

Bullying Prevention Strategies through the Foster Guardian Program in Pesantren

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Abstract

Amid growing concerns over bullying in educational environments, Islamic boarding schools have initiated foster guardian programs as a preventive measure, aiming to create a safer and more nurturing atmosphere for their students. This approach seeks to leverage these institutions' communal and familial structures, promoting a culture of care and respect among students. This study aims to reveal bullying prevention strategies through foster guardian programs in Islamic boarding schools. The research method in this study employs a qualitative case study approach. The results of this study have two main findings. First, the foster guardian program results from an initiative by the boarding school administrators. The program has been operational from 2016 to the present. The inception and sustainability of the program are based on the evaluation and reflection of the boarding school administrators on the various challenges they face in caring for junior students. The concept of foster guardians is also a result of adapting the concept of parenting within a family, such that foster guardians assume the role of older siblings to their younger counterparts. Second, foster guardians creatively prevent and address bullying problems among students. This creativity is characterized by various forms of foster guardian efforts dubbed bullying prevention strategies, which include identifying the root of the problem, fostering an attitude of mutual love and affection, providing advice and punishment, and increasing room-based activities. This study suggests that addressing bullying in Islamic boarding schools involves parenting strategies that incorporate anti-bullying awareness, Islamic teachings, school traditions, and psychology.

Keywords: Anti-Bullying Strategies, Bullying Prevention, Bullying Victimization, Foster Guardians.

Abstrak

Di tengah meningkatnya kekhawatiran tentang bullying di lingkungan pendidikan, pesantren telah memulai program wali asuh sebagai tindakan pencegahan, yang bertujuan untuk menciptakan suasana yang lebih aman dan lebih mendukung bagi para santrinya. Pendekatan ini berupaya untuk memanfaatkan struktur komunal dan kekeluargaan lembaga-lembaga ini, yang mempromosikan budaya kepedulian dan rasa hormat di antara para santri. Penelitian ini bertujuan untuk mengungkap strategi pencegahan bullying melalui program wali asuh di pesantren. Metode penelitian dalam penelitian ini menggunakan pendekatan studi kasus kualitatif. Hasil penelitian ini memiliki dua temuan utama. Pertama, program wali asuh merupakan hasil dari inisiatif para pengurus pesantren. Program ini telah beroperasi sejak tahun 2016 hingga saat ini. Dimulainya dan keberlanjutan program ini didasarkan pada evaluasi dan refleksi para pengurus pesantren terhadap berbagai tantangan yang mereka hadapi



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dalam mengasuh santri junior. Konsep wali asuh juga merupakan hasil adaptasi konsep pengasuhan dalam keluarga, sehingga wali asuh berperan sebagai kakak bagi adik-adiknya. Kedua, wali asuh secara kreatif mencegah dan mengatasi masalah bullying di antara para santri. Kreativitas tersebut dicirikan dengan berbagai bentuk upaya wali asuh yang disebut sebagai strategi pencegahan bullying, yaitu meliputi mengidentifikasi akar permasalahan, menumbuhkan sikap saling mencintai dan menyayangi, memberikan nasihat dan hukuman, serta memperbanyak kegiatan di dalam ruangan. Kajian ini menunjukkan bahwa penanggulangan bullying di pesantren melibatkan strategi pengasuhan yang menggabungkan kesadaran anti-bullying, ajaran Islam, tradisi pesantren, dan ilmu psikologi.

Kata Kunci: Korban Bullying, Pelaku Bullying, Strategi Anti Bullying, Wali Asuh.

Introduction

The issue of bullying in education has occurred in various territories of the world. Initially, bullying was more associated with primary and secondary education institutions, but in its development, it has been present at every stage and aspect of life.¹ Limper informs that in the context of education in the Netherlands, awareness of bullying emerged after the Dutch Parents' Association movement worked together to develop the National Protocol Against Bullying in Education and presented it to the media and all primary and secondary schools in 1995 and presented a bullying test in 1997 so that no school in the Netherlands was not aware of bullying as a real problem.² The two studies suggest that bullying is a contemporary issue that penetrates every aspect of life and has long been part of the education world, where one of the things that need to be done to overcome it is to create anti-bullying policies, strategies, and programs.

Several studies have examined the significance of anti-bullying programs. In Ghana, bullying victimization has become a major problem for adolescents in schools.³ In China, bullying victimization hurts adolescents' subjective well-being and suggests the necessity for whole-school elements interventions.⁴ Bullying can also trigger emotional distress and be a contributing factor to suicidal behavior, particularly among

¹ Lynne McDougall, "A Study of Bullying in Further Education," *Pastoral Care in Education* 17, no. 2 (1999): 31–37, <https://doi.org/10.1111/1468-0122.00125>.

² Rob Limper, "Cooperation between Parents, Teachers, and School Boards to Prevent Bullying in Education: An Overview of Work Done in the Netherlands," *Aggressive Behavior* 26, no. 1 (2000): 125–34, [https://doi.org/10.1002/\(SICI\)1098-2337\(2000\)26:1<125::AID-AB10>3.0.CO;2-7](https://doi.org/10.1002/(SICI)1098-2337(2000)26:1<125::AID-AB10>3.0.CO;2-7).

³ Diane Korkor Arhin et al., "The Relationship between Psychological Distress and Bullying Victimization among School-Going Adolescents in Ghana: A Cross-Sectional Study," *BMC Research Notes* 12, no. 1 (May 10, 2019): 264, <https://doi.org/10.1186/s13104-019-4300-6>.

⁴ Liang Huang, "Bullying Victimization, Self-Efficacy, Fear of Failure, and Adolescents' Subjective Well-Being in China," *Children and Youth Services Review* 127 (August 1, 2021): 106084, <https://doi.org/10.1016/j.childyouth.2021.106084>.

school-going adolescents in Nigeria.⁵ Likewise, for high school students, if they continue to be victims of bullying.⁶ Other studies have shown that implementing anti-bullying programs such as KiVa in different territories is typically effective but does not automatically diminish bullying levels within a single school year. This fact proposes the requirement for adjustment to the new school environment.⁷

The phenomenon of bullying also occurs in educational spaces in Indonesia, both in public schools from elementary to higher education and even in religious schools such as Islamic schools, madrasas, and Islamic boarding schools. Several researchers have presented various bullying phenomena in Islamic boarding schools (*pesantren*) in different aspects: the first is the resilience of students as victims of bullying. Solicha et al. reported three aspects that significantly influenced the resilience of students who were victims of bullying in East Java: honest and humble personality, social support from friends, and gender.⁸ Mazaya et al. also found that the level of resilience of bullying victims influenced their level of altruism.⁹

Second, the perpetrators and victims of bullying. Bullying perpetrators usually come from **seniors** and peers. They are generally more physically superior and have a naughty background. The victims of bullying are usually new students whose physical condition is not superior, who lack self-confidence, who are shy, fearful, and do not like to report.¹⁰ Another factor that makes new students the target of bullying is their weak ability to adapt to a new environment, so they become the target of bullying by their

⁵ Jacob Owusu Sarfo et al., “Conceptualising the Correlates of Adolescent Suicidal Behaviour in Benin: Evidence from a National Survey,” *Middle East Current Psychiatry* 31, no. 1 (June 17, 2024): 45, <https://doi.org/10.1186/s43045-024-00433-6>; T. O. Jegede et al., “Suicide Attempts and Correlates among In-School Adolescents in Benin City, Nigeria,” *Discover Psychology* 4, no. 1 (July 4, 2024): 81, <https://doi.org/10.1007/s44202-024-00196-5>.

⁶ Allie Thomas et al., “Identifying the Relationship between Recreation Engagement, Bullying, and Suicidality in High School Students,” *Children and Youth Services Review* 164 (September 1, 2024): 107857, <https://doi.org/10.1016/j.childyouth.2024.107857>.

⁷ Adam Klocek et al., “Effectiveness of the KiVa Anti-Bullying Program in the Czech Republic: A Cluster Randomized Control Trial,” *Evaluation and Program Planning* 106 (October 1, 2024): 102459, <https://doi.org/10.1016/j.evalprogplan.2024.102459>.

⁸ Solicha Solicha, Rena Latifa, and Siti Khusnul Chotimah, “Resilience in ‘Adolescent Bullying Victims’: A Case Study in Pesantren;,” in *Proceedings of the 1st International Conference on Recent Innovations* (International Conference Recent Innovation, Jakarta, Indonesia: SCITEPRESS - Science and Technology Publications, 2018), 1394–1401, <https://doi.org/10.5220/0009928313941401>.

⁹ Azka Mazaya et al., “Peran Resiliensi Terhadap Tingkat Altruisme Korban Bullying Di Pondok Pesantren Di Pulau Jawa,” *Journal of Psychology Students* 3, no. 1 (May 31, 2024): 21–30, <https://doi.org/10.15575/jops.v3i1.33477>.

¹⁰ Zidni Nuris Yuhbaba, “Eksplorasi Perilaku Bullying Di Pesantren,” *Jurnal Kesehatan dr. Soebandi* 7, no. 1 (April 19, 2019): 63–71, <https://doi.org/10.36858/jkds.v7i1.143>; Ahmad Nashiruddin, “Fenomena Bullying di Pondok Pesantren Al-Hikmah Kajen Pati,” *QUALITY* 7, no. 2 (December 31, 2019): 81–99, <https://doi.org/10.21043/quality.v7i2.6295>.

seniors.¹¹ The most common factor is the perception of bullying, which is only understood as physical violence.¹² Third is bullying prevention. Researchers have explored various efforts to prevent bullying in Islamic boarding schools: persuasive communication between guardians and foster children,¹³ socialization of bullying literacy and legal education,¹⁴ counseling programs,¹⁵ ethno-parenting approaches to foster guardian programs,¹⁶ increasing pedagogical competence in senior students,¹⁷ enforcing positive discipline programs to create child-friendly Islamic boarding schools.¹⁸

In addition to these study results, there are study on bullying in Islamic boarding schools (*pesantren*) based on a literature review which notes that several strategies for preventing bullying in Islamic boarding schools are still normative, so their study recommends implementing bullying prevention strategies in a sustainable manner that refers to the concept of character counts (six main pillars in developing students' character),¹⁹ and a suggestion to employ prophetic parenting approach in character

¹¹ Sigit Nugroho, Seger Handoyo, and Wiwin Hendriani, "Identifikasi Faktor Penyebab Perilaku Bullying Di Pesantren: Sebuah Studi Kasus," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 17, no. 2 (November 3, 2020): 1–14, [https://doi.org/10.25299/al-hikmah;jaip.2020.vol17\(2\).5212](https://doi.org/10.25299/al-hikmah;jaip.2020.vol17(2).5212).

¹² Yuhbaba, "Eksplorasi Perilaku Bullying Di Pesantren"; Nashiruddin, "Fenomena Bullying di Pondok Pesantren"; Nugroho, Handoyo, and Hendriani, "Identifikasi Faktor Penyebab Perilaku Bullying Di Pesantren."

¹³ Farhan Farhan and Aziah Aziah, "Upaya Wali Asuh pada Peserta Asuh Mengatasi Bullying di Pesantren Nurul Jadid Perspektif Komunikasi Persuasif," *Briliant: Jurnal Riset dan Konseptual* 4, no. 1 (February 20, 2019): 46–55, <https://doi.org/10.28926/briliant.v4i1.265>.

¹⁴ Evi Dwi Hastri, Yudi Wibowo Sukinto, and Muhammad Khalid Ali, "Stop Tindakan Bullying Melalui Pendekatan Behavioral Di Pondok Pesantren Nurul Islam Desa Karang Cempaka Kecamatan Bluto Kabupaten Sumenep," *Mafaza : Jurnal Pengabdian Masyarakat* 2, no. 2 (December 12, 2022): 192–210, <https://doi.org/10.32665/mafaza.v2i2.1215>.

¹⁵ Muhammad Izzul Islam An Najmi, Casmini Casmini, and Nurus Sa'adah, "Konseling Pengasuh Terhadap Santri Dalam Mengatasi Bullying Di Pondok Pesantren Bahrul Ulum Tambakberas Jombang," *Jurnal Al-Taujih : Bingkai Bimbingan Dan Konseling Islami* 8, no. 1 (June 18, 2022): 55–65, <https://doi.org/10.15548/atj.v8i1.3426>.

¹⁶ Adi Wibowo and Ita NurmalaSari, "Guardian Foster Service Program: Patterns of Handling Student Bullying Using An Ethnoperenting Approach," *JURNAL ISLAM NUSANTARA* 7, no. 2 (December 30, 2023): 145–57, <https://doi.org/10.33852/jurnalnu.v7i2.451>.

¹⁷ Ainul Yaqin, M. Syarif, and Syaikhu Rozi, "Improving the Pedagogical Competence of Senior Santri in Caring for Junior Santri to Prevent Violence and Bullying in Pesantren at Mojokerto," *Engagement: Jurnal Pengabdian Kepada Masyarakat* 8, no. 1 (May 18, 2024): 86–100, <https://doi.org/10.29062/engagement.v8i1.1678>.

¹⁸ Dina Arvi Arina Zulva, Imam Yahya, and Ahmad Rofiq, "Pesantren Based on Child-Friendly: Countering the Bullying Cases in Pesantren," *Santri: Journal of Pesantren and Fiqh Sosial* 5, no. 1 (June 30, 2024): 115–28, <https://doi.org/10.35878/santri.v5i1.1271>.

¹⁹ Muhamad Arif, Mohd Kasturi Nor Abd Aziz, and Yuldashev Azim Abdurakhmonovich, "Trend Strategy to Prevent Bullying in Islamic Boarding Schools (Pesantren)," *Jurnal Ilmiah Peuradeun* 12, no. 2 (May 30, 2024): 639–70, <https://doi.org/10.26811/peuradeun.v12i2.1087>.

education.²⁰ Both of these offers provide insight into innovations in bullying prevention strategies that emphasize the integration of *pesantren* traditions and science with the concept of ethics and character education as a representation of general science that focuses on students' moral and character education. However, the adaptation of concepts in *pesantren* culture requires adjustments to local conditions that occur in each *pesantren*, so that the form of innovation can be different or at least modified according to their respective local contexts, such as bullying prevention carried out by implementing a positive discipline program that leads to the development of a child-friendly *pesantren* culture.²¹

Therefore, this study aims to explore bullying prevention strategies through a foster guardian program at one of the Islamic boarding schools in Kediri City. The preference for the Islamic boarding school is essential to reveal, considering that the phenomenon of bullying in Islamic boarding schools is factual. In addition, in early 2024, there was a case of bullying that resulted in the death of a student at one of the Islamic boarding schools in Kediri, which was said not to have an operational permit.²² Hence, this study contributes to the efforts of Islamic boarding schools in overcoming the problem of bullying, dispelling the negative assumptions that have recently been attached to Islamic boarding schools, and specifically showing that Islamic boarding schools that have evident historical roots and genealogy have real attention and efforts in overcoming the problem of bullying in a sustainable manner.

Method

This study conducted using qualitative case study approach to explore bullying prevention strategies through a foster guardian program at Pondok Pesantren Al-Mahrusiyah Putra Lirboyo in Kediri City. The primary data source is interviews with foster guardians and boarding school administrators. Other data are field notes derived from observation results. The data obtained is analyzed qualitatively following

²⁰ AB Musyafa Fathoni et al., "The New Direction of Indonesian Character Education: Bullying, Moral Decadence, and Juvenile Delinquency," *Jurnal Pendidikan Agama Islam* 21, no. 1 (June 30, 2024): 22–39, <https://doi.org/10.14421/jpai.v21i1.7759>.

²¹ Zulva, Yahya, and Rofiq, "Pesantren Based on Child-Friendly."

²² Suci Amaliyah, "Kronologi Santri di Kediri Meninggal Dianiaya Senior," NU Online, February 28, 2024, <https://www.nu.or.id/daerah/kronologi-santri-di-kediri-meninggal-dianiaya-senior-2uvu7>; Raja Eben Lumbanrau, "Kasus Santri Tewas di Pondok Pesantren Kediri: 'Aku takut, Mama tolong cepat jemput' - Mengapa kekerasan terulang lagi di pesantren?," BBC News Indonesia, February 29, 2024, <https://www.bbc.com/indonesia/articles/c0vjeq20d8po>.

interactive data analysis techniques so that after data collection, the next stage is data condensation, data presentation, and conclusion.²³

Results and Discussion

Foster Guardians Program as Bullying Prevention in *Pesantren*

The foster guardian program at the Pesantren Al-Mahrusiyah Putra has been started since 2016. The program was carried from the initiative of the head of the boarding school at that time based on the evaluation and reflection on the performance and duties of the boarding school administrators, so the program can be called a form of renewal of one form of management of the boarding school administrators who become room supervisors. However, as a pioneering initiative, the program was abandoned and reactivated in 2018 until now.²⁴ The program is adapted from the parenting patterns in families so that in this context,²⁵ the foster guardian acts as an older sibling to their younger siblings because all foster guardians are students who have the status of university students; meanwhile, their foster children are juniors who are still in secondary education. This is similar to the research results that foster guardians are substitutes for parents in Islamic boarding schools.²⁶ However, in this study, foster guardians play as older role as older siblings for their younger siblings. When the foster guardian can no longer overcome the problem, this will be coordinated with the boarding school administrators to follow up by the *kiai*.²⁷

The adaptation is the basis for determining the criteria for foster guardians. The main criteria that each foster guardian must possess are the ability to provide an example or role model for foster students, have a caring and patient attitude in dealing with foster students, and condition the room as a place to live with the foster students.²⁸ Thus, the task of the foster guardian in the context of fostering in Islamic boarding

²³ Matthew B. Miles, A. M. Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, Third edition (Thousand Oaks, California: SAGE Publications, Inc, 2014).

²⁴ Informant MZA, Interview Wakil Koordinator Departemen Jam'iyyah PPHM. Al-Mahrusiyah Lirboyo Kediri, Mei 2024.

²⁵ Selawati Selawati and Siti Wahyuni, "Pola Asuh Al-Ummu Madrasat al-Ula Dalam Membentuk Karakter Anak Kiai," *Kartika: Jurnal Studi Keislaman* 2, no. 2 (November 25, 2022): 142–50, <https://doi.org/10.59240/kjsk.v2i2.17>.

²⁶ Achmad Fawaid and Uswatun Hasanah, "Pesantren Dan Religious Authoritative Parenting: Studi Kasus Sistem Wali Asuh Di Pondok Pesantren Nurul Jadid," *Jurnal Ilmiah Ilmu Ushuluddin* 19, no. 1 (June 30, 2020): 27–40, <https://doi.org/10.18592/jiilu.v19i1.3484>.

²⁷ MZA, Interview Wakil Koordinator Departemen Jam'iyyah PPHM. Al-Mahrusiyah Lirboyo Kediri, Mei 2024.

²⁸ Are Efendi et al., "Peningkatan Perilaku Sosial Santri Melalui Peran Wali Asuh Di Pesantren," *Kartika: Jurnal Studi Keislaman* 3, no. 2 (2023): 199–208, <https://doi.org/10.59240/kjsk.v3i2.40>.

schools is to provide attention, care for, and direction to the foster students, especially for students who have problems or when there are problems between foster students so that all members of the room remain harmonious and have close family ties. It is in line with the explanation in one of the organizational documents of the boarding school that the task of the foster guardian is to guide the room's residents so that they can implement noble morals and obey the rules and regulations of PPHM. Al-Mahrusiyah Lirboyo, and be a role model for the room's residents.²⁹

The adaptation also shows the difference between this study and the results of studies that state that the seniority of students is a driving factor in the emergence of bullying perpetrators.³⁰ On the contrary, the results of this study strengthen the opinion that states that the main factor that drives the emergence of bullying perpetrators is having a strong physique than the victims,³¹ and poor parenting and social formation in the family.³² Another factor identified as a driver of the bullying phenomenon is the limited understanding of the concept of bullying because it could be that the understanding is still limited to the physical aspect. In contrast, bullying can occur in other aspects, namely verbal, psychological, mental, social, and in networks or cyber.³³

Foster Guardian Strategies in Dealing with Bullying in Pesantren

This study found four forms of foster guardian creativity in preventing and overcoming bullying problems in their room residents. This creativity is their strategy for fostering room residents directly related to bullying problems. The room residents in question are the younger students, namely foster students. The first is to trace the root of the problem. One foster guardian said that bullying often occurs to students in the room. To prevent more severe forms of bullying, when they find out about the symptoms of bullying that occur between students in the room, which usually start from bullying that is still verbal, the foster guardian has taken preventive measures by digging into the root

²⁹ Tim Penyusun, "Pedoman & Ketentuan Berjam'iyyah PPHM. Al-Mahrusiyah Lirboyo Kediri 2023-2024" (PPHM. Al-Mahrusiyah Lirboyo Kediri, June 2023), 28-29.

³⁰ Yuhbaba, "Eksplorasi Perilaku Bullying Di Pesantren"; Nashiruddin, "Fenomena Bullying di Pondok Pesantren."

³¹ Nugroho, Handoyo, and Hendriani, "Identifikasi Faktor Penyebab Perilaku Bullying Di Pesantren."

³² Tim Penyusun Universitas Al-Azhar dan UNICEF, *The Islamic Perspective on Protecting Children from Violence and Harmful Practices*, ed. Zezen Zaenal Mutaqin, trans. Novriantoni Kaharuddin (Jakarta: UNICEF Indonesia, 2022), 192, <https://www.unicef.org/indonesia/media/17256/file/The%20Islamic%20Perspective%20on%20Protecting%20Children%20from%20Violence%20and%20Harmful%20Practices.pdf>.

³³ Unicef Indonesia, "Perundungan Di Indonesia: Fakta-Fakta Kunci, Solusi, Dan Rekomendasi," February 2020, <https://www.unicef.org/indonesia/media/5691/file/FactSheetPerkawinanAnakdiIndonesia.pdf>.

of the problem that occurs between students in the room. According to him, this is an essential process because identifying problems and the reasons or triggers is the basis for providing appropriate follow-up actions so that room residents return to harmony and obey the rules of the Islamic boarding school.³⁴

The second strategy is to foster a sense of affection between the room residents. The foster guardian culturally does this, such as giving full attention and sharing stories or experiences as giving attention to residents who have problems or when there are problems between room residents. In this process, the foster guardian provides an understanding to the room residents that they are friends who are like family, so it is necessary to help each other, assist, work together, comfort friends who are crying or sad, and spend time together. According to him, this is part of the social culture that exists in Islamic boarding schools. Another example often conveyed to room residents so that they have a family-like bond is the existence of regional organizations and alums santri organizations.³⁵

The cultural dimension carried out by the foster guardians in this strategy is in line with the research findings of Wibowo et al. that Islamic boarding schools have unique cultural dimensions that can be integrated to build harmonious relationships between Islamic boarding school students. The study uses ethno-parenting to integrate cultural values with local wisdom.³⁶ At that point, this study differs because the results found that the integration pattern is interdisciplinary. After all, the integrated aspects are Islamic boarding school culture with parenting patterns in the family.

The third strategy is giving advice and punishment. The foster guardian uses this strategy to overcome bullying between roommates when they find the perpetrator and victim of bullying. The first step that the foster guardian takes is to reprimand the perpetrator of bullying, give advice not to repeat it, and think about it if it happens to him. It is done by the foster guardian so that the perpetrator realizes that his behavior has hurt other roommates and so that he has empathy for fellow students. Meanwhile, what the foster guardian does to the victim of bullying is to provide an understanding to be patient and willing to forgive and consider it as mental training so that his mentality

³⁴ Informant MKD, Interview Wali Asuh, Mei 2024.

³⁵ Informant MKM, Interview Wali Asuh, Mei 2024.

³⁶ Wibowo and NurmalaSari, "Guardian Foster Service Program."

becomes robust. It is done to motivate and calm the victim of bullying. Giving advice and reprimands is done for the type of verbal bullying.³⁷

Meanwhile, punishment is only given if the perpetrator of bullying still repeats his actions or if there are symptoms of physical bullying. The punishment given is intended to provide a deterrent effect such as giving a warning letter. However, if it happens repeatedly, the foster guardian and the administrator report it to the kiai. At this stage, the kiai mediates the perpetrator and victim, but if there is still no change, then the final punishment for the perpetrator of bullying is to be expelled from the Islamic boarding school.³⁸ This third strategy aligns with the results of Farhan and Azizah's study that foster guardians use persuasive communication patterns on foster students. However, the study's results have not yet reached the stage of giving real punishment to perpetrators of bullying because they only generally provide a deterrent effect.³⁹

The fourth strategy is to increase activities in the room. These activities take place in the room and apply to all residents of the room. The activities consist of emphasizing the discipline of implementing the room duty schedule, congregational Duha prayer, Friday night and monthly *jam'iyyah, lalaran nadzam* (memorization method with songs or rhythms), and reading of *asma al husna*. For foster guardians, increasing these activities is one way to reduce bullying between room residents, increase their solidarity and discipline, and facilitate the supervision process.⁴⁰

Conclusion

This study concludes that the foster guardian program at the Pondok Pesantren HM. Al-Mahrusiyah Putra in Kediri City is the result of an adaptation of the family's parenting concept. Where the foster guardian in each room has a general pattern in trying to prevent and handle bullying that occurs to the students in their care, this general pattern is formulated into four strategies for preventing and handling bullying that occurs to room residents in the Islamic boarding school. Hasil penelitian ini memiliki implikasi teoritis bahwa pencegahan dan penanggulangan masalah bullying di pesantren memerlukan penerapan strategi pengasuhan yang diawali dengan kesadaran

³⁷ Informant MKT, Interview Wali Asuh, Mei 2024.

³⁸ Informant MZA, Interview Wakil Koordinator Departemen Jam'iyyah PPHM. Al-Mahrusiyah Lirboyo Kediri, Mei 2024.

³⁹ Farhan and Aziah, "Upaya Wali Asuh pada Peserta Asuh Mengatasi Bullying di Pesantren Nurul Jadid Perspektif Komunikasi Persuasif."

⁴⁰ Informant MKB, Interview Wali Asuh, Mei 2024.

anti-bullying. Strategi ini merupakan integrasi antara ilmu agama Islam, tradisi pesantren, dan psikologi.

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