

Reinforcing Philosophical Values of Pesantren as the Foundation for the Anti-Bullying Campaign at Pesantren Nurul Yaqin

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Abstract

Bullying in pesantren remains a serious issue that affects students' psychological well-being and the learning environment. Many studies have emphasized counseling and curriculum-based interventions to address this issue. Few have explored the use of pesantren-specific philosophical values as a structured foundation for anti-bullying efforts. This study aims to fill that gap by identifying and reinforcing the core values of Pesantren Nurul Yaqin in Lampung. This pesantren was recognized for integrating ethical values into daily life, as the basis for an institutional anti-bullying campaign. Using a qualitative case study design, data were collected through in-depth interviews with pesantren leaders, teachers, and students, supported by observation and literature analysis. Thematic coding and hermeneutic interpretation were applied to analyze and contextualize the findings. In addition to the *Panca Jiwa Pesantren*, four additional values were identified in practice: *silaturahmi*, *tawadhu'*, *ukhuwah Islamiyah*, and *ihsan*. These values informed the creation of targeted programs such as a Philosophical Value Appreciation Week, a Special Anti-Bullying Team, and a reporting mechanism. These initiatives helped promote empathy, mutual respect, and a sense of collective responsibility. The study proposes a contextual model for value-based bullying prevention rooted in Islamic ethical teachings, offering insights for broader application across other pesantren settings.

Keywords: *Anti-Bullying Campaign, Philosophical Value Internalization, Pesantren*

Introduction

Bullying in the pesantren environment has become a serious problem that requires special attention (Fadilah et al., 2023). Data shows that approximately 61-73% of santri in pesantren have experienced bullying in various forms, including verbal, physical, and psychological. Cases such as extortion, theft, ridicule, and social ostracisation are common (Wahyudi, 2021). The impact is detrimental, ranging from decreased self-confidence and academic achievement to serious mental health disorders. Based on data from the Ministry of Women's Empowerment and Child Protection, bullying cases in the educational environment, both in schools and Islamic boarding schools, reached 49 cases with 63 victims in 2023. In fact, a fatal case occurred at Pesantren Al-Hanifiyyah Mojo,

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Kediri, East Java, in February 2024, where a student died due to bullying by his senior (Rinanda, 2024). This phenomenon clearly contradicts the values of brotherhood, equality, and mutual respect that should characterise pesantren.

Several previous studies have attempted to address the problem of bullying in pesantren. Siagian, for example, applied a group counselling approach that proved effective in reducing verbal and physical bullying behaviour. The results showed that group counselling was significantly able to reduce students' bullying behaviour (Firmansyah, 2024).

Meanwhile, Evi integrated the values of tolerance, empathy, and mutual respect into the pesantren learning curriculum (Hastri et al., 2022). This approach also showed positive results in reducing the incidence of bullying in the studied pesantren. These two studies demonstrate that bullying prevention efforts in pesantren can be done through counselling approaches as well as integrating positive values into the pesantren culture. However, these studies are still general in nature and have not explored the distinctive philosophical values of specific pesantren as the foundation of anti-bullying programmes.

Although previous studies have made important contributions, there are still gaps in the approach to bullying prevention in pesantren. There has been no research that specifically formulates the anti-bullying philosophical values of certain pesantren to serve as the basis for anti-bullying campaigns. In fact, each pesantren has distinctive values that have the potential to be an effective foundation in bullying prevention. This contextualised approach with local cultural values is potentially very effective because it directly touches the social relations and perspectives that exist in the pesantren community. This research aims to fill the gap by focusing on Pesantren Nurul Yaqin, one of the oldest pesantren in Lampung, which was established in 1986. This pesantren has a strong scientific tradition and a rich treasury of yellowclassical books, covering various Islamic disciplines. Nurul Yaqin also instils noble values such as tawadhu' (humble), justice, ukhuwah Islamiyah (brotherhood), wisdom, and ihsan (doing good) that have been taught and internalised by Nurul Yaqin's santri from generation to generation (Adilaturrosyidah, 2024).

Based on this gap, this research asks the question: How can the philosophical values of Pesantren Nurul Yaqin be formulated and implemented as the foundation of an effective anti-bullying programme? This question is important to answer given the uniqueness of each pesantren in terms of the values that are embraced and taught. The hypothesis of this study is that values such as tawadhu' (humble), ukhuwah Islamiyah (brotherhood), and ihsan (doing good) taught at Pesantren Nurul Yaqin can be a strong foundation for a contextual and effective bullying prevention programme. These values are expected to be integrated into an anti-bullying program that is in accordance with the context and culture of the pesantren, so that it is more easily accepted and internalised by

the santri. Thus, this research not only aims to formulate these values, but also to explore effective ways to implement them in daily life in pesantren.

The main objective of this research is to formulate the philosophical anti-bullying values contained in the tradition of Pesantren Nurul Yaqin as a foundation for anti-bullying campaigns and programmes. Specifically, this research aims to explore philosophical values that are relevant to bullying prevention efforts, such as *tawadhu'*, *ukhuwah Islamiyah*, and *ihsan*. Furthermore, this research will formulate these values into a programme that is applicable and can be implemented in the context of pesantren. The next goal is to provide recommendations for implementation strategies in the form of campaigns in the Nurul Yaqin Pesantren environment. The results of this research are expected not only to be useful for Pesantren Nurul Yaqin, but also to be a model for other pesantren in developing anti-bullying programmes based on the philosophical values of unique to each pesantren. Thus, this research is expected to make a significant contribution to the prevention and handling of bullying in the pesantren environment more broadly.

Literature Review

Concept of Bullying

Bullying is defined as intentional and repeated aggressive behaviour, carried out by individuals or groups against victims who are unable to defend themselves easily (Mungawan & Rofiqoh, 2023). In the pesantren environment, bullying can occur in various forms such as physical (beatings, bullying), verbal (taunts, insults), and relational (social exclusion, spreading rumours) (Yusuf, 2021). This phenomenon often occurs due to an imbalance of power between the perpetrator and the victim, both physically, socially, and psychologically (Firdaus & Aisyah, 2020). Bullying in pesantren can have a serious impact on victims, ranging from decreased academic performance, psychological disorders, to long-term mental health problems. In addition, bullying can also damage the social and learning climate in the pesantren environment as a whole (Fadilah et al., 2023).

A relevant theory in understanding bullying is Albert Bandura's Social Learning Theory. This theory explains that bullying behaviour can be learned through observation, imitation, and reinforcement (Muthmainah, 2022). In the pesantren environment, students who see their seniors bullying and do not receive negative consequences may imitate the behaviour (Nugroho et al., 2020). This theory also emphasises the importance of positive role models and clear consequences to prevent bullying behaviour. In addition, Bronfenbrenner's Ecological Theory is also relevant, which explains that bullying behaviour is influenced by complex interactions between individuals and various systems around them, including family, peers, and educational institutions such as pesantren (Salsabila, 2018).

Pesantren Philosophical Values

The philosophical values of pesantren are fundamental principles that form the basis and guidelines for life in the pesantren environment. These values are generally rooted in Islamic teachings and the scientific tradition of pesantren that has developed over centuries. Some of the philosophical values that are generally embraced in pesantren include *tawadhu'* (humble), *ukhuwah Islamiyah* (brotherhood among Muslims), *ihsan* (doing good), *adab* (ethics), and *tasamuh* (tolerance) (Rahman et al., 2024). These values are not only taught theoretically, but also implemented in daily life in pesantren. The goal is to form the character of santri who are not only knowledgeable, but also have noble character and are able to become agents of positive change in society (Alwi et al., 2023).

In a philosophical context, pesantren values can be understood through the concept of 'Panca Jiwa Pesantren' formulated by KH Imam Zarkasyi. This concept includes five core values: sincerity, simplicity, independence, *ukhuwah Islamiyah*, and freedom. Sincerity teaches santri to always purify their intentions in every action. Simplicity encourages a lifestyle that is not excessive. Independence trains students not to depend on others. *Ukhuwah Islamiyah* emphasises brotherhood and solidarity. Freedom teaches students to think and act in accordance with Islamic principles without pressure. These five values form a strong philosophical foundation in shaping the character and behaviour of santri in the pesantren environment (Mulyasari, 2016).

Anti-Bullying Campaign in Pesantren

Anti-bullying campaign in pesantren is a series of planned and systematic efforts to prevent and overcome bullying behaviour in the pesantren environment. This campaign usually involves various elements of the pesantren, including the caregivers, ustadz/ustadzah, and santri (Arrija, 2020). The main goal is to create a safe, comfortable, and conducive pesantren environment for the learning process and self-development of santri. Anti-bullying campaigns in pesantren can take various forms, such as socialisation, workshops, the establishment of special anti-bullying teams, safe reporting systems, and the integration of anti-bullying values in the pesantren curriculum. The uniqueness of anti-bullying campaigns in pesantren lies in its approach that integrates Islamic values and local wisdom of pesantren in bullying prevention efforts.

In designing anti-bullying campaigns in pesantren, it is important to understand the concept of 'Whole School Approach' developed by Dan Olweus. This approach emphasises that bullying prevention must involve all elements of the school, or in this context, the pesantren. It includes interventions at the individual, classroom, and whole pesantren levels. At the individual level, the focus is on building the character and social skills of the santri. At the classroom level, the emphasis is on creating a positive and inclusive classroom climate (Andrews et al., 2023). At the pesantren level, the focus is on clear policies and procedures related to bullying, as well as the creation of a pesantren culture that rejects all forms of violence. This approach, if integrated with the

philosophical values of pesantren, has the potential to create an effective and sustainable anti-bullying campaign (Limber et al., 2021).

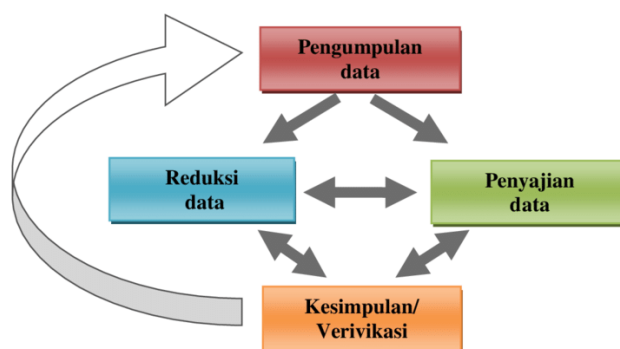
Method

This research chose to focus on the phenomenon of bullying in Pesantren Nurul Yaqin because the complexity of this problem requires an in-depth and contextual approach. The qualitative method was chosen for its ability to explore in detail the philosophical values inherent in the pesantren tradition, which cannot be adequately revealed through a quantitative approach. This approach allows researchers to explore the meaning behind the social and cultural practices in pesantren and understand how these values can be integrated into bullying prevention strategies. In addition, the qualitative method provides flexibility to adjust the research focus along with new findings that emerge during the research process. This is very important considering the social dynamics in the pesantren environment are complex and sensitive to the local cultural context.

The type of research used is a case study with a focus on Pesantren Nurul Yaqin. The data used are primary and secondary. Primary data was obtained through in-depth interviews with pesantren leaders, ustadz, and santri, as well as participatory observation in the pesantren environment. Secondary data were collected from pesantren documents, literature related to Islamic philosophical values, and previous reports on anti-bullying programmes in pesantren. Data sources were selected using purposive sampling technique to ensure that the selected participants have in-depth knowledge about the philosophical values of Pesantren Nurul Yaqin and the issue of bullying (Miles, Huberman, 2014). Participant selection criteria included length of involvement in the pesantren, position or role in the pesantren, and experience related to bullying issues.

Data collection was conducted through several stages. Researchers conducted a literature study to understand the context and concept of the philosophical values of pesantren. Second, in-depth interviews were conducted with 8 key participants, including the pesantren leader, 5 teachers, and 2 students from various levels. Data analysis was conducted through a thematic coding process. The stages of analysis include: 1) Transcription of interview data and field notes, 2) Initial coding, 3) Grouping of codes into broader themes, 4) Review and refinement of themes, 5) Definition and naming of final themes, 6) Writing the analysis report. This process was iterative, with the researcher continually comparing new data with emerging themes to ensure consistency and depth of analysis (Miles, B. et al., 2014).

Figure 1. Data analysis techniques



Source; Miles, Huberman and Saldana

Result and Discussion

Pesantren Philosophical Value as the Foundation of Anti-Bullying Program

This research revealed that Pesantren Nurul Yaqin has strong philosophical values that can be formulated and implemented as the foundation of an effective anti-bullying program. The main values identified are silaturahmi, tawadhu', ukhuwah Islamiyah, and ihsan. Silaturahmi is emphasized as the concept of building strong bonds of brotherhood among all pesantren residents. Ustadz Sigit Sayyid explained that silaturahmi does not only mean maintaining good relations with family and relatives, but also building brotherhood among all pesantren residents. Tawadhu' or humble attitude is taught to avoid arrogance and feelings of superiority towards others. Ukhuwah Islamiyah emphasizes that fellow Muslims must love, protect, and strengthen each other. While ihsan encourages students to actively do good and provide benefits to others. These values have become an integral part of daily life at Pesantren Nurul Yaqin and are taught through intensive teaching, exemplary behavior from ustadz and senior santri, and habituation in daily life (Sigit, Personal Communication, July 10).

Factors that influence the effectiveness of the implementation of these philosophical values as the foundation of the anti-bullying program include consistency in teaching and applying these values, exemplary behavior from ustadz and senior santri, and active involvement of all elements of the pesantren. Ma'ruf, a senior santri, explained that these values are not only taught theoretically but also practiced in daily life in the pesantren environment. The ustadz and senior santri always set an example by behaving humbly and respecting others. They also always supervise and remind if anyone behaves inappropriately (Ma'ruf, Personal Communication, July 11). Nevertheless, the pesantren administrators realize that although the philosophical values taught at Pesantren Nurul Yaqin are very strong and have become part of the pesantren culture, there is still a possibility of bullying cases. Therefore, the pesantren designed a comprehensive anti-bullying program based on these philosophical values.

The implications of implementing these philosophical values as the foundation of the anti-bullying program are very transformative for Pesantren Nurul Yaqin. This

program has succeeded in creating a safer, more comfortable, and conducive environment for santri to learn without the threat of bullying. The internalization of these philosophical values not only prevents bullying, but also forms a better character of the santri, with noble morals and high respect for others (Fahmi, 2021). This program also strengthens the image of Pesantren Nurul Yaqin as an Islamic educational institution that excels in character building. This philosophical value-based approach is a model that can be adopted by other pesantren in an effort to prevent and handle bullying cases. Finally, this program succeeded in building collective awareness among santri, ustadz, and all elements of the pesantren about the importance of creating an environment free from bullying, which in turn will contribute to the formation of a young generation of muslims with noble character and mutual respect in accordance with Islamic teachings and local wisdom.

Bullying Issues in *Pesantren*

Bullying is a deliberate act of physical or psychological violence committed by one or a group of individuals against another person with the aim of hurting or bullying the victim (Walters, 2021). The forms of bullying that often occur in the pesantren environment are very diverse. They range from physical bullying such as hitting, kicking, or slapping, to verbal bullying in the form of insults, ridicule, or psychologically painful words. It is also not uncommon for relational bullying to occur, where someone is deliberately ostracized or isolated from their social environment. In fact, in today's digital era, cyber bullying also colors bullying cases in *Pesantren*, as social media or electronic messages are used to intimidate or spread negative information about the victim (Adawi et al., 2023).

Although not always well-documented, cases of bullying in pesantren often occur. Most recently, in February 2024, a student at a pesantren in East Java was reportedly physically and verbally abused by his seniors until he died. In December 2023, a case of bullying against a student at a *Pesantren* in Jambi surfaced, where the victim was intimidated and ostracized by his friends until he was hospitalized. There was even a case of cyberbullying involving the spread of negative information and insults against a santri through social media. The bullying cases that occurred in the pesantren environment have become a cause for concern for all elements of society and educational institutions, indicating that bullying must be addressed immediately (Hasanuddin & Amirullah, 2022). The impact of bullying is enormous, not only for the direct victims, but also for the *Pesantren* environment as a whole. For victims, bullying can cause psychological trauma such as anxiety, depression, and low self-esteem, as well as lower academic performance due to difficulty concentrating. In certain cases, bullying can even trigger physical health problems such as injuries or eating disorders. What is certain is that victims of bullying will lose a sense of security and comfort in the pesantren environment, which should be a place to study in peace (Utary, 2022).

Meanwhile, in the *Pesantren* environment, bullying can create an atmosphere that is not conducive to learning and studying. Furthermore, this phenomenon also has the potential to damage the image and reputation of the *pesantren* in the eyes of the community, hinder the process of developing and forming positive characters of the students, and trigger further acts of violence or bullying in the *Pesantren* environment (Arya et al., 2024). Therefore, there needs to be a real effort from all elements of the *Pesantren*, ranging from caregivers, ustadz, senior santri, to parents, to prevent and handle cases of bullying. Anti-bullying socialization, the establishment of a safe reporting system, and strict enforcement of discipline against bullying perpetrators must be prioritized. Thus, the *pesantren* can once again become a safe, comfortable, and conducive environment for students to study and develop themselves in accordance with noble Islamic values.

Identification of Philosophical Values an *Pesantren* Nurul Yaqin

Pesantren Nurul Yaqin is a relatively old Islamic educational institution located in Lampung, specifically in Pujodadi, Pringsewu Regency. This *Pesantren* has a long history and a deeply ingrained philosophical tradition. It was founded in 1986 by KH. Mukhlas, a charismatic and visionary cleric. Over the years, the *pesantren* has produced hundreds, and even thousands, of graduates who not only possess a strong understanding of religious knowledge, but also uphold the noble values of their ancestors. In an interview with Ustadz Sigit Sayyid, one of the senior administrators of *Pesantren* Nurul Yaqin and the head of the *Pesantren*, he explained that since its inception, this *pesantren* has instilled philosophical values rooted in Islamic teachings and local wisdom (Sigit, Personal Communication, July 10). This *Pesantren* not only teaches religious knowledge, but also emphasizes the importance of noble morals and respect for fellow human beings.

One of the main philosophical values that is firmly held in *Pesantren* Nurul Yaqin is the concept of "*Silaturahmi*". According to Ustadz Sigit Sayyid, *silaturahmi* not only means maintaining good relations with family and relatives, but also building strong bonds of brotherhood among all *Pesantren* residents. This *Pesantren* teach the students to respect each other, help each other, and treat each other like brothers. In another interview with Ustadzah Adilaturrosyidah, another philosophical value that is emphasized is "*Tawadhu*", which means being humble and avoiding arrogance or feeling superior to others. A santri must always humble themselves, both before God and fellow humans. Thus, they will avoid bad behavior such as bullying or intimidating others.

In a separate interview, Ma'ruf, a senior santri who has been studying at *Pesantren* Nurul Yaqin for five years, shared his experience in practicing these philosophical values. This *Pesantren* teach all santri to respect and appreciate each other, regardless of different background or social status. The Santri educated to never feel higher or superior to others, Ma'ruf added that these values are not only taught theoretically but also practiced in daily life in the *pesantren* environment. The ustadz and senior santri always set an example by behaving humbly and respecting others. They also always supervise and gave the reminding if anyone behaves improperly. When asked about the compatibility of these

philosophical values with the concept of anti-bullying, *Ustadz* Fuad Hasyim emphasized that both are in line with and support each other. Bullying is an act that is very contrary to the values in *Pesantren* Nurul Yaqin. *Silaturahmi* and *tawadhu'* teach to respect each other and treat others well, instead of treating them badly, bullying, or intimidating them (Emilda, 2022).

Based on the results of interviews with the students, it was found that bullying had never occurred at *Pesantren* Nurul Yaqin but only small fights among students. However, the *Ustadz* board recognizes that although the philosophical values taught at *Pesantren* Nurul Yaqin are very strong and have become part of the *Pesantren* culture, there is still the possibility of bullying cases occurring. Based on interviews with *Ustadz* and *santri*, it is known that *Pesantren* Nurul Yaqin also instills other philosophical values that are in line with efforts to prevent bullying in the *pesantren* environment, namely the concept of "*Ukhuwah Islamiyah*" or Islamic brotherhood. *Ukhuwah Islamiyah* means that fellow Muslims should love, protect, and strengthen each other (Afandi et al., 2023). By fostering a strong sense of brotherhood, bullying, which is a form of persecution against one's own brothers, is strictly prohibited and forbidden.

Another philosophical value emphasized at *Pesantren* Nurul Yaqin is "*Ihsan*" or doing good to others. This concept encourages students to not only avoid bad deeds such as bullying but also actively do good and provide benefits to others (Ramadhan & Yasmin, 2023). Next, *Pesantren* Nurul Yaqin continues to strive to strengthen the cultivation of these philosophical values among the students. Through intensive teaching, exemplary behavior from *ustadz* and senior *santri*, as well as habituation in daily life, this *pesantren* hopes to produce a young generation that not only masters religious knowledge but also has noble morals and high mutual respect. Thus, the *pesantren* environment will be a safe, comfortable, and conducive place for students to study without the threat of bullying or other acts of violence.

Planting strong philosophical values such as *silaturahmi*, *tawadhu'*, *ukhuwah Islamiyah*, and *ihsan*, *Pesantren* Nurul Yaqin hopes to create a safe, comfortable, and conducive environment for students to study without the threat of bullying or other acts of violence. These values are not just theoretical but truly become the culture and practice of daily life at *Pesantren* Nurul Yaqin. The *pesantren* believes that by instilling these noble values early on, the students will have a strong foundation to avoid bad behavior such as bullying and instead become a generation that respects and loves each other.

Formulation and Application of Philosophical Values in Anti-Bullying at *Pesantren* Nurul Yaqin

After exploring the philosophical values that have been deeply rooted in *Pesantren* Nurul Yaqin, the next step is to formulate the selected values that will become the main foundation of the philosophical value-based anti-bullying program. This process involves in-depth analysis to ensure that the selected values are truly appropriate and acceptable to all elements of the *pesantren*. Based on the research data, it was agreed that there are four

main philosophical values that will be used as guidelines in the anti-bullying program at Pondok Pesantren Nurul Yaqin. These values are *silaturahmi*, *tawadhu'*, *ukhuwah Islamiyah*, and *ihsan*. These values were chosen because they have become an inseparable part of daily life in the pesantren.

After determining the selected values, the next step is to design an anti-bullying program based on these philosophical values. This program will begin by socializing and internalizing the selected philosophical values to all *pesantren* residents, including administrators, *ustadz*, and santri. The implementation process of the program uses various methods such as lectures, discussions, and activities that involve the active participation of the santri to ensure that these values are deeply embedded in them. First, These activities can be organized by holding a "Week of appreciation of philosophical values," which includes *bahtsul masail* activities between students, writing competitions or artwork that raises philosophical values, and showing documentaries themed on philosophical values.

Second, a Special Anti-Bullying Team will be formed. This team will monitor, handle, and prevent bullying cases that occur in the pesantren environment. This can involve mediation, counseling, and coaching for the perpetrators. The team will consist of pesantren administrators, *ustadz*, and senior santri representatives who have a deep understanding of the philosophical values of anti-bullying. Third, the reporting and case handling system of Pesantren Nurul Yaqin will be established. This system will provide a safe and confidential reporting channel for students who are victims or witnesses of bullying. It can be actualized by providing an "anti-bullying complaint box." Each report will be followed up by the special anti-bullying team, prioritizing a philosophical values-based approach.

Fourth, there will be anti-bullying activities and campaigns to build awareness and promote an anti-bullying culture through various social media platforms in the form of videos and photos. In addition, the pesantren will hold activities such as seminars, trainings, and campaigns involving all pesantren residents. These activities will emphasize the importance of philosophical values in creating a safe and conducive pesantren environment. In implementing this program, Pesantren Nurul Yaqin must implement a holistic and sustainable strategy because this program does not only run temporarily, but becomes part of the pesantren culture that continues to be strengthened over time. This strategy requires the active involvement of all elements of the pesantren, from the caregivers, administrators, *ustadz*, to senior and junior santri. Additionally, the example set by the *ustadz* and senior santri is also key to the success of this program. As exemplary figures, the *ustadz/ustadzah* must always display behavior that is in accordance with the philosophical values of anti-bullying. Thus, students will be exposed to and accustomed to the anti-bullying culture from an early age. Senior santri must also affirm their commitment to support and succeed the anti-bullying campaign at *Pesantren Nurul Yaqin*.

With the formulation of strong anti-bullying philosophical values, comprehensive program design, holistic implementation strategies, and consistent program internalization, it is hoped that Pesantren Nurul Yaqin can create a truly safe, comfortable, and conducive pesantren environment for students to study without the threat of bullying or other acts of violence. Thus, this pesantren not only produces a generation that masters religious knowledge but also has noble morals and high mutual respect in accordance with Islamic values and local wisdom. Furthermore, this approach sets a precedent for other educational institutions, demonstrating how traditional values can be effectively applied to address modern social issues. It also reinforces the pesantren's role as a catalyst for positive social change, extending its influence beyond religious education to foster a more harmonious and respectful society. Ultimately, this initiative may contribute to a broader cultural shift towards greater empathy, understanding, and mutual respect among Indonesia's diverse communities (Khasanah et al., 2023).

Conclusion

This research reveals that Pesantren Nurul Yaqin has successfully formulated and implemented philosophical values as the foundation of an effective anti-bullying program. The main values identified are *silaturahmi*, *tawadhu'*, *ukhuwah Islamiyah*, and *ihsan*. The implementation of these values is carried out through intensive teaching, role modeling from ustadz and senior santri, and habituation in daily life. The anti-bullying program designed includes the formation of a Special Anti-Bullying Team, a safe reporting and case handling system, as well as ongoing activities and campaigns. The implications of this program are very transformative, creating a safer and more conducive environment, shaping the character of santri better, and strengthening the image of pesantren as an Islamic educational institution that excels in character building.

This research makes a significant contribution to the development of an anti-bullying approach based on philosophical values and local wisdom in Islamic educational institutions. Conceptually, this research expands the understanding of how traditional values can be integrated with efforts to address contemporary social problems such as bullying. The approach used demonstrates that the philosophical values of pesantren are not only relevant for religious education, but can also be effectively applied in addressing modern social issues. Methodologically, this research presents a comprehensive case study model, combining analysis of philosophical values with practical implementation in an anti-bullying program. This provides a framework that can be adapted by similar studies in other educational institutions. Theoretically, this study contributes to the development of bullying prevention theory by including aspects of cultural and spiritual values as important factors. This opens up new perspectives in anti-bullying studies that have so far focused more on psychological and sociological approaches.

Although this research has provided valuable insights, there are limitations that need to be considered and can be a focus for further research. This research is limited to one

case study at Pesantren Nurul Yaqin, so the generalization of the findings to other pesantren contexts or educational institutions may be limited. Future research can expand the scope by involving the perspectives of these external stakeholders. A more detailed psychological study of the value internalization process and its impact on anti-bullying behavior would be valuable. Finally, the aspect of cyberbullying, which is becoming increasingly relevant in the digital era, has not been comprehensively explored in the context of pesantren. Further research can focus on how the philosophical values of pesantren can be applied to address the issue of cyberbullying.

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