# Improving the Pedagogical Competence of Senior Santri in Caring for Junior Santri to Prevent Violence and Bullying in Pesantren at Mojokerto

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**Abstract:** Acts of violence and bullying often occur in educational institutions, including Islamic boarding schools. This community service program is intended to improve the pedagogical competence of senior students in caring for junior students in Islamic boarding schools so that it can be expected to prevent violence and bullying. Prevention of acts of violence and bullying is sought by encouraging the strengthening of the use of cognitivism and humanism approaches, and minimizing the behaviorism approach. However, the use of these three approaches can be done proportionally and contextually. The program to increase the pedagogical competence of senior students should be carried out regularly or every year because the change of Islamic boarding school administrators which also takes place every year, automatically also changes the administrators. This program can also become a permanent RMI NU program which is more feasible in implementing the program than being carried out individually by Islamic boarding schools, while also having the advantage of being able to share the good practices of each Islamic boarding school.

## Introduction

Minister of Religious Affairs Suryadharma Ali once expressed his pride that public interest in entrusting their sons and daughters to pesantren was increasing. Many students want to study in pesantren. This fact shows the continued improvement of the quality of Islamic education that deserves to be proud of [1]. The statement by the Minister

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[1] Kemenag.go.id, "No Title."

of Religious Affairs shows public appreciation for Islamic educational institutions in this country, especially pesantren. The hope that children will one day gain religious knowledge that guarantees their ethical institutions, goes hand in hand with the hope that these children will also have the knowledge needed for their future in competing in the global arena. Pesantren is also expected to become a pillar of national development, equipping the younger generation with the mental and emotional maturity needed to realize an independent, visionary, and superior Indonesia capable of navigating future challenges [2].

But lately we have been shocked by several cases of violence and bullying committed by pesantren components and become the main discussion in news in various media. The death of Ari Rivaldo, a student of the Mambaul Ulum Awang-Awang Mojokerto Islamic Boarding School in 2019, was caused by violence committed by his seniors [3]. A case of violence that led to the death of a student also occurred at the Darussalam Gontor Ponorogo Islamic Boarding School, last August 2022.  A Gontor student with the initials AM died allegedly due to abuse by his seniors [4]. The case came to light when the victim's mother complained to Hotman's lawyer Paris Hutapea. The mother was disappointed that the Islamic boarding school did not reveal the true cause of her son's death.

Acts of violence also occurred in Tangerang, West Java. Santri Pondok Pesantren Darul Qur'an died allegedly due to being ganged up on by 12 students on August 27, 2022 [5]. Still in Tangerang, a student died after fighting with his friend in the neighborhood of Daar El-Qolam Tangerang on August 7, 2022 [6]. Many more cases of violence occur in pesantren that are deliberately covered up so as not to become the subject of news.

This phenomenon makes people question the parenting system of Islamic boarding schools in organizing their education. Why do pesantren who are supposed to provide a good education for the younger generation, instead display examples of violent behavior? This phenomenon does not only occur in Islamic boarding schools, violence also occurs in Indonesian public education institutions and there has not been much meaningful handling from related parties [7].

In general, pesantren mandate senior students to participate in assisting caregivers in fostering and guiding students [8]. The pattern of guidance and nurturing delegated to senior students takes the form of habituation practices/attitudes of learners

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[2] Hasse Jubba et al., "Reorienting Moral Education for Millennial Muslims : The Changing Role of Reorienting Moral Education for Millennial Muslims : The Changing Role of Islamic Boarding Schools in Indonesia," *The Islamic Quarterly* 65, no. August (2022).

[3] Regional.kompas.com, "No Title," 2019.

[4] Detik.com, "No Title," 2022.

[5] Ibid.

[6] Cnnindonesia.com, "No Title," 2022.

[7] Mun'im Sirry, *Pendidikan Dan Radikalisme: Data Dan Teori Memahami Intoleransi Beragama Di Indonesia* (Yogyakarta: Sukapress, 2023).

[8] Imam Tabroni, Asep Saepul Malik, and Diaz Budiarti, "Peran Kyai Dalam Membina Akhlak Santri Di Pondok Pesantren Al-Muinah Darul Ulum Desa Simpangan Kecamatan Wanayasa," *Jurnal Pendidikan, Sains Sosial, Dan Agama* 7, no. 2 (2021): 108–114.

(behavioristic) subjects to be in line with certain values. In educational studies, this conventional pattern of guidance is referred to as the behaviorism approach [9].

We can analyze that the above cases occur due to the lack of understanding of senior students about educational concepts. How to guide and direct junior students is not only a matter of learning experience that is far ahead of boarding school, but also related to the knowledge they should have in guiding and nurturing junior students. In this case, we can conclude that pesantren still lack pedagogical competence for them to be able to carry out the task of delegation of authority properly and effectively.

Violence in the world of education, especially in pesantren, can take the form of physical violence or verbal violence. Studies conducted by Maghfirah and Duryati illustrate that verbal violence also occurs in pesantren even though it is used by students to other students [10]. This study seeks to examine the authoritarian approach of the Islamic boarding school dormitory to determine its influence on the verbal violence of students, while in this service activity the program implementers try to target senior students who are also sometimes ustazd to improve their pedagogical abilities so that they can carry out good parenting to prevent both physical and verbal violence.

Prevention of violence in pesantren is also offered by Fiqroh and Almurtadlo. In their literature review, they emphasized the importance of implementing *Peace Education* which can provide human rights insights to related parties in pesantren so that they can refrain from committing acts of violence [11]. Conceptually, this study has similarities with this service, which seeks to increase the capacity of pesantren stakeholders so that they can carry out their respective duties well, but the approach that the implementers of this program choose is more targeted at their parenting ability to be in line with good pedagogical principles.

The study of the results of dedication in striving for *zero violence* in Islamic boarding schools was carried out by Algristian et al., who provided bullying webinars to students to prevent acts of violence [12]. There are similarities in the formulation of the service carried out by Algristian et al., which is preceded by an initial test, webinar implementation and closed with a final test, to find out changes in student insights. However the difference with the service that will be carried out by the program implementer is that the program implementer provides mentoring activities in the application of forms of student care so that it has a real impact in the form of changes in parenting behavior that are free from violence and bullying.

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[9] Dadang Supardan, *Teori Belajar Dan Pembelajaran Dari Zaman Klasik Sampai Behaviorisme* (Jakarta: Yayasan Raharja, 2015).

[10] Ilham Maghfirah and Duryati, "Hubungan Gaya Pengasuhan Ustad Asrama Dengan Kekerasan Verbal Pada Santri Remaja Pondok Pesantren," *Jurnal Riset Psikologi* 4 (2019): 1–11.

[11] Ainul Fiqroh and Abidatul Muizzu Almurtadlo, "Upaya Pencegahan Tindak Kekerasan Menggunakan Peace Education Di Pondok Pesantren," *International Seminar on Islamic Education & Peace* 2 (2022): 387–395.

[12] Hafid Algristian, Nur Azizah, and Fifi Khoiru, "Pencegahan Perundungan Untuk Mendukung Zero Violance Education Di Lingkungan Pondok Pesantren," *Prosiding Seminar Nasional Pengabdian Kepada Masyarakat Universitas Nahdlatul Ulama Surabaya.* 1, no. 1 (2022): 209–217.

The problem of bullying and violence in educational institutions also occurs in various countries, including the Nordic countries. Some of them concluded that efforts to prevent violence were not enough just to report the act to the police. One of the strategies chosen is to build a school environment with an inclusive climate where everyone respects, dialogues and respects each other [13].

In the world of Education, various types of learning theories have been produced and those considered most suitable are the ones that will be implemented. Along with the changing times, the point of view of practitioners and education experts has also shifted related to learning theory. Behavioristic learning theory although born in the 19th century but still widely used in our educational world. Behaviorism is a theory that affirms the relationship between stimuli and the responses shown by individuals through interaction with the environment. This theory emphasizes that the behavior shown by a person is a consequence of the interaction between stimuli and responses. The characteristics of the application of this behavioristic learning theory are changes in behavior shown by a person after experiencing events both engineered and natural. The application of behavioristic learning theory in the world of education can be seen from the practices displayed by teachers, for example: the application of yard cleaning penalties for students who come to school late, students are told to run the field if they do not do assignments or homework. This theory is sometimes scary because of the emphasis on the principle of punishment, but this theory is not always bad because under certain conditions students also get reinforcement in the form of praise, gifts or other rewards if they show a positive attitude in learning. Thus, the theory of behaviorism is considered the right choice of learning method and is considered capable of producing the expected output [14].

This theory of behaviorism is still widely found in Indonesia, as well as in pesantren. The conventional educational style of pesantren still relies on the habituation of attitudes towards learning subjects accompanied by *reinforcement* (reward) and *punishment* (punishment). The impact of this behaviorist approach is sometimes students become victims of violence by educators or caregivers. Violence is often used under the pretext of disciplining and changing student behavior. But indeed the application of discipline accompanied by punishment in pesantren is quite varied, some tend to be authoritarian, some are democratic and sometimes permissive [15].

Experts who oppose the theory of behaviorism think that this theory emphasizes less cognitive activity in children. So children tend not to be able to explore knowledge optimally according to the potential that exists in themselves. In addition, based on this behavioristic theory, the natural talents possessed by a child seem not to be considered

[13] Johannes Lunneblad, *Policing Schools: School Violence and the Juridi¬cation of Youth* (Switzerland: Springer, 2019).

[14] Rohmatul Kholidah, "Deskripsi Pembelajaran Di Pondok Pesantren Putri," *Jurnal An Nafs* 1, no. 1 (2016).

[15] Achmad Muchaddam Fahham, *Pendidikan Pesantren: Pola Pengasuhan, Pembentukan Karakter, Dan Perlindungan Anak* (Depok: Publica Institute Jakarta, 2020).

and even tend to be ignored. This is what caused this theory to be abandoned and then experienced a shift from the theory of behaviorism to the learning theory of cognitivism [16].

The theory of cognitivism recognizes the importance of individual factors in learning without underestimating external or environmental factors. In this theory, the brain functions as a tool for interpreting so that a unique meaning appears, so that students can have a more varied and richer understanding of the knowledge learned. This theory asserts that learning is the result of a continuous and continuous struggle between individuals and the environment. In the theory of cognitivism, a student is trained to think critically to solve his problems. Learners must be able to explore their knowledge. According to Jean Piaget, cognitivism learning theory facilitates a learning process through interaction between individuals and their environment by involving the process of thinking/reasoning [17]. This theory emphasizes meaning in learning, so that learning is not only memorizing and familiarizing himself with certain behaviors, but more importantly a learner must grasp the meaning of the learning process he does and have awareness of his behavior.

**Method**

This community service program is carried out using the *Community-Based Participatory Research* (CBPR) method. This method was chosen because it has advantages in the form of steps that can bring academic groups closer to the target subject group of service [18]. The CBPR method also prioritizes the participation of target subjects to encourage the effectiveness of the service program. In addition, it is possible to collaborate between implementers and target subjects in choosing problem-solving strategies and taking concrete actions in the form of innovative development processes that are tried along the way in detecting and solving problems.

Operationally, this method encourages active participation, between various parties or stakeholders of pesantren. The program implementer identified related parties in the implementation of this service, namely Rabithah Maahid Islam (RMI) Mojokerto Regency and Caregivers/Leaders of Islamic boarding schools. Program implementers together with partners, namely RMI and Caregivers/Leaders of several Islamic boarding schools, jointly design the program and implement it. This active participation is marked by involvement since the beginning of the program preparation. However the implementation team as academics provides theoretical and methodological perspectives in dissecting the problems faced. The program implementer also presented the results of the study on the problem of violence and bullying against students. Internal and external factors are also studied because they are considered interrelated in

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[16] Nuroni Soyomukti, *Teori-Teori Pembelajaran* (Jakarta: Arruz Media, 2015).
[17] Ainul Yaqin, *Pendidikan Akhlak-Moral Berbasis Teori Kognitif* (Depok: Rajawali Press, 2020).
[18] Agus Afandi et al., *Metodologi Pengabdian Masyarakat* (Jakarta: Diktis-Pendis Kemenag, 2022).

supporting the sustainable implementation of this program.

To ensure the success of the program, success indicators in this service program are announced which are described in the following table.

Table 1
Success Indicators of Community Service Programs

| Stages | Activities | Indicators |
|---|---|---|
| Phase 1 | Coordination and FGD with Partners on Community Service Programs | Establishment of a Community Service Program |
| Stage 2 | Initial Test Administration before Training | Preliminary data on the pedagogical competence of participants were obtained |
| Stage 3 | Training of pedagogical competence | Implementation of Pedagogical Competency Training |
| Stage 4 | Provision of Final Test after Training | Final data on the pedagogical competence of participants were obtained |
| Stage 5 | Preparation of Follow-up Programs by participants | Preparation of training follow-up programs |
| Stage 6 | Implementation of Follow-up Program by participants | Increased ability to apply pedagogical competence |
| Stage 7 | Assistance in the implementation of follow-up programs with partners | Effectiveness of follow-up program implementation |
| Stage 8 | Evaluation and FGD of Program Implementation with Partners | Availability of data on the effectiveness of PKM program implementation |

From the table above, it is clear how the service stages are carried out and also the success indicators of each stage. Program implementers also design instruments for measuring the success of each stage including initial tests and final tests of the pedagogy competencies needed.

The crucial stage that needs to involve experts or experts in their fields is to increase the pedagogical competence of senior students in the care of junior students. The materials trained to improve pedagogical competence are (1) Educational philosophy and theories, (2) Parenting and guidance techniques, (3) Punishment techniques or educational sanctions. This training is also designed to run effectively and be fun so several training strategies are needed including games, simulations, discussions

and presentation of material, which are carried out both *indoors* and *outdoors.*

This service program is designed to be more effective and sustainable so it requires the involvement of related parties. The related parties involved are Rabithah Ma'ahid Islam (RMI) of Mojokerto Regency (Nahdlatul Ulama wing organization) and caregivers/administrators of Islamic boarding schools who are the target of service with a total of 5 pesantren. The program implementation team together with 3 RMI administrators designed the service program and at the same time implementing the program with the pesantren management.

Caregivers/administrators of pesantren prepare participants who are administrators of cottages or senior students totaling 6 people from 5 pesantren so that a total of 30 people. The target participants automatically numbered 5 groups who received pedagogical competence improvement training. Furthermore, 5 groups developed follow-up programs to be practiced in the care of junior students in their respective boarding schools. In the implementation of the program, the program implementation team together with RMI administrators and Islamic boarding school caregivers assist to ensure its effectiveness.

Furthermore, after the end of this service program, RMI and Pesantren are expected to be able to independently organize Pesantren strengthening programs, not only solving the problem of violence and bullying but also other programs, to produce progress as expected.

**Result**

The problem of violence and bullying does occur in various sectors of life, one of which is education including pesantren. Pesantren in general have made various efforts to prevent and deal with acts of violence and legislation.

1. Strategies for Preventing Violence and Bullying in Pesantren

Strategies for preventing violence and bullying in pesantren can be identified as consisting of several strategies, including: religious teaching through the study of the yellow book, the example of caregivers/educators, enforcement of pesantren laws, socialization of the routing of state legislation of the Republic of Indonesia by police law enforcement. However, in this program, the chosen strategy is to strengthen the pedagogical competence of senior students in the care of junior students.

In Islamic teachings, bullying and violence against others is behavior categorized as madzmumah (reprehensible) morals. As another despicable character, violence and bullying are behaviors forbidden in Islamic teachings. Pesantren which is an Islamic educational institution teaches its students to always behave according to the noble morals of Islam and prohibits students (santri) from behaving reprehensibly, including doing taps and bullying.

Religious teaching through yellow book study activities is one of the strategies for preventing violent behavior and bullying. In the yellow book taught to the students,

there is material that explains how jurisprudence is bad deeds to others. Committing violence to cause death is a form of haram / sin that is punishable by death in the teaching of books of jurisprudence. Jurisprudence, which is Islamic jurisprudence, stipulates the provision of qisas, that the person who kills is punished with the same punishment as the act of being killed. The teaching of fiqh in pesantren automatically becomes a prevention strategy against violence and bullying.

In addition to jurisprudence, there is a dimension of Islamic teachings that provides provisions on morals or ethics. Unlike jurisprudence which regulates the mechanism of punishment, moral teaching encourages to behave noblely, meekly and compassionately towards others, even to animals. This noble character/character is sought to be instilled through the teaching of the yellow book, especially the moral books.

In contrast to teaching strategies that emphasize the delivery of knowledge about halal-haram and good-bad, exemplary is a strategy to shape the noble behavior of students by showing good practices of behavior taught by Islam. Exemplary is an example of the application of religious teachings in both dimensions of jurisprudence, morals or Aqidah carried out by educators; kyai, caregivers, ustazh, pesantren administrators and other parties in the pesantren community. Even though educators do not intend to be an example for students, because the intention of practicing Islamic teachings is solely because of Allah, it has real implications for improving student behavior. In general, the average behavior of educators in pesantren is above average or better than the general behavior of the community, so it deserves to be a standard role model in behavior, including avoiding hurting others with violence and bullying.

The pesantren strategy that stands out because it directly comes into contact with perpetrators of violence and bullying is the enforcement of pesantren law or order. In general, pesantren provides rules on how a student behaves and acts in daily life in the pesantren, including the prohibition of bad behavior. These rules or regulations are also accompanied by the threat of punishment for violators. Senior students who serve as administrators of Islamic boarding schools carry out law enforcement by punishing students. The punishments given are expected to have an impact in the form of a feeling of deterrence/kapok to commit violations again.

The above strategies are strategies that are fully handled or managed internally by pesantren. Some pesantren sometimes involve related parties outside the pesantren to prevent acts of violence and bullying. One of them is the socialization of laws and regulations on violence and bullying by asking the police for help. The police team explained to the students the articles governing violence and bullying, as well as the punishments or fines received by the perpetrators. With knowledge of the regulation, accompanied by evidence or examples of its application, it is expected that students think long to commit acts of violence and bullying.

Involvement of parties outside the pesantren in dealing with acts of violence and bullying that occur in pesantren, namely the strategy of strengthening the pedagogical competence of students. In this case, the external parties involved are pedagogical

experts from universities who provide education to students, especially Islamic boarding school administrators, to have the pedagogical competence needed in student parenting activities. This strategy is needed because senior students even though their status is students, are also played as educators, considering their assignment as administrators who must guide and supervise junior students. The management students' challenges are still unstable, therefore it need to be improved by providing competency improvement programs, so that they can nurture a humanist approach, without violence and bullying.

1.  Pedagogical Competence of Senior Santri in the Care of Junior Santri

Although not formulated in standard academic terms, cognitivist and humanistic practices in pesantren education have long been carried out as a tradition rooted throughout history. However, it must be admitted that behavioristic patterns are indeed very dominant in pesantren, especially in the context of providing penalties to pesantren elements that are considered to violate applicable regulations. This is sometimes done by students who are appointed to assist Kyai or Pesantren Caregivers in the task of guiding and nurturing younger students.

The responsibility of this senior student is ultimately the same as that of an educator, which requires pedagogical competencies in carrying out his duties. The tendencies of these senior students also include giving punishment to students who violate the rules of the pesantren. In enforcing these regulations, it is sometimes inevitable to use acts of physical violence or advice that lead to ridicule or swearing.

As emphasized in the theory above, as educators, senior students need to have sufficient pedagogical competence as a provision for caring for junior students. Therefore, this community service intends to provide a pedologist competency improvement program for senior students to be able to take good care of junior students, able to prevent themselves from parenting using physical violence and also verbal violence, and bullying.

a.  Pedagogical Competence of Senior Students Before Program Implementation
    Santri who get the delegation of authority to assist kyai in guiding junior students are generally students who have graduated from high school education. Some of these senior students are currently in the service period, which is the task of helping pesantren for about a year after graduating from Madrasah Aliyah or high school. Some senior students continue their undergraduate studies by continuing to carry out service programs, some focus on memorizing the Qur'an, or strengthening their mastery of the yellow book.
    Based on these conditions, it can be analyzed that the pedagogical competence of the senior students is not sufficient enough, and the following data confirm this:
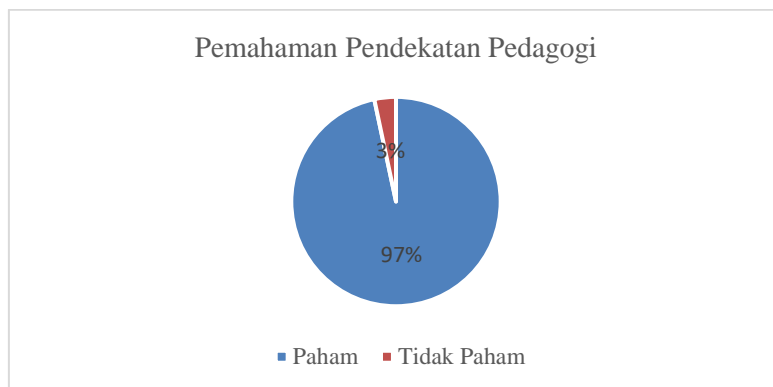
Pemahaman Pendekatan Pedagogi
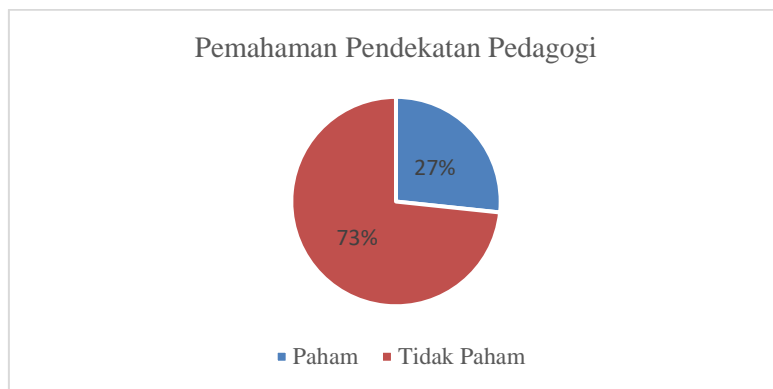
From the diagram above, it can be seen that 8 senior students have an understanding of the pedagogy approach (27%) while those who do not understand it are 22 students (73%).
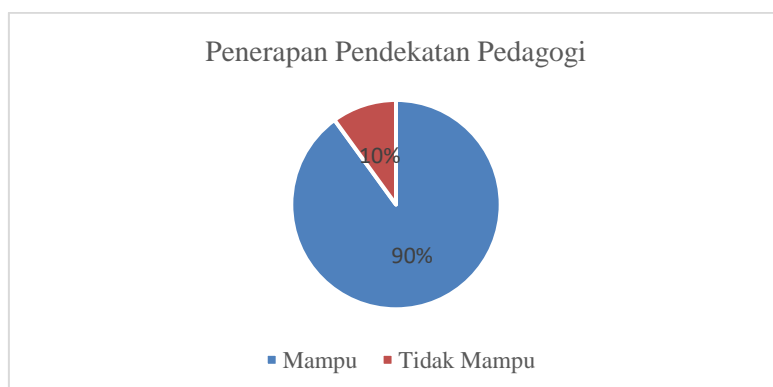


Penerapan Pendekatan Pedagogi
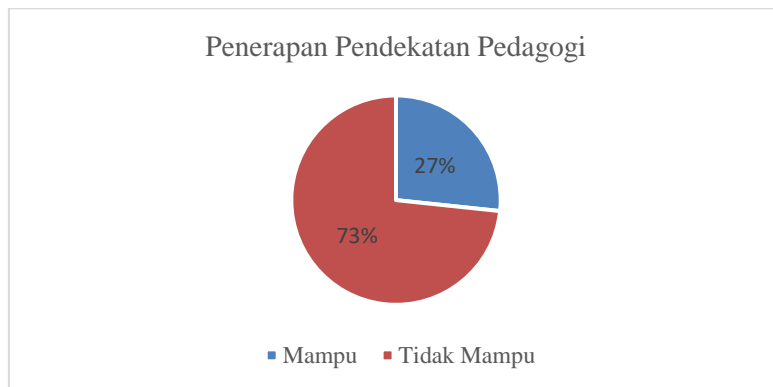
The same to their understanding of the pedagogical approach, the ability of students to apply the approach is also still low as illustrated in the diagram above, namely, as many as 8 students (27%) can apply the pedagogical approach, while as many as 22 students (73%) are unable to apply it.

The two diagrams above illustrate that some senior students have understood and have pedagogical competence on the spectrum of known theories, namely behavioristic, cognitive, and humanistic. These students are indeed undergoing undergraduate education so they support their assignment in guiding students with their pedagogical competencies. Unlike students who do not or have not taken higher education, they also do not have the required pedagogical competencies.

1. Pedagogical Competence of Senior Students After Program Implementation

From the diagram above, it can be seen that 29 senior students have an understanding of the pedagogical approach (97%) while those who do not understand it are 1 student (3%). It turns out that this program still separates one student who does not understand the pedagogical approach. Meanwhile, students who previously had an understanding of this approach became stronger masters of more cognitiveistic and humanistic pedagogical concepts.



In contrast to their understanding of the pedagogical approach, the ability of students to apply the approach is also not as high as their understanding as illustrated in the diagram above, namely as many as 27 students (90%) can apply the pedagogical approach, while as many as 3 students (10%) are unable to apply it. Two students have a good understanding but are unable to apply the pedagogical approach they have learned.

## Discussion

Education with a humanist approach is one option that can prevent violence and bullying. This humanist approach was pioneered by psychologists, including Carl Rogers and Abraham Maslow [19]. Abraham Maslow, posited human needs hierarchically, namely:

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[19] Chairul Anwar, *Teori-Teori Pendidikan Klasik Hingga Kontemporer: Formula Dan Penerapannya Dalam Pembelajaran* (Yogyakarta: Ircisod, 2017).

biological needs, security needs, affection needs, self-esteem needs and self-realization needs [20]. In a nonviolent learning model, the need for a sense of security is indicated by the prohibition of the use of violence, because the desired learning model emphasizes attention and protection of students, for example: maintaining and providing a sense of security, helping to defend and protect against harm and harassment, encouraging students to take care of each other, not allowing corporal punishment, having clear instructions about guidelines between students and not allowing toy, Making fun between students [21].

The importance of avoiding violence in educational institutions was strengthened globally in the document Universal Declaration of Human Rights adopted and promulgated by the United Nations General Assembly on December 10, 1948 through resolution 217 A (III). In the Universal Declaration of Human Rights Article 3 and Article 5 that: "Everyone has the right to live free and safe from the threat of others" (Article 3), "No one shall be tortured or oppressed, inhumanly or cruelly, or with humiliation or punishment" (Article 5). And as far as our reading extends to all aspects of human life, the articles in this declaration are binding on the world of Education, including in this case educational institutions in the form of pesantren.

From the implementation of this community service program, we see how pesantren as traditional educational institutions are still closely embracing behavioristic educational patterns in their pedagogical behavior. In this context we must remember that pesantren are famous as institutions that maintain this behavioristic pattern consistently across their history [22]. That is by using a model of giving punishment and appreciation to the students and habituation to certain patterns of behavior [23]. This behavioristic pattern seems symptomatic when looking at how Kyai in pesantren often gives parenting tasks to senior students to guide and nurture young/junior students. The style used by senior students usually boils down to behavioristic patterns that are easier to practice in the context of parenting.

It can be said that the tradition of guiding younger students is the brightest manifestation of how the pattern of behaviorism is very dominantly practiced in pesantren. However, this behavioristic style should not be translated as an act of violence when viewed from the desired purpose and purpose, such as waking students with water splashes for morning prayers or drying students who violate the rules to stand on the front porch of the pesantren. This tradition is preserved to make it easier to condition the students to consistently obey the rules with as little as possible avoiding the impression of violence [24].

But over time, this tradition with a *behavioristic pedagogy* approach will be replaced

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[20] Khoiron Rosyadi, *Pendidikan Profetik* (Yogyakarta: Pustaka Pelajar, 2004).

[21] Abdurrahman Asegaf, *Pendidikan Tanpa Kekerasan* (Yogyakarta: Tiara Wacana, 2004).

[22] Kholidah, "Deskripsi Pembelajaran Di Pondok Pesantren Putri."

[23] Nuroni Sayekti, *Teori-Teori Pendidikan* (Yogyakarta: Arruz Media, 2010).

[24] Ima Sri Yuniani, "Pesantren Dengan Konsep Pendidikan Behavior Yang Humanistik," *Https://Almasoem.Sch.Id/Pesantren-Dengan-Konsep-Pendidikan-Behavior-Yang-Humanistik/*, 2023.

with a *cognitive pedagogy* approach by providing reasonable advice and insight to certain students to prevent violations. How pesantren should be able to emphasize the use of cognitive theory in their educational practice has been studied by Zamzam Rashid, about how the use of cognitive theory has produced extraordinary results in making it easier for students to master the science of Qawaid (rules of religious law) which is closely related to the ability to use logic [25].

Furthermore, if we want to look deeper at the tradition of pesantren, certain values have been instilled in the students in pesantren in their daily activities in this institution. We see that pesantren adhere to the principles of humanism in educational theory. That is, most of the educational behavior of pesantren seems more in line with the views of humanism in educational theory. That is to treat fellow students as equal human beings. More than just treating students as learning people who must be continuously filled with knowledge, pesantren are more concerned with the presence of students who have a human character than students who are intellectually intelligent but do not have adequate human aspects.

Thus, efforts to completely change the educational style of pesantren from behaviorism to cognitiveism and humanism must be pursued continuously from time to time. Developments during the program implementation period show how students in various pesantren in Mojokerto try to combine the three approaches (behaviorism, cognitiveism, and humanism) in their educational practice. In the future, pesantren are expected to rely more on cognitivism and humanism approaches in their educational practice as an effort that must continue to be pursued to create a pesantren that is clean from violent behavior as is rife lately.

## Conclusion

Efforts to prevent acts of violence and bullying in the world of education, especially in Islamic boarding schools, can be carried out with various programs, one of which is the program to increase the pedagogical competence of students which can be concluded as follows: (1) This community service program establishes a strategy to increase the pedagogical competence of senior students in the care of junior students in pesantren to prevent violence and bullying. However, this strategy of increasing parenting competence does not replace other strategies, but is complementary to the strategies that have been carried out by pesantren so far, namely religious teaching strategies through the study of the yellow book, the example of caregivers/educators, and the enforcement of pesantren regulations, as well as the socialization of the routing of laws of the republic of Indonesia by the police. (2) The pedagogical competence of senior students can be improved with this service program so that senior students have good parenting skills. The ability of senior students to choose the right parenting approach gives them the

[25] Zamzam Rasyidi, "Pembelajaran Qawaid: Perspektif Teori Kognitif Pada Pondok Pesantren Raudhatut Thalibin Kalimantan Selatan," *Jurnal Al Ta'rib* 8, no. 1 (2020): 104.

ability to be able to prevent violence and bullying in pesantren. The approach of cognitivism and humanism is more recommended for use in parenting and minimizes the behaviorism approach. However the use of all three approaches can be proportionate and contextual.

The program to increase the pedagogical competence of senior students should be carried out regularly or every year because the change of management of the Islamic boarding school which also runs every year, automatically the management also changes. This program can also be a permanent program of RMI NU which is more possible in implementing the program than being carried out individually by pesantren, as well as having the advantage of being able to share good practices from each pesantren.

## Acknowledgments

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