

Tackling a Problematic Bullying; A Strategic Behavioral Management Intervention Based on Pesantren

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ABSTRACT

This study aims to examine the role of Pesantren in addressing bullying by implementing behavioral management interventions at pesantren. A qualitative case study approach was used to explore the factors influencing bullying and the intervention model implemented. Information sources consisted of foster parents, the Head of the Regional Guidance and Counseling (BK), and security and order officers at the pesantren. Data collection was conducted through observation, in-depth interviews, and documentation. Data were analyzed using data reduction, display, and verification stages to obtain valid results. This research found that behavioral management strategies in dealing with bullying in pesantren are carried out through punishment, character-building, character building socialization, spiritual approaches, role models, and counseling. Thus, the findings of this study indicate that pesantren can play a significant role in developing anti-bullying character through practical guidance and behavioral management strategies.

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Introduction

Pesantren, as traditional Islamic educational institutions, are known for their values and culture that uphold Islamic brotherhood, etiquette, and good manners in students' lives (Pearce et al, Zhu & Wang, 2024). Values such as mutual respect, obedience to teachers, and solidarity among students are taught from an early age as part of character formation. pesantren also instill the ethics of politeness and respect for elders as manifestations of Islamic values. However, behind the construction of these noble values lies a paradoxical social reality. In daily practice, phenomena of verbal violence, acts of bullying with nuances of seniority, and emotional abuse perpetrated by senior students against juniors are still found. These phenomena are often considered a form of mental learning or part of tradition, thereby escaping supervision and being neither seriously addressed. Thus, normatively, pesantren do uphold brotherhood and etiquette. However, at the practical level, these values have not been fully internalized in students' daily lives (Rahman et al., 2023).

The persistent phenomenon of bullying in pesantren demonstrates a gap between the ideal values taught and prevailing social practices. Many pesantren lack adequate systems for reporting and handling violence, leading victims to often remain silent for fear of social pressure or retaliation. A strong culture of seniority reinforces the dominance of some groups over others, with

older students feeling entitled to regulate, reprimand, and even punish new students under the guise of maintaining order.

Verbal violence in the form of insults, taunts, or demeaning calls is also part of social relations considered normal in some santri communities (Pratama et al., n.d.). This is undoubtedly contrary to the principles of Islamic education, which prioritize compassion, the development of noble character, and the protection of individual dignity. Therefore, pesantren need to revitalize the values of adab and ukhuwah by instilling them in an applicable manner and building a comprehensive violence prevention system (Ahmad et al., 2025)

The analysis of previous studies shows a general tendency that although pesantren uphold Islamic values such as brotherhood, etiquette, and compassion among students, bullying practices still occur latently and systematically Research by (Kholidi & Muliawan, 2024). for example, found that forms of bullying, such as teasing, giving derogatory titles, and even physical fights, still occurred even though students studied moral texts daily, such as Ta'limul Muta'allim. Meanwhile Utama and Salim in a study at Muhammadiyah Boarding School Klaten identified a culture of seniority and a lack of an effective reporting system as the main external factors triggering bullying.

Similarities with this study are evident in the tension between normative Islamic values and the reality of social behavior in pesantren. However, this study differs in its explicit focus on the paradox of the noble cultural values of pesantren with the ongoing, hidden practices of verbal, emotional, and hierarchical violence. This study makes an important contribution to the literature by highlighting the role of cultural studies in understanding why the values of brotherhood and etiquette upheld in pesantren have not been able to overcome bullying. This study also reveals a tension between the noble principles of pesantren that emphasize brotherhood and etiquette and the reality of verbal and emotional violence and hierarchical social structures in pesantren. Therefore, this study emphasizes the urgency of implementing more applicable, context-specific character education strategies that allow these values to be more effectively internalized in students' lives and that can reduce or eliminate bullying.

This research examines how behavioral management strategies address bullying in pesantren. This is based on the fact that pesantren, as Islamic educational institutions, not only teach religious knowledge but also shape the character and social behavior of students. This focus is interesting to study because there is tension between the noble values taught, such as brotherhood, etiquette, and humility, and contradictory social practices, such as verbal violence, excessive seniority, and latent emotional abuse. Academically, this study is important because it opens space for critical discussion of the effectiveness of values education in the context of closed, hierarchical communities such as pesantren and highlights the need for a behavior-based managerial approach to creating a safe and educational social climate. Through this focus, the research can contribute to the development of contextual, values-based behavioral management strategies to prevent systemic bullying in pesantren. (Novriyansah & Saputra, 2024).

Behavior management is a systematic approach to directing and shaping individual or group behavior through prevention strategies, positive reinforcement, and correction of deviant behavior. In the context of pesantren, this is particularly relevant for addressing bullying, according to B.F. Skinner, behavior can be shaped through consistent reinforcement and punishment (Utama & Salim, 2025).

The implementation of this system must be accompanied by a deep understanding of Islamic values, so that behavior formation is not merely mechanical but also spiritual. Field evidence shows that bullying often occurs covertly through verbal abuse or dominance over seniority, making behavior management strategies crucial for creating a structured system for early detection and handling.

By integrating behaviorist principles into the education and development systems pesantren, it is hoped that a safe, educational, and social environment will be created that aligns with the values of Islamic brotherhood. B. Watson also argues that human behavior can be shaped

through stimulus-response and reinforcement. In the context of pesantren, this approach is evident in the use of a reward-and-punishment pattern to shape students.

Method

This study employs a qualitative and descriptive with case study design to explore the strategic implementation of behavioral management interventions to address bullying within a context. The qualitative approach allows for an in-depth understanding of the social dynamics, cultural context, and institutional responses to bullying, focusing on meanings and perspectives constructed by the involved actors. The case study method was selected to provide a comprehensive, context-bound analysis of one pesantren where bullying issues had emerged and intervention strategies had been implemented. The study focuses on revealing the lived experiences, institutional mechanisms, and behavioral management processes developed to tackle bullying, with particular attention to the pesantren's unique religious and cultural environment.

Data were collected through in-depth interviews, participatory observations, and document analysis from a diverse range of informants, including the *kepala pesantren* (boarding school head), representatives from the *biro kepesantrenan* (pesantren affairs office), *biro pendidikan* (education office), security and order officers (*bagian keamanan dan ketertiban*), guidance and counseling staff (*bagian bimbingan dan konseling*), *wali asuh* (mentors/guardians), and the students (*santri*) themselves. These sources provide a holistic perspective on bullying and the institutional response strategies. The data analysis was conducted using Miles and Huberman's model, which involves three concurrent activities: data reduction (selecting, simplifying, and abstracting the raw data), data display (organizing information in visual or narrative form to facilitate interpretation), and conclusion drawing/verification (deriving meaning and ensuring the validity of findings through triangulation and reflective analysis). This analytical framework ensures methodological rigor and the emergence of grounded insights on behavioral intervention practices in pesantren settings.

Result

In this section, researchers will present findings and analyses of the behavioral management strategies used to address bullying in pesantren. These findings are expected to provide valuable insights into addressing bullying in pesantren. These forms are as follows :

1. Punishment

This study aims to explore how the pesantren environment contributes to shaping the character of students who are anti-bullying. Interviews with security and order officers at the Pesantren revealed that bullying management within the school is analyzed through a behavioral management intervention approach, specifically focusing on the application of punishment as a strategy to control deviant behavior. The data presented are derived from in-depth interviews with several security and order officers in the pesantren. The information collected reflects actual practices carried out by the pesantren in responding to bullying cases, particularly in the form of verbal and physical violence between students. In general, punishment is the dominant mechanism used, including light physical punishment, additional assignments, facility restrictions, and verbal reprimands. The primary purpose of this punishment is not to humiliate, but as an educational and corrective measure that is expected to form more positive behavior. Thus, punishment in pesantren becomes part of a social control strategy that is integrated into the value system and culture of the pesantren itself.

The following is a visualization of interview data in Table form, depicting the interviewees' responses regarding the use of punishment as an intervention strategy for bullying behavior in Islamic boarding schools:

Sourceperson	Types Punishment	Purpose Punishment	Effectiveness (Scale 1-5)	Cultural Notes
Ustadzah A	Reprimands and assignments	Raising awareness among students	4	Light punishment educational
Ustadzah B	Reduction of rights	Provides deterrent effect	3	Adapted to the character of the students
Regional BK	Community Service	Learning Responsibility	4	In accordance with the values of mutual cooperation
Santri	Light physical punishment	Discipline and compliance	2	Vulnerable to abuse
Regional security	Open warning	Public moral reprimand	5	Effective for group coaching

The Table above shows that punishment is a common strategy for dealing with bullying in Islamic boarding schools. Punishments vary from verbal reprimands to mild or symbolic physical punishments, such as community service or standing in front of the security office.

In general, punishment is intended to make the perpetrator aware so that they do not repeat similar mistakes, with the hope of instilling a sense of responsibility and disciplinen. Several sources emphasized that the punishment must be tailored to the perpetrator's characteristics and to the values upheld by the pesantren, such as social responsibility, cooperation, and politeness. The effectiveness of punishment is relatively high when it is carried out consistently and accompanied by moral guidance, rather than physical punishment alone. This narrative emphasizes that punishment does not stand alone but is part of a value-based, ethical guidance strategy in the pesantren system.

This shows that punishment is not used solely as a means of revenge, but rather to instill in the perpetrator the values of responsibility and self-reflection. Furthermore, the imposition of punishment also takes into account students' psychological conditions, adopting a more humanistic and collective approach. Although there are reports of the use of light corporal punishment, most respondents believe that this approach is being abandoned due to its vulnerability to abuse. Therefore, the punishment model in pesantren is contextual, grounded in religious values and a strong institutional culture.

Punishment in pesantren shows that this strategy arises from the need for social stability and order in the highly dynamic student community. Punishment not only functions as a tool to control deviant behavior, but also as part of the process of character and moral formation of students. The reliance on punishment also reflects the limitations of alternative interventions that are preventive or counseling-based, so that pesantren tend to choose a quick and familiar approach. However, the tendency to consider students' psychological aspects and the principle of fairness in the implementation of punishment indicate a reflective awareness in behavior management. This means that punishment in pesantren is adaptive rather than absolute and is firmly rooted in the institution's internal value system.

2. Character Building Outreach

The implementation of the Character Building outreach program in the context of pesantren has shown a significant shift in students' attitudes toward bullying. This outreach

program takes the form of regular religious studies, religious lectures, group discussions, and educational video screenings, all packaged in a spiritual and religious-moral approach. This activity not only targets students but also involves caregivers, foster parents, and students. This program is conducted once every three months, with direct observations conducted at various activity points, such as the Islamic boarding school hall, dormitories, and classrooms.

The pesantren Development Bureau is responsible for the primary coordination in the implementation of the Character Building Socialization event. And collaborates with foster parents to coordinate students in the area to participate in the event in a unified manner. The purpose of the Character Building Socialization is to instill moral values, discipline, responsibility, and social empathy in students as a foundation for the formation of a strong Islamic character. Foster parents here also play a vital role as a direct liaison between the bureau program and students in the field. They ensure that the socialized character values can be applied in real life in the dormitory.

Observations showed high enthusiasm among students for the outreach activities, demonstrated by their active participation in question-and-answer sessions and bullying simulations. This program is part of a behavior management strategy that emphasizes the internalization of positive character values such as empathy, responsibility, and social awareness, packaged in accordance with pesantren traditions and culture. The interactive, religious-based approach was highly appealing to students. Meanwhile, simulation exercises in which students directly responded to bullying scenarios also demonstrated high participation rates, indicating the effectiveness of the experiential learning approach. Overall, this pattern shows that a contextual delivery strategy tailored to the pesantren environment is key to the success of the character-building outreach program. The implementation of the Character Building outreach program in the pesantren environment received a very positive response from students. Data showed that direct, interactive activities, such as moral studies and simulations, achieved the highest participation rates. This suggests that students are more engaged when the outreach approach is communicative and practical. Meanwhile, passive activities such as story reading still get participation, although not as much as other methods.

Based on the results of interviews and observations, we need to know together that bullying in pesantren, especially in the , is primarily verbal, with a term called 'meeting' (evaluation of juniors by seniors), also known as 'seniority'. There are several preventive measures that we take to prevent this culture from taking root. Among them are holding Character Building activities to build better student character, particularly to address the negative impacts of bullying, and posting anti-bullying posters in various places in the area, including types of bullying, impacts, and so on. There is sharing of foster guardians for foster children so that communication between administrators and students is more effective and builds mutual trust, also the student ballot box that we recommend per region is intended to convey student aspirations, complaints of students, who are worried that if they experience bullying, they can communicate it through the ballot box or say it directly to their foster guardian, with such actions so far bullying cases have not occurred again either in the institution or in the pesantren environment.

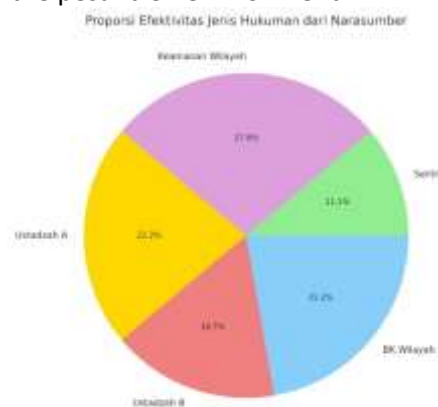


Figure 1: Proportional Form of Effectiveness of Punishment Types

This figure shows that the increase in the number of students participating in the Regional Security Building character socialization activity made the most significant contribution to effectiveness (27.8%). Ustadzah A and B both contributed 22.2%, and Santri had the lowest proportion (11.1%).

The success of the Character Building outreach program is greatly influenced by its closeness to local values and participatory approach. Students are more receptive to anti-bullying messages when delivered in familiar contexts, such as religious study groups and simulations relevant to their daily lives. Therefore, pesantren-based behavioral intervention strategies need to be continuously developed with a participatory and contextual approach to instill anti-bullying values deeply and sustainably.

3. Spiritual Approach

Bullying is a serious problem frequently encountered in various environments, including pesantren. This behavior can have profound impacts on victims, both physically and psychologically. In pesantren, in addition to academic interactions, bullying is also common. Therefore, a spiritual approach implemented in pesantren is an essential strategy for addressing this problem. Through religious activities such as congregational prayer, recitation of the yellow text, and istighotsah (religious reflection), students can be instilled with religious values such as brotherhood, etiquette, and empathy can be instilled in students. Interviews with administrators and students indicate that this spiritual approach not only strengthens faith but also plays a significant role in reducing bullying by fostering more positive social behavior and supporting a more harmonious environment in pesantren.

No.	Respondent	Experience with the Spiritualization Approach	Influence on Student Behavior
1	Islamic Boarding School Administrators	Emphasizing the value of ukhuwah and adab in religious activities	Improve discipline and reduce social violence between students
2	Senior Student	Applying self-control in social interactions	Reduce aggressive behavior and increase empathy among students
3	Junior Students	Learn the value of love and respect from recitation	Reduce the tendency to isolate oneself and be more open in interacting
4	Islamic Boarding School Administrators	Be a role model in implementing spiritual values	Creating a more harmonious environment and encouraging more positive relationships
5	Junior Students	Participate in recitation of the yellow book which teaches moral values	Increase moral awareness and reduce negative behavior among students

The data above demonstrate that the spiritual approach significantly reduces bullying behavior in pesantren. Religious values such as brotherhood and good manners are not only taught as part of religious obligations but also put into practice in daily social life through activities such as congregational prayer and the recitation of the yellow book. These activities not only deepen students' faith but also foster attitudes of mutual respect, empathy, and self-control, which are crucial for building relationships among students. Students, both seniors and juniors, demonstrated positive changes in their interaction patterns, with increased respect for one another and reduced aggressive behavior. Therefore, the spiritual approach is integral to creating a safer, more harmonious, and bullying-free environment in an pesantren.

Looking at the interview data, a pattern emerges that demonstrates how spiritual activities are consistently implemented in pesantren to support student behavioral change. Activities such as congregational prayer and the recitation of the yellow text are held regularly, reflecting the pesantren commitment to shaping students' character. Furthermore, reflective activities such as evening self-reflection and istighotsah, although less frequent, have a significant impact on students' psychological transformation. This pattern demonstrates that pesantren combine a collective approach through communal worship with an individual approach through self-reflection activities. These two aspects work together to reduce bullying and foster more positive, harmonious relationships among students.

Analytical data show that the frequency and consistency of religious activities play a significant role in reducing bullying in pesantren. With the high intensity of activities such as congregational prayer and recitation of the yellow text, students receive continuous moral reinforcement. This fosters mutual respect and empathy, which play a crucial role in reducing aggression. Furthermore, more reflective activities, such as evening self-reflection, provide students with a space for self-reflection, which helps them manage their emotions and improve their social relationships. The spiritualization approach implemented in pesantren, by integrating religious and social values, has proven effective as a preventive intervention to address bullying and as a means to shape better, more harmonious student character.

4. Role Model

As we all know, bullying is aggressive behavior that is intentionally and repeatedly carried out to hurt, intimidate, or demean others. This action can be physical, verbal, and social. It is undeniable that bullying behavior often occurs in pesantren, making it a hot topic for discussion and finding solutions to prevent recurrence. As a student currently residing in the pesantren, I can confirm that based on my experience as an active member of the pesantren, the behavior considered "bullying" in pesantren does not necessarily involve the intention to hurt, intimidate, or demean someone.

This kind of behavior, in pesantren, often occurs between seniors and juniors. For example, scolding juniors when they do not carry out institutional activities properly, such as late submission of vocabulary memorization, speaking a language other than the foreign language, or doing assignments carelessly. However, the actions of these seniors are excessive, not hurtful, but still result in quite severe sanctions. For example, translating five pages of the newspaper in one night. Things like this are increasingly interpreted as hurtful and then considered bullying. The sanctions given like this are carried out because the person giving them was treated similarly by a previous senior. So the mindset arises, "My junior must feel what I felt." So, the role of seniors is vital as role models for their juniors. Because if this is permitted, there will always be this kind of behavior. The interview was conducted by a student who had been bullied by seniors towards his juniors.

Based on the results of interviews with senior students, bullying remains a crucial problem in the world of education, including in pesantren which are known for their religious and moral values. Although not always apparent on the surface, bullying can still occur in verbal, physical, and psychological forms. To address this, an intervention approach based on pesantren values and culture is important, one of which is through the role models of pesantren leaders. Role models are a form of non-formal intervention that is very effective in preventing bullying because they are internal and sustainable. Pesantren, the relationship between students and authoritative figures such as guardians and ustaz is built on trust, respect, and obedience. Therefore, the behavior displayed by these figures easily becomes a moral reference for students. Role models are more successful in preventing bullying than simply written rules because they touch the affective and cognitive domains of students simultaneously.

5. Counseling

The Head of Counseling Guidance at pesantren stated that, in addition to role models, another effective strategy for addressing bullying is counseling. Observations indicate that counseling in pesantren is not always formal, unlike in public schools, but instead integrated into various daily activities, such as evening guidance sessions, private dialogues between students and

guardians, and question-and-answer sessions after religious study. Counseling serves as a medium for expressing grievances, improving behavior, and encouraging reconciliation between disputing parties. In cases of bullying, the counseling approach has proven effective because it is personal, spiritual, and empathetic. The counselor, or female teacher, acts as a listener, guide, and mediator, able to tap into students' emotions, making them feel safe and valued.

Counseling activities in pesantren vary significantly in both form and frequency. Individual counseling is the most frequently conducted activity, indicating sufficient personal space for students to speak and share their concerns, including those related to bullying. Mediation activities in bullying cases are less frequent, but are very important because they directly resolve conflicts. Overall, counseling in pesantren serves not only as a means of problem-solving but also of character development and spiritual strengthening, making it a holistic and targeted approach to addressing bullying.

Counseling is not limited to a specific space or time, but is integrated into students' daily lives. This pattern illustrates that pesantren adopt a relationship-based counseling approach, where emotional and spiritual closeness between mentors and students is the primary basis for their effectiveness. High individual counseling indicates that many students choose a personal approach because it is safer and more comfortable for them to express their personal problems. Meanwhile, bullying mediation, although rare, reflects a direct and restorative resolution effort. With this pattern, Pesantren not only heal wounds caused by bullying but also instill anti-bullying values sustainably through relationships and habits.

Based on observations, the relationship between students and their mentors is not only academic or administrative, but also includes guidance and spirituality. Therefore, counseling is not always conducted in a closed room with a specific schedule, but instead flows naturally in everyday life. This tendency reflects the students' need for a mentor figure who not only provides solutions but also acts as an empathetic listener and understands their cultural and psychological context. The relatively high frequency of counseling also indicates that problems such as bullying are responded to with a long-term approach, not just short-term punishment. Therefore, this pattern occurs because the values of pesantren prioritize a balance between discipline and compassion in developing strong, moral individuals.

Discussion

Interviews with various parties at pesantren indicate that bullying is handled through a multi-layered behavioral management strategy aligned with the school's culture (Rahayu, 2025). First, punishment is used as a corrective measure to instill discipline, with various forms including reprimands, community service, and even the reduction of certain privileges (Rohmah & Aimah, 2025). Although there is a risk of misuse of light physical punishment, most respondents emphasized that punishment in pesantren is more educational and moral rather than repressive (Anggung & Prasetyo, 2023). This demonstrates efforts to align the punishment approach with Islamic educational values (Aspiranti et al., 2025). so that punishment does not become a tool of oppression, but rather a means of fostering students' self-awareness (Rahadi et al., 2025). Second, the Character Building socialization strategy has proven effective in raising students' awareness of the dangers of bullying (Abdurrohim et al., 2024). This program is implemented through religious studies, lectures, case simulations, and group discussions (Firdaus et al., n.d.). High student participation in interactive activities, such as simulations and Q&A sessions, demonstrates that a practical approach is more readily accepted than passive methods (Oyekoya et al., 2021). This program not only instills the values of empathy and responsibility but also strengthens the culture of cooperation and Islamic brotherhood. From the observation results, it can be seen that the presence of anti-bullying posters, student aspiration ballot boxes, and foster guardian sharing activities also supports preventive bullying (Siti, 2025).

Third, spiritualization and the study of Islamic texts are unique strategies of pesantren. Congregational prayer, istighotsah (reflection), self-reflection, and the analysis of Islamic texts not

only strengthen religiosity but also establish strong informal social control among students (Triyono et al., 2023). The values of patience, compassion, and respect for others taught in Islamic texts have been shown to help students control their emotions and reduce aggressive behavior (Hasna Finy Azzaliyah, 2025). Thus, spiritualization serves as a preventative measure that not only limits formal bullying but also changes students' mindsets from within. This distinguishes pesantren from public schools, which rely more on administrative approaches (Nofi et al., n.d.). Fourth, the exemplary behavior of caregivers, female teachers, foster parents, and senior students has a significant impact on fostering an anti-bullying culture (Islam & 2025, 2025). Fair, empathetic, and consistent behavior encourages other students to emulate these positive attitudes. This shows that in Islamic boarding schools, concrete examples are more effective than written rules because they engage the students' affective domain (Alfi, 2025). Finally, counseling is a highly personal and relational approach. Counseling in pesantren is not limited by time and space, but rather integrated into daily life, for example, through dialogue after religious study or evening guidance (Ramli et al., 2024). This approach allows students to feel safer expressing their concerns, including if they are victims of bullying. Counseling also serves as a medium for reconciliation, making conflict resolution more restorative, rather than simply punitive (Fauzan et al., 2024).

Fifth, counseling in pesantren serves as a behavioral intervention focused on the personal and spiritual relationship between students and mentors (Shaleh et al., n.d.). Based on interviews with the Head of Counseling and the counselors, counseling in pesantren is not conducted formally as in general educational institutions (Tustonja et al., 2024). Still, it is integrated into daily activities such as evening guidance, question-and-answer sessions after religious studies, or private dialogues between guardians and students (Humanities & 2025, 2025). The effectiveness of this approach lies in its ability to create a safe space for students to express personal problems without fear or shame. In cases of bullying, students who are victims can receive moral and spiritual support directly from mentors they trust (Anis, 2025).

Research findings indicate that bullying in pesantren is addressed through a holistic behavioral management approach. Punishment strategies are used as corrective measures with educational, rather than repressive, goals. Character-building programs through lectures, religious studies, and case simulations have proven effective in instilling in students the values of empathy, responsibility, and solidarity (Abdul-Raheem, 2025). The spiritualization approach and the analysis of yellow books serve to internalize moral and religious values, thereby developing students' self-control from within. Meanwhile, the exemplary behavior of guardians and senior students serves as a role model for other students, and counseling provides a safe personal space to express problems while fostering restorative conflict resolution (Verasammy et al., 2021). Overall, these findings confirm that pesantren have a unique model for handling bullying, integrating educational, spiritual, moral, and relational aspects into one system. The implication of these findings is the creation of a safer, more religiously oriented educational ecosystem that shapes students' overall character. The main supporting factors for this strategy's success are a strong religious culture, a close relationship between students and caregivers, and a contextual coaching method tailored to the characteristics of pesantren life (Xuanyu et al., n.d.).

The implications of this research indicate that the strategy for handling bullying in pesantren is highly effective because it integrates a behavioral management approach with religious values and community culture. The approach of spiritualization, role modeling, punishment, internalization through the yellow book recitation, and relationship-based counseling has been proven to improve students' internal moral supervision. This has a theoretical impact by expanding the behaviorist concept towards transcendental behaviorism; a practical effect in the form of a character education-based prevention model; and a policy impact in the form of the need for SOPs for restorative interventions. Therefore, pesantren can be an alternative model for anti-bullying educational institutions that not only reduce cases but also shape long-term moral awareness (María et al., 2021).

Conclusion

The results of the study indicate that bullying is handled in pesantren through a holistic, contextual, and religiously aligned behavioural management approach. The findings indicate that behavioural management for overcoming bullying in pesantren is carried out through Punishment, character-building socialization, Spiritual Approach, Role modelling, and, finally, Counselling. This study also provides important insights into how pesantren-based behavioural management interventions can be effective in addressing bullying issues in pesantren environments. The main findings of this study indicate that an approach based on religious values and Islamic boarding school culture plays a significant role in shaping the behaviour of students, both as victims and perpetrators of bullying. Through intervention strategies that integrate Islamic boarding school-based educational approaches, perpetrators of bullying can be guided to change their negative behaviour. At the same time, victims can be given support to improve their psychological Wellbeing.

The results of this study are limited to the specific region that participated, and therefore cannot be generalized to Islamic boarding schools outside that region. Second, this study covered only students, administrators, and caretakers of the Islamic boarding school, so it did not examine the roles of parents or the surrounding community in addressing bullying. Third, the method used was qualitative, with a case study approach, which could have led to biased interpretations by the researcher. Therefore, further research is recommended to expand the geographic scope, involve a broader range of stakeholders, and adopt quantitative methods to obtain more representative and generalizable data.

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