

Resolving an Inherent Controversy: How *Pesantren's* Philosophical Ideals Confront the Reality of Bullying

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Abstract

Bullying in Indonesian Islamic boarding schools (*pesantren*) remains a critical issue, often addressed with generic interventions that overlook the unique cultural and philosophical contexts of these institutions. This study challenges such universalist approaches by proposing a bottom-up, culturally-rooted anti-bullying model. The primary objective was to identify the core philosophical values of a specific institution, *Pesantren Nurul Yaqin*, and operationalize them into a structured intervention framework. Using a qualitative case study methodology, data were collected through in-depth interviews, participatory observation, and documentary analysis, and then analyzed thematically. The findings reveal that the inherent values of humility (*tawadhu'*), Islamic brotherhood (*ukhuwah Islamiyah*), and benevolence (*ihsan*) function as a powerful, synergistic antithesis to bullying by fostering a protective socio-spiritual ecosystem. The research culminates in the formulation of a contextual anti-bullying program that translates these values into actionable strategies, adapting the internationally recognized Whole-School Approach (WSA) to the *pesantren's* local wisdom. This study's principal contribution is a replicable, evidence-based model that bridges the gap between indigenous philosophy and practical intervention, offering a sustainable path for faith-based institutions to cultivate safer, character-driven educational environments grounded in their own authentic traditions.

Keywords: anti-bullying program; *pesantren*; local wisdom; Whole-School Approach; contextual intervention

Introduction

Indonesia is currently grappling with a substantial issue of bullying within its educational institutions (Baharun et al., 2025). The 2018 Programme for International Student Assessment (PISA) data indicated that 44.1% of students in Indonesia experienced bullying, positioning the country as the fifth highest globally at that time (Abdurrohim et al., 2024). This problem is also widespread in Islamic boarding schools (*pesantren*), with a survey indicating that a concerning 59% of students (*santri*) encountered bullying from their peers (Suryadi et al., 2023). Further data from the Indonesian Child Protection Commission (KPAI) and the Federation of Indonesian Teachers' Unions (FSGI) for 2022 revealed that physical bullying (55.5%) is the most common form, followed by verbal (29.3%) and psychological (15.2%) bullying

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(Abdurrohim et al., 2024). This evidence demonstrates the pressing necessity to confront this issue, which fundamentally opposes the core principles of *pesantren* education rooted in brotherhood, equality, and mutual respect, necessitating a realignment of these ideals.

While various prior studies have made significant contributions to understanding the phenomenon of bullying in *pesantren*, a considerable gap remains. The current research has extensively recorded the prevalence, causal reasons, and adverse effects of bullying on students' psychological and social well-being (S. Ramli et al., 2024; Wisudariani et al., 2024). In response, the literature has also mapped a series of general interventions, ranging from prevention and handling models (Abdurrohim et al., 2024), to the strengthening of character education and the internalization of general Islamic values as a solution (Rijal, 2025; Suryadi et al., 2023). However, these approaches tend to apply universal solution frameworks and have not specifically excavated the unique and distinctive philosophical values from the tradition of a particular *pesantren* to be formulated as the foundation of a structured anti-bullying program. It is crucial to recognize the need for culturally specific anti-bullying strategies that take into account the unique context of *pesantren* education.

This study aims to fill this gap comprehensively with its unique approach. Its novelty lies in an approach that identifies the problem and formulates a thoroughly contextual solution rooted in the institution's local wisdom. This research systematically investigates, identifies, and elucidates the philosophical values inherent to the *Pesantren Nurul Yaqin* tradition, including humility (*tawadhu*), Islamic brotherhood (*ukhuwah Islamiyah*), and benevolence (*ihsan*), unlike previous studies that employ external intervention models or discuss value inculcation in general terms. These values are subsequently organized into a genuine and pertinent framework for an anti-bullying initiative and campaign. Thus, the primary contribution of this research is to offer a bottom-up intervention model that bridges theory (*pesantren* philosophy) with practice (bullying prevention), which has the potential to be replicated in other *pesantren* by adapting to their respective local wisdom.

The main objective of this study is to formulate the anti-bullying philosophical values contained within the tradition of *Pesantren Nurul Yaqin* as a foundation for anti-bullying campaigns and programs. This study aims to (1) examine and articulate philosophical values pertinent to bullying prevention, including *tawadhu*, *ukhuwah Islamiyah*, and *ihsan*; (2) develop these values into a practical program framework for application within the *pesantren* context; and (3) offer recommendations for implementation strategies in the form of campaigns within the *Pesantren Nurul Yaqin* environment. The findings of this research are anticipated to benefit *Pesantren Nurul Yaqin* and provide a framework for other *pesantren* to formulate anti-bullying initiatives grounded in their respective philosophical principles.

This study asserts that the philosophical principles ingrained in *Pesantren Nurul Yaqin*, including *tawadhu*, *ukhuwah Islamiyah*, and *ihsan*, can serve as a substantial

foundation for a contextual and successful bullying prevention program. The assertion posits that an intervention rooted in the *pesantren*'s local wisdom and intrinsic culture will be more readily embraced, assimilated, and maintained by the student community than other programs. This essay will demonstrate how we can transform these exemplary qualities into a practical initiative to tackle bullying in the real world, offering hope for a more harmonious and respectful educational environment.

Literature Review

Concept of Bullying

Bullying is defined as intentional and repeated aggressive behaviour, carried out by individuals or groups against victims who are unable to defend themselves easily (Menesini & Salmivalli, 2017). In the *pesantren* environment, bullying can occur in various forms such as physical (beatings, bullying), verbal (taunts, insults), and relational (social exclusion, spreading rumours) (Hidayah & Wahyudi, 2025). This phenomenon often occurs due to an imbalance of power between the perpetrator and the victim, both physically, socially, and psychologically (Andrews et al., 2023). This imbalance can lead to a sense of fear and helplessness in the victim, and a sense of control and dominance in the perpetrator, exacerbating the bullying behaviour (Nielsen et al., 2022). Bullying in *pesantren* can have a profound impact on victims, ranging from decreased academic performance, psychological disorders, to long-term mental health problems (S. Ramli et al., 2024). In addition, bullying can also damage the social and learning climate in the *pesantren* environment as a whole (Kadir & Umiarso, 2023).

One of the key strategies in preventing bullying is the presence of positive role models (De Luca et al., 2019). Albert Bandura's Social Learning Theory, a relevant theory in understanding bullying, underscores this. The theory explains that bullying behaviour can be learned through observation, imitation, and reinforcement (Khadka, 2024). In the *pesantren* environment, students who see their seniors bullying and do not receive negative consequences may imitate the behaviour (Rozi et al., 2025). This theory also highlights the importance of positive role models and clear consequences to prevent bullying behaviour (Bussey, 2023). It is a reminder that we, as educators and practitioners, can be that positive influence. In addition, Bronfenbrenner's Ecological Theory is also relevant, which explains that bullying behaviour is influenced by complex interactions between individuals and various systems around them, including family, peers, and educational institutions such as *pesantren* (Hong & Espelage, 2012).

Pesantren Philosophical Values

The philosophical foundations of *pesantren*, intricately linked to Islamic philosophy and its extensive intellectual heritage, have developed over centuries (Suwendi et al., 2024). The *pesantren* community exemplifies the principles of humility (*tawadhu*), Muslim brotherhood (*ukhuwah Islamiyah*), benevolence (*ihsan*), ethics (*adab*), and

tolerance (*tasamuh*) (Mala et al., 2024). The main aim is to cultivate the character of *santri* through disseminating information and ethics. They are not just learners but also catalysts for profound societal reform, shaping the future of our society (Mujahid, 2021).

The *Panca Jiwa Pesantren* notion, developed by KH Imam Zarkasyi, provides the greatest intellectual background for understanding *pesantren* principles (Zarkasyi, 2020). This philosophy encompasses five essential values: honesty, simplicity, independence, *ukhuwah Islamiyah*, and freedom (Aziz et al., 2025). When deeply understood and practiced, these values provide a solid philosophical foundation for forming a *santri*'s character and behaviour in the *pesantren* environment (Zarkasyi, 2020).

Anti-Bullying Campaign in Pesantren

Anti-bullying campaign in *pesantren* is a series of planned and systematic efforts to prevent and overcome bullying behaviour in the *pesantren* environment (Abdurrohim et al., 2024). This campaign usually involves various elements of the *pesantren*, including the caregivers, *ustadz/ustadzah*, and *santri*. The main goal is to create a safe, comfortable, and conducive *pesantren* environment for the learning process and self-development of *santri* (Rofiki et al., 2025). Anti-bullying campaigns in *pesantren* can take various forms, such as socialisation, workshops, the establishment of special anti-bullying teams, safe reporting systems, and the integration of anti-bullying values in the *pesantren* curriculum (Baharun et al., 2025). The uniqueness of anti-bullying campaigns in *pesantren* lies in its approach that integrates Islamic values and local wisdom of *pesantren* in bullying prevention efforts (Rijal, 2025).

In designing anti-bullying campaigns in *pesantren*, it is important to understand the concept of 'Whole School Approach' developed by Dan Olweus (Hidayati et al., 2025). This approach emphasises that bullying prevention must involve all elements of the school, or in this context, the *pesantren*. It includes interventions at the individual, classroom, and whole *pesantren* levels (Sanusi et al., 2025). At the individual level, the focus is on building the character and social skills of the *santri* (Nuryadi et al., 2025). At the classroom level, the emphasis is on creating a positive and inclusive classroom climate (Margas, 2023). At the *pesantren* level, the focus is on clear policies and procedures related to bullying, as well as the creation of a *pesantren* culture that rejects all forms of violence (Azizah & Sa'adah, 2025). This approach, if integrated with the philosophical values of *pesantren*, has the potential to create an effective and sustainable anti-bullying campaign (Malik, 2017).

Thus, this literature review demonstrates that while the existing scholarship provides robust theoretical frameworks for understanding bullying, comprehensive intervention models, and an acknowledgment of the importance of the noble values within *pesantren*, a clear research gap persists. There has been no research that systematically bridges these domains by operationalizing the unique and inherent philosophical values of a specific

pesantren as the primary driver of a multi-level, anti-bullying campaign. This study, therefore, aims to fill this conceptual and practical gap.

Method

This study concentrated on the issue of bullying at *Pesantren Nurul Yaqin*, a prominent and impactful institution, due to the intricate nature of the problem necessitating a comprehensive and contextual analysis. The qualitative method was selected for its capacity to thoroughly investigate the philosophical values embedded in the *pesantren* tradition, which a quantitative approach cannot sufficiently uncover. This methodology enables academics to investigate the significance of *pesantren*'s social and cultural practices and comprehend how these values might be incorporated into bullying prevention efforts. The qualitative method offers adaptability in refining the research focus and accommodating discoveries that arise throughout the research process. This is very important considering the social dynamics in the *pesantren* environment are complex and sensitive to the local cultural context.

The research design is a case study focusing on *Pesantren Nurul Yaqin*. The data, both primary and secondary, were meticulously collected. Primary data was gathered through in-depth interviews with *pesantren* leaders, *ustadz*, *ustadzah*, and *santri*, and participatory observation in the environment to witness daily interactions and value habituation activities. Secondary data were collected from *pesantren* documents, literature related to Islamic philosophical values, and previous reports on anti-bullying programmes in *pesantren*. The data sources were carefully selected using a purposive sampling technique to ensure that the chosen participants possess in-depth knowledge about *Pesantren Nurul Yaqin*'s philosophical values and the bullying issue. The selection criteria included the length of involvement in the *pesantren*, position or role, and experience related to bullying issues.

Data collection was conducted through several stages. Researchers performed a literature review to comprehend the background and notion of the philosophical values of *pesantren*. Subsequently, comprehensive interviews were carried out with eight principal participants, comprising the *pesantren* leader, five educators, and two students from different academic levels. Thematic coding was employed for data analysis. The analytical steps comprise: 1) Transcription of interview data and field notes, 2) Initial coding, 3) Aggregation of codes into overarching themes, 4) Review and refining of themes, 5) Definition and designation of final themes, 6) Composition of the analysis report. The process was iterative, including the researcher constantly comparing fresh data with emerging themes to guarantee consistency and depth of analysis (Huberman & Miles, 2002).

Results and Discussion

The Philosophical Values of *Pesantren Nurul Yaqin* as a Bullying Antithesis

This study introduces a unique approach to tackling the widespread issue of bullying in Indonesia. It highlights the core philosophical beliefs of *Pesantren Nurul Yaqin*, which are deeply rooted in Islamic precepts that vehemently oppose bullying. This novel approach, grounded in indigenous knowledge, suggests a grassroots preventive strategy. The idea that the organization's culture inherently opposes bullying showcases how cultural shifts can effectively prevent it, inspiring the audience to adopt similar methods. While national data points to a prevalent bullying problem in schools, interviews with teachers and students (*santri*) at *Nurul Yaqin* reveal a relatively low occurrence of severe bullying incidents. This success is attributed to the thorough internalization of four essential principles: *tawadhu'*, *ukhuwah Islamiyah*, *silaturahmi*, and *ihsan*. These principles, deeply rooted in Islamic teachings, foster inclusion and strong interpersonal bonds. This values-based approach aligns with the idea in Islamic psychology that character development must be thorough and that harmful behaviours, such as bullying, should be reduced (A. Ramli et al., 2023; Warsah et al., 2024). These principles do not operate in isolation; rather, they synergize to form a cohesive socio-spiritual ecology that fundamentally disrupts conditions favourable to bullying.

Establishing *ukhuwah Islamiyah* and *silaturahmi* is pivotal to *Pesantren Nurul Yaqin*'s anti-bullying environment. These ideals, which promote inclusivity and strong interpersonal relationships, are at the heart of the program. They foster a sense of belonging and brotherhood, which is fundamentally at odds with the logic of exclusion or the establishment of social hierarchies, both of which frequently result in interpersonal abuse. According to one of the *pesantren* teachers, *ukhuwah* and *silaturahmi* generally mean that all members must create strong brotherhood bonds, suggesting that each pupil is treated like a sibling. This method fosters an environment in which isolating a peer goes against the fundamental principles of brotherhood (Interview with Sigit Sayyid, July 2024).

Cultivating *ukhuwah Islamiyah* and *silaturahmi* is vital to *Pesantren Nurul Yaqin*'s anti-bullying strategy. These principles avoid exclusion while fostering strong interpersonal relationships and a sense of belonging (Asrin et al., 2024; Kirom, 2025). This theory profoundly challenges the justifications for exclusion and the establishment of social hierarchies, both of which commonly result in relational violence. One of the *pesantren* senior students noted that *ukhuwah* and *silaturahmi* signify the necessity for all members to form strong familial relationships, suggesting that each pupil is treated as a sibling. This method fosters an environment where a peer's isolation goes against the core principles of brotherhood (Interview with Ma'ruf, July 2024).

The program also establishes a safe and confidential reporting mechanism, supported by clear and phased intervention procedures. For an anti-bullying program to be effective, students must trust that it will take their reports seriously and fairly, and without fear of

retaliation. To ensure this, there is a way for kids to report issues anonymously, like a suggestion box. Once a report is received, the 'Special Team,' a group of professional counsellors and conflict resolution experts, steps in. The Special Team is responsible for investigating the reported incident, supporting the victim, and facilitating a restorative conversation between the victim and the perpetrator. They use a tiered intervention process that prioritizes mediation and restorative conversation. This method aligns with the idea of a 'cup of coffee' mentioned by Kent et al. (2020), which suggests that an informal chat should precede more official steps. This practice is highly compatible with the Islamic value of reconciliation (*islah*). Thus, this approach ensures a fair and uniform response, supporting the *pesantren* leadership's message of 'zero tolerance.' The program will be successful in the long run because the teachers (*ustadz* and *ustadzah*) are role models (*uswah hasanah*), and parents and the community are involved. Sporadic activities alone cannot achieve sustainable cultural change; continuous guidance and consistency between the school and home environments must reinforce it. In this program, the *ustadz* serves as both an educator and a mentor, facilitating the development of trust among pupils. This position embodies the 'prevention-oriented teacher' paradigm, substantiated as beneficial by 'meticulous observation and ongoing guidance' to prevent problems from escalating (Shim & Ye, 2024). This approach is central to the concept of Islamic education.

Furthermore, the program actively engages parents through workshops and regular meetings, which is consistent with the findings of a systematic review that identified all stakeholders, including parents, as critical to the effectiveness of the Whole-School Approach (Harte & Barry, 2024; Podiya et al., 2025). The program transcends formal activities by integrating the roles of educators and the community. The program effortlessly assimilates into the daily practices of the *pesantren*, augmenting its utility and significance while fostering a sense of community and involvement in the solution. This focus on community involvement cultivates a sense of belonging and collective accountability, thereby increasing individuals' commitment to the program's success.

This program's formulation comprehensively translates the *pesantren*'s philosophical values into a practical, contextual, and evidence-based intervention model, instilling confidence and security in its effectiveness. The program's uniqueness lies in its ability to address the symptom (bullying behaviour) and strengthen its root cause (character values) using a framework supported by international literature. This program is a tangible implementation of the Whole-School Approach (WSA) (Meroni & Velasco, 2023), enriched by a faith-based framework that has proven effective in behavioural change interventions (Bernardi & Steyn, 2023). Most importantly, based on the institution's actual views, the program is designed as a culturally adaptive paradigm (Harte & Barry, 2024). This adaptability assuages the audience's concerns about the program's potential in different cultural contexts, making it highly effective for *Pesantren*

Nurul Yaqin and a replicable model for other faith-based educational institutions looking to create a safe, supportive, and character-driven learning environment. The emphasis on cultural adaptability offers the audience confidence that the program will be relevant and successful in various cultural settings.

Motivation to act prosocially comes from both cognitive knowledge and deep emotional engagement. Several meta-analyses have found that affective empathy—the ability to empathize in the victim’s suffering—predicts defending behaviour far better than cognitive empathy (Deng et al., 2021; Garandean et al., 2022). With its bonds of *ukhuwah*, the *pesantren* culture effectively fosters this affective empathy, which fuels acts of *ihsan*. Furthermore, *Ihsan* is a manifestation of dispositional compassion. This stable trait promotes helping behaviour and the courage to stand up against bullying (A. Ramli et al., 2023). In this way, *Ihsan* transforms students from passive observers into active protectors, creating a social environment that resolutely rejects victimization.

Overall, the philosophical values of *Pesantren Nurul Yaqin* function as an integrated and holistic ecosystem. *Ukhuwah* builds a protective communal and social capital foundation; *tawadhu* dismantles the egocentric motivations of the individual to bully; and *ihsan* mobilizes the community to act proactively. This synergy reflects a “living, rather than a didactical approach” to values education, in which character is internalized through experience and example (Brown, 2021), as confirmed by one of the teachers, who stated that “bullying is fundamentally contradictory to the values at *Pesantren Nurul Yaqin*” (Interview with Fuad Hasyim, July 2024).

However, this communal strength also contains a vulnerability described in the “healthy context paradox.” Within a community with a very high degree of connectedness, the experience of being victimized can feel even more painful because it constitutes a betrayal of the cherished communal ethos (Lehmann et al., 2025). Understanding this paradox highlights the significance of relying on the strong, implicit culture already in place and creating a formal, structured framework. The need to formalize these noble values into systematic practice is a bridge to formulating the contextual anti-bullying program to be discussed next.

From Philosophy to Practice: Formulating a Contextual Anti-Bullying Program

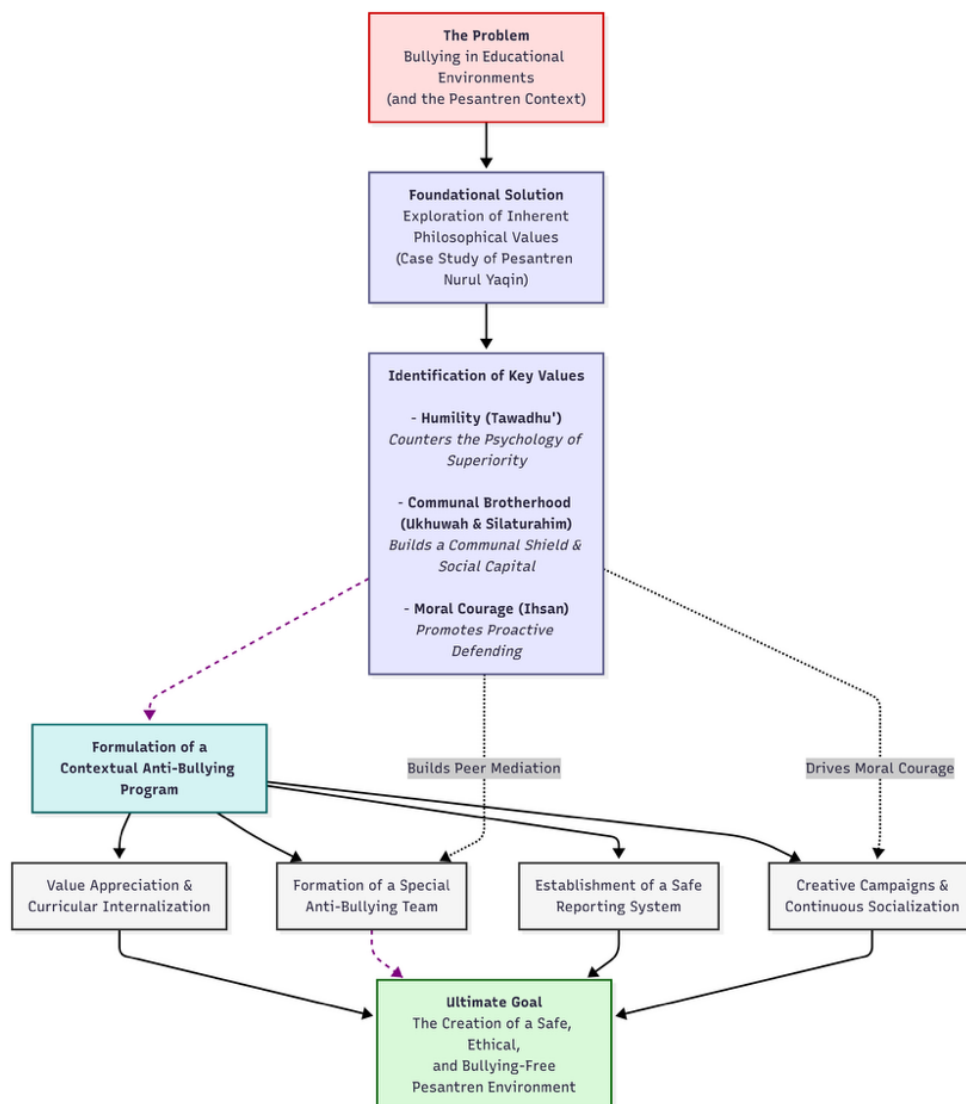
Figure 1 shows the conceptual framework of this research. It demonstrates how the processes logically progress from identifying the problem to proposing a solution. This framework visualizes the argument, showing how it progresses from the significant problem to the core philosophical solution and finally to an organized intervention program.

Pesantren Nurul Yaqin’s philosophical views must be institutionalized in a systematic and contextual anti-bullying campaign to ensure the long-term viability of the developed constructive culture. This program is based on the internationally recognized

Whole-School Approach (WSA) framework, which demonstrates best practices by involving all stakeholders in the school community (Meroni & Velasco, 2023; Podiya et al., 2025). This program represents a profound cultural adaptation rather than simply adopting an external model. The indigenous wisdom of the *pesantren* intrinsically aligns with the concepts of WSA. This practice is critical for successfully implementing programs in low- and middle-income countries (Harte & Barry, 2024). As a result, this software transforms the *pesantren's* cherished ideology into a data-driven practical framework.

Figure 1.

Conceptual Framework for an Anti-Bullying Program Based on the Pesantren's Philosophical Values



Note: The figure illustrates a value-based development model for an anti-bullying program grounded in the core principles of *pesantren*. The model demonstrates how key values such as *Tawadhu'*, *Ukhuwah*, and *Ihsan* are explored and operationalized into specific program components, such as the establishment of a dedicated team and a secure reporting system. The primary objective is to intrinsically cultivate a safe and bullying-free *pesantren* environment. Data processed by the author.

The primary phase of implementing this program is to socialize and internalize anti-bullying values among all *pesantren* members through scheduled events. This step is crucial for getting everyone to understand and be aware of the issue. Everyone involved, from students (*santri*) to teachers (*ustadz*) to administrators, must agree that bullying is never okay. As part of this phase, we will organize 'Philosophical Values Appreciation Week.' This week will be filled with 'religious discussion' (*bahtsul masail*) about anti-bullying themes, writing contests, and interactive dialogues. These activities are designed to engage all stakeholders and foster a deep understanding of the anti-bullying philosophy. This methodology is substantiated by a case study demonstrating that psychoeducation is a highly effective preliminary measure for enhancing awareness, fostering empathy, and promoting the courage to report, particularly within the *pesantren* context (Dewi et al., 2025). Through intentional socialization and campaigns, the principles once part of the *pesantren*'s culture are made clear, creating a standard for a proactive anti-bullying culture.

The response mechanism in this program is not just reactive; it is proactive. Creating a proactive 'Special Anti-Bullying Team' that uses senior students as facilitators and mediators is a testament to this. Peer involvement in conflict resolution significantly enhances ownership, trust, and the effectiveness of interventions compared to management by adults alone. This team is responsible not only for addressing reports but also for proactively facilitating initial mediations. This proactive approach, substantiated by considerable evidence, instils confidence in the program's effectiveness. This Special Team is intended not as a punitive disciplinary unit, but as a character-building tool that enables students to individually resolve conflicts according to the ideals of *ukhuwah* and shared responsibility.

The initiative will implement a secure and confidential reporting system, underpinned by explicit and incremental intervention protocols. The efficacy of an anti-bullying initiative is significantly contingent upon students' confidence that their disclosures will be regarded seriously, equitably, and without the threat of retribution. A reporting mechanism, such as a suggestion box, would be established to facilitate this, enabling students to report incidents anonymously. Multiple institutional settings have highlighted the significance of a secure reporting system in fostering a constructive work and learning environment (Kent et al., 2020). Upon receipt of a report, the Special Team will implement a phased intervention protocol emphasizing restorative conversation and mediation. This method corresponds with the "cup of coffee" notion proposed by Kent et al. (2020), wherein a casual dialogue serves as the initial step before advancing to more formal measures. This practice aligns closely with the Islamic principle of reconciliation (*islah*). Consequently, this approach guarantees an equitable and uniform response, supporting the 'zero tolerance' directive from the *pesantren* leadership.

The enduring effectiveness of this program is not just a result of the efforts within the *pesantren* but also the proactive participation of parents and the community. Intermittent efforts alone cannot realize enduring cultural transformation; they require ongoing support and coherence across the educational and domestic settings. The *ustadz* is a teacher and mentor in this curriculum, fostering trusting connections with trainees. This position embodies the 'prevention-oriented teacher' paradigm, which is beneficial since it depends on 'meticulous observation and ongoing guidance' to avert issues before they intensify (Shim & Ye, 2024). This methodology encapsulates the fundamental principle of Islamic education. The program involves parents via workshops and frequent meetings, consistent with a systematic study indicating that the participation of all stakeholders, including parents, is crucial for the effectiveness of the Whole-School Approach (Harte & Barry, 2024; Podiya et al., 2025). By integrating the roles of educators and the community, the program transcends formal activities and becomes embedded in the daily lives of the *pesantren*. Including parents and the community is not just a formality but a recognition of their crucial role in the program's success.

In conclusion, this program's design is distinctive in thoroughly translating the *pesantren*'s philosophical principles into a practical, contextual, and evidence-based intervention paradigm. The program's distinctiveness lies in its ability to address the symptom (bullying behaviour) while reinforcing its underlying cause (character values) using a framework supported by global literature. This program exemplifies the Whole-School Approach (WSA) (Meroni & Velasco, 2023; Podiya et al., 2025), augmented by a faith-based framework that has demonstrated efficacy in behavioural change interventions (Bernardi & Steyn, 2023). The program is designed as a culturally adaptable model (Harte & Barry, 2024), firmly anchored in the institution's core ideals. This approach is especially efficacious for *Pesantren Nurul Yaqin*. This strategy can be replicated by other faith-based educational institutions aiming to create a secure, supportive, and character-driven learning environment.

Conclusion

This study analyses the pressing issue of bullying within Indonesian educational institutions, focusing on the distinctive context of *pesantren*. In response to a noticeable gap in the literature, which primarily offers universal, top-down solutions, this research contends that the most potent anti-bullying interventions are those deeply embedded in an institution's local wisdom and philosophical values. Through an in-depth case study of *Pesantren Nurul Yaqin*, this research identifies and articulates the core values of humility (*tawadhu*), Islamic brotherhood (*ukhuwah Islamiyah*), and benevolence (*ihsan*) as fundamental countermeasures to bullying behaviour. The primary finding reveals that these values are not only theoretical constructs; they constitute a synergistic socio-spiritual environment that cultivates affective empathy, undermines egoistic reasons for bullying, and enhances protective social capital within the community.

This study's unique contribution lies in successfully bridging the gap between theory and practice. It goes beyond identifying philosophical values to systematically operationalising them within a contextual, structured, and actionable anti-bullying programme framework. The operationalising of these values involved a series of steps, including a detailed process of cultural adaptation. This process involved understanding the local cultural context, identifying the key values, and integrating them into the international model. The study also involved value socialisation, establishing a peer-led mediation team, a secure reporting mechanism, and the active involvement of parents and the community. The proposed program offers an authentic, bottom-up intervention model by culturally adapting the internationally recognised Whole-School Approach (WSA) and infusing it with the *pesantren's* indigenous wisdom. This model integrates value socialisation, the establishment of a peer-led mediation team, a secure reporting mechanism, and the active involvement of parents and the community, all aligned with the principles of reconciliation (*islah*) and exemplary conduct (*uswah hasanah*).

The implications of this research are both theoretical and practical. Theoretically, it illustrates that global intervention methods such as the WSA are considerably more efficacious when thoroughly tailored to local cultural circumstances. This suggests that indigenous wisdom is not merely an add-on but a foundational component of success. This study provides a concrete blueprint for *Pesantren Nurul Yaqin* to institutionalise its implicitly understood anti-bullying culture into an explicit and sustainable programme. This framework is a highly reproducible model for other *pesantren* and faith-based educational institutions, equipping them to uncover and utilise their principles. Moreover, the findings of this research could potentially influence the broader field of bullying prevention, highlighting the importance of cultural adaptation and the role of indigenous wisdom in effective interventions.

This study has specific limitations. The generalisability of the findings from this single-case study to all *pesantren* should be regarded with care due to the extensive range of traditions among institutions. This work concentrates on developing a model; its long-term effectiveness post-implementation remains to be empirically assessed.

Consequently, future research is highly recommended to implement and assess the efficacy of this program via longitudinal studies employing mixed-methods methodologies to evaluate its influence on bullying occurrences and the general social environment of the *pesantren*. It is important to note that implementing the proposed program may face challenges such as resistance to change or the need for additional resources. Comparative analyses among several *pesantren* with distinct philosophical foundations would be essential for evaluating and enhancing the model's flexibility. This research asserts that the institution's philosophical and spiritual legacy holds the most durable answers to bullying. Additional research is necessary, and the prospective advantages of ongoing inquiry are substantial.

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