

Education on Preventing Verbal and Digital Violence in Islamic Boarding Schools: A Persuasive Approach

Sunardi

IAI Al-Urwatul Wutsqo Jombang

sunardi.ppuw@gmail.com

Moh. Kholik

IAI Al-Urwatul Wutsqo Jombang

mohkholikabdahu@gmail.com

Isah Munfarida

munfaridah360@gmail.com

MA Al-Urwatul Wutsqo

Rusdee Waenasae

Cdone.dya@gmail.com

Ibnu Affan Buranawit School, Thailand

Abstract: Al-Urwatul Wutsqo Islamic Boarding School (Pesantren) faces serious challenges regarding normalized verbal bullying (*gojlogan*) and the risk of cyberbullying among its Junior (MTs) and Senior (SMA) High School students, particularly amidst the inevitable expansion of the digital era. This community service program aimed to enhance understanding and cultivate a commitment to non-violence within the pesantren environment through a Persuasive-Educative Approach. The implementation method involved preliminary observations and interactive education utilizing empathy simulations, alongside the integration of *Ukhuwah Islamiyah* (Islamic Brotherhood) values and legal awareness regarding the Electronic Information and Transactions (ITE) Law. The results indicated a significant increase in student awareness concerning the psychological impacts of bullying and the legal consequences of digital violence. The persuasive approach proved highly effective in fostering empathy, prompting self-reflection (*muhasabah*), and successfully mobilizing a collective commitment against bullying among participants, as documented in a joint declaration. It is concluded that this method serves as a humanistic, valid, and highly relevant preventive solution for the pesantren context, which is characterized by intense social interaction and a transition toward digital culture.

Keywords: Bullying; Digital Violence; Persuasive Approach; Digital Literacy.

Abstrak: Pondok Pesantren Al-Urwatul Wutsqo menghadapi tantangan serius terkait perundungan verbal yang dinormalisasi (*gojlogan*) dan risiko *cyberbullying* di kalangan santri tingkat MTs dan SMA seiring penetrasi digital yang tak terhindarkan. Kegiatan pengabdian masyarakat ini bertujuan untuk meningkatkan

pemahaman dan membangun komitmen anti-kekerasan di lingkungan pesantren melalui pendekatan Persuasif-Edukatif. Metode pelaksanaan melibatkan observasi awal, edukasi interaktif yang menggunakan simulasi empatik, serta integrasi nilai *Ukhuwah Islamiyah* dan kesadaran hukum (UU ITE). Hasil kegiatan menunjukkan peningkatan signifikan dalam kesadaran santri terhadap dampak psikologis bullying dan konsekuensi legal kekerasan digital. Pendekatan persuasif terbukti efektif menumbuhkan empati, memicu refleksi diri (muhasabah), dan berhasil menggerakkan komitmen kolektif antiperundungan di kalangan peserta, sebagaimana didokumentasikan dalam deklarasi bersama. Disimpulkan bahwa metode ini merupakan solusi preventif yang humanis, valid, dan sangat relevan untuk konteks pesantren yang padat interaksi dan berada dalam transisi budaya digital

Kata Kunci: Perundungan; Kekerasan Digital; Pendekatan Persuasif; Literasi Digital.

Introduction

Historically, Pondok Pesantren is recognized as the oldest indigenous educational institution in Indonesia. Its mandate extends beyond the mere transfer of religious knowledge; it is fundamentally deeply rooted in the transfer of values, specifically the inculcation of noble character and morality. As such, Pesantren is envisioned as a sanctuary of safety and peace where the principles of *ukhuwah islamiyah* (Islamic brotherhood) are paramount. Ideally, this environment functions as a moral fortress, shielding students from deviant behavior while fostering a learning atmosphere characterized by conduciveness, humanism, and compassion¹.

However, empirical realities present serious challenges regarding social interactions among students. A study by Sigit Nugroho et al. highlights that bullying remains prevalent, particularly in the form of verbal abuse. Within the communal environment of the dormitory, the boundary between friendly banter (*gojlogan*) and insults often becomes blurred.² Negative labeling, body shaming, and seniority-based intimidation are frequently normalized as tradition or considered necessary measures to test the mental resilience of new students.³ In reality, such verbal abuse frequently serves as a gateway to physical aggression and may precipitate long-term psychological consequences, including low self-esteem, anxiety, and ultimately, the intention to withdraw (*boyong*) from the institution.

This challenge is further exacerbated by the advent of the digital era. While many pesantren enforce strict restrictions on electronic devices, the penetration of information technology remains unavoidable, particularly during holiday periods or through controlled internet access provided for educational purposes. According to Aulia and Pujasari, this shift in interaction patterns has given rise to a new variant of

¹ Sebena Gaos Patianansa dan Muhammad Shodiq, "Lingkungan Belajar Dan Karakter Islami: Telaah Q.S Al Kahfi Ayat 28 Di Pondok Pesantren Banu Sanusi Lombok," *Tajdid: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 9, no. 1 (2025): 272–87, <https://doi.org/10.52266/tajdid.v9i1.4301>.

² Sigit Nugroho dkk., "Identifikasi Faktor Penyebab Perilaku Bullying Di Pesantren: Sebuah Studi Kasus," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 17, no. 2 (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).

³ Raiyan dkk., "Memimalisir Bullying Di Pesantren Terpadu Al-Furqan," *AL-MUNADZOMAH* 4, no. 1 (2024): 25–31, <https://doi.org/10.51192/almunadzomah.v4i1.1322>.

cyberbullying.⁴ Negative comments on social media, exclusion from group chats, and the dissemination of private matters have emerged as tangible threats. Furthermore, the students' often inadequate digital literacy renders them oblivious to the fact that their digital footprints carry serious social consequences and legal implications, such as those stipulated in the Electronic Information and Transactions (ITE) Law.⁵

Based on preliminary observations conducted on October 12–13, 2025, at the dormitory of Pondok Pesantren Al-Urwatul Wutsqo Jombang, it was revealed that the students' understanding of the boundaries of bullying remains minimal. Many fail to recognize that harsh language and aggressive behavior in digital spaces constitute forms of violence. Existing interventions have tended to be punitive (*takzir* or physical punishment) and reactive, addressing incidents only after they occur. Consequently, these measures lack a preventive dimension capable of fostering internal awareness among the students.

Therefore, an intervention strategy is required that extends beyond mere prohibition to one that educates and appeals to the conscience. Consequently, a persuasive approach has been selected as the primary method for this community engagement initiative. This approach integrates psychological communication with Islamic values, specifically *qaulan karima* (noble/dignified speech). The objective is to stimulate students' critical thinking and empathy, ensuring that behavioral changes stem from intrinsic personal awareness rather than fear of punishment. This initiative aims to provide a comprehensive understanding of the dangers of verbal and digital violence while equipping students with healthy digital literacy skills. Through such persuasive education, it is anticipated that a friendly, anti-bullying pesantren climate will be established, one that is prepared to navigate the challenges of the digital era with *akhlakul karimah* (noble character).

Implementation Method

This community engagement initiative was conducted at Pondok Pesantren Al-Urwatul Wutsqo, focusing primarily on students pursuing education at the Madrasah Tsanawiyah (Junior High School) and *Sekolah Menengah Atas* (Senior High School) levels. The selection of this target demographic was predicated on psychological considerations, recognizing that the adolescent age range within these educational levels represents a crucial transitional period. This phase is characterized by predominant peer interaction and heightened vulnerability to negative influences, both verbal and digital. Consequently, the program was designed to foster a profound understanding of bullying prevention through a humanist approach that is contextually relevant to the dynamics of dormitory life.

The program implementation commenced with a preparatory phase involving observation and coordination with the caregivers and the board of teachers at Pondok Pesantren Al-Urwatul Wutsqo. During this stage, the engagement team conducted a

⁴ Aulia Risyda Fauzi dan Lucy Pujasari Supratman, "Pola Interaksi Virtual Akun Instagram @warganetbersabda tentang Perundungan Siber," *Jurnal Penelitian Komunikasi* 22, no. 1 (2019), <https://doi.org/10.20422/jpk.v22i1.617>.

⁵ Aep Saepurrohman, *Manajemen Literasi Digital Pondok Pesantren* (Selat Media, 2025).

problem mapping exercise to identify specific forms of verbal abuse and digital media usage patterns prevalent among the local MTs and SMA students. The data obtained were subsequently utilized to curate contextual educational materials that synthesize positive law (specifically the ITE Law) with the moral values of the pesantren. Furthermore, these materials were linguistically tailored to a youth-friendly register to ensure accessibility and avoid a patronizing tone.

The core phase of the activity was implemented through a participatory counseling method utilizing a persuasive approach. In this session, the resource persons moved beyond mere one-way delivery, opting instead to establish an interactive dialogue designed to stimulate student empathy. The disseminated material encompassed the definition of verbal violence, the long-term psychological impacts on victims, and internet ethics (netiquette) to prevent cyberbullying. The persuasive approach was operationalized by encouraging students to engage in self-reflection (*muhasabah*) and case simulations, ensuring that the resolve to abstain from bullying stems from intrinsic motivation rather than fear of punishment. Furthermore, the discussion session was broadly opened to facilitate MTs and SMA students in articulating their anxieties or personal experiences regarding social dynamics within the pesantren.

The program series culminated in an evaluation phase designed to assess the intervention's effectiveness. This evaluation was executed through the administration of pre-test and post-test questionnaires. These instruments were specifically calibrated to gauge improvements in students' cognitive understanding regarding the boundaries of bullying behavior and digital literacy. Furthermore, direct observation was conducted throughout the sessions to monitor affective responses and student enthusiasm in committing to the establishment of a peaceful, civil, and violence-free environment at Pondok Pesantren Al-Urwatul Wutsqo.

Results and Discussion

Results

Analysis of the Initial Situation Based on Observations and Interviews

Based on a week-long preliminary observation conducted prior to the program's implementation, it was revealed that social interaction patterns among MTs and SMA students at Pondok Pesantren Al-Urwatul Wutsqo are dynamic yet susceptible to verbal friction. The phenomenon of *gojlogan* (intense banter) is frequently perceived as a tradition of camaraderie; however, in numerous instances, it escalates into body shaming and the degradation of social status, inflicting emotional distress.

These observational findings were corroborated by in-depth interviews with student caregivers (senior students) and the teachers responsible for counseling (Ustadz). One dormitory administrator remarked, 'Students often lack guilt after mocking their peers because they perceive it as mere casual joking. They fail to comprehend that such behavior constitutes bullying with potential legal consequences.' This data confirms that the root cause lies not primarily in malicious intent, but rather in ignorance, specifically a lack of literacy regarding the boundaries

of verbal violence and digital ethics. This insight served as the primary rationale for the engagement team's adoption of a persuasive approach, aiming to transform mindsets without triggering resistance.

Persuasive Implementation of Educational Activities Using a Persuasive Approach

This community service activity was conducted over the course of one day. The educational program commenced with a rapport-building session designed to break the ice and diffuse the initially formal atmosphere. Initial observations indicated that the Junior and Senior High School (MTs and SMA) students appeared stiff and passive, perceiving the event as merely a routine disciplinary lecture. However, the facilitation team employed a persuasive technique using the Crumpled Paper analogy. The facilitator asked the students to crumple a sheet of paper until it was crushed, and then asked them to smooth it out again. As the students realized the paper could not be restored to its original pristine state, the facilitator delivered a persuasive message: This is what your friend's heart is like. Once you wound it with words, the scars will never truly disappear, even after an apology. This pivotal moment was captured in the photographic documentation, which shows the students' expressions shifting to a state of reflection. This technique successfully opened the students' minds, making them receptive to the subsequent material out of genuine openness rather than mere compliance with boarding school regulations.

Moving to the heart of the session regarding verbal abuse, the discussion centered on gojlogan and physical joking, a culture often accepted as normal in the student dormitories. Using a conversational approach, the facilitator avoided directly blaming the tradition, choosing instead to guide the students to see the impact through the eyes of a victim. The atmosphere became emotionally charged. Observations showed students looking down or sharing meaningful glances with the person next to them, indicating deep self-reflection (muhasabah). This message was further amplified by a short video showing the harsh reality of depression caused by bullying. As one high school student confessed during the Q&A, the video was a slap in the face, a profound realization for those who had always thought that making fun of physical traits or parents' names was just a harmless joke.

The subsequent session highlighted crucial issues of the digital era: cyberbullying prevention and social media ethics. The team emphasized the fact that digital footprints are permanent and carry legal implications under the Electronic Information and Transactions Law (UU ITE). A persuasive approach was employed by instilling the mindset of 'filter before sharing' and the principle that 'your fingers are your tiger' (implying that typing without thinking can be dangerous). Activity documentation recorded a high level of student engagement during this session, particularly when real-life cases of teenagers facing legal troubles due to social media comments were discussed. Based on brief interviews conducted during the break, a Junior High (MTs) student admitted they had just realized that circulating screenshots

of private conversations to humiliate a friend constitutes digital bullying. This newfound understanding serves as a key indicator of effective knowledge transfer.



Figure 1: Material Delivery Process

The culmination of this persuasive approach was reflected in the interactive discussion and joint declaration session. In contrast to conventional counseling methods, which often elicit minimal response, this forum was vibrant with critical inquiry from the students. Questions ranged from how to politely decline peer pressure to engage in bullying to strategies for mental recovery for those who have already fallen victim. This enthusiasm demonstrates that the persuasive approach successfully created a safe space for students to voice their concerns. The activity concluded with the signing of the Al-Urwatul Wutsqo Anti-bullying declaration banner. This moment was not merely ceremonial, but served as a symbol of moral commitment. The documentation of this signing stands as physical evidence that the Junior and Senior High School students have agreed to become active agents of change in preventing verbal and digital violence within their boarding school environment.

Post-Activity Evaluation

The success of this community service program was validated through random post-activity interviews conducted with student representatives. A Senior High School (SMA) student remarked, "I just realized that casual comments on social media can be reported to the police under the ITE Law." The explanation was logical and not intimidating (fear-mongering), so we now understand the boundaries of joking. Meanwhile, Junior High School (MTs) students noted that they are now more cautious when addressing their peers or calling out names, to ensure they do not hurt their friends' feelings.

These explanations provide a clear common thread indicating that the integration of positive law understanding and a conscience-based (persuasive) approach has successfully improved the literacy of the students at Al-Urwatul Wutsqo Islamic Boarding School. The documentation of the peace declaration signing at the end of the event serves as physical evidence of the students' commitment to reject all forms

of verbal and digital violence. The synergy between observations of improved behavior, verbal acknowledgments obtained through interviews, and activity documentation confirms that this anti-bullying education has achieved its objective in instilling a collective awareness within the boarding school environment.

Discussion

Dismantling the Tradition of Gojlogan via Psychosocial Insights

Preliminary findings reveal the normalization of verbal abuse, manifested as gojlogan (aggressive banter) or physical horseplay among the students. Viewed through the lens of social psychology, this phenomenon aligns with Albert Bandura's Social Learning Theory. As cited by Rika Damayanti and Tri Aeni, Bandura posits that aggressive behavior is frequently acquired through observation and the modeling of one's immediate environment.⁶ Within the highly communal environment of the pesantren, junior students exhibit a propensity to mimic the behaviors of senior students as a mechanism of conformity, aiming to secure acceptance within their peer groups.⁷

The community engagement initiative successfully disrupted this cycle of mimicry by instilling a new cognitive framework: that gojlogan is not a cultural tradition to be preserved, but rather a manifestation of social pathology. Through the disseminated materials, students were guided to reconceptualize the meaning of camaraderie. This perspective aligns with Sulisrudatin's conceptualization, which defines bullying as repetitive negative actions characterized by a distinct imbalance of power.⁸ By cultivating the realization that banter rendering a victim powerless constitutes a form of oppression, this initiative has fundamentally transformed the students' baseline perception regarding their social interactions.

Furthermore, the change in student perception indicates a shift in social norms within the Islamic boarding school environment. This aligns with the statement by Dani Sartika, who asserts that changes in attitude and individual awareness will influence intentions and social behavior.⁹ When students understand that gojlogan has negative impacts and cannot be justified either morally or socially, the tendency to reproduce such behavior in daily interactions diminishes.

The Effectiveness of the Persuasive Approach in Building Empathy

The success of the persuasive method implemented through storytelling, the paper simulation, and heart-to-heart dialogue can be analyzed using the Humanistic Psychology approach. This approach emphasizes unconditional positive regard and

⁶ Rika Damayanti dan Tri Aeni, *Efektivitas Konseling Behavioral Dengan Teknik Modeling Untuk Mengatasi Perilaku Agresif Pada Peserta Didik Kelas VIII B SMP Negeri 07 Bandar Lampung* | *KONSELI: Jurnal Bimbingan Dan Konseling (E-Journal)*, 10 Juni 2023, <https://ejournal.radenintan.ac.id/index.php/konseli/article/view/572>.

⁷ Upik Khoiril Abidin dan Saeful Anam, "Fenomena Geng Santri (Pengaruh Konformitas Kelompok Teman Sebaya Terhadap Perilaku Positif Dan Negatif Geng Santri Di Pondok Pesantren)," *MIYAH: Jurnal Studi Islam* 13, no. 01 (2017): 98–125, <https://doi.org/10.33754/miyah.v13i01.123>.

⁸ Nunuk Sulisrudatin, "Kasus Bullying dalam Kalangan Pelajar (Suatu Tinjauan Kriminologi)," *JURNAL ILMIAH HUKUM DIRGANTARA* 5, no. 2 (2015), <https://doi.org/10.35968/jh.v5i2.109>.

⁹ Dani Sartika, "Melihat Attitude and Behavior Manusia Lewat Analisis Teori Planned Behavioral," *JIGC (Journal of Islamic Guidance and Counseling)* 4, no. 1 (2020): 51–70, <https://doi.org/10.30631/jigc.v4i1.40>.

empathy. When the facilitator did not position the students as the accused (casting blame), but rather as subjects invited to reflect, the students' resistance diminished.

Theoretically, this is supported by the concept of Persuasive Communication, which relies on the aspect of Pathos (emotional appeal) as elucidated in communication rhetoric. When students are invited to imagine the victim's position through simulation, a process of Cognitive Empathy occurs, namely, the ability to understand another person's perspective. According to Tumiyem et al., empathy serves as a primary inhibiting factor against aggressive behavior.¹⁰ Observational findings, characterized by the students' reflective expressions and shifts in attitude, demonstrate that interventions addressing the affective (emotional) domain are significantly more effective in modifying adolescent behavior compared to authoritarian approaches or physical punishment.

Enhancing Digital Literacy and Legal Awareness (Digital Citizenship)

The students' lack of understanding regarding digital footprints and the legal implications of the ITE Law, observed at the onset of the activity, indicates a low level of digital literacy, particularly concerning ethical aspects. Based on Mike Ribble's Digital Citizenship framework, there are nine essential elements; among these are Digital Etiquette and Digital Law¹¹.

The intervention implemented by the service team successfully filled this gap. The explanation regarding legal risks associated with negative comments on social media provided a constructive shock effect. Students, who initially perceived the virtual world (cyberspace) as a value-free space, now understand that the social norms and laws of the real world are equally applicable online. This aligns with the Online Disinhibition Effect theory, which explains that individuals tend to be more aggressive on the internet due to a sense of anonymity.¹² This education successfully dismantled the illusion of anonymity by asserting that digital identities can be traced and held accountable.

Internalizing Ukhuwah Values as a Character Fortress

The uniqueness of this community service activity lies in the integration of general subject matter with Pesantren (Islamic boarding school) values. Analysis of the students' positive responses indicates that the religious approach possesses a strong binding power. Associating the prohibition of bullying with Quranic verses (such as Surah Al-Hujurat: 11 regarding the prohibition of mocking other groups) provided a theological legitimacy that was irrefutable for the students..

¹⁰ Tumiyem Tumiyem dkk., "Pengaruh Empati dan Kontrol diri Terhadap Agresivitas Siswa Kelas Xi SMK Negeri 1 Bintang Bayu," *Pedagogi: Jurnal Ilmiah Pendidikan* 10, no. 1 (2024): 85–93, <https://doi.org/10.47662/pedagogi.v10i1.667>.

¹¹ Marsefio Sevyone Luhukay dkk., "Digital Citizenship dan Optimalisasi Teknologi dalam Pembelajaran Untuk Siswa SMP dan Sma di Sekolah Lentera Harapan (Slh) Rantepao-Toraja," *Prosiding Konferensi Nasional Pengabdian Kepada Masyarakat dan Corporate Social Responsibility (PKM-CSR)* 7 (2024).

¹² Malvin Olaf Anggoro dan Rizky Putra Santosa, "Analisis Peran Anonimitas Terhadap Manifestasi Agresi Pada Pengguna Media Sosial Twitter," *Jurnal Psikologi Wijaya Putra (Psikowipa)* 5, no. 2 (2024): 123–40.

In the context of character education, this aligns with Thomas Lickona's theory regarding Moral Knowing, Moral Feeling, and Moral Action.¹³ The activity extended beyond mere Moral Knowing (where students understand that bullying is wrong) to engage Moral Feeling (where students feel remorse and a desire for self-improvement) through a persuasive approach. This ultimately culminated in Moral Action (the anti-bullying declaration). The synergy between state law (the ITE Law) and religious law (Hifdzul Lisan or guarding of the tongue) established a 'double control system' within the students to prevent both verbal and digital violence in the future.

Conclusion

The community service program at Al-Urwatul Wutsqo Islamic Boarding School successfully achieved its objective: to enhance the understanding of Junior High (MTs) and Senior High School (SMA) students regarding the prevention of verbal and digital violence. This success was underpinned by an effective Persuasive-Educative approach, which proved capable of fostering collective awareness and a moral commitment against bullying among students without encountering resistance. Key supporting factors included full institutional support from the boarding school, the relevance of materials linking bullying issues with positive law (ITE Law) and Ukhuwah Islamiyah values, as well as high participant enthusiasm. The integration of legal and religious aspects served as the key to establishing a double control system for the students, as evidenced by the peace declaration at the end of the activity.

Nevertheless, there were several inhibiting factors that require attention for future implementation. The primary constraint was the strict time allocation, which hindered in-depth counseling and practical sessions. Other obstacles included the age heterogeneity between Junior and Senior High students, which demanded careful language adjustment, and the initial reluctance of some senior students to openly discuss their roles as either perpetrators or victims of bullying. Therefore, for future initiatives, it is recommended to design the program as a continuous module with extended time for focus group discussion (FGD) sessions and to utilize a peer-counseling system to ensure the sustainability of the program's positive impact.

References

- Abidin, Upik Khoirul, dan Saeful Anam. "Fenomena Geng Santri (Pengaruh Konformitas Kelompok Teman Sebaya Terhadap Perilaku Positif Dan Negatif Geng Santri Di Pondok Pesantren)." *MIYAH: Jurnal Studi Islam* 13, no. 01 (2017): 98–125. <https://doi.org/10.33754/miyah.v13i01.123>.
- Anggoro, Malvin Olaf, dan Rizky Putra Santosa. "Analisis Peran Anonimitas Terhadap Manifestasi Agresi Pada Pengguna Media Sosial Twitter." *Jurnal Psikologi Wijaya Putra (Psikowipa)* 5, no. 2 (2024): 123–40.
- Anjani, Vianda Ayu. "Cyberbullying Dan Dinamika Hukum Di Indonesia: Paradoks Ruang Maya Dalam Interaksi Sosial Di Era Digital." *Staatsrecht: Jurnal Hukum*

¹³ Dalmeri Dalmeri, "Pendidikan Untuk Pengembangan Karakter (Telaah Terhadap Gagasan Thomas Lickona Dalam Educating For Character)," *Al-Ulum* 14, no. 1 (2014): 269–88.

- Kenegaraan Dan Politik Islam* 4, no. 1 (2024): 1–28. <https://doi.org/10.14421/cyg94d68>.
- Dalmeri, Dalmeri. "Pendidikan Untuk Pengembangan Karakter (Telaah Terhadap Gagasan Thomas Lickona Dalam Educating For Character)." *Al-Ulum* 14, no. 1 (2014): 269–88.
- Damayanti, Rika, dan Tri Aeni. *Efektivitas Konseling Behavioral Dengan Teknik Modeling Untuk Mengatasi Perilaku Agresif Pada Peserta Didik Kelas VIII B SMP Negeri 07 Bandar Lampung | KONSELI : Jurnal Bimbingan Dan Konseling (E-Journal)*. 10 Juni 2023. <https://ejournal.radenintan.ac.id/index.php/konseli/article/view/572>.
- Fauzi, Aulia Risyda, dan Lucy Pujasari Supratman. "Pola Interaksi Virtual Akun Instagram @warganetbersabda tentang Perundungan Siber." *Jurnal Penelitian Komunikasi* 22, no. 1 (2019). <https://doi.org/10.20422/jpk.v22i1.617>.
- Fethullah, Gulen. "Education from cradle to grave - Fethullah Gülen's Official Web Site." Diakses 28 Mei 2019. <https://fgulen.com/en/fethullah-gulens-works/toward-a-global-civilization-of-love-and-tolerance/education/25271-education-from-cradle-to-grave>.
- Fifi, Nofiaturrahmah. "Model Pendidikan Karakter di Pesantren (Studi Pondok Pesantren Al-Munawwir Krpyak dan Muallimin Muallimat Yogyakarta." Doctoral, UIN Sunan Kalijaga, 2015. <http://digilib.uin-suka.ac.id/23812/>.
- Hisbidaturrosidah, Hisbidaturrosidah, Lisna Apriza, Safira Cahyani, Alvina Putri Vebriana, dan Agus Kurnia. "Penguatan Sistem Manajemen Sosial Pesantren Dalam Mewujudkan Lingkungan Anti-Bullying Melalui Pendekatan Ukhuwah Diniyah Islamiyah." *Welfare : Jurnal Pengabdian Masyarakat* 3, no. 2 (2025): 323–29. <https://doi.org/10.30762/welfare.v3i2.2482>.
- Lickona, Thomas. *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. Bantam Books, 2009.
- Luhukay, Marsefio Sevyone, Novatri Gayang Pakan, Yohana Raphyta Munthe, dan Ivan Tandrian. "Digital Citizenship dan Optimalisasi Teknologi dalam Pembelajaran Untuk Siswa SMP dan Sma di Sekolah Lentera Harapan (Slh) Rantepao-Toraja." *Prosiding Konferensi Nasional Pengabdian Kepada Masyarakat dan Corporate Social Responsibility (PKM-CSR)* 7 (2024).
- Ma`arif, Muhammad Anas, dan Ari Kartiko. "Fenomenologi Hukuman di Pesantren : Analisis Tata Tertib Santri Pondok Pesantren Daruttaqwa Gresik." *Nadwa* 12, no. 1 (2018): 181–96. <https://doi.org/10.21580/nw.2018.12.1.1862>.
- Nugroho, Sigit, Seger Handoyo, dan Wiwin Hendriani. "Identifikasi Faktor Penyebab Perilaku Bullying Di Pesantren: Sebuah Studi Kasus." *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 17, no. 2 (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).
- Patianansa, Sebena Gaos, dan Muhammad Shodiq. "Lingkungan Belajar Dan Karakter Islami: Telaah Q.S Al Kahfi Ayat 28 Di Pondok Pesantren Banu Sanusi Lombok." *Tajdid: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 9, no. 1 (2025): 272–87. <https://doi.org/10.52266/tajdid.v9i1.4301>.
- Raiyan, Nelly Mursyidah, Syakbi, dan Nasrul Muzakkir. "Memimalisir Bullying Di Pesantren Terpadu Al-Furqan." *AL-MUNADZOMAH* 4, no. 1 (2024): 25–31. <https://doi.org/10.51192/almunadzomah.v4i1.1322>.
- Saepurrohman, Aep. *Manajemen Literasi Digital Pondok Pesantren*. Selat Media, 2025.

- Sartika, Dani. "Melihat Attitude and Behavior Manusia Lewat Analisis Teori Planned Behavioral." *JIGC (Journal of Islamic Guidance and Counseling)* 4, no. 1 (2020): 51–70. <https://doi.org/10.30631/jigc.v4i1.40>.
- Sulisrudatin, Nunuk. "Kasus Bullying dalam Kalangan Pelajar (Suatu Tinjauan Kriminologi)." *JURNAL ILMIAH HUKUM DIRGANTARA* 5, no. 2 (2015). <https://doi.org/10.35968/jh.v5i2.109>.
- Tumiyem, Tumiyem, Indah Syasmita, dan Yudi Umara. "Pengaruh Empati dan Kontrol diri Terhadap Agresivitas Siswa Kelas Xi SMK Negeri 1 Bintang Bayu." *Pedagogi: Jurnal Ilmiah Pendidikan* 10, no. 1 (2024): 85–93. <https://doi.org/10.47662/pedagogi.v10i1.667>.