarding schools to heal bullying among *santri*.

## RESULT AND DISCUSSION

### **Bullying from the Perspective of Kyai at Minority Islamic Boarding School, Pesantren Pembangunan Muhammadiyah Tana Toraja Makassar**

As explained earlier, the Pesantren Pembangunan Muhammadiyah Tana Toraja Makassar is a minority Islamic boarding school, which is the only Islamic boarding school in the Toraja area. The facts reveal that this Islamic boarding school was founded because of a moral, courtesy, and spiritual demand that inevitably had to be established. Morals and courtesy can never be ignored without being fought for and given enrichment and development.<sup>10</sup>

In detail, according to Kyai Mahlani Sabae, it was stated why the Pesantren Pembangunan Muhammadiyah Tana Toraja Makassar was established, and the underlying reasons were:<sup>11</sup>

#### 1. Tawhid Factor

So far, Islam has become a minority religion in the Tana Toraja area and not the majority due to a factor derived from ancestors. It is this minority that makes access to establishing an Islamic boarding school rather difficult. However, the Pesantren Muhammadiyah Pembangunan could finally initiate and persist in strengthening the faith and developing the quality of the community's Islamic faith that is Islam. This Muhammadiyah Islamic boarding school also presents to fortify faith and becomes a

<sup>9</sup> Ach Fatchan, *Metode Penelitian Kualitatif: Pendekatan Etnografi dan Etnometodologi untuk Penelitian Ilmu-Ilmu Sosial*, Cetakan 1 (Yogyakarta: Penerbit Ombak, 2015).

<sup>10</sup> Nurlinda Azis, 'The Effect of Instructional Leadership and Creative Teaching on Student Actualization Student Satisfaction as a Mediator Variable', *International Journal of Instruction* 15, no. 1 (2022): 113–34.

<sup>11</sup> Interview with Kyai Mahlani Sabae on February 9, 2022.

*da'wah* field for people who are not yet Muslim to get knowledge about Islam more broadly and easily.

## 2. Courtesy and Moral Factors

The birth of the Pesantren Pembangunan Muhammadiyah Tana Toraja Makassar is nothing but to shape the morality and etiquette of the Toraja Muslim people. Strengthening religious teachings is crucial, which is expected to enhance the courtesy and morality of the Muslim community in Toraja. With the existence of this Muhammadiyah Islamic boarding school, in general—not only those who are in boarding schools—they can learn how to gain knowledge of courtesy and morals since these two sciences are the foundation and purpose of one's life.

So far, the Toraja people have learned the science of courtesy, ethics, and morals from their culture and ancestors, which are indeed strong and rooted in the Toraja people. With all their characteristics and uniqueness, the Toraja people can maintain the values preserved from generation to generation. Behind the implementation of expensive and wasteful rituals are ethical values, morals, and a communal spirit to maintain self-respect and vigilance so as not to be humiliated (*kalongkoran*).

In other words, morality, courtesy, and ethics developed by the Toraja people mostly come from cultural and ancestral upbringing, which are still preserved to this day. It means that the role of religion, especially Islam, has not yet become a solid foundation in the Toraja area. It is why the Pesantren Muhammadiyah Pembangunan Tana Toraja was created and established so that Islam can take part and strengthen its character to educate and maximize the potential of courtesy, morals, and ethics with the teachings of Islam.

In addition, two things became the primary basis for establishing this minority Islamic boarding school, i.e., Pesantren Muhammadiyah Pembangunan Tana Toraja Makassar. The Islamic boarding school is currently developing and focuses on developing the quality of the *santri*, buildings, and learning in the Islamic boarding school. One thing being improved is the comfort of the *santri* in the Islamic boarding school. It is because the *santri* a great asset who are studying Islam in the hope that they will be able to develop Islam more broadly and become cadres of Islamic *da'wah* later. Thus, the Islamic boarding school makes earnest efforts to make them comfortable while studying at the Islamic boarding school. It follows the statement of Ust. Bintoro Hadi:

*Para santri hakikatnya adalah emas, yang harus dijaga, agar tetap berlangsung upaya pencariannya dalam ilmu. Sehingga mereka harus dilayani dan terlayani dengan baik, agar istiqamah dalam mencari ilmu agama Islam, yang nantinya bisa dan mampu mengembangkan agama Islam di daerah Tana Toraja ini.*<sup>12</sup>

[*Santri* are essentially gold, which must be maintained to continue their search for knowledge. Hence, they must be served and aided well so that they are steadfast in seeking Islamic religious knowledge, which will later be able and capable of developing Islam in the Tana Toraja area].

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<sup>12</sup> Interview with Ust. Bintoro Hadi on February 10, 2022.

Likewise, Ust. Sudirman stated:

*Santri di sini jumlahnya memang tidak banyak, sehingga yang ada benar-benar dijaga keberlangsungannya dalam mencari ilmu, agar tidak keluar dari pesantren. Karena jika keluar berarti ada satu orang yang tidak jadi intens dalam mencari ilmu agama, dan itu berarti ahli dakwah agama Islam di Tana Toraja akan berkurang.” Oleh karenanya pesantren benar-benar berupaya agar para santri nyaman dan senang di pondok dalam upaya mencari ilmu agama Islam.<sup>13</sup>*

[There are not many *santri* here, so the existing ones are maintained in their pursuit of knowledge so as not to quit the Islamic boarding school. If they quit, it means that one person is not so intense in seeking religious knowledge, and it indicates that there will be fewer experts in Islamic *da'wah* in Tana Toraja. Therefore, the Islamic boarding school strives to make the *santri* comfortable and happy in the Islamic boarding school to seek knowledge of the Islamic religion].

One form of effort to make *santri* comfortable in seeking knowledge at the Pesantren Muhammadiyah Pembangunan Tana Toraja is to keep them away from bullying and heal the perpetrators and the victims of bullying. It is because it must be admitted that much research has been done on bullying in Islamic boarding schools, which is done chiefly by senior *santri* to junior *santri*, between junior and senior *santri* themselves, between *ustadz* (the teacher) and *santri*, and various other things.

Regarding bullying itself, according to kyai at the Muhammadiyah Pesantren Pembangunan Tana Toraja Makassar, several statements have been conveyed, including:

Kyai Mahlani Sabae stated:

*Bullying adalah perilaku yang sesungguhnya tidak bertanggung jawab, yang dilakukan oleh orang-orang yang mengaku dirinya lebih kuat, lebih hebat, lebih segala-galanya, terhadap orang-orang yang dirasa tidak memiliki kekuatan, tidak memiliki kebebasan, sehingga yang kuat merasa berhak untuk menindas yang lemah, merasa berhak untuk menganiaya yang lemah, dan pada akhirnya yang lemah akan semakin lemah dan mendapatkan beban traumatis dan psikologis.<sup>14</sup>*

[Bullying is truly irresponsible behavior done by people who claim to be stronger, more powerful, and above all things, against people who are felt to have no power and no greatness; thus, the strong ones feel entitled to oppress and persecute the weak ones, and in the end, the weak will become weaker and suffer a traumatic and psychological burden].

The substance of Kyai Mahlani Sabae's statement above is that several elements are contained in bullying. They include:

1. Irresponsible behavior by someone
2. There is behavior showing oppression from the strong ones to the weak ones.
3. There is a superior feeling over others, and because they have a sick soul, they feel they have the right to hurt others.
4. There is a trauma for the victim who was hurt.

<sup>13</sup> Interview with Ust. Sudirman on February 10, 2022.

<sup>14</sup> Interview with Kyai Mahlani Sabae on February 9, 2022.

Kyai Mahlani Sabae's statement was reinforced by Kyai Bintoro's statement.

*Bullying sejatinya adalah perilaku yang merugikan semua pihak, karena di dalamnya ada nuansa intimidasi, mematikan kreativitas orang, mematikan pengembangan jiwa orang lain, mentraumakan, serta bisa menyebabkan orang lain terganggu secara kejiwaannya.<sup>15</sup>*

[Bullying is a behavior that harms all parties as it contains intimidation nuances, kills people's creativity, kills the development of other people's souls, is traumatizing, and can cause other people to be psychologically disturbed].

Based on Kyai Bintoro's explanation, additional elements of bullying behavior can be seen:

1. Behavior that harms anyone; for those who are bullied and who bully, both families will feel a loss.
2. The presence of intimidating behavior and killing the potential of the ones being bullied
3. The existence of behavior that disrupts the psychology of victims of bullying

For those reasons, the kyai agreed that bullying should not be allowed in any institution, especially in Islamic boarding schools, which teach *santri* about religion and morality. It becomes an ambiguity that, on the one hand, science about religion is strengthened. Still, on the other hand, behavior that is not in accordance with religious teachings is carried out. Such conditions would certainly contradict. Therefore, the kyai agreed to minimize bullying at the Pesantren Muhammadiyah Pembangunan Tana Toraja Makassar.

### **Forms of Bullying at Minority Islamic Boarding School, Pesantren Pembangunan Muhammadiyah Tana Toraja Makassar**

At the level of reality, even though the Pesantren Pembangunan Muhammadiyah Tana Toraja Makassar is a minority Islamic boarding school, it does not mean that there is no bullying behavior there. In fact, according to Kyai Bintoro:

*Selama ada sekelompok orang yang bergaul bersama, dan berinteraksi bersama-sama dengan berbagai kepentingan apapun, maka disitu pula pasti akan ada konflik, ada bullying, ada pula saling jatuh-menjatuhkan. Dengan kata lain bahwa di dalam Pesantren Muhammadiyah Pembangunan Makassar pun ada saja perilaku-perilaku bullying yang dilakukan oleh antar santri, namun kadarisasinya tidaklah besar, atau bukan termasuk jenis perilaku bullying yang besar, dan sangat merugikan, tentu tidaklah demikian.<sup>16</sup>*

[As long as a group of people hang out and interact with various interests, there will also be conflicts and bullying, and some will bring each other down. In other words, in the Pesantren Pembangunan Muhammadiyah Tana Toraja Makassar, there are also bullying behaviors carried out by *santri*. However, the level is not large or does not include the type of big bullying behavior, and it is very detrimental; it certainly should not be].

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<sup>15</sup> Interview with Kyai Bintoro on February 10, 2022.

<sup>16</sup> Interview with Kyai Bintoro on February 9, 2022.

The same thing is reinforced by Ust. Sudirman's statement:

*Perilaku bullying di pesantren Muhammadiyah Pembangunan Tana Toraja Makassar tentu tidaklah tidak mungkin tidak ada, pastinya ada. Namun memang tidaklah besar, dan selama saya berada di sini, juga tidak pernah ada masalah yang berat, artinya jika ada kasus yang berkaitan dengan bullying, hanya kasus kecil, yang itupun mudah teratasi.*<sup>17</sup>

[Bullying behavior in the Pesantren Pembangunan Muhammadiyah Tana Toraja Makassar is impossible not to exist; it surely exists. However, it is not a big one, and while I have been here, there have not been any major problems either, meaning that if there are cases related to bullying, they are only small cases, which are easily resolved].

From the two statements above, it can be explained that bullying behavior is impossible not to exist in any institution; as long as there is an interaction between individuals in a group, things will happen during that time that may be detrimental to the other party. According to observations and in-depth interviews related to bullying in Islamic boarding schools, the research results were found on bullying behavior at the Pesantren Muhammadiyah Tana Toraja. The findings revealed two types of bullying behavior: mild and moderate. As explained by Sunarwiyati S, children's delinquency is divided into three groups, namely:

1. Ordinary or minor delinquency with a variety of delinquency such as; ridicule, truant, moving his friend's stuff.
2. Delinquency leads to more than light offenses or is said to be moderate delinquency, such as stealing a friend's belongings or harassing a friend.
3. Special delinquency, considered severe, involves various types, such as sex outside of marriage, abortion, drug abuse, and rape.

Referring to Sunarwiyati's statement, it can be seen that several types of mild-scale bullying carried out by students against fellow students at the Tana Toraja Muhammadiyah Islamic Boarding School, among others, are illustrated in the following table:

**Table 1.** Mild Bullying at the Pesantren Muhammadiyah Tana Toraja

Types of Mild Bullying	Description
Name mockery	Usually, mild bullying behavior at the Pesantren Muhammadiyah Tana Toraja takes the form of name ridicule. The original name was changed to adjust to the physical. For example, fat bodies are called ' <i>gembrot</i> ,' or thin bodies are called ' <i>keating</i> .'
Mockery of parents' name	What also happened in mild bullying was the ridicule of parents' names, with the intention of joking but sometimes hurting the person being bullied, such as calling the child's name by the parent's name.

<sup>17</sup> Interview with Ust. Sudirman on February 12, 2022.

Hiding belongings	One form of pranking the <i>santri</i> and bullying behaviors at the Pesantren Muhammadiyah Pembangunan Tana Toraja is to hide the belongings of those considered weak and do not dare to rebel, who can only surrender.
Breaking wardrobe lock	One of the prank forms and mild bullying in the Islamic boarding school is disturbing the cupboard locks of the weaker ones. It is not to take things but only for pranking so that the weak buy new keys.
Hiding side dishes when eating	Another form of mild bullying behavior is hiding side dishes when eating and even asking for side dishes until running out to those who are deemed weak, helpless, and do not have the courage to rebel.

The types of bullying mentioned above were also conveyed by a student named Mustaqim Santri from Toraja, who was also an old student at the pesantren. Mustaqim said, "It must be admitted that bullying does exist in this pesantren, but the level is not large because the pesantren always tries to minimize the bullying. The form is ridiculous, but it's not here regarding beatings."<sup>18</sup>

Mustaqim's statement was convinced by Bahri, a 9<sup>th</sup>-grade student who has also been in Pondok for 3 (three) years. According to Bahri, "As long as I'm here, friends, it's normal; hiding food or making fun of it is normal, yes, because we gather as one. Some are nosy, but not to the point of hitting."<sup>19</sup>

Meanwhile, the forms of moderate bullying behavior, according to the findings in the field based on research sources, include:

**Table 2.** Moderate Bullying at the Pesantren Muhammadiyah Tana Toraja

Types of Medium Bullying	Description
Borrowing money but not refunding it	Usually also, in many Islamic boarding schools, senior <i>santri</i> borrow money from <i>santri</i> , who are felt to be weak and helpless. Generally, they would refund it in a long time and might not even be refunded. Although these cases are not many and frequent in the Pondok Pesantren Muhammadiyah Pembangunan Tana Toraja, they have occurred.

<sup>18</sup> Interview with Mustaqim, on February 13, 2022.

<sup>19</sup> Interview with Bahri, on February 13, 2022.

Getting angry on purpose	One form of mild bullying encountered is the presence of children who feel strong and deliberately get angry at weak <i>santri</i> , whose anger is sometimes unreasonable. Therefore, sometimes, it makes <i>santri</i> not feel at home in the Islamic boarding school.
The existence of gangs of <i>santri</i>	The gangs in question are groups created by several people with the same goal: wanting to destroy, including others. At the Pesanteren Muhammadiyah Pembangunan Tana Toraja, such a thing also exists, although it is not severe. It means that the scale is still moderate.

As stated by Kyai Mahlani:

*Memang harus diakui bahwa bullying pasti akan ada di pesantren manapun, baik pesantren besar dengan santrinya yang banyak, maupun pesantren yang kecil dengan santri yang tidak banyak. Tentunya dengan jenis bullying dan ragam bullying yang beragam. Namun di Pesantren Toraja ini, bullying yang ada skalanya hanya ringan dan sedang, tidak ada yang berat.*<sup>20</sup>

[It must be admitted that bullying will certainly exist in any Islamic boarding school, both large Islamic boarding schools with many *santri* and small Islamic boarding schools with not many *santri*. Of course, the type and variety of bullying vary. However, at this *Pesantren Toraja*, the bullying scale is only mild, moderate, and not severe].

Kyai Mahlani's statement was confirmed by an informant from the *Santri* circle, Mustaqim, who stated, "Bullying at the Toraja Islamic boarding school has always been handled well by the pesantren, that's why I feel at home here, and I don't feel heavy being here. Even if there is delinquency, it is mild and moderate, not in a serious direction."<sup>21</sup>

### **Factors Causing Bullying at Minority Islamic Boarding School, Pesantren Pembangunan Muhammadiyah Tana Toraja Makassar**

As has been conveyed by informants at the Pondok Pesantren Muhammadiyah Pembangunan Tana Toraja, several factors cause bullying, even in small and minority Islamic boarding schools. However, the scale is not frequent and complex. It means that the existing bullying is still in the general stage since it is believed that there will be cases of bullying in all Islamic boarding schools, gathering places for many people with many characters. It depends on the quality and quantity of the case.

Based on what was stated by Kyai Mahlani, several factors led to cases of bullying at the

<sup>20</sup> Interview with Kyai Mahlani on February 10, 2022.

<sup>21</sup> Interview with Mustaqim on February 13, 2022.

## Pesantren Muhammadiyah Pembangunan Tana Toraja Makassar:

### 1. Previous Parental Upbringing Factors

Children in the Pesantren Muhammadiyah Pembangunan Tana Toraja have a variety of previous parenting from their parents and families. Meanwhile, this innate parenting becomes one of the subsequent behavioral factors at the Islamic boarding school. Some children still have the same behaviors as before. At the same time, at the boarding school, including being ignorant, playful, and making mischief, which sometimes does not make other *santri* comfortable, although the level is not severe. It aligns with what was delivered by Ust. Sudirman that:

*Anak-anak yang iseng tentu saja ada, dan anak-anak yang berbuat jahil dengan kawannya pun tentu ada. Ya, sebetulnya wajar juga sih', karena mereka juga nakalnya masih terukur dan batas kewajaran. Maklum mereka berasal dari keluarga yang beraneka ragam, sehingga perilakunya juga beraneka ragam. Pengasuhan orang tua juga beraneka ragam, sehingga lagi-lagi perilakunya juga menunjukkan keragaman.*<sup>22</sup>

[Of course, there are children who are pranking, and certainly, there are those who misbehave with their friends. Yes, it is natural, as their naughtiness is still measurable and within the limits of reasonableness. Understandably, they come from diverse families, so their behavior is also diverse. Their parenting also varies, so their behavior shows diversity].

### 2. The Factor of Child Boredom While at the Islamic Boarding School

According to Ust. Bintoro, one factor that makes the children misbehave and do strange things is boredom at the Islamic boarding school. Because they cannot go anywhere and cannot move freely, they eventually behave strangely, which sometimes hurts other fellow *santri*. Forms of strange behavior carried out by *santri* include doodles on the walls and clothes of their friends, calling their friends in language that is uncomfortable to hear, disturbing when bathing in the bathroom, and hiding their friends' clothes and school accessories.<sup>23</sup> Ust. Bintoro confirmed:

*Sebetulnya bentuk kenakalan anak-anak atau bullying yang dilakukan itu masih wajar, tidak yang parah. Jadi masih bisa ditolelir sebagai bentuk kenakalan anak yang wajar, karena memang masanya begitu.' Jadi ya begitulah yang namanya anak-anak, yang penting tidak sampai di luar batas kewajaran nakalnya.*<sup>24</sup>

[Actually, this form of child delinquency or bullying is still normal and not serious. Thus, it can still be tolerated as a natural form of child delinquency since it is the time. Therefore, yes, it is what children are. What is important is that the misbehavior does not go beyond the limits of normalcy].

### 3. Lack of *Santri* Companion

The number of *santri* companions at the Pesantren Muhammadiyah Pembangunan Tana Toraja Makassar is not that many. Not many companions live with the *santri* and

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<sup>22</sup> Interview with Ust. Sudirman on February 10, 2022.

<sup>23</sup> Zidni Nuris Yuhbaba, "Eksplorasi Perilaku Bullying di Pesantren," *Jurnal Kesehatan Dr. Soebandi* 7, no. 1 (April 19, 2019): 63–71.

<sup>24</sup> Interview with Ust. Bintoro on February 13, 2022.

participate in *ngopeni* (caring for and living in the dormitory). One of the factors is the lack of young people willing to be '*priyatin*' and want to join the struggle from below; especially in the area, there are only a few Muslim youths, and on average, they are non-Muslim youths.<sup>25</sup> For this reason, there are minimal *santri* companions in the dormitory, and what exists are non-dormitory *santri* companions. As a result, the *santri* in the dormitory became less attentive and sometimes acted strangely. Ust also confirms it. Bintoro's statement that:

*Harus diakui bahwa jumlah pendamping asrama memang tidak banyak, ya' tabu sendiri bagaimana pondok ini berdiri di sekitar ummat non-Muslim, yang mayoritas jelas beragama non-Muslim. Pondok ini juga satu satunya pesantren Muslim di tengah-tengah kaum mayoritas non-Muslim. Akibatnya, ya' tidak banyak yang mau berkecimpung di pesantren ini, hanya orang-orang pilihan dan terpilih dari Allah saja yang mau ikut membantu kaum santri.*<sup>26</sup>

[It must be admitted that the number of dormitory companions is few. Yes, as known, this Islamic boarding school stands around non-Muslims, the majority of whom are non-Islam. This Islamic boarding school is the only Muslim school among the non-Muslim majority. As a result, not many people want to be involved in this Islamic boarding school. Only people whom Allah chooses are willing to help the *santri*].

#### 4. Moral Teachings That Have Not Been Engraved Maximally in *Santri*

Moral teachings have been applied and echoed in the Pesantren Muhammadiyah Pembangunan Tana Toraja. Still, the power of comprehension and reasoning is quite influential for the *santri*. It is because each *santri* has a different power of reason and use. Thus, some *santri* understand, and there are *santri* who do not understand the moral sciences. For *santri*, who understand, they will understand how to behave that does not harm others.<sup>27</sup> In contrast to *santri*, who do not understand, they will find it challenging to comprehend moral knowledge and how to use it in daily life. Ust also conveyed it. Hadi that:

*Ajaran moral pastinya kita selalu menyampaikan dengan tidak putus, mengapa? Ya karena kita berpikir bahwa pondasi awal kan' memang moral. Sehingga berbagai macam cara itu dilakukan agar anak-anak berjalan pada rel yang lurus, tidak nakal, tidak melakukan bullying, dan sebagainya. Tapi ya itulah namanya anak tetaplak anak, ada saja anak-anak yang tidak paham tentang moral dan etika.*<sup>28</sup>

[Surely, we always impart moral teachings uninterruptedly; why? Yes, because we think that the initial foundation is moral. Hence, numerous ways are done so that children walk on straight rails, are not naughty, and do not do bullying and others. However, children are still children; some do not understand morals and ethics].

<sup>25</sup> Selviyanti Kaawoan et al., "Understanding the Concept of Islamic Education for Millennial in Indonesia," *Linguistics and Culture Review* 5, no. S4 (November 24, 2021): 1426–38.

<sup>26</sup> Interview with Ust. Bintoro on February 13, 2022.

<sup>27</sup> William R. Forrester, Armen Tashchian, and Ted H. Shore, 'Relationship Between Personality and Behavioral Intention in Student Teams', *American Journal of Business Education* 9, no. 3 (2016): 113–18.

<sup>28</sup> Interview with Ust. Hadi on February 9, 2022.

#### 5. Lack of Internalization of *Asatidz* (Teachers) Exemplary to the *Santri*

Fundamentally, the existing companions and *ustadz* have taught many things and provided examples for *santri* to continue to strive for improvement. Exemplary is given to behave politely and ethically and not to harm others. However, the example shown is sometimes not used as a 'role model' strengthened by the *santri*, so there are still *santri* whose behavior is strange and detrimental to other *santri*. It is also reinforced by the statement of Ust Hadi, who said, "It must be admitted that some *santri* could not internalize the example of the teachers into themselves so that, as a result, they fail to understand the science of exemplary, and their behavior does not change."<sup>29</sup>

### **Efforts to Heal Bullying Behavior from the Minority Islamic Boarding School, Pesantren Pembangunan Muhammadiyah Tana Toraja Makassar**

To the findings in the field, the Islamic boarding school has made efforts to overcome or minimize bullying behavior to create a conducive and safe atmosphere under control from irresponsible behavior. Some results obtained based on the exposure of the informants can be stated that the efforts made include:

#### 1. Emotional Approach (Touching Heart)

This approach is carried out to *santri* who have already done strange things so that a unique approach is taken to provide an understanding that what they are doing is not good and is detrimental to other *santri*.<sup>30</sup> This emotional approach is suitable since touch is the heart, where the heart is the center of human behavior. The *ustadz* hope that with this heart approach, children who do strange things will be reduced and their behavior can be minimized. According to Kyai Mahlani, it is stated:

*Pendekatan hati yang kami lakukan kepada anak-anak tersebut adalah dengan konseling pribadi. Artinya kita memberikan ruang curhat dan menggali masalah dan memberikan solusi atas masalah yang terjadi pada anak-anak yang nakal tersebut. Hal yang demikian dilakukan oleh pihak pesantren sebagai upaya memperbaiki perilaku anak, sehingga mereka bisa lurus perangnya.*<sup>31</sup>

[The heart approach we take to these children is personal counseling. It means that we provide a space to vent, explore problems, and provide solutions to problems in these naughty children. The Islamic boarding school does it to improve children's behavior so that they can be straight in their temperament].

#### 2. Action-Based Exemplary

An action-based example is to set an example for the *santri*, especially the attitude and behavior of being polite, caring, affectionate and loving, and not hurting, exemplified by the *asatidz* to the *santri*. However, it is not only in a theory or discourse but also in real action.<sup>32</sup> Although the number of *ustadz* is limited, it does not dampen the steps to

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<sup>29</sup> Interview with Ust. Hadi on February 9, 2022.

<sup>30</sup> Konstanze Schoeps et al., "Development of Emotional Skills in Adolescents to Prevent Cyberbullying and Improve Subjective Well-Being," *Frontiers in Psychology* 9, no. 2050 (October 26, 2018): 1–12.

<sup>31</sup> Interview with Kyai Mahlani on February 10, 2022.

<sup>32</sup> WalaaM Sabry and Adarsh Vohra, "Role of Islam in the Management of Psychiatric Disorders," *Indian Journal of Psychiatry* 55, no. 6 (2013): 205–14.

continue to provide moral education and noble behavior to *santri* with actual examples. It is natural and carried out consistently at the Pesantren Muhammadiyah Tana Toraja Makassar. It is as stated by Kyai Mahlani:

*Memang kami ini tidak banyak ustadz pendampingnya, ya begitulah, karena memang di daerah sini tidak banyak yang berasal dari muslim, rata-rata non-Muslim. Tapi meski begitu, kami tetap berjuang agar anak-anak mendapatkan keteladanan dan percontohan yang cukup, sehingga mereka melihat langsung bagaimana sikap dan moral yang baik.*<sup>33</sup>

[Indeed, we do not have many *ustadz* companions. Yes, that is how it is; in this area, not many come from Muslims, and on average, they are non-Muslims. Even so, we continue to strive so that children can get enough examples to see firsthand how good attitudes and morals are].

### 3. Giving Anti-Bullying Movies

Several ways and efforts continue to be made by the Pondok Pesantren Muhammadiyah Pembangunan Tana Toraja Makassar so that *santri* do not bully other *santri*. One of the forms is by actively providing educative shows, such as films containing elements of eliminating violence, the dangers of violence, and the consequences of bullying.<sup>34</sup> It is deemed quite effective in suppressing the rate of development of bullying behavior in the Pondok Pesantren Muhammadiyah Pembangunan Tana Toraja Makassar. It is consistent with the statement of Ust. Bintoro:

*Salah satu cara yang dilakukan dan sesuai dengan jiwa anak adalah menonton tayangan-tayangan yang edukatif, tayangan yang menarik, lucu tetapi mengandung nilai-nilai pendidikan moral yang tinggi kepada para santri. Karena kan' memang mereka suka yang seperti itu. Jadi ya' tentu mendidik mereka dengan cara mereka, dan yang bisa memahami mereka.*<sup>35</sup>

[One way did and in accordance with the child's soul is watching educational, interesting, and funny shows but containing high moral, educational values for the *santri*. It is because they like it that way. Thus, yes, certainly, educating them in their way and which can give understanding to them].

### 4. Making Anti-Bullying Slogans Around the Islamic Boarding Schools and Schools

Other efforts to minimize and heal bullying behavior in *santri* by the Islamic boarding school are to make slogans for the cleanliness of the heart, cleanliness of the soul, how to do good to others, slogans against hurting other people, and slogans against harming others. All these are placed around the Islamic boarding school so that all *santri* will always read them. Ust. Sudirman said:

*Di sekitar pesantren banyak tulisan-tulisan terkait dengan penyebatan perilaku, bahaya kekerasan, dan anti bullying, yang difungsikan sebagai pengingat, agar para santri tidak melakukan hal-hal di luar batas kewajaran.*<sup>36</sup>

<sup>33</sup> Interview with Kyai Mahlani on February 10, 2022.

<sup>34</sup> Syifa Nabila, Sri Rahayu Nengsih, and Andre Julius, 'The Use of Cinema to Prevent Cyberbullying', in *Proceeding of the First International Conference on Science, Technology, Engineering and Industrial Revolution (ICSTEIR 2020)*, 2021, 209–12.

<sup>35</sup> Interview with Ust. Bintoro on February 9, 2022.

<sup>36</sup> Interview with Ust. Sudirman on February 12, 2022.

[Around the Islamic boarding school, there are many writings related to behavioral health, the dangers of violence, and anti-bullying, which function as reminders, so that *santri* do not do things beyond normal limits].

##### 5. Making Spiritual Studies

Another thing done to purify and heal bullying behavior by the Islamic boarding school is to intensify studies following the soul and development of children related to spiritual studies. However, again, it is made in tune with childhood.<sup>37</sup> Thus, when conveying a message, the child or *santri* catches it faster. Ust. Sudirman also said:

*Kajian-kajian spiritual yang diberikan oleh para pendamping santri memang dibuat santai, humor, dan tidak memberatkan anak, jadi anak tidak merasa dipaksa atau ditekan keras, tetapi anak dibuat rileks, dengan harapan anak akan lebih mengerti artinya perilaku diri yang sehat.*<sup>38</sup>

[The spiritual studies given by the *santri* companions are indeed relaxed, humorous, and not burdensome to the child; thus, children do not feel forced or pressured, but they are made for relaxing, with the hope that children will better understand the meaning of healthy self-behavior].

The point of bullying behavior and its healing is actually in the 'soul' and 'heart.' Bullying will also be carried out on various scales; whether mild, moderate, or severe, all stem from an unhealthy heart and soul or a diseased soul and heart. A sick soul and heart come from various factors influencing it. One of the factors is unbalanced and unhealthy parenting, thus forming dwarf souls in children.<sup>39</sup> If not treated, it will continue to stick into adolescence and adulthood and become a scourge disturbing the environment with strange behavior. One form is bullying behavior.

Unbalanced parenting means disharmony between fathers and mothers in raising their children, including disharmonies, such as parenting with uncontrolled and unstable emotions by fathers and mothers. Ultimately, it makes children experience mental confusion, anxiety, and excessive fear.<sup>40</sup> As a result, his soul and mind are injured, unhealthy, and have no attached figure. It ultimately makes children go wild with ethical crisis behavior and disturb the environment and the people around them.<sup>41</sup>

In other words, children who do bullying in their environment and do not make surrounding themselves comfortable are the result of the formation of their parents while at

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<sup>37</sup> Agnieszka Bozek, Pawel F. Nowak, and Mateusz Blukacz, "The Relationship Between Spirituality, Health-Related Behavior, and Psychological Well-Being," *Frontiers in Psychology* 11, no. 1997 (August 2020): 1–13.

<sup>38</sup> Interview with Ust. Sudirman on February 12, 2022.

<sup>39</sup> Azam Syukur Rahmatullah, "The Experiences of Grandparenting in Indonesia," *Universal Journal of Educational Research* 8, no. 11 (2020): 5589–98.

<sup>40</sup> Khushmand Rajendran, Edyta Kruszewski, and Jeffrey M. Halperin, "Parenting Style Influences Bullying: A Longitudinal Study Comparing Children with and without Behavioral Problems," *Journal of Child Psychology and Psychiatry* 57, no. 2 (February 2016): 188–95.

<sup>41</sup> Robert Wuthnow, "Naughty Children," in *American Misfits and the Making of Middle-Class Respectability* (Princeton University Press, 2017), 227–57.

home, which is carried away in a new environment wherever they are.<sup>42</sup> It denotes that if there are children who are the result of a 'negative climate at home that is not friendly,' it can also make friends around them unfriendly, according to the results of parenting by their parents, including when a child enrolls in the Islamic boarding school environment.<sup>43</sup>

In the early days of arrival, children who enter a new Islamic boarding school environment and mingle with new and old *santri* have not shown destructive behavior yet. However, gradually, the influence of parenting in the home begins to be displayed by doing things that harm their peers,<sup>44</sup> even though the forms of behavior are on a mild, moderate scale or even have entered a severe phase. Generally, the Islamic boarding school will strive to do 'handling and healing behavior' for such children.

The actual conditions above apply to the Pesantren Muhammadiyah Pembangunan Tana Toraja Makassar, a minority Islamic boarding school and the only Islamic boarding school in Tana Toraja, Makassar. It indicates that even though the Islamic boarding school is small and located in a non-Muslim area, equality still applies, i.e., they both experience bullying behavior problems among fellow *santri*. It signifies that bullying will occur with varying behavior as long as there is a collection of people or students influenced by their nature, character, and upbringing, each of which is different from the home.<sup>45</sup>

As explained above, the point of healing bullying behavior in *santri* is in the soul and heart. The key to actual behavior is in the soul and heart. If left without treatment and healing, the sick soul will become increasingly wild and out of control.<sup>46</sup> On the other hand, if it is treated from the start, the sick soul can be controlled and directed toward healthy mental. Some efforts made by the Islamic boarding school for healing the soul are an emotional approach (touching heart), action-based exemplary, and studies with spiritual nuances. Those are the proper steps since they are all based on the health of the soul and heart.<sup>47</sup> The various efforts made by the Islamic boarding school are also so that individuals can adapt to the environment and show the integrity of their personality by maintaining a stable personality integration and having a correct and independent perception of the world and themselves.

Furthermore, several elements are managed by the Islamic boarding school for children who do the bullying. The first is the aspect of past experiences undergone by children. This experience is then observed by the Islamic boarding school and then psychologically healed from unpleasant past experiences. It is because past experiences while

<sup>42</sup> Stefanos Stylianos Plexousakis et al., "School Bullying and Post-Traumatic Stress Disorder Symptoms: The Role of Parental Bonding," *Frontiers in Public Health* 7, no. 75 (April 9, 2019): 1–15.

<sup>43</sup> Azam Syukur Rahmatullah, "Pendidikan Keluarga Seimbang yang Melekat sebagai Basis yang Mencerahkan Anak di Era Digital," *Cendekia: Journal of Education and Society* 15, no. 2 (December 15, 2017): 211–24.

<sup>44</sup> Elizabeth C. Terrazas-Carrillo, Ji Y. Hong, and Terry M. Pace, "Adjusting to New Places: International Student Adjustment and Place Attachment," *Journal of College Student Development* 55, no. 7 (2014): 693–706.

<sup>45</sup> Putri Oktaviani, Achmad Syahid, and Peter Paul Moormann, "Santri's Emotional Intelligence and Big Five Personalities on Bullying Behaviors in Pesantren," *Jurnal Pendidikan Islam* 6, no. 2 (December 31, 2020): 179–92.

<sup>46</sup> Azzam Syukur Rahmatullah, "Penguatan Perilaku "Ngeloni Anak" oleh Ibu-Ayah sebagai Upaya Menciptakan Keluarga Harmonis-Seimbang Sejak Dini," *Cendekia: Journal of Education and Society* 14, no. 1 (June 2016): 34–48.

<sup>47</sup> Suzanne Le Menestrel, "Preventing Bullying: Consequences, Prevention, and Intervention," *Journal of Youth Development* 15, no. 3 (June 9, 2020): 8–26.

at home have a substantial influence on the child's subsequent behavior.<sup>48</sup> Second, the next element managed by Islamic boarding schools for children who do the bullying is managing the feelings of children. The *santri* who are not mentally healthy are approached with an emotional approach and touch their souls so that they feel humanized even though they make mistakes.<sup>49</sup> The third is managing the mind. Another form of effort to improve bullying behavior is to harmonize the mind and soul; a clear mind will soften a dirty and sick heart.<sup>50</sup> Therefore, in the Islamic boarding school, efforts to harmonize the mind and soul continue to be pursued through studies with spiritual nuances.

## CONCLUSION

Children bullying behavior in Islamic boarding schools are caused by unfriendly homes and parenting that does not give the children peace of mind, soul, thoughts, and feelings. In the end, it results in children not having control over their behavior outside the home, causing inconvenience to others and the presence of unfriendly children in the house. In this case, the Islamic boarding schools are the third place after the mother and the parents' house. They are responsible for improving the memory of children who do not receive balanced parenting. The Islamic boarding school's efforts are to function the hearts and souls of children as motors of behavior, and both are elements that must be healed to return to their nature, which is to be good. The heart and soul approach continues to be conducted continuously with a spiritualist form, which glues humans and *illabiyah* together since the *illabiyah* element is a significant capital in the health of children's souls and hearts.

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<sup>49</sup> Devis Yulia Rohmana, Kartini Estelina, and Iskandar Iskandar, "The Bullying Phenomenon and Handling Efforts in Reducing Cases of Bullying: A Systematic Review," *Journal Ners* 15, no. 2 (2020): 557–62.

<sup>50</sup> Peter K. Smith, "Bullying and Theory of Mind: A Review," *Current Psychiatry Reviews* 13, no. 2 (August 25, 2017): 90–95.

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