



CULTIVATING AN ANTI-BULLYING GENERATION BASED ON THE VALUES OF TASAMUH

Imam Bukhori¹, Muhammad Imron², Ibnu Abdillah³, Dzunnur M. Syafi⁴, A. Misbahul Munir⁵

^{1,2,3,4,5} Universitas Islam Zainul Hasan Genggong Islamic, Indonesia

Email: masimam.bukhori@gmail.com¹, muhammadimron9286@gmail.com², abdillahmhmd18@gmail.com³, dzunnurmuhammadsyafi@gmail.com⁴, ahmadmisbahulmunir540@gmail.com⁵

Abstract:

This research aims to build an anti-bullying generation by internalizing the values of tasamuh (tolerance) among students at Sidorejo Elementary School and the Al-Hikmah TPQ (Islamic Boarding School) in Sidorejo Village. The program employed a qualitative, participatory approach within the Community Service Program (PKM) framework, emphasizing the active involvement of students, teachers, and community leaders in program planning, implementation, and evaluation. Data collection techniques included participant observation, reflective discussions, simple interviews, and documentation, which were analyzed using descriptive qualitative methods. The implementation phase included initial observations, educational outreach on the concept and impacts of bullying, dialogic discussions, storytelling based on the Prophet's Sirah (the Prophet's teachings), role-playing simulations, character-based educational games, and a declaration of commitment to anti-bullying. The results of the program demonstrated an increase in participants' cognitive understanding of the forms and impacts of bullying, a strengthening of affective awareness in the form of empathy and respect for differences, and an improvement in positive communication skills in the psychomotor domain. The integration of tasamuh values through a contextual and participatory approach has proven effective in meaningfully building a tolerant character. Therefore, this values- and community-based approach has the potential to become a strategic and sustainable model for bullying prevention in rural educational settings.

Keywords: *Sowing, Anti-Bullying Generation, Tasamuh Values*

INTRODUCTION

Bullying remains a serious problem in the education and social lives of children and adolescents. This phenomenon occurs not only in schools but also in broader social spaces, including rural communities. Bullying can take various forms, from teasing and exclusion to verbal abuse and physical violence, all of which negatively impact the psychological development, self-confidence, and future of the younger generation.

In Sidorejo Village, which is experiencing social change and an increasingly open flow of information, interactions between children and adolescents are also increasingly complex. Differences in family background, character, economic conditions, and... Academic ability often triggers belittling, teasing, or even bullying behavior. If not addressed early, these habits can form unhealthy social relationships and potentially produce a generation accustomed to violence, whether as perpetrators or victims.

Based on the results of initial observations on January 8, 2026 at around 09.30 – 10.00 at Sidorejo Elementary School, several disturbing incidents were found, namely several students (including FH, HM, GF, DN) who surrounded and mocked a student (AH), because he had intellectual deficiencies. The students called AH with inappropriate words. A similar thing happened when the students were studying at

*Corresponding author.

Email addresses: masimam.bukhori@gmail.com

TPQ Al-Hikmah, in the afternoon. Based on observations, the incident repeated itself in the following days, even GF students were caught physically pushing AH. In fact, based on AH's account, this incident often happened to him both when he was in elementary school and at TPQ.

Children are an age group still in the character-building stage and are highly vulnerable to the influence of their social environment and digital media. Therefore, strengthening the values of religious tolerance and moderation is a crucial preventative strategy for maintaining social harmony in the future.

One issue that has emerged in educational settings is the phenomenon of bullying. Bullying is intentional, oppressive, or violent behavior perpetrated by a dominant individual or group against a weaker party, with the intent to harm and repeated.(Duwita, Pradana, and Timur 2024)This action generally involves an imbalance of power, whether physical, social, or psychological. This is what happened to a student identified as AH in Sidorejo Village.

In general, bullying can be classified into two main forms: verbal and nonverbal. Nonverbal bullying typically involves threats, intimidation, or physical violence that directly harms the victim. Meanwhile, verbal bullying manifests itself through the use of demeaning language, insults, ridicule, and the spread of false information (slander) against the victim. Furthermore, bullying practices can include manipulation of friendships, social exclusion, neglect, sending harmful anonymous messages, and isolating someone from their social circle.(General et al. 2021)

Bullying occurs not only in formal educational institutions but also in non-formal settings. Its impact extends beyond physical injury to psychological distress, decreased academic performance, and the risk of serious mental health problems. More broadly, bullying hinders the development of a young generation with integrity and civility.(Haslan and Fauzan 2021)In rural areas, systematic preventive interventions are still relatively limited compared to urban areas, thus requiring special attention.

Based on initial observations and communication with school officials and community leaders in Sidorejo Village, instances of teasing, exclusion, and verbal bullying persist, often perceived as casual banter by some students. This situation suggests that understanding the impact of bullying and the importance of mutual respect still needs to be strengthened through a structured and participatory educational approach, both in formal and non-formal educational institutions.

One relevant strategy for developing an anti-bullying character is internalizing the values of tolerance. Tolerance, or tolerance, can be understood as an open attitude toward accepting differences and the ability to address them peacefully in social life. From a religious perspective, tolerance reflects respect for the rights and obligations of each religious adherent without any intervention, coercion, or actions that harm others.(Perspective and An 2016)This value emphasizes the importance of respecting plurality and a commitment to building a harmonious social life. It encourages the development of empathy, inclusiveness, and the ability to build harmonious relationships amidst differences.

The integration of the value of *tasamuh* (religious tolerance) into character education is believed to be an effective moral foundation for preventing bullying behavior from an early age. Although various bullying prevention programs have been implemented, most still focus on normative approaches and improving conceptual understanding without in-depth integration of religious values.(Rahman

and) Furthermore, anti-bullying programs primarily target formal institutions, while non-formal educational environments have not received proportional attention. This indicates an implementation gap in the development of integrated, values-based programs at the village community level.

Based on these issues, this community service program was implemented as a preventive and educational effort to build an anti-bullying generation based on the value of *tasamuh* (religious tolerance) in Sidorejo Village. The activity focused on students of Sidorejo Elementary School and students of Al-Hikmah Islamic Boarding School in Krajan Hamlet, Sidorejo Village through a participatory approach in the form of socialization, interactive discussions, educational games, and a joint commitment declaration. This article aims to describe the implementation and impact of the program in strengthening tolerant characters and preventing bullying behavior in a sustainable manner.

RESEARCH METHODS

This community service activity was carried out using a participatory qualitative approach within the Asset Based Community Development (ABCD) framework. (Ink and Year 2024) This approach was chosen based on the consideration that the bullying phenomenon occurring in Sidorejo Village is not solely a matter of individual behavior, but rather is related to patterns of social interaction within the educational community. Therefore, the intervention strategy is aimed at strengthening the social, cultural, and religious assets that have developed within the community as a sustainable preventative measure.

The activity was conducted in Sidorejo Village, involving students from Sidorejo Elementary School and students from the Al-Hikmah Islamic Boarding School (TPQ). Subjects were selected purposively based on initial observations that indicated bullying practices in interactions between students. Teachers and community leaders were also involved as collaborative partners to support the program's effective implementation and sustainability.

The program implementation refers to the ABCD operational stages, which include discovery, dream, design, define, and destiny. The discovery stage involves identifying and mapping community assets through participatory observation and dialogic communication with school officials and community leaders. This stage also includes an analysis of the initial conditions of students' social interactions to understand forms and patterns of behavior that could potentially lead to bullying. The dream stage focuses on collective reflection to formulate a shared vision for creating a safe, inclusive, and bullying-free learning environment. Participatory discussions are used to build students' awareness of the urgency of *tasamuh* values in forming harmonious social relations. The design stage is directed at developing a *tasamuh*-based intervention plan, which includes educational counseling on the concept and impact of bullying, dialogic discussions, storytelling based on the Prophet's Sirah, role-play simulations, character-based educational games, and a declaration of commitment to anti-bullying. The entire series of activities is designed contextually, taking into account the characteristics and needs of students. The define stage aims to prioritize relevant actions in bullying prevention, namely fostering empathetic communication, self-control, and respect for diversity in social interactions. The destiny stage is realized through the implementation of programs on an ongoing basis

by involving the active participation of students, teachers, and community leaders in building an inclusive and character-based educational culture.

Data collection was conducted through participant observation, semi-structured interviews, reflective discussions, and activity documentation. The data were analyzed using a qualitative descriptive approach, comprising data reduction, data presentation, and reflective conclusion drawing. The analysis focused on changes in the cognitive, affective, and psychomotor domains as indicators of the internalization of the value of *tasamuh* (resilience) in efforts to prevent bullying.

Data validity is maintained through the application of source triangulation and technical triangulation, by comparing the results of observations, interviews, and documentation to obtain a more comprehensive and credible understanding of the impact of the program.(Putri and Murhayati 2025)Through this approach, the community service program focuses not only on improving cognitive aspects related to the definition and impact of bullying, but also on strengthening affective and psychomotor dimensions through the cultivation of empathy, tolerance, and appreciation for diversity in everyday life. Thus, the method used supports the program's goal of systematically and sustainably building an anti-bullying generation based on the values of *tasamuh* (compassion).

RESULTS AND DISCUSSION

In the discovery activity, the activities carried out include observations of the school environment and the community to map the forms of social interactions of students at Sidorejo Elementary School and students at Al-Hikmah TPQ, interviews with teachers, community leaders, parents, and teenagers about experiences, perceptions, and cases of bullying that have occurred, focus group discussions (FGD) with youth and students to explore problems, needs, and local potential that can be developed and identification of best practices related to tolerance, togetherness, and *tasamuh* values that already exist in the Sidorejo Village community. The results of this activity are mapping bullying problems, local potential, and *tasamuh* values that can be used as a basis for the program.

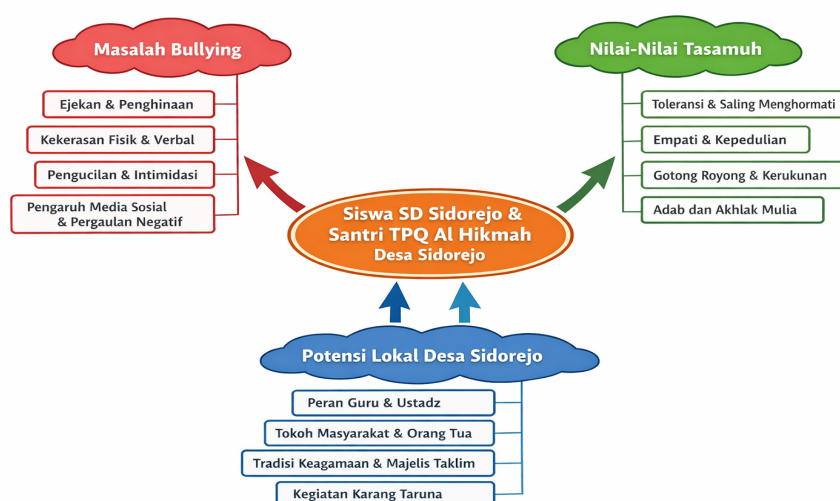


Figure 1 Mapping Bullying Problems, Local Potential, and Tasamuh Values as a Program Basis.

Next, in the dream stage, students and the community build a collective vision of the ideal condition of Sidrejo Village, which is child-friendly and free from bullying. Activities carried out at this stage include workshops or participatory discussions with students, teachers, and community leaders to imagine a safe, tolerant, and bullying-free Sidrejo Village, inviting participants to formulate a picture of an “ideal generation” characterized by tolerance, mutual respect, and anti-violence, and drafting a shared vision statement, namely “Creating a generation of Sidrejo Village that is moral, tolerant, and anti-bullying.”

After a shared vision is formed, then the program and action strategy are designed. The activities carried out at this stage are compiling an anti-bullying education program plan based on tasamuh values by creating inspirational classes, campaigns, and thematic discussions, designing modules or simple materials on bullying, empathy, tolerance, and social etiquette from the perspective of tasamuh values, determining the roles of each party: facilitators, teachers, community leaders, and students, compiling an activity schedule, implementation methods, and indicators of program success. The result of this activity is a structured activity plan/work program document that is ready to be implemented.

Table 1 Anti-Bullying Program Activity Plan Based on Tasamuh Values

No	Stage (5D)	Activity Name	Objective	Target	Time	Output
1	Discovery	School Environment Observation & TPQ	Identifying forms of interaction and potential for bullying	Elementary School Students & TPQ Students	Week 1	Problem map & initial conditions
2	Discovery	Interviews with Teachers, Ustadz & Parents	Exploring perceptions and experiences related to bullying	Teachers, Ustadz, Parents	Week 1	Data needs & problems
3	Dream	Anti-Bullying Generation Vision Discussion	Formulating shared ideals for a child-friendly environment	Students & Islamic Boarding School Students	Week 2	Formulation of a shared vision
4	Dream	Tasamuh Values Inspiration Class	Instilling the values of tolerance, empathy, and mutual respect	Students & Islamic Boarding School Students	Week 2	Increasing understanding of the value of tasamuh
5	Design	Preparation of Anti-Bullying Module	Preparing teaching materials and campaign materials	Implementation Team	Week 3	Ready-to-use modules/materials
6	Design	Campaign Planning & Educational Activities	Prepare technical implementation of the program	School/TPQ Team & Partners	Week 3	Structured activity plan
7	Define	Anti-Bullying Declaration	Building a shared commitment to reject bullying	Students, Islamic Students, Teachers, Ustadz	Week 4	Joint commitment document
8	Define	Formation of Anti-Bullying Ambassadors	Preparing driving cadres in schools & TPQ	Student & Santri Representatives	Week 4	Anti-bullying team/ambassador formed
9	Destiny	Class Implementation &	Educate and change participants' social behavior	Students & Islamic Boarding School Students	Week 5-6	Activities carried out & documentation

No	Stage (5D)	Activity Name	Objective	Target	Time	Output
		Anti-Bullying Campaign				
10	Destiny	Monitoring & Evaluation	Assessing attitude changes and program effectiveness	Team & Partners	Week 6	Evaluation report
11	Destiny	Program Follow-Up & Integration	Maintaining the sustainability of programs in schools & TPQ	Schools & TPQ	Week 6	Program sustainability plan

Furthermore, in the define stage which aims to clarify the focus of the program and build a joint commitment so that implementation runs consistently, several activities carried out include determining the main targets of the program, namely students of SDN Sidorejo and students of TPQ Al-Hikmah by agreeing to form core activities with anti-bullying declarations, tasamuh character classes, and social campaigns, and formulating joint rules or anti-bullying commitments that are mutually agreed upon, and forming a small team or anti-bullying ambassador from students of SDN Sidorejo and students of TPQ Al-Hikmah as drivers in their environment.



Figure 2 Friendly and Anti-Bullying Generation Poster for Sidorejo Elementary School Students and Al-Hikmah TPQ Students

And in the destiny stage, which is the stage of real implementation as well as strengthening the sustainability of the program, several activities carried out include implementing educational activities and anti-bullying campaigns based on tasamuh values according to the plan, namely counseling, discussions, simulations, campaign posters, mentoring students of SDN Sidorejo and students of TPQ Al-Hikmah and the driving team in implementing tasamuh values in the school and community environment, monitoring and evaluating changes in attitudes and social interaction patterns of students of SDN Sidorejo and students of TPQ Al-Hikmah, and preparing

a follow-up plan so that the program continues to run, through integration into activities at SDN Sidorejo and at TPQ Al-Hikmah. The planned activities were carried out well. This is marked by increased anti-bullying awareness, and the formation of a culture of tolerance based on tasamuh values among students of SDN Sidorejo and students of TPQ Al-Hikmah.



Figure 3 Implementation of the Anti-Bullying Program

The implementation of the anti-bullying program based on the value of tasamuh in Sidorejo Village received a constructive response from participants, both from...Sidorejo Elementary School students and Al-Hikmah TPQ students. Based on participant observation results, participants demonstrated active involvement in each series of activities, from socialization sessions, interactive discussions, educational games, to the declaration of anti-bullying commitment. High participation was reflected in students' courage in expressing ideas, sharing personal experiences, and engaging in simulated social situations designed throughout the program. Cognitively, this program contributed to increased understanding. Sidorejo Elementary School students and Al-Hikmah TPQ students regarding the concept of bullying, including the definition, forms of bullying behavior, and the psychological and social impacts it causes. Students of Sidorejo Elementary School and students of Al-Hikmah TPQ Participants began to identify the difference between joking interactions and actions that constitute bullying. From an affective perspective, there was an increased awareness of the importance of empathy, mutual respect, and acceptance of differences. In the psychomotor domain, participants demonstrated the ability to implement more constructive and polite communication through simulation activities and educational games based on the value of tasamuh.

In addition to discussion and simulation approaches, this program also integrates storytelling as a primary strategy for internalizing the value of tolerance. The choice of storytelling is based on the developmental psychology of elementary school-aged children (ages 5–12), who are still in the concrete operational phase, thus their abstract thinking skills have not yet fully developed. Therefore, the normative and abstract concept of tolerance is simplified through concrete and contextual narratives to make it easier for participants to understand and internalize. (Miftakhul and Malik 2025)

During the implementation, the facilitator conveyed inspirational stories sourced from the Sirah Nabawiyah, particularly regarding the Prophet Muhammad's interactions with the non-Muslim community in Medina. One of the stories featured was that of a blind Jewish beggar who was still cared for and fed by the Prophet

Muhammad, even though he often made unkind remarks about him. This narrative was used as a medium of reflection to instill the values of empathy, compassion, and respect for differences in belief. The integration of the storytelling method with interactive discussions and social simulations was proven to strengthen the participants' understanding, both in the cognitive, affective, and psychomotor domains. Cognitively, students were able to connect the value of *tasamuh* with concrete examples in everyday life. In the affective aspect, emotional responses emerged in the form of empathy and moral awareness. (Miftakhul and Malik 2025) Meanwhile, in the psychomotor domain, participants demonstrated behavioral changes through more polite and inclusive communication practices in the simulations provided.

The findings of this activity indicate that a participatory approach based on religious values, particularly *tasamuh* (compassion), can produce a contextual and transformative learning process. Internalization of values occurs not only in the cognitive dimension but also touches the affective and social aspects of participants. Therefore, bullying prevention will be more effective if implemented through the integration of character values embodied in concrete practices, rather than simply the formal transmission of norms. However, the sustainability of the program requires ongoing commitment and support from the school and the community. Without systematic and consistent follow-up, the changes in attitudes and behavior that have begun to form have the potential to be unstable in the long term.

CONCLUSION

The implementation of the Community Service Program (PKM) focused on internalizing the value of tolerance as a bullying prevention strategy in Sidorejo Village demonstrated constructive results. The implementation of a participatory qualitative approach through initial observation, educational outreach, dialogic discussions, role-playing simulations, character-based games, and collective commitment declarations proved effective in increasing participants' literacy regarding bullying phenomena while instilling awareness of the urgency of tolerance in social interactions.

Comprehensively, this program not only contributed to improving participants' conceptual understanding of the definition, classification, and implications of bullying, but also strengthened the affective dimension of empathy, social sensitivity, and respect for diversity. In the psychomotor domain, participants demonstrated the ability to actualize more polite and inclusive communication patterns in both simulated and real-life contexts. This indicates that the integration of *tasamuh* values into character education has significant potential as an applicable preventive strategy in building an anti-bullying culture from an early age.

The results of this activity also confirm that a religious values-based approach, delivered in a participatory and contextual manner, is more effective than normative interventions that only emphasize regulatory aspects. Internalization of *tasamuh* values fosters a more sustainable intrinsic awareness in participants. However, the program's sustainable impact requires synergy and ongoing commitment from educational institutions, families, and communities to ensure the internalized values can be consistently implemented in daily life.

Thus, this service model has the potential to be replicated as a form of community empowerment based on character education in a systematic effort to

prevent bullying in formal and non-formal educational environments at the village community level.

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