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**Jumat Barus**

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## Study of Verbal Bullying in Early Adolescents

Jumat Barus<sup>1\*</sup>, Ninda Safitri<sup>2</sup>, Husaini<sup>3</sup><sup>1,2,3</sup> Institut Agama Islam Negeri Lhokseumawe, Lhokseumawe, Indonesia

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### ABSTRAK

Bullying Verbal semakin sering terjadi di kalangan siswa bahkan terkadang cenderung menimbulkan masalah serius, sehingga penting diketahui bentuk dan penyebabnya agar tindakan pencegahan dapat lebih cepat dilakukan oleh pihak pengelola lembaga pendidikan. Penelitian ini bertujuan untuk menelaah bentuk-bentuk bullying verbal dan faktor-faktor yang mendasari terjadinya perilaku tersebut di kalangan santri di dua pesantren modern. Penelitian ini menggunakan pendekatan kualitatif deskriptif, dimana data diambil dari santri dan guru di pondok pesantren. Kata-kata atau ungkapan yang mengandung bullying verbal dan faktor-faktor penyebab terjadinya perilaku verbal bullying di pesantren tersebut menjadi data penelitian ini, yang diperoleh dengan teknik observasi dan wawancara. Hasil penelitian menemukan bahwa terdapat 43 ekspresi bullying verbal yang dapat diklasifikasi menjadi 10 data menjuluki, 9 data menghina, 9 data memaki, dan 15 data mengejek. Ungkapan yang digunakan dalam bullying verbal ini merupakan berbagai kata atau ungkapan yang sering digunakan oleh anak-anak seusianya, yang dianggap masih biasa, karena sangat sedikit yang tergolong melanggar etika budaya di daerah ini. Sedangkan faktor penyebab bullying verbal diklasifikasi menjadi lima faktor, yaitu kemampuan ekonomi, tradisi senioritas, senioritas, ketidakharmonisan sekolah atau situasi dan karakteristik individu atau kelompok. Hal ini menunjukkan bahwa faktor penyebab bullying verbal di sekolah umum juga terjadi di pesantren tersebut, dan tujuan mulia yang ingin dicapai oleh lembaga tersebut belum tercapai dengan baik.

### ABSTRACT

Verbal bullying is increasingly common among students and sometimes tends to result in serious problems, so it is important to know its forms and causes so that preventive actions can be carried out more quickly by the management of educational institutions. This study aims to find out the forms of verbal bullying and the factors that lead to verbal bullying behavior among the *santri* of two modern Islamic boarding schools. It uses descriptive qualitative approach, in which the data were taken from *santri* and teachers at the boarding schools. Words or expressions that contain verbal bullying and factors that cause the behavior of verbal bullying in the schools become the data of this research, which were carried out using observation and interview techniques. The results found that there are 43 verbal bullying expressions, which can be classified by 10 data of dubbing, 9 data of insulting, 9 data of cursing, and 15 data of mocking. The expressions used in verbal bullying are various words or phrases that are often used by children of their age, which are considered normal, because very view expressions that really violate cultural ethics in this area. While factors that cause the verbal bullying were classified into five factors, that were economic ability, seniority tradition, seniority, school disharmony or situation and individual or group characteristics. This shows that the factors that cause verbal bullying in public schools also occur in these *pesantren*, and the noble goals that want to achieve by the institutions have not been achieved properly.

## 1. INTRODUCTION

Bullying is a phenomenon that often occurs among adolescents in their daily life and even in their world of education. Bullying, referred to, in this case, behavior that is unpleasant to other people who are usually in a weaker position, in terms of physically, verbally, relationally, or cyber. Verbal bullying is a form of bullying by using bad words that are done consciously or intentionally to cause displeasure or

hurt the other person (Arif & Wahyuni, 2017; Mazzone et al., 2021; Putri et al., 2020). Bullying can be defined as a specific type of aggression in which the behavior is intended to harm or disturb, the behavior occurs repeatedly over time, and there is an imbalance of power, with a more powerful person or group attacking a less powerful one (Ani & Nurhayati, 2019; Capper et al., 2020; Muhammad, 2019; Rosen, Scott, et al., 2017). At school age, the most common bullying behavior is verbal bullying, which seems to be a culture among students at public schools. This type of bullying is carried out in the form of dubbing, insulting, swearing, and mocking (Martin & LaVan, 2010; Widaningtyas & Sugito, 2022). This type of bullying may be often done because the perpetrators feel relatively easy to do just in words, it does not make any physical marks but psychologically. This bullying behavior occurs due to a person's inability to maintain communication using good language so as not to hurt others (Maghfiroh & Sugito, 2021; Purwati et al., 2019).

Verbal bullying can be classified into four category, first dubbing, a form of verbal bullying that is done by the perpetrators by giving bad name to the victims (Aswat et al., 2022; Khadijah, 2018; Rahmatullah et al., 2022; Thornberg et al., 2018). Individuals who experience this will frequently be angry or be weeping; second, insulting, it occurs in forms of mocking or insulting with body cue. For example by comparing the body shape or mocking the victim physically; third, swearing, it is often felt by victims who experience verbal bullying, where swearing occurs in activities carried out together or in groups, for example, cursing in harsh language towards the victim, impolite shouting that makes the victim embarrassed, and a tone that demeans the victim; and fourth Mocking, a kind of bullying which making fun of someone or something in a cruel way (Alwi et al., 2019; Lim & Park, 2020; Mahriza et al., 2020). When observed in every day's activities in playing or in groups with peers, this behavior is carried out on students who are weaker and causes individuals who experience it to be embarrassed and become insecure (Fauzia, 2021; Zakiyah et al., 2017).

This verbal bullying can take the form of dirty words, swearing, insults, satire, mentioning names that are highly respected, such as parents, and so on. This can also be referred to as part of the words that are prohibited or taboo (Barus et al., 2018; Oktaviani et al., 2020). Things like this often and can happen anywhere, like in schools as found in previous research, which found that junior high school students conducted verbal bullying behavior which was caused by several factors of bullying: behavior within seniority, the history of being a victim of bullying, economic status, violence from the media, family, and peer factors. The impact of bullying behavior can be felt for victims and the more bully or people who do the bullying (Chung & Lee, 2020; Menesini & Salmivalli, 2017; Rosen, DeOrnellas, et al., 2017).

Goodwin, in his research, stated that statistics on bullying suggest 30% of students in grades 6-10 either identify as bullies or have been the victim of bullying. In regards to cyber bullying, approximately 16% experienced this type of bullying within the past year with 75% documenting they have been a victim of this form of harassment in their lifetime (Goodwin, 2021). Barnes, Watt and Graham stated that only one third of victims report their experiences of being bullied to an adult in school with families being aware of their child's experiences only half of the time (Juvonen et al., 2014; Sung et al., 2018; Wolf & Suntheimer, 2020). Regarding adults, more than 40% of American workers report being bullied in the workplace. More than 90% of working women are undermined by other women at some time in their careers. Bullying can also have significantly negative outcomes on an individual's well-being, and in the cases, life itself. Those who bully other children have a greater risk of engaging in delinquent behaviors, dropping out of school, and involving themselves in substance abuse (Menesini & Salmivalli, 2017). For those who are bullied, victims tend to develop or increase their anxiety, depression, social isolation, academic issues, and frequent absences (Boske & Osanloo, 2016).

Education in general and in Islamic boarding schools in particular teaches goodness, and directs *santri* to be person with good ethic or moral, and avoids all disturbing actions (Indra, 2017; Rahmatullah et al., 2022; Zainal et al., 2022). Islamic boarding schools (*pesantren*) are religious-based educational institutions which do not only aim to enrich the minds of *santri* with religious explanations, but also to elevate morals, train, elevate enthusiasm, respect spiritual and human values, teach attitudes, behavior, honesty, morality, prepare students for a simple life, and clean heart (Hanafiah, 2018; Nurlalah, 2019; Salabi & Prasetyo, 2022). In Aceh, these *pesantren* are also called *dayah*. Even though the *Dayah* educational institution is considered to have similarities with the *pesantren* in Java and the *surau* in West Sumatra, the three educational institutions are not the same, at least from their historical perspective. The *pesantren* system had existed before Islam arrived and spread in Indonesia. Although anthropologically, *Dayah* was emerged and born from a religious education process that often occurred in the social interaction environment of the Acehnese people, a good tradition based on Islamic teachings was applied by each individual and community and eventually became a norm order that was obeyed and adhered to, so that it became a learning media (Almuhajir & Barus, 2021; Prasetyo & Ilham, 2022; Raya, 2021).

As an Islamic educational institution, *pesantren* is believed to have a very good capacity in better equipping students, who are referred to as *santri*, in the form of world and hereafter knowledge (Ihsan, 2019; Mukhtar et al., 2021; Zainal et al., 2022). Therefore, parents have high hopes for this institution to be able to forge their children to be smart and have good morals. Community has quite high expectations toward the Islamic boarding school, because it is considered the best choice in shaping the character of their children (Nashiruddin, 2019; Nurlelah, 2019). However, not all of them achieve their goals smoothly where there are also many *santri* fall prey to this bullying behavior. There are forms of the verbal bullying phenomenon in Islamic boarding school, such as saying, cursing, calling people's unreal names and so on; and non-verbal bullying, such as hitting, kicking, taking caps and others (Emilda, 2022; Rahmatullah et al., 2022).

Usually, the bully doer is physically bigger and psychologically more mature than the victim. Besides that, physical, verbal, and relational bullying were also existed. Factors that cause bullying in adolescents include the physical form of adolescents, adolescent association, adolescent emotional attitudes, history of bullying, seniority, and the bullying penalties applied are considered ineffective (Nashiruddin, 2019; Fauzia, 2021; Waliyanti & Swesty, 2021). The verbal bullying behavior that occurred in several Islamic boarding schools was caused by various reasons, for example because the input of *santri* who join the Islamic boarding schools are from various family backgrounds, associations, characters, and different economic levels, those *santri* also often commit, and experience verbal bullying as mentioned above. Based on the problems above, the researchers feel it is important to examine verbal bullying that occurs among *santri* at two Islamic boarding schools in Lhokseumawe. This research was conducted specifically on *santri* the elementary level, to find the forms of verbal bullying expressions among them and the factors that led to this verbal bullying. This study aims to examine the forms of verbal bullying and the factors underlying this behavior among students in two modern Islamic boarding schools in Lhokseumawe.

## 2. METHOD

The research used qualitative method which applied nonparticipant observation to get real data or information from the *santri* when they do their activities during rest and play time at their school (Miles & Huberman, 2014). In this case, the researchers do not participate in their activity and expression being observed, but rather sit in the surround and watch them carefully from a short distance. Besides that, the researchers interview some *santri* about their experience during their study in the modern boarding schools. It is a descriptive study because it aims at investigating and describing a social or human problems especially verbal bullying among the *santri* of two Islamic modern schools in Lhokseumawe. The verbal expressions of dubbing, insulting, swearing, and mocking which are produced by the *santri* become the primary data of this research. The research produces descriptive data in written form from the observed people and the observed behavior (Mathew B. Miles et al., 2014; Siyoto & Sodik, 2015). Through this approach, researchers can provide a precise and systematic description of verbal bullying to Islamic boarding school *santri* (Dansie, 2019). The researchers describe the data of verbal bullying found in the field of the research based on natural objects. The descriptive data or concrete descriptions of the linguistic phenomena are analyzed by interactive model of analysis, which consist of condensation, display and verification or conclusion (Moleong, 2018).

## 3. RESULTS AND DISCUSSION

### Results

Based on observation and interview conducted, the researchers obtained data in the form of expression containing verbal bullying showed in Table 1.

**Table 1.** Expressions and forms of Verbal Bullying

Data Code	Expression of Verbal Bullying	Forms
D1 DU	<i>sampah</i> 'garbage'	Swearing
D1 UM	<i>caper</i> (cari perhatian) 'looking for attention'	Dubbing
D10 DU	<i>mulut ember</i> 'bucket mouth'	Swearing
D11 UM	<i>total</i> 'a kind of soap'	Dubbing
D12 DU	<i>lonte</i> 'bitch'	Swearing
D12 UM	<i>anak pungut nggak ada adab</i> 'adopted children are uncivilized'	Swearing
D13 DU	<i>boba</i> 'a tapioca ball with a chewy structure, found in food or drinks'	Insulting
D13 UM	<i>zebra</i> 'zebra'	Mocking

Data Code	Expression of Verbal Bullying	Forms
D14 DU	<i>kek bau kambing</i> 'ouch, it smells like goat'	Mocking
D14 UM, D5 DU	<i>butet</i> 'daughter'	Insulting
D15 Du	<i>nyanyak</i> 'small child'	Mocking
D15 UM	<i>sok pande</i> 'smart asses'	Swearing
D16 DU	<i>hitam</i> 'black'	Dubbing
D16 UM	<i>nggak usah ngegas</i> 'don't speak harshly'	Swearing
D17 DU	<i>buncis</i> 'beans'	Dubbing
D18 DU	<i>gadis</i> 'girl'	Insulting
D18 UM, D7 DU	<i>anjing</i> 'dog'	Swearing
D19 DU	<i>anak yatim</i> 'orphan'	Insulting
D19 UM	<i>pengkhianat</i> 'betrayer'	Swearing
D2 UM	<i>sok kaya</i> 'pretentious rich'	Dubbing
D21 DU	<i>kriting</i> 'curly hair'	Dubbing
D22 DU	<i>brokoli</i> 'broccoli'	Mocking
D3 UM	<i>nanti waktu besar gimana jadi guru</i> 'how will you be a professional teacher when you grow up'	Insulting
D4 UM	<i>kakak kamu lebih cantik dari kamu ya</i> 'your sister is prettier than you'	Insulting
D5 UM	<i>virus</i> 'virus'	Mocking
D6 DU	<i>muka putih kaki hitam</i> means 'white face with black legs'	Insulting
D6 UM	<i>kokoh</i> 'strongly disturbing other person'	Dubbing
D7 UM	<i>anak manja</i> 'spoiled daughter'	Insulting
D8 UM, D10 UM	<i>bebek</i> 'duck'	Mocking
D9 DU	<i>nenek lampir</i> 'scary granny, a witch granny who has bad characteristic'	Dubbing

The data obtained concerning verbal bullying among *santri* can be classified into dubbing 8 data, insulting 9 data, insulting 9 data, and mocking 7 data. First, Dubbing. Expressions, *caper*. Reasons is an abbreviation of *cari perhatian* 'looking for attention'. *Caper* is named for someone who seeks someone's attention by way of his/her familiar attitude to other human, in that case his/her *ukhty* 'senior'. Expressions, *sok kaya*. The utterance shows person's pretentious rich. It shows that the person spends much money as if he/she is rich and has much money. However, what is meant by the data concern is he shows his properties or wealth, in fact he is the son of a rich man who has a luxurious vehicle. Therefore, his classmate shows his displeasure to him and saying the utterance above. Expressions *kokoh* 'strong, tough, mighty'. strongly disturbing other person, so that the word concerned is made by the *santri* as a form of dubbing to his interlocutors. It was known from the speaker's statement, that the interlocutor often bothers him. Expressions, *total*. It means nothing, it has just only sounded like the word *detol*, a kind of soap, anyhow it makes the interlocutor inconvenient, that's why it is classified as one of dubbings. Expressions, *nenek lampir*. 'scary granny, a witch granny who has bad characteristic'. Naming someone with such an utterance really makes others feeling offended. It is named to someone else because the person has bad characteristic who often blames other persons, it leads the speaker to judge his friend as *nenek lampir*, and in the same occasion, it makes the *santri* feels sad. Expressions, *hitam* 'black'. A basic color like charcoal. It its ideal definition, *hitam* 'black' represents the absence of even the slightest color or light in a dark room. So, when it was named to a specific *santri* who has black skin, it made her sad. Someone will be sad and angry when he or she is called by his/her skin color which is coincidentally black. Expressions, *buncis* 'beans'. 'legume-type plant', its leaves and fruit are made for vegetables. In this case, as a form of verbal bullying the word *buncis* is included in its true meaning, the perpetrator greets the victim with the object beans, which can be shown by the perpetrator's confession "when sleeping, he opens his mouth and snores, as it is the old beans will open itself". Expressions, *kriting* 'curly'. small curls and it is about hair. The word concerned was named to the *santri* who has curly hair. That was done by the speaker to his interlocutor because the *santri* concerned often does mocking him during talking with others. This kind of utterance made the interlocutor inconvenient because he was named by his different hair shape.

Second, Insulting. Expressions, *nanti waktu besar gimana jadi guru* 'how will you be a professional teacher when you grow up'. It happened to a *santri* with small and short stature, who wants to be a professional teacher as her goal when she grows up in the future. She is clever and good intelligence but small body physically. The statement was said by the *santri* to her because he thinks a teacher should have ideal physical body, a teacher should be able to reach and write on whiteboard, and it will not be done by the *santri* concerned. In this case, the speaker insults her for her unideal physical body. Expressions, *kakak kamu lebih cantik dari kamu ya* 'your sister is prettier than you'. The word *cantik* means something

beautiful or pretty, that is lead to human being. In this utterance, the speaker compares the listener's beauty and her sister's. It means that the speaker said that the interlocutor is less pretty than her sister. The speaker shows the interlocutor's weakness in such a way. Expressions, *anak manja* 'spoiled daughter'. A child who has not good behavior because she is always given a heart, never rebuked (scolded), all her wishes are obeyed, and so on. The utterance *anak manja* on data above is a term of ridicule aimed at the santri concerned because she is often visited by his mother.

Expressions, *butet*. It is a traditional Batak word which is the name given for a daughter. But, in Aceh, the Batak tribe sometimes is considered as an unfavorable tribe among the santri. So, when someone is called as *butet*, she feels humiliated because equated with the Batak people. However, *butet* in this data does not relate to its actual meaning, but stands for 'short and fat', and it was said to the santri as a form of insult. Expressions, *muka putih kaki hitam* 'white face with black legs'. Commonly, humans have the same skin color on all of their bodies from their faces to their legs, but some are different for some reasons or treat different parts of the body differently. In the data *muka putih kaki hitam* was addressed to a student with white face but black leg, because the student concerned treat differently to her face, she did special facial treatment, and it made her face white, but not to her legs. In this case, she was bullied by her friend saying *muka putih kaki hitam*.

Expressions, *boba*. In its true meaning is a tapioca ball with a chewy structure, found in food or drinks, such as milk tea, juice, coffee, cakes and so on or drinks made from tea or milk with certain flavors or sweeteners which are complemented by *boba*. In this case, as a form of verbal bullying, the word *boba* addressed by a student to his classmate who has "a mole on her nose". Expressions, *gadis* 'girl'. A female child or young woman, especially one still at school. As an utterance in the form of insult, the word *gadis* does not mean its actual meaning, but its connotation meaning, because the utterance was addressed to a male student. The data above, *cewek* 'girl' was addressed to a male santri who has attitude and characteristics as the female student has. Expressions, *anak yatim* 'orphan'. A child deprived by death of one or usually both parents. That situation makes children very sad and depressed, and when an orphan is called with that word, it certainly hurts him a lot because it reminds him of the sadness.

Third, Swearing. Expressions, *anak pungut nggak ada adab* 'adopted children are uncivilized'. all persons adopted by someone other than us only if the person was adopted before reaching the age of eighteen, or live in the home of the adopting parent before reaching the age of eighteen (18) if not actually adopted before that time. Expressions, *sok pande* 'smart asses'. An attitude which shows that someone understands everything. This attitude shows someone's pretentious, in which she seems to know everything more than anyone else knows. Expressions, *nggak usah ngegas* 'don't speak harshly'. The teenagers often use it to describe the reaction of someone who is suddenly full of emotion or speaks in a high tone. These words show the speaker's dislike towards his interlocutor's way of speaking, which speaks in a high tone. Expressions, *anjing* 'dog'. a domestic mammal of the family Canidae and the other carnivora. It is one of obedient, friendly, and loyal animal to humans, and usually used to even protect someone's family, by guarding the house. However, the dog is also dirty animal because in Islam it is one of the forbidden or unclean animal. In this case, as a form of verbal bullying, the student as the interlocutor or the listener was considered the same or equated as *anjing* 'dog'. As a form of swearing, the speaker, one of santri addressed another student with the utterance '*anjing*, means he considered the victim as a dog, it was a bad deed and bad word'.

Expressions, *pengkhianat* 'betrayer'. a person who is not loyal to their country or to another person, offer doing something harmful such as giving information to an enemy. In this case, it is understood that the expression was happened to be triggered by the disloyalty of one of the santri to a promise they had previously agreed to. Assuming and accusing someone of being a betrayer or traitor is certainly an act that really hurts the person being addressed. Expressions, *mulut ember* 'bucket mouth'. A harsh word addressed to someone who cannot keep secret or be called as a betrayer. She or he tells other anything she or he knows even it is a secret. So, mentioning someone by this *mulut ember* will make him or her unhappy. Expressions, *lonte* 'bitch'. person who has a very bad activity, namely a woman or a man who has sex activity outside of marriage with the aim of getting material rewards, money. The word *lonte* refers to the word 'slut'. That's why someone who is addressed as *lonte* will be sad and angry. It is a verbal bullying in the form of swearing.

Fourth, Mocking. Expressions, *virus*. Microorganisms that cannot be seen using an ordinary microscope, can only be seen using an electron microscope, which cause and transmit diseases, such as smallpox, influenza, and rabies. In this case, as a form of verbal bullying, the word *virus* does not have the same meaning as it means. In the data (D5 UM) the *virus* is an utterance in which the speaker concerned regards the listener as a real virus which causes other people to get sick. Expressions, *bakwan*. Food made from baby corn and other things that are crushed, mixed with tofu or shrimp, then mixed with eggs and flour and fried. In this case, as a form of verbal bullying, the word *bakwan* does not mean as its true

meaning. In this utterance, the perpetrator addressed his interlocutor by the bakwan with the aim of mocking of his friend's father whose name is almost the same as the word concerned. Expressions, *bebek* 'duck'. One of the animals with the poultry group. This duck includes all-eating animals (omnivores). Duck feet have membranes that help them swim fast. Ducks also include poultry that reproduce by oviparous. In this case, as a form of verbal bullying, the word duck does not have the same meaning as it means. The santri as the speaker used the word *bebek* 'duck' to mock her friend because of the way she walked that resembles a duck.

Expressions, *zebra*. A horse whose body is striped in black and white or dark brown and white, found in Africa; *Equus zebra*. The skin color in black and white or dark brown and white become the specific characteristics of the animal. These become the reference for a student to mock her friend, she called her zebra when her friend wears black and white patterned clothes. It means the speaker likened the listener or interlocutor to an animal, zebra. Expressions, *brokoli* 'broccoli'. A plant that is often cultivated as a vegetable. Broccoli is a cultivar of the same species as cabbage and cauliflower, namely *Brassica oleracea*. It is a vegetable that is used for its flowers, green broccoli flowers contain important and unique nutrients. It has a shape that exactly resembles a mini tree. The color can be a green or white. At the time the santri was speaking, she saw her friend use a bag with a picture of broccoli, and at a sudden, the student called her brokoli for many times. It means that the form of verbal bullying seen at using the name of a plant to address or call someone. Expressions, *is, kek bau kambing* 'ouch, it smells like goat'. It is known that a goat has a very strong distinctive odor. In this case, as a form of verbal bullying, the speaker treated his interlocutor like a goat because of the unpleasant odor from his body, which probably caused by his intense sweat. Expressions, *nyanyak*. An Acheh traditional term which is used for a small child. In this case, a student called a friend of her *nyanyak*, treated her as a small child even though her age was no longer young who has already been in junior high school and no longer appropriate to be called *nyanyak*. That is why, the utterance classified as a verbal.

## Discussion

The result of the interview and observation show that forms of verbal bullying uttered by the *santri* at the Islamic boarding schools consist of dubbing (a form of verbal bullying that is done by the perpetrators by giving bad name to the victim). Second, insulting (a form of verbal bullying by comparing the body or physical shape of the victim), swearing (a form of verbal bullying by using harsh language towards the victim, impolite shouting that make the victim embarrassed, and a tone that demeans the victim). Third, mocking (a form of verbal bullying that the speaker uses something for the purposes of playing and embarrassing the other persons). These at least have similarities with previous research (Capper et al., 2020; Mazzone et al., 2021; Ru'iyah, 2019). The expressions used are often used by other children in their daily lives, and most of the expressions are just words that initially provoke humor among students. They are generally in the form of words and phrases. The *santri* tend to use disliked physical and mental words, such as *hitam, kriting, caper, pengkhianat, kokoh*; the name of plants that have specific characteristics such as *buncis, brokoli*, and some words and phrases that are considered to have weak characteristics such as *butet, gadis, anak yatim, anak pungut nggak ada adab, and sok pintar*. These supports the results of previous research, which stated that bullying uses physical, verbal, and psychological expressions (Ani & Nurhayati, 2019; Arif & Wahyuni, 2017; Mazzone et al., 2021).

The other result of the research, the *santri* who often experience verbal bullying are santri who are considered physically and mentally weaker, who are younger and lower in level and have disadvantage in body posture and color and have lower economic ability. The expressions used in general are words that are often used by school-age children in their daily lives, as that have been found in the previous researches (Mahrizah et al., 2020; Mazzone et al., 2021; Purwati et al., 2019; Putri et al., 2020). In more detail it can be explained factors that influence verbal bullying behavior are: first, differences in economic class, religion, gender, ethnicity or racism. That usually happen because there are differences in strata or economic level from the majority in that environment which causes bullying behavior to emerge (Ani & Nurhayati, 2019; Mazzone et al., 2021; Putri et al., 2020).

Second, seniority tradition; in this case orientation activities for new *santri* are the period that most often used as a place and time for verbal bullying done by the senior *santri* to their junior. Third, seniority; as one of the verbal bullying behaviors, it is often actually expanded by the *santri* themselves as a latent event. For them the desire to continue the issue of seniority exists for entertainment, channeling grudges, envy or seeking popularity, continuing traditions, or showing power. It is as happen in the previous research, that santri who are younger tend to be frequently bullied than the older one (Oktaviani et al., 2020; Rahmatullah et al., 2022). Fourth, family discord or disharmony; harsh word that occur in a disharmonious family environment, often become role models for children in communicating at their school environment.

Fifth, school disharmony; this condition has an influence on the emergence of verbal bullying behavior, as is the case if teacher are lacking in supervising their students, and there are regulations that made only for formality but not really used properly. Sixth, individual or group characteristics; it means that the behavior of bullying done to show their revenge or envy, to dominate the victim with physical power and sexual attraction, increase the actor's popularity, and because of perception of the wrong value for the behavior of the victim, the victim self-confidence is very low. As a result of the occurrence of verbal bullying mentioned above, the *santri* generally feel sad, irritated, angry, feel less confident, and even cry. However, there are also those who want to avenge with other harsh words and take harsh actions against the *santri* who bullies them, but this generally is not happened because they realize that they have a weaker physical condition, and they give up and keep their feelings themselves.

#### 4. CONCLUSION

The verbal bullying also occurs among *santri* in Islamic boarding schools in Lhokseumawe as in other public schools. The expressions used are words that are often used by children of their age. Mostly, at first, they aim only to create humor among them. This bullying behavior is still considered normal because only a small number are considered to really violate cultural ethics in the that area. This shows the human nature of the *santri* who also interact with people outside the *pesantren* in their daily lives. However, it can be known that the learning process carried out by the *pesantren* for the purpose of fostering their *santri* to become people of noble character has not been fully achieved. Therefore, the two Islamic boarding school need to be more serious in aiding their *santri* in the learning process in class, outside the classroom, and in their playing time.

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