

BUILDING MENTAL HEALTH THROUGH ISLAMIC REFRAMING TECHNIQUES FOR ISLAMIC BOARDING SCHOOL STUDENTS WHO ARE VICTIMS OF BULLYING

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Abstract

Bullying in Islamic boarding schools is an issue that has the potential to cause mental health problems for students, such as anxiety, low self-esteem, and fear of socializing. One form of counseling approach that can be applied is the Islamic reframing technique. This technique focuses on changing students' negative perspectives on their experiences of bullying into more positive perspectives based on the values of the Qur'an and Hadith. This study used a literature review method to analyze literature related to the phenomenon of bullying, mental health aspects, and the concept of applying Islamic reframing. The results of the study show that this technique plays a role in helping students reinterpret traumatic experiences, strengthen psychological resilience, and foster patience and trust in God. Thus, Islamic reframing is considered relevant as a counseling strategy to build the mental health of students who are victims of bullying.

Keywords: Mental Health, Bullying, Islamic Reframing, Students

Introduction

The phenomenon of bullying in Islamic boarding schools can be triggered by various factors, including age differences, seniority patterns, individual character, and weak supervision from the surrounding environment. The impact is not only physical, but also affects the psychological well-being of the victims. Students who experience bullying often feel worthless, reluctant to socialize, and even lose motivation to study. If this condition persists, it will hinder the formation of an Islamic personality, which is the main objective of Islamic boarding school education (HR et al., 2025).

The mental health of students also needs serious attention, because Islamic boarding schools not only serve as institutions for religious education, but also as places for moral and character building. Students who are in a healthy mental state will find it easier to internalize Islamic values, establish harmonious social relationships, and be able to face various dynamics of life. Conversely, mental health disorders caused by bullying can reduce the quality of the learning process, damage social interactions between students, and even potentially lead to deviant behavior (Hamdan, 2008).

Islamic guidance and counseling require an approach that can comprehensively address this issue. Islamic reframing techniques are one relevant alternative. Reframing techniques are basically a process of changing an individual's perspective or perception of an experience from a negative angle to a more constructive one. Through this approach, students who experience bullying are guided to no longer see their experiences as mere suffering, but rather as a test that strengthens their faith, fosters personal maturity, and provides valuable lessons (Hermawan et al., 2025).

The uniqueness of Islamic reframing lies in the integration of Islamic values into the counseling process. In practice, counselors not only guide students to see the positive side of their bullying

experiences, but also relate them to Islamic teachings, such as patience (ash-shabr), good intentions (husnudzon), gratitude (asy-syukr), and trust in God (at-tawakkul). This is in line with the words of Allah SWT in QS. At-Taghabun verse 11:

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Meaning: No calamity befalls a person except with Allah's permission, and whoever believes in Allah, He will guide his heart. And Allah is All-Knowing of everything.

Thus, the application of reframing not only serves to change an individual's perspective, but also strengthens the spiritual dimension of students, so that they are able to rise from bitter experiences and live their lives with a more optimistic attitude (Bayani, 2024).

Through the application of Islamic reframing techniques, santri who are victims of bullying are expected to be able to reinterpret their bad experiences so that they can find positive meaning, strengthen their psychological resilience, and develop into more resilient individuals with good character. Therefore, a study on the application of Islamic reframing in efforts to build the mental health of santri who are victims of bullying is relevant to be researched, both from a theoretical and practical perspective, so that it can make a real contribution to the development of Islamic guidance and counseling services in the pesantren environment.

Method

This study used a library research method. Data sources were obtained from various literature, such as books, journals, articles, and previous research related to bullying, mental health, Islamic counseling, and reframing techniques. The analysis process was carried out descriptively by examining the concept and then relating it to the framework of strengthening the mental health of santri who are victims of bullying.

Results

The Impact of Bullying on the Mental Health of Islamic Boarding School Students

Bullying is a factor that causes disruption to the mental health of boarding school students. One of the most common effects is social anxiety, a condition in which individuals feel afraid and anxious when interacting socially, refuse to speak in front of others, and tend to withdraw from their environment. In boarding school life, this situation makes it difficult for students to build good relationships with teachers and peers. If this condition persists, self-confidence can decline and the student's social development can be hampered (Hidayah, 2025).

In addition to social anxiety, students who are victims of bullying are also at risk of depression. Symptoms of depression are characterized by prolonged sadness, feelings of worthlessness, loss of enthusiasm for learning, and reduced daily motivation, including worship. This condition not only impacts academic performance but also hinders the main objective of Islamic boarding school education, which is to shape Islamic character. Thus, bullying not only leaves emotional scars but also disrupts the balanced development of students in academic, spiritual, and moral aspects (Hidayah, 2025).

If not addressed immediately, the psychological distress caused by bullying can continue in the long term and affect the victim's personality, social interactions, and mental health in the future. Therefore, a comprehensive handling strategy is needed, one of which is through psychosocial assistance based on Islamic counseling. This approach plays a role in helping students change their negative views of their experiences of bullying, foster positive attitudes, and strengthen their mental resilience with Islamic values (Impact et al., 2024).

In Islamic teachings, the Qur'an emphasizes the importance of maintaining the dignity of others and prohibits mutual belittlement. This is explained by Allah's words in QS. Al-Hujurat verse 11:

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

Meaning: O you who believe, let not a group of you mock another group, for perhaps they are better than them, nor let women mock other women, for perhaps they are better than them. , do not insult one another or call each other by offensive nicknames. The worst name is that of a disbeliever after having believed. Those who do not repent are the wrongdoers.

These principles can be used as a basis for Islamic counseling to restore self-confidence, improve mindset, and find wisdom behind the trials experienced. Thus, Islamic counseling serves not only as a means of recovery but also as a means of prevention, so that students who are victims of bullying can regain their enthusiasm for learning and worship at the Islamic boarding school.

The Role of Islamic Reframing

The application of Islamic reframing plays an important role in helping students who are victims of bullying deal with psychological pressure. Through this approach, students are guided to reexamine negative experiences from a more positive perspective. For example, the belief that "I am weak because I am bullied" is changed to a new understanding that "I am strong because Allah is testing me." This shift in perspective is the starting point for students to rebuild their self-confidence and increase their mental resilience (Lesmana & Amran, 2025).

Furthermore, Islamic reframing also fosters religious coping strategies, including instilling patience in facing trials, tawakkal (trust in Allah's will), and husnuzhon or positive thinking about destiny. This approach helps students control their emotions, reduce the impact of negative feelings, and encourage healthier and more adaptive mindsets. Thus, bad experiences that were previously felt as burdens can be transformed into a means of strengthening faith and increasing spiritual maturity (Muchlis et al., 2025).

This approach shows that Islamic reframing not only functions as a psychological intervention method but also has a distinctive religious dimension. The Islamic values contained within it are able to provide inner strength for students to interpret their experiences of bullying positively, so that they can rise above the pressure, rekindle their enthusiasm for learning, and optimize character building in the pesantren environment.

Implementation in counseling

In counseling practice, Islamic reframing is applied by connecting verses from the Qur'an and hadith as the main basis for giving new meaning to experiences of bullying. The counselor plays a role in helping the counselee not to interpret bitter experiences solely as suffering, but as a test from Allah that can strengthen faith and shape a more mature personality. This understanding is based on Allah's words in QS. Al-Baqarah verse 286:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا إِنَّتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Meaning: Allah does not burden a person beyond his capacity. For him is something (reward) from (the good deeds) he has done, and against him is something (punishment) for (the evil deeds) he has done. (They pray,) "O our Lord, do not punish us if we forget or make a mistake. O our Lord, do not burden us with a burden as You burdened those before us. O our Lord, do not burden us with what we cannot bear. Forgive us, pardon us, and have mercy on us. You are our protector. So help us against the disbelievers."

This verse emphasizes that every trial has been measured according to human capacity, thereby fostering optimism and confidence in the students to face it.

In addition to the Qur'an, counselors also utilize the hadith of the Prophet Muhammad SAW which reads:

وَعَنْ أَبِي يَحْيَىٰ صُهَيْبِ بْنِ سِنَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ.» رَوَاهُ مُسْلِمٌ

Meaning: From Abu Yahya Shuaib bin Sinan, may Allah be pleased with him. He said that the Messenger of Allah, peace be upon him, said, "How wonderful is the state of the believer, for everything that happens to him is good. And that will not happen except to the believer." If he is given pleasure, he is grateful, and that is good for him. And if he is afflicted with hardship, he is patient, and that is also good for him. (HR. Muslim)

This hadith provides an understanding that every situation, whether pleasure or hardship, contains goodness if it is responded to with patience and gratitude. With a reframing approach, students are invited to rearrange their perspective on the experience of bullying, so that events that were originally viewed negatively can be interpreted as opportunities for growth and self-strengthening (Nurlelah & Mukri, 2019).

The next stage in counseling is to guide students to deepen their spirituality through prayer, remembrance of God, and self-reflection. These activities not only serve as a means of drawing closer to Allah, but also function to calm the heart, stabilize emotions, and reduce psychological burdens. More than that, spiritual practices foster an attitude of husnudzon or good intentions towards destiny, so that victims of bullying are able to view their experiences as part of Allah's wise plan (Oktaviani & Access, 2023).

Thus, the implementation of Islamic reframing-based counseling is able to integrate psychological dimensions with religious values. This integration provides comprehensive support for santri who are victims of bullying, both in strengthening their mental health and increasing their spiritual resilience. Ultimately, this approach encourages santri to rise from the pressure, restore their self-confidence, and continue the process of learning and Islamic character building with more optimism.

Conclusion

Bullying in Islamic boarding schools has a serious impact on the psychological well-being of students. Various problems can arise, such as social anxiety, depression, decreased self-confidence, and loss of motivation to study and worship. If left unaddressed, these disorders have the potential to continue in the long term and hinder the process of forming an Islamic personality, which is the core of the educational objectives of Islamic boarding schools.

As a countermeasure, the application of Islamic reframing techniques has proven to be relevant in helping victims of bullying. Through this approach, students are guided to interpret negative experiences from a positive perspective based on the values of the Qur'an and hadith. This process fosters patience, gratitude, tawakkal (trust in God), and husnudzon (good opinion of others), thereby strengthening mental health and spiritual resilience. Thus, Islamic reframing functions not only as a recovery therapy but also as a preventive measure that encourages students to regain confidence, rise above pressure, and be more optimistic about learning and moral guidance at the pesantren.

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