

The Implementation Of Al-Mawardi's Adab Education In Preventing Bullying At Maudzul Amin Al-Islamy Islamic Boarding School Pamekasan

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ABSTRACT

Adab (ethical education) is a crucial aspect in shaping the character of students (santri) in Islamic boarding schools (pesantren), particularly in preventing negative behaviors such as bullying that can damage social relationships among students. This study aims to analyze the implementation of adab education at Islamic Boarding School Maudzul Amin Al-Islamy and its relevance in preventing bullying behavior within the pesantren environment, with reference to the values of adab education in Al-Mawardi's thought. This research employs a qualitative approach with a field research design. Data were collected through observation, interviews with caregivers, administrators, and students, as well as documentation of various mentoring activities in the pesantren. The results indicate that adab education in this Islamic Boarding School is implemented through classical Islamic text studies, guidance from caregivers, spiritual development through Sufism studies, supervision by male and female teachers (ustadz/ustadzah) in dormitories, and the enforcement of pesantren regulations with educational sanctions. This implementation contributes to fostering students' moral awareness and creating more harmonious social relationships, thereby serving as a preventive effort against bullying behavior.

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Introduction

Education in Indonesia is currently facing serious challenges related to the increasing levels of aggression, verbal violence, and bullying in school environments. Various reports indicate that bullying has had a significant impact on the psychological, social, and academic development of students, thereby disrupting the overall learning climate. Data from SIMFONI-PPA also show an increase in cases of violence among students from year to year, indicating a character crisis that needs to be addressed immediately through a more comprehensive educational approach (KemenPPPA, 2025). Data from the Global School-Based Health Survey indicate that approximately 20% of Indonesian students aged 13-17 have experienced bullying (Facts, 2020). Although this figure is lower compared to other Southeast Asian countries, the negative impact of bullying on students' psychological and academic development remains significant (Aulia et al., 2023).

Recent studies in Indonesia have found that teachers and schools do not yet have comprehensive strategies to recognize and handle bullying cases. Many teachers still perceive bullying as a common issue among students (Andriani et al., 2024). This situation is further exacerbated by students' low digital literacy, making them more susceptible to imitating aggressive behavior on social media (Fitriana, 2023). Moreover, the problem is intensified by weaknesses in the implementation of moral and character education in schools. Many scholars criticize that modern education tends to emphasize cognitive aspects, resulting in an imbalance between intellectual intelligence and students' actual behavior. Although the government has implemented the Character Education Strengthening Program (PPK), several studies reveal that its implementation remains formalistic and does not sufficiently foster substantial moral awareness (Kristiawan et al., 2021). Therefore, moral education that merely focuses on formal school rules is no longer adequate; instead, an approach that touches inner awareness, self-control, and moral responsibility is required dimensions that lie at the core of the concept of adab in Islamic educational tradition.

The phenomenon of bullying is not only found in formal schools but also occurs in boarding-based educational institutions such as pesantren. Several studies show that hierarchical social relations between senior and junior students create opportunities for verbal, psychological, and even minor physical violence. A study conducted by Borualogo and Erlang found instances of bullying in the form of mockery, intimidation, and social exclusion in several pesantren in West Java, which led to stress, anxiety, and decreased learning motivation among students (Borualogo & Gumilang, 2019). Other studies also reveal that the normalization of verbal violence in pesantren environments can lead to psychological pressure and hinder the internalization of Islamic moral values, which should be the primary goal of pesantren education (Aulia et al., 2023). These findings indicate that bullying in pesantren is a real issue with psychological, social, and pedagogical consequences for students' moral development.

The phenomenon of bullying in the context of Islamic education is essentially closely related to the weak internalization of adab values among students. In educational psychology, bullying is often understood as a form of social aggression arising from power imbalance and low moral empathy, whereas in Islamic education, it reflects the absence of adab ('adam al-adab) as a moral foundation (Olweus, 1993). From an Islamic perspective, this condition shows that the acquisition of knowledge without adab can potentially lead to social disorder (Lickona, 1991).

One of the classical scholars who paid serious attention to adab education is Al-Mawardi. Although the concept of adab has been widely discussed by classical scholars such as Al-Ghazali, Ibn Miskawayh, and Ibn Jama'ah, Al-Mawardi's thought particularly in *Adab al-Dunyā wa al-Dīn* has its own distinctiveness, as it examines adab comprehensively not only as individual ethics but also as social, moral, political, and educational order (Al-Mawardi, 1985). Unlike Al-Ghazali, who emphasizes the spiritual dimension of morality in *Ihyā' 'Ulūm al-Dīn*, and Ibn Miskawayh, who focuses on rational ethics in *Tahdzīb al-Akhlaq*, Al-Mawardi views adab as an instrument for maintaining social order and harmony. This perspective is relevant to the study of bullying, as bullying reflects social imbalance and domination that indicate the loss of moral harmony in student interactions. Furthermore, Al-Mawardi emphasizes practical and applicable character formation in everyday life, making his ideas more adaptable to the context of pesantren education and bullying prevention compared to other scholars (Huzain, 2017).

Al-Mawardi's concept of adab education is highly relevant to contemporary pesantren, particularly those that emphasize the cultivation of moral values as the foundation of students' social behavior. In this context, Islamic Boarding School Maudzul Amin Al-Islamy is considered a relevant research site, as it is normatively known for its strong emphasis on moral development

and the prevention of deviant behavior among students, including preventive efforts against bullying. This pesantren has characteristics that align with the focus of this study. First, it is a boarding-based institution, allowing continuous interaction among students for 24 hours, which facilitates intensive relational dynamics and value internalization. Second, it prioritizes moral and adab development as the core of its curriculum and educational practices, as reflected in its vision and mission (Pesantren Maudzul Amin, n.d.). Studies on Al-Mawardi's thought have mostly focused on ethics or politics, while its specific relation to contemporary social issues such as bullying remains underexplored. Therefore, the novelty of this research lies in integrating Al-Mawardi's concept of adab education with a contemporary issue, namely bullying. Although Al-Mawardi lived in the 11th century, his concept of adab education remains highly relevant today, as its principles can serve as a strong foundation for preventing negative behavior both in real life and in the digital world.

Method

This study employs a qualitative approach with a field research design (Moleong, 2017). The research was conducted at Islamic Boarding School Maudzul Amin Al-Islamy, located in Pasanggar Village, Pegantenan District, Pamekasan Regency. The research site was selected purposively, as not all pesantren have educational systems and social dynamics relevant to the focus of this study (Sugiyono, 2019). The research subjects include the caregivers of the pesantren, teachers (ustadz/ustadzah), administrators, and students (santri). The selection of subjects was carried out using purposive sampling, by choosing informants based on the depth of information and their relevance to the research objectives (Moleong, 2017).

Result

Islamic Boarding School Maudzul Amin Al-Islamy Bunangkah Tengah is one of the Islamic educational institutions that has a relatively long history in Pamekasan Regency, East Java. This pesantren was established in 1870 and is located in Pasanggar Village, Pegantenan District. The existence of this pesantren cannot be separated from the role of its founder, KH. Nurbidin bin Jada, who is known as a scholar with deep knowledge as well as exemplary religious conduct. In its early period, this pesantren developed from a simple educational environment with a relatively small number of students. However, over time, it continued to grow and became one of the well-known centers of Islamic education in Pamekasan and its surrounding areas (Pesantren Maudzul Amin, n.d.).

The development of this pesantren is also inseparable from the continuity of leadership passed down through generations. The leadership was then continued by the descendants of the founder and is currently under the care of RKH. Moh. Amin Rifqi Abdul Mughni. Under his leadership, the pesantren not only maintains the classical scholarly traditions that have long been its hallmark, but also responds to modern educational challenges. Educational management is carried out in a more structured manner while still emphasizing the importance of moral and adab development as a central part of the students' educational process (Masrufah, 2025).

In daily practice, the life of students in this pesantren is not only filled with learning activities, but also various forms of guidance aimed at fostering discipline, responsibility, and mutual respect among students. Adab values are taught not only through the explanation of religious materials, but also through habituation in everyday life within the pesantren environment. The communal life in dormitories allows the process of adab education to take place more intensively, as students learn not only in classrooms but also through daily social interactions.

One form of the implementation of adab education in this pesantren can be seen in the routine study of classical Islamic texts. These studies do not only discuss scholarly matters, but are

also accompanied by moral advice related to students' behavior and ethics. The sessions are usually delivered by the caregivers of the pesantren or by teachers who teach within the institution. In each session, students are frequently reminded of the importance of maintaining respect toward teachers, honoring parents, and building good relationships with peers. This kind of guidance plays an important role in gradually shaping students' moral awareness. In addition to formal learning activities, the pesantren also organizes regular Sufism (*tasawuf*) studies aimed at strengthening students' spiritual development. These sessions often focus on themes such as purification of the heart, self-control, and maintaining proper attitudes toward others. Through this approach, students not only gain theoretical religious understanding, but are also encouraged to reflect these values in their daily behavior. This consistent spiritual development becomes one of the pesantren's strategies in instilling deeper moral awareness among students (Amin Rifqi, personal communication, January 15, 2026).

The results of interviews with the pesantren caregiver indicate that adab education is indeed one of the main focuses of the educational system in Islamic Boarding School Maudzul Amin Al-Islamy. According to him, character formation cannot be achieved solely through the delivery of academic material, but must be accompanied by habituation in daily life. This is reflected in the following statement from the interview:

"The most important thing in a pesantren is not only knowledge, but also adab. Students must learn how to respect teachers, appreciate their peers, and maintain proper behavior in daily life. If their adab is good, their knowledge will usually be easier to absorb." (Rifqi, personal communication, January 15, 2026)

This view is further supported by one of the female teachers (*ustadzah*) who is directly involved in supervising students in the dormitory. She explained that the cultivation of adab is often carried out through a personal approach, especially when students display inappropriate behavior toward their peers. In such situations, the administrators usually provide direct advice so that students can realize their mistakes and improve their behavior, as expressed in the following interview:

"If there are students who joke excessively or hurt their friends, we usually call them and give advice. We explain that in a pesantren, everyone must respect each other and should not demean one another." (Kholilah, personal communication, January 15, 2026).

From the students' perspective, this form of guidance has a noticeable influence on their behavior in social interactions. One student stated that the frequent advice given by caregivers and teachers makes them more careful in speaking and joking with their peers. According to him, students become more aware that what is intended as a joke can potentially hurt others' feelings. This is reflected in the following statement:

"Usually, when we joke, we are reminded not to go too far. So we learn to control our words so as not to hurt others. If someone goes too far, they are usually immediately reminded by the administrators." (Zainab, personal communication, January 15, 2026).

In addition to learning activities and moral guidance, the implementation of adab education in this pesantren is also supported by a structured supervision system. Each dormitory room is accompanied by a teacher (*ustadz/ustadzah*) who serves as a mentor. The presence of these mentors allows more intensive supervision of students' behavior, as they can directly observe daily life in the dormitory. Through this mentoring system, potential conflicts among students can be identified and resolved before escalating into more serious problems (Kholilah, 2026)

This pesantren also does not implement a strong seniority system between senior and junior students. All students are encouraged to respect one another without creating excessive hierarchical relationships. This more egalitarian pattern of interaction is expected to create a more harmonious social environment, allowing students to live together with mutual respect. In this context, adab education is not only taught as a moral concept but is also directly practiced in students' social interactions (Kholilah, 2026). In addition, the pesantren has regulations governing various forms of student behavior, including prohibitions against actions that may hurt or demean others. When violations occur, the pesantren imposes educational sanctions. These sanctions usually take the form of reciting the Qur'an, cleaning the pesantren environment, or participating in special guidance sessions. Such sanctions are not intended as mere punishment, but rather as a means of moral development, helping students to reflect on their mistakes and improve their behavior (Kholilah, 2026).

The pattern of guidance that combines religious instruction, moral advice, dormitory supervision, and the implementation of rules indicates that adab education in Islamic Boarding School Maudzul Amin Al-Islamy is not limited to classroom activities, but extends to all aspects of students' daily lives. Through this approach, adab values are expected not only to be understood theoretically, but also to be internalized in students' attitudes and behavior.

Discussion

Al-Mawardi's Adab Education

The concept of adab education in Al-Mawardi's thought is rooted in his view of the basic structure of human beings, which consists of reason ('aql) and desire (nafs). He explains that reason is the primary gift that distinguishes humans from other creatures and serves as a tool to discern between good and bad (Al-Mawardi, 1985). However, reason does not automatically dominate; it must be trained in order to control desires, which tend to exceed proper limits. In the context of education, this indicates that character formation cannot rely solely on the transfer of knowledge, but requires a continuous process of cultivation. In other words, according to Al-Mawardi, adab education is a process of balancing internal human potentials so that social behavior remains well-directed (Al-Mawardi, 1985).

Al-Mawardi also emphasizes that moral corruption begins when desire becomes more dominant than reason. Therefore, he proposes the concept of *riyāḍat al-naḥs* as a method of self-discipline through training and habituation (Al-Mawardi, 1985). This training is not instantaneous but is carried out continuously in order to form good habits that become inherent in the individual. ^{Ibid, 140.} In modern character education theory, moral habituation is indeed considered an effective strategy in shaping long-term behavior, as explained by Thomas Lickona (Lickona, 2004). This perspective shows that Al-Mawardi's ideas are relevant to contemporary educational approaches.

The purpose of education in Al-Mawardi's view is not limited to intellectual intelligence, but extends to the attainment of complete happiness (*al-sa'ādah al-kāmilah*) (Al-Mawardi, 1985). This happiness is not interpreted in an individualistic sense, but is closely related to social order and harmonious relationships among individuals. He asserts that knowledge must go hand in hand with adab; knowledge without adab can lead a person to arrogance or misuse of knowledge. This idea indicates that ideal education must place morality as the foundation for intellectual development. In the social aspect, Al-Mawardi views humans as beings who cannot live independently; they depend on others to fulfill their needs. Therefore, adab functions as an unwritten rule that maintains the balance of social interaction. When adab is absent, relationships will be characterized by domination and conflict (Al-Mawardi, 1985). This view aligns with modern social theories which

state that community stability is largely determined by internal moral norms rather than merely formal regulations.

The role of educators receives particular attention in Al-Mawardi's thought. He emphasizes that educators should not merely act as transmitters of knowledge, but must also serve as moral exemplars (Al-Mawardi, 1985). Exemplary conduct becomes the most effective means of character formation because values are more easily imitated than merely heard. In classical Islamic educational tradition, teachers are positioned as both moral and intellectual figures (Dhofier, 2011). This indicates that adab education requires personal integrity from educators so that the cultivation process becomes authentic. In addition, Al-Mawardi also highlights the importance of self-monitoring (*muraqabah*) in maintaining behavior (Al-Mawardi, 1985). Individuals who are accustomed to self-control will be better able to restrain impulses that may harm others. This concept is particularly relevant in the contemporary social context, where many behavioral deviations arise from weak self-control and limited moral awareness (Olweus, 1993).

Overall, the concept of adab education according to Al-Mawardi can be understood as a system of cultivation that encompasses intellectual, spiritual, and social dimensions simultaneously. Education is not only directed toward producing intellectually capable individuals, but also individuals who are able to position themselves appropriately within social life (Al-Mawardi, 1985). The integration of intellectual development, moral habituation, and exemplary conduct makes this concept highly relevant in addressing moral issues in contemporary educational institutions (Lickona, 2004).

The Impact of Adab Education Implementation on Bullying Prevention

The consistent cultivation of *adab* at Islamic Boarding School Maudzul Amin Al-Islamy appears to exert a measurable influence on how students construct their peer relationships. Based on interview data and field observations, students tend to be more cautious in their speech and joking, understanding that self-restraint in verbal expression is a religious obligation rather than merely an institutional rule. This understanding is consistent with Al-Mawardi's emphasis on *riyādhāt al-naḥs* as a process of self-training that prevents individuals from being overcome by negative impulses (Al-Mawardi, 1985). In the contemporary literature on bullying, aggressive behaviour frequently emerges from poor self-regulation and inadequate emotional management (Olweus, 1993), and consistent moral habituation is accordingly recognised as an effective preventive measure (Lickona, 1991).

This context is rendered particularly significant by the well-documented psychological consequences of bullying in the pesantren environment. A systematic review conducted by Khoir and Kurniawati (2025), synthesising 21 studies on bullying among *santri*, found that victims suffer serious psychological effects, including stress, anxiety, depression, and diminished academic motivation. The study further identifies the principal factors that exacerbate bullying in pesantren settings as unregulated seniority systems, inadequate supervision, and the absence of a systematic mechanism for value internalisation. These findings underscore that effective prevention cannot rely on formal regulation alone but must engage the internal moral consciousness of students precisely the dimension that constitutes the core of Al-Mawardi's concept of *riyādhāt al-naḥs* (Khoir & Kurniawati, 2025).

The absence of a dominant seniority system in this pesantren also contributes to a more egalitarian social environment. Students are not subjected to the informal hierarchical pressure that creates conditions for domination. One student noted feeling more at ease because all members of the community are treated equally and supervisors address any conflicts that arise directly. This observation is directly relevant to Olweus's theory, which identifies power imbalance between perpetrator and victim as a structural prerequisite of bullying (Olweus, 1993). From Al-

Mawardi's perspective, social order can only be sustained when individuals maintain *adab* in their interactions and do not overstep appropriate boundaries (Al-Mawardi, 1985), and the pesantren culture of togetherness and mutual respect reinforces this condition (Dhofier, 2011). Arif et al., (2024), in a study of bullying prevention trends across Indonesian pesantren, conclude that the restriction or elimination of hierarchical seniority systems constitutes one of three most effective structural strategies in preventing bullying, alongside the strengthening of educator role-modelling and the cultivation of an inclusive school climate. This finding lends further weight to the egalitarian interaction pattern practised at Maudzul Amin as a structural approach to bullying prevention Arif et al., (2024)

The presence of *ustadz/ustadzah* mentors in each dormitory room enables a more intensive and personalised process of guidance. Interview data indicate that upon the first signs of teasing or minor tension, the *ustadzah* calls the students involved and provides counsel before the situation escalates. This pattern reflects early intervention, which bullying prevention theory regards as essential in preventing aggressive behaviour from becoming habitual (Olweus, 1993). Al-Mawardi similarly emphasises that moral cultivation must be sustained through continuous guidance and exemplary conduct (Al-Mawardi, 1985), and the active presence of mentors ensures that students experience supervision not as coercive control but as persuasive guidance. Baharun et al., (2025), in their study of the optimisation of anti-bullying education services in pesantren, identify three decisive factors in the effectiveness of dormitory mentors: the intensity of personal interaction between mentors and students, the quality of their initial response to minor conflicts, and their capacity to build relationships of trust with students. All three factors are demonstrably present in the mentoring pattern at Maudzul Amin, indicating that the model practised aligns with best-practice anti-bullying approaches in pesantren settings (Baharun et al., 2025)

The sanctions applied in this pesantren also produce outcomes qualitatively different from those of repressive punishment. Reciting the Qur'ān or cleaning the pesantren grounds is understood as an act of responsibility and moral reflection rather than mere punitive compliance. Within the concept of *riyādhah al-nafs*, such practices aim to develop good habits through sustained training (Al-Mawardi, 1985). This approach is consistent with Thomas Lickona's view that character education requires habituation and moral reflection rather than formal punishment alone (Lickona, 1991). Interview data confirm that students tend to feel guided rather than humiliated, so that no resentment arises following the imposition of sanctions. Alwi et al., (2023), in their study of anti-bullying management strategies in integrated Islamic boarding schools in Lhokseumawe, found that educative sanctions incorporating elements of worship, reflection, and social responsibility are demonstrably more effective than physical or exclusionary sanctions, because they engage the perpetrator's internal moral dimension and promote more durable behavioural change.

The religious atmosphere continually reinforced through daily moral counsel also cultivates social empathy among students. Students are regularly reminded of the importance of protecting the feelings of others and refraining from demeaning their peers. In moral psychology, empathy is recognised as a key protective factor in bullying prevention, because individuals capable of understanding the emotional states of others are more likely to restrain themselves from aggressive behaviour (Olweus, 1993). Al-Mawardi explains that social well-being can only be achieved when relationships among individuals are conducted with proper *adab* and mutual responsibility (Al-Mawardi, 1985). Interview data indicate that some students already experience guilt before being reprimanded, upon realising that their words have caused hurt. This phenomenon is relevant to the findings of Mansur et al., (2021), who investigated the relationship between moral reasoning and bullying behaviour among *santri*. Their study found a significant negative correlation between the quality of moral reasoning and the propensity to engage in bullying: the higher the level of moral reasoning, the lower the likelihood of bullying involvement. This indicates that the cultivation of empathy and moral consciousness which lies at the heart of the *tawassuf* studies conducted at Maudzul Amin directly contributes to a reduction in bullying incidents.

The role of the pesantren caregiver is equally significant in constructing this moral climate. Counsel delivered in almost every daily activity ensures that *adab* values are not merely theoretical discourse but constitute a lived dimension of everyday experience. In the tradition of pesantren, the *kyai* occupies a central position as both a moral and spiritual reference point (Dhofier, 2011). Al-Mawardi likewise emphasises that educators must serve as living examples for their students Al-Mawardi, (1985), and when the values imparted are consistent with the behaviour of caregivers, the process of internalisation becomes more natural and less coerced. This is corroborated by Abdurrohman et al., (2024) in a comparative study of anti-bullying strategies in Islamic boarding schools in Indonesia and Malaysia, which concludes that the consistent role-modelling of respect, empathy, and self-regulation by authority figures particularly the *kyai* and *ustadz* is the single most determinant variable in the success of anti-bullying programmes. Pesantren whose leaders consistently demonstrate these values are found to have significantly lower incidences of bullying than those relying on written rules alone (Abdurrohman et al., 2024).

When compared with anti-bullying practices documented in other pesantren, the preventive model at Maudzul Amin Al-Islamy exhibits a distinctive characteristic. Unlike models that rely on formally structured programmes such as anti-bullying orientation sessions or scheduled campaigns, this pesantren integrates bullying-preventive values organically and continuously into every dimension of students' daily lives. Azizah & Sa'adah, (2025), in a holistic study of the causes of bullying and prevention strategies in pesantren settings, affirm that the most effective approaches are those that are comprehensive in scope, integrating spiritual, social, and academic dimensions in an interconnected manner a characteristic that is inherent in the system of *adab* derived from Al-Mawardi and applied in this institution. This model is not merely locally relevant; it offers a replicable reference for the development of Islamic values-based anti-bullying programmes in other pesantren, given that its effectiveness is rooted in deep moral internalisation rather than in mere rule compliance.

It is nonetheless important to acknowledge several limitations of this model. First, the effectiveness of bullying prevention through *adab* education depends substantially on the consistency of educators' conduct; should any inconsistency arise between the values taught and the actual behaviour of caregivers and supervisors, the integrity of the entire system may be undermined. Second, the model has yet to be complemented by a structured, data-driven early detection mechanism capable of systematically identifying students at risk of becoming perpetrators or victims before incidents occur. As Khoir and Kurniawati note, many cases of bullying in pesantren settings go undetected because no clear and safe reporting protocols exist for victims. Third, the patterns described in this study are documented qualitatively; longitudinal studies employing quantitative or mixed-methods designs are needed to measure the long-term impact of this approach on the measurable reduction of bullying incidents. These limitations do not diminish the significance of the findings but represent important directions for future development (Khoir & Kurniawati, 2025).

Taken together, these findings demonstrate that bullying prevention in this pesantren does not rely solely on formal regulation but on the formation of collective moral awareness. Exemplary conduct, an egalitarian social structure, moral habituation, and educative sanctions collectively create an internal protection system within students. This model demonstrates that an *adab*-based approach is not only normatively relevant but also operationally effective in addressing contemporary social issues within boarding-based educational institutions. It contributes to the growing scholarly discourse on the integration of classical Islamic values into modern character education practice a bridge between Al-Mawardi's eleventh-century intellectual heritage and the lived challenges of twenty-first-century pesantren (Arif et al., 2024).

Table 1. Mapping of Al-Mawardi's Adab Dimensions Against Bullying Mechanisms and Their Preventive Impact at Maudzul Amin Al-Islamy Islamic Boarding School

Dimension of Adab (Al-Mawardi)	Bullying Mechanism Addressed	Implementation at Maudzul Amin	Impact on Bullying Prevention
Riyādhāt al-Nafs (Self-Discipline)	Verbal and physical bullying arising from poor emotional regulation and weak impulse control	Consistent habituation of speech control through classical text study and daily moral counsel; students learn to restrain aggressive responses before acting	Reduced incidence of verbal and physical aggression; students develop heightened awareness of the impact of their words on others
Murāqabah (Internal Moral Awareness)	Covert bullying and normalisation of violence due to the absence of internal moral consciousness	Sufi-based spiritual development (tawassuf studies); internalisation of the conviction that Allah observes every act	Emergence of intrinsic guilt prior to correction; formation of an active conscience as an internal deterrent to bullying
Uswah Hasanah (Exemplary Conduct of Educators)	Normalisation of verbal aggression due to inconsistency between what educators teach and how they behave	Kyai and ustadz/ustadzah model adab in daily life; sustained consistency between teachings and lived behaviour	More natural process of value imitation; students internalise adab through example rather than coercion
Egalitarian Social Structure (Absence of Dominant Seniority System)	Hierarchical bullying between senior and junior students arising from institutionalised power imbalance	All students encouraged to respect one another without informal hierarchical pressure; ustadz intervene directly in group dynamics	Elimination of the power imbalance that constitutes the structural prerequisite of bullying according to Olweus
Ta'zīr Edukatif (Reflective Educational Sanctions)	Repetitive bullying because sanctions do not generate moral reflection, producing only temporary deterrence	Sanctions in the form of Qur'ān recitation, pesantren cleaning, or participation in special guidance sessions of a formative character	Perpetrators process wrongdoing morally rather than merely fearing punishment; consistent with Lickona's theory of moral habituation

Conclusion

Adab education as explained by Al-Mawardi emphasizes the importance of moral cultivation, self-control, and the habituation of good behavior in social life. These values are reflected in the educational practices at Islamic Boarding School Maudzul Amin Al-Islamy, which are implemented through various activities such as classical text studies, guidance from caregivers, spiritual development through Sufism studies, mentoring by ustadzah in dormitories, and the

enforcement of pesantren regulations accompanied by educational sanctions. This process of cultivation is not only aimed at instilling religious understanding, but also at shaping attitudes of mutual respect and maintaining proper conduct in interactions among students. The exemplary behavior of caregivers and pesantren administrators further strengthens the internalization of adab values in daily life. Therefore, the implementation of adab education in this pesantren demonstrates strong relevance to Al-Mawardi's concept of adab education and contributes to creating a more harmonious and conducive social environment, thereby serving as a preventive effort against bullying behavior among students.

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