

# Transformative Da'wah Strategy of Women Ulema in the Issue of Bullying in Pesantren: An Action Study of the Nawaning Nusantara Agency

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## ABSTRACT

Cases of bullying in Islamic boarding schools continue to occur, while traditional approaches centered on patriarchal authority figures and punitive punishment have proven inadequate. This descriptive qualitative research analyzes transformative da'wah strategies and young women's ulama agencies, which are members of the Nawaning Nusantara network, in responding to the violence. Data collection was carried out through digital discourse analysis, literature studies, and document reviews of religious views, which were then analyzed using the theoretical framework of Agency and Transformative Da'wah. The results of the study show that Nawaning Nusantara dismantles the asymmetrical hierarchy of power through three main intervention areas: (1) an epistemological approach by reinterpreting classical texts based on the principle of the protection of the soul (*hifdz al-nafs*); (2) institutional stages through the establishment of safe spaces and the integration of victim-centered psychological approaches; and (3) cultural deconstruction through mental health literacy campaigns in the digital space. In conclusion, the agency of women clerics succeeded in recontextualizing religious traditions into instruments of liberation, changing the paradigm of conflict resolution from saving institutional reputations to fulfilling the rights of survivors. This model of restorative justice proves the intrinsic capacity of Islamic boarding schools to reform their system in a humane manner, so it is recommended to be adopted as a macro standard for child protection.

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## 1. INTRODUCTION

Islamic boarding schools as religious educational institutions in Indonesia are currently facing operational anomalies in the form of persistent cases of bullying or bullying in the dormitory environment [1]. Reports from various child protection

commissions recorded the frequency of physical, verbal, and psychological violence involving school-age individuals in religious-based educational facilities [2]. The occurrence of acts of violence in institutions that are curriculumally focused on the formation of moral character presents a paradox of public expectations of the

institution's supervisory function [3]. Long-term exposure to asymmetrical power dynamics among students threatens the psychological stability of individuals as well as the integrity of the educational institution itself.

Previous academic investigations of violence in Islamic boarding schools have been dominated using psychological analysis frameworks and structural sociology. Psychological studies have documented the cognitive disruption and emotional trauma experienced by survivors of bullying in dorm settings [4]. Sociological analysis identifies the unbalanced power relationship between senior and junior students, which is often legitimized through the misinterpretation of the concept of *ta'dzim* (obedience), as the main catalyst for systemic bullying [5], [6]. The literature on conflict resolution in Islamic boarding schools also shows a tendency to depend on male authority figures, such as *kiai* or male administrators, who prioritize punitive actions or family-based dispute resolution centered on institutional hierarchy [7].

Current literature exploration shows that there is an analytical gap regarding women's religious authority agencies in mitigating cases of structural abuse. Previous studies have not mapped how the network of young female scholars, specifically the Nawaning Nusantara group, operationalizes their social and cultural capital to deconstruct the culture of seniority [8]. Filling this knowledge gap provides an alternative framework for conflict resolution, shifting from a masculine punitive paradigm to a victim-centered restorative approach [5]. The integration of perspectives and concrete actions of women clerics resulted in cultural interventions that prioritized the protection and recovery of victims amid the dominance of the hierarchical structure of the *pesantren* [9].

This paper analyzes the transformative *da'wah* instruments and strategies initiated by Nawaning Nusantara in responding to the phenomenon of bullying in Islamic boarding schools. Using the theoretical framework of women's agency [10]

and transformative *da'wah* [11], This study dissects the transition from a passive religious messaging model to a proactive sociocultural intervention. This study proposes the argument that Nawaning Nusantara reconfigures the handling of bullying through the reinterpretation of non-violent religious texts and the establishment of an institutionally safe space. The agency action of women clerics serves as a central mechanism in reducing asymmetrical power hierarchies, while offering an innovative framework for the protection of children in Islamic educational institutions.

## 2. LITERATURE REVIEW

Academic studies of violence and bullying in Islamic educational institutions show thematic tendencies centered on sociological deconstructions of power relations and the measurement of clinical-psychological impacts. Published literature positions *pesantren* as a reproduction arena of social hierarchy, where the tradition of obedience often intersects with the practice of seniority domination. The focus of academic debate is centered on identifying the root causes of cultural problems and evaluating institutional sanctions systems.

### 2.1 Early literature

This study dissects the transition from a passive religious messaging model to a proactive sociocultural intervention. This study proposes the argument that Nawaning Nusantara reconfigures the handling of bullying through the reinterpretation of non-violent religious texts and the establishment of an institutionally safe space. The agency action of women clerics serves as a central mechanism in reducing asymmetrical power hierarchies, while offering an innovative framework for the protection of children in Islamic educational institutions.

The first group of literature prioritizes the analysis of psychopathological impacts on

survivors of violence in the dormitory environment. Previous research has documented the manifestations of trauma, cognitive disruption, and regression of learning motivation as direct implications of peer and senior pressure (Arif, et al, 2024). Investigations in this category validated a positive correlation between the intensity of bullying and a decrease in the level of academic resilience of students. The analysis in this cluster was isolated on the identification of mental vulnerability and the level of rehabilitation of individual survivors.

### **2.2 *Second literature***

The second group of literature elaborates on the anatomy of pesantren violence through the framework of structural sociology. Studies in this domain position the patronage system and seniority stratification as determinant variables that perpetuate bullying (Karim & Ashoumi, 2025). Absolute compliance within the dormitory is identified as an instrument of repression when supervisory authority is not distributed in a balanced manner. Institutional responses in handling disputes are dominated by masculine punitive-based conflict resolution mechanisms that are oriented towards maintaining institutional equilibrium (M. Arif, et al, 2024).

### **2.3 *Literatur Ketiga***

The third literature segmentation documents the transition of agency and the visibility of women's religious authority in the public space of Islamic boarding schools. The analysis is focused on deconstructing the traditional roles that previously limited Nyai and Ning's space for movement in the domestic sector (Hidayati, 2022: 85). The intervention of women leaders in the leadership structure gave rise to a discourse on the implementation of inclusive pedagogy and the mainstreaming of

children's rights in religious education institutions. This exploration of the literature records a paradigm shift in parenting that accommodates a nonviolent protection perspective.

The existing literature configuration confirms the limitations of explanatory related to the operationalization of conflict resolution initiated by women figures collectively. The dominance of structural and psychopathological analyses results in empty margins in the evaluation of the interventionist capacity of the network of women scholars in mitigating bullying. The capacity of da'wah oriented to structural advocacy has not been integrated as the main analytical instrument in the literature on resolving pesantren crises.

The absence of empirical documentation on mitigation tactics, religious text reinterpretation frameworks, and pro-victim complaint post architecture indicates the significance of the need for further analysis. Previous literature has not reached specific studies related to the action of the female ulema ecosystem agency in transforming dormitory spaces pragmatically. The investigation of the transformative da'wah strategy of the Nawaning Nusantara group provides a new empirical framework in the study of religious authority and resolution of child violence.

## **3. METHODS**

This descriptive qualitative research examines the manifestation of the transformative da'wah strategy of the network of young women scholars (Nawaning Nusantara) in responding to the phenomenon of bullying in Islamic boarding schools, with a focus on observation in the digital discourse space and literature archives for the 2025 period. Using the researcher as

the main instrument (human instrument) and purposive sampling technique, data collection was integrated from three sources: literature study of the dynamics of the pesantren hierarchy, analysis of digital discourse of child protection campaigns on social media, and review of documents of religious views of the Indonesian Women's Ulema Congress (KUPI) [12]. All text and visual data collected were processed through the stages of interactive analysis (condensation, thematic mapping, and verification) to be interpreted using the Agency's theoretical framework to measure women's capacity to seize conflict resolution authority [10], and measured by the concept of Transformative Da'wah to evaluate the transition of religious texts into an operational framework oriented towards the liberation of victims and the reform of the pesantren management system [11].

#### 4. RESULTS AND DISCUSSION

The dynamics of bullying in Islamic boarding schools present operational anomalies that demand a restructuring of crisis handling mechanisms, where the existing system has historically been centralized on patriarchal authority figures and traditions of absolute obedience. The intervention initiated by the Nawaning Nusantara network represents a shift in the conflict resolution landscape, transitioning from punishment-based discipline enforcement to a survivor recovery framework. An exploration of advocacy tracks, documents of pro-women's religious views, and digital discourse identified three empirical evidences that validate the effectiveness of women's cleric agencies in dismantling asymmetric power hierarchies in dormitories. The three pieces of evidence are structured into three intervention areas: (1) epistemological approaches through the reinterpretation of religious texts, (2) institutional stages through the orchestration of safe spaces, and (3) cultural aspects through the deconstruction of the management hierarchy based on digital pulpits.

##### 4.1 Epistemological Approach through the Reinterpretation of Non-Violent Religious Texts

The structure of the intervention on the evidence of this epistemological approach is formulated in three main parts: deconstruction of the postulate of absolute obedience, mainstreaming the principle of soul protection (*hifdz al-nafs*), and conceptual reorientation of the ethical terminology (*adab*) of students. These three parts were executed to break down the theological foundations that are often manipulated to legitimize the practice of seniority domination.

In the first part, the deconstruction is focused on classical literature such as the book *Ta'lim Muta'allim* which underlies the moral curriculum of Islamic boarding schools. Nawaning Nusantara reconstructs the dogmatic understanding of the limits of respect (*ta'dzim*), separating obedience to scientific transmission from blind obedience that has the potential to give birth to exploitation outside the classroom. A junior's refusal to senior instruction that contains elements of verbal or physical violence is no longer classified as bad ethics (*su'ul adab*) or a cause of loss of the blessings of knowledge (*barakah*). The act of refusal is represented as a manifestation of common sense that is in harmony with the rationality of Islamic law and the principle of self-protection [13].

The second part centers on the mainstreaming of the main goals of sharia (*maqashid sharia*), specifically on the dimension of the protection of human life and dignity (*hifdz al-nafs*). Previous literature documents the tendency of traditional educational institutions to place institutional protection solely on physical assets and public reputations [14]. Nawaning Nusantara's narrative intervenes in this stagnation by stating that the mental and physical stability of each individual student is an ontological prerequisite for the sustainability of the educational process. All forms of bullying, whether under the pretext of orientation or discipline, are positioned as a violation of fundamental principles of Islam. This finding confirms the document of the religious views of the Indonesian Women's Ulema Congress

(KUPI) which requires the elimination of subordinate power relations in educational institutions [12].

The third part involves a conceptual reorientation to the terminology of brotherhood (*ukhuwah*) in the dormitory. The interaction parameters that were previously constructed based on the hierarchy of age and duration of residence (seniority), are recalibrated into egalitarian relations mediated by the value of affection (*mahabbah*). Analysis of this shift shows the workings of the Agency theory. Women scholars represent their agency not through confrontational resistance to tradition, but through tactical capacity to redefine meaning within the parameters of tradition itself [10]. Nawaning Nusantara uses the theological lexicon of pesantren to fight against the abuse of textual authority, proving that classical books can be operationalized as an instrument of liberation if interpreted through the lens of gender justice and child protection. This finding improves previous studies that tend to position pure pesantren literature as a tool of repression that perpetuates power [5].

#### **4.2 Institutional Stages through Advocacy and Orchestration of Safe Spaces**

Manifestations in institutional stage evidence operate through three structural phases: the formulation of pro-victim complaint posts, the integration of clinical psychological assistance, and the transition of conflict resolution mechanisms to restorative justice. These phases transformed women's religious authority from the domestic realm to the policymaking of dormitory jurisprudence.

The first phase was marked by the establishment of a safe space that effectively hacked the reporting bureaucracy of conventional Islamic boarding schools. Survivors of bullying who have historically been hindered by gender segregation, repression by dormitory administrators, and threats of revitalization, now have access to non-bureaucratic complaints. The cultural capital and genealogical privileges inherent in Ning's nobility gave this group a sociological immunity to leapfrog the hierarchy of regular

dormitory administrators [5]. This direct intervention pathway facilitates instant protection for individuals in a state of trauma crisis, without having to wait for the case to escalate to the top leadership level.

The second phase focuses on the assimilation of clinical psychology approaches into the pesantren parenting ecosystem. Nawaning Nusantara builds collaborative affiliations with professional institutions to provide trauma healing interventions for survivors. These medical and psychological measures are the antithesis of traditional dispute resolution systems that often force victims to artificially reconcile through ceremonial handshakes, without considering residual emotional disruption. The integration of psychological science ensures that recovery is not only viewed from the aspect of forgiving formality, but rather the restoration of the individual's cognitive structure post-violence.

The third phase represents a direct intervention in the institution's internal justice system. Previous studies have documented the dominance of the physical punishment system (*ta'zir*) which relies on shame-based discipline in public [15]. Nawaning Nusantara's institutional intervention operates a victim-centered approach. Sanctions are restructured; It is no longer aimed solely at providing a punitive deterrent effect, but rather focuses on the restoration of survivors' rights, rehabilitation of the perpetrator's aggressive tendencies, and systemic evaluation of communal oversight neglect. This transformation at the institutional stage validates the operationalization of Transformative Da'wah, where indicators of religious success are measured by the achievement of subjects' liberation from structured oppression [16].

#### **4.3 Cultural Aspects through Digital Campaigns and Hierarchical Deconstruction**

The tactical implementation of cultural evidence is divided into three instruments: optimization of social media platforms as a space for discursive advocacy, demystification of mental health discourse

among dyah communities, and engineering management regeneration based on prophetic leadership. This cultural aspect is designed to cut the chain of transmission of toxic seniority values between generations of students.

The first instrument capitalized on Instagram's digital medium to expand the spectrum of advocacy beyond the territorial boundaries of the dormitory. The anti-bullying campaign is designed using the assimilation of pop-culture and contemporary Islamic boarding school dialects that resonate strongly with the demographics of Generation Z. This expansion of the da'wah space shifts the locus of religious authority of women scholars, from local communal recitation actors to producers of social justice discourse at the national level. Visualizations of the dangers of cyberbullying and verbal violence are disseminated to offset the conservative narratives that often normalize hazing [17].

The second instrument targets the normalization of mental health discourse that often clashes with orthodox religious epistemology. Psychological vulnerabilities such as clinical anxiety and depression, previously stigmatized as weakness of faith or lack of intensity of worship, are translated into valid theological diction. Nawaning Nusantara articulated that the effort to maintain mental stability is an absolute derivation of the obligation to maintain faith. The dismantling of cultural stigma accelerates the acceptance of modern psychology as an instrument that complements each other with spiritual medicine (*ruqyah* or wirid practices) in Islamic boarding schools.

The third instrument penetrates the engineering of the recruitment system and the coaching of dormitory administrators. The tradition of patronage that assesses leadership capacity from fear-spreading capabilities has been replaced by a prophetic leadership curriculum. The evaluation of the managerial capabilities of the management was recalibrated using the skills parameters of identifying indicators of psychological vulnerability of room members, crisis mitigation management, and mastery of nonviolent communication techniques. These findings on cultural aspects expand the

sociological framework of Islamic education, proving the transition of the capacity of women scholars from domestic sector facilitators to cultural architects who fundamentally reform institutional social norms [14].

An exploration of Nawaning Nusantara's advocacy strategy confirms a strong causal relationship between the activation of women's agency and the decline in the escalation of asymmetric power hierarchies in traditional educational institutions. Using the concept of Transformative Da'wah and *Agency* as the main analytical instrument, this study finds the fundamental principle that the deconstruction of the violent system in pesantren does not require a secular confrontation with tradition. Liberation from subordination is achieved through the recontextualization of classical texts into the framework of restorative justice. The agency of women scholars operates optimally when they function epistemological privileges (mastery of yellow book literature) and cultural capital (*nasab*) as bargaining tools to intervene in the regulation space of Islamic boarding schools which are dominated by masculine biases.

Mapping of the findings identifies structural patterns in which the successful integration of psychology-based child protection is highly dependent on the adaptability of language translation. The normalization of mental health science in pesantren found its legitimacy when these concepts were reframed using theological lexicons such as *hifdz al-nafs* (protection of the soul) and *mahabbah* (compassion). These findings put bullying mitigation efforts in proper perspective: not as an adoption of Western values that threaten the identity of Islamic boarding schools, but rather as a purification of Islamic prophetic values from the cultural infiltration of feudal patronage. Conflict resolution transitions from a victim-blaming paradigm to a structural accountability system centered on the victim-centered clinical and psychological rights.

An in-depth analysis revealed unexpected findings regarding institutional

responses. The radical intervention against the abolition of corporal punishment (*ta'zir*) and the overhaul of the dormitory hierarchy did not in fact trigger the defense or open rejection of the patriarchal authority figure of the Islamic boarding school leadership (Kiai). This institutional acceptance occurred because of the framing strategy implemented by Nawaning Nusantara. Structural advocacy is not narrated as a competition for the division of gender power but is communicated through the dialectic of "maternal parenting" and the preservation of the "scientific dignity of the people". This cultural approach minimizes ideological friction, allowing policies with a gender justice dimension to be adopted into official institutional regulation without triggering polarization among elites.

The implications of this research refer to the need to restructure religious education regulations at the macro level. The non-bureaucratic complaint post model, non-violent dormitory leadership curriculum, and integration of clinical psychologists initiated by Nawaning Nusantara provide a measurable operational blueprint for the Ministry of Religion and Islamic boarding school caregiver associations. Institutional recognition of the authority and agency of women clerics is the most rational and tested instrument to accelerate the realization of child-friendly Islamic boarding schools. The proportional involvement of women in the conflict resolution structure is an absolute prerequisite for eliminating the cycle of violence and restoring the function of pesantren as a center for the seeding of humanist Islamic civilization.

## 5. CONCLUSION

An investigation into the dynamics of bullying in Islamic boarding schools confirms that centralized cultural interventions on patriarchal figures are no longer adequate to mitigate the crisis of violence in dormitories. Analysis of the actions of the Nawaning Nusantara agency validates that women scholars are essential actors in deconstructing asymmetrical power relations through the

operationalization of transformative da'wah. The liberation of students from structured oppression is realized through the integration of the reinterpretation of classical texts with non-violent nuances, the orchestration of pro-victim safe spaces, and the demystification of clinical psychology discourses in the digital pulpit. The use of theological lexicons such as *hifdz al-nafs* in articulating the urgency of mental health proves the validity of the concept of religious agency; where cultural capital and traditional instruments are successfully converted into instruments of liberation without triggering ideological segregation from conservative elites. These findings contribute a paradigm update to the discipline of sociology of Islamic education by shifting the focus of conflict resolution from the artificial orientation of institutional reputation preservation to an accountability ecosystem that prioritizes the restoration of survivors' clinical rights. The integration of this restorative justice perspective pioneered by women's authority provides a scientific justification that pesantren have an intrinsic capacity to humanistically reform their own disciplinary system.

The structural transformation of child protection initiated by this group of women demands an escalation of regulatory recognition at the macro policy level. Policy makers, especially the Ministry of Religion and Islamic boarding school caregivers' associations, are recommended to adopt the non-bureaucratic complaint post model and the non-violent dormitory leadership curriculum as institutional operational standards. The ongoing implementation of safe space pilots in various institutions currently needs to be accompanied by systematic monitoring to measure the retention rates of post-intervention survivors' trauma recovery. Future academic inquiry will need to design longitudinal studies to evaluate the long-term effectiveness of assimilating clinical psychology into the orthodox parenting ecosystem. Cross-regional comparative investigations are also urgently needed to dissect the variation of structural accommodation on the expansion of the jurisprudence of women scholars in

handling disputes over the more varied typologies of traditional institutions.

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