

VERBAL BULLYING: COUNTERMEASURES AGAINST IN STUDENTS AT DARUL MUTTAQIEN ISLAMIC BOARDING SCHOOL

M. Naelul Mubarak^{1✉}, Kama Abdul Hakam², Aceng Kosasih³, Momod Abdul Somad⁴

⁽¹⁾ Pascasarjana PU&K, Universitas Pendidikan Indonesia, Indonesia

⁽²⁾⁽³⁾⁽⁴⁾ Universitas Pendidikan Indonesia, Indonesia

DOI: 10.29313/tjpi.v11i2.9603

Abstract

This study aims to determine the efforts of the Darul Muttaqien Parung Islamic Boarding School in Bogor in overcoming verbal bullying that occurs among students. The type of research used in this study is field research. The method used in this study uses qualitative descriptive analysis methods. Data collection techniques are carried out by observation, interviews and documentation. The results of the study found that the management of verbal bullying in students at the Darul Muttaqien Parung Islamic Boarding School in Bogor was carried out by designing parenting regulations and strategies for overcoming verbal bullying. The countermeasures are arranged through a holistic/comprehensive parenting strategy in various elements of student life in the dormitory. These strategies are realized in a nurturing regulation. In its implementation, the countermeasures of verbal bullying are realized through preventive and also repressive strategies.

Keywords: Strategi; Verbal Bullying; Pesantren.

Copyright (c) 2022 M. Naelul Mubarak, Kama Abdul Hakam, Aceng Kosasih, Momod Abdul S.

✉ Corresponding author :

Email Address : naelulmubarak@upi.edu

Received October 05, 2022. Accepted November 18, 2022. Published December 15, 2022.

INTRODUCTION

Cases of bullying are still an interesting topic in education discourse in Indonesia (Nurhayati, N., & Hamid, A. 2020). This case has been repeated from generation to generation. If we look at the data from National Center for Educational Statistics in 2021 more than one in every five (20.8%) students say they are being bullied. Then data from International Center for Research on Women said that 84% of Indonesian children experience violence in educational institutions. Judging from the research data Programme For International Student Assessment (PISA) in 2018, the data shows that 41% of school youth have experienced bullying. In addition, Indonesia is ranked fifth out of 78 countries as the country that has experienced the most bullying among school youth. In the latest data released by the KPAI (Child Protection Commission) in 2021 there were 17 cases of bullying among young students. This data shows very worrying figures, considering that educational institutions are places to gain knowledge, so it can be said that this condition has seriously tarnished the world of education. This becomes very ironic, considering that children should have security and comfort in their learning environment (Djamarah & Bahri: 2002). According to Undang-Undang Perlindungan Anak Nomor. 23/2002 Concerning Child Protection Chapter III Concerning Children's Rights and Obligations, explains that every child has the right to be able to live, grow, develop, and participate fairly in accordance with human dignity and dignity and to receive protection from violence and discrimination.

Bullying is a phenomenon that often occurs in the educational environment but is not visible on the surface and has a big impact (Anggraeni: 2021). Based on the bullying cases that occurred, in fact this bullying behavior cannot be considered normal, this is not a normal action (Fauziah. E, Kuntoro: 2022). If bullying is carried out continuously, it can have a negative impact on children, not only to victims but also to perpetrators of bullying (Rahmaningsi, Sri. 2013). Basically, only a few cases of bullying are revealed, while there are more cases that are not seen and not revealed. The problem of bullying does not only occur in the formal education environment, but also bullying often occurs in non-formal education or Islamic boarding schools (Syafi'ie, Imam : 2017). Islamic boarding schools are places to gain religious knowledge using Arabic-language books according to their level. Meanwhile, among the causes of bullying in Islamic boarding schools is the diversity of characters and customs and culture of the students. Then the supervision of parents who are far away is the cause of bullying. Sometimes there is also a lack of supervision from the pesantren (Manfred: 2010).

Thus, avoiding and overcoming bullying requires strategies from Islamic boarding school caretakers as a mental model. In addition, traditions are also needed that can overcome bullying, so that it can form patterns and trends that are opposite to bullying actions which in turn form a reframing or redesign of human behavior with other humans. (Komalasari, dkk : 2022). Inheritance of values and culture to the next generation, one of which is through educational institutions (Niemi, dkk : (2018). Inherited values and culture can be in the form of behavior that forms a personality that is responsible for the future of the nation by not breaking away from values and norms that are in accordance with national identity and identity. (Bagya: 2015). This is as stated in UU RI No 20/ 2003 Chapter II Article 3 states that national education functions to develop capabilities and shape national character and civilization that are beneficial in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (Kemendiknas: 2011).

Among the verses of the Al-Quran that explain the bad behavior of violent acts among fellow Muslims, namely QS. Al-Ahzab verse 58 which reads:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا

Meaning: "And those who hurt the believers and the believers without the mistakes they have made, then in fact they have borne a lie and a real sin"

The verse explains that acts of violence against fellow human beings are strictly prohibited in the Koran and religion because people who hurt believers, both men and women with words that hurt their hearts or actions are not because of the sins they have committed, then they have

committed the worst lies and sins, and committed the worst sins therefore they deserve to be punished accordingly in the hereafter.

Another verse that explains the act of bullying is in the letter al-Hujurat verse 11, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Meaning: "O you who believe, do not let a people make fun of another people (because) maybe they (who are being made fun of) are better than them (who are making fun of) and not women (who are being made fun of) make fun of) other women (because) maybe the woman (who is being made fun of) is better than the woman (who is making fun of). Do not reproach one another and do not call one another by bad names. The worst call is a bad call after believing. And whoever does not repent, then they are the wrongdoers."

In the letter it is also explained that in the letter Al-Hujurat contains instructions about what a believer should do to Allah SWT, to the Prophet and those who oppose the teachings of Allah and His Messenger, namely the wicked. Next, it explains what a believer should do to his fellow human beings and humanity as a whole, in order to create peace. As for what is being promoted to create peace and avoid conflict, namely avoiding ridicule, mocking, giving each other bad calls, suudzan, tajassus, backbiting, and not being arrogant and proud of each other because human degrees before Allah SWT are the same that distinguishes just piety.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

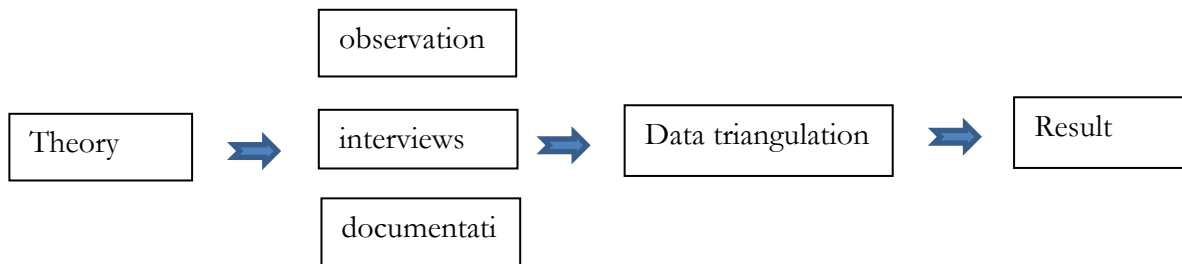
Meaning: "And the recompense of an evil is an appropriate crime, but whoever takes advantage of it and does good (to those who do evil) then the reward is from Allah. Truly, He does not like the wrongdoers."

The verse clearly states that Allah SWT does not like and does not even justify the actions of tyrants against fellow human beings. Crime in any form will gradually get punishment according to his actions. Because these actions can harm other humans and cause various adverse effects in the long run (Burga: 2022).

Thus, bullying violence is very important to be discussed and studied more deeply. In this case the researcher felt the need to conduct research on verbal bullying which took place at the Darul Muttaqien Islamic Boarding School, Parung, Bogor. What is interesting in this study is the overcoming of verbal bullying carried out by the Darul Muttaqien Islamic Boarding School in Parung Bogor with the aim of forming students who respect and respect each other both inside and outside the pesantren.

METHODOLOGY

The research used in this writing is a type of field research. The approach in this study uses a qualitative approach (Arikunto : 2000). Qualitative methods as research procedures produce descriptive data in the form of written or spoken words from people and behaviors that can be observed and described (Sugiyono : 2013). The subjects of this study were the researchers themselves, caregivers of students and students at the Darul Muttaqien Islamic Boarding School, Parung Bogor. Taking subjects in this study using purposive sampling, which is sampling based on certain criteria (Moleong : 2010). In this study the subjects had criteria, namely: First, the subject of caring for students who had the responsibility of caring for students at Islamic boarding schools such as providing assistance and guidance to students, understanding the problem of verbal bullying or verbal violence and being at the Islamic boarding school for 24 hours. Second, the student subjects selected in this study were students who had certain criteria, such as active students in class VII and IX, students who had received or carried out verbal bullying and students who had received guidance and advice on parenting students. Meanwhile, data collection techniques in this study used three steps in collecting data, namely interviews, observation, and documentation.



RESULTS AND DISCUSSION

The discussion on tackling verbal bullying on students at Darul Muttaqien Parung Islamic Boarding School, Parung Bogor includes the dynamics of verbal bullying on students, parenting regulations and verbal bullying coping strategies. In detail can be described in the following discussion.

Dynamics of Verbal Bullying among Students at Darul Muttaqien Islamic Boarding School

Based on reports from research interviews conducted by researchers, verbal violence that occurred at the Darul Muttaqien Islamic Boarding School in Parung Bogor is not a new problem. Even the pesantren itself does not deny that they are "full" of verbal bullying problems that occur among students. It's just that so far the pesantren has been able to handle these cases quite well. Some examples of cases of verbal violence that occurred among students include; Calling friends with unpleasant names; this violence is usually in the form of bad nicknames or disguises; mock; ridiculing his friend with bad and inappropriate words; Mutual ridicule between friends; this case usually occurs when there is a fight between two or more individuals where they ridicule each other; Cornered friends; this attitude is usually done to make someone suspect or ostracize a friend; Find faults friends; this behavior is usually associated with a person's penchant for getting his friends away; rebuke; this behavior is a behavior that is often done by someone to another person with a high tone of voice, snapping which can make the victim feel afraid; intimidating; This bullying behavior is related to the attitude of someone who likes to put pressure on others.

Strictly speaking the verbal violence mentioned above is one of the main points as a violation regulated in the rules of procedure. In the Darul Muttaqien student discipline book as stated in article 1 point (9) it is clearly explained that violations are also related to problems related to speech. This means that the utterances that come out of the mouths of students that contain elements of verbal violence can be categorized as violations. (Rahmat, M, dkk : 2019) when referring to the rules that have been made by the Darul Muttaqien Parung Bogor Islamic Boarding School. Verbal violence that occurs in Islamic boarding schools can occur due to various causes such as; misunderstanding in the room; Communication that is not going well between students; excessive joking; Lack of understanding each other's types of friends who have different sensitivities; Personal and group problems that lead to insulting each other, and so on.

It should be remembered that students who enter Islamic boarding schools have different backgrounds. These differences may include: Differences in family conditions; Economy; Social culture of the community where they lived before; Early educational institution education before they go to pesantren; language differences; Differences in communication styles brought by each student; Differences in the character of each individual santri and so on. These differences certainly receive special analysis by the pesantren so that the pesantren caregivers are not wrong in giving treatment to the santri. However, it is recognized by the pesantren administrators to deal with these many differences is not an easy thing. The pesantren must be very detailed in translating the rules of life related to the interaction of students from the time the students wake up until they go back to sleep (Yusutria : 2018).

Verbal bullying that occurred at the Darul Muttaqien Islamic Boarding School was considered to be very low. As can be seen in the table of the following cases:

Table 4.1. Frequency of Verbal Bullying throughout 2018-2021 at the Darul Muttaqien

Islamic Boarding School

Years	Frequence	Case Weight		
		Light	Moderate	Weight
2021	1 Case	√		
2020	2 Case	√	√	
2019	3 Case	√	√	
2018	1 Case	√		

Source : Darul Muttaqien

Based on these data, the frequency of verbal abuse from year to year is relatively low. In 2018 there was only 1 case of mild verbal abuse. As for what happened in 2019 there were 3 cases of mild and moderate verbal violence. In 2020 there were 2 cases but still in the mild and moderate category. And in 2021 there will only be 1 case which is in the mild category. However, the case of verbal bullying that occurred at the Darul Muttaqien Islamic boarding school has not completely disappeared. Almost every year there are cases related to verbal violence problems. It is not denied by the hostel supervisor that it may be impossible if we want the pesantren to be perfectly clean (without a single case). Usually the dynamics of the life of the santri will certainly have problems related to verbal violence. In addition, if seen from the weight of cases of verbal abuse that occurred among students, they ranged from mild to moderate categories. However, there are more cases that are in the mild category. It should be noted that the weight category of cases ranging from mild to moderate to cases belonging to the severe category, of course, has its own criteria for weighting.

Moderate verbal bullying that occurs in students has a slightly higher tension than mild verbal bullying. Verbal bullying in the moderate category usually makes the victim angry, sad, or reacts so as to cause tension through verbally attacking each other. Variety of verbal bullying in this category such as; criticize, berate, insult, utter hurtful harsh words. For cases of solving verbal bullying in this category it is not as easy as mild verbal bullying.

As for verbal bullying at a severe level, so far this has not happened at the Darul Muttaqien Islamic Boarding School. But that doesn't mean the pesantren doesn't make preparations if this happens. Bearing in mind that verbal bullying can occur in any institution, it often occurs in various types, such as: Slander by spreading false news with the intention of accusing other people so that other people become suspects of threatening; intimidating; Bullying is carried out continuously against the victim which causes the victim to become psychologically and mentally disturbed and causes uproar.

The caretaker of the Darul Muttaqien Islamic Boarding School must handle the case by finding a solution to the problem. Usually for cases that are severe enough to involve the parents as well to resolve the case. Strictly speaking, verbal violence in the serious category is also contained in Article 3 concerning General Serious Violations in: Article 3 point 5 namely, slander, deceiving and inciting a person or group to carry out activities that are not commendable, Article 3 point 9 namely, lying and making false statements. In addition, there is also Article 4 concerning specific serious violations, namely in point number: Article 4 point 7, namely, being disruptive, threatening, insulting or degrading the dignity of teachers, employees or leaders in the presence of one or several people within the pesantren environment.

However, the supervisor of the hostel explained that one should not be too worried and look negatively at the occurrence of verbal violence among students. This is because the friction that occurs in these students basically has a very high educational value. Santri who become victims are required to be "mentally strong" in dealing with various attacks aimed at him. Bullying can actually make the mentality of students stronger and they don't sulk easily, give up, and feel weak. Those who were victims of verbal violence were processed in their moods between feelings of wanting to be angry, hate wanting to take revenge. The occurrence of mood turmoil is basically useful as a maturing process for every santri. Likewise those who become perpetrators of verbal violence. They are required to become a friendlier person, to be aware of the feelings of the people they have hurt, to process their feelings so that they feel a regretful mood.

Parenting Regulations

In terms of regulation on the upbringing of students, the Darul Muttaqien Parung Islamic Boarding School in Parung Bogor has designed it well. The parenting design certainly refers to the Vision and Mission of the Darul Muttaqien Parung Islamic Boarding School, Bogor. Basically, the parenting model is adopted from their main Islamic boarding school, namely Gontor Darussalam. If so, the regulations for caring for students at the Darul Muttaqien Parung Islamic Boarding School, Parung Bogor, even though they have become different Islamic boarding schools from the Gontor Islamic Boarding School, still have a similar style, because almost the entire parenting model provided adopts that of the Gontor Islamic Boarding School. This can also be seen from the development of the pesantren culture which is fully developed to develop life values similar to what has been developed by the Gontor Islamic Boarding School. The character values that build the pesantren culture are known as the 'Panca Jiwa' which contain: Sincerity, Simplicity, Independence, Islamic Brotherhood, Freedom

Panca Jiwa, which was initiated as the noble values that form the culture of the pesantren, is used as the basis for designing various educational and teaching activities at the Darul Muttaqien Islamic Boarding School, Parung, Bogor. These noble values are translated into various follow-up policies which are considered ideal for creating generations who are aspects of life as outlined in the Islamic Boarding School's Vision and Mission. In order to achieve the vision and mission mentioned above, in order to create an atmosphere of education and coaching that is conducive to the dormitory environment, regulations were stipulated which were later called the rules of conduct for the students in the care of the Darul Muttaqien Parung Islamic Boarding School, Bogor.

The pattern of caring for students at the Darul Muttaqien Parung Islamic Boarding School, Parung Bogor includes: Supervision and guidance of the Islamic boarding school Discipline, Communication, Punishment and rewards, Parenting of the life of students at the Islamic boarding school is guided by ustadz, ustadzah, and supervision of Islamic boarding school caretakers. Every santri has problems faced, which require the nurturing of santri in Islamic boarding schools. The problems faced by santri are usually the first is the problem of facilities, longing for parents, weather differences, the second is friendship problems, namely communication, cooperation, differences in character, cultural differences, and seniority.

Strategies for Overcoming Verbal Bullying

Life in Islamic boarding schools in general is a miniature picture of society, where in society there are norms that must be obeyed and obeyed by community members. Likewise, in Islamic boarding schools there are rules that must be obeyed and obeyed by students, both written rules and unwritten rules. The notion of strategy is strategy, reason or tactic. Meanwhile, according to Michael J Lawson explained that strategy is a form of mental procedure in the form of a sequence of steps that uses creative efforts to achieve certain goals. Then Robert further explained that strategy is an action plan consisting of a set of steps to solve a problem or achieve a goal (Muhibbin : 2016). The strategy carried out by the Darul Muttaqien Parung Islamic Boarding School in Parung Bogor in tackling verbal bullying, is as follows:

Santri Character Parenting Approach - Exemplary (Role Modeling)

As researchers know, the majority of students who live in Islamic boarding schools are in the early and mid-adolescent phase. The changing dynamics of the teenage years demand the presence of people who have already gone through these phases. At the Darul Muttaqien Parung Islamic Boarding School, Parung Bogor, all teachers, dormitory guardians, assistants, and expert staff at the pesantren must be able to become figures who are truly role models or good examples for students in various aspects of life (Nuhdi, Asep: 2020). The example of a teacher left a deep impression on the students (Yusutria: 2018). If we want students to be honest people, a teacher must be honest, if you want students to be clean children, teachers must set an example of a clean life. If the teacher wants his students to be diligent in carrying out their daily worship obligations, the teacher must be at the forefront of carrying out this worship. At the Darul Muttaqien Islamic

Boarding School, Parung Bogor, the teachers are very concerned about themselves in various ways, both in words and deeds. They are pesantren caregivers who are very aware that the example of caregivers and teachers in Islamic boarding schools is the main key so that students can accept that what teachers do and set an example is a positive thing which they will really need it in the future. Dormitory supervisors also realize that setting an example for students is not an easy thing to do, but they still try to be consistent in carrying out their role as professional educators.

There are of course many kinds of examples set by Islamic boarding school teachers and caretakers in the verbal aspect, including: Setting an example to students in using good and correct language; Politeness in language, including in terms of intonation and gestures that show politeness in speech; Calling with affectionate calling, calling the santri with the good nickname that the santri has; Cultivating the giving of awards through verbal sentences that are worth increasing the sense of appreciation in students such as saying sorry, asking for help, thanking, and other positive praise for the achievements of students or other positive things done by students; Perpetuating saying thoyyibah sentences when together with students, such as hamdalah, istighfar, tahmid, tasbih.

Teaching

Education as the preparation of citizens is interpreted as a planned activity to provide provisions to students so that they grow and develop to become good citizens. (Schmidt, L: 2021). However, until the end of the 20th century human civilization was still colored by human cruelty to humans and their environment. A new morality needs to be breathed into the modern system, because each generation is essentially a new society. Teaching students so that they are far from acts of verbal violence is very closely related to education and character development efforts. As it is known that character education is the main discourse in the curriculum developed by the government. The government has determined that positive life values must truly be embedded in the nature of students or Santri. Islamic boarding schools as educational institution that contains elements of the formality of an educational institution must be able to organize transformative Islamic boarding schools.

The dormitory caretakers are well aware that students at the Darul Muttaqien Parung Islamic Boarding School in Parung Bogor must always be nurtured and controlled from various aspects of their lives. Thus, like it or not, students must be given understanding through the process of education and teaching and added to daily habits. With high intensity through habituation and direct teaching, it is hoped that the internalization process of good character values can run quickly. (Wiyono: 2021). The teaching efforts carried out in educational institutions related to the problem of bullying are by providing teaching that is full of moral content (Burga, M. Alqadri: 2022). Technically the implementation of teaching itself is carried out through three different places and times, namely: Teaching through educational institutions; Teaching through teaching Islamic boarding school material. Teaching in each student's room.

Panca Jiwa Pondok

At the Darul Muttaqien Islamic Boarding School in Parung Bogor, there are "5 Panca Jiwa (five soul)". Where this is related to the character that was formed while the students were in the pesantren. The 5 five souls of the Pondok are sincerity, simplicity, independence, ukhuwah Islamiyah, and freedom which means that the five souls of the Pondok this is also expected to produce someone who is good in morals, strong in all obstacles and hopes that after graduating from the Darul Muttaqien Islamic Boarding School they will become a useful person. This is because real success is something that can benefit the wider community, so it doesn't disappear with people who have many achievements.

Preventive Strategy

The following are among the preventive strategies implemented by the Darul Muttaqien Parung Islamic Boarding School in Parung Bogor in preventing bullying: 1) Making Rules, rules are things that occupy an important position in life and life. Discipline is always present in every aspect of life, both in the family environment, as well as in the educational institution environment, and

even in the community environment, or the nation and state environment in general. Rules are not excessive if they are equated with law, which regulates all human behavior and actions in their environment; 2) Optimization of the Communication System Relating to the management of the Darul Muttaqien Parung Islamic Boarding School in Parung Bogor in order to optimize the communication system between the boarding school and the parents of the students, namely by preparing a website that can be visited as material for consideration by the parents of the students and an overview for the parents of the students regarding the curriculum those at the Darul Muttaqien Islamic Boarding School, Parung Bogor and the daily activities at the Darul Muttaqien Islamic Boarding School, Parung Bogor. Thus, the parents of the students know the rules in Darul Muttaqien Parung Bogor Islamic Boarding School; 3) Spiritual Exercise As it is known that Pondok Pesantren Darul Muttaqien Parung Bogor as a pesantren-based Islamic educational institution has made maximum efforts in preparing strong generations in the future, both physically and spiritually. In other words, apart from the sports taught at this Islamic boarding school, spiritual exercises are also taught. Thus, the students have a good mentality in facing the future. For example, the students of the Darul Muttaqien Parung Islamic Boarding School in Parung Bogor are taught to read the Koran and interpret it, as well as study religious sciences which are also a source or supporter in understanding Islamic teachings that are *rahmatan lil 'alamin*.

Repressive Strategy

A repressive strategy is a social control that is carried out after a violation or event has occurred. Likewise, the defensive strategy was carried out by the Darul Muttaqien Parung Bogor Islamic Boarding School by implementing several strategies for dealing with verbal bullying. In implementing this repressive strategy, the Darul Muttaqien Parung Islamic Boarding School in Parung Bogor takes action against students who do deviant things, by giving them punishments or sanctions such as verbal reprimands, trials or also called courts and SPs and returns to the family. The punishment or sanction aims to provide a deterrent effect to the perpetrators of irregularities. Meanwhile, an explanation regarding verbal reprimands, courts or trials of students and SP and returns to the family is explained below:

Oral Reprimand

Verbal warnings are made when students violate minor violations. This verbal warning was given with the aim of providing an understanding that the actions that were violated should not be repeated. As well as this verbal warning was given by the ustadz, mudabbir, or mudabbiroh, and room guardians and dormitory guardians to the students in their respective environments or scopes.

Trial of the Santri Court

The trial process applied at the Darul Muttaqien Parung Islamic Boarding School in Parung Bogor has a method for achieving goals. This method aims to deter students from their actions. The model used by Darul Muttaqien Parung Bogor Islamic Boarding School is with sanctions. Sanctions given at the Darul Muttaqien Parung Islamic Boarding School in Parung Bogor are usually in the form of warnings to mild and severe punishments, this is carried out by the Darul Muttaqien Parung Islamic Boarding School in Parung Bogor in order to achieve students who comply with regulations, both with religious regulations or regulations in the Islamic boarding school.

SP (Surat Peringatan/Reminder Letter)

SP or Warning Letter is given to students who violate serious violations. This serious violation has points that can lead a student to get an SP or Warning Letter. This SP or Warning Letter is usually in the form of a suspension or dismissal from participating in activities within the Darul Muttaqien Parung Bogor Islamic Boarding School, either school or dormitory.

Return to the Family

Islamic boarding schools are a place to change the character of students to become better, but there are students who have bad character so they are sanctioned or given punishment. The

punishment is educational in nature, not out of personal grudges or the interest of lust. Violations and sanctions given based on the severity of the violations committed by students are also listed in the TMI student guardian guidebook.

CONCLUSION

Based on the discussion and research results that have been presented, it can be concluded that the prevention of verbal bullying among students at the Darul Muttaqien Islamic Boarding School in Parung Bogor uses approaches and strategies that can minimize the occurrence of verbal bullying. This management is regulated through a holistic/comprehensive parenting strategy in various elements of the life of the students in the dormitory. These strategies are translated into a parenting regulation. In its implementation, the handling of verbal bullying is manifested through preventive and repressive strategies. The cases related to verbal bullying can continue to occur from generation to generation. Thus, all education stakeholders need to design education and teaching that minimize opportunities for students to commit acts of bullying. There is a need for a policy and the creation of an educational culture that forces students to speak politely. However, the responsibility for dealing with verbal bullying is not only the stake holders, but the community at large.

REFERENCES

- Anggraeni, dkk. (2020). "Persepsi Guru Terhadap Penerapan Sistem Full Day School: Studi Kasus Di SMAN 1 Citeureup." *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam* 3(1): 59–78. <https://doi.org/10.37542/iq.v3i01.54>
- Arikunto, Suharsimi. *Prosedur Penelitian*. Jakarta: Rieneka Cipta, 2000.
- Bagya Waluya. (2015). *Sosiologi Menyelami Fenomena Sosial di Masyarakat* Bandung: PT. Setia Purna Inves
- Burga, M. Alqadri. (2022). Reinforcing Religious Moderation Through Local Culturebased Pesantren. *Jurnal Pendidikan Islam* 8 (2): 145-162 <http://dx.doi.org/10.15575/jpi.v8i2.19879>
- Djamarah dan Saiful Bahri. *Psikologi Belajar*, Jakarta: Rineka Cipta, 2002
- Fauziah. E, Kuntoro.(2022). Modifikasi Intelegensi dan Berpikir Kritis dalam Memecahkan Masalah. *El-Athfal: Jurnal Kajian Ilmu Pendidikan Anak*, 8(1). <https://journal.ptiq.ac.id/index.php/elathfal/article/view/694/215>
- Hidayat. T, dkk. (2018). Peran Pondok Pesantren Sebagai Lembaga Pendidikan Islam Di Indonesia. *Ta'dib: Jurnal Pendidikan Islam*, 7(2) : 461-472 461 <https://doi.org/10.29313/tjpi.v7i2.4117>
- Kemendiknas. *Undang-Undang RI Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional Bab 1 Pasal 1 Ayat 19*.
- Komalasari, dkk. (2022). The Relationship between Parents' Socio-Economic Level and Parenting. *Al-Athfal: Jurnal Pendidikan Anak*, 8(1) <https://doi.org/10.14421/al-athfal.2022.81-04>
- Manfred Ziemek. 2010. *Pesantren Dalam Perubahan Sosial*, Jakarta: P3M,
- Moleong, Lexy J. 2010. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Muhibbin Syah. 2016. *Psikologi Pendidikan Suatu Pendidikan Baru*, Bandung: Remaja Rosdakarya
- Muin, Abd. M dkk. 2007. *Pesantren dan Pengembangan Ekonomi Umat*, Jakarta: CV. Prasasti.
- Niemi, P., Benjamin, S., Kuusisto, A., & Gearon, L. (2018). How and Why Education Counters Ideological. *Religions*, 9, 1–16. <https://doi.org/10.3390/rel9120420>
- Nuhdi, Asep. (2020). Concept Of Quality Education Akhlakul Karimah Based Syekh Nawawi's Perspective. *Ta'dib: Jurnal Pendidikan Islam*, 9 (1) : 77-95 <https://ejournal.unisba.ac.id/index.php/tadib/article/view/6219>
- Nurhayati, N., & Hamid, A. (2020). Radicalism Prevention through Islamic Religious Education Learning at Elementary School. *Jurnal Pendidikan Islam*, 6(1), 109-126. <https://doi.org/10.15575/jpi.v6i1.8352>
- Rahmaningsi, Sri. 2013. *Sejarah Pendidikan Islam*, Curup: Lp 2 Stain Curup,

- Rahmat, M., Firdaus, E., & Yahya, M. (2019). Creating Religious Tolerance through Quran Based Learning Model for Religious Education. *Jurnal Pendidikan Islam*, 5(2), 175-188. <https://doi.org/10.15575/jpi.v5i2.6467>
- Schmidt, L. (2021). Aesthetic of Authority: 'Islam Nusantara' and Islamic 'Radicalism' in Indonesian Film and Social Media. *Religion*, 51(2), 237-258. <https://doi.org/10.1080/0048721X.2020.1868387>
- Sugiyono. 2013. *Metode Penelitian Kuantitatif, Kualitatif dan R & D*. Bandung: Alfabeta,
- Syafi'ie, Imam. (2017). Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter. *Al-Tadzkiyyah. Jurnal Pendidikan Islam, Volume 8, Mei* <https://media.neliti.com/media/publications/177493-ID-pondok-pesantren-lembaga-pendidikan-pemb.pdf>
- Wiyono, D.F. (2021). Curriculum Development Strategic Management Model Islamic International Boarding School in Thursina IIBS Malang. *Ta'dib Jurnal Pendidikan Islam 10 (1): 121-142* <https://ejournal.unisba.ac.id/index.php/tadib/article/view/8232>
- Yusutria. (2018). Analisis Mutu Lembaga Pendidikan Berdasarkan Fungsi Manajemen Di Pondok Pesantren Thawalib Padang Sumatera Barat. *Ta'dib: Jurnal Pendidikan Islam*, 7(2) : 530-538 <https://doi.org/10.29313/tjpi.v7i2.3833>