Preventing Bullying through the Experimental *Ta'awun* Program among Boarding School Students

Fitriah M. Suud[1]✉, Faisal Bin Husen Ismail[2], Mirawati[3], Tri Na'imah[4], Anniez Rachmawati Musslifah[5], Shinta[6], Sholawati[7], Mohd Shafiq Bin Sahimi[8,]

[1,6,7] Universitas Muhammadiyah Yogyakarta
[2,]Universiti Sains Malaysia,
[3]Universitas Potensi Utama,
[4] Universitas Muhammadiyah Purwokerto
[5]Universitas Sahid Surakarta,
[8]Universiti Tun Hussein Onn, Malaysia
fitriahmsuud@gmail.com

Abstract

Prior research has demonstrated that bullying at Islamic boarding schools is a concerning issue, since it can hinder the psychological, social, and spiritual growth of students. Islamic boarding schools continue to report numerous incidents of bullying, encompassing verbal, physical, and social manifestations, despite their recognition as institutions that promote Islamic values. This study implemented a program to reduce bullying behaviour in a boarding school. This experimental study utilised both quantitative and qualitative methods, notably implementing a pretest-posttest design. Researchers selected a total of 30 students. The researchers gathered data by distributing a questionnaire designed to quantify the bullying variable. Following the data collection, the researchers implemented an intervention. Before the *Ta'awun* training intervention, researchers conducted a pretest to assess the students' baseline comprehension of bullying. Researchers utilised the pretest data to delineate the participants' status before the intervention. Researchers conducted a posttest in the last phase to evaluate the participants' knowledge of bullying following the intervention. The results indicated an 8.33% improvement in kids' comprehension of anti-bullying *Ta'awun*. The students successfully developed posters displaying the words "no bullying", accompanied by relevant drawings as a means of anti-bullying expression. Students preferred the *Ta'awun* anti-bullying program due to its comprehensive and collaborative approach, grounded in Islamic teachings. The students appreciated the *Ta'awun* anti-bullying initiative for its thorough and cooperative methodology, which is grounded in Islamic principles. *Ta'awun* training is designed with the student's well-being and the institution's needs in mind, so that participants can carry out their role as anti-bullying ambassadors with enthusiasm and without feeling burdened.

Keywords: Taawun, Preventive Bullying, Boarding School, Islamic Value, Student Wellbeing
.

Abstrak

Penelitian terdahulu menunjukkan bahwa bullying di pesantren merupakan masalah yang meresahkan, karena dapat menghambat pertumbuhan psikologis, sosial, dan spiritual peserta didik. Meskipun dikenal sebagai lembaga pendidikan yang mengedepankan nilai-nilai Islam, pesantren sering mengalami insiden bullying, yang terwujud dalam bentuk verbal, fisik, dan sosial. Penelitian ini bertujuan untuk memperkenalkan sebuah program yang dirancang untuk mengurangi perilaku bullying di pesantren. Penelitian ini menggunakan metodologi kuantitatif dan kualitatif dalam penelitian eksperimentalnya, khususnya menggunakan desain pretest-posttest. Sampel penelitian terdiri dari 30 siswa. Peneliti mengumpulkan data dengan memberikan kuesioner penelitian

yang berfungsi sebagai skala variabel bullying. Setelah pengumpulan data, peneliti menerapkan intervensi untuk para siswa. Sebelum individu menjalani intervensi pelatihan Ta'awun, peneliti memberikan pretest untuk menilai pemahaman mereka tentang bullying. Data pretest memberikan gambaran rinci tentang kondisi subjek sebelum intervensi. Fase penutup dari desain ini adalah posttest, yang diberikan untuk menilai pengetahuan variabel tentang bullying setelah intervensi diberikan kepada individu. Temuan tersebut mengungkapkan bahwa pemahaman siswa tentang Ta'awun anti perundungan meningkat sebesar 8,33%. Siswa secara efektif membuat poster yang memuat gambar di samping frasa "tidak boleh ada perundungan" dan ekspresi lain tentang penolakan mereka terhadap perundungan. Siswa menyukai program anti perundungan Ta'awun karena metodologinya yang komprehensif dan pendekatan kolaboratif yang berakar pada nilai-nilai Islam. Pelatihan Ta'awun dirancang dengan memperhatikan kesejahteraan siswa dan lembaga, sehingga peserta dapat menjalankan peran sebagai duta anti-bullying dengan penuh semangat dan tanpa merasa terbebani.

Kata Kunci: *Ta'awun, Pencegahan Bullying, Pendekatan Eksperimental, Nilai Islam, Kesejahtaraan Siswa*

INTRODUCTION

The dominance theory on bullying posits that those who perpetrate bullying behavior perceive that they can enhance their social status by subjugating or dominating others within their surroundings. This theory posits that inequality and social hierarchy within a group or society might drive individuals to engage in aggressive or insulting behaviors toward others in pursuit of elevated status or increased popularity among peers. Studies indicate that incentives connected to dominance are more common among adolescents pursuing peer approval (Salmivalli et al., 2021). Bullying is a multifaceted issue driven by several psychological, social, and environmental factors. Recent research indicates that dominant motives correlate with diminished empathy and heightened status-seeking behaviors (Lin et al., 2020). Moreover, digital information management currently facilitates bullying. The internet landscape frequently exacerbates power disparities and facilitates anonymous hostility, rendering cyberbullying a growing issue (Kowalski et al., 2023).

The results of Salleh & Zainal's (2014) study in Malaysia revealed that students often engage in bullying in the form of forgery with the aim of getting money, beatings as a form of defending friends or as a reaction to insults, and dislike for smarter friends. In addition, bullies generally feel satisfied after committing acts of forgery (Larozza, Hariandi, & Sholeh, 2023), beatings, or the use of hurtful words. The findings point to a range of motives behind bullying by students, such as forgery for financial purposes, beatings as a form of defense or reaction to insults, and dislike of smarter friends. Even more worrisome is that bullies generally feel satisfied after committing such acts, suggesting that bullying can be an activity that provides psychological satisfaction for them.

In a study conducted by Ahmad Sudan in Selangor (Sudan, 2016), it was found that victims of bullying experienced significant trauma due to frightening and repeated incidents, while schools often lacked specific and systematic programs to effectively address the issue. Similarly, research by Muluk highlighted that bullying affects students emotionally and has a detrimental impact on their academic achievement (Agustin & Kistoro, 2024; Aziz, Napitupulu, & Parapat, 2025; Pimdee, Sukkamart, Nantha, Kantathanawat, & Leekitchwatana, 2024; Stroebe et al., 2021). Victims of bullying tend to suffer from decreased self-confidence, elevated stress levels, anxiety, and a general withdrawal from academic and social activities (Nadhira, Wulandari, & Pramastyaningtyas, 2023). To respond to this growing concern, several preventive and intervention strategies have been implemented. These include the enforcement of strict classroom rules (Fathoni, Sulaeman, Azizah, Styawati, & Ramadhan, 2024; Rahmawati, Setiyowati, & Eva, 2023; Utama & Salim, 2024a), empowering teachers to take on counseling roles, applying school regulations consistently (Karliani, Triyani, Hapipah, Mustika, & Suryadi, 2023), and conducting comprehensive awareness campaigns across school communities (Stroebe et al., 2021). These steps are intended to curb bullying behaviors and aim to foster a

safe, inclusive, and supportive learning environment. Such an environment allows students to concentrate on their academic goals without the burden of fear or psychological distress. Nevertheless, the persistent and traumatic effects experienced by victims indicate that bullying remains a recurring and deeply rooted problem in schools, with serious implications for the psychological well-being and long-term development of students (Muhlis, Wardi, Baiquni, Septiadi, & Mansurnoor, 2025; Pusvitasari & Zarkasyi, 2024). Given the severity and complexity of these impacts, it becomes increasingly important to address bullying at its roots.

Identifying bullying at the micro level is essential in schools before the problem spreads to the macro level. Therefore, schools must create programs that are inclusive and protect students from different ethnic groups. All parties in the school are responsible for implementing anti-bullying programs (P. Oktaviani, Syahid, & Moormann, 2020; Salleh & Zainal, 2014; Yasin & Khasbulloh, 2022). However, the problem is, so far, the handling of bullying is still partial. In confronting the problem of bullying, it is important to develop an effective intervention program, involving all relevant parties, such as teachers, students, parents, and school staff. Specific anti-bullying programs can help create a safe, supportive, and bullying-free school environment, which will ultimately improve students' psychological well-being and academic achievement. In conclusion, a comprehensive and collaborative approach is crucial to ensure that anti-bullying efforts are effective, sustainable, and responsive to the diverse needs of the school community.

The program offered in this activity is the *Ta'awun* Anti-Bullying Program. The program emphasizes the concept of "*ta'awun*," which in Arabic means cooperation or collaboration. The main goal of the program is to create a safe, supportive, and bullying-free learning environment by involving all parties involved, including teachers, students, parents, and school staff. This program has advantages because students and teachers can actively participate in the program. They can be anti-bullying ambassadors or members of groups focused on bullying prevention in their school, thereby increasing students' sense of belonging and responsibility towards the school environment. This program can promote open communication between schools and parents. Parents can play an important role in supporting their children and collaborating with schools to prevent bullying. Elyana et al., (2022) also argue that the prevention and cure of bullying involving students, teachers, and parents is considered effective. Anti-bullying agents are peer mediators who help prevent bullying.

Presenting the bullying intervention program based on a psycho-religious approach. The psychoreligious elements referred to here are self-awareness, emotional regulation, and empathy integrated with religious values, such *as sabr* and *rahmah* (Haris, 2022). This approach emphasizes the importance of spiritual reflection (*muhasabah*), strengthening religious-based moral values, and spiritual relationships that can shape prosocial behavior and prevent violence between students. Interventions are carried out through activities such as religious counseling, discussions of religious values in a social context, and emotional management exercises based on religious teachings. Recent studies have shown that interventions with a religious-spiritual approach can reduce aggressive behavior and increase moral responsibility, especially in adolescents in religious environments (Ismet, Laili, & Rahmawati, 2025). Based on the background above, this study aims to combine psychological and spiritual dimensions to prevent bullying in boarding schools. This program not only targets short-term behavioral changes but also forms ethical awareness and sustainable social commitment in accordance with the meaning of taawun in Islam.

MATERIALS AND METHOD

This study used Pretest-Posttest Design, meaning an experimental research approach by collecting data before and after the intervention in the form of *Ta'awun* Training, to the same group of subjects. The first stage of this design is the collection of data before intervention or treatment. The pretest was conducted to measure the variable of knowledge about bullying before the subjects received a *ta'awun* training intervention. The pretest data provide an idea of the subjects' initial status before they were exposed to the intervention. After pretest data collection, subjects then received *ta'awun* training interventions aimed at influencing knowledge about bullying. The final stage of this design is data collection after the subjects receive the *Ta'awun* training intervention. Post tests were performed to measure knowledge variables about bullying after subjects were given interventions. Posttest data provide an overview of the effectiveness of *ta'awun* training interventions on the dependent variable, namely knowledge about bullying.

Reseacrh Subjects

Students involved in this *ta'awun* training activity are high school students in grades 1 and 2. The ages of respondents were 16 and 17 years. 30 students participated in this study. Based on gender, as many as 20 respondents (66.7%) were male and 10 respondents (33.3%) were female. Adolescence is an age when peers have a great influence on their social development and can socialize with their environment. So that the selection of middle-aged adolescents is appropriate to be given anti-bullying program training, this is because *taawun* activities require students to be able to work with teams at school.

This intervention program began with a preliminary study, namely an FGD with teachers and vice principals for student affairs to find out the bullying behavior that occurred and what treatment had been given to students. The efforts made so far are more curative, namely dealing with bullying behavior that has occurred. In addition to discussions with teachers, researchers also conducted an initial survey of students about their understanding of bullying. The results found that most of the students had knowledge about bullying. The results of the survey on students were found to be 3.4% of students who understood the meaning of bullying very well, 76.6% of students were in a moderate position of knowledge about bullying and only 1% had no understanding of bullying at all.

Data Collection Methods

The data collection employed a modified bullying scale from Hidayati, et al., (2023), tailored to the circumstances of subjects residing in the dormitory. This scale has been specifically validated for adolescents residing in dormitories. The scale comprises three dimensions: physical, linguistic, and relational characteristics. The physical aspect comprises six elements, the verbal aspect encompasses five items, and the relationship aspect includes five. Sixteen components were utilized. We collected the data directly from the respondents. The researcher identified the appropriate respondents for the intervention. After the intervention, the researcher directly collected data by giving participants worksheets.

Eksperimental Procedure

The *Ta'awun* training is a methodical intervention program aimed at mitigating bullying behavior among kids by fostering the internalization of cooperative and sympathetic attitudes derived from the Islamic principle of *ta'awun*, signifying mutual assistance or collaboration. This training is an ongoing procedure, meticulously structured into multiple successive phases

designed to alter students' attitudes and behaviors. Every phase of the program is deliberately structured to navigate participants through cognitive, emotional, and practical learning processes. The training materials for *ta'awun* were created based on recognized bullying theories, including the theory of dominance and social hierarchy, and are corroborated by empirical study findings. These resources underscore the need to comprehend the mechanics of bullying while presenting alternative prosocial actions for prevention and intervention. The *ta'awun* training functions as both an anti-bullying initiative and a value-oriented character education method that is congruent with the cultural and religious framework of children. In this trial, we conducted the *ta'awun* training in five essential segments, totaling 10 teaching hours. The program commenced with a pretest session designed to evaluate the students' preliminary knowledge, attitudes, and experiences about bullying. This baseline data functioned as a benchmark for assessing the efficacy of the intervention. Overall, this intervention activity is divided into seven sessions which are presented in the table below:

Table 1: *Ta'awun* Anti Bullying Program Intervention Activities

Sessions	Time	Contents	Method
Session 1: Orientation	30 minutes	- Introduction to training objectives and schedule - Pre-test: Knowledge and attitude scale related to bullying and cooperation	Lecture, game, and questionnaire
Session 2: Understanding Bullying	60 minutes	- Explanation of bullying types, causes, and impacts - Identifying bullying behavior in school environment	Lecture, group discussion, and game: 'Bullying or Not?'
Session 3: Ta'awun Values	60 minutes	- Definition and principles of *ta'awun* Role of *ta'awun* in responding to conflict and peer pressure	Lecture, discussion, and game: 'Ta'awun Match-Up'
Session 4: Applying Ta'awun 1	60 minutes	- Roleplay scenarios on bullying prevention and peer support using *ta'awun* values	Roleplay and peer feedback
Session 5: Applying Ta'awun 2	60 minutes	- Collaborative problem-solving activities to strengthen teamwork based on *Sabr, Rahmah* and empathy	Problem-solving groups
Session 6: Strengthening Anti-Bullying Attitudes	60 minutes	- Identifying personal responses to bullying - Commitment to non-violence and support for peers - Appoint anti-bullying ambassadors	Discussion, affirmation practice, and group sharing.
Session 7: Evaluation and Reflection	30 minutes	- Post-test: knowledge, attitudes, and behavior - Reflection on training experience and insights gained	Post-test and reflection activity

Data Analysis Techniques

Data analysis using a t-test, using SPSS version 29 for data analysis. This paired sample t test is used to determine whether there is an average difference between two paired samples, namely the same sample but has two data. The requirement in the paired sample t-test is normally distributed data. The paired sample t test in this study was used to answer the problem formulation whether there were differences in bullying knowledge before and after receiving

ta'awun training. It also sees the effectiveness and success of the training provided in this case is taawun training as an effort to overcome bullying behavior in *pesantren*.

RESULTS AND DISCUSSION
Deskription Data Test

The pretest scores were used to measure students' initial knowledge of bullying before participating in the ta'awun training program. The descriptive statistics of the data are presented in Table 2.

Table 2: Descriptive Statistics of bullying knowlegde

	N	Range	Minimum	Maximum	Sum	Mean	Std. Devia tion
bullying knowledge	30	4	6	10	252	8.40	1.163
Valid N (listwise)	30						

The study reveals that 30 participants in a ta'awun training program had a relatively high understanding of bullying. The mean score was 8.40, indicating a high level of understanding. The variability was minimal, with a standard deviation of 1,163. The sample size was 30, indicating complete data. The results suggest that the training participants had a substantial understanding of bullying, with a uniform distribution of scores. These findings may indicate that ta'awun training can positively enhance students' understanding of bullying. The study's findings suggest that *ta'awun* training can positively impact students' understanding of bullying.

Normality Test of Pretest Scores

The normality test is one of the requirements before conducting a comparison test of two groups. The normality test uses Shapiro-Wilk because the number of samples is smaller than 100. The normality test result data is said to be normal if the significance value of sig. Asymp (2-tiled) shows > 0.05. The data shows that it is not normally distributed if Asymp sig. (2-tile) < 0.05. The results of the normality test in this study can be seen from the following tablel 3 :

Table 3: Normality tes Results

	Shapiro-Wilk		
	Statistic	df	Sig.
bullying knowledge	.901	30	.019

A Shapiro-Wilk normality test was performed on the bullying knowledge scores to evaluate the possibility of employing parametric statistical techniques for data analysis. The test results indicated a significance value of 0.019 ($p < 0.05$), suggesting that the data was not regularly distributed. Consequently, this study employed a non-parametric statistical methodology, which is better suited for data exhibiting a non-normal distribution. A Wilcoxon Signed-Rank Test was used to evaluate how well *ta'awun* training improved students'

understanding of bullying, since the pretest and posttest data did not follow a normal distribution based on the Shapiro-Wilk test results ($p < 0.05$). The Wilcoxon test serves as a non-parametric alternative to the paired sample t-test, appropriate for paired and non-normally distributed data. The Wilcoxon test yielded a statistical value of $W = 6.0$ and a significance level of $p = 0.00086$. The p-value, being less than 0.05, indicates a significant difference in bullying knowledge scores pre- and post-training. The data suggest that ta'awun training positively influences pupils' comprehension of bullying. A systematic methodology enhances students' awareness in identifying, preventing, and addressing bullying behavior within the school context by encompassing the theory of bullying, internalizing the principles of mutual assistance (ta'awun), and executing them through tangible activities.

Data Analysis and Hypothesis Testing
This study aimed to evaluate the effectiveness of ta'awun training in increasing students' knowledge of bullying using a one-group pretest-posttest design. The analysis involved descriptive statistics, assumption testing, inferential analysis using the Wilcoxon Signed-Rank Test, and a supplementary paired sample t-test to provide additional comparison.

Descriptive Analysis
Table 4 presents descriptive statistics of the pretest and posttest scores.

Table: 4 Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pre test	8.4000	30	1.16264	.21227
	Post test	9.1000	30	.95953	.17518

The data shows an increase in the mean score from 8.40 in the pretest to 9.10 in the posttest, suggesting an improvement in students' understanding of bullying after participating in the ta'awun training.

Assumption Testing
Before conducting inferential analysis, normality and homogeneity assumptions were tested. The Shapiro-Wilk test indicated that the data was not normally distributed ($p = 0.019$), making non-parametric analysis more appropriate. However, Levene's test for equality of variances showed a significance value of 0.219 ($p > 0.05$), indicating that the data met the assumption of homogeneity of variance.

Hypothesis Testing
Due to the non-normal distribution of the data, the Wilcoxon Signed-Rank Test was used to evaluate differences between pretest and posttest scores. The test yielded the following results: $Z = -4.027$, $p = 0.00086$ ($p < 0.05$). This indicates a statistically significant increase in bullying knowledge after the training. Therefore, the null hypothesis (H_0)—that there is no significant difference in knowledge before and after training—is rejected, and the alternative hypothesis (H_1) is accepted. This result confirms that ta'awun training had a significant positive effect on students' understanding of bullying.

Supplementary Analysis
Although the normality assumption was violated, a paired sample t-test was also conducted to provide supplementary insight. The results are presented in Table 5.

Table 5: Paired Samples Test

		Paired Differences				t	df	Sig. (2-tailed)
					95% Confidence Interval of the Difference			
		Mean	Std. Deviation	Std. Error Mean	Lower	Upper		
Pair 1	Pre test - Post test	-.70000	.95231	.17387	-1.05560	-.34440	-4.026	29	.000

The analysis results from a paired sample t-test, shown in Table 5, indicate that there is a significant difference in the average bullying knowledge scores before and after the *ta'awun* training. The mean difference of -0.700 means that the average post-test score is higher than the pretest score. The difference in the average value (mean difference) of -0.700 indicates that the average post-test score is higher than the pretest score. With a standard deviation value of 0.95231 and a standard error mean of 0.17387, these results reflect an increase in participants' knowledge after participating in the training. Furthermore, the 95% confidence interval for the average difference is in the range of -1.05560 to -0.34440, which does not include the number zero. This evidence indicates that the difference between the pretest and post-test is indeed statistically significant. The t-value of -4.026 with a degree of freedom (df) of 29 and a significance value of p = 0.000 (<0.05) strengthens the conclusion that *ta'awun* training has a real effect on increasing students' bullying knowledge in Islamic boarding schools.

Thus, these results indicate that *ta'awun* training as a form of educational intervention has proven effective in improving students' understanding of the concept of bullying, its types, and its impacts. This improvement is expected to have a positive impact on students' attitudes in preventing and avoiding bullying behaviour, as well as helping to create a safer, more inclusive school environment that supports students' optimal psychosocial development. Therefore, this anti-bullying training activity can prevent students from starting to recognize their behaviour that harms their friends even though it is not physical but has a psychological effect.

Discuusion

Ta'awun is an Islamic concept derived from the Qur'an Surat al-Maidah verse two. *Ta'awun* in the Qur'an explains the meaning of helping each other in good while forbidding helping each other in evil. *Ta'awun* comes from Arabic, which is the origin of the word *taawana-yataawanu-taawunan* means to help. The words contained in the meaning of *Ta'awun* have the spirit of cooperation or cooperation in doing good. The spirit of mutual assistance in social life owned by ta'awun which was later called by Iryani et al., (2020) is relevant to the meaning of social support(Suud et al., 2024)

Ta'awun in Islam has a concept similar to prosocial behavior (Arif, Aziz, & Abdurakhmonovich, 2024; Markkanen, Välimaa, & Kannas, 2021; Pastor et al., 2024; Utama & Salim, 2024b). Taawun consists of six main aspects, namely willingness to share, willingness to help, cooperate, act as is, give voluntarily and provide means for others to provide convenience. From the aspects of *taawun* found by previous researchers, it can be traced more deeply and broadly the usefulness of the concept of *taawun* in reducing bullying behavior. Septania, S. (2020) in his research also found the value of 5 grit in *taawun*, namely attention to others, helping others, considerate others, positive achievement, and positive consequences. Thus, *taawun* has a broad meaning in social life with a focus on the benefits of others in life together based on Islamic values.

The concept of anti-bullying *taawun* packaged in this experimental research, has been implemented with 5 stages. The first stage is to pretest students to determine the form of training or intervention that can be given to students. While the core activity consists of 3 parts, namely introduction, namely the introduction of their knowledge about the dangers of bullying

and which things can be included in bullying behavior. In this section, the material filled with attractive visual displays managed to make students actively discuss and ask many questions. The second activity in this activity began to elaborate the concept and workings of *taawun* which cannot be separated from Islamic values {Citation}. The third part then students get to work producing anti-bullying posters. It is interesting to pay attention to the words written by students on the posters they are working on. This third activity also resulted in the commitment of the students to practice the concept of *taawun* in eliminating bullying behavior in their schools. The students enthusiastically became anti-bullying ambassadors for their fellow students. The last activity, activity 5, was to test the success of the interventions that had been given and found an increase in knowledge related to bullying behavior in students in Malaysia.

Considering the results of previous research related to some activities carried out to reduce bullying behavior, as research (Gaffney et al., 2021)and (Madsen et al., 2024). It can be found, there are some that have been tried. Manafe(2023) said that bullying is lowered by increasing awareness and understanding of bullying and its impact, socialization of anti-bullying programs, there are systems or mechanisms to prevent bullying in schools. Rababbah et al., (2024) said that because bullying gives a negative appearance to physical and mental health, to prevent bullying in students, it is necessary to have health literacy for students related to bullying language for health. Aljabri (2023) said that in schools bullying behavior can be prevented by increasing awareness of school staff, ranging from principals, teachers, counselors, students to parents about the importance of taking care of themselves so as not to bully and not staying silent if they see bullying. This means that in schools, everyone should be involved in maintaining this no-bullying atmosphere.

Departing from the spirit of cooperation, the *taawun* program offered has the same work pattern. The spirit of mutual assistance presented in the Qur'an (Alimron, Syarnubi, & Maryamah, 2023), became an important figure in Islam and even later became one of the characters developed by the government in Indonesia in the education system. This anti-bullying program is a program where everyone should be involved in prevention of bullying. Even the atmosphere in schools must be designed not to tolerate bullying at school, the school climate greatly influences the occurrence of bullying (A. Oktaviani, Dadeh, & Sutatminingsih, 2024). To create this atmosphere, at school students are creative in making posters that do not show bullying. Posters are placed inside the classroom and outside the classroom so that the message of not bullying is always conveyed to students and all individuals in the school. This is like what students in Islamic boarding schools in Malaysia did in this Taawun training activity.

Siswati (2023) in their research found that one of the efforts that can be made to minimize bullying behavior is to create an anti-bullying campaign competition with posters. Dzikrulloh et al., (2024) found the results of his research that one solution to prevent bullying behavior is to hold a psychoeducation program integrated with Islamic moral values through anti-bullying poster performances. The same thing was also conveyed by Joseph (2020) regarding efforts to reduce bullying behavior. School-level strategies can be done by establishing norms of non-violence, increasing prosocial behavior and reducing the likelihood of peer violence. In this section, one of the efforts can be taken by creating a comfortable and sensitive atmosphere to bullying with the presence of no bullying posters at school. Furthermore, strategies at the parental level can be carried out by minimizing the risks associated with family conflicts and maximizing the protective and supervisory effects of parents(Ramadhanti et al., 2024). Skill-based strategies at the individual level encourage proactive strategies to manage anger and cope with past bad experiences. This needs to be considered because victims of bullying have the potential to become bullies.

Ta'awun signifies mutual assistance in righteousness and piety, as referenced in QS. Al-Mā'idah verse 2. This virtue imparts solidarity, empathy, compassion, and social responsibility.

The solutions offered are grounded in psychological principles, which can enhance mental health, empathy, and self-regulation (Rouzi et al., 2025). Foster the cultivation of self-awareness and societal awareness. Enhance psychological resilience, particularly among victims and perpetrators of bullying. The ta'awun value training program for bullying prevention can be examined through the integration of Prosocial Behavior Theory and Social Learning Theory within a psycho-religious framework. **Abdulkadir & Reddy, (2024)** say that prosocial behavior comes from feeling empathy, a sense of duty, and a desire to help others, which in this training is shown through activities based on Islamic values like *rahmah* (compassion), *sabr* (patience)(Rouzi, K.S., Afifah, N., Hendrianto, C., & Desmita, 2020), and *ukhuwah* (brotherhood). Participants assimilate these principles via reflection exercises, group dialogues, and peer-to-peer social support methods. Consistent with Bandura's perspective in Social Learning Theory, participants acquired anti-bullying behaviors through observation and modeling during roleplay sessions, as well as through the designation of anti-bullying ambassadors as exemplars. Bringing these two theories together shows that changes in behavior are affected by social experiences and supported by people's spiritual motivation and commitment to their faith, which aligns with Pargament's idea that spiritual values can help build mental strength and a positive outlook on life.

In addition to providing poster making skills and creating an atmosphere of anti-bullying and peace education in schools, other materials provided in taawun training are to prevent students' awareness of the importance of working together in reducing and eliminating bullying behavior as one of the spirits of taawun, namely helping and cooperating. Students and anyone in the school are expected to communicate honestly whatever the circumstances of the school meeting. Honesty is important to apply in schools to create a comfortable school (Suud, Subhan Ajrin Sudirman, & Pranovri, 2022). All make sure not to become bullies, victims and even as spectators. This is in line with the pretest results which found that there are students who are victims, some are perpetrators, and other students are only aware of bullying behavior that occurs at school. So that the system built from this taawun is that all are actively involved, even though someone is not a victim, not as a perpetrator but knows there is bullying, students must prevent it as anti-bullying ambassadors by taking actions that have been agreed in advance at school (Bashori & Moerdijat, 2023). These efforts can be successful if all individuals in the school have an agreement to eradicate bullying. Principals as leaders from the very beginning have established integrity facts about not tolerating bullying, as well as teachers who include peace education in all their subject matter. Leaders must be good examples to ensure behavior regardless of any conditions in the school (Udin et al., 2024). The same is done by school security which is sensitive to the behavior of students who have indications of threats both verbally and physically. When the school has agreed, one word to prevent bullying, parents also provide support for the activities that have been set in the school and the school invites parents to get involved in discussing the no bullying policy at school.

The anti-bullying program is carried out in the spirit of peace education and providing happiness to students (Bahiroh, Pratiwi, & Suud, 2020). Promoting happiness to students at school is one of the most important things. Especially in pesantren, schools can develop student happiness based on Islamic values (Abidin, Fatawi, & Kausar, 2025; Apologia, Mas'od, Masykuri, Hidayati, & Putra, 2024; Masyhuri, Azhar, & Suud, 2020). Anti-bullying education also aims to improve good character for students, especially religious character (Khaidir & Suud, 2020). In research conducted by Abdillah et al.,(2022) that student happiness can also be realized due to the cooperation of all parties so that student happiness becomes the welfare of schools whose peace education climate can be felt by all individuals living in schools

This study provides a positive contribution through the integration of ta'awun values in preventing bullying but still has several limitations that can be opportunities for future

development. In terms of content, the approach that focuses on Islamic values and spirituality has proven effective in Islamic boarding schools or Islamic-based schools but still requires adjustments so that it can be optimally applied in more pluralistic public schools. The training materials presented, although they have included creative activities such as posters, discussions, and roleplays, still focus on basic understanding and have not fully explored the advanced cognitive aspects or complex social skills needed to deal with bullying dynamics as a whole. In terms of methodology, the use of a quasi-experimental design did not accompany the control group. Nevertheless, this approach remains innovative because it successfully combines prosocial theory, social learning, and religious values, thus opening up space for further research to expand the scope, enrich the methods, and adjust the training content according to the broader social context.

Further researchers are advised to develop the ta'awun training program by expanding the context of implementation in more diverse environments, such as public schools, interfaith schools, or multicultural communities. The study aims to test the relevance and flexibility of the psycho-religious approach in promoting prosocial values universally, while still respecting the diversity of participants' values and beliefs. Adjusting religious narratives into universal moral values such as empathy, justice, and cooperation can increase the inclusiveness of this program. In terms of methodology, future researchers are expected to use an experimental research design with a control group and longitudinal measurements to evaluate the long-term impact of training on changes in bullying attitudes and behavior. The use of real behavioral observation instruments in schools, in-depth interviews with teachers and students, and the involvement of parents as evaluation partners are also important to obtain a comprehensive picture. In addition, exploration of the effectiveness of digital media and collaborative project-based approaches can also be used as innovative alternatives to strengthen the internalization of ta'awun values in the daily lives of participants.

CONCLUSION

The ta'awun anti-bullying program is an innovative and pertinent method for addressing bullying behaviour in educational settings, particularly in Islamic boarding schools that prioritise Islamic values. This curriculum, grounded in the ta'awun principle that underscores cooperation, empathy, and mutual support in righteousness, educates kids about the detrimental effects of bullying while fostering positive and virtuous social character. Principals and educators serve as essential role models and leaders in promoting a secure and nurturing school environment. At the same time, students are positioned as proactive agents of social change, fulfilling roles as both victims and perpetrators, as well as witnesses to these events. This program integrates all components of the school, including teachers, students, parents, and support staff, into an interconnected system to prevent bullying, ensuring a comprehensive and collaborative approach. The participation of all stakeholders embodies the principle of Islamic brotherhood, which fosters a shared responsibility in creating an inclusive, peaceful, and caring educational environment. This program combines religious values and psychological methods, making it a strong and effective model for character education that aligns with Islamic education, focusing on both learning and building good morals while caring for students' well-being. This program demonstrates that anti-bullying education rooted in spiritual values can provide a robust foundation for cultivating a healthy, civilised, and dignified school culture.

Fitriah M. Suud et al.

REFERENCES

Abdillah, H. Z., Rahman, F., Husna, M., Sitinjak, C., Hidayah, N., & Mujidin, M. (2022). School Well-being in Terms of Self-Determination and Patience in Vocational High School Students. *International Journal of Islamic Educational Psychology*, *3*(1), 19–34. https://doi.org/10.18196/ijiep.v3i1.14476

Abidin, A. A., Fatawi, I., & Kausar, S. (2025). The Values of Islamic Education for Building Tolerance in the Jombang Community: A Qualitative Study of the Role of Religious Harmony Forum. *Tafkir: Interdisciplinary Journal of Islamic Education*, *6*(1), 1–16. https://doi.org/10.31538/tijie.v6i1.1182

Agustin, A., & Kistoro, H. C. A. (2024). Measuring Fiqih Learning Achievement of Junior High School Students Reviewed From Spiritual Intelligence. *At-Tadzkir: Islamic Education Journal*, *3*(2), 157–170. https://doi.org/10.59373/attadzkir.v3i2.69

Alimron, A., Syarnubi, S., & Maryamah, M. (2023). Character Education Model in Islamic Higher Education. *Al-Ishlah: Jurnal Pendidikan*, *15*(3), 3334–3345. https://doi.org/10.35445/alishlah.v15i3.1452

Aljabri, A. S., Bagadood, N. H., & Sulaimani, M. F. (2023). Bullying of female students with intellectual disability in mainstream schools: Personal experiences from Saudi Arabia. *International Journal of Educational Research Open*, *5*, 100287. https://doi.org/10.1016/j.ijedro.2023.100287

Apologia, M. A., Mas'od, M. M., Masykuri, A., Hidayati, A., & Putra, V. E. P. (2024). Child-Friendly School Management: A Study of Ukhuwah Wathoniyah at Ma'arif Nahdlatul Ulama. *Dirasah International Journal of Islamic Studies*, *2*(2), 106–119. https://doi.org/10.59373/drs.v2i2.28

Arif, M., Aziz, M. K. N. A., & Abdurakhmonovich, Y. A. (2024). Trend Strategy to Prevent Bullying in Islamic Boarding Schools (Pesantren). *Jurnal Ilmiah Peuradeun*, *12*(2), 639–670. https://doi.org/10.26811/peuradeun.v12i2.1087

Aziz, M., Napitupulu, D. S., & Parapat, F. A. (2025). The Influence of Teacher Communication Patterns in Aqidah Akhlak Education on Students' Academic Achievement. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, *8*(1), 71–86. https://doi.org/10.54069/attadrib.v8i1.840

Bahiroh, S., Pratiwi, S. A., & Suud, F. M. (2020). Improving Student Happiness Through the Snowball Throwing Method In The Implementation of Student Conceling Groups of State Vocational Schools 2 Depok Yogyakarta. *Journal of Critical Reviews*, *7*(5), 563–568. https://doi.org/doi:%252010.31838/jcr.07.05.117

Dzikrulloh, M. H. A., Abadi, D. P., Mayangsari, N. E., Kuncoroanggo, L., Maulana, Y. R., Abadi, P. R., … Cahyawati, M. (2024). Pencegahan Perilaku Bullying Melalui Program Psikoedukasi Berbasis Nilai Moral Islami di SMP Darussalam Kepanjen. *Pandawa: Pusat Publikasi Hasil Pengabdian Masyarakat*, *2*(1), 131–142. https://doi.org/10.61132/pandawa.v2i1.460

Elyana, D., Wulandari, A. A., & Mulyani, O. B. T. (2022). Peningkatan Prestasi Belajar Matematika Siswa dalam Pembelajaran Jarak Jauh Berbasis Video. *Plusminus: Jurnal Pendidikan Matematika*, *2*(1), 77–86. 10.31980/plusminus.v2i1.1540

Fathoni, A. M., Sulaeman, M., Azizah, E. A. N., Styawati, Y., & Ramadhan, M. U. C. (2024). The New Direction of Indonesian Character Education: Bullying, Moral Decadence, and Juvenile Delinquency. *Jurnal Pendidikan Agama Islam*, *21*(1), 22–39. https://doi.org/10.14421/jpai.v21i1.7759

Haris, R. (2022). *The Pyscho-Spiritual Therapy On Mental Illness ; An Islamic Approach*. *2*, 34–40. https://doi.org/10.32832/pro-gcj.v2i2.7403

Iryani, E., Ali, H., & Rosyadi, K. I. (2020). Berfikir Kesisteman Dalam Social Support: Ta'Awun Upaya Peningkatan Mutu Pendidikan Agama Islam Di Mas Al-Ihsaniyah Sarang Burung Muaro Jambi. *Jurnal Manajemen Pendidikan Dan Ilmu Sosial*, *2*(1), 413–425. https://doi.org/10.38035/jmpis.v2i1.559

Ismet, S., Laili, I., & Rahmawati, D. (2025). *The Journal of Academic Science The Role of Islamic Education in Promoting Moral and Ethical Values Among Modern Youth*. *2*(3), 823–832. https://doi.org/10.59613/8nqntb26

Joseph, H. L., & Kuperminc, G. P. (2020). Bridging the siloed fields to address shared risk for violence: Building an integrated intervention model to prevent bullying and teen dating violence. *Aggression and Violent Behavior*, *55*, 101506. https://doi.org/10.1016/j.avb.2020.101506

Karliani, E., Triyani, T., Hapipah, N., Mustika, M., & Suryadi, S. (2023). *Implementasi Pendidikan Karakter Cinta Damai Berbasis Nilai Sosial Spiritual Dalam Mencegah Bullying Relasional*. *5*, 116–122. 10.24036/abdi.v5i1.414

Khaidir, E., & Suud, F. M. (2020). Islamic education in forming students' characters at as-shofa Islamic High School, pekanbaru Riau. *International Journal of Islamic Educational Psychology*, *1*(1), 50–63. https://doi.org/10.18196/ijiep.1105

Larozza, Z., Hariandi, A., & Sholeh, M. (2023). Strategi Guru dalam Mengatasi Perilaku Perundungan (Bullying) melalui Pendidikan Karakter pada Siswa Kelas Tinggi SDN 182/I Hutan Lindung. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, *6*(7), 4920–4928. https://doi.org/10.54371/jiip.v6i7.1929

Manafe, H. A., Kaluge, A. H., & Niha, S. S. (2023). Bentuk dan Faktor Penyebab Bullying: Studi Mengatasi Bullying di Madrasah Aliyah. *Jurnal Ilmiah Pendidikan Citra Bakti*, *10*(3), 481–491. https://doi.org/10.31004/basicedu.v8i4.7918

Markkanen, I., Välimaa, R., & Kannas, L. (2021). Forms of Bullying and Associations Between School Perceptions and Being Bullied Among Finnish Secondary School Students Aged 13 and 15. *International Journal of Bullying Prevention*, *3*(1), 24–33. https://doi.org/10.1007/s42380-019-00058-y

Masyhuri, S., Azhar, M., & Suud, F. M. (2020). The concept of happiness for Islamic Community of melayu kampar Riau Indonesia. *Journal of Critical Reviews*, *7*(12), 833–838.http://dx.doi.org/10.31838/jcr.07.12.147

Muhlis, A., Wardi, M. C., Baiquni, A., Septiadi, D. D., & Mansurnoor, I. A. (2025). The Demise of Sufi Values in Islamic Educational Institution: Bullying in Madurese Pesantrens. *Ulumuna*, *29*(1), 71–101. https://doi.org/10.20414/ujis.v29i1.1071

Nadhira, S., Wulandari, A. P. J., & Pramastyaningtyas, A. D. A. (2023). The Relationship Between Resilience and Subjective Well-Being Among Employees on the Work-From-Home Scheme in South Jakarta. *E3S Web of Conferences*, *388*, 4015. EDP Sciences. https://doi.org/10.1051/e3sconf/202338804015

Oktaviani, A., Dadeh, T., & Sutatminingsih, R. (2024). The Effect of School Climate on Bullying Behavior in Boarding School Students. *MULTIPLE: Journal of Global and Multidisciplinary*, *2*(1), 943–957. https://journal.institercom-edu.org/index.php/multiple/article/view/242/168

Oktaviani, P., Syahid, A., & Moormann, P. P. (2020). Santri's Emotional Intelligence and Big Five Personalities on Bullying Behaviors in Pesantren. *Jurnal Pendidikan Islam*, *6*(2), 179–192. https://doi.org/10.15575/jpi.v6i2.9916

Pastor, Y., Pérez-Torres, V., Thomas-Currás, H., Lobato-Rincón, L. L., López-Sáez, M. Á., & García, A. (2024). A study of the influence of altruism, social responsibility, reciprocity, and the subjective norm on online prosocial behavior in adolescence. *Computers in Human Behavior*, *154*, 108156. https://doi.org/10.1016/j.chb.2024.108156

Pimdee, P., Sukkamart, A., Nantha, C., Kantathanawat, T., & Leekitchwatana, P. (2024). Enhancing Thai student-teacher problem-solving skills and academic achievement through a blended problem-based learning approach in online flipped classrooms. *Heliyon*, *10*(7), e29172. https://doi.org/10.1016/j.heliyon.2024.e29172

Pusvitasari, R., & Zarkasyi, A. (2024). Holistic Approaches to Bullying Prevention: The Mediating Role of School Well-Being, Self-Management, and Empathy. *At-Tadzkir: Islamic Education Journal*, *3*(2), 104–119. https://doi.org/10.59373/attadzkir.v3i2.63

Rababah, J., Al-Hammouri, M. M., & Awawdeh, A. (2024). The association between undergraduate nursing students' health literacy and bullying and cyberbullying victimization. *Journal of Professional Nursing*, *52*, 15–20. 10.1016/j.profnurs.2024.03.002

Rahmawati, S., Setiyowati, A. J., & Eva, N. (2023). A Guidebook of Group Guidance Services with Role Play ContainsWelas Asih to Prevent Verbal Bullying. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, *4*(4), 825–833. https://doi.org/10.31538/munaddhomah.v4i4.660

Rouzi, K.S., Afifah, N., Hendrianto, C., & Desmita, D. (2020). Establishing an Islamic Learning Habituation Through the Prophets' Parenting Styles in the New Normal Era. *International Journal of Islamic Educational Psychology*, *1*(2), 101–111. https://doi.org/DOI:%2520https://doi.org/10.18196/ijiep.v1i2.9638

Salleh, N. M., & Zainal, K. (2014). Bullying among Secondary School Students in Malaysia: A Case Study. *International Education Studies*, *7*(13), 184–191. 10.5539/ies.v7n13p184

Septania, S. (2020). Muda, Berani dan Tanpa Pamrih: Karakter Grit pada Perilaku Ta'awun Relawan Muda Muhammadiyah. *Jurnal Sains Psikologi Hal*, *15*, 25. http://dx.doi.org/10.17977/um023v9i12020p15-25

Siswati, Y., & Saputra, M. (2023). Peran satuan tugas anti bullying sekolah dalam mengatasi fenomena perundungan di sekolah menengah atas. *De Cive: Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan*, *3*(7), 216–225.

https://doi.org/10.56393/decive.v3i7.1656

Stroebe, W., Vandellen, M. R., Abakoumkin, G., Lemay Jr, E. P., Schiavone, W. M., Agostini, M., … Reitsema, A. M. (2021). Politicization of COVID-19 health-protective behaviors in the United States: Longitudinal and cross-national evidence. *PloS One*, *16*(10), e0256740. https://doi.org/10.1371/journal.pone.0263100

Sudan, S. A. (2016). School bullying: Victimization in a public primary school in Malaysia. *Asian Journal of Management Sciences & Education*, *5*(3), 120–129. http://www.ajmse.leena-luna.co.jp/AJMSEPDFs/Vol.5(3)/AJMSE2016(5.3-14)

Suud, M. F., Subhan Ajrin Sudirman, M. K., & Pranovri, P. R. (2022). Local Wisdom as the Fundamental for Honest Behavior of Students in Aceh: A Social Psychology Study. *J PHARM NEGATIVE RESULTS*, *13*(4), 863–869. DOI:10.47750/pnr.2022.13.04.118

Udin, U., Fitriah, F., Sugianto, L. O., Khairunnisa, R., La Ula, H., Ihsaniati, N. S. N., & Wijayanto, W. (2024). Mosque-based youth leadership cadre. *Multidisciplinary Science Journal*, *6*(2). https://doi.org/10.31893/multiscience.2024010

Utama, A. P., & Salim, H. (2024a). Strategi Muhammadiyah Boarding School Klaten dalam Mengatasi Bullying di Kalangan Santri. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, *7*(2), 229–243. https://doi.org/10.54069/attadrib.v7i2.862

Utama, A. P., & Salim, H. (2024b). Strategi Muhammadiyah Boarding School Klaten dalam Mengatasi Bullying di Kalangan Santri. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, *7*(2), 229–243. https://doi.org/10.54069/attadrib.v7i2.862

Yasin, M., & Khasbulloh, M. N. (2022). Constructing Ethical Critical Thinking at Pesantren. *Jurnal Pendidikan Islam*, *8*(2), 127–144. https://doi.org/10.15575/jpi.v8i2.19028