



Improving Understanding of Equality and Social Solidarity Among Islamic Students To Prevent Violence And Bullying In *Pesantrens* at Mojokerto Regency

M. Syarif¹, Muhammad Ali Rohmad², Ali Muchasan³

^{1,2} Universitas Islam Majapahit Mojokerto

³ Institut Agama Islam Hasanudin Pare Kediri

Email: syarifkholili78@gmail.com, alirohmad86@unim.ac.id, ali@iaih.ac.id

Article History:

Received: Feb 15th 2025

Revised: April 16th 2025

Accepted: May 30th 2025

Keywords: Egalitarianism, Social Solidarity, Islamic Student, Traditional Values of *Pesantren*, Violence, Bullying.

Abstract: Violence and bullying remain recurring issues in *Pesantrens*, despite their foundation in Islamic values that promote harmony and respect. This community service program focuses on reviving the values of equality and social solidarity among santri (students) to prevent such negative behaviors. Targeting students in *Pesantrens* under Rabithah Maahidil Islamiyah, Mojokerto Regency, East Java, the program aims to foster a culture of mutual respect and non-violence. Using a Community-Based Participatory Research (CBPR) approach, the program was collaboratively designed and implemented with local stakeholders. The strategy emphasized active involvement, value internalization, and experiential learning. Results show a positive change in students' awareness and behavior, with increased commitment to uphold equality and social cohesion. This initiative demonstrates that value-based education rooted in the *Pesantren's* moral heritage can effectively reduce violence and bullying. The program is expected to inspire similar collaborative efforts across other Islamic educational institutions in Indonesia.



This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

Introduction

A violent tragedy at a *Pesantren* that claimed lives occurred again. Early March 2024, the public was shocked by the tragedy of the death of Bintang Maulana, a student who was allegedly abused by a number of his seniors at the Tartilul Qur'an

Al-Hanifiyyah's *Pesantren*, Kediri, East Java.¹

This incident reminds us of similar tragedies in the past years. Long before, cases of violence and bullying had been carried out by *Pesantren* components and became the main topic of news in various media. The death of Ari Rivaldo, a student at the Mambaul Ulum Awang-awang's *Pesantren* in Mojokerto in 2019, was caused by violence carried out by his seniors.²

A case of violence that resulted in the death of a student also occurred at the Darussalam Gontor *Pesantren* in Ponorogo, August 2022. A Gontor student with the initials AM died, allegedly due to abuse by his seniors. This case was revealed and became public consumption that echoed loudly, especially when the victim's mother complained to a national lawyer. The mother was disappointed because the *Pesantren* did not reveal the real cause of her child's death.

Violence also occurred in Tangerang, West Java. A student at the Darul Qur'an's *Pesantren* died, allegedly after being attacked by 12 students on August 27, 2022. Still in Tangerang, a student died after fighting with his friend in the Daar El-Qolam *Pesantren* environment in Tangerang on August 7, 2022. In addition, there are still many more cases of violence that occur in *Pesantrens* that are deliberately covered up so as not to become news material.

This phenomenon makes the public question the *Pesantren* care system in organizing its education. Why do *Pesantrens* that should provide good education for the younger generation, instead display examples of violent behavior. This phenomenon does not only occur in *Pesantrens*, violence also occurs in general educational institutions in Indonesia and there has not been much meaningful handling from the relevant parties.³

Various analyses from experts and observers show that various cases occur due to differences in social status. A study specifically examining cases of bullying in *Pesantrens* shows that bullying in *Pesantrens* is often intertwined with the socio-economic status of the students.⁴ The results of this study emphasize the

¹ liputan6.com, *Santri di Pondok Al Hanifiyyah Kediri Dianiaya Kakak Kelas hingga Tewas, 4 Orang Ditangkap*, 5 Maret 2024. Selengkapnya di : <https://www.liputan6.com/regional/read/5537123/santri-di-pondok-al-hanifiyyah-kediri-dianiaya-kakak-kelas-hingga-tewas-4-orang-ditangkap>

² kompas.com, *Kronologi Santri di Mojokerto Tewas Dianiaya hingga Polisi Tetapkan Tersangka*, 22 Agustus 2019. Selengkapnya di : <https://regional.kompas.com/read/2019/08/22/20080201/kronologi-santri-di-mojokerto-tewas-dianiaya-hingga-polisi-tetapkan>

³ Mun'im Sirry, *Pendidikan dan Radikalisme: Data dan Teori Memahami Intoleransi Beragama di Indonesia*. (Jogjakarta, Sukapress, 2020), Hal. 35.

⁴ Alif Laini, "Pengaruh Status Sosial Ekonomi Dan Keterlibatan Orangtua Terhadap Perilaku Bullying Pada Anak Usia Dini, dalam *Jurnal Adzkiya* ISSN 5, no. 2 (2021), Hal. 63-78.

importance of efforts to promote equality and tolerance in *Pesantrens*. This study also reminds us of the fading solidarity between students due to differences in background – especially economic background –, which has an impact on the presence of a sense of superiority between students who are economically stable and students who are economically disadvantaged.

Another study that expresses a similar opinion can be seen in a study conducted by Sigit Nugroho, that the causes of bullying can have various factors, both individual factors, family factors, social and economic status factors, and mass media factors,⁵ Which is meant by mass media factors by Sigit refers to the presence of information technology development that facilitates access to a hedonistic and individualistic lifestyle that is not in line with the traditional values of *Pesantrens* and kills the sense of equality and solidarity.

Another factor that is also suspected as the cause of violence and bullying in *Pesantrens* is the tradition of seniority between senior and junior students. In this case, the boarding school administrators often delegate authority to senior students to guide and care for junior students. Overcoming seniority behavior that eliminates aspects of equality between students is important in order to avoid arbitrary treatment by senior students towards their juniors, which can lead to acts of violence and bullying.⁶

It is important to immediately improve and make efforts to treat the various factors that cause violence and bullying above in order to cleanse the *Pesantren* from elements of disharmony that harm its good name. Likewise, it is very important for *Pesantren* administrators, educators, and families to play an active role in building a safe, harmonious, and mutually respectful environment in the *Pesantren* in order to prevent bullying. The phrase mutual respect there refers to the necessity to build awareness of equality and social solidarity among students as an absolute requirement for the presence of such mutually respectful conditions.

The effort in question certainly cannot be underestimated. It has a vital role in fixing the problem of violence and bullying in *Pesantrens* with the capital of the values and traditions of the *Pesantren* itself. Therefore, efforts to build awareness among *Pesantrens* must continue to be improved for the above goals. This effort can be done by strengthening egalitarian attitudes and solidarity that strengthen unity and increase collective strength among students. When students feel connected and support each other, they will automatically be able to overcome external challenges

⁵ Sigit Nugroho, Seger Handoyo, dan Wiwin Hendriani, Identifikasi Faktor Penyebab Perilaku Bullying di Pesantren: Sebuah Studi Kasus, *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan* 17, no. 2 (2020). Hal, 1-14

⁶ korantempo.com, *Mengurai Rantai Kekerasan Pesantren*, diakses pada Minggu 2 November 2024

and face changes that conflict with the noble traditions of the *Pesantren* more effectively by building a common understanding.

In essence, changing the perception and attitude of *Pesantren* circles towards the presence of gaps that become the womb for the birth of bullying can be done by building religious education that is thick with the values of solidarity, which include empathy, tolerance, and self-control. Efforts to change arrogant mindsets, feeling more special than others which can support bullying are important to do with egalitarian and tolerant character development in order to strengthen social ties among *Pesantren* residents and at the same time increase the resilience of students to conflict.

In this case, it should be underlined that the absence of an atmosphere of “solidarity” and mutual tolerance between students is one of the main factors causing various incidents of violence and bullying in *Pesantrens*. And we all hope that cases that have tarnished the name of *Pesantrens* as original Islamic educational institutions in Indonesia will not happen again in the future.

Method

The implementation of this community service program uses the Community Based Participatory Research (CBPR) method. This method was chosen because the CBPR method has advantages in the form of steps that can bring academic groups closer to the target subject group of the service. The CBPR method also prioritizes the participation of target subjects to encourage the effectiveness of the service program.

In addition, this method also allows for collaboration between implementers and target subjects in selecting problem-solving strategies and taking real action in the form of an innovative development process that is tried out while on the go in detecting and solving problems.⁷

The main advantage of this method is its operational scale. This method encourages active participation between various parties or stakeholders of the *Pesantren*. In the context of the community service program being implemented, the program implementers identified the parties involved in the implementation of this community service, namely the Rabithah Maahid Islam (RMI) of Mojokerto Regency

⁷ Sebagai bandingan metode ini juga bisa diterapkan pada perilaku ekonomi untuk memecahkan masalah berbagai sektor usaha mikro, kecil dan menengah dengan jalan menganalisa persoalan yang dihadapi dan yang akan diantisipasi bersama secara kolaboratif antara peneliti dengan subyek penelitian, Lihat Nurlita Novianti, Pengelolaan UMKM Berbasis Teknologi : Pendekatan *Community Based Participatory Research*, *Prosiding Seminar Nasional Pengabdian kepada Masyarakat 2022 (SNPPM-2022)*, Selengkapnya bisa dibaca di : <http://journal.unj.ac.id/unj/index.php/snppm>

and the Caretakers/Leaders of the *Pesantren*.

The program implementers together with partners, namely RMI and the Caretakers/Leaders of a number of *Pesantrens*, jointly design the program and implement it. This active participation is marked by involvement from the beginning of the program preparation. However, the implementing 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 problems of violence and bullying against students. Internal and external factors that exist are also studied because they are considered interrelated in supporting the sustainable implementation of this program.

In order to ensure the success of the program, success indicators have been formulated in this community service program, which are presented in the following table.

Table 1, Indicators of Success of Community Service Programs

Stages	Activities	Indicators of Success
Stage 1	Coordination and FGD with Partners on Community Service Programs	The Community Service Program is Composed
Stage 2	Initial Testing Before Training	Initial data was obtained regarding the understanding of equality and social solidarity.
Stage 3	Training to increase understanding and social solidarity	Implementation of training to improve understanding of equality and social solidarity
Stage 4	Final Test Administration after Training	Final data on understanding of equality and social solidarity was obtained
Stage 5	Preparation of follow-up Program by participants	Preparation of training follow-up programs
Stage 6	Implementation of program and Follow-up by participants	Increasing understanding of equality and the real form of its application in social life in <i>Pesantrens</i>
Stage 7	Assistance in implementing follow-up programs with partners	Effectiveness of implementation of follow-up programs
Stage 8	Evaluation and FGD of Program Implementation with Partners	Availability of data on the effectiveness of implementing the Community Service programs

From the table above, it is clear how the stages of community service are

implemented and also the indicators of success for each stage. The program implementer also designed an instrument for measuring the success of each stage including the initial test and the final test of the required pedagogical competencies.

The crucial stage that needs to involve experts or specialists in their fields is increasing the understanding of students regarding the concept of equality and social solidarity in *Pesantrens*. The materials trained to increase pedagogical competence are: (1) Islamic concepts of equality and social solidarity, (2) Traditional values of students regarding equality and social solidarity, (3) Implementation techniques for the concept of equality and social solidarity in social interactions in *Pesantrens*. This training is also designed to run effectively and provide an educational experience that is truly embedded in the hearts of students so that several training strategies are needed including games, simulations, discussions and presentation of materials, which are carried out both indoors and outdoors.

This community service program is designed to be more effective and sustainable, thus requiring the involvement of related parties. The related parties involved are Rabithah Ma'ahid Islam (RMI) of Mojokerto Regency (a wing organization of Nahdlatul Ulama) and the caretakers/managers of the *Pesantrens* targeted by the service, totaling 5 *Pesantrens*. The program implementation team together with 3 RMI administrators designed the community service program and simultaneously implemented the program together with the *Pesantren* administrators.

The caretakers/managers of the *Pesantren* prepared participants who were caretakers of the boarding school or senior students totaling 10 people from 3 *Pesantrens* so that the total number of 30 people. The target participants automatically numbered 3 groups who received training to increase understanding of equality and social solidarity. Furthermore, the 3 groups prepared a follow-up program to be used as a reference in the nuances of student socialization based on an agreement to create a peaceful and harmonious student life that is anti-violence and bullying. In the implementation of the program, the program implementation team together with the RMI management and caretakers of the *Pesantren* provided assistance to ensure its effectiveness.

Furthermore, after the end of this community service program, RMI and the *Pesantren* are given the opportunity to independently organize follow-up programs that are in line with the aim of preventing acts of violence and bullying in *Pesantrens*, which are not only based on theoretical levels but also on practical levels in the daily interactions of students.

Result

In fact, the practice of egalitarianism and social solidarity behavior has been a tradition of *Pesantrens* for centuries. However, these values are increasingly being eroded by various external influences faced by students today. Some of the most influential factors are in the following:

Factors underlying the presence of disparities in the social interactions of students in Pesantrens

a. Different environmental and cultural backgrounds of students.

In this case, it must be known that before studying at a *Pesantren*, a student must have his/her own cultural and environmental background. This background also influences his/her social patterns later when he/she lives at a *Pesantren*. As acknowledged by one of the students with the initials SA, he said, "Indeed, there are friends from the city who usually speak rather rudely. But for me, I want to realize it. I'm a city kid after all".⁸

At this point, the social habits before studying at the *Pesantren* continue to be carried over when the person concerned studies there. It can be realized that students with this background are not yet familiar with the traditional values of the *Pesantren*, which are thick with the principles of equality and social solidarity among fellow students.

b. Socioeconomic status of each student.

For this second factor, it is no longer a secret how students who come from a well-off economic background usually take a more dominant attitude than students who come from a weak economy. A female student with the initials SM honestly revealed the reality as she expressed it below, "Not all students from a rich family are arrogant and arbitrary. But there are indeed some students who are rich children who hang out with other rich children too. Then if they pass by us, they just pass by. The way they talk is also a bit belittling students who come from poor families".⁹

This difference in socioeconomic status is the most common cause of arrogant attitudes in students' relationships today. The author's daughter herself lives in an *Pesantren* in Mojokerto Regency in the Gondang sub-district. He often wrote letters to the author asking for these shipments in the form of snacks, clothes, cosmetics, to be able to match himself with those he called "children of established people" who might belittle him socially at the *Pesantren*.

c. Social Media and all its hedonistic appeal.

This factor is an invisible hand that plays a role in triggering violence and bullying in *Pesantrens*. Because this factor is more psychological in dimension, it is rather difficult to find a firm confession from the students who participated in the training. However, some of them gave signals that pointed in that direction regarding this new habit among young people. When asked about the influence of TikTok, Youtube, and Facebook on the behavior of students in their social interactions, a student with the initials AF replied, "Well... I don't really know. But

⁸ Presentation by a student with the initials SA at the Forum Group Discussion

⁹ Presentation by a student with the initials RH at the Forum Group Discussion

maybe so. Because when they are on vacation at home, they are free to TikTok and Youtube. Then they see how the outside world interacts which is not in accordance with *Pesantren* regulations. Then they imitate that (the outside interaction seen on social media – Ed.) and bring it into the *Pesantren*".¹⁰

In this context, social media has become the most crowded place for students to spend their time when they are not at the *Pesantren* or during the holidays. And from this social media, they are likely to enjoy violent shows or feudal and arrogant attitudes which they then identify as the attitudes of modern young people who are not out of date in their behavior. In the end, they want to practice the bad examples from social media in their *Pesantren* social circles through a series of behaviors and verbal expressions that imitate the style of influencers on social media even though this is inappropriate when weighed against the standards of appropriateness in behaving and greeting in the *Pesantren* social environment and can cause a gap with established traditions.

d. Seniority related to the length of time studying at the *Pesantren*

Seniority sometimes becomes a burden in the social life of the *Pesantren*. Cases of violence or bullying involving older generations are actually classic problems that must be handled persuasively. However, in the context of *Pesantrens*, this problem becomes multi-variable when senior students who are considered more experienced are given the task and responsibility as representatives of the guardian (kyai) to help guide and care for younger students. The responsibility of these senior students is ultimately the same as the responsibility of an educator, who requires qualified guidance and counseling skills in carrying out their duties. The authority of these senior students also includes giving punishment to students who violate the rules of the *Pesantren*. In enforcing these regulations, it is often inevitable to use physical violence or verbal directions with harsh sentences that lead to ridicule or curses. One of the students with the initials in who has studied at the *Pesantren* for 5 years confirmed that he had indeed directed younger students by shouting and even dousing them with water if the younger students violated the *Pesantren* rules, "because the person concerned was ugly. If he was woken up for morning prayers, he would fight back," he said.¹¹

Therefore, the factors above become parasites for the attitudes of togetherness between students that erode their sense of brotherhood, equality, and solidarity. So through the implementation of the community service program with the theme of Increasing Understanding of Equality and Social Solidarity Between Students to Prevent Acts of Violence and Bullying in *Pesantrens* in Mojokerto Regency, several results and benefits have been achieved to overcome the gap that has the potential to become fertile ground for the growth of acts of violence and bullying. The results and benefits are the increasing understanding of students regarding the concept of equality and social solidarity among them and the second

¹⁰ Presentation by a student with the initials AF at the Forum Group Discussion

¹¹ Presentation by a student with the initials NA at the Forum Group Discussion

is the formation of a forum for fostering friendship between students to prevent acts of violence and bullying.

Improving students' understanding of the concept of equality and social solidarity

The main focus of this program is to improve students' understanding of the concept of equality and social solidarity among students. To obtain data on the intended understanding, the Implementation Team has given a Pre-Test and Post-Test to each participant totaling 30 people from students studying Senior High School (Aliyah) both in grade XI and grade XII. Sampling from each student was carried out purposively by the *Pesantren* authorities (Guardians and Administrators of the *Pesantren*) by selecting students who were considered to have above average intellectuality by looking at their learning achievements in class. The following is a comparative description of the students' understanding of the intended concept before and after the training was held.

a. Understanding of the students before implementing the program

The concept of equality and social solidarity is actually not new in *Pesantren* education. It has actually been a tradition of *Pesantrens* for centuries. But ironically, these noble traditional values are becoming less understood by the students along with the development of social culture of society supported by technological developments that have an impact on changes in social and cultural relationships. The results of the Pre-Test given can be seen in the following graphic:

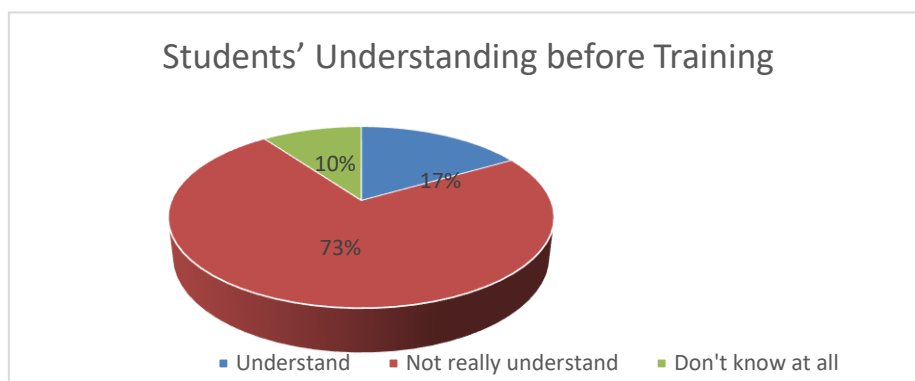


Figure 1. Students' Understanding before Training

From the table above, it can be seen that 22 students stated that they did not understand the concept of equality and social solidarity or 73%. There were 3 students who stated that they did not know and did not understand what equality and social solidarity meant or 10%. While the remaining 5 students or 17% admitted that they understood the meaning of equality and social solidarity even though they did not understand how to practice it in social interactions between

students in the *Pesantren*.

It needs to be emphasized again here that those who do not understand are not completely unaware that the concept of equality is a core value in Islamic teachings. What is meant by not understanding here is that there is no in-depth explanation of the concept and how it is realized in real action. In this case, the community service program that is implemented is indeed aimed at increasing this understanding so that it can be actualized into attitudes and behaviors that function to prevent violence and bullying and are able to build sustainable social solidarity.

b. Understanding of the students after implementing the program

There are significant results related to the students' understanding of the concept of equality and social solidarity after the training was carried out. This data was obtained after the Post Test was given before the mentoring session. More clearly can be seen in the following graph:

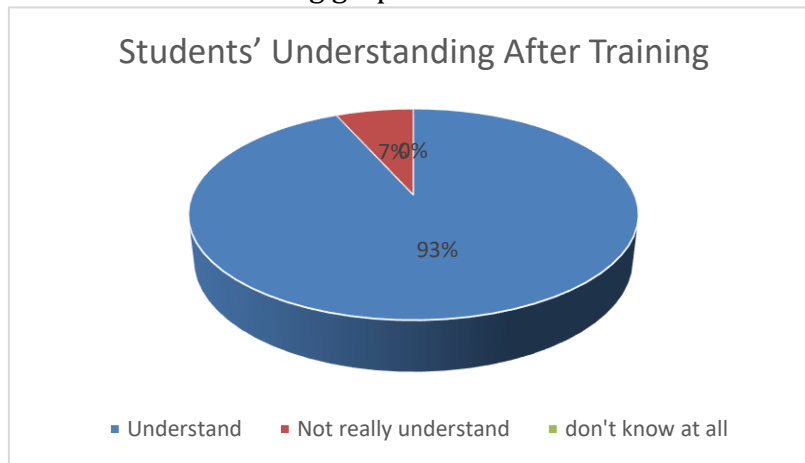


Figure 2. Students' Understanding After Training

From the diagram above, it can be seen that the number of students who have increased their understanding of the concept of equality and solidarity is 28 people (93%). Meanwhile, those who do not understand have decreased to 2 people (7%). Meanwhile, those who do not understand have decreased to none at all (0%).

This increase in understanding is expected to be the basis for changes in their attitudes and behavior in socializing with other students. But it does not stop there, this increase in understanding is also expected to be able to transmit what they have gained to other students in order to prevent as much as possible acts of violence and bullying in *Pesantrens*. The following is evidence of the benefits in the form of changes in attitudes after training.

Changes in attitudes and behaviors in social interactions between students

The caretaker of the An Nahdliyah *Pesantren*, Dr. KH. Muhammad Nizar, whose boarding school was used as a training center in this program, emphasized that this program has changed the attitudes of several students who have participated in the training. "I am grateful for the implementation of this program. I saw that the students who participated in the training yesterday often discussed with each other to discuss what they had gained in the training. What is more encouraging is that their attitudes have become friendlier to their junior brothers and sisters," said Dr. KH. Mohammad Nizar in an interview session.

Furthermore, he also emphasized that the students who have participated in the training often hold meetings with delegates from each room of the boarding school to discuss the prevention of violence and bullying. He also hopes that in the future, the students will pass on what they have gained in the training to other students in the *Pesantren*.¹²

Formation of a forum for students against violence and bullying

Realizing that the program that has been implemented must have sustainability, a social gathering forum between students was formed to prevent acts of violence and bullying. The social gathering forum that was formed became a kind of *Pesantren* task force to realize the hope of strengthening solidarity among students as a means to share experiences as well as a bridge to mediate issues of inequality that arise in the future.

The goal of the formation of the intended friendship forum is to prevent acts of violence and bullying through a mechanism of sharing between students as well as a place to complain so that a way out can be found if the acts of violence and bullying occur.

Discussion

Equality is equivalent to the term egalitarianism, which is a concept of human equality as the most basic right in human life. The belief in egalitarianism is based on several principles. The first is the opinion that fair is to divide everything equally. Everyone has the same rights and obligations (equal) in the structure of society.¹³ The event that marked human rights and freedoms in France was the French Revolution of 1789.

In this context, equality or egalitarianism has similarities with democracy. Democracy is often interpreted as respect for human rights, participation in decision-making and equality before the law. From here then emerged terms such as egalite, equality, liberty, human right. This equality is like the principle of equality

¹² Interview with Dr. KH Muhammad Nizar at the evaluation implemented community service programs

¹³ K. Bertens, *Pengantar Etika Bisnis; Seri Filsafat Atmajaya:21* (Yogyakarta: Kanisius, 2000), Hal. 97-98

that must always be upheld.¹⁴

And Islam highly upholds these values of equality as shown in the word of Allah in Surah Al Hujurat verse 13:

*“For human beings, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant.”*¹⁵

In the Islamic view, no human being is superior to another human being in terms of his position in terms of his position except because of his piety. Differences between humans are the inevitable laws of nature where every human being is born with their own unique personality traits. This Islamic concept also emphasizes the recognition of the basic rights of every person that each human being has their own strengths and weaknesses and that is a gift given by God in different capacities. Islam also recognizes that these individual gifts cannot develop without association with other individuals. That is why the Quran recommends that all humans try to get to know each other (*lita'arafu*). This is the main function of a social community, namely that one individual contributes to the growth and development of other individuals. The diversity of individuals will form a harmony in group life (society). This will happen if each member of the community can appreciate differences and prioritize common interests above their individual interests.¹⁶

The nature of prioritizing a sense of togetherness and recognition of fundamental diversity will create an attitude of mutual respect, a sense of equal rights, dignity and status, a sense of mutual need and a desire to provide benefits to other individuals. This is the meaning of egalitarianism. An egalitarian person will consider himself to have no higher status than others, in all matters involving many people. For example, in social services such as health services, education, fulfillment of household needs, and so on.¹⁷

Basic human values such as equality, justice, rights, and so on must be recognized together without distinguishing ideology, race, class or socio-economic status of a person. Upholding human values should not obscure the differences in nature and personality of each person which are private and personal. Humanitarian issues must be placed as a common interest. Differences in ethnicity, language, race and religion must be interpreted in personal domination, and must be forgotten when someone is in social space.¹⁸

¹⁴ Nurcholish Madjid, *Islam Doktrin Dan Peradaban* (Jakarta: Paramadina dan Dian Rakyat, 2008). Hal. 145

¹⁵ Al Quran Al Hujuraat 13

¹⁶ Made Adi Nugraha Tristaningrat, “Gagasan Egalitarianisme Dalam Permainan Dolanan Sebagai Media Pendidikan Karakter Anak Sekolah Dasar,” *Jurnal Agama Hindu* 21, no. 1 (2021). Hal. 87

¹⁷ Muhammad Thoha, *Egalitarianisme Pendidikan Islam, (Telaah atas Pemikiran M. Fethullah Gullen dan korelasinya dengan Pendidikan Islam di Indonesia)*, *Jurnal Bidayatuna, : Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, Vol 1 No. 1 (2022), Hal. 15

¹⁸ Amin Abdullah, *Fethullah Gülen and Character Education in Indonesi” Dalam The*

Education is carried out to explore the pure nature of human nature, untainted by worldly desires that give rise to arrogant and discriminatory attitudes. By actualizing the natural nature that is indeed provided to every human being, human life will run peacefully, happily, full of love, and mutual respect. Education - including in this case *Pesantrens* - must continue to strive to return humans to their original nature. In other words, education must lead humans to regain the innate potential that God has bestowed upon them as fellow servants of God who are equal and are only distinguished by the quality of their piety and not by their social attributes. Education like this will eventually give birth to an educated society that is easy to tolerate, lives in peace, love, respects differences, and upholds justice and equality.¹⁹

This attitude of equality is what will eventually become the womb for the presence of social solidarity in a community. If all individuals see that they are no different from others, then an attitude will grow in their hearts to always walk hand in hand in building life without exaggerating themselves or their group as being higher than others, thus causing differentiation that leads to insults from one party to another. In this context, we see how the principle of equality plays an important role in the presence of solidarity in a community, including educational communities such as *Pesantrens*.

The definition of solidarity is confirmed by Emile Durkheim as a sense of mutual trust between each member in a group or class. Mutual trust between individuals in a community will make them a unit that respects, honors, and is motivated to be responsible for what should be done collectively by considering common interests.²⁰

In principle, Islam strongly supports efforts to build social solidarity. This is as emphasized in this verse :

“Islamic Believers, men and women, some of them become helpers for others. They enjoin (do) good deeds and prevent (do) evil, enforce prayer, pay zakat, and obey Allah and His Messenger. They will be given mercy by Allah. Indeed, Allah is All-Mighty, All-Wise.”²¹

In addition, social solidarity means an attitude of bearing and shouldering the difficulties of living in society. Based on the opinion of Paul Johnson in the book *Classical and Modern Sociological Theory*, solidarity indicates a condition between individuals or groups that is based on moral feelings and beliefs that are shared and emotional experiences that are experienced together.²²

Significance Of Education For The Future : The Gülen Model of Education (Jakarta: Fethullah Gülen Chair, 2010). Hal. 73

¹⁹ Ali Ünsal, *Gülen's Perspective on Education: Foundations of His Ideas and Actions" Dalam The Significance Of Education For The Future: The Gülen Model of Education.* (Jakarta: Fethullah Gülen Chair, 2010).Hal. 86

²⁰ George Ritzer Douglass J.Goodman, *Teori Sosiologi Modern* (Jakarta: Prenada Media, 2004), 91-92.

²¹ Al Quran At Taubah 71

²² Doyle Paul Johnson, *Teori Sosiologi Klasik Dan Modern Jilid 1*, (Jakarta, Gramewdia, 2010),.

In the end, it can be emphasized that social solidarity is a necessity for every society or social group. Strong social solidarity can produce unity, friendship, mutual trust, and common interests among its members. In this context, it cannot be denied that *Pesantrens* have actually had these values in the education system since hundreds of years ago.

Conclusion

Educational efforts to prevent violence and bullying in *Pesantrens* can be carried out through various programs. One of them is by increasing students' understanding of the concept of equality and social solidarity, which are in fact the traditional values of the *Pesantren* itself. From the results of the implementation of this program, the following conclusions can be drawn: (1) This community service program has chosen a strategy to increase students' understanding of the concept of equality and social solidarity between students to prevent violence and bullying. Without ignoring the importance of other strategies for similar purposes, this program has proven that the actualization of the noble values of *Pesantrens* as moral assets owned by *Pesantrens* is very effective in preventing violence and bullying. But of course, to be more complete, other strategies are needed that can go hand in hand, for example, the strategy of teaching religion through studying yellow books, the role model of caregivers/educators, and enforcing *Pesantren* laws and regulations, (2) The students' understanding of the concept of equality and social solidarity must continue to be fostered by the authorities in *Pesantrens* to maintain the tradition that supports the presence of a harmonious and peaceful atmosphere in *Pesantrens*.

This program to strengthen the understanding of equality and social solidarity should be carried out routinely or annually considering external influences, especially the development of information technology and the rapid influx of foreign culture that can affect the personalities of students. This program can also be a permanent program of the Rabithah Maahidil Islamiyah (RMI) of Mojokerto Regency which functions to maintain and support efforts to advance *Pesantren* education.

Acknowledgements

This article is the result of community service activities funded by the Ministry of Religious Affairs Directorate in 2024. Therefore, we would like to thank the Directorate of Islamic Higher Education of the Ministry of Religious Affairs of the Republic of Indonesia and its staff who have facilitated the implementation of this program. The implementation of the program can also be successful because of the support of Rabithah Maahidil Islamiyah (RMI) of Mojokerto Regency and *Pesantren* An Nahdliyah, therefore we also express our gratitude for their cooperation.

References

- Afandi, Agus, et.all, "Metodologi Pengabdian Masyarakat" (Jakarta, Diktis-Pendis Kemenag RI, 2022): 88
- Arfah, M. et.all, "Perundungan di *Pesantren*: Fenomena Sosial pada Pendidikan Islam (Studi Pada *Pesantren Ulul Albab Tarakan*)", *Jurnal Urwatul Wutsqo, Jurnal Studi Kependidikan dan Keislaman*, Vol. 12, No. 2, (2023): 238
- bbc.com, "Kekerasan di *Pesantren* Fenomena Gunung Es", (7 September 2022) Selengkapnya bisa dibaca di: <https://www.bbc.com/indonesia/articles/cd1n2me021no>
- Bertens, K., "Pengantar Etika Bisnis; Seri Filsafat Atmajaya:21" (Yogyakarta: Kanisius), (2000): 97-98
- cnnindonesia.com, "Satu Santri di Tangerang Tewas Diduga Usai Berkelahi", (8 Agustus 2022) Berita selengkapnya bisa dibaca di <https://www.cnnindonesia.com/nasional/20220808124445-12-831673/satu-santri-di-tangerang-tewas-diduga-usai-berkelahi>.
- detik.com, "Santri Ponpes Darul Qur'an Lantaburo Tewas Diduga Dikeroyok", (28 Agustus 2022) Selengkapnya bisa dibaca di: <https://news.detik.com/berita/d-6258445/santri-ponpes-darul-quran-lantaburo-tewas-diduga-dikeroyok>
- Johnson, Doyle Paul, "Teori Sosiologi Klasik Dan Modern Jilid 1", (Jakarta, Gramedia.), (2020): 105
- Kementerian Agama Republik Indonesia, "Al Quran dan Terjemahnya", (2020).
- kompas.com, "Kronologi Santri di Mojokerto Tewas Dianiaya hingga Polisi Tetapkan Tersangka", (22 Agustus 2019) Selengkapnya di : <https://regional.kompas.com/read/2019/08/22/20080201/kronologi-santri-di-mojokerto-tewas-dianiaya-hingga-polisi-tetapkan>
- korantempo.com, "Mengurai Rantai Kekerasan *Pesantren*", diakses pada (2 November 2024).
- Laini, Alif, "Pengaruh Status Sosial Ekonomi Dan Keterlibatan Orangtua Terhadap Perilaku Bullying Pada Anak Usia Dini", *Jurnal Adzkiya ISSN 5*, no. 2. (2021): 63-78.
- Lawhon, D.C. & T Lawhon, "Promoting Sosial Skill In Young Children," *Early Childhood Education Journal*, Vol. 28, no. 2, (2020): 33
- liputan6.com, "Santri di Pondok Al Hanifiyyah Kediri Dianiaya Kakak Kelas hingga Tewas, 4 Orang Ditangkap", (5 Maret 2024). Di <https://www.liputan6.com/regional/read/5537123/santri-di-pondok-al-hanifiyyah-kediri-dianiaya-kakak-kelas-hingga-tewas-4-orang-ditangkap>
- Madjid, Nurcholish, "Islam Doktrin Dan Peradaban", (Jakarta: Paramadina dan Dian Rakyat). (2008): 145

-
- Novianti, Nurlita, "Pengelolaan UMKM Berbasis Teknologi : Pendekatan" *Community Based Participatory Research, Prosiding Seminar Nasional Pengabdian kepada Masyarakat 2022* (UNJ - SNPPM)
- Nugroho, Sigit, et.all, "Identifikasi Faktor Penyebab Perilaku Bullying di *Pesantren: Sebuah Studi Kasus*", *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan* 17, (2), (2020): 1-14
- Rakhman, Itmam Aulia, "Islam Dan Egaliteranisme: Ruang Terbuka Kesetaraan Gender", *At Tawil Jurnal Pengkajian Al Quran Dan At Turats* 01, no. 01, (2019): 65
- Ritzer, George & Douglass J. Goodman, "Teori Sosiologi Modern" Jakarta: Prenada Media, (2004): 91-92.
- Sirry, Mun'i, "Pendidikan dan Radikalisme: Data dan Teori Memahami Intoleransi Beragama di Indonesia", (Jogjakarta, Sukapress), (2020): 35
- Thoha, Muhammad, "Egaliteranisme Pendidikan Islam, Telaah atas Pemikiran M. Fethullah Gullen dan korelasinya dengan Pendidikan Islam di Indonesia", *Jurnal Bidayatuna, : Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, Vol 1 No. 1, (2020): 15
- Tristanigrat, Made Adi Nugraha, "Gagasan Egalitarianisme Dalam Permainan Dolanan Sebagai Media Pendidikan Karakter Anak Sekolah Dasar," *Jurnal Agama Hindu* 21, no. 1, (2021): 87
- Yaqin, Ainul, et.all., "Improving the Pedagogical Competence of Senior Santri in Caring for Junior Santri to Prevent Violence and Bullying in *Pesantren* at Mojokerto", *Engagement, Jurnal Pengabdian kepada Masyarakat Vol. 8, No. 1*, (2024): 15