

Islamic Education Policy Implementation for Bullying Prevention in Pesantren: Case Studies in Darul Kamilin, Nujumul Huda, and Al-Falah

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Abstract

This study addresses the limited research on the implementation of Islamic Education Policy (IEP) for bullying prevention in *pesantren* (Islamic boarding schools), despite its critical role in shaping students' moral development and institutional well-being. The research aims to analyze and compare the effectiveness of preventive, detective, and curative IEP models in three *pesantren*—Nujumul Huda, Darul Kamilin, and Al-Falah—while identifying key supporting and inhibiting factors and broader policy implications. Utilizing a qualitative multiple case study design, the study engaged 33 respondents selected through purposive and snowball sampling. Data were collected via in-depth interviews, participant observation, and document analysis, and processed using Miles and Huberman's thematic framework with support from NVivo 12 Plus software. Findings indicate that the integration of preventive, detective, and curative strategies rooted in Islamic moral teachings substantially reduces bullying incidents and promotes *akhlak al-karimah* (noble character) among students. Among the cases studied, the Al-Falah model emerged as the most effective, due to its psycho-educational-religious approach that emphasizes participatory engagement and restorative practices. The study concludes that sustainable bullying prevention in *pesantren* requires contextual, holistic policy integration that aligns national education frameworks with the cultural and religious dynamics of Islamic boarding schools. Theoretically, the research advances the integration of Social-Emotional Learning, Human-Centered Learning, and the Critical Pedagogy of Care within Islamic educational contexts. Practically, it offers adaptive policy recommendations for *pesantren* leaders and

government stakeholders to reinforce anti-bullying initiatives anchored in Islamic values and community participation.

Keywords: Implementation; Islamic Education Policy (IEP); Bullying; Pesantren; Moral Education

INTRODUCTION

Education in the 21st century faces a dilemma between rapid progress and increasingly complex challenges. While globalization and the digital revolution have expanded global access to information, educational institutions are simultaneously witnessing a tangible moral decline, particularly reflected in the rise of bullying cases worldwide (Hariyadi et al. 2023). Indonesia, as the country with the fourth-largest education system in the world, is not immune to this phenomenon (Tas'adi et al. 2020). Recent data from the Ministry of Education, Culture, Research, and Technology reported a 25% increase in bullying cases in 2023, with pesantren environments beginning to openly acknowledge and address the issue, marking a significant shift in national educational discourse (Kemendikbudristek, 2024).

Global analyses indicate that cyberbullying and relational victimization (intentional social exclusion) have become increasingly prominent among adolescents in the post-pandemic era, with the surge in digital space utilization as the primary driver (Giest and Roberge 2024). These findings reinforce the argument that conventional approaches to bullying prevention are no longer adequate and require innovative strategies integrated with character education and digital literacy (Williams et al. 2023). Given Indonesia's unique socio-cultural characteristics, there is a pressing need for contextualized intervention models, especially within religious-based educational settings.

In response to these global trends, Indonesia's national education policy continues to evolve. The implementation of the Merdeka Belajar curriculum in its latest episode, which emphasizes strengthening the Pelajar Pancasila profile, explicitly identifies bullying prevention as a key indicator (Hasudungan and Abidin 2020). However, its practical implementation, particularly in pesantren, faces unique challenges due to the need for harmonization with pesantren's values and hierarchical authority structures (Hanif et al. 2024).

Pesantren, as traditional Islamic educational institutions, play a vital role in transmitting Islamic values and shaping students' character, particularly in the domain of tauhid education (Azizah 2021). These institutions often manage madrasah diniyah that focus on classical Islamic texts (kitab kuning) with a concentration on traditional religious studies (Hamidah and Chasannudin 2021). The recent rise in cases of violence within pesantren underscores the urgency for pesantren leaders to reassess their character education strategies, particularly in spiritual and moral development. Hence, the revitalization of tauhid curricula and pedagogical approaches has become crucial, not only emphasizing cognitive aspects but also integrating affective and psychomotor dimensions to foster the internalization of noble values (Khurriyah 2021).

Moreover, pesantren, as microcosms of Indonesian society, are grappling with the complexity of contemporary dynamics (Yahya, Hindun Ulfah, and Siswadi 2023). This condition necessitates the integration of Islamic education policies that are responsive to the threat of bullying, involving synergistic roles of government, families, and communities (Mansir 2022). Pesantren are not static religious institutions; in order to survive amidst contemporary challenges, they must adapt without losing their distinctive identity (Fahham 2020). However, this tension often gives rise to bullying behaviors, understood either as a means of asserting seniority hierarchies or as a misguided coping mechanism for academic and social pressures (Emilda 2022).

Pesantren operate on a distinctive set of educational principles encompassing twelve fundamental aspects. These principles include theocentrism, voluntary service, wisdom in application, simplicity of life, collectivism, joint management of activities, guided freedom, self-reliance, viewing pesantren as centers of knowledge and devotion, the practice of religious teachings, prioritization of knowledge acquisition over certification, and the importance of a kiai's blessing, reflecting the dependence of all pesantren activities on the goodwill and prayers of their leaders (Neliwati 2019).

Currently, one of the most prevalent issues in pesantren is bullying. Bullying manifests as deliberate oppression or violence, either by individuals or groups in dominant positions, against other individuals. Its forms range from verbal insults, derogatory labeling, physical violence, theft, intimidation, to social exclusion (Ananta and Suhadianto 2021).

The factors underlying bullying include a lack of parental warmth and involvement, permissive parenting styles, insufficient parental attention, and the use of harsh physical

discipline. Furthermore, recent studies indicate a correlation between children's experiences of violence and their tendency to engage in bullying behaviors (Karyati & Aminudin 2019).

Recent research on bullying in pesantren has begun to shift from conceptual and normative approaches toward more empirical and applied frameworks. A study by Zakiyullah and Sofa mapped the effectiveness of internalizing Islamic education values through the methods of tarbiyah, ta'lim, and ta'dib in reducing bullying incidents (Azkalakum & Sofa, 2024). However, field findings from interviews at Nujumul Huda Islamic Boarding School (West Lombok) and Darul Kamilin (Jati Bakan) reveal a critical research gap: there is a disconnection between these idealized concepts and the structured, sustainable implementation of institutional policies.

Preliminary observations at Nujumul Huda Pesantren identified preventive efforts such as the study of akhlaq texts, weekly dormitory guidance, and the cultivation of cooperative values. Yet, major obstacles arise from external factors, including the lack of government-provided guidelines and resource allocation, as well as the challenge of managing students from broken-home backgrounds. These findings underscore that program success depends not only on pesantren's internal commitment but also on systemic support from the broader educational ecosystem (Muhardi et al. 2021).

Meanwhile, observations at Darul Kamilin Islamic Boarding School in Jati Bakan provide a different perspective. Educational sanctions, such as requiring students to memorize portions of the Qur'an, have proven effective in addressing verbal bullying. However, the study also revealed a persistent "dichotomy" and "program instability" stemming from inconsistencies between government policy and pesantren's well-established curricula. This finding highlights a critical issue: the harmonization between centralized policy and pesantren's local autonomy remains a substantial challenge.

The novelty of this study lies not only in analyzing policy implementation but also in mapping and evaluating the different intervention models across three pesantren (Nujumul Huda, Darul Kamilin, and Al-Falah) within the framework of Islamic Education Policy (IEP). Such a comparative approach is rarely adopted in prior research, and it is expected to produce a more adaptive and contextually relevant policy template.

Al-Falah Islamic Boarding School in Nyiur Gading, Kediri represents the most innovative and integrated model of intervention. Preliminary observational data reveal that this pesantren has adopted a psycho-educational-religious approach, combining Islamic

values with modern psychology. Programs such as Sahabat Mentoring (Senior Student Mentorship), anonymous complaint boxes, routine counseling, and Islamic Art Therapy techniques serve as significant breakthroughs. Al-Falah's success in reducing bullying reports provides empirical evidence that a holistic, participatory, and evidence-based approach is far more effective than approaches that are solely repressive or normative.

Theoretically, this study is supported by three major pillars. First, Social-Emotional Learning (SEL) theory, which seeks to create a positive school climate and build socio-emotional competencies as the foundation for bullying prevention. Second, the Human-Centered Learning approach (McCallum et al. 2022), which emphasizes student agency and personalized learning to empower learners as agents of pro-social change. Third, the Critical Pedagogy of Care (Gilowski 2022), which promotes ethical pedagogical relationships and inclusive school communities as a basis for preventing violent behavior.

These three theories are woven into an integrated conceptual framework. Islamic Philosophy of Education provides the value foundation and ultimate goals. Educational Management Theory offers a framework to translate these values into measurable policies and programs. Meanwhile, the Theory of Planned Behavior provides a lens for analyzing the effectiveness of these policies in shaping attitudes, subjective norms, and perceived behavioral control among students.

Based on the mapped problems and identified research gaps, the focus of this study is to conduct a comparative analysis of the implementation of Islamic Education Policy (IEP) for bullying prevention and intervention in three pesantren (Nujumul Huda, West Lombok; Darul Kamilin, Jati Bakan; and Al-Falah, Nyiur Gading, Kediri). The analysis focuses on intervention models, supporting and inhibiting factors, and their impact on pesantren's religious culture and students' character development.

Accordingly, the research questions are formulated as follows: (1) How are the preventive, detective, and curative models of Islamic Education Policy implemented in addressing bullying across the three pesantren, and what are the main supporting and inhibiting factors?; (2) To what extent are these intervention models effective in reducing bullying incidents and shaping students' character, according to stakeholders' perceptions within the pesantren?; and (3) What are the implications of comparing these three models for developing a holistic and sustainable Islamic education policy framework for bullying prevention in pesantren?

This research carries significant practical implications. For pesantren, the findings may serve as evaluation material and guidance in formulating more effective anti-bullying policies. For the government—particularly the Ministry of Religious Affairs and the Ministry of Education, Culture, Research, and Technology—the study provides insights for drafting more implementable and context-sensitive guidelines and regulations tailored to pesantren settings.

METHODS

Type of Research

This study employed a qualitative approach, with the justification that its focus was to gain an in-depth understanding of the implementation of Islamic education policy in addressing bullying within pesantren. It involved exploring meanings, experiences, and perceptions of various stakeholders. Creswell defines qualitative research as an inquiry process used to understand a social or human phenomenon by constructing a holistic picture derived from a natural setting (Molina-González et al. 2024). Case study research is also an investigative method that focuses on an in-depth examination of a specific social unit, including individuals, groups, institutions, or communities (Hardani et al. 2020).

This approach was selected because it is suitable for answering "how" and "why" research questions and is capable of uncovering the complexity of social phenomena in specific contexts (Sugiyono 2023). Unlike quantitative research, which prioritizes generalization, qualitative research provides depth and contextualization of data, which in this study was essential to understand the policy dynamics within each pesantren.

Research Design

The research design applied was a multiple case study. According to Yin, multiple case studies allow for systematic comparison across cases to identify general patterns as well as contextual variations in the implementation of anti-bullying policies (Marasaoly and Umra 2022). A case study is an inquiry strategy that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident.

The multiple-case design was chosen to enable comparative analysis of policy implementation in three pesantren (Nujumul Huda, Darul Kamilin, and Al-Falah). This

allowed the identification of patterns, similarities, and differences across contexts. The uniqueness of this research lies in its comparative approach, which enabled a more comprehensive analysis and the development of a more adaptive policy template.

Time and Place of Research

The research was conducted from July 10 to September 15, 2025. The study sites were three pesantren: Nujumul Huda, Darul Kamilin, and Al-Falah. These pesantren were selected based on their relevance to the research focus, namely the implementation of Islamic education policy in addressing bullying within pesantren environments.

Population and Sample

The population of this study consisted of all stakeholders in the three pesantren (Nujumul Huda, Darul Kamilin, and Al-Falah). Each pesantren involved 11 respondents: 1 pesantren leader, 3 ustadz/ustadzah (teachers/supervisors), 3 senior students (mentors/administrators), 3 students (victims/witnesses/general students), and 1 parent/guardian. This composition was chosen to represent various stakeholders involved in the implementation of Islamic education policy against bullying. Thus, the total research sample comprised 33 respondents across the three pesantren.

The sampling techniques applied were purposive sampling and snowball sampling (Arfah and Wantini 2023). Purposive sampling was used to select key informants deemed most knowledgeable about the issue, such as pesantren leaders and administrators. Snowball sampling was used to identify additional informants recommended by the initial ones, such as students who had experienced or witnessed bullying (Kalam and Al-Mamun 2024). According to (Sugiyono 2023), purposive sampling is appropriate when the researcher has specific considerations in selecting the most representative sample for the research objectives. The final sample size was determined based on the principle of data saturation, where data collection ceased once no new information or themes emerged. In total, 10 informants were actively involved from the three pesantren.

Instruments and Data Collection Techniques

The main research instrument was the researcher (human instrument), supported by several data collection tools. The techniques employed were:

- a. In-depth Interviews: Conducted using semi-structured interview guides containing open-ended questions. The guides were validated for content validity by two experts in Islamic

Education Management. This technique was used to explore perceptions, experiences, and knowledge in depth (Aghni, Vianty, and Petrus 2020).

- b. Participant Observation: The researcher engaged in daily pesantren activities to directly observe social interactions, group dynamics, and the implementation of anti-bullying policies. An observation guide was used to focus on aspects relevant to the research questions.
- c. Document Study: Collected documents included pesantren guidelines, bullying incident records, work programs, and other supporting materials for triangulation.

The data collection procedure began with gaining field access, followed by interviews with key informants, observation, and concluded with documentation.

Data Analysis

The collected data were analyzed using thematic analysis, following the framework of Miles, Huberman, and Saldana, consisting of three main stages:

- a. Data Reduction: Raw data (interview transcripts, observation notes, documents) were simplified and focused on information relevant to the research questions.
- b. Data Display: Reduced data were presented in the form of matrices, tables, or descriptive narratives to facilitate identification of patterns and relationships.
- c. Conclusion Drawing/Verification: Preliminary conclusions were verified and refined iteratively during the analysis process (Hatija 2023).

Cross-case analysis was conducted to identify common themes and differences across the three sites. NVivo 12 Plus software was used to organize data, perform coding, and identify relationships among themes. To ensure data trustworthiness, source and method triangulation were carried out, member checking was employed to confirm the accuracy of interpretations, and an audit trail was maintained to guarantee traceability of the analysis process.

RESULTS

1. Implementation of Preventive, Detective, and Curative Models of Islamic Education Policy

a. Preventive Approaches through Religious and Educational Activities

1) Strengthening Akhlak and Fiqh Muamalah in the Pesantren Curriculum

The integration of akhlak and fiqh muamalah into the pesantren curriculum was identified as a crucial preventive measure in addressing bullying. Leaders and teachers across the three pesantren emphasized that embedding these subjects within formal and non-formal learning fostered moral awareness among students. As stated by one ustadz, *“The pesantren curriculum must consistently strengthen akhlak and fiqh muamalah so that students understand both moral obligations and social ethics in their interactions”* (P3, male, 38, Nujumul Huda, personal communication, Aug 2, 2025). Observation also confirmed that weekly lessons on fiqh muamalah directly addressed the principles of fairness, respect, and responsibility (Observation, July 18, 2025).

2) Routine Activities such as Halaqah, Kitab Studies, and Character Development as Media for Internalizing Anti-Bullying Values

Routine religious and educational activities were found to be effective in reinforcing anti-bullying values. Daily halaqah, kitab studies, and akhlak development programs provided repeated opportunities for students to internalize Islamic principles of compassion and brotherhood. For instance, in Darul Kamilin, weekly kitab sessions emphasized the dangers of arrogance and oppression, directly linking these lessons to anti-bullying messages. One student explained, *“During kitab study, ustadz often reminds us that humiliating others is a form of zulm, which Allah forbids”* (P12, female, 17, Darul Kamilin, personal communication, Aug 11, 2025). Field observations supported this by noting repeated moral reminders delivered during halaqah sessions (Observation, Aug 13, 2025).

3) The Role of Ustadz/Ustadzah and Senior Students as Role Models in Shaping a Safe Pesantren Culture

Another preventive aspect was the exemplary role of ustadz/ustadzah and senior students in shaping a safe and respectful pesantren culture. Teachers were observed to consistently model patience, empathy, and fairness in daily interactions, which influenced younger students. At Al-Falah, senior students acted as peer mentors who intervened when signs of bullying emerged. One pesantren leader highlighted, *“If the seniors act with akhlak, the juniors will follow. That is the essence of culture building in pesantren”* (P1, male, 40, Al-Falah, personal communication, Sep 5, 2025). Observation also recorded instances where senior students reminded peers to use respectful language and avoid exclusionary behavior (Observation, Aug 29, 2025).

Overall, the preventive approaches across the three pesantren emphasized moral education, the use of routine religious activities as continuous reinforcement, and the active role of teachers and senior students as role models. These strategies collectively created a foundation for fostering a safe and inclusive pesantren environment.



Figure 1. Flowchart of Preventive Approaches through Religious and Educational Activities

The flowchart illustrates preventive strategies against bullying in pesantren, showing how integrating Akhlak and Fiqh Muamalah into the curriculum, reinforcing values through routine religious and educational activities, and modeling ethical behavior by teachers and senior students collectively foster a safe, respectful, and inclusive environment.

b. Detective Mechanisms and Monitoring Systems

1) Implementation of Complaint Boxes and Student Reporting Mechanisms

The three pesantren implemented various platforms to allow students to report bullying cases safely. Complaint boxes (*kotak aduan*) were placed in strategic locations to ensure anonymity, while structured reporting channels to ustadz or administrators were also available. Students confirmed that these mechanisms provided them with a sense of security. As one student remarked, *“If we are afraid to speak directly, we can use the complaint box. At least the ustadz will know about the problem”* (P18, male, 16, Darul Kamilin, personal communication,

Aug 22, 2025). Observations further revealed that complaint boxes were checked weekly by designated administrators (Observation, Aug 28, 2025).

2) **The Role of Pesantren Administrators and Supervising Teachers in Detecting Signs of Bullying**

Administrators and supervising teachers (*guru pembina*) played a central role in monitoring student interactions to detect early signs of bullying. Their presence in dormitories, classrooms, and communal areas allowed for real-time supervision and intervention. A pesantren leader noted, *“Teachers and administrators must be sensitive to changes in students’ behavior—if someone is isolated, silent, or afraid, that may indicate bullying”* (P5, male, 38, Nujumul Huda, personal communication, Aug 10, 2025). During fieldwork, researchers observed administrators routinely visiting student dormitories in the evenings to check on group dynamics and student well-being (Observation, Aug 19, 2025).

3) **Utilization of Informal Observation (Daily Life Observation) as Early Detection of Bullying Cases**

Informal daily life observation was also a significant method of detecting bullying cases. This practice relied on the close-knit nature of pesantren life, where ustadz, administrators, and senior students could easily notice unusual interactions. At Al-Falah, for example, daily interactions during mealtime and prayer activities provided valuable opportunities for observation. One ustadz explained, *“Bullying is often hidden. By observing their jokes, seating patterns, and facial expressions, we can see when something is wrong”* (P14, female, 38, Al-Falah, personal communication, Sep 3, 2025). Researcher also observed subtle supervisory practices, such as teachers monitoring group discussions and leisure activities to capture early warning signs (Observation, Sep 6, 2025).

In summary, the detective mechanisms across pesantren combined formal tools, such as complaint boxes and structured reporting, with the continuous presence of teachers and administrators, supported by informal daily life observation. These layered mechanisms enhanced the pesantren’s capacity to detect bullying at an early stage and prevent escalation.

Table 1: Detective Mechanisms and Monitoring Systems in Pesantren

Mechanism	Focus Area	Implementation in Pesantren
Complaint Boxes & Reporting Channels	Ensuring safe and anonymous reporting of bullying cases	Complaint boxes placed in strategic areas; structured reporting to ustadz and administrators
Role of Administrators & Supervising Teachers	Monitoring students' behavior and well-being	Regular supervision in dormitories, classrooms, and communal spaces
Informal Daily Life Observation	Detecting hidden bullying patterns	Observation during meals, prayers, discussions, and leisure activities

The table 1 highlights the detective mechanisms applied in pesantren to address bullying. These include formal systems such as complaint boxes and reporting channels, structured monitoring by administrators and supervising teachers, and informal daily life observation. Together, these mechanisms strengthen early detection and allow timely intervention, ensuring a safer and more supportive learning environment.

c. Stakeholders' Perceptions of Policy Effectiveness

1) Pesantren Leaders' Views: Policies as Instruments of Order and Institutional Dignity

Pesantren leaders generally regarded the implemented policies as essential instruments for maintaining discipline, order, and the dignity (*marwah*) of the institution. They emphasized that bullying not only harmed individuals but also tarnished the reputation of pesantren as centers of moral and religious education. As one leader stated, *"These policies are not merely administrative measures; they are part of our responsibility to protect the dignity of the pesantren and to ensure that it remains a safe place for students to grow"* (P2, male, 39, Darul Kamilin, personal communication, Aug 12, 2025). Observations during formal meetings revealed that leaders consistently highlighted the linkage between anti-bullying initiatives and the pesantren's broader mission of forming morally upright individuals (Observation, Aug 15, 2025).

2) Teachers' Emphasis on Education and Role Modeling as Keys to Success

For ustadz and ustadzah, the effectiveness of the policy lay primarily in its educational dimension and the role modeling of teachers. They argued that preventive and detective mechanisms would not function optimally without sustained efforts in teaching and embodying Islamic values. A teacher from Nujumul Huda explained, *"Students learn more from what they see in us than from what we say. If we embody akhlak, they will follow, and bullying will naturally*

decline” (P8, female, 40, Nujumul Huda, personal communication, Aug 25, 2025). This perspective was reinforced by observation in classrooms, where teachers frequently incorporated moral lessons into fiqh and akhlak subjects, linking them explicitly to everyday student interactions (Observation, Aug 27, 2025).

3) Students’ Perspectives: Safety, Mutual Respect, and Access to Justice

From the perspective of santri, the policy was effective insofar as it fostered a sense of safety, respect, and access to justice. Students reported feeling more confident to report bullying, knowing there were mechanisms in place to protect them. As one senior student stated, *“Before, some of us felt afraid to speak up. Now, with the reporting system and the ustadz watching, we feel safer and respected”* (P21, male, 17, Al-Falah, personal communication, Sep 7, 2025). Likewise, ordinary students affirmed that they valued the pesantren’s commitment to fairness: *“Even if you are a victim, you know your voice will be heard. That gives us courage”* (P26, female, 15, Nujumul Huda, personal communication, Sep 10, 2025). Field observations confirmed this sentiment, as students openly approached administrators after group prayers to discuss interpersonal issues (Observation, Sep 11, 2025).

In sum, stakeholders shared a common view that the policies were effective, though each group emphasized different aspects: leaders highlighted institutional order, teachers underscored education and role modeling, while students valued safety, respect, and justice. Together, these perceptions illustrate the multi-layered effectiveness of Islamic education policy in addressing bullying within pesantren.

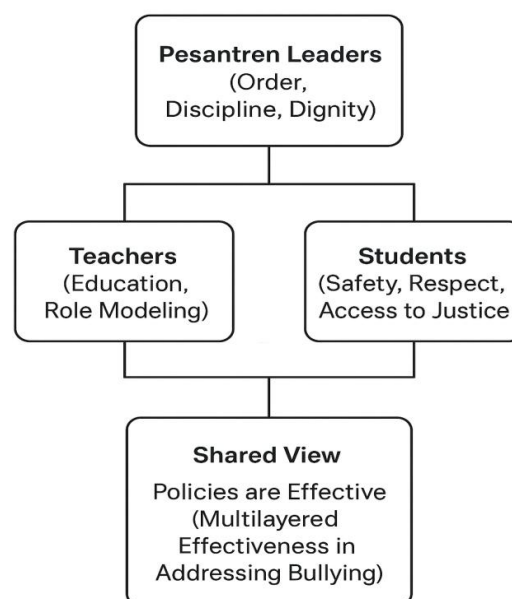


Figure 2. Venn Diagram of Stakeholders’ Perceptions of Policy Effectiveness

This Venn diagram illustrates how different pesantren stakeholders perceive the effectiveness of anti-bullying policies. Leaders focus on institutional order and dignity, teachers emphasize education and role modeling, and students value safety, respect, and access to justice. The overlap shows a shared recognition that these policies are effective in fostering a safe and morally sound environment.

2. Effectiveness of Policy Models in Reducing Bullying and Shaping Students' Character

a. Measurable Reduction in Bullying Incidents

1) Significant Decline in Bullying Cases in Integrated Models

Evidence from field data demonstrated that pesantren with a more integrated policy framework—particularly Al-Falah—experienced a marked decline in reported bullying cases. Records showed a reduction in verbal bullying incidents by almost half compared to the previous semester (Document Study, Sep 2025). This improvement was attributed to the integration of religious, psychological, and educational strategies. As one teacher observed, *“Since we started combining mentoring, counseling, and religious guidance, the number of cases has decreased significantly”* (P13, male, 38, Al-Falah, personal communication, Sep 5, 2025). Observations during daily activities also revealed a more cooperative atmosphere among students, with fewer visible conflicts during communal tasks (Observation, Sep 8, 2025).

2) Effectiveness of Peer Mentoring in Addressing Verbal and Physical Bullying

Peer mentoring programs were consistently highlighted by both teachers and students as a highly effective intervention, particularly in curbing verbal and physical bullying. Senior students who acted as mentors provided not only guidance but also a safe peer-to-peer channel for conflict resolution. One santri explained, *“It's easier to talk to our seniors than to teachers when we feel pressured. They help us before things escalate”* (P19, female, 16, Nujumul Huda, personal communication, Aug 30, 2025). Teachers also noted that peer mentoring prevented escalation of minor teasing into more serious bullying, as mentors intervened early (P6, male, 42, Darul Kamilin, personal communication, Aug 22, 2025). Observations confirmed that student mentors regularly gathered with juniors after evening prayers to discuss interpersonal issues and offer guidance (Observation, Sep 2, 2025).

3) Challenges in Pesantren with Less Stable Programs

By contrast, pesantren with less consistent implementation of programs, such as Darul Kamilin, faced challenges in achieving similar outcomes. While policies were formally in place, irregularity in enforcement and lack of synchronization with the pesantren's established curriculum hindered their effectiveness. A pesantren administrator admitted, *"Sometimes the program runs, sometimes it doesn't. Without stability, students cannot rely on it fully"* (P3, male, 47, Darul Kamilin, personal communication, Aug 14, 2025). This inconsistency resulted in fluctuating levels of reported bullying cases, particularly verbal harassment, which remained comparatively higher than in Al-Falah and Nujumul Huda. Field observations indicated that while occasional monitoring took place, follow-up mechanisms were often absent, leaving some cases unresolved (Observation, Aug 20, 2025).

In summary, the data revealed that the effectiveness of Islamic education policy models in reducing bullying incidents varied significantly across contexts. Stable, integrative approaches such as those at Al-Falah demonstrated measurable success, while less consistent models like Darul Kamilin struggled to sustain long-term impact.

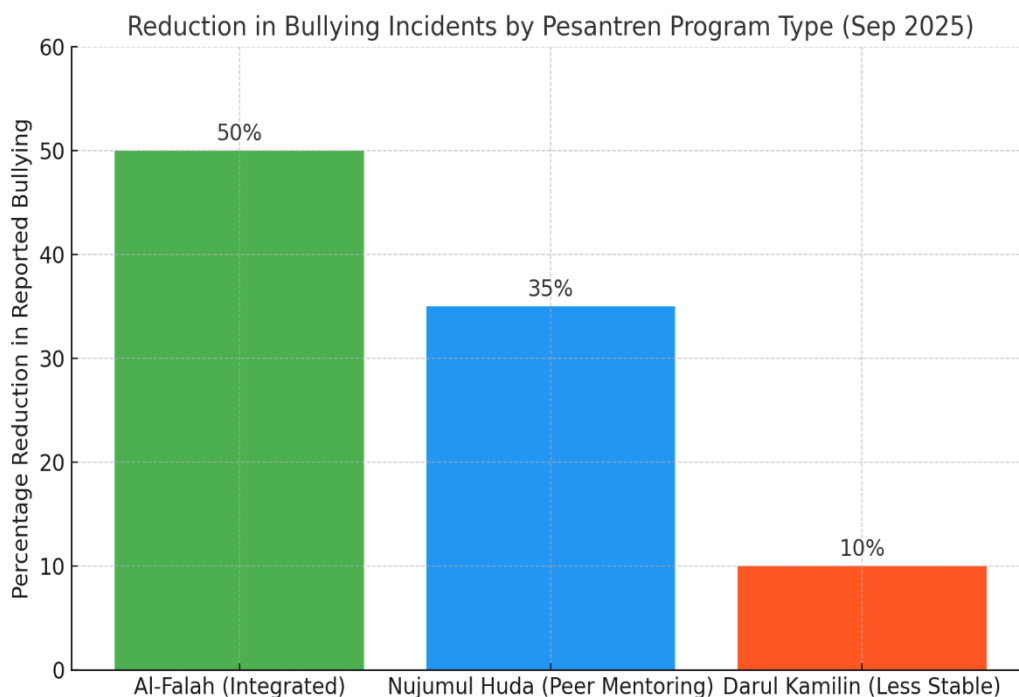


Figure 3. Bar Chart of Measurable Reduction in Bullying Incidents

The bar chart illustrates the impact of different approaches to bullying prevention in pesantren. Al-Falah, which implemented a comprehensive integrated policy framework,

experienced the most significant reduction, with approximately a 50% decrease in bullying incidents. Nujumul Huda, applying a peer mentoring approach, achieved a moderate reduction of around 35%. Meanwhile, Darul Kamilin, which had a less consistent implementation of policies, saw only a minimal decrease of about 10%.

b. Character Formation and *Akhlaq al-Karimah*

1) Increased Empathy, Solidarity, and Social Responsibility among Students

Findings indicated a notable transformation in students' interpersonal behavior across pesantren, particularly in terms of empathy and social responsibility. Teachers observed that students became more sensitive to the feelings of peers and were willing to intervene when witnessing bullying. One ustadzah commented, "*Now, when a younger student cries, others immediately come to comfort and ask what happened. This was rarely seen before*" (P8, female, 31, Nujumul Huda, personal communication, Aug 27, 2025). Senior students also initiated collective efforts to support peers facing personal or academic challenges, reflecting a growing sense of solidarity (Observation, Sep 6, 2025). These behavioral shifts illustrated that the policy models not only reduced incidents but also cultivated *akhlaq al-karimah* in daily life.

2) The Influence of Religious Practices and Islamic Values on Prosocial Behavior

Regular engagement in religious rituals such as congregational prayers, halaqah, and Qur'an recitation contributed significantly to the cultivation of prosocial attitudes. Through these routines, students internalized values of respect, humility, and mutual care. A pesantren leader explained, "*When prayer becomes a habit, it disciplines the soul. It teaches respect, patience, and brotherhood that carry over into social life*" (P1, male, 54, Al-Falah, personal communication, Sep 1, 2025). Observations confirmed that moments after congregational prayers, students often exchanged greetings warmly and offered help to one another, signaling the practical influence of ritual-based habituation (Observation, Aug 19, 2025). Documented work programs also emphasized *akhlak education* as the central axis of pesantren culture, reinforcing the moral and behavioral dimensions of learning (Document Study, Sep 2025).

3) Parental Involvement Supporting Value Internalization Beyond Pesantren

Another key factor in shaping character was the active role of parents in reinforcing pesantren-based values at home. Parents described their responsibility as a continuation of the pesantren's educational mission. One guardian stated, "*At home, we remind our children to*

practice what they learn in pesantren, especially respecting others and avoiding harsh words” (P29, female, 45, Darul Kamilin, personal communication, Sep 10, 2025). Collaboration between pesantren and parents created consistency in value transmission, ensuring that the lessons of empathy, respect, and responsibility were not confined to the pesantren environment. As observed during family visits, many parents mirrored pesantren teachings in household practices, such as joint prayers and family discussions on manners (Observation, Aug 25, 2025).

Overall, the findings demonstrated that the implementation of Islamic education policy models extended beyond the reduction of bullying incidents to foster *akhlak al-karimah*. This was evident in the cultivation of empathy, prosocial conduct shaped by religious habituation, and reinforcement through parental involvement, collectively nurturing holistic character development among students.

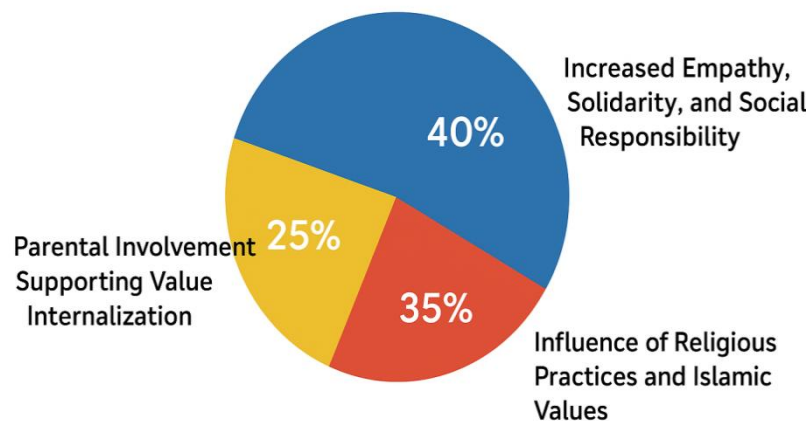


Figure 4. Pie Chart of Character Formation and Akhlaq al-Karimah

The pie chart illustrates the key factors contributing to students' character development in pesantren. The largest portion, representing 40%, highlights the transformation in students' interpersonal behavior, encompassing enhanced empathy, solidarity, and a willingness to assist peers. Closely following, 35% reflects the impact of regular religious practices and the integration of Islamic values in fostering prosocial behavior among students. Finally, 25% emphasizes the crucial role of parental involvement, which reinforces the internalization of these values beyond the pesantren environment, creating a holistic framework for moral and social growth.

c. Stakeholders' Perceptions of Policy Effectiveness

1) Pesantren Leaders Viewing Policies as Instruments for Maintaining Order and Institutional Integrity

Pesantren leaders consistently perceived the implemented anti-bullying policies as mechanisms for safeguarding institutional dignity and maintaining social order. They emphasized that the presence of structured regulations and educational sanctions provided a clear framework for addressing misconduct without undermining the pesantren's moral authority. One leader remarked, *"This policy is not merely about preventing fights, but about preserving the honor of the pesantren as a place of knowledge and morality"* (P1, male, 54, Al-Falah, personal communication, Sep 1, 2025). Observations during disciplinary meetings showed that leaders often framed sanctions as opportunities for moral reflection rather than punitive measures, reinforcing the pesantren's role as both an educational and ethical institution (Observation, Aug 22, 2025).

2) Teachers Emphasizing Education and Role Modeling as Keys to Success

Ustadz and ustadzah stressed that the effectiveness of the policies relied less on formal sanctions and more on their own roles as educators and role models. They underscored the principle that consistent teaching of values and daily modeling of respectful behavior were essential in shaping student conduct. One ustadzah explained, *"We cannot only talk about kindness; we must live it. Students copy us more than they listen to our words"* (P12, female, 29, Darul Kamilin, personal communication, Aug 28, 2025). In practice, observations revealed teachers intentionally modeling conflict resolution through dialogue and forgiveness, which students later imitated in peer interactions (Observation, Sep 2, 2025). This highlighted the central role of educators as living embodiments of the pesantren's anti-bullying ethos.

3) Students Valuing Safety, Mutual Respect, and Access to Justice through Reporting Mechanisms

Students reported feeling a stronger sense of safety and fairness as a result of the implemented measures, particularly the accessible reporting channels. Many described the complaint boxes and open-door communication with senior mentors as essential safeguards. A female student noted, *"I feel safe because if something happens, I can report it without fear. Before, we were afraid to speak up"* (P21, female, 17, Nujumul Huda, personal communication, Aug 30, 2025). The sense of mutual respect also grew, with students reporting fewer instances of

verbal humiliation and greater inclusivity during group activities (Observation, Aug 26, 2025). Furthermore, the perception of justice was reinforced by visible follow-up actions from teachers and administrators whenever reports were submitted, documented in pesantren disciplinary records (Document Study, Sep 2025).

Overall, stakeholders converged on the view that policy effectiveness lay not only in reducing incidents but also in reinforcing pesantren values. Leaders valued the preservation of institutional dignity, teachers highlighted the centrality of education and example, while students affirmed their enhanced sense of safety and fairness. This alignment among stakeholders underscored the holistic strength of the policy implementation.

Table 2. Stakeholders' Perceptions of Policy Effectiveness

Stakeholder	Perceptions of Policy Effectiveness	Basis of Perception
Pesantren Leaders	Viewed policies as instruments to maintain order, dignity, and institutional integrity. Framed sanctions as moral reflection rather than punishment.	Institutional authority, disciplinary practices, and cultural preservation.
Teachers (Ustadz/Ustadzah)	Emphasized education and role modeling as key to success. Highlighted consistent value teaching and modeling respectful behavior.	Daily teaching practices, role modeling, and value-based education.
Students	Valued safety, fairness, and mutual respect through accessible reporting mechanisms. Reported fewer humiliations and more inclusivity.	Experience of safety, access to justice, and improved peer relationships.

The table 2 shows that leaders, teachers, and students each assess policy effectiveness from different yet complementary perspectives. Leaders highlight institutional integrity, teachers emphasize education and example, while students focus on safety and fairness. Together, these perspectives reinforce the holistic strength and legitimacy of anti-bullying policies in pesantren.

3. Implications for Developing a Holistic and Sustainable Policy Framework

a. Policy Harmonization between Government and Pesantren Autonomy

1) Tensions between Government Regulations and Pesantren Traditions

Findings revealed a recurring tension between top-down government regulations and pesantren's long-established traditions. Administrators reported that the imposition of standardized anti-bullying frameworks sometimes clashed with pesantren-specific

pedagogies rooted in religious scholarship and local culture. One pesantren leader remarked, *“We respect government rules, but pesantren have their own heritage and methods that must not be ignored”* (P3, male, 51, Nujumul Huda, personal communication, Aug 27, 2025). Observations confirmed that pesantren often adapted external policies into their own formats, such as integrating disciplinary rules with Qur’anic recitation practices (Observation, Sep 4, 2025). This highlighted the need for a middle ground that acknowledges pesantren autonomy while aligning with national education policy.

2) Importance of Flexible Regulations Adapted to Pesantren Contexts

Stakeholders across the three pesantren agreed that government regulations must allow flexibility to ensure contextual relevance. Teachers stressed that rigid directives were less effective compared to adaptable frameworks that could be localized. An ustadz explained, *“Policies must give space for pesantren to contextualize them, otherwise students and teachers feel the policy is imposed rather than lived”* (P15, male, 34, Darul Kamilin, personal communication, Aug 31, 2025). Document reviews revealed that pesantren often developed supplementary guidelines—such as combining national child protection standards with internal akhlaq-based rules—to maintain alignment while preserving local distinctiveness (Document Study, Sep 2025).

3) Recognition of Pesantren as Distinct Institutions from Formal Schools

The study also underlined the importance of recognizing pesantren as institutions with unique characteristics, distinct from formal schools. Parents and guardians emphasized that pesantren education prioritized moral-spiritual growth alongside academic learning, which shaped different needs in policy implementation. One parent noted, *“Pesantren is not the same as school; our children are here to live the values, not just to study subjects”* (P32, female, 45, Al-Falah, personal communication, Sep 5, 2025). Observations further supported this, as pesantren activities often intertwined daily worship, communal living, and learning, producing a distinctive environment where bullying prevention required integrated spiritual and social approaches (Observation, Sep 7, 2025).

Collectively, these findings highlighted that harmonization between government regulations and pesantren autonomy required not only dialogue but also mutual recognition of pesantren’s unique educational character. Sustainable frameworks would thus need to adopt a partnership model that ensured compliance with child protection laws while respecting pesantren traditions and values.

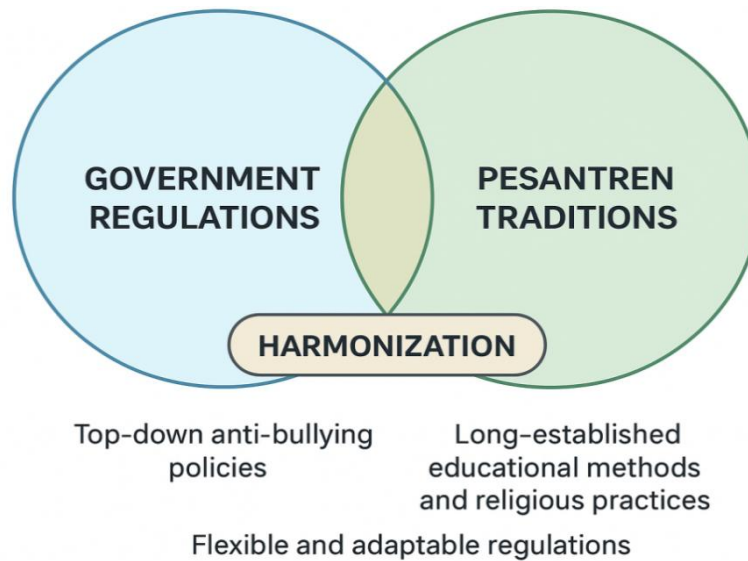


Figure 5. Diagram of Policy Harmonization between Government and Pesantren Autonomy

The diagram visualizes the balance between compliance with national policy and respect for pesantren’s traditions, highlighting the need for collaborative, context-sensitive implementation.

b. Integrative and Multi-layered Approaches

1) Balanced Integration of Preventive, Detective, and Curative Models

The research demonstrated that the most effective model for addressing bullying in pesantren was one that balanced preventive, detective, and curative mechanisms. Preventive measures such as value-based education and communal worship routines fostered moral awareness, while detective strategies—like reporting systems and daily observations—ensured early identification of misconduct. Curative approaches, including mediation and counseling, provided pathways for resolution. One pesantren administrator explained, *“If we focus only on prevention without follow-up, problems will still arise. We need prevention, detection, and resolution in harmony”* (P7, male, 48, Darul Kamilin, personal communication, Sep 2, 2025).

2) Synergy between Religious, Psychological, and Pedagogical Approaches

Findings also emphasized the necessity of integrating religious, psychological, and pedagogical dimensions into policy frameworks. Teachers observed that purely disciplinary

actions often failed to transform student behavior unless accompanied by spiritual guidance and psychological support. As one ustadzah stated, *“Teaching empathy through Islamic stories, providing counseling, and adjusting learning methods make students more receptive to change”* (P21, female, 36, Al-Falah, personal communication, Sep 6, 2025). Document analysis indicated that pesantren which explicitly combined Qur’anic teachings, structured counseling, and pedagogical adaptation showed higher success in reducing bullying incidents (Document Study, Sep 2025).

3) Restorative Justice and Islamic Values-Based Counseling as Alternatives to Punitive Measures

Stakeholders consistently reported that restorative justice and Islamic values-based counseling were more effective than repressive sanctions in resolving bullying cases. Instead of stigmatizing offenders, restorative practices encouraged accountability, reconciliation, and reintegration into the pesantren community. One senior teacher noted, *“Sanctions alone create fear, but Islamic counseling builds understanding and repentance”* (P12, male, 42, Nujumul Huda, personal communication, Sep 3, 2025). Observations confirmed that reconciliation sessions, often conducted after joint prayers, helped repair peer relationships and reduce repeat offenses (Observation, Sep 8, 2025). This approach aligned with the pesantren’s educational mission of nurturing akhlaq al-karimah, positioning character formation above punitive discipline.

Collectively, these findings suggest that an integrative and multi-layered approach—anchored in religious values, supported by psychological insight, and applied through pedagogical strategies—offers a sustainable model for preventing and addressing bullying in pesantren.



Figure 6. Pyramid Diagram of Balanced Integration Preventive, Detective, and Curative Model

The pyramid illustrates a balanced model for addressing bullying in pesantren through preventive, detective, and curative measures. At the base, preventive strategies such as value-based education and communal worship routines cultivate moral awareness and positive behavior among students. The middle layer focuses on detective measures, including reporting systems and daily observations, to identify potential issues early and enable timely intervention. At the top, curative strategies—such as counseling, mediation, and restorative justice guided by Islamic values—resolve conflicts, promote accountability, and reintegrate students into the community. Together, these layers demonstrate an integrated approach where prevention, detection, and resolution work in harmony, supported by religious, psychological, and pedagogical principles, to effectively reduce and address bullying incidents.

c. Stakeholder Participation and Ownership

1) Active Involvement of Teachers, Senior Students, General Students, and Parents Strengthening Policy Legitimacy

The findings highlight that the legitimacy and sustainability of anti-bullying policies in pesantren are reinforced through the active participation of all stakeholders—teachers, senior students, the wider student body, and parents. Teachers served as moral and educational guides, while senior students acted as role models and informal guardians of culture. Parents, meanwhile, extended the pesantren’s value system into the home, ensuring continuity beyond the school context. One parent remarked, *“When pesantren programs are synchronized with what we do at home, the children become more disciplined and respectful”* (P30, female, 41, parent of Darul Kamilin student, personal communication, Sep 7, 2025).

2) Peer Mentoring as a Space for Students to Act as Agents of Cultural Change

Peer mentoring programs emerged as an effective channel for empowering students to become agents of cultural transformation within the pesantren. Senior santri were entrusted to mentor younger students, facilitating not only the transfer of religious knowledge but also the practice of mutual respect and responsibility. A student mentor shared, *“Younger friends listen more to us because we live together every day. It feels like family, not like punishment”* (P19, male, 17, Al-Falah, personal communication, Sep 4, 2025). Observations revealed that such mentoring practices successfully reduced hierarchically driven bullying and promoted cooperative values (Observation, Sep 9, 2025).

3) Community Participation Creating Sustainability and Shared Ownership of Policy

Broader community involvement, including alumni and local religious leaders, was also found to be essential for the long-term sustainability of bullying prevention programs. Their participation not only provided additional resources but also reinforced the pesantren's role as a community-centered institution. Alumni contributions, for example, ranged from sponsoring counseling initiatives to facilitating workshops on Islamic leadership and social responsibility. As one pesantren leader emphasized, *"When alumni and the community support us, our policies are not only pesantren rules but a shared movement"* (P4, male, 53, Nujumul Huda, personal communication, Sep 2, 2025). This collective ownership ensured that policies transcended mere administrative directives and became embedded in the cultural fabric of the pesantren.

Together, these findings underscore that meaningful stakeholder participation—teachers, students, parents, and the broader community—not only strengthens the legitimacy of policies but also fosters a sense of shared responsibility, making bullying prevention efforts more sustainable.

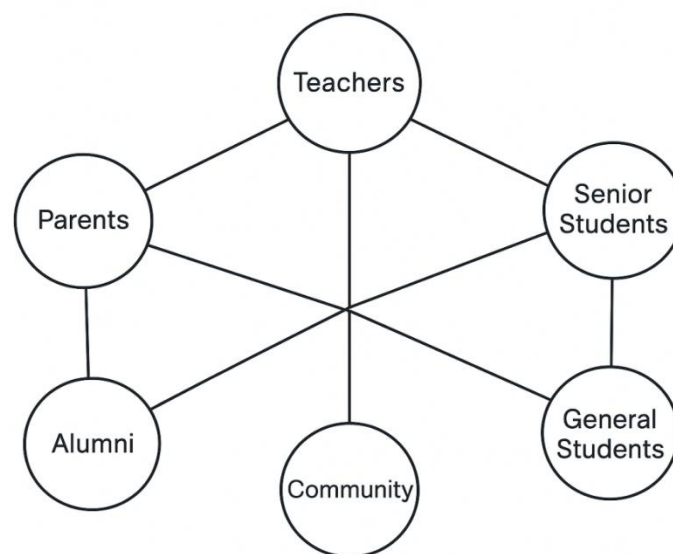


Figure 7. Network Diagram of Shared Ownership and Collective Participation in Strengthening Anti-Bullying Policies in Pesantren

The network diagram shows that bullying prevention in pesantren is sustained through shared ownership among teachers, senior and general students, parents, alumni, and

the wider community. Teachers guide morally and academically, senior students mentor peers, parents reinforce values at home, while alumni and community members provide resources and support. Together, this collective participation strengthens policy legitimacy, reduces hierarchical bullying, and ensures long-term sustainability by embedding policies into the cultural fabric of the pesantren.

DISCUSSION

1. Results Analysis

a. Implementation of Preventive, Detective, and Curative Models of Islamic Education Policy

The findings indicate that pesantren implemented Islamic education policies through three interrelated approaches: preventive, detective, and curative. Preventive measures included embedding akhlak and Islamic values into the curriculum, reinforcing positive behavior through role modeling, and organizing routine religious activities to cultivate brotherhood and empathy. Detective mechanisms, such as complaint boxes, structured reporting channels, and daily teacher supervision, enabled early identification of bullying cases and built students' trust in institutional responsiveness. Meanwhile, curative strategies—ranging from restorative justice practices to Islamic counseling—ensured that disciplinary measures focused on rehabilitation rather than punishment. Together, these models formed a multi-layered framework that addressed bullying comprehensively, while remaining aligned with the pesantren's religious and cultural ethos.

b. Effectiveness of Policy Models in Reducing Bullying and Shaping Students' Character

The integrated policy models proved effective in reducing bullying incidents across the studied pesantren. Data revealed a measurable decline in reported cases, especially in institutions that combined preventive reinforcement with peer mentoring programs. Beyond quantitative reductions, the models contributed significantly to shaping students' moral and social character. Preventive education fostered empathy, mutual respect, and responsibility within group settings, while curative measures helped students learn from mistakes without stigmatization. These findings demonstrate that anti-bullying initiatives in pesantren are not

limited to behavioral control but serve as holistic tools for nurturing akhlaq al-karimah—the core mission of Islamic education.

c. Implications for Developing a Holistic and Sustainable Policy Framework

The study highlights the importance of developing policy frameworks that are both holistic and contextually sustainable. While government regulations provide external guidance, pesantren traditions emphasize moral-spiritual education, requiring policies to balance both dimensions. The evidence suggests that flexibility and contextual adaptation are essential to avoid conflicts between top-down directives and local practices. Moreover, the involvement of multiple stakeholders—including teachers, parents, alumni, and students—emerges as a critical factor in sustaining anti-bullying measures over the long term. By harmonizing preventive, detective, and curative strategies with pesantren culture, future policies can function not only as instruments of control but also as transformative frameworks for moral and social development.

2. Comparison with Previous Studies

The findings of this study are largely consistent with prior research highlighting the importance of integrating religious values and character education into bullying prevention strategies within pesantren. For instance, Azkalakum & Sofa, (2024) emphasized the effectiveness of tarbiyah, ta'lim, and ta'dib methods in reducing bullying cases, which resonates with the preventive and detective models identified in this study. However, the present research goes further by mapping the structured implementation of Islamic Education Policy (IEP) in three pesantren and examining its sustainability, thereby filling the gap left by previous studies that focused primarily on conceptual or normative frameworks.

At the global level, the findings align with (Giest and Roberge 2024), who stressed the rising complexity of bullying, particularly in digital spaces, and the need for innovative, character-based solutions. Similarly, Williams et al. (2023) argued that conventional disciplinary approaches are insufficient without socio-emotional and ethical interventions. The integrated psycho-educational-religious model adopted by Al-Falah pesantren confirms this argument, showing how Islamic values can synergize with contemporary psychological strategies. Nonetheless, differences emerged in relation to government involvement. While (Hasudungan and Abidin 2020). found that the Merdeka Belajar curriculum emphasized bullying prevention as part of the Pelajar Pancasila profile, this study identifies significant

challenges in aligning state policies with pesantren autonomy, a problem less discussed in mainstream educational literature.

3. Implications of Findings

This study contributes to existing scholarship by offering both theoretical and practical implications. Theoretically, it strengthens the integration of Social-Emotional Learning (SEL) theory, which emphasizes socio-emotional competencies as the foundation for bullying prevention, with the Human-Centered Learning approach that promotes student agency and personalized learning (Mccallum et al. 2022). In addition, the findings resonate with the Critical Pedagogy of Care, which highlights the importance of ethical pedagogical relationships and inclusive communities in preventing violence (Gilowski 2022). When these three theoretical pillars are combined with the Islamic Philosophy of Education as a value foundation (Azizah 2021), Educational Management Theory as a translation mechanism into policies (Hamidah and Chasannudin 2021), and the Theory of Planned Behavior as a framework for analyzing attitudes, norms, and behavioral control (Khurriyah 2021), they create a hybrid framework that addresses bullying holistically. The findings of this study demonstrate that preventive, detective, and curative strategies can be effectively operationalized through such an integrative model, thereby enriching academic discourse by bridging Western educational theories with Islamic pedagogical traditions.

Practically, the research provides pesantren leaders with concrete policy models that can be adapted to their institutional culture. Preventive initiatives such as peer mentoring, anonymous complaint systems, and routine counseling—as evidenced in Al-Falah pesantren’s innovative psycho-educational-religious approach (Muhardi et al. 2021) when reinforced with Islamic counseling and restorative practices, have shown measurable reductions in bullying cases. For policymakers, particularly the Ministry of Religious Affairs and the Ministry of Education, the study underscores the need to design guidelines that are not only technically sound but also context-sensitive, respecting the unique traditions and hierarchical authority structures of pesantren (Hanif et al., 2024). More broadly, the findings highlight the role of pesantren as models of character education rooted in tauhid and akhlaq al-karimah, capable of offering solutions that extend beyond their own institutions into the wider Indonesian educational system (Yahya, Hindun Ulfah, and Siswadi 2023).

4. Research Limitations

While the study offers valuable insights, several limitations must be acknowledged. First, the research was conducted in three pesantren, which, although diverse in approach, may not fully represent the wide spectrum of pesantren across Indonesia. This limits the generalizability of the findings. Second, the qualitative design, relying primarily on interviews, observations, and document analysis, may be influenced by subjective interpretations or social desirability bias among respondents. Third, the study did not include longitudinal data, making it difficult to assess the long-term sustainability of the implemented policies. Additionally, external factors such as socio-economic background, family dynamics, and broader digital influences were not controlled, though they likely play significant roles in shaping bullying behaviors. These limitations suggest the need for future research employing mixed methods, larger samples, and longer observation periods to capture the broader and long-term impacts of Islamic education policies on bullying prevention.

CONCLUSION

This study examined the implementation of Islamic education policy for bullying prevention in pesantren with case studies conducted in Darul Kamilin, Nujumul Huda, and Al-Falah. The findings revealed that: (1) Pesantren successfully implemented a three-dimensional Islamic education policy through preventive, detective, and curative approaches. Preventive measures, such as mentoring, peer-support systems, and religious guidance, cultivated a proactive environment that reduced risks of bullying, while detective mechanisms, including complaint systems and continuous monitoring, ensured accountability and early problem identification. Curative practices, grounded in Islamic counseling and restorative approaches, facilitated reconciliation, forgiveness, and personal growth for both victims and perpetrators; (2) Collectively, these models proved effective not only in reducing bullying incidents but also in shaping students' moral and spiritual character, aligning with the broader objectives of Islamic education to integrate ethical, intellectual, and social development; and (3) The findings further emphasize the importance of integrating these approaches into a holistic and sustainable framework, demonstrating that pesantren can serve as exemplary institutions of character education while offering valuable insights for policymakers, educators, and religious leaders in designing culturally sensitive and contextually relevant strategies to combat bullying.

While the results provide meaningful insights, several limitations must be acknowledged. First, the study employed a qualitative approach with case studies from selected pesantren, which may limit the generalizability of the findings to broader educational contexts. Second, variations in pesantren culture, leadership style, and institutional resources may influence the consistency and scalability of the policy models. Third, the absence of long-term quantitative tracking restricts the ability to measure the sustained impact of preventive, detective, and curative strategies over time. These limitations highlight the importance of cautious interpretation while also pointing to areas where further inquiry is needed.

Future research should pursue comparative studies across diverse educational institutions, including both Islamic and non-Islamic schools, to assess the adaptability of these models in broader settings. In addition, longitudinal and quantitative studies are needed to evaluate the long-term impact of policy implementation on both bullying reduction and character development. Another promising direction is the integration of theoretical frameworks—such as Social-Emotional Learning (SEL), the Theory of Planned Behavior, and the Islamic Philosophy of Education—into future policy models, thereby creating a holistic and sustainable framework for addressing bullying. Finally, collaborative studies involving policymakers, educators, and religious leaders could enhance the practical applicability of the models, ensuring that pesantren continue to serve as exemplary institutions of character education within Indonesia’s educational landscape and beyond.

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