PREVENTION AND HANDLING OF BULLYING IN EDUCATIONAL ENVIRONMENTS

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Abstract

Violent acts in implementing education and enforcing discipline in educational institutions often occur in various regions in Indonesia and even internationally. The government always seriously campaigns and handles this condition to create a conducive atmosphere for all students to achieve educational goals. This activity was carried out in Al-Amien Prenduan Islamic Boarding School, Sumenep Regency, Madura. This program was carried out by the Community Service Team of the Faculty of Law, Universitas Madura, as an implementation of the Tridharma of higher education, fully supported by LPPM, Universitas Madura. This community service activity was carried out in several stages, starting from a location survey, interviews with administrators and leaders of the Islamic boarding school, exploring the conditions and knowledge of the students, legal counseling, and forming an Anti-Bullying team. Overall, the activity has been carried out well and has received high enthusiasm from all levels of the Islamic boarding school.

Keywords: Bullying, Pesantren (Islamic Boarding School), Community Service.

Abstrak

Tindakan kekerasan dalam pelaksanaan pendidikan dan penegakan disiplin suatu lembaga pendidikan kerap terjadi diberbagai daerah di Indonesia bahkan dunia Internasional. Pemerintah selalu mengkapanyekan dan menangani kondisi ini secara serius guna menciptakan suasana kondusif sehingga tujuan pendidikan dapat tercapai oleh semua anak didik. Kegiatan ini dilaksanakan di lingkungan lembaga Pesantren Al-Amien Prenduan, Kabupaten Sumenep Madura, program ini yang dilakasanakan oleh Tim pengabdian Fakultas Hukum Universitas Madura sebagai implementasi Tridharma perguruan tinggi yang didukung sepenuhnya oleh LPPM Universitas Madura. Kegiatan pengabdian ini dilaksanakan dengan beberapa tahapan, mulai dari survey lokasi, interview dengan pengurus dan pimpinan pesantren, penjajakan kondisi dan pengetahuan santri pengurus, penyuluhan hukum dan pembentukan tim Anti Bullying. Secara keseluruhan kegiatan sudah terlaksana dengan baik dan mendapat antusias tinggi dari semua kalangan pesantren.

Keywords: Bullying, Pesantren, Pengabdian.

BACKGROUND

Pesantren, or Islamic boarding school, is an educational institution that existed and developed in Indonesia long before it became an independent country. Its existence continues to receive attention from the world of education, both nationally and internationally. The Islamic boarding school education pattern is considered very effective in transferring and transforming knowledge into concrete forms and skills and a more important

role, namely forming the students' characters based on Islamic values (Gunawan, 2019). Furthermore, the development of Islamic boarding school education has adopted and implemented many modern technological instruments in Islamic boarding schools' learning and academic administration systems. Islamic boarding school comes from *pe-santri-an*, a place for students or students to live.

Based on the definition of Islamic boarding school as a place for students that has been conveyed in the paragraph above, it can be explained that Islamic boarding school educational institutions have five primary elements, namely first, teachers consisting of a leading figure called *Kyai*, namely a person who is the leader of the institution who is the founder or successor who inherits the leadership of the Islamic boarding school institution. However, over time, the term *Kyai* is not only for the leader of the Islamic boarding school. In several regions in Indonesia, the successors of Islamic boarding school education have different names. In Madura, they are called Lora. In Java, for NU circles, they are called Gus and various other names in several regions in Indonesia. In addition to *Kyai*, in carrying out the educational function, they are assisted by teachers who are usually appointed by the leader and are students who have graduated who carry out the vision and mission of the Islamic boarding school (Kholifah, 2022).

Second, some students voluntarily come to the leader of the Islamic boarding school to study and live in the Islamic boarding school for a certain period. Third, a specific location or place tends to be closed to people outside the Islamic boarding school. This condition makes Islamic boarding school education very special. The

learning process occurs because of the interaction between a person and their environment. Therefore, learning can happen anytime and anywhere (Alfian, 2021). In addition, such conditions make the relationship between the subjects in the Islamic boarding school very intense, which can occur within 24 hours as long as the process is within the scope of the Islamic boarding school. The four methods and characteristics in interacting between teachers/*Ustadz,* and administrators in delivering learning will then be accommodated in the Islamic boarding school curriculum, which can then become a characteristic of an Islamic boarding school, which is currently known as a modern Islamic school, or a *Salafi* Islamic boarding school or an Islamic boarding school by combining both of them, namely an Islamic boarding school with a modern method, using computer-based modernity facilities while simultaneously implementing the concept and method of a Salafi Islamic boarding school based on traditional methods and materials. The fifth is the legal element, which regulates the relationship between Islamic boarding schools and the state regarding legal standing (administrative) and materially or the teachings conveyed in the Islamic boarding school so as not to deviate from the applicable legal corridor.

Related to the problem in this discussion, the fourth element of the Islamic boarding school is related to the method. Usually, Islamic boarding schools are led by a *kyai*. To regulate the life of the Islamic boarding school, the *kyai* appoints a senior santri to regulate his juniors (Gunawan et al., 2024). Nurchalid Majid's research results reported that there was an unbalanced level of power between teachers and students from this kind of

education system originating from policies and education systems that adhere to hierarchical ideology and culture (Majid, 2022). However, the research results were relative and still far from absolute truth, but seeing the students' conditions and behavior who were still seniority in caring for and providing guidance to juniors. Then, acts of physical violence in Islamic boarding schools, no matter how small, could undoubtedly exist in various forms. It was deplorable because every citizen was given the same rights to obtain legal protection (*rechtsbescherming*).

Islamic boarding schools had a clear hierarchy between *ustadz, gus, kyai,* and santri. *Santri,* as a student, is in the lowest position in the hierarchy and tends to be in the weakest condition regarding age, knowledge, and experience of Islamic boarding school life. Each level certainly has different authorities in carrying out the function of nurturing students in the life and environment of the Islamic boarding school. Leadership in *Kyai*'s power can be considered absolute, as in the past, the king's power. Then, the authority is distributed to the teachers and implemented by the administrators of the Islamic boarding school (they have different names in some Islamic boarding schools). This single absolute power gives rise to authoritarian management implications.

PROBLEMS

The Islamic boarding school's leadership hierarchy will undoubtedly impact the quality of education in the Islamic boarding school. The relationship or connection between the *Kyai* as the leader of the Islamic boarding school will create a unique and diverse relationship pattern that can

be different in each region and Islamic boarding school. Globally, in the development of leadership and management science, the relationship pattern between the *Kyai* in caring for the students is distributed to the teachers and administrators of the Islamic boarding school or senior students. This kind of relationship pattern in Spain is called a *patron*. *Patrons* (in this case, the *kiai*) usually have more abilities, such as protection, affection, welfare, and security. In contrast, clients (in this case, the students) usually only have loyalty and energy to give to the *patron* (Muali et al., 2020). The relationship pattern between the parties involved in the educational process in Islamic boarding schools is the same as a pyramid with a flow from top to bottom (top-down) where a *Kyai (Patron)*, assisted by teachers (*asatidz*), then delegated and assisted by senior students and culminating in students (clients). The teachers and senior students carry out the Islamic boarding school leadership policies or the extension of the Kyai in caring for the students. The uniqueness of the pyramid pattern of this Islamic boarding school leadership is that all levels below the *Kyai* still make the top hierarchy a role model, top figure, example, and inspiration for the levels below it. They carry out the tasks the leader gives based on devotion and dedicate themselves based on commitment, sincerity, and loyalty (Devi Pramitha 49). Such conditions seem to justify the hypothesis of The Great Man Theory (leaders are born, not made) that great leaders are not made but born. Leaders are born with unique qualities with the belief that the person is an extraordinary people (Kharis Syuhud Mujahada, 2022). With charisma and after adulthood, high authority appears, which is attached to

him since birth, and he will receive a more special and different opinion and place from society compared to other children. Even in several large Islamic boarding schools, it has become a symbol of the progress and quality of the Islamic boarding school as an educational institution based on a community or association filled with differences in character and background as well as the quality of human resources of different ethnicities, cultures, and age. Most of them are still in the productive age category and have not reached maturity, indicated by their inability to control emotions well. Besides, in the existing hierarchical system, the method of fostering Islamic boarding schools can cause problems that can occur continuously, even with varying intensities (fluctuating), and it will cause a negative stigma towards Islamic boarding schools from the wider community. Some time ago, the *Merdeka.com* Website reported on Islamic boarding schools entitled "Notes on Violence in Islamic Boarding Schools"(Irwanto, 2022).

In addition, BBC News.com also reported a similar headline: "Violence in Islamic boarding schools - 'the iceberg phenomenon,' 'my hand was hit with an iron chain' (September 7, 2022 *https://www.bbc.com/indonesia/articles/ cd1n2me021no.)* There are many more electronic media news stories about similar incidents that we cannot explore in this draft.

The portrait of the phenomenon of violence in the world of education that occurs in this country is genuinely very concerning for all of us, especially people who work as educators at various levels. For parents of students, it is not uncommon for questions to arise that doubt the level of success of the education they have undergone so far. Moreover, this phenomenon occurs

in Islamic boarding schools, which emphasize moral and ethical education based on Islamic teachings more than modern intellectual education. Although this phenomenon does not only occur in Islamic boarding schools, even apart from Islamic boarding schools, violence involving groups of students from specific schools in one school institution or with students from other schools also often occurs, even using simple tools to injure their opponents. In addition, violence also often occurs at the tertiary level, which uses the concept of Boarding School and seniority to implement supporting activities for students of the institution. The selection of the location for the implementation of community service with the theme of Legal Counseling in "Prevention and Handling of Bullying in the Educational Environment at the Al-Amien Islamic Boarding School, is based on the large number of students with a total of 5000 students consisting of various corners of the country and even from abroad, such as Singapore and Malaysia, which indeed have different backgrounds of life, which will undoubtedly affect the parenting pattern mandated by the leadership of the Islamic boarding school to the teachers, especially the administrators of the student organization from the final year students with a relatively young age who interact with the students at all times in running the Islamic boarding school program and enforcing the rules of the Islamic boarding school with high discipline as a whole, plus the level of stress from education and teaching and mandatory programs that they must complete as a requirement for graduation from the Islamic boarding school. Such conditions will have the potential to cause acts of violence, both physical and non-physical, against younger or

junior students. In addition, the main problem of violence in Islamic boarding schools is caused by the ignorance or lack of knowledge of senior students about the consequences of their actions both for the victim and for the perpetrator himself, both in terms of physical health and even threatening the victim's life. In terms of criminal law, there is a threat of criminal punishment for perpetrators of violence because the abuse was carried out intentionally or even with prior planning, as well as an attitude of indifference, neglect, and disregard for the limitations that have been conveyed by the leadership of the Islamic boarding school before they were given the mandate to carry out the duties and programs of the student organization. Jejen Musfah wrote in his article that the cause of violence in Islamic boarding schools by senior students was due to a lack of commitment to anti-bullying (Musfah, n.d.). In addition, there is a lack of knowledge and experience or the absence of socialization and improvisation in giving sanctions to violators of Islamic boarding school discipline, which are more oriented towards improving the personality and education of students, such as adding assignments, memorization, composing, or punishments oriented towards physical health, such as running, push-ups and so on.

A sociologist and lecturer at the Faculty of Social and Political Sciences, Universitas Indonesia (FISIP UI). Ida Ruwaida states that one of the causes of violence in education in Islamic boarding schools is the dilemma of solidarity between seniors with the difficult choice (dilemma) for other students who witness the action to prohibit or stop the action, which is sure to have a negative impact on the victim. Therefore, the manifestation of the solidarity dilemma is a silent attitude and seems to justify the In addition, the cause of violence in Islamic boarding school education is caused by the limited ability of the leadership to monitor all activities and tasks assigned to senior students because usually, the location of the Islamic boarding school is quite large. The number of students reaches thousands spread throughout the Islamic boarding school location. Supervision by the leadership is usually carried out periodically, at certain times that the leadership has scheduled. Zidni added in the results of his research that the cause of violence (bullying) in Islamic boarding schools is also due to seniority, so the perpetrators of bullying want their existence to be recognized by their juniors (Sadali, 2020).

Another external cause is the lack of communication between students and their parents or guardians due to the condition of the Islamic boarding school, which is closed from the outside world, or because of the fear of the victim to inform the incident they experienced to outside parties. Another external cause is the lack of attention from government agencies related to preventive action programs such as socialization, legal counseling, or other training, which are very effective because they are the parties with the most authority in supervision in the field of education.

SOLUTION

Society considers education a world whole of goodness (ethics) and beauty (aesthetics) values. Even in the extreme, it is called a flawless world because education is a world that creates more resilient, dignified, and moral humans. Hence, humans will survive by overcoming problems in their lives. However, is it true that such an assumption still exists in education amid a world that is changing everything (Jamaludin & Prayuti, 2022). The assumption in law is called *das Sollen*, which is what should be, but in *das Sein* or what happens in reality, there are many cases of violence in the world of education involving subjects in Islamic boarding schools. The problem of violence in Islamic boarding schools is not new, but this problem continues to occur in several Islamic boarding school institutions. Indeed, it must receive serious attention from all groups, especially educators for the next generation. To overcome this problem, the first step is to educate senior students or young teachers who carry out the duties mandated by the leadership in fostering senior students. Providing this education is very important, considering that they come to the Islamic boarding school to be educated and seek knowledge to become educated when they return to their hometown.

Providing education or education is an activity of transferring knowledge, skills, and experience based on guidelines and development through human reason to other humans to form a human personality. In the online version of the Great Dictionary of the Indonesian Language, educating means maintaining and providing training (teachings, guidance, leadership) regarding morals and intelligence (KKBI). Educating activities can be carried out in various ways because education provides scientific material (transfer) to others to change attitudes, behavior, and scientific abilities. Hence, the methods used can vary. It can be done by providing educational material directly, writing, showing videos either as recordings or live videos, giving examples of attitudes or behavior, and even through orders to seek and practice, and so on.

The target faced in community service in the Al-Amien Islamic Boarding School environment was final year students who were still adolescents aged 18-20 years, where during this period, the students were searching for identity. It was a period of wanting to be noticed and seen by others (Nurdiana et al., 2021). It faced very dense boarding school activities with high mental and physical activity, starting from waking up, rules at bedtime until bedtime again at night. According to Riza Mahmud's opinion in his writing, the role of physical activity was relatively high in influencing stress. Dense activities when participating in boarding school programs and activities expended extra energy. It made students feel tired and tense, causing stress**.** The simple impact influenced by limited circumstances and environments could lead to a tendency to commit violations of boarding school discipline, especially since the enforcement of discipline against boarding school administrators was lower than the enforcement of discipline against junior students. Seeing the situation and conditions and the limited time of the target of service in the boarding school environment, providing educational materials was the best way. The students would be given direct knowledge of how criminal law addresses acts of violence committed by a senior student against his junior

through legal counseling. The knowledge material given in this counseling activity is the first regarding the primary legal basis, namely Pancasila, which was the basis for how we behave towards others, such as the basis stated in the first principle, namely divinity, and then the principle of humanity. Both articles were very relevant and must be understood by students so that they behave under the practice and development of these principles.

In addition, students' knowledge of science in positive law was minimal, and they had to follow Islamic boarding school learning based on religious material, so they obtained very little material from positive legal science. The following material would be delivered: primary legal material related to legal subjects concerning perpetrators, legal regulations, and victims.

METHOD

The implementation of this activity was attended by male students in the final grade. The activity was Legal Counseling for students, which contained several explanations regarding the basics of legal science. The method used by the speaker was to conduct random interviews before the counseling was carried out to determine the level of understanding of students in national law. Then, counseling was carried out by presenting material that combined legal theories from national legal literature with the principles of Islamic Law. Furthermore, a question-and-answer session was carried out to determine the students' understanding after the counseling. Then, the last stage was an evaluation by responding to the students' understanding of national law.

The counseling activity was based on the lecturer's tri-dharma higher education obligations in community service. The service team, represented by the chairman, held a meeting with the head of the Islamic Boarding School at his residence, and a positive response was received from the school. Thus, the theme submitted to the service team was "Prevention and Handling of Bullying in the Educational Environment." The activity would be carried out according to the Islamic boarding school schedule shortly, using instruments and accommodation prepared by the service team.

This community service activity was greatly assisted by the Islamic boarding school, where the management would allocate time and participants by permitting them not to follow the Islamic boarding school program and to follow the legal counseling that would be carried out. In addition, the Islamic boarding school was very active in determining themes that were in accordance with the needs of the Islamic boarding school, which initially differed from the theme that the community service team would propose. In addition, the Islamic boarding school also provided facilities (hall/auditorium) that would be prepared and equipment that the community service team could not

provide(Emilda, 2022). Before the counseling is conducted, the community service team will conduct an in-depth study of the respondents' level of knowledge regarding the material to be presented. This knowledge deepening was carried out by providing several sets of questions. After the counseling, the team would provide several questions as evaluation material. The results of the respondents' answers would be submitted in the community service report.

CONCLUSION

Government efforts to prevent, reduce and eliminate bullying in every educational institution are continuously carried out even within the scope of pesantren educational institutions. As one of the educational institutions under the government, Madura University helps one of the government programs in eradicating bullying in the educational environment. The program was carried out in the Al-amien Islamic boarding school environment located in Prenduan Village, Pragaan District, Sumenep Regency. The activity was well appreciated by the pesantren leadership and the teachers on duty as well as the pesantren administrators. Because all pesantren communities need enlightenment and deeper knowledge about bullying in carrying out activities and enforcing pesantren discipline as a fundamental means and effort of pesantren organizers in realizing pesantren that are friendly to students.

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