

Internalizing *Ukhuwah Islamiyah* Values in Junior High Schools at TMI Female *Al-Amien* Prenduan: Case Study of Bullying Behavior

Afifah Tijani¹⁾, Rima Lailatul Husnah²⁾

UIN Pascasarjana Surabaya; Institut Dirosat Islamiyah Al-Amien Prenduan
adejief@gmail.com; rimalailatulhusnab@gmail.com;

Abstract:

Bullying is a person's negative behavior towards other people that causes uncomfortable or hurt and occurs repeatedly. Bullying behavior can occur in various places, one of which is the *Al-Amien* Prenduan Islamic Boarding School, especially in female junior high schools. Therefore, the Islamic boarding school tries to minimize this by maximizing the role of those who are directly involved with the students, namely the homeroom teacher. This research aims to describe the role of the homeroom teacher in internalizing the values of *ukhuwah Islamiyah* among junior high school students at TMI female *Al-Amien* Prenduan, efforts to deal with bullying, and its impact. This study uses a qualitative approach with data collection methods of observation, interviews, and documentation of homeroom teachers and students. Data analysis is done by reducing data, presenting data, and drawing conclusions. While the technique used to check the validity of the data is the triangulation technique. The results of this study indicate that the homeroom teacher has an important role in internalizing the values of *ukhuwah Islamiyah* so that the bullying behavior of junior high school students at TMI Female *Al-Amien* Prenduan is reduced.

Keywords: *The role of homeroom teacher, Internalization of values, Ukhuwah Islamiyah, Bullying Behavior.*

Introduction

In the view of Islam, humans are creations of Allah SWT who are endowed with psychological and physical completeness towards good and bad tendencies. Human adaptability is also very high and has the full right to choose his freedom.¹ So humans need a series of coaching processes that can withstand the turmoil of their desires in a better direction, namely education. According to Sapulette and Wardana, education is a place to shape superior and quality individual behavior and potential.² One of the educational centers that have this important role is the Islamic boarding school,³ which has a lot of diversity in it including the pattern of interaction.

¹ Cahyadi Takariawan dan Ida Nur Laila, *Menjadi Murabbiyah Sukses*, 4th ed., ed. Wahid Ahmadi (Surakarta: PT Era Adicitra Intermedia, 2016), www.eraintermedia.com.

² Anggraini Noviana, "Peran Guru dalam Mengatasi Perilaku *Bullying* pada Peserta Didik Kelas IV SD Negeri Banding Kecamatan Rajabasa Kabupaten Lampung Selatan," *Skripsi* (2021).

³ Abdullah Idi dan Safarina, *Etika Pendidikan Keluarga, Sekolah dan Masyarakat*, Ed. 1 Cet. (Jakarta: Rajawali Press, 2016), 151.

Internalizing *Ukhuwah Islamiyah* Values in Junior High Schools at TMI Female *Al-Amien* Prenduan: Case Study of Bullying Behavior

The existence of this diversity is essentially an effort to instill the values of the Islamic brotherhood continuously and continuously, in forming, maintaining and improving the condition of the female students' souls so that commendable attitudes and behavior are manifested.⁴ Therefore, the process of internalizing the values of the Islamic brotherhood will be very important for female students to be actualized in their daily lives.⁴

However, recently, Islamic boarding schools have been enlivened by the behavior of teenagers who lack morals due to the decline in the value of the Islamic brotherhood, namely the many cases of bullying that have occurred. Bullying behavior is a bad act by female students as a form of violence and discrimination that occurs in Islamic boarding schools.⁵ Bullying behavior is also explained in QS. Hujuraat verse 11 reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

*Meaning: "O you who believe! Let not people make fun of other people (because) maybe they (who are being made fun of) are better than those (who are making fun of) and women should not (make fun of) other women (because) they can be women (the one who is made fun of) is better than the woman (the one who makes fun of). Do not criticize one another and do not call one another bad names. The worst call is a bad call after believing. And whoever does not repent, then they are the wrongdoers."*⁶

As is the case with the female students of TMI Putri *Al-Amien* Prenduan, which is one of the institutions managed by the *Al-Amien* Prenduan Islamic Boarding School. The forms of bullying that occur in these institutions are seniors mocking or making fun of juniors in public using verbal or equivalent sentences, humiliating juniors by not wanting to be close to them or on their level, blocking the way of juniors who want to pass, both while in the room and Islamic Prayer Room. Some seniors commit physical violence by pulling junior prayer clothes or at the same level so the female students who become victims are afraid and feel pressured.

This phenomenon occurs a lot in junior high schools are second-grade students to new students (first and first-grade Intensive) or fellow second graders, third-grade students to second-grade students or fellow third graders. The trigger for bullying between students is class differences and the existence of different lifestyles and different interests. Strengthened by the results of a statement from a second-grade homeroom teacher that the second-grade students did this as

⁴ Noviana, "Peran Guru dalam Mengatasi Perilaku *Bullying* pada Peserta Didik Kelas IV SD Negeri Banding Kecamatan Rajabasa Kabupaten Lampung Selatan."

⁵ Noviana, "Peran Guru dalam Mengatasi Perilaku *Bullying* pada Peserta Didik Kelas IV SD Negeri Banding Kecamatan Rajabasa Kabupaten Lampung Selatan."

⁶ -, *Al-Qur'an Dan Terjemahnya* (Jakarta: Pustaka Alfatih, 2009).

an event of revenge because the previous year they were treated similarly by their seniors (now third-grade students).⁷

To reduce bullying behavior that occurs, pesantren administrators need to maximize the role of the homeroom teacher as a student mentor. Including guiding students who are victims and perpetrators of bullying. Therefore, it is a challenge for the homeroom teacher to internalize the values of *ukhuwah Islamiyah* in students because the 24-hour life of students cannot be separated from the responsibility of the homeroom teacher who interacts and learns almost all the time with students, it can also be said that the homeroom teacher understands the dynamics what happened to the students under his tutelage. Therefore, researchers are interested in examining how the role of homeroom teachers plays a role in internalizing the values of the Islamic brotherhood for female junior high school students at TMI Female Al-Amien Prenduan to avoid bullying behavior among them. therefore, this research aims to describe the role of the homeroom teacher in internalizing the values of *ukhuwah Islamiyah* among junior high school students at TMI female Al-Amien Prenduan, efforts to deal with bullying, and its impact.

Literature Review

The title discussed in this research is “Internalizing Ukhuwah Islamiyah Values in Junior High Schools at TMI Female Al-Amien Prenduan: Case Study of Bullying Behavior”. To avoid misunderstandings about the words used and to facilitate understanding of this article, the author first presents several definitions of terms related to the title, namely:

1. The role of the homeroom teacher

Teachers are educators, who become figures, and role models for students and their environment. Therefore, teachers must have certain personal quality standards, which include responsibility, independence, and discipline.⁸ In addition, the teacher is a central figure that determines the success of teaching and learning activities in schools.⁹ Teachers must also be able to provide examples that can inspire their students so that they can develop their potential and have good morals.¹⁰

⁷ Masrifatul Jannah, *Wawancara* (Al-Amien Prenduan, n.d.). Pada tanggal 20 September 2021.

⁸ Umi Nur Asiyah, “Peran Guru Kelas dalam Mengatasi *Bullying* di Sekolah Dasar Negeri 215/VIII Sungai Tiung Kabupaten Tebo,” *Skripsi* (2020),

⁹ Gunawan Imam, *Manajemen Kelas Teori dan Aplikasinya* (Depok: Rajawali Press, 2019), 202.

¹⁰ Rizqi Rahayu Rahayu, “Peran Guru PAI, Wali Kelas dan Konselor BK dalam Pembinaan Perilaku Keberagamaan dan Dampaknya Terhadap Akhlak Siswa (Penelitian di SMP Darul Hikam Bandung),” *Attulab: Islamic Religion Teaching and Learning Journal*, vol.4, no. 1 (2019).

Internalizing *Ukhuwah Islamiyah* Values in Junior High Schools at TMI Female *Al-Amien* Prenduan: Case Study of Bullying Behavior

At the same time, it has been emphasized in Law no. 14 of 2005 article 10 that every teacher must have four competencies: pedagogic, personality, social and professional.¹¹ Meanwhile, according to E. Mulyasa, the function of this classroom teacher is multifunctional. By quoting Pullias and Young, Manan, and Yelom the role of the homeroom teacher at school can be identified as follows: 1.) Homeroom teacher as Educator, 2.) Homeroom teacher as Teacher, 3.) Homeroom teacher as Supervisor, 4.) Homeroom teacher as a trainer, 5.) homeroom teacher as an innovator, 6.) homeroom teacher as a model and role model, 7.) homeroom teacher as a creative booster, 8.) homeroom teacher as an evaluator.¹²

A homeroom teacher is a determining component of the education system as a whole. This is because the homeroom teacher is the parent at school and the person closest to the student.¹³ In addition, the homeroom teacher also has responsibility for the class being fostered by collecting student data, organizing group guidance, researching and supervising students' daily development, observing students at home, and working with counselors, so that it will make it easier for the homeroom teacher to solve problems experienced by students.¹⁴ So, the role of the homeroom teacher involves a process of guidance both academically and non-academically. Therefore, a homeroom teacher must be smart in attracting the attention of his students so they want to open up.

2. The Internalization of The *Ukhuwah Islamiyah* Values

Internalization in the *Kamus Besar Bahasa Indonesia* appreciation of a particular teaching, doctrine, or value so that it becomes a belief and awareness of the truth of that value which is then actualized in the form of behavior.¹⁵ Meanwhile, according to Alim M, value internalization is a process of instilling values as a whole into the heart, so that the body and soul move by the values that have been embedded within.¹⁶ So it can be concluded that value internalization is the process of instilling values from outside oneself into a person in a comprehensive manner.

Unifying or ~~uniforming~~ the values that exist in each person requires a process. The process of instilling values requires a continuous and sustainable long time so those female students can

¹¹ Dede Rosyadah, *Madrasah dan Profesionalisme Guru dalam Arus Dinamika Pendidikan Islam di Era Otonomi Daerah*, Cet ke-1. (Depok: PT. Kharisma Putra Utama, 2017), 283.

¹² Asiyah, "Peran Guru Kelas dalam Mengatasi *Bullying* di Sekolah Dasar Negeri 215/VIII Sungai Tiung Kabupaten Tebo."

¹³ Rizqi Rahayu Rahayu, "Peran Guru PAI, Wali Kelas dan Konselor BK dalam Pembinaan Perilaku Keberagamaan dan Dampaknya Terhadap Akhlak Siswa (Penelitian di SMP Darul Hikam Bandung)," *Atbulab: Islamic Religion Teaching and Learning Journal*, vol.4, no. 1 (2019).

¹⁴ Soetjipto dan Kosasi, *Profesi Keguruan*, 103.

¹⁵ Indah Aulia Nisa, "Internalisasi Nilai ASWAJA Perspektif NU Dan *Ukhuwah Islamiyah* Pada Santri Di Pondok Pesantren Darussalam Buduran Kel.Kalikobok Kec.Tanon Kab.Sragen," *Skripsi* (2021).

¹⁶ Ibid.

practice what has been instilled in them. From the description above, two core processes of internalization are obtained, namely:¹⁷

a. The process of instilling values from the outside into the students

Someone receives a value in various ways, namely by maximizing the five senses they have. Based on the knowledge of the values that have been received by the five senses, then they will respond selectively to the values that have been received. Each person's response varies depending on the attitude, perception, and participation of each individual. Responses that can be given are accepting, rejecting, or indifferent.¹⁸

b. The process of instilling values from the inside into the students

Values that have been selectively accepted must be truly internalized so that they can develop awareness within themselves to carry out these values. Slowly these values will sink into his soul and will become part of his personality. Awareness of the importance of these values for his life grows after he lives these values and believes in the truth and benefits of these values, then encourages him to actualize these values in his daily behavior, in the sense of being lived and practiced.¹⁹ So it can be said that the internalization of a value requires a long and continuous process so that the value is actualized properly and correctly.

According to Muhaimin, et al. There are several stages in value internalization, namely: 1.) Value Transformation Stage. At this stage, the teacher simply informs students about good and bad grades, which is purely verbal communication. 2.) Value Transaction Stage. This stage is a stage of value education by carrying out two-way communication, or interactions between students and teachers that are reciprocal. In this case, educators do not only present information about good and bad values but are also involved in carrying out and giving examples of real practice, and students are asked to give the same response, namely accepting and practicing that value. 3.) Transinternalization Stage. This stage is much deeper than just a transaction. In this stage, the teacher's appearance in front of students is no longer a physical figure, but a mental attitude (personality). Likewise, students respond to the teacher not only with their movements/physical appearance but also with their mental attitude and personality.

The word *ukhuwah* comes from the Arabic word '*akhaa*' which means brother. There are two kinds of plural forms of cash contained in the Qur'an. First, *Ikhwan* is often used to refer to a

¹⁷ Ningsih, "Internalisasi Nilai-Nilai *Ukhuwah Islamiyah* Melalui Metode Pembiasaan Pada Siswa di Sekolah Menengah Kejuruan Telkom Pekanbaru."

¹⁸ Darmiyati Zuchdi Titik Sunarti Widyaningsih, Zamroni, "The Internalization and Actualization of Character Values In The Students of Junior High Schools in Phenomenological Perspective," *Jurnal Pembangunan Pendidikan Fondasi dan Aplikasi*, vol.2, no. 2 (2014): 181-195.

¹⁹ Ibid.

Internalizing *Ukhuwah Islamiyah* Values in Junior High Schools at TMI Female *Al-Amien* Prenduan: Case Study of Bullying Behavior

brotherhood that is not related to the same blood. Second, is *Ikhwah* which is used to refer to sibling brotherhood. While *Islamiyah* is an adjective that when combined with the word *Ukhuwah*, will become *Ukhuwah Islamiyah* which means Islamic brotherhood.²⁰ *Ukhuwah Islamiyah* is a model of the Muslim *aqidah* bond that can unite the hearts of all Muslims, even though they were born from different wombs and blood so Muslims are always bound to other Muslims.²¹ In the embodiment of *ukhuwah Islamiyah*, these 6 indicators can be applied, namely: 1.) *Ta'aruf*, namely getting to know each other well among Muslims, the characteristics of our brothers and sisters. 2.) *Ta'auluf*, namely the unity of all Muslims, so that a feeling of mutual love arises, not hate each other. 3.) *Tafahum*, namely mutual understanding between Muslims. 4.) *Ri'ayah* and *Tafaqud*, namely caring for each other and looking after each other. 5.) *Ta'awun*, namely helping each other and helping those in distress. 6.) *Tanashur* means interdependence, and *tanashur* is similar to *ta'awun*. However, *tanashur* better describes the meaning of love and loyalty.²²

M. Quraish Shihah divides *Ukhuwah Islamiyah* into three types, namely: 1.) *Ukhuwah Ubudiyah*, namely that all creatures are brothers in the sense of having similarities or being siblings to God. 2.) *Ukhuwah Wathaniyah wa al-Nasab*, namely brotherhood in lineage and nationality. 3.) *Ukhuwah fii Din al-Islam*, namely brotherhood among fellow Muslims.²³

3. Bullying Behavior

Etymologically, the word bullying comes from the word 'to bully' which means bully or someone who bullies other weak people. While the terminology, bullying is defined as oppression, exclusion, bullying, bullying and so on that can harm other people.²⁴ Olweus said that bullying is a person's negative behavior that causes other people to be uncomfortable or injured and usually happens repeatedly.²⁵

In its context, bullying behavior can occur in various places, starting from the educational or school environment, workplace, home, neighborhood, playground, and others. At this time the educational environment has a lot of bullying behavior, including in Islamic boarding schools. The source of the causes of bullying behavior according to Aristo and Kholilah, namely:²⁶

²⁰ Nisa, "Internalisasi Nilai ASWAJA Perspektif NU Dan *Ukhuwah Islamiyah* Pada Santri Di Pondok Pesantren Darussalam Buduran Kel.Kalikobok Kec.Tanon Kab.Sragen."

²¹ Abrar Azfar Al Akram, "Konsep *Ukhuwah* dalam Al Qur'an (Studi Komparatif antara Kitab Tafsir Al-Lubab dan the Message of the Quran)."

²² Ningsih, "Internalisasi Nilai-Nilai *Ukhuwah Islamiyah* Melalui Metode Pembiasaan pada Siswa di Sekolah Menengah Kejuruan Telkom Pekanbaru."

²³ Ibid.

²⁴ Fitria Chakrawati, *Bullying Siapa Takut?* (Solo: PT Tiga Serangkai Pustaka Mandiri, 2015), 11.

²⁵ Novan Ardy Wiyana, *Save Our Children From School Bullying* (JOGJAKARTA: Ar-Ruzz Media, 2014), 12.

²⁶ Asiyah, "Peran Guru Kelas dalam Mengatasi *Bullying* di Sekolah Dasar Negeri 215/VIII Sungai Tiung Kabupaten Tebo."

- a. Troubled or disharmonious families and bullying behavior can occur due to a lack of attention from parents in shaping good behavior.
- b. Schools often give negative input to their students, such as punishments that do not educate them.
- c. Group factors or peers who are nosy and make fun of.
- d. The social environment that can be a factor in bullying is poverty. Children who live in poverty will do anything to make ends meet, even by committing bullying.²⁷
- e. Television and media broadcasts can be a factor in shaping patterns of bullying behavior

Forms of bullying are broadly divided into three, namely: 1.) Physical, this bullying aims to hurt someone's body. 2.) Verbal, meaning to hurt with speech. 3.) Psychologically, this bullying aims to hurt the victim psychologically.²⁸ Judging from the form of bullying, Coloroso said there are four types of bullying behavior, namely:²⁹

- a. Physical bullying. Some examples of physical bullying include hitting, pushing, choking, elbowing, kicking, spitting, and other forms of aggression involving physical contact.
- b. Verbal bullying. Forms of verbal bullying can be in the form of ridicule, slander, reproach, cruel or unconstructive criticism, insults, and even statements with the nuances of sexual solicitation or sexual harassment as well as bullying or confiscation of money, snacks, or goods.
- c. Relational bullying. These behaviors can include covert gestures such as aggressive looks, eye rolls, sighs, shrugs, sneers, mocking laughter, and rude body language.
- d. Cyberbullying. This latest form of bullying is due to the influence of developments in technology, social media, and the internet. The victim is always under pressure from the perpetrator in the form of messages either short messages, messages on the internet, or social media that are negative.

Research references from this research are:

1. Anggraini Noviana, The 2021 thesis under the title "The Role of the Teacher in Overcoming Bullying Behavior in Class IV Students of Banding Public Elementary School, Rajabasa District, South Lampung Regency". The difference is the object of research. Anggraini Noviana's research examined fourth-grade students at Bandung State Elementary School,

²⁷ Amri, "Perilaku *Bullying* di Pondok Pesantren Studi Fenomologi *Bullying* di Asrama Al Risalah Pondok Pesantren Mambaul Ma'Arif Denanyar Jombang."

²⁸ Ibid., 14.

²⁹ Amri, "Perilaku *Bullying* Di Pondok Pesantren Studi Fenomologi *Bullying* Di Asrama Al Risalah Pondok Pesantren Mambaul Ma'Arif Denanyar Jombang."

Internalizing *Ukhuwah Islamiyah* Values in Junior High Schools at TMI Female *Al-Amien* Prenduan: Case Study of Bullying Behavior

Rajabasa District, South Lampung Regency. This study examines junior high school students at TMI female Al-Amien Prenduan. Similarities in research methodology.

2. Umi Nur Asiyah, the thesis year 2020 under the title "The Role of Classroom Teachers in Overcoming Bullying at Public Elementary School 215/VIII Sungai Tiung, Tebo Regency". The difference is the location of the research. The research location for Umi Nur Asiyah was 215/VIII Sungai Tiung Public Elementary School, Tebo Regency. This research location was a junior high school at TMI female Al-Amien Prenduan. The similarity is the research methodology.
3. Ika Indawati, the thesis year 2016 under the title "Class Teacher Efforts to Overcome Bullying Behavior in Grade IV Students at Lukman Hakim Pakisaji Islamic Elementary School Malang". the difference is the object of research. Ika Indawati's research examines bullying acts of fourth-grade students at Lukman Hakim Pakisaji Islamic Elementary School Malang. This research examines the acts of bullying of junior high school students at TMI female Al-Amien Prenduan. The similarity is the research methodology.

Methods

The approach used in this study is a qualitative approach and this type of research is a case study.³⁰ This qualitative approach intends to identify and describe in detail the cases of negative behavior, namely bullying in Junior High School at TMI Female Al-Amien Prenduan. The data sources in this study consist of primary data and secondary data.³¹ The primary data from field observations and interviews with bullying victims and homeroom teachers from bullying victims. The secondary data is in the form of student attendance, as well as the rules of conduct of Junior High School TMI Female Al -Amien Prenduan. To collect the data and information obtained, the researchers used 3 methods, namely: passive participant observation, free guided interviews, and documentation.³² The data analysis technique used is the Miles and Huberman concept, namely: data condensation, data presentation, and conclusion.³³

Results and Discussion

This chapter will describe the research data obtained when the author conducted research in Junior High School at TMI Female Al-Amien Prenduan. The author will present the research

³⁰ Sri Wahyuningsih, *Metode Penelitian Studi Kasus (Konsep, Teori Pendekatan Psikologi Komunikasi dan Contoh Penelitiannya*, UTM Press, 2013

³¹ Ibid., 52.

³² Moleong, *Metodologi Penelitian Kualitatif*, 235.

³³ Ibid., 374.

results by the research focus, then have a dialogue with theories that are relevant to the research focus presented in the theoretical study. This is done to assess and provide conclusions about the extent of the relationship between empirical conditions that have been applied in the field with existing theories.

1. The role of the homeroom teacher in internalizing the values of *ukhuwah Islamiyah* to female junior high school students at TMI female Al-Amien Prenduan

In the process of internalizing the value of *ukhuwah Islamiyah* at TMI Female Al-Amien Prenduan has its way, namely providing various kinds of collective programs that last for 24 hours, starting from female students waking up to going back to sleep. female students are given the freedom to interact in the hope of being able to create Islamic *ukhuwah* among female students. As the role of the homeroom teacher at TMI female Al-Amien Prenduan, especially in junior high schools, in the process of internalizing the values of *ukhuwah Islamiyah*, playing an active role in actualizing all collective activities by always accompanying female students in every collective activity, such as *tabajjud* and *halaqah* at the prayer room, *tabkier* (morning briefings), teaching and learning activities (KBM) in class, *tadarus muwajjah* (reading the Qur'an together), *tashrifan*, and *muwajjah* (night study) in class. All these activities are carried out with the homeroom teacher. However, several daily collective activities only need supervision and direction from the homeroom teacher, such as *Kompil B* (skill selection competencies), *Komdas B* (basic language competence), *jimbas* (gymnastics), scout, weekly drama, and *muhadharah*. Therefore, all junior high school homeroom teachers at TMI Putri Al-Amien Prenduan play the role of Counseling teachers in internalizing the values of *ukhuwah Islamiyah*, including:

a. Know each other

One of the annual collective cottage programs that embody this indicator is the boarding house lecture, in which all students are introduced to the names of the Leaders and Caregivers of the Al-Amien Prenduan Islamic Boarding School along with their functionaries, both from the majlis kiyai, nyai, and teachers. other. In addition, there are consulate gatherings according to the area of origin of the female students and rolling rooms or room transfers after the cottage holidays. The goal is for students to get to know each other and know other students. The daily collective program is the initial introduction in class which occurs in the first meeting during class placement. At that time, the homeroom teacher introduced himself first followed by the students assisted by his class. The homeroom teacher also provides initial motivations to get to know each other.

Internalizing *Ukhuwah Islamiyah* Values in Junior High Schools at TMI Female *Al-Amien* Prenduan: Case Study of Bullying Behavior

b. Mutual understanding and care

Many cottage collective programs can create an attitude of mutual understanding and care among female students, such as *jimbaz* (gymnastics), monthly gatherings, skill selection competencies, and basic language competence, *tasbrihan*, and group recitation. Every collective interaction of female students has a role in internalizing the values of *ukhuwah Islamiyah*, but not all of these activities involve the homeroom teacher. The homeroom teacher collaborates with the board of the Islamic boarding school so that the homeroom teacher can monitor the internalization process intensively.

c. Help each other and help sincerely

This help is manifested in a competition program held by Islamic boarding schools, including Arts and culture fair, *Usbu' Al-Lughab* (Arabic week), English week, GEMA (ISTAMA's festival), and KJM (writing contest winner). The homeroom teacher as the coach of the students in the competition can provide guidance or directions and guidance or lessons regarding what is needed in the competition so that the female students can share tasks with others properly. This indicator can occur in learning activities such as morning study in class, *munawajah* (night study), remedial, and learning centers. The homeroom teacher divides the female students into study groups, providing space for them to help each other who don't understand the lesson. Meanwhile, the homeroom teacher controls and supervises the way students learn and teaches them if anyone asks.

2. The efforts of the homeroom teacher in dealing with the bullying behavior of junior high school students at TMI female *Al-Amien* Prenduan

a. Bullying behavior

Bullying behavior in junior high school at TMI female *Al-Amien* Prenduan generally occurs between classmates and various forms of bullying occur. In this study, there were 7 cases of bullying that occurred in 4 students. Therefore, this research is described according to the various forms of bullying received.

- 1) Verbals. This act of verbal bullying occurred in almost 4 victims of bullying, they are: 1.) The case of Chintya Aisyananda Soeparwanto, who was nicknamed ugly and not good (Cibek or Cinta Duck) by her classmates, and she was often yelled at too. 2.) The case of Nurul Hikmatul Lailiyah, namely being cursed with harsh words. 3.) The case of Digta Amelia, namely being ridiculed by mentioning her parents' names.

- 2) Non-verbal or physical. This act of verbal bullying happened to Digta Amelia, namely the veil she was wearing was often pulled by her friend. In addition, Digta Amelia's ID card and books are often taken by her friends.
- 3) Psychological. This act of verbal bullying occurred to several victims of bullying, namely: 1.) Nur Rahimah Tri Masyithah, namely being ostracized by her classmates. 2.) Nurul Hikmatul Lailiyah, namely being silenced, teased, and sometimes yelled at by her friends. 3.) Chintya Aisyananda Soeparwanto, namely being shunned and ostracized by her friends.

Of all the acts of bullying experienced, it can cause victims to feel hurt, uneasy, and anxious and lead to initiatives to move schools because they can no longer stand it.

b. Homeroom efforts

The role of the homeroom teacher in dealing with bullying is very dominant, considering that students are more open to the homeroom teacher. A homeroom teacher should have the ability to provide counseling to students who need help, including overcoming those involved in bullying.³⁴ In line with what was expressed by Gibson and Mitchell stated that the homeroom teacher is the main relationship for the guidance and counseling teacher in carrying out his role in carrying out guidance and counseling in schools.³⁵ So, the homeroom teacher of the junior high school at TMI female Al-Amien Prenduan made efforts to deal with cases of bullying that occurred to her female students, as follows:

- 1) The class teacher always gives positive advice in general to the female students as a first step. But not all female students can understand, accept and carry out the intent of the advice because their age is still unstable and they need continuous direction.
- 2) The homeroom teacher provides examples in the form of concrete positive actions or attitudes, both in the emotional and spiritual aspects as reference material for female students in taking actions or attitudes, so that they can filter and follow actions or attitudes that according to them are positive from their homeroom teacher.
- 3) The homeroom teacher commemorates students who still make mistakes.
- 4) The homeroom teacher gives rewards to students who are diligent in following the rules of the boarding school and gives punishment to students who violate them, so that it can generate enthusiasm to compete to get rewards from the homeroom teacher. It can be said as a form of encouragement from the homeroom teacher.

³⁴ Noviana, "Peran Guru Dalam Mengatasi Perilaku *Bullying* Pada Peserta Didik Kelas IV SD Negeri Banding Kecamatan Rajabasa Kabupaten Lampung Selatan."

³⁵ "Peranan Wali Kelas dalam Pembentukan Kepribadian Siswa di SMA Negeri 15 Bulukumba Skripsi" (n.d).

Internalizing *Ukhuwah Islamiyah* Values in Junior High Schools at TMI Female *Al-Amien* Prenduan: Case Study of Bullying Behavior

- 5) The homeroom teacher closely monitors every action of the female students, especially perpetrators and victims of bullying.

3. The impact of efforts to deal with the bullying behavior of female students at TMI *Al-Amien* Prenduan's junior high school

To create a conducive school, bullying behavior must be overcome by reducing or eliminating bullying.³⁶ As has been attempted by the homeroom teacher of the junior high school at TMI female *Al-Amien* Prenduan in dealing with bullying behavior. This results in several impacts, including 1) The perpetrators of bullying do not repeat their mistakes and change, 2) The perpetrators of bullying continue to bully, but the bullying is less than before, and 3) the Victims of bullying feel safer and calmer.

This impact is due to several factors that affect the internalization of *ukhuwah Islamiyah* values as follows:³⁷ 1) Supporting factors, namely internal factors which include motivation and empathy, and external factors which include the culture of the pesantren environment. 2) Inhibiting factors, namely internal factors which include being stubborn and not wanting to listen to advice or directions from the homeroom teacher when advised, and external factors which include being cold-hearted and easily provoked.

The novelty of this research is The homeroom teacher has full authority in the daily lives of students, both in their behavior and interaction. Because the homeroom teacher for the junior high school at TMI *Al-Amien* Prenduan girls is required to always accompany all of their student's Islamic boarding school activities.

Conclusion

The effort to internalize the value of *ukhuwah Islamiyah* at TMI female *Al-Amien* Prenduan is by providing various kinds of collective programs that last for 24 hours assisted by the role of the homeroom teacher in them, as advisors and role models, supervisors, and counselors for all students. Several forms of bullying occur in junior high schools at TMI female *Al-Amien* Prenduan in the form of verbal, non-verbal, or physical and psychological bullying. Therefore, the role of the homeroom teacher is to provide advice, warn, provide examples of attitudes, provide rewards and carry out continuous monitoring and control of bullying behavior. However, the impact of the homeroom teacher's efforts varies. Some bullying behaviors are handled thor-

³⁶ Ibid.

³⁷ Ika Nafisatus Zuhro dan Imron Fauzi, Internalisasi Nilai-Nilai Ukhuwah Islamiyah Melalui Kegiatan Rukun Kematian Nurud Dholam Di Desa Glundengan Wuluhan Kabupaten Jember, *Al-Adabiyah: Jurnal Pendidikan Agama Islam*, Vol. 1 No. 2, 2020

oughly so that victims feel safer and calmer. The other part of the bullying behavior decreases slightly but sometimes repeats it with a lower level of bullying.

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Internalizing *Ukhuwah Islamiyah* Values in Junior High Schools at TMI Female *Al-Amien*
Preduan: Case Study of Bullying Behavior