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Konseling Multibudaya Berbasis Nilai-Nilai Pesantren dan Spiritualitas Islam sebagai Strategi Preventif Bullying di Lingkungan Pesantren

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Abstract (Garamond 11)

The phenomenon of bullying in Islamic boarding schools is a serious challenge that requires a preventive approach based on contextual values. This article examines a multicultural counselling approach integrated with Islamic boarding school values and spirituality as a preventive strategy in addressing bullying Pesantren values such as Islamic brotherhood (ukhuwwah Islamiyah), tolerance (tasamuh), respect (ta'zim), humility (ta'wadhu'), kindness (ihsan), and trustworthiness (amanah) are identified as essential foundations for fostering healthy social interactions amidst the diverse cultural backgrounds of students. Through a multicultural counselling approach that respects differences and strengthens spiritual and moral aspects, students are guided to develop empathy, tolerance, and self-control as forms of internalising Islamic values. The study's findings indicate that this integration not only systematically prevents bullying behaviour but also strengthens a culture of peace and religiosity within the pesantren community. This approach can serve as an alternative model for developing guidance and counselling services in multicultural boarding school-based educational institutions.

KATA KUNCI:
Konseling Multikultural, Nilai-Nilai Pesantren, Bullying

Abstrak. (Garamond 11)

Fenomena bullying di lingkungan pesantren menjadi tantangan serius yang memerlukan pendekatan preventif berbasis nilai-nilai kontekstual. Artikel ini mengkaji pendekatan konseling multibudaya yang terintegrasi dengan nilai-nilai pesantren dan spiritualitas Islam sebagai strategi preventif dalam menangani bullying. Nilai-nilai pesantren seperti *ukhuwwah Islamiyah*, *tasamuh*, *ta'zim*, *tawadhu'*, *ihsan*, dan *amanah* diidentifikasi sebagai fondasi penting dalam membangun interaksi sosial yang sehat di tengah keberagaman latar belakang budaya santri. Melalui pendekatan konseling multibudaya yang menghargai perbedaan serta memperkuat aspek spiritual dan moral, santri diarahkan untuk mengembangkan empati, toleransi, dan kontrol diri sebagai bentuk internalisasi nilai keislaman. Hasil kajian menunjukkan bahwa integrasi ini tidak hanya mencegah perilaku bullying secara sistematis, tetapi juga memperkuat budaya damai dan religius dalam komunitas pesantren. Pendekatan ini dapat dijadikan model alternatif dalam pengembangan layanan bimbingan dan konseling di lembaga pendidikan berbasis asrama yang bersifat multikultural.

INTRODUCTION

In the context of everyday life, the term bullying tends to be more commonly used than its Indonesian equivalent, bullying. Both terms basically have the same meaning, which refers to acts of violence, both physical and verbal (Tang et al., 2020). Bullying is a form of aggression that is carried out proactively against individuals who are unable to defend themselves (Kennedy & Brausch, 2024). Bullying is also said to be a complex social interaction between peers characterized

by power imbalances and repeated behavior aimed at hurting the other party (Phillips et al., 2024).. Another opinion states that bullying is an increasing problem among adolescents globally and has a negative impact both in the short and long term (Ighaede-Edwards et al., 2023). Bullying according to the Centers for Disease Control and Prevention (CDC) and the United States Department of Education is a form of unwanted aggressive behavior, carried out by a person or group of adolescents other than siblings or current dating partners that involves an imbalance of power, either real or perceived, and takes place repeatedly or is very likely to recur. Bullying can have a negative impact on victims, including in the form of physical injury, psychological disorders, social problems, and obstacles in the education process (Le Menestrel, 2020). Bullying can be manifested in the form of physical or non-physical threats, including through speech or words (Bu'ulolo et al., 2022). The impact of bullying behavior is not only experienced by the victim, but also by the perpetrator. Perpetrators of bullying can experience negative consequences, both for themselves and for the surrounding environment (Lusiana & Siful Arifin, 2022).

Bullying often occurs in the world of education. Education is always synonymous with the teaching and learning process that takes place in the school environment. Schools should act as a vehicle for gaining in-depth knowledge, as well as a means of developing personality and potential to the fullest. However, in reality, schools are often the location of bullying, so that its ideal function as a learning space shifts to a place that leaves traumatic traces for some students (Lestari & Kowi, 2024). In the world of education, bullying has become a serious problem at the global level, both in developing and developed countries, including in Indonesia. Since the 1970s, researchers in various Western countries have conducted serious and systematic studies on the phenomenon of bullying among students (Syamsuri, 2024). Bullying in the school environment between peers can take many forms. Most adolescents experience victimization and bullying because they are perceived as different from other individuals or groups (Okagbue et al., 2022). In education, bullying can disrupt the learning process, damage mental health, and reduce students' self-confidence with potentially long-term effects on their development. Various types of bullying that occur in educational settings are still often found and cause various problems. One of the most common impacts felt by learners is the emergence of social problems in their daily interactions (Agoes & Lewoleba, 2023).

There are many kinds of bullying that often occur in the world of education such as: Verbal bullying is an indirect form of bullying that attacks psychologically, such as taunts, insults, threats, or degrading calls, Physical bullying involves direct body contact that can cause physical and emotional impacts, such as hitting, pushing, or damaging items, Social bullying aims to damage the victim's reputation or social relationships, for example by spreading rumors, shaming, or ostracizing. And finally Cyberbullying is bullying through digital media which includes the dissemination of harmful content, abusive comments, or hurtful messages online (Panggabean et al., 2022). Another point that suggests types of bullying is operationalized through nine indicators that reflect various forms of victimization, including: physical bullying; bullying with weapons; teasing, ridicule, or humiliation; racial or cultural harassment; harassment based on sexual orientation or gender identity; harassment related to body shape, size, or appearance; internet bullying; online requests for personal information; and feeling unsafe when interacting with someone online (Salmon et al., 2018). Risk factors associated with being a victim or perpetrator of bullying need to be further investigated as a basis for designing relevant prevention strategies and intervention programs (Wang et al., 2019). From the various types and characteristics of bullying

above, it is different from bullying in pesantren. bullying that occurs in An-Naashiri boarding school is verbal bullying, namely taunting friends who are larger in posture such as the nickname "dut-jedut" and also calling each other parents' names (Interview with Usatdzah), but they sometimes do not understand that this is already included in the bullying category. It is interesting to observe that the phenomenon of bullying that occurs in the pesantren environment has its own characteristics that are different from those found outside, such as in public schools or other social spaces. In the context of pesantren, the relationship between senior and junior students, which is often framed in a hierarchical culture and tradition of obedience, is often used as a justification for behavior that actually leads to bullying. The forms are sometimes disguised in disciplinary practices or learning certain values, making it difficult to recognize directly as bullying. This makes the phenomenon of bullying in pesantren more complex.

Boarding schools as Islamic religious-based educational institutions have the responsibility to shape the character of students, both in spiritual, social, and moral aspects. At the beginning of its emergence, Boarding School had a traditional character and focused on the deepening of Islamic religious sciences as the main foundation in living a social life tafaqquh fi al-din (Syafe'i, 2017). The boarding school institution is one of the institutions with an Islamic education system that uses two social systems, namely social excellence in the school education institution environment and in the pesantren institution environment (Ainurrosidah, 2018). Children who are in pesantren will face their own challenges in maintaining Islamic principles and pesantren culture (Naqiyah, 2022).

Pesantren is an Islamic educational institution that in terms of quantity is very large and even spread widely in various parts of the country which has no doubt in its contribution to the development of a pious, spiritual and civilized Indonesian society (Wafa & Wardi, 2018). Judging from the dynamics and development, pesantren have a main character. First, pesantren were established as part of and with the support of their own community. Second, pesantren in organizing their education apply equality to their students, not differentiating the status and level of wealth of their parents. Third, pesantren carry the mission of "eliminating ignorance", especially tafaqquh fiddin (religious deepening) and "broadcasting Islam" (Ainul et al., 2022). So it is not surprising that pesantren are widespread in Indonesia. Pesantren are known for their peacefulness and the Islamic religious teachings that are applied to make this institution continue to grow. However, there is also a lot of bullying in pesantren. Moreover, when referring to the lives of students who live in a boarding school environment, where the communication patterns and relationships formed are collective and take place intensely in relatively the same space and time. This condition creates high social interaction, so that almost all activities are carried out together. In this situation, the potential for conflict is very large if it is not accompanied by adequate supervision and structured and continuous guidance (Nashiruddin, 2021). This needs to be considered by the pesantren because currently there are many cases of bullying from both santriwan and santriwati. However, bullying problems that occur in the pesantren environment are often invisible because they are covered by a strong hierarchical culture and a lack of a clear reporting system.

Each individual will be interrelated with one another, interacting with people around him who have different languages, because we live in a multicultural society that cannot be separated from other cultures (Erlamsyah, 2017). These various diversities are very valuable for the

development of a nation, but on the other hand, if this diversity cannot be handled properly, the opposite will happen, there will be cultural divisions, bringing down each other's ethnicities and cultures (Lorantina et al., 2017). Islamic boarding schools are inhabited by students who come from various regions with diverse cultural backgrounds, characters, and traits. This diversity is influenced by several factors, including the distance of students from parental supervision as well as differences in customs and cultural values that they bring from their respective regions of origin (Wahyuni & Sitti, 2023). So it is not surprising that there will be friction between them. There is data on bullying victims from 2020 found that there were 91 victims, in 2021 there were 142 victims, in 2022 there were 194 victims, in 2023 there were 285 victims and in 2024 bullying victims soared to 573 people. Victims of bullying from year to year in pesantren are increasing, this requires an immediate solution to the problem. In this case, it is important to provide multicultural counseling services based on pesantren values to prevent bullying in pesantren. We know that the values in pesantren such as those that include a number of fundamental principles, including tauhīd (oneness of God), ummah (life together), rahmah (compassion), musawah (equality), tasamuh (tolerance), 'afw (forgiveness), takrīm (mutual respect), ta'afuf (coexistence), tafahum (mutual understanding), fastabiqul khairat (competing in goodness), amanah (honesty), husnuzzan (prejudice), sulh (reconciliation), ila (conflict resolution), islaḥ/salam (peace), la 'unf (non-violence), and 'adl (justice), and al-ukhuwah Islamiyyah (fellow Muslims) (Munawaroh et al., ,2022).

RESEARCH METHODS (Metode Penelitian)

This research uses a type of qualitative research using the case study method in a pesantren located in Lumajang district, to gain an in-depth understanding of the integration of brotherhood values to prevent bullying in pesantren. Case study is an empirical research method used to explore in depth an actual phenomenon or event in the context of real life, especially when the boundaries between the phenomenon under study and its context do not appear clearly or clearly (Nurahma & Hendriani, 2021). Data collection was carried out through three main methods, namely in-depth interviews, participatory observation. In-depth interviews aim to explore informants' views and experiences related to the integration of pesantren values (Tafaqquh Fī al Dīn) in preventing bullying in pesantren. Data validity in a study must have a high level of validity, so a repeated process of data confirmation is needed to ensure that the data obtained is truly valid and can be accounted for (Saadah et al., 2022).The informants in this study were selected using purposive sampling technique, which is a non-random sampling method in which researchers deliberately select individuals or groups with certain characteristics that are in accordance with the research objectives, so that they are expected to be able to provide relevant information to answer research problems (Lenaini, 2021).

RESULTS AND DISCUSSION

Bullying

Bullying in pesantren is a phenomenon that requires serious attention, considering that pesantren are educational institutions that emphasize moral and religious values. However, various studies show that bullying behavior still occurs in this environment. Bullying is aggressive behavior that is repeatedly carried out by individuals or groups against other individuals who are considered weaker, with the aim of hurting or intimidating. According to Olweus (1999), bullying is a

psychosocial problem that involves repeated humiliation and humiliation of others, where the perpetrator has more power than the victim (Kartika et al., 2019). Another opinion related to bullying is a deliberate and proactive act of aggression aimed at individuals who do not have the ability to defend themselves (Kennedy & Brausch, 2024). Meanwhile, according to Smith and Thompson (2012), bullying is an act that is intentional and causes physical and psychological harm to its victims (Almira & Marheni, 2021).

Likewise, in pesantren, bullying can take physical, verbal, and social forms. Physical forms include hitting or kicking; verbal include teasing, insulting, or negatively labeling; while social can take the form of ostracism or spreading rumors (Emilda, 2022). Bullying in schools is defined as repeated and intentional acts of verbal, physical, or psychological violence by the perpetrator against the victim in a school setting. This behavior can result in the victim experiencing attacks, humiliation, or exclusion over a long period of time or on an ongoing basis (Qi et al., 2025). This is because the impact of bullying is usually not immediately apparent, especially as victims tend to keep quiet and are reluctant to report what they are experiencing. In addition, many cases of bullying are often considered as a joke or something insignificant (Padli et al., 2023). Bullying includes threatening, terrorizing, spreading rumors, physically or verbally attacking, and excluding individuals from the group. Children of learning age are often the main victims of bullying, while some teachers or ustadz view these actions as normal. Ironically, in some cases, teachers are also involved in bullying practices in the pesantren environment. From these various definitions, it can be concluded that bullying is deliberate and repeated aggressive behavior, carried out by individuals or groups who have more power over weaker individuals, with the aim of hurting or frightening the victim, both physically and psychologically.

According to Rigby (1995), physical bullying includes actions such as kicking, hitting, pushing, damaging, or stealing other people's property (Antonia Rensiana Reong1, Gabriel Mane, Maria Sofia Anita Aga1, Maria Mbola1, 2024). Furthermore, there is a type of verbal bullying. Verbal bullying is carried out through hurtful speech, such as insulting, mocking, or giving demeaning nicknames. Although it does not leave physical marks, the psychological impact is significant and can lower the victim's self-esteem. The next type of bullying is rational bullying. According to Coloroso (2006), rational bullying is a form of bullying that aims to undermine the victim's self-esteem through neglect, exclusion from the group, or avoidance of social activities. The impact can cause the victim to feel isolated and lonely (Sri Parindu Purba, 2023).

The next form of bullying is Cyberbullying which occurs through digital platforms, such as social media, text messaging or email. The perpetrator uses technology to send messages or content that intimidates, threatens or humiliates the victim. This type of bullying can spread widely in a short time and is difficult to control (Borualogo et al., 2024). There is also sexual bullying which is a form of bullying by targeting the sexual aspects of a person, including behaviors such as vulgar comments, unwanted touching, or other sexual harassment. According to Coloroso (2006), sexual bullying can be in the form of statements that have the nuances of sexual invitation or sexual harassment, which are carried out repeatedly to cause discomfort or degrade the victim (Astria et al., 2024). And prejudicial bullying is bullying behavior driven by prejudice against certain characteristics, such as race, religion, sexual orientation, or disability (Bayram Özdemir et al., 2024). Competition between students living in pesantren is also one of the factors that trigger bullying behavior in the pesantren environment (Nugroho et al., 2020). From the results of research at An-

Naashiri boarding school, bullying that often occurs there is verbal bullying between seniors and juniors. And from the results of an interview with one of the ustadzah who was there, bullying usually occurs verbal bullying, where seniors mock their juniors regarding their black skin, fat bodies, etc.

Then understanding the characteristics of bullying perpetrators and victims is important for effective prevention and treatment. The following are common characteristics of bullying perpetrators and victims. Bullying perpetrators tend to mimic behaviors that they have previously learned from their parents or immediate environment. They show a low level of concern for others, making them less sensitive to the suffering experienced by victims. Despite appearing intelligent, perpetrators often face academic difficulties. Bullying is done as an attempt to cover up low self-esteem and seek recognition from others (Kustanti, 2015). Meanwhile, victims of bullying themselves show that young victims of bullying face serious psychological impacts. These include decreased self-confidence, high levels of anxiety, depression, and prolonged stress. In addition, the experience of being a victim of bullying is closely linked to an increased risk of developing anxiety disorders in adolescence (Sirait, 2023).

Brotherhood Values to Prevent Bullying

Etymologically, the word ukhuwah comes from the Arabic أخ (akhun) which means brother. In this context, ukhuwah is defined as a form of brotherhood that is not limited to blood relations, but also includes the relationship of faith. Ukhuwah Islamiyah (Islamic brotherhood): Instilling togetherness and solidarity between students so that no one feels isolated (Kusuma et al., 2017). Therefore, ukhuwah Islamiyah includes brotherhood between Muslims regardless of ethnic background, nation, or other origins. In a terminological sense, ukhuwah Islamiyah is a spiritual bond and the power of faith that Allah bestows on believers and pious people. This bond gives birth to a sense of affection, honor, mutual trust, and solidarity among fellow Muslims. According to Quraish Shihab, the term ukhuwah, which is commonly interpreted as "brotherhood", comes from a root word that means paying attention. This shows that in a true brotherly relationship, every individual who feels brotherly has an obligation to care for and pay attention to each other (Sri Nilawati et al., 2024).

There are several kinds of ukhuwah among them: There are four types of ukhuwah (brotherhood) that need to be understood. First, ukhuwah ubudiyah, which is a brotherhood based on equality as creatures and servitude to Allah, where all creations have equality as His servants. Second, ukhuwah insaniyah, which is a brotherhood of humanity that recognizes that all humans come from the same origin, namely the Prophet Adam and Eve, so they are brothers and sisters. Third, ukhuwah wathaniyah wa nasab, which is brotherhood based on the bonds of nationality and descent, which emphasizes family or national kinship. And the fourth, ukhuwah fi din al-Islam, which is a special brotherhood among fellow Muslims who are bound by faith and Islam as the main bond (Muh. Wajedi Ma'ruf, 2020).

Discussing about brotherhood, the An-Naashiri Islamic boarding school is famous for its pesantren values, namely the value of brotherhood which is always instilled by the caregiver and also the ustad and ustadzah, the brotherhood that occurs closely between students and students,

students and ustad and ustadzah are all interconnected and strengthen each other's brotherhood. Ukhuwah islamiyah brotherhood among Muslims is a bond built on the basis of faith and faith, regardless of differences in groups or backgrounds. As long as someone utters the sentence of tawhid (Laa ilaaha illallah), then he is a brother in faith that we must embrace and establish relationships with him as well as possible. Muslims are a unity bound by faith, so maintaining and caring for brotherhood among fellow Muslims is a common obligation. Do not let small differences or trivial issues trigger disputes that erode the value of ukhuwah Islamiyah. If this happens, it can lead to divisions that damage harmony and even threaten national unity (Iryani & Tersta, 2019).The importance of instilling ukhuwah islamiyah to students in preventing bullying in pesantren. There are several steps that can be taken including: Ta'aruf (Knowing Each Other) Brotherhood will not be established without knowing each other. In Pesantren, it is important to know each other not only physically, but also thoughts, feelings, and backgrounds. The more you know, the easier it is to understand. Tafahum (Mutual Understanding) Ta'aruf prevents misunderstandings, because everyone has a different cultural background. Ta'awun (Mutual Help) Santri help each other in learning, sharing needs, and supporting each other in daily life. From knowing each other, care grows that strengthens ukhuwah. Takaful (Mutual Assurance) is reflected in the togetherness of santri who look after and help each other. If there are difficulties, both in terms of daily needs and lessons, other students are ready to support. A sense of responsibility and solidarity makes them feel safe as one big family. (Rafiqah, 2020).

If these values are applied consistently, the culture and values of pesantren will become a space that is friendly, compassionate, and free from bullying. Ukhuwah Islamiyah is not just a slogan, but a real foundation in building a harmonious life together. That is why students at An-Naashiri boarding school are always instilled with the value of brotherhood towards their students since the beginning of their entry into the pesantren. The integration of pesantren values in the implementation of multicultural counseling to prevent bullying which is described in An-Naashiri Islamic boarding school through the results of interviews with caregivers, students and ustad and ustadzah include:

Pesantren Value	Value Meaning	Harmonized Multicultural Principles	Counseling Strategies Applied	Bullying Prevention Objectives
Ukhuwwah Islamiyah (Brotherhood of Faith)	Instilling a sense of togetherness and solidarity between students	Collective identity consciousness and social inclusion	Group sessions to build empathy and solidarity	Preventing social exclusion and discrimination between groups of students
Tasamuh (Tolerance)	Respecting cultural, ethnic, and ideological differences	Acceptance of diversity and cultural differences	Open dialogue across santri cultural backgrounds	Reducing prejudice and preventing ethnic/cultural bullying
Ta'zim (Respect)	Teaching respect for	Respect between	Assertive and polite	Prevent verbal and physical

	teachers, friends, and all living things	individuals regardless of background	communication training in guidance	bullying through respectful behaviour
Tawadhu' (Humility)	Do not look down on others even if they are different or weaker than you.	Equality and recognition of the rights of all individuals	Individual counselling to develop self-awareness and empathy	Prevent arrogant, demeaning, and psychologically abusive behaviour
Ihsan (Doing Good)	Encouraging students to do good deeds for everyone	Universal ethics and social empathy	Mentoring programme between senior and junior students	Building a positive culture and mutual care in the pesantren environment
Trust (Responsibility)	Instilling social responsibility in the Islamic boarding school community	Responsibility for the social impact of actions	Reflection and evaluation of bullying actions in counselling sessions	Raising awareness that bullying is a violation of values
Patience	Controlling emotions and not responding with violence	Emotional management in multicultural	Relaxation exercises and emotional control techniques in counselling sessions	Preventing reactive bullying and revenge among students

The implementation of multicultural counselling based on pesantren values in preventing bullying has shown significant results in creating a more inclusive, religious, and empathetic pesantren environment. The programme began with an assessment to identify cultural backgrounds, types of bullying cases that arose, and inter-student relationships that had the potential to cause conflict. From this initial stage, it was found that most conflicts arose due to differences in regional cultural backgrounds, seniority, and communication styles that did not sufficiently respect the value of mutual respect. Following the assessment, counsellors, caregivers, and ustadz designed interventions based on pesantren values such as ukhuwwah Islamiyah (Islamic brotherhood), tasamuh (tolerance), tawadhu' (humility), ta'zim (respect), ihsan (benevolence), sabar (patience), and amanah (trustworthiness). These values were integrated into group and individual counselling sessions, value discussions, mentoring, and habit-forming activities. For example, through mentoring activities among students, the values of ihsan and amanah are instilled

to encourage care and responsibility between seniors and juniors. Additionally, empathetic communication exercises and cross-cultural dialogue are conducted in group counselling sessions to foster the values of tasamuh and ukhuwwah, which have led to a reduction in students' tendency to engage in teasing, intimidation, or discriminatory actions.

The values of respect and humility are instilled through spiritual reflection and direct practice in daily life, such as encouraging mutual respect among students and not feeling superior to friends from different cultures (Reza Nur Alfiani Agustin & Akhmad Qomaru Zaman, 2023). Meanwhile, spiritual approaches such as dzikir and tafakur are applied as methods of emotional management, which greatly assist students in controlling anger and the urge to respond to mistreatment with violence, reflecting the strengthening of the value of patience..

The results of the evaluation show an improvement in the quality of social interaction among students. Indicators of success include a decrease in reports of bullying incidents, an increase in students' ability to resolve conflicts without violence (Asna, 2024), and the formation of a collective awareness that bullying behaviour not only violates social norms but also Islamic spiritual values. Additionally, spiritual values serve as a strong foundation in strengthening the students' introspective attitudes and social responsibility.

CONCLUSION

Multicultural counselling based on pesantren values and Islamic spirituality is a relevant and contextual preventive strategy in addressing the phenomenon of bullying in pesantren environments. Values such as ukhuwwah Islamiyah (Islamic brotherhood), tasamuh (tolerance), ta'zim (respect), tawadhu' (humility), ihsan (benevolence), and amanah (trustworthiness), which form the essence of pesantren life, have proven effective when systematically integrated into counselling approaches. These values not only strengthen harmonious social relationships among students but also deepen individual spiritual and moral awareness in responding to cultural differences and interpersonal conflicts.

Multicultural counselling principles provide an inclusive framework for understanding the diversity of students' backgrounds, while the Islamic spiritual approach reinforces values of self-reflection, self-control, and social responsibility. Through the integration of both, counselling in Islamic boarding schools is not only able to prevent bullying behaviour but also shapes students' characters to be tolerant, empathetic, and of noble character. Thus, this approach is worthy of being a model in building a safe, peaceful, and harmonious boarding school culture aligned with Islamic and humanitarian values.

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