

Prevention of Bullying and Sexual Violence Through Moral Education at Miftahul Ulum Islamic Boarding School

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Abstract

The PKM program conducted by the team of lecturers who are members of MKWK Polnep in 2025 is entitled "Prevention of Bullying and Sexual Violence through Moral Education at the Miftahul Ulum Islamic Boarding School" in Sungai Raya District, Kubu Raya Regency. The background of the PKM implementation is part of the tri dharma of higher education in addressing the rampant cases of bullying and sexual violence that occur in educational environments, including Islamic boarding schools, where the victims are school-age children. Therefore, the purpose of this activity is to provide knowledge to students, teachers, and educational staff on the importance of knowing the boundaries that violate acts of bullying and sexual violence through the instillation of morality based on the values of Pancasila and Civic Education, as well as to strive to form a task force for the prevention and handling of violence at the Miftahul Ulum Islamic Boarding School, which has not yet been formed. To that end, the method used is socialization followed by knowledge about morality, involving students, teachers, and educational staff to learn about the importance of moral values based on religious values, Pancasila, and civic education and social culture so that after the PKM is implemented, participants can apply it in their social interactions. The results of this activity show that: 1) the number of participants was in line with the target of 100 people, 2) no participants left or entered the room and all listened attentively, 3) participants actively participated in the activity by asking questions, 4) participants were able to answer the post-test questions given by the presenter.

KEYWORDS

sexual violence; morality; pancasila; prevention; bullying.

Introduction

Recently, the issues of bullying and sexual violence against children have become problems that must be addressed by all sectors, especially in the world of school education. According to a report compiled by NU Online media, the number of cases of violence and bullying against children in 2024 amounted to 573, an increase from the previous year's total of 285 cases in 2023 (Rikhul, 2024). Even real-time data contained on the SIMF.ONI PPA (Online Information System for the Protection of Women and Children) website, calculated from January 1 to April 12, 2025, shows that there were 6,596 cases of sexual violence, with 1,249 male victims and 5,347 female victims (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2025). The following are the numbers of bullying and sexual violence cases that occurred in 2024-2025 [figure 1](#). However, both bullying and sexual violence do not only occur to women; men are also potentially subject to

similar cases in educational environments, ranging from elementary school to high school (Ramadhan & Pertiwi, 2025). As another case study compiled by SIMF.ONI PPA in 2025, as shown in the following figure 2.

Thus, incidents involving school-age children in cases of bullying and sexual violence are risky problems that can even cause psychological trauma to victims (Indah et al., 2025). Meanwhile, school age is a phase where a person can receive a good education and make many friends in order to build relationships in the future (Bustamam, 2022). Bullying is a negative act carried out by individuals or groups continuously by hurting and discriminating against others (Ahmad, 2021). Moreover, sexual violence has recently become a frequent occurrence in religious educational environments such as Islamic boarding schools. In 2024, data showed that based on the location where the cases of violence occurred, 64% occurred in schools, 36% in religious educational institutions, with 16% in madrasas and 20% in Islamic boarding schools (Sirojul, 2024).

As an educational institution with activities that are often carried out together, it is possible for bullying to occur between the opposite sex, peers, or even older age groups bullying younger ones (Nashiruddin, 2019). This can occur due to the gap factor (group ego) that triggers seniority in the pesantren environment. However, incidents of bullying are often caused by a lack of understanding between various related parties, such as teachers, students, or parents, in providing more education to students (Febriansyah & Yuningsih, 2024).

Reflecting on this, it is certainly important to take preventive measures as early as possible so that cases of bullying and sexual violence do not occur in the world of education, especially in religious educational institutions (Mardhalena et al., 2024). This concern is certainly based on the recent phenomenon in religious educational institutions, where cases of bullying and sexual violence are often perpetrated by teachers (Maharani et al., 2022). However, as is known, the actual and factual conditions surrounding cases of bullying and sexual violence do not come to light because victims are afraid to speak up (Ifrani et al., 2024).

Referring to the existing problems, there is a connection between morality and religious values in preventing bullying and sexual violence. Religious values provide boundaries on what is permissible and impermissible, discussing what is good, bad, right, and wrong (Alfikro et al., 2024). Therefore, religious education plays a vital role in children's growth and development, without a doubt (Zahroh et al., 2024). As part of the education system, the goal of religious education is to create a superior future generation that is ready to take part in the nation's progress (Hartati et al., 2023).

Morality in character education is essential in the development process, the main vision of Indonesia's national development to create a moral, noble, ethical, civilized, and cultured society based on Pancasila and the 1945 Constitution (Wahyuni, 2021). The current situation in the world of education, especially in Islamic boarding schools, is a hot topic of discussion, where educational institutions should be making efforts to provide a high level of religious morality education, but there are still many perpetrators of bullying and sexual violence within them (Basyir, 2024).

Preventing bullying and sexual violence in schools and Islamic boarding schools is crucial, as students spend most of their time there and these environments

should be safe for learning and development (Duwita & Pradana, 2024). When sexual violence occurs, it can cause long-term trauma, disrupt the learning process, and damage students' trust and sense of security (Adinda et al., 2024). By implementing preventive measures, such as education on healthy boundaries, training staff to recognize signs of sexual violence, and providing safe and effective reporting channels, schools can protect students, promote their mental and physical health, and create a culture that respects and supports the rights of all individuals (Asqia & Rahma, 2024). In addition, another connection lies in moralization material in accordance with what is mandated in the second principle of the state ideology, namely, just and civilized humanity (Misyanto et al., 2024).

The essence of Pancasila Education is a means of self-reflection based on religious and humanitarian values (Wiranda et al., 2024). This is certainly necessary for the future generation of Indonesia to behave in accordance with social norms and to have a character that loves all living things (Isnaini & Fanreza, 2024). Civic education aims to shape students' character and encourage them to understand and exercise their rights and obligations in order to become good, intelligent, skilled, and responsible citizens (Sari & Devra, 2024).

Based on the issues and situations surrounding bullying and sexual violence that have occurred recently, preventive measures are necessary. This means that bullying and sexual violence should not only be addressed when a case occurs, but there must also be early prevention efforts. Thus, the implementation of this PKM focuses on preventive efforts against bullying and sexual violence aimed at religious schools that live in groups, with the location chosen being the Miftahul Ulum Islamic boarding school in Sungai Raya District, Kubu Raya Regency. The reason for choosing the PKM location is based on: 1) The location of the Miftahul Ulum Islamic Boarding School, which is classified as being in a remote area. 2) Based on a pre-implementation survey, it was found that Miftahul Ulum Islamic Boarding School had never received any information about the prevention of bullying and sexual violence. 3) As an Islamic school, the emphasis on the issues of bullying and sexual violence should not only be viewed from a religious perspective, but also from the perspective of Pancasila, citizenship, and the socio-cultural values of society, which also need to be instilled.

Referring to discussions with partners prior to the implementation of this PKM, it is known that there have never been any cases of bullying and sexual violence at the Miftahul Ulum Islamic Boarding School. However, the Miftahul Ulum Islamic Boarding School, as a partner, collaborated with the PKM team to work together to prevent the possibility of bullying and sexual violence at the Mitahul Ulum Islamic Boarding School. This PKM was carried out by observing the understanding of students, teachers, and educational staff regarding Pancasila and Citizenship Education as well as the socio-cultural values of the community in understanding the context of bullying and sexual violence. Therefore, this PKM activity was carried out by transferring knowledge about the phenomena of bullying and sexual violence, including social norms in the community. Meanwhile, the uniqueness of this PKM implementation lies not only in the discussion of Islamic religious knowledge, but also in its connection with Pancasila, civic education, and the socio-cultural values of the community, which also need to be instilled. On the one hand, efforts to raise awareness about the prevention of sexual harassment and violence are mandated by Regulation of the Minister of Education, Culture, Research, and Technology of the Republic of Indonesia Number 46 of 2023 concerning the Prevention and Handling of Violence in Educational Institutions

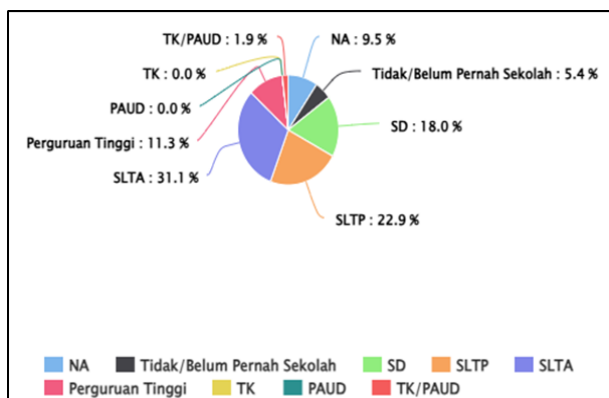


Figure 1. Cases of bullying and sexual violence in women

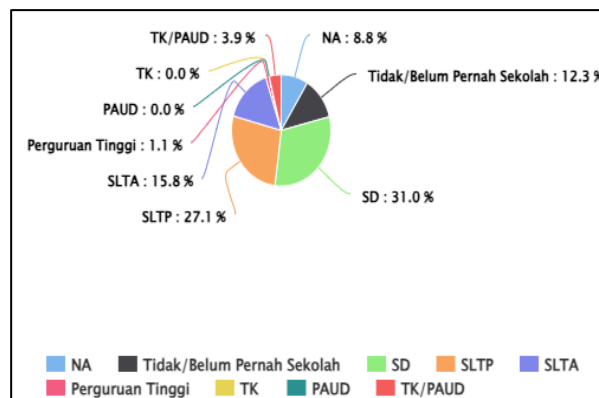


Figure 2. Cases of bullying and violence sexual on men

Table 1. Assessment

Activity	Participants (people)	Number of Passes/Percentage	Number of Failures/Percentage
Pre test	100 people	-	-
Post Test	100 people	-	-

(Peraturan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Republik Indonesia Nomor 46 Tahun 2023 Tentang Pencegahan Dan Penanganan Kekerasan Di Lingkungan Satuan Pendidikan, 2023). Thus, through the implementation of PKM, knowledge about the importance of moral values is imparted through a religious approach, the values of Pancasila and civic education, as well as the socio-cultural values of society.

Methods

This PKM activity was carried out using a socialization method as an effort to increase awareness and understanding of sexual violence, as well as providing clear reporting mechanisms and adequate support, so that schools can equip students, teachers, and educators (Sari et al., 2022). With the knowledge and tools needed to recognize, prevent, and respond to sexual violence effectively by forming a sexual violence prevention team in the school environment (Waluyati et al., 2025). Therefore, addressing sexual violence in the school environment requires the cooperation of all parties in the school environment, including students, teachers, and stakeholders (Ukas et al., 2025). The delivery of socialization is one way that is expected to provide knowledge, raise awareness, and care for all parties in the cottage environment of Miftahul Ulum.

This PKM activity was held at the Miftahul Ulum Islamic Boarding School in the sub-district of Jumlah on Saturday, July 26, 2025, from 8:30 a.m. to 11:30 a.m. Western Indonesian Time, with a target of 100 participants consisting of students from the Miftahul Ulum Islamic Boarding School at the high school levels as well as teachers and educational staff.

Activity Plan Showing Solution Steps :

1. Socialization and Training

Community service is carried out through the transfer of knowledge to partners by means of socialization, discussion, and mentoring. The activities begin with providing basic knowledge and understanding of the importance of morality by studying Pancasila and Civic Education as a collaborative preventive measure against bullying and sexual

violence. Training in the context of this activity takes the form of socialization, beginning with an explanation of the current situation regarding bullying and sexual violence by presenting facts and data on cases in Indonesia (Irvan et al., 2025). During the socialization and discussion process related to the importance of education for the community, the community service team also used a participatory approach through direct engagement to encourage partners to enthusiastically participate in the socialization activities (Sinaga et al., 2024).

2. Activity Plan and Evaluation

After that, the material was delivered with an emphasis on strengthening morality based on religion, Pancasila values, and civic and social education. During the training session, participants were given questions related to pre-test and post-test knowledge on actions that could lead to bullying and sexual violence based on the socialization that had been carried out. Therefore, this activity was conducted using pre-tests and post-tests based on religion, Pancasila values, civic education, and social studies, with 20 questions in the pre-test and 20 questions in the post-test, where correct answers were worth 5 points and incorrect answers were worth 0 points. A score of 70 or above was considered a pass, while a score below 70 was considered a fail. The following is an assessment Table 1. of the success of activities based on knowledge (Islamic religion, Pancasila knowledge, and civic and socio-cultural education) compiled by the PKM team at Politeknik Negeri Pontianak.

Result and Discussion

There are two stages of assessment in the implementation of this activity, which are reflected in the pre-test and post-test results. The pre-test is conducted before the socialization activity is carried out to assess the participants' knowledge of the material to be presented. The pre-test is conducted by distributing a test sheet containing 20 questions on Islamic knowledge, Pancasila education, citizenship, and social culture, with a duration of 10 minutes. The pre-test and post-test conducted by students, teachers,

and educational staff are assessed using the same criteria, with a passing score of 70 and a failing score of below 70.

The pre-test and post-test were conducted to assess three areas of knowledge, namely Islamic religion, Pancasila and citizenship, and social and cultural knowledge of society, with 20 questions in the pre-test and 20 questions in the post-test. There were 100 participants, consisting of 70 students, 21 teachers, and 9 educational staff. In addition, the implementation was actively followed and carried out until the end of the activity.

Based on the pre-test results, out of 100 participants, at least 41 participants or 41% successfully answered questions about general knowledge related to bullying and sexual violence with a score above 70. Meanwhile, 59 participants or 59% scored below 70. (See [Table 2](#)).

Meanwhile, the pre-test results that had been examined by the committee became the basis for providing information about the prevention and reporting of sexual violence in Islamic boarding schools. The post-test results showed that out of 100 participants with a total of 20 questions, 100% passed. It was found that 45 participants scored 100 and 55 participants passed above the assessment threshold with a score above 70.

This activity was attended by students, teachers, and educational staff, with a target of 100 participants consisting of junior high and high school students, 21 teachers, and 9 educational staff. The activity was held on Saturday, July 26, 2025, from 8:30 a.m. to 11:30 a.m. The reason for holding the PKM on Saturday was because participants were still engaged in teaching and learning activities from Monday to Friday. The scheduling of this activity was also carried out after prior discussion with the partners involved in the activity. The following is the schedule of the PKM held with the partners. (See [Table 3](#)).

Before getting into the main event, the activity was carried out according to the agreed agenda, and the team shared tasks in running this PKM. The activity was divided into two sessions, the first being the opening for about 30 minutes and the second session covering the main

material. Before the second session started, participants were asked to answer questions distributed by the PKM team as part of a pre-test related to knowledge about bullying and sexual violence.

The pre-test was conducted by distributing a 20-question test sheet covering topics such as Islamic knowledge, Pancasila education, citizenship, and social culture, with a time limit of 10 minutes. Based on the pre-test results, out of 100 participants, at least 41 participants or 41% successfully answered questions about general knowledge related to bullying and sexual violence with a score above 70. Meanwhile, 59 participants or 59% scored below 70.

After the pre-test was completed, the next activity was the presentation of the material, which was divided into three sessions, each lasting 30 minutes. The material was structured as follows:

1. Presentation of material on morality of religious approaches: Dr. Didik M. Nur Haris, Lc., M.Sh., Ph.D.
2. Presentation of material on morality from Pancasila and citizenship education: Dr. Baidhillah Riyadhi, S.Ag., M.Ag.
3. Presentation of material on morality from a social perspective of society: Mujib, M.Si.

In order for this PKM to run smoothly, participants have a role in listening to the information presented by the speakers. Partners also have a role as the target group, which means that this information session is intended for all participants in addressing the issues of bullying and sexual violence in the educational environment. Therefore, moral prevention must be instilled in all participants of the information session.

During this socialization, participants listened attentively to the material presented by the speakers. In each session, there were three questions directed at the speakers, for a total of nine questions. In delivering the socialization, the speakers applied the principles of andragogy (adult education) as guidelines for educating the participants

Table 2. Success Assessment

Activity	Participants (people)	Number of Passes/Percentage	Number of Failures/Percentage
Pre test	100 people	41 people / 41%	59 people / 59%
Post Test	100 people	100 people / 100%	0 people / 0%

Table 3. PKM event schedule

Time (WIB)	Description	Executor
08.00-08.30	Registration (Getting ready and coordinating)	PKM Team
08.30-08.40	Opening	MC
08.40-08.45	Singing the song of Indonesia Raya	MC
08.45-08.50	Managing Chair Report	Kasdi Tri Aryada, M.A.P.
08.50-08.55	Prayers	PKM Team
08.55-09.00	Group picture	PKM Team
Prepare to event		
09.00-09.10	Pre test	PKM Team
09.10-09.40	Presentation of material on morality of religious approaches	Dr. Didik M. Nur Haris, Lc., M.Sh., Ph.D.
09.40-10.10	Presentation of material on morality from Pancasila and citizenship education	Dr. Baidhillah Riyadhi, S.Ag.,M.Ag
10.10-10.40	Presentation of material on morality from a social perspective of society	Mujib, M.Si
10.40-11.00	question Answer session	Moderator
11.00-11.20	Post Test	PKM Team
11.00-11.30	Closing	The educational institution MC



Figure 3. Presentation of material on morality of religious approaches: Didik M. Nur Haris



Figure 4. Presentation of material on morality from Pancasila and citizenship education: Baidhillah Riyadhi

To that end, this PKM activity developed principles of value that were relevant to the participants' experiences, practical, interesting, and encouraged active participation. As a result, this PKM activity received a positive response from the participants, as evidenced by the fact that no participants left the room and all listened attentively during the socialization. During this socialization activity, there were actually several participants who wanted to ask questions. However, due to time constraints, the moderator limited the number of questions to three per session.

After the socialization was completed by the speakers, the next agenda was a post-test to assess the participants' knowledge after attending the socialization. Based on the post-test results, there was a significant improvement in the participants' understanding of bullying and sexual violence issues. After assessment by the PKM team, it was found that out of 100 participants with a total of 20 questions, the results showed a 100% pass rate. It was noted that 45 participants achieved a score of 100, while 55 participants passed above the assessment threshold with a score above 70.

In the closing session, this activity ended with the presentation of certificates to the participants for their participation in the PKM activity carried out by the compulsory course team of the Pontianak State Polytechnic curriculum. This activity also ended with a group photo with PKM participants and the presentation of basic necessities to the Miftahul Ulum Islamic Boarding School. (See [figure 3](#), [figure 4](#), [figure 5](#), [figure 6](#), [figure 7](#)).



Figure 5. Material on morality from a social perspective of the Society: Mujib



Figure 6. PKM Team and Participants



Figure 7. The PKM team and the leadership of the Miftahul Ulum Islamic Boarding School in Kubu Raya

Conclusion

Based on the results of the PKM activities carried out by the PKM MKWK team at Pontianak State Polytechnic in 2025, it can be concluded that the number of participants in the socialization activities was in accordance with the plan, namely 100 people as planned. The socialization was attended by participants from start to finish, with no participants leaving or entering the room, and participants actively participating in the activities. It can also be concluded that based on the results of the pre-test

conducted during the core activity, 41 out of 100 participants did not pass based on the predetermined threshold score. Meanwhile, after the socialization was carried out, the follow-up activity was conducted by providing material on bullying and sexual violence as seen from the perspective of Islamic knowledge, Pancasila and Citizenship Education, as well as knowledge of social culture by the community, as presented by the speakers. The results of the post-test showed that 100% of the participants passed.

Author contributions

The implementation team of this activity comprises ten individuals with clearly defined roles and responsibilities, reflecting a structured and collaborative organizational framework. The chairperson, Kasdi Tri Aryada, M.A.P, serves as an assistant expert in public policy studies and holds primary responsibility for coordinating the overall implementation of the activity, as well as ensuring accountability in both operational execution and reporting processes. Supporting this role, Didik M. Nur Haris (NIDN 0023037605), a senior lecturer in Islamic studies, contributes as a resource person delivering material on morality from a religious perspective. In a complementary capacity, Dr. Baidhillah Riyadhi, S.Ag., M.Ag, also a senior lecturer in Islamic studies, provides scholarly insights on morality from the perspective of Pancasila and Civic Education, thereby enriching the interdisciplinary dimension of the discussion.

Further strengthening the team's functional capacity, Farida Asy'ari (NIDN 0019078703), an assistant expert in Islamic studies, is assigned responsibility for the consumption division, ensuring logistical support for participants. Liliyana (NIDN 0011037801), a senior lecturer in management studies, fulfills the role of master of ceremonies, facilitating the smooth progression of the event. Meanwhile, Riska Wahyuni (NIDN 0031038304), a lecturer in Indonesian language studies, acts as the moderator, guiding the flow of discussion and maintaining academic rigor throughout the session. Mujib (NIDN 0023048708), a lecturer in psychology studies, contributes as a speaker who examines morality from a social perspective, thereby broadening the analytical scope of the activity.

In addition, Agus Susanto (NIDN 0022117103), a lecturer in architecture, is entrusted with managing the equipment division, ensuring the availability and functionality of technical resources. Administrative and communication functions are handled by Grace Kelly Hadi Putri Sihombing (NIDN 0003119007), an assistant expert in legal studies, who serves as both administrator and public relations officer, facilitating internal coordination and external communication. Lastly, Mery Lestari (NIDN 0029047802), an assistant expert in social science, is responsible for the event division, supporting the planning and execution of program activities. Collectively, the

composition of this team demonstrates an integrated approach that combines academic expertise and operational competencies to ensure the successful implementation of the activity..

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Conflict of interest

This program is implemented under the auspices of the Center for Research and Community Service (P3M) of the Politeknik Negeri Pontianak. P3M Polnep actively serves the community through research and PKM programs funded by the Politeknik Negeri Pontianak. State Revenue and Expenditure Budget (APBN). In 2025, the Polnep MKWU PKM team also consisted of lecturers who were experienced as scientific writing supervisors and competent in providing moral education based on Pancasila and Civic Education. The implementation of the PKM activity titled Prevention of Bullying and Sexual Violence Through Moral Education at Miftahul Ulum Islamic Boarding School has never been done by anyone before.

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