

## Communication Analysis in Bullying Prevention in Islamic Boarding Schools in Pasuruan Regency

M. Syaifuddin<sup>1</sup>, Zainul Akhwan<sup>2</sup>

<sup>1</sup> Universitas Yudharta Pasuruan, Indonesia; [msyaifuddin618@gmail.com](mailto:msyaifuddin618@gmail.com)

<sup>2</sup> Universitas Yudharta Pasuruan, Indonesia; [zezen@yudharta.ac.id](mailto:zezen@yudharta.ac.id)

Received: 10-07-2024 Revised: 30-08-2024 Accepted: 07-09-2024

### Article Information

### Abstract

#### Keywords:

*communication, Bullying, Boarding school*

This study aims to analyze the communication between students and administrators of Annur Assalafy Islamic Boarding School in an effort to prevent bullying. This study uses a descriptive qualitative approach with a phenomenological method and relies on interviews and documentation as data collection techniques. Data analysis was carried out through the process of collecting, reducing, presenting data, and drawing conclusions. The results of the study showed that there was one-way and two-way communication, with interactions such as ngaji, jagongan, and mayoran reflecting horizontal and two-way communication. Vertical communication between administrators and students and horizontal communication between students complement each other in creating a safe and supportive Islamic boarding school environment. This communication is effective in reducing bullying cases and strengthening solidarity between students. Personality factors were found to be the main cause of bullying.

#### Kata Kunci:

*Komunikasi, Perundungan, Pondok Pesantren*

#### Abstrak

Penelitian ini bertujuan untuk menganalisis komunikasi antara santri dengan pengurus Pondok Pesantren Annur Assalafy dalam upaya pencegahan bullying. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan metode fenomenologi serta mengandalkan wawancara dan dokumentasi sebagai teknik pengumpulan data. Analisis data dilakukan melalui proses pengumpulan, reduksi, penyajian data, dan penarikan simpulan. Hasil penelitian menunjukkan bahwa terjadi komunikasi satu arah dan dua arah, dengan interaksi seperti ngaji, jagongan, dan mayoran yang mencerminkan komunikasi horizontal dan dua arah. Komunikasi vertikal antara pengurus dengan santri dan komunikasi horizontal antar santri saling melengkapi dalam menciptakan lingkungan pondok pesantren yang aman dan mendukung. Komunikasi ini efektif dalam mengurangi kasus bullying dan memperkuat solidaritas antar santri. Faktor kepribadian ditemukan menjadi penyebab utama terjadinya bullying.

---

## INTRODUCTION

*Bullying* is the act of a person or group to treat another person who is physically weaker, mentally, or emotionally with the intent of hurting, intimidating, or controlling. (Fatikh & Hendrik, 2023) *Bullying* can occur in various places, such as schools, Islamic boarding schools, workplaces, or online, and negatively impact the health and growth of victims. Kind *Bullying* Includes *Bullying* verbal, physical, social, and cyberbullying, all of which can be harmful to the victim (Upstream et al., 2020). In Indonesia, the case of *Bullying* in the education environment reached 49 cases in 2023, with 63 victims and three cases in early 2024. Although governments and non-governmental organisations have developed various prevention policies and programs, *Bullying* is still a challenge that must be faced together by all parties (Fajar Nur, 2024).

Islamic boarding schools, as traditional educational institutions, have an important role in shaping the character of children. (Sha'diyah, 2024) However, Islamic boarding schools are also not spared from cases of *Bullying*. Although pesantren are expected to improve the nation's generation through religious and general education, people's views on pesantren are diverse; Some support it, while others consider it ancient and closed from the development of the times (Nashiruddin, 2019). *Bullying* In Islamic boarding schools is a concern because it involves religious and educational elements that should emphasise the value of kindness and mutual respect. (Puspita, 2024) Islamic boarding schools are traditional educational institutions in Indonesia where students live and study under the guidance of a teacher or kiai, with materials that include religion and general lessons. Data from the Ministry of Religion until the second semester of 2023 shows that there are 39,167 Islamic boarding schools with a total of 4.85 million students throughout Indonesia. West Java has the highest number (12,121), followed by East Java (6,745) and Central Java (5,084) (Doni, 2023).

Islamic boarding schools teach students the meaning of simplicity and independence. But *Bullying* often happens to new students and students who are considered weak. *Bullying* This is in the public spotlight because it is contrary to the values that should be taught in the pesantren environment (Yulia Rahmawati, 2018). Communication is a form of social interaction and is important in preventing bullying in Islamic boarding schools (Syattar & Vina Destiani, 2021). In pesantren, students have strong collective communication because all activities are carried out together. Without supervision, this can lead to conflict, especially if students are not divided by age or level of education, triggering seniority. (Adisaputro & Sutamaji, 2021) Communication patterns are models of conveying messages and interactions between individuals or groups (Olivia, 2020). The components of the communication pattern include sources, channels, messages, recipients, and feedback. Feedback is important to ensure the message is understood and allows for adjustments for effective communication (Lubis Hermanto, 2023).

Annur Assalafy Islamic Boarding School in Kejayan District, Pasuruan Regency. Although there are differences in the number based on gender, this pesantren provides equal opportunities for all students to get good religious and moral education. Apart from being a place to live, this pesantren also offers formal educational institutions such as elementary, junior high, and high school so that students get religious and general education according to the national curriculum. Annur Assalafy Islamic Boarding School focuses on developing the

potential and character of students by providing broad and comprehensive access to education. One of the students at the Annur Assalafy Islamic Boarding School once said that there had been a case of verbal bullying that disturbed the victim so much that he wanted to leave the Islamic boarding school. This study aims to analyse the communication between students and pesantren administrators to prevent *bullying* at the Annur Assalafy Islamic boarding school. By understanding communication, it is hoped that the factors that affect *bullying* can be identified and prevention efforts can be improved. This research is also expected to create a safe patient environment and care about the mental and emotional well-being of a student.

## RESEARCH METHODS

This research was conducted in one of the Islamic boarding schools in Pasuruan Regency, namely the Annur Assalafy Islamic Boarding School, Kejayan District, Pasuruan Regency. The method used in this study is a descriptive qualitative method using a phenomenological study approach, which usually uses analysis to produce descriptive data that highlights more meaning or deep understanding (Ahwan & Marzuki, 2020). This study aims to find out the communication used at the Annur Assalafy Kejayan Islamic Boarding School in Pasuruan Regency to prevent *Bullying*. Also, the researcher wants to understand how communication in pesantren between students and pesantren administrators can play a role in preventing cases from occurring *Bullying* at the Annur Assalafy Islamic Boarding School. Primary and secondary data are the types of data and data sources used by researchers in this study. Primary data is information collected directly from the research subject. In practice, researchers collect data or information directly using predetermined tools, such as recording the results of interviews or collecting data from people involved in the research, such as informants (Indriantoro, 2019). Secondary data is data obtained from literature research or information collected from various relevant literature, such as journals and books, to gain a better understanding of the research topic.

The data collection technique in this study uses two techniques, namely interviews and observations. According to Creswell (Ardiansyah et al., 2023), When researchers want to find a problem that should be researched or gain a better understanding of their research subject, they use a data collection method known as interviews. These interview methods include structured interviews, where questions are pre-determined, or unstructured interviews, where questions are made more flexible and rely on the informant's responses. Interviews were conducted with several relevant informants in the study. The key informants in this study are Gus HY, the chairman of the Islamic boarding school foundation, and Gus F, the security section. Ustadz HF, and R, A, I, B, D, F students of the Annur Assalafy Islamic boarding school. Meanwhile, according to Creswell (Ardiansyah et al., 2023), Documentation data is data that can support research, including archives, photographs, books, articles, manuscripts, and photographs related to the research subject. Documentation data sources provide important information that can help researchers understand the context, history, and development of the phenomenon being studied.

Data analysis is an important part of the research process and involves searching, organising, and interpreting data from a variety of sources, such as field notes, photographs, and interviews. This process involves systematic steps to group, manage, and compile data

systematically so that it can be interpreted according to the research objectives. The data analysis techniques used are four stages, namely: (Miles, B, & Huberman, 1992).

First, the research process gathers information about the research subject. Interview transcripts, field notes, document texts, or audio or video recordings directly related to the research subject are some examples of forms of data that can be collected. The next step is to collect smaller data. This stage aims to gather the most relevant information for research and reduce the complexity of the data. Data reduction helps organise large amounts of data into a more organised format that can be processed. Once the data has been reduced, the next step is to display it systematically. In this process, findings are grouped according to specific themes or characteristics that emerge from the analysis. There are many ways to present data, such as diagrams, tables, or narratives that show the main results of the analysis. In this step, the researcher summarises the main conclusions of the analysed data, relates them to the research question, and presents the results systematically and clearly. Decisions can be used as a basis for generalisations, practical implications, and contributions of knowledge in the field in question.

## RESULTS AND DISCUSSION

The results of the interview showed that *bullying* at the Annur Assalafy Islamic Boarding School was often caused by behaviour brought from home. Gus HY stated that *bullying* is a natural phenomenon, while Ustadz HF explained that the victims are usually new students targeted by seniors who feel stronger. Gus F added that *bullying* often starts from excessive jokes. The handling of *bullying cases* involves perpetrators, victims, and witnesses. The perpetrator was called for clarification and coaching, the victim was questioned, and the witness provided additional information. Punishment for perpetrators includes tasks such as reciting the Quran, cleaning the courtyard of the cottage, or taking out garbage. This punishment aims to discipline non-violence and encourage self-reflection. Pesantren has a bullying prevention policy through the student parenting program, a positive culture of pesantren and recitation. The student parenting program involves guardians, students, and teachers to delve into important topics such as anti-bullying. The positive culture of pesantren teaches students to use polite language and respect each other. In addition, the anti-bullying message was conveyed through recitation after the Maghrib prayer.

Interviews with several students at the Annur Assalafy Islamic Boarding School show different views on *bullying*. Some consider it an ordinary joke, but there are those who see it as a serious problem that negatively affects the mental health of students. *Verbal bullying* is common, including physical taunts and coercion by seniors against juniors, creating mental distress and discomfort for the victim. The culture of *bullying* that is considered normal causes many students to be reluctant to report the case because they are afraid of losing friends or not being taken seriously. However, Islamic boarding schools have programs and policies to prevent *bullying*, such as get-togethers and ngaji activities. Students receive information about bullying prevention through joint prayer activities, informal meetings, community service, sports, and mayoran (eating together). During this activity, students reminded each other and gave advice not to talk dirty and support each other. This supports the creation of a harmonious environment and prevents *bullying*. These interactions

help form strong bonds of brotherhood and create an environment that supports the mental and emotional development of students.

## DISCUSSION

*Bullying* is an act that uses force to hurt another person both verbally and nonverbally, causing psychological trauma to the victim (Pipih Muhopilah & Fatwa Tentama, 2019). According to Coloroso (Prawiyadi et al., 2018), *Bullying* / Bullying is an intimidation treatment carried out by a higher party against the weak and carried out deliberately to injure the victim either physically or psychologically. There are several types of *Bullying*, among others: *Bullying*, *verbal Bullying*, *physical Bullying*, *relational*, and *cyberbullying*. *Bullying* is behaviour that aims to hurt others by using harsh, degrading, or aggressive language or words such as mocking, cursing, *scolding*, or telling someone. *Bullying* is an act by perpetrators who commit bullying using physical violence as a tool to make the victim afraid, degrade, or injure him. *Bullying Relational* is an act of neglect or exclusion. The bully may deliberately ignore the victim, not acknowledge or respond to his existence, or even avoid talking to him or her as a whole. And *cyberBullying* is a type of oppression or intimidation that occurs online or through digital media. *Cyber perpetratorsBullying* It is common to use online media to spread fake news, personal or group insults, the use of abusive language, and even threats of violence or threats of physical harm.

Several factors encourage the perpetrator to behave *in Bullying*, which often happens in our environment. Factors that cause the occurrence of Action Bullying (Pipih et al., 2019) include family factors, environmental factors, and personality factors. According to Coloroso, *Bullying* has four characteristics, including intent to injure, imbalance of power, aggression of further threats, and terror. Communication is a way of interacting with others, where people exchange messages and thoughts in everyday life (Arni, 2019). There are five basic components of communication, namely: message sender, message, channel, message receiver, and vice versa. Organisational communication theory is a concept used to understand the communication process that occurs in an organisation or work environment. There are many perceptions experts who put forward the meaning of organisational communication theory; these experts include Redding and Sanborn, Katz and Khan, Bartels J, Zelko and Dance, and Thayer and Greenbaum (Arni, 2019). According to Goldhader (1986) (Arni, 2019), Organizational communication has seven main key concepts: process, message, network, interdependence, relationships, environment, and uncertainty. Organisational communication has various forms, one of which is vertical and horizontal communication. By maximising vertical and horizontal communication, organisations can improve overall performance and productivity (ambar sri lestari, 2021). According to Bartels J (2010), vertical and horizontal communication is:

### Vertical communication

Communication that occurs from top to bottom in the organisational hierarchy is referred to as vertical communication. Vertical communication is also used to provide the support, direction, and instruction necessary to achieve organisational goals. Vertical communication also has two directions, namely downward and upward communication. Downward communication is downward communication refers to how superiors or leaders

convey information to members or subordinates in an organisation. Leaders can convey information more efficiently and effectively, increasing participation and understanding to members of the organisation. One example of written communication is the delivery of organisational policies, which contain rules and regulations that must be followed by all members of the organisation. Oral communication, for example, includes the delivery of policies and information about daily activities. Downward communication not only keeps the flow of information flowing but also helps organisations evolve and change. Meanwhile, upward communication is related to how subordinates communicate with their superiors. Upward communication allows subordinates to provide criticism, suggestions, or input that can assist superiors in strategic decision-making. Upward communication increases the involvement and sense of responsibility of subordinates.

#### Horizontal communication

Conversations with colleagues or between members of the same organisation are called horizontal communication. Horizontal communication allows for a freer and more equal exchange of information because it does not involve a top-down and subordinate relationship, as is the case in upward and downward communication. Members in an organisation interact directly, often in the form of informal conversations. Horizontal communication also helps to strengthen relationships between members of the organisation and create a more harmonious and supportive environment. Organisational communication, which has several functions, is considered very important for the sustainability and success of the organisation. The following are some of the main functions of organisational communication: information function, relationship formation function, influence function, decision-making function, identity function, and entertainment function. A particular method or model for conveying messages and interactions between individuals or groups is known as communication (Olivia, 2020). These patterns can be identifiable consistent shapes, rules, or structures. Communication theories define how a person or group communicates, and this pattern consists of various elements such as messages, channels, sources, and recipients that interact with each other in a structured series. According to Effendy (1989), there are three types of communication patterns based on their direction (Anggraini, 2021). Among others are one-way communication, two-way communication patterns, and multi-directional communication patterns. One-way communication is a pattern that moves in one direction only, from the sender to the receiver, without significant back-interaction. It can also be called the process of sending messages from communicators to communicators either using media or without media; in this case, communicators act as listeners only without receiving feedback from communicators. Meanwhile, the two-way communication pattern is a type of communication pattern in which there is a reciprocal exchange of messages between the communicating parties, and not only one party conveys the message, but the other party also has the opportunity to give a response, ask questions, clarify, or share their views on the message conveyed. Also, multidirectional communication is a type of communication in which there is an exchange of messages that not only occurs between two parties but involves more than two parties who interact and communicate with each other. In multidirectional communication, messages can flow from one party to another in more than one direction, resulting in a more complex communication network.

According to Bartels J (2010), vertical communication is the top-down communication process in which leaders, executives, or other managers convey organisational goals and support to subordinates. In this process, information flows from the upper levels of the organisational hierarchy to the lower levels (Ambar et al., 2021). There are several policies or rules that can be said to be related to the context of *Bullying*. Chairman of the Islamic boarding school foundation, Annur Assalafy, stated that Bullying often happens naturally or already exists in the students and occurs because of the perpetrator's own desire to do it, which means that the factors that affect the occurrence of the Bullying personality factors (Adriana & Zirmansyah, 2021).

*Bullying* is a type of Bullying that most often happens in this Islamic boarding school. If it happens *Bullying* At the Islamic boarding school, the security guard summons the perpetrator, victim, and witnesses to reveal the truth. They provide guidance and advice and check the chronology of events. The perpetrator received educational punishments such as reciting and cleaning the bathroom or the courtyard of the Islamic boarding school (Darsi Darsi, 2019). This punishment functions as education and discipline, according to the principle that "whoever does bad deeds must do good deeds. According to Bartels J (2010), vertical organisational communication theory includes communication between security administrators in handling *Bullying*, including downward communication (ambar sri lestari, 2021). Two-way communication between security administrators and students ensures that each party can voice their opinions and understand the steps taken. Vertical communication is carried out by administrators and students in an effort to prevent it from happening. *Bullying*, among others:

#### Santri parenting

Each institution in the Annur Assalafy Islamic boarding school foundation, such as KB PAUD, RA, SD, SMP, Madin, and TPQ, has parenting activities that aim to educate and shape children's character, as well as increase positive behaviour in parents and teachers (Adriana & Zirmansyah, 2021). The program involves training for guardians, teachers, and students with experienced speakers, discussing topics such as social relationships and emotional regulation. Parenting activities are held in the hall of the Islamic boarding school every month, and the results are evaluated through monitoring to ensure the success of the program. The results of monitoring are recorded in the event minutes.

#### Positive culture of pesantren

Two months ago, the Annur Assalafy Islamic boarding school implemented the "Positive Culture of Islamic Boarding School" program to prevent *Bullying*. This program encourages students to behave well and use polite language to teachers or ustadz in all formal and informal contexts (Qomariyah, 2023). Held every day, students have understood and applied this communication ethic. In the book *Ta'limul Muta'allim*, the ethics of communicating with teachers are explained as part of this positive culture (Apriadi, Supardi, Hardiyatullah, & Saputra, 2022) that is: (*Wayabtadial kalama 'indahu illaa biidznih*). This means, "Do not precede in speaking by his side except with his permission" Imam Az-Zaronji explained the ethics of communication between students and teachers. One of the ethics is that students should not precede the conversation. Students or students must wait for

permission from their teachers before speaking (Apriadi et al., 2022). This shows the respect of the student for his teacher. This ethics is important to maintain manners in the teaching and learning process and when not in the teaching and learning process.

(*Walaa yasala syayan 'indamalaa latih*). This means, "Do not ask anything when your teacher is bored. "In one of his passages, Imam Az-Zaronji wants to teach all students how important it is to pay attention to the teacher's condition when talking to the teacher. The psychological state or heart of the teacher must be considered by the student, and before starting a conversation, the student must pay attention to the emotional state of the teacher. Students are also not allowed to invite their teachers to talk when their teachers are not happy or busy with their work (Apriadi et al., 2022). This shows students' respect and understanding of teachers, which is very important to maintain a balance and success in the teaching-learning process. (*Walaa yukatsirul kalaama 'indah*). This means, "There is not much talk in front of him." Imam Az-Zaronji explained that a student or student should not talk much when communicating with his teacher and should speak only as necessary or when there is important information (Apriadi et al., 2022). This is included in the communication ethics explained in the book *Ta'limul Muta'allim*. Reduce unnecessary talk to show respect for teachers. This is one way to maintain politeness in the teacher-student relationship.

Prevention education *Bullying* through recitation at the Annur Assalafy Islamic Boarding School. Prevention education *Bullying* is carried out through recitation after the Maghrib prayer to the call to prayer of Isha' in the mosque. This recitation is used to provide instruction and guidance to students in a friendly and solemn atmosphere (Nashiruddin, 2019). The boarding school management conveyed a message about the importance of loving, respecting, and caring for fellow students. With a polite and wise approach, the management instills positive values to create a harmonious and free environment for *Bullying*.

According to Bartels (2010), the theory of vertical organisational communication, which includes the type of downward communication (Downward Communication), is in accordance with the communication carried out in this parenting and recitation activity and "Upward Communication is in accordance with the communication carried out by students to teachers or administrators in the application of a positive culture in Islamic boarding schools (ambar sri lestari, 2021). Based on the direction, communication in parenting and recitation student activities is a one-way communication pattern, while communication in positive cultural activities of pesantren and mayoran is two-way communication (Anggraini, 2021).

Annur Assalafy Islamic Boarding School, some students consider the prevention of *bullying to be important*, even if there are those who do not take it seriously. *Verbal bullying is the most common form of bullying*, such as mocking physical abilities or appearances. Victims often do not report cases of *Bullying* for fear of losing friends. Violations, including *Bullying*, can be punished with *ta'zir*, such as reading the Quran or cleaning the environment (Darsi Darsi, 2019). The lodge also emphasises values such as togetherness and familiarity, which help prevent *Bullying* by strengthening social solidarity and emotional relationships among students (Salman, 2023). Horizontal communication is carried out by students with students in an effort to prevent it from happening. *Bullying*, among others:



Ngaji together is an activity to pray at the Annur Assalafy Islamic Boarding School, which is carried out once a week after the Isha Prayer. This activity is an opportunity for students to deepen their understanding of religion together (Apriyanti & Basri, 2020). Through this social interaction, students build a sense of togetherness and help each other understand religious material (Nur, 2022). This activity also strengthens positive communication between students. Reinforcing the value of togetherness and familiarity is important to prevent *Bullying* by creating an environment that supports and respects each other. The student jagongan at the Annur Assalafy Islamic Boarding School is an informal activity that is carried out in leisure time, often on Saturday nights. This activity creates a relaxed atmosphere that allows students to interact freely and openly (Ayuningtyas, Venus, Suryana, & Yustikasari, 2020). This strengthens solidarity and togetherness among students and builds positive interpersonal communication (Larasati, Aurellia, Diana, & Suri, 2023). Students also advise each other to maintain harmony and avoid abusive behaviour (Syattar & Vina Destiani, 2021). Open communication in the Santri community is very important to prevent *Bullying*, creating an environment that supports and respects each other. Horizontal communication among fellow students at the Annur Assalafy Islamic Boarding School is very important to prevent this from happening *Bullying* and create a harmonious environment. Openness in communication allows students to interact without rigid hierarchies, respecting each other in a supportive and family atmosphere. Activities such as ngaji bersama and jagongan strengthen this communication by encouraging cooperation, empathy, and tolerance. Assistance from the ustadz or administrators helps supervise and provide advice to prevent conflicts, especially bullying. Based on the direction, these activities are included in the two-way communication pattern. This two-way communication allows for harmonious and mutually supportive interaction among students.

## CONCLUSION

The factors that affect the occurrence of *bullying* at the Annur Assalafy Islamic boarding school are personality factors or the perpetrator's own volition. Research on communication at the Annur Assalafy Islamic Boarding School in bullying prevention shows that vertical and horizontal communication between pesantren administrators and students complements each other. Vertical communication involves the leadership of the boarding school, conveying bullying prevention policies and programs to students through guidance sessions, educational punishments, and character-building activities such as parenting and study. The "Positive Culture of Islamic Boarding School" program also supports bullying prevention through two-way communication. Horizontal communication occurs between students through activities such as Raji together and jagongan santri or get-togethers that improve relationships or social interaction among fellow students, which can prevent *bullying*. Students advise each other and provide feedback, building awareness of the importance of bullying prevention. This communication has succeeded in reducing bullying cases and strengthening solidarity between students, creating a safe and supportive environment.

## REFERENCES

- Adisaputro, S. E., & Sutamaji, S. (2021). DAKWAH STRATEGY IN SOCIAL MEDIA. *Al-Tsiqoh: Jurnal Ekonomi Dan Dakwah Islam*, 6(1), 1–11. <https://doi.org/10.31538/altsiq.v6i1.1262>
- Adriana, N. G., & Zirmansyah, Z. (2021). Pengaruh Pengetahuan Parenting Terhadap Keterlibatan Orangtua Di Lembaga Paud. *Jurnal Anak Usia Dini Holistik Integratif (AUDHI)*, 1(1), 40. <https://doi.org/10.36722/jaudhi.v1i1.565>
- Ahwan, Z., & Marzuki, Moh. E. (2020). Komunikasi Simbolik dalam Tradisi Bari'an di Jawa Tengah dan Jawa Timur (Tinjauan Interaksionisme Simbolik). *Al-Ittishol Jurnal Komunikasi Dan Penyiaran Islam*, 1(1), 51–70.
- ambar sri lestari, mira maulani utami robert tua siregar ujang enas debi eka putri imanuddin hasbi athik hidayatul ummah opan arifudin ita musfirowati hanika edwin zusrony reni cairunnisah hetty ismainar syamsuriansyah ahmad bairizki. (2021). Teknologi Informasi Dalam Organisasi Di Era Society 5.0. In *Komunikasi Organisasi*.
- Anggraini, E. S. (2021). Pola Komunikasi Guru Dalam Pembelajaran Anak Usia Dini Melalui Bermain. *Jurnal Bunga Rampai Usia Emas*, 7(1), 27. <https://doi.org/10.24114/jbrue.v7i1.25783>
- Apriadi, R., Supardi, S., Hardiyatullah, H., & Saputra, W. (2022). KOMUNIKASI MURID DENGAN GURU DALAM KITAB TA'LIMUL MUT'ALIM (KARYA IMAM BURHANUDDN AZ-ZARNUJI) DALAM PERSPEKTIF KOMUNIKASI ISLAM. *Al-Muqaronah: Jurnal Perbandingan Mazhab Dan Hukum*, 1(1), 73–92. <https://doi.org/10.59259/am.v1i1.20>
- Apriyanti, E., & Basri, H. (2020). Pembiasaan Membaca Al-Qur'an Di Pondok Al-Ishlah Sendangagung Paciran Lamongan. *Tamaddun*, 21(1), 053. <https://doi.org/10.30587/tamaddun.v21i1.1377>
- Arni, M. (2019). *Komunikasi Organisasi*. PT Bumi Aksara.
- Ayuningtyas, F., Venus, A., Suryana, A., & Yustikasari, Y. (2020). Pola Komunikasi Insan Berkemampuan Khusus: Studi Etnografi Komunikasi pada Interaksi Sosial Insan Berkemampuan Khusus di Rumah Autis Cabang Depok. *Ekspresi Dan Persepsi: Jurnal Ilmu Komunikasi*, 3(2), 98–109. <https://doi.org/10.33822/jep.v3i2.1785>
- Darsi darsi, H. H. (2019). *Ta'zir dalam Perspektif Fiqh Jinayat*. 16(2), 60–64.
- Doni. (2023). Pemerintah Cetak Puluhan Ribu Santri Wirausaha. *KOMINFO*.
- Fajar Nur, M. (2024). Kasus Kekerasan Berulang di Pesantren, Kemenag Jangan Pasif. Retrieved 21 April 2024, from <https://tirto.id/kasus-kekerasan-berulang-di-pesantren-kemenag-jangan-pasif-gWpZ>
- Fatikh, M. A., & Hendrik, W. (2023). KOMUNIKASI KULTURAL ISLAM DAN BUDAYA. *Al-Tsiqoh: Jurnal Ekonomi Dan Dakwah Islam*, 7(2), 48–61. <https://doi.org/10.31538/altsiq.v7i2.3301>
- Indriantoro, P. S. (2019). *Metodologi Penelitian*.
- Larasati, A. Z., Aurellia, A. N., Diana, D., & Suri, K. (2023). Pola Komunikasi Pasca Trauma: Studi Kasus Terkait Strategi Adaptasi Komunikasi Pada Korban Perundungan. *Prosiding Seminar Nasional*, 301, 301–313.
- Lubis Hermanto. (2023). ANALISIS POLA KOMUNIKASI INTERPERSONAL (Studi Antara Masyarakat Pendetang Dengan Masyarakat Lokal Di Desa Boro Kecamatan Sanggar

- Kabupaten Bima). *Jurnal Komunikasi Dan Kebudayaan*, 9(1), 55–68. <https://doi.org/10.59050/jkk.v9i1.94>
- Miles, B. M., & Huberman, A. M. (1992). *Qualitative Data Analysis: A Sourcebook of New Methods*. Terjemahan Tjetjep Rohendi Rohidi. *Analisis Data Kualitatif: Buku Sumber tentang Metode-metode Baru*. Jakarta: Penerbit Universitas Indonesia (UI-PRESS).
- Nashiruddin, A. (2019). Fenomena Bullying Di Pondok Pesantren Al-Hikmah Kajen Pati. *Quality*, 7(2), 81. <https://doi.org/10.21043/quality.v7i2.6295>
- Nego, O., & Seniman Hulu, J. (2020). Pastoral Konseling Bagi Remaja Korban Bullying. *SCRIPTA: Jurnal Teologi Dan Pelayanan Kontekstual*, 3(1), 99–115.
- Nur, S. T. (2022). *Pola komunikasi antarpribadi pembina dan santri dalam pembentukan karakter di pondok pesantren sunannul huda putri*.
- Olivia, H. (2020). Pola Komunikasi Melalui Media Whatsapp Sebagai Sumber Informasi Karyawan Bagian Operasional Di Pt. Artisan Wahyu. *J-Ika*, 7(2), 105–114. <https://doi.org/10.31294/kom.v7i2.8941>
- Pipih Muhopilah, & Fatwa Tentama. (2019). Faktor-faktor yang mempengaruhi perilaku bullying. *Jurnal Psikologi Terapan Dan Pendidikan*, 1(2), 99–107.
- Puspita, R. (2024). Strategi dan Metode Dakwah KH. Asep Saifuddin Chalim. *Communicator: Journal of Communication*, 1(1). Retrieved from <https://ejournal.pdtii.org/index.php/comm/article/view/29>
- Qomariyah, H. (2023). *Pola Komunikasi Organisasi Santri Darut Taqwa (OSDA) Dalam Membentuk Kedipsinan Santri Putri Di Pondok Pesantren Darut Taqwa Ponorogo*. 01, 1–23.
- Salman, L. M. (2023). Tumbuhnya nilai kebersamaan di pesantren. Retrieved from Kolom Santri website: <https://mahally.ac.id/tumbuhnya-nilai-kebersamaan-di-pesantren/>
- Sya'diyah, H. (2024). Dakwah Dengan Pendekatan Spiritual. *Communicator: Journal of Communication*, 1(1). Retrieved from <https://ejournal.pdtii.org/index.php/comm/article/view/31>
- Syattar, M., & Vina Destiani, S. (2021). Pengaruh Komunikasi Interpersonal Terhadap Relasi Sosial Mahasiswa Iuqi Bogor Tahun Akademik 2018. *At-Tawasul*, 1(1), 13–23. <https://doi.org/10.51192/ja.v1i1.107>
- Yulia Rahmawati, Z. (2018). Aktualisasi Pancasila Dalam Kehidupan Di Pondok Modern Darussalam Gontor Ponorogo. *Pascasarjana, Universitas Islam Negeri Sunan Ampel Surabaya*, 1–127.