

# Strengthening the Islamic Education Curriculum to Prevent Bullying in Boarding Schools: A Contextual Study at Husnul Khotimah

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## Abstract

Islamic boarding schools (*pesantren*) play a strategic role in shaping students' character, empathy, and healthy social interaction. However, bullying practices remain present and may hinder the *tarbiyah*, understood as a holistic Islamic educational and character-building process, particularly within intensive dormitory environments. This study aims to identify the forms and contributing factors of bullying in the *pesantren* context, analyze the implementation of Islamic values in bullying prevention, and formulate a contextual Islamic Religious Education (PAI) curriculum model that fosters empathy and social harmony. Using a qualitative case study approach, data were collected through in-depth interviews, non-participant observations, and document analysis, with data triangulation to ensure credibility. The findings indicate that bullying most frequently manifests in verbal and relational forms, influenced by peer dynamics, seniority structures, emotional regulation challenges, and the intensity of dormitory life. Islamic values are implemented through moral-oriented learning objectives, curriculum content emphasizing ethical communication, habituation, and role modeling by educators and dormitory mentors, and evaluation through layered supervision and restorative guidance. Based on these findings, this study proposes a value-based contextual PAI curriculum model that integrates classroom instruction, dormitory social practices, educator role modeling, and institutional policies. The study concludes that strengthening the PAI curriculum through a holistic, contextual approach significantly contributes to creating a safer, more empathetic, and character-based *pesantren* environment.

## Keywords

Pesantren, Islamic religious education curriculum, Bullying prevention, Empathy, Social harmony

## Introduction

Islamic boarding schools (*pesantren*) play a strategic role in shaping students' character, empathy, and healthy social interaction through a residential education system that integrates academic learning, moral instruction, and daily social practice. The intensive

**Published:**  
May 04, 2026

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Selection and Peer-review under the responsibility of the 7<sup>th</sup> BIS-HSS 2025 Committee

nature of dormitory life enables continuous character formation but also increases the potential for interpersonal conflict among adolescents. Constant peer interaction, hierarchical senior–junior relationships, and emotional vulnerability during adolescence may create conditions in which negative social behaviors, including bullying, can emerge if not correctly managed [1][2].

In recent years, bullying has become a growing concern in educational institutions worldwide, including boarding schools. Research indicates that adolescents living in residential educational settings are particularly vulnerable to verbal and relational forms of bullying, such as ridicule, social exclusion, and peer pressure, which often occur subtly and are normalized within peer culture [3][4]. These behaviors may negatively affect students' psychological well-being, sense of belonging, and motivation to learn, thereby disrupting the broader educational mission of boarding institutions [5]. Within the Indonesian context, pesantren are expected to serve as moral communities that cultivate Islamic values such as compassion (*rahmah*), brotherhood (*ukhuwwah*), proper conduct (*adab*), and social responsibility. These values are formally embedded in the Islamic Religious Education (PAI) curriculum and reinforced through daily religious practices. However, empirical studies and institutional reports suggest that the presence of moral instruction does not automatically prevent bullying behavior [6],[7]. This condition reveals a gap between the normative teaching of Islamic values and their internalization in students' everyday social interactions within dormitory environments.

Existing studies on bullying in Islamic education have primarily focused on identifying its forms, prevalence, and psychological impacts on students. While these studies provide important insights, they often treat bullying as an individual behavioral issue and pay limited attention to the role of curriculum design as a lived, integrative system [8],[9]. In pesantren settings, character formation does not occur solely through classroom instruction but is shaped continuously by dormitory life, educators' role modeling, supervisory patterns, and institutional culture. Consequently, bullying prevention strategies that rely only on cognitive moral instruction or disciplinary measures tend to be fragmented and less practical [10],[11].

Several scholars emphasize that effective bullying prevention requires value-based education, emotional regulation, and consistent social supervision integrated into the broader educational ecosystem [12]. In Islamic education, character development is closely linked to *tarbiyah*, understood as a holistic, Islamic educational and character-building process encompassing moral, spiritual, and social dimensions. This perspective aligns with social learning theories, which highlight the importance of habituation, observation, and role modeling in shaping behavior [13]. Nevertheless, empirical research systematically examining the implementation of these principles within the PAI curriculum in pesantren contexts remains limited [14].

Responding to this gap, the present study aims to identify the forms and contributing factors of bullying in the pesantren environment, analyze the implementation of Islamic values in bullying prevention, and formulate a contextual Islamic Religious Education

(PAI) curriculum model that fosters empathy and social harmony. By positioning the curriculum as a lived system that integrates classroom learning, dormitory practices, educator role modeling, and institutional governance, this study seeks to contribute both theoretically and practically to the development of character-based, socially responsive Islamic education in boarding schools.

## Method

This study employed a qualitative approach, using a contextual case study design, conducted at Pondok Pesantren Husnul Khotimah in Kuningan, West Java. A qualitative case study was chosen to enable an in-depth exploration of bullying dynamics and the implementation of Islamic Religious Education (PAI) in the natural setting of a boarding school. This approach is particularly suitable for examining complex social phenomena embedded in specific institutional and cultural contexts [15], [16]. The research was conducted in the senior high school (SMA) unit, with the unit of analysis focusing on curriculum implementation and the development of dormitory-based character practices [16].

Participants included institutional leaders (the *mudir*, serving as the head of the pesantren, and the school principal), as well as Islamic Religious Education (PAI) teachers from various subject areas, including Qur'an–Hadith (Qur'anic Studies and Prophetic Traditions), Fiqh (Islamic jurisprudence), Aqidah Akhlak (Islamic creed and ethics), Islamic Cultural History (*Sejarah Kebudayaan Islam*), and Arabic language, along with dormitory mentors and students [16].

Data were collected through in-depth semi-structured interviews, non-participant observations, and document analysis. Interviews explored participants' experiences and perspectives on bullying practices, curriculum implementation, internalizing values, and supervision mechanisms. Observations were conducted during classroom instruction, dormitory activities, and routine student interactions to capture naturally occurring behaviors that may not be fully articulated in interviews. Document analysis included curriculum guidelines, lesson plans, student regulations, dormitory supervision manuals, and institutional policies related to student discipline and bullying prevention [15].

Data analysis followed a thematic analysis procedure. Interview recordings were transcribed verbatim and repeatedly reviewed to achieve data immersion. Meaningful data segments were coded and organized into categories, which were then synthesized into broader themes related to bullying forms, contributing factors, and curriculum-based prevention strategies. The analysis process was iterative, involving continuous movement between empirical data, emerging themes, and theoretical interpretation until analytical saturation was reached [16].

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To ensure methodological rigor and trustworthiness, several validation strategies were applied in this study. Source and technique triangulation was conducted by comparing data from institutional leaders, teachers, dormitory mentors, and students, and by cross-checking interview findings against observations and institutional documents. Peer debriefing was carried out through regular discussions with academic supervisors and colleagues to refine coding decisions and thematic interpretations. In addition, limited member checking was implemented by sharing preliminary findings with selected participants to confirm the accuracy and contextual relevance of the interpretations. These procedures strengthened the credibility, analytical transparency, and overall trustworthiness of the qualitative findings. To enhance analytical rigor, the analysis process involved more than one researcher. Data interpretation was conducted independently and subsequently discussed through peer debriefing to reach a shared understanding. This process ensured analytical transparency, consistent interpretation, and reprehensibility of the study's findings.

## Results and discussion

This section presents the study's main findings on bullying dynamics, the implementation of Islamic values in bullying prevention, and the development of a contextual curriculum model that promotes empathy and social harmony at Pondok Pesantren Husnul Khotimah. The analysis draws on interview data, observations, and field documentation, which are examined in relation to contemporary theories of Islamic education, adolescent psycho-social development, and national and international scholarship on bullying. Rather than merely describing empirical findings, this section interprets the results within a scientific framework to explain underlying causal factors, evaluate prevention strategies, and discuss curriculum implications for strengthening character education and fostering a healthy social culture in the pesantren context.

## Result

### 1. Identifying how bullying occurs in the boarding pesantren context

The findings indicate that bullying at Pondok Pesantren Husnul Khotimah predominantly manifests in verbal and social forms, particularly through sarcasm, teasing, and derogatory remarks during informal student interactions. These behaviors are especially evident in peer interactions and in relationships between senior and junior students, where certain forms of joking are socially normalized. Although often perceived as harmless, such practices generate psychological pressure and emotional discomfort for those involved. Testimonies from female students who primarily observed verbal bullying (SMA03) and male students who described such behavior as inhumane (SMA02) underscore that verbal and relational bullying constitute the most frequent forms within the pesantren environment. While physical bullying is rarely reported in the current setting, recollections of past incidents, such as witnessing a peer being physically assaulted without justification (SMA03), suggest that the potential for physical aggression remains present within adolescent social dynamics and power relations.

From an analytical perspective, these findings suggest that bullying in the pesantren context cannot be understood as isolated individual misconduct. Instead, it emerges from the interaction of multiple factors, including differences in temperament, family background, social pressure, and limited emotional preparedness among adolescents. Dormitory mentors noted that variations in character, emotional maturity, and parental upbringing often lead to miscommunication and minor conflicts that may escalate into bullying when not adequately addressed (WA08). Institutional leaders further emphasized the growing influence of digital media and social networking (PPP11), which intensifies social comparison and heightens interpersonal sensitivity. Together, these factors illustrate that broader psycho-social processes and social structures inherent in residential educational settings shape bullying.

Students exhibit diverse adaptive responses to bullying experiences, ranging from ignoring the behavior and seeking peer support to deliberately distancing themselves from perpetrators or even considering leaving the pesantren. Some male students admitted that persistent bullying created discomfort and a desire to transfer to another school (SMA02), indicating that peer pressure directly undermines students' sense of belonging and emotional security. Female students highlighted mutual understanding and empathy (SMA09) as essential conditions for preventing bullying, reflecting an awareness of the social and relational dimensions of the problem. These responses demonstrate that bullying experiences significantly influence students' emotional well-being and the quality of interpersonal relationships within the dormitory.

The psychological and social impacts of bullying are further reflected in reduced emotional comfort, difficulties in social adaptation, and weakened social cohesion among students. Such conditions can disrupt the tarbiyah process, which is intended to

support holistic moral, emotional, and social development. Accounts from students who felt compelled to consider leaving the pesantren due to bullying (SMA02) highlight that managing peer interactions and social climate is a critical component of character formation in boarding school environments.

In response to these challenges, the pesantren has implemented a multi-layered supervision and intervention system to prevent and address bullying. Dormitory mentors conduct regular room inspections, maintain personal communication with students, and coordinate across units to detect early signs of problematic behavior. Female dormitory mentors emphasize room-to-room monitoring and close communication with musyrifah (WA02), while male mentors complement these efforts with CCTV monitoring, bonding activities, and individual counseling sessions (WA02; WA07). These practices align with the pesantren's formal procedures for handling bullying cases, which include early detection, investigation, mediation, educational sanctions, and sustained follow-up mentoring (PPP09). Collectively, these mechanisms reflect a restorative disciplinary approach that prioritizes relationship repair, moral reflection, and character development rather than punitive measures alone (Table 1).

Table 1. Identifying how bullying occurs in the boarding school pesantren context

No	Keyword	How Bullying Occurs / Description	Informant (Code)
1	Verbal Bullying	Occurs in the form of teasing, sarcasm, and derogatory name-calling. Appears during casual interactions as well as in senior-junior dynamics. This verbal behavior is often considered joking but has psychological impacts.	SMA03 (Female), SMA03 and SMA02 (Male)
2	Peer Pressure and Social Exclusion	Certain students are excluded from friendship groups or dormitory activities. Dominant groups decide who may or may not socialize. Social rejection may occur subtly through ignoring or openly through rejection.	SMA07, SMA09, WA08
3	Differences in Temperament and Background	Tension arises due to different personalities and temperaments among students. Diverse family values and communication styles lead to misunderstandings. Small unmanaged conflicts can escalate into bullying.	WA08, PPP11
4	Dormitory Environment with Limited Supervision	Bullying most often occurs in less supervised areas such as rooms, hallways, and ablution areas. The absence of dormitory mentors at certain times creates opportunities for negative behavior. Informal interactions without control increase the likelihood of intimidation.	WA02 (Female), WA02 (Male)
5	Impolite Language and Limited Internalization of Values	The use of harsh words or excessive joking triggers conflict. Students have not fully internalized the values of brotherhood and the prohibition of wrongdoing. Low discipline in speech reinforces tendencies toward verbal aggression.	BA04, FQ01, SKI02 (Teachers 1 and 2)

Overall, the findings suggest that bullying in the pesantren constitutes a multidimensional phenomenon shaped by institutional culture, peer-group interactions, and students' psychosocial development. Recognizing these patterns offers a critical basis for strengthening the Islamic Religious Education curriculum by prioritizing empathy, emotional regulation, and social competence, thereby enabling the tarbiyah process to operate more effectively as a preventive and character-forming framework.

## 2. Analyzing the implementation of Islamic values to prevent bullying

Interview findings indicate that Islamic values constitute the primary foundation for bullying prevention at Pondok Pesantren Husnul Khotimah and are systematically embedded within the objectives, content, and practices of the Islamic Religious Education (PAI) curriculum. Value cultivation begins with learning objectives that emphasize moral conduct, proper manners, and the prohibition of harming others. A Fiqh teacher explained that committing injustice and hurting others are considered sinful acts in Islam (FQ01), while an Aqidah Akhlak teacher stressed that faith is incomplete without noble character (AA03). These curricular emphases frame bullying not merely as a social violation but as behavior that contradicts fundamental Islamic moral principles, thereby strengthening students' ethical awareness from the outset of instruction.

Curriculum content further reinforces these values through subject-specific approaches that connect religious teachings to students' everyday social experiences. In Qur'an-Hadith lessons, teachers emphasize ethical communication and the prohibition of insulting others through memorization and practical activities, highlighting the importance of good manners in speech (QH01). In Islamic Cultural History (SKI), historical narratives are used to cultivate moral sensitivity to oppression, with examples such as the persecution of Bilal and Ammar serving as moral lessons against injustice and abuse of power (SKI02). Additionally, Arabic language instruction promotes polite communication by habituating students to use respectful expressions through Fusha Arabic (BA04). Collectively, these curricular contents function as a framework of social ethics that helps regulate verbal behavior and reduce tendencies toward mockery and verbal aggression.

The implementation of Islamic values extends beyond classroom instruction through habituation and role modeling in daily dormitory life, where the PAI curriculum is enacted as lived practice. Female dormitory mentors reported that character development is fostered through room-based mentoring sessions, personal guidance, and routine coaching activities (WA05). Male dormitory mentors similarly emphasized their responsibility to model appropriate speech, emotional control, and respectful interaction in everyday situations (WA07). These sustained interactions allow students to observe moral behavior directly, facilitating the internalization of Islamic values through example and repetition rather than abstract instruction alone.

Supervision mechanisms further support the implementation of Islamic values to prevent bullying. Dormitory mentors monitor student behavior through room inspections, CCTV observation, and weekly reporting systems (WA09), ensuring that the ethical principles taught in the classroom are consistently reinforced in daily interactions. From the students' perspective, PAI learning had a tangible influence on communication behavior. A female student stated that moral lessons made her more cautious in speech and more attentive to her peers' feelings (SMA03), indicating that curricular values have a direct behavioral impact when supported by consistent supervision.

At the institutional level, the pesantren strengthens the implementation of values through formal policies and governance structures designed to prevent bullying. The pesantren leadership confirmed the existence of a written anti-bullying policy that serves as a reference for handling inappropriate behavior (PPP05). When violations occur, a structured procedure is applied, including early detection, investigation, mediation, counseling, and follow-up character development (PPP09). Institutional leaders also acknowledged challenges posed by the influence of gadgets and social media on student behavior (PPP11), which increases social comparison and emotional sensitivity among adolescents. These conditions underscore the importance of reinforcing Islamic values not only through curriculum content but also through coherent institutional regulation and supervision.

Overall, the findings demonstrate that bullying prevention in the pesantren operates through an integrated system in which Islamic values are embedded in curriculum objectives, instructional content, habituation practices, supervision mechanisms, and institutional policy. This integration enables Islamic values to function not merely as moral ideals but as practical guides for regulating social behavior and fostering a respectful, empathetic dormitory culture (Table 2).

Table 2. Analysis of Islamic value implementation for bullying prevention

No	Form of Implementation	Brief Description	Informant
1	Instilling Moral Conduct and the Prohibition of Wrongdoing	Teachers emphasize that hurting others is considered a sinful act. Noble character is explained as an essential part of faith. Learning activities are directed toward strengthening empathy and avoiding injustice.	FQ01, AA03
2	Strengthening Proper Speech and Communication Ethics	Students are guided to control their speech and avoid teasing, harsh words, or degrading expressions. Polite language, including fusha, is habituated in daily communication. Speaking ethics are taught through the Qur'an, Hadith, and Arabic lessons.	QH01, BA04
3	Habituation and Role Modeling in the Dormitory	Dormitory mentors conduct character development through room-based sessions and weekly routines. Role modeling is given in emotional regulation, politeness, and mutual respect. Habituation of worship and social etiquette becomes a consistent practice in dormitory life.	WA05, WA07

4	Behavioral Supervision of Students	Room inspection or jaulah is conducted to monitor interactions and peer dynamics. CCTV is placed in strategic areas to anticipate negative behavior. Weekly behavior reports help map attitude changes or potential conflicts.	WA09
5	Institutional Policies and Case Handling	The pesantren has written policies as the basis for preventing and responding to bullying. Cases are handled through early detection, mediation, and student counseling. Progressive character guidance is provided to support the recovery of the perpetrator, victim, and social environment.	PPP05, PPP09

The implementation of Islamic values in the pesantren plays a crucial role in bullying prevention through value-based Islamic Religious Education (PAI), sustained habituation, role modeling by dormitory mentors, consistent supervision of student behavior, and the enforcement of formal anti-bullying policies. Core values such as proper conduct, the prohibition of harming others, and ethical communication, as conveyed through instructional practices, are reflected in students’ daily interactions and contribute to a more orderly, respectful, and supportive dormitory culture.

### 3. Contextual PAI curriculum model for empathy and harmony

The findings indicate that the contextual curriculum model for empathy and social harmony at Pondok Pesantren Husnul Khotimah is grounded in the systematic integration of Islamic values into the Islamic Religious Education (PAI) curriculum. Empathy is positioned not as an isolated affective skill but as a moral disposition rooted in core Islamic teachings. A Fiqh teacher emphasized that the prohibition of harming others constitutes the ethical foundation for cultivating empathy, explaining that committing injustice is considered a sinful act in Islam (FQ01). Similarly, an Aqidah Akhlak teacher noted that the completeness of faith is inseparable from possessing noble character (AA03). These perspectives affirm that empathy is conceptually embedded within the moral values that form the core objectives of the PAI curriculum.

The contextual curriculum model is further shaped through instructional content that emphasizes ethical communication and social awareness. In Qur’an Hadith lessons, teachers stress the importance of guarding one’s speech and avoiding insults, framing these practices as expressions of verbal empathy and respect for others (QH01). In Islamic Cultural History lessons, historical narratives are employed to foster moral sensitivity, with the stories of Bilal and Ammar serving as examples of resilience, dignity, and respect toward those who experience oppression (SKl02). In addition, Arabic language instruction contributes to social harmony by habituating students to communicate politely through the consistent use of fusha Arabic, thereby reinforcing ethical communication in daily interactions (BA04).

Beyond classroom instruction, the curriculum model is enacted through habituation practices in dormitory life, where empathy and social responsibility are developed

through lived experience. A female dormitory mentor explained that empathy is cultivated through room-based mentoring sessions, character guidance, and personal counseling (WA05). A male dormitory mentor further emphasized that role modeling is the primary pedagogical strategy, noting that mentors strive to demonstrate appropriate speech and emotional control in everyday situations (WA07). These direct, sustained interactions serve as an essential extension of the PAI curriculum, helping students internalize empathetic behavior through observation and practice.

Student supervision mechanisms also play a critical role in reinforcing the curriculum model. Regular room inspections, CCTV monitoring, and weekly reports (WA09) help maintain a caring and orderly social environment. From the students' perspective, these combined efforts have a tangible impact on behavior. One student reported becoming more cautious in speech to avoid hurting peers' feelings (SMA03), indicating that empathy is internalized not merely at the cognitive level but is reflected in everyday social conduct.

At the institutional level, the pesantren leadership strengthens the curriculum model through formal governance and policy support. Written anti-bullying policies serve as a structural framework for cultivating empathy and social harmony (PPP05). At the same time, a multi-step handling mechanism that includes early detection, mediation, counseling, and follow-up character development ensures consistent implementation across institutional units (PPP09). Collectively, these findings demonstrate that the contextual PAI curriculum model for empathy and social harmony is constructed through the integration of value-based instruction, dormitory habituation, educator role modeling, systematic supervision, and institutional policy. This integrated model enables empathy and social harmony to function as lived curricular outcomes rather than abstract moral ideals (Table 3).

Table 3. Contextual PAI curriculum model for empathy and harmony

No	Curriculum Component	Implementation Form / Description	Informant Code
1	Integration of Islamic Values in Learning Objectives	Empathy is developed through the prohibition of harming others and the understanding that committing injustice is a sinful act. Noble character is positioned as the completion of faith and the foundation of social relationships.	FQ01, AA03
2	Curriculum Content: Proper Speech and Social Awareness	Guarding one's speech and avoiding insults are forms of verbal empathy. Strengthening social awareness through the stories of Bilal and Ammar as examples of resistance to injustice. Habituating polite communication through the use of Fusha Arabic.	QH01, SKI02, BA04

No	Curriculum Component	Implementation Form / Description	Informant Code
3	Social Habituation in the Dormitory	Empathy is fostered through room-based sessions, regular coaching, and personal mentoring. Caregivers model emotional control, respectful speech, and mutual appreciation. Direct interaction serves as a medium for value internalization.	WA05, WA07
4	Supervision and the Formation of a Caring Culture	Room inspections, CCTV, and weekly reports help maintain students' social relationships. Supervision prevents aggressive behavior and strengthens a culture of mutual care. Students show behavioral changes, such as being more careful with their speech.	WA09, SMA03
5	Institutional Anti-Bullying Policy	A written policy exists for bullying prevention and response. Multi-step mechanism: early detection, mediation, counseling, and follow-up mentoring. Value reinforcement is implemented as a response to modern challenges such as the influence of gadgets and social media.	PPP05, PPP09, PPP11

The contextual curriculum model for fostering empathy and social harmony at Pondok Pesantren Husnul Khotimah is developed through the integrated implementation of Islamic values in Islamic Religious Education (PAI) instruction, sustained habituation and role modeling in dormitory life, systematic supervision of student behavior, and the enforcement of formal anti-bullying policies. Moral values, ethical communication, and social conduct taught by teachers are consistently reinforced through the daily practices of dormitory mentors and the institution's character-development framework, creating an educational environment that fosters empathetic behavior and harmonious social relationships among students.

### Discussion

The investigation of bullying within the boarding school context of Pondok Pesantren Husnul Khotimah in Kuningan reveals that interpersonal aggression among students emerges not only from individual psychological dispositions but also from social structures and cultural practices embedded in communal life. Although the pesantren system is designed to cultivate religious devotion, discipline, and solidarity, its hierarchical organization and residential setting may unintentionally create conditions that facilitate both subtle and overt forms of bullying. Drawing on contemporary educational and psychological literature, this section discusses how bullying manifests in the boarding school context, examines the role of Islamic values in its prevention, and interprets the findings through a contextual framework aimed at fostering empathy, discipline, and social harmony among santri.

### 1. Identifying how bullying occurs in the boarding school context

The findings indicate that the most dominant form of bullying at Pondok Pesantren Husnul Khotimah is verbal bullying, manifested through sarcasm, mockery, and derogatory remarks embedded in everyday student interactions. This pattern is consistent with guidelines issued by the Indonesian Ministry of Education, Culture, Research, and Technology, which identify verbal bullying as the most frequently occurring form in educational settings due to its spontaneous nature, routine emergence in daily communication, and its tendency to be perceived as trivial by both students and caregivers [17], [18]. The normalization of such behavior suggests that verbal bullying often operates implicitly within the social fabric of the boarding environment, allowing psychological harm to persist without immediate institutional recognition. From a theoretical standpoint, this finding is reinforced by Liao et al. (2025), who demonstrate that non-physical forms of bullying, especially verbal and social aggression, are highly prevalent in adolescent social dynamics and are strongly associated with mental health problems [19].

In addition to verbal aggression, this study identifies social exclusion and peer pressure as salient manifestations of relational bullying. The Ministry of Women's Empowerment and Child Protection classify such behaviors as deliberate efforts to weaken an individual's social position through exclusion, neglect, or the construction of unequal group hierarchies [18]. These findings align with Abuhammad et al., who argue that intense and repetitive social interactions in school environments, particularly those resembling residential settings, increase the likelihood of relational aggression as adolescents compete for social acceptance and group status [2]. Although physical bullying does not emerge as a dominant pattern in the current pesantren context, reports of past incidents remain analytically relevant. UNICEF notes that physical aggression continues to be a significant experience for some Indonesian adolescents, indicating that the potential for physical violence remains embedded in adolescent peer relations even when it is not overtly visible [7].

From a causal perspective, the findings suggest that bullying does not arise solely as an individual behavioral issue, but rather as the outcome of interactions among personality differences, family background, emotional readiness, and social dynamics within the boarding community. The Ministry of Women's Empowerment and Child Protection observes that perpetrators of bullying often exhibit impulsivity, low empathy, and dominance-seeking tendencies. At the same time, victims are frequently perceived as socially, emotionally, or physically different [18]. Mahmood et al. further support this interpretation by demonstrating that adolescents with insecure attachment patterns are more vulnerable to trauma and are also more likely to engage in aggressive behavior due to emotional instability and heightened sensitivity to social rejection [3]. Within the framework of social cognitive theory, Bandura emphasizes that failures in self-regulation, including weak self-monitoring, inadequate moral self-evaluation, and limited affective control, increase the likelihood of sustained aggressive behavior when

social environments fail to provide adequate corrective mechanisms [20]. Consistent with this perspective, dormitory mentors in the present study reported that variations in family parenting styles influence students' emotional regulation, which makes differences in communication styles within dormitory life more likely to escalate from minor misunderstandings into acts of humiliation or intimidation.

The influence of technology and social media also emerged as a significant contributing factor. Pesantren leaders identified gadget use as a source of social comparison and interpersonal conflict, a finding that aligns with UNICEF reports indicating that a substantial proportion of Indonesian adolescents have experienced cyberbullying in forms such as aggressive messaging, non-consensual content sharing, or digital harassment [7]. Teimouri et al. further argue that exposure to violent digital content and high-risk online interactions contributes to emotional distress, imitation of aggression, and diminished empathy, thereby increasing the likelihood that online hostility translates into aggression in offline social settings [13].

The phenomena of peer pressure and the formation of seniority-based hierarchies identified in this study are also consistent with UNICEF findings showing that peers perpetrate the majority of violence against children [7]. In the pesantren context, internal social structures may foster informal power relations that reinforce group dominance. This observation aligns with Abu Nawas et al., who explain that in single-sex educational environments, male students often construct status hierarchies through verbal and relational aggression as a means of social control and identity affirmation [6]. Johansson et al. further demonstrate that school-level factors such as institutional climate, disciplinary consistency, and the effectiveness of supervision play a crucial role in shaping the prevalence of bullying [5]. Dormitory areas with limited monitoring, including bedrooms and corridors, therefore function as spaces that may facilitate aggressive behavior in the absence of adequate social correction.

From a psychosocial perspective, adolescence represents a developmental stage characterized by heightened sensitivity to social evaluation. Maynard et al. argue that dense living environments and intensive social interaction increase interpersonal pressure, making adolescents more likely to display defensive responses such as ridicule, humiliation, or exclusion when experiencing emotional insecurity.

From a psychosocial perspective, adolescence is a developmental stage characterized by heightened sensitivity to social evaluation. Maynard et al. argue that dense living environments and intensive social interaction increase interpersonal pressure, making adolescents more likely to display defensive responses such as ridicule, humiliation, or exclusion when experiencing emotional insecurity [21]. In addition, the use of harsh language and discourteous communication observed among students corresponds with the findings of Wan Mazwati Wan Yusoff, who reports that low self-esteem and weak internalization of spiritual values increase the tendency toward harmful verbal behavior and resistance to moral correction [10]. From a communication perspective, Olanrewaju et al. emphasize that miscommunication, environmental noise, power imbalance, and

situational pressure frequently trigger conflict and aggression in communities characterized by shared living arrangements. This pattern is particularly relevant for understanding communication dynamics within boarding pesantren environments (Table 4) [22].

Table 4. Identifying how bullying occurs in the boarding school context

No	Key Aspect	Discussion	Academic Implications
1	Prevalence of Verbal and Relational Bullying	Verbal bullying, such as teasing, sarcasm, and derogatory name-calling, occurs during informal student interactions. This pattern aligns with theories of relational aggression in adolescents, which tends to increase in residential settings with limited social control. Furthermore, these behaviors are often framed as jokes, making them harder to identify as aggressive acts.	Highlights the importance of teaching proper speech, manners, and emotional literacy within the pesantren context.
2	Influence of Peer Dynamics and Seniority	The hierarchical structure of pesantren places senior students in dominant positions, making peer pressure and social exclusion more likely. This dominance creates power relations that are vulnerable to intimidation, consistent with the theory of peer power hierarchies in boarding school environments.	Emphasizes the need for a curriculum design that promotes relational equality and a culture of mutual respect.
3	Differences in Temperament, Background, and Emotional Maturity	Minor conflicts often arise from differing communication styles, family values, and students' emotional immaturity. This supports adolescent psychosocial theories, which state that adolescence is a sensitive period for emotional regulation and social stability.	Reinforces the urgency of incorporating empathy, emotional management, and interpersonal communication skills into PAI education.
4	Limited Supervision in Certain Areas	Bullying occurs most frequently in areas with low supervision, such as dorm rooms, hallways, and ablution spaces. This aligns with literature showing that unsupervised spaces are the most vulnerable locations for aggressive behavior.	Direct implications for improving dormitory governance and placing supervision points in more strategic areas.
5	Low Internalization of Manners and Brotherhood Values	Teachers have taught values of proper conduct, but not all students consistently internalize them. The gap between value instruction and social practice often occurs in character education when it is not reinforced by role modeling and habituation.	Strengthens the argument that value education must function as a living curriculum rather than merely cognitive instruction.

Overall, the findings indicate that bullying in the pesantren context is a complex, multidimensional phenomenon rather than an isolated individual behavior. Verbal aggression, social exclusion, and peer pressure emerge from the interaction between adolescents limited self-regulation capacities, their developmental need for social recognition, and the structural characteristics of boarding school life. These dynamics reflect the relevance of social cognitive and adolescent developmental perspectives in explaining how aggressive behavior is constructed, normalized, and sustained within peer groups. Furthermore, institutional factors such as seniority hierarchies, dense residential arrangements, and variations in supervision effectiveness shape social environments that may unintentionally allow bullying to persist. The growing influence

of digital interaction further amplifies these processes by extending social comparison and interpersonal tension beyond direct face-to-face encounters. Taken together, these findings underscore that efforts to prevent bullying in pesantren must move beyond individual disciplinary approaches and instead adopt integrated strategies that simultaneously strengthen self-regulation, promote healthy peer relations, and enhance institutional supervision. Such an approach reinforces Islamic educational institutions' pedagogical responsibility to cultivate a learning environment that supports emotional well-being, empathy, and sustainable social harmony.

## 2. Implementing Islamic values to prevent bullying

The implementation of Islamic values in preventing bullying at Pondok Pesantren Husnul Khotimah can be more effectively understood through a systematic curriculum perspective. Tyler's curriculum framework emphasizes that educational effectiveness depends on the coherent integration of objectives, content, learning experiences, and evaluation into a unified structure that shapes student behavior [23]. Within this framework, bullying prevention is not treated as an isolated intervention but as an outcome of value integration embedded throughout the Islamic Religious Education (PAI) curriculum.

To further explain how values are internalized in students' daily behavior, this implementation must also be examined through Bandura's self-regulation theory, which posits that moral conduct develops through continuous processes of self-monitoring, self-evaluation, and reinforcement from the social environment, particularly through role modeling [20]. In the boarding school context, where students engage in intensive, prolonged social interaction, the presence of consistent moral exemplars and structured guidance is a critical factor in regulating behavior and preventing aggressive tendencies.

Empirical studies in Islamic education support this perspective, demonstrating that PAI plays a significant role in shaping students' social behavior through habituating moral conduct, strengthening spiritual values, and fostering humanistic educational interactions [8], [12]. These studies suggest that Islamic values are most effective when they are not confined to cognitive instruction, but are continuously practiced through daily routines, interpersonal relations, and reflective learning experiences. Furthermore, the Prophet's role-modeling approach and motivational techniques grounded in empathy, encouragement, and moral appreciation have been shown to reduce aggressive behavior and foster sustainable moral transformation among learners [10].

At the institutional level, the internalization of Islamic values must also be aligned with national policies on violence prevention in educational settings. Guidelines issued by the Ministry of Women's Empowerment and Child Protection and the Ministry of Education, Culture, Research, and Technology Regulation No. 46 of 2023 emphasize the importance of governance structures, character education, and systematic case-handling mechanisms in creating safe learning environments. These regulatory frameworks

reinforce the need for pesantren to integrate value-based education with clear procedures for supervision, prevention, and response to bullying incidents.

Building on these theoretical and regulatory foundations, the present analysis examines how Islamic values are implemented at Pondok Pesantren Husnul Khotimah through the PAI curriculum, particularly with respect to learning objectives, curriculum content, mentoring and habituation practices, and evaluation processes. This integrated approach highlights the role of PAI not only as a subject of instruction, but as a central mechanism for cultivating a healthy pesantren culture that actively prevents bullying and promotes empathy, discipline, and social harmony.

a. Learning objectives: moral conduct, justice, and social etiquette

The learning objectives of Islamic Religious Education (PAI) at Pondok Pesantren Husnul Khotimah are explicitly formulated to cultivate noble character and to prevent behaviors that harm others. This orientation is reflected in the statements of PAI teachers, where the Fiqh teacher emphasized that committing injustice and hurting others constitute sinful acts (FQ01). In contrast, the Aqidah–Akhlak teacher asserted that faith is incomplete without the manifestation of good moral conduct (AA03). These perspectives reflect a foundational principle in Islamic education: that akhlak is the core of tarbiyah, with values such as honesty, empathy, justice, and respect for others serving as the primary basis for character formation. From a curriculum perspective, this objective orientation is consistent with Tyler’s principle that educational objectives should be directed toward observable behavioral change and serve as the foundation for determining curriculum content, learning experiences, and evaluation processes [23]. By explicitly framing moral conduct and the prohibition of injustice as central learning objectives, the PAI curriculum establishes a clear normative direction that guides instructional strategies and assessment toward preventing harmful social behavior, including bullying.

Empirical evidence from international studies further supports the effectiveness of this moral-oriented approach. Research by Kamal and Abd. Ghani demonstrates that emotional intelligence competencies, particularly self-awareness, self-regulation, motivation, and empathy, are significantly associated with improvements in moral behavior among Muslim adolescents, indicating that value-based instruction plays a direct role in shaping positive social interaction [9], [10]. In a similar vein, Wan Mazwati Wan Yusoff shows that prophetic motivational techniques, such as guarding one’s speech, offering appreciation, and avoiding blame, enhance self-control and reduce tendencies toward aggressive behavior [10]. These findings suggest that moral objectives grounded in Islamic values function not only as theological ideals but also as practical mechanisms for behavioral regulation.

From a developmental psychology perspective, Mahmood et al. emphasize that strong moral internalization contributes to secure attachment formation, heightened empathy, and reduced impulsivity, which are critical psychosocial factors influencing the

emergence of bullying behavior during adolescence [3]. Taken together, these theoretical and empirical insights indicate that the formulation of PAI learning objectives emphasizing moral conduct, justice, and social etiquette is not only pedagogically sound but also strategically relevant for bullying prevention. Such objectives integrate classical curriculum theory, Islamic moral philosophy, and contemporary psychological research into a coherent framework that supports the development of socially responsible and emotionally regulated students within the pesantren environment.

b. Learning content: communication ethics and role modeling

The Islamic Religious Education (PAI) curriculum at Pondok Pesantren Husnul Khotimah plays a significant role in shaping students' social behavior, particularly in preventing bullying. This role is evident in the way moral and social values are embedded across subject areas. The Qur'an–Hadith teacher places strong emphasis on lessons related to ethical communication, including guarding one's speech and prohibiting mockery or verbal harm toward others (QH01). Similarly, the Islamic History (SKI) teacher integrates anti-oppression values through historical narratives, such as the experiences of Bilal and 'Ammar, which illustrate perseverance, dignity, and moral resistance in the face of injustice (SKIo2). The Arabic teacher complements these efforts by reinforcing polite communication through the consistent use of Fusha Arabic in daily interactions, thereby habituating students to respectful language practices (BA04). Together, these instructional practices reflect a value-oriented curriculum design in which each subject contributes to the internalization of ethical and social norms relevant to students' everyday lives.

From a theoretical perspective, the strong emphasis on communication ethics is particularly relevant given that verbal aggression represents the most prevalent form of bullying in educational and boarding school settings. This observation is consistent with the Ministry of Education, Culture, Research, and Technology guidelines, which identify verbal bullying as a dominant manifestation of school-based aggression that often goes unnoticed due to its normalized nature [1]. Liao et al. further demonstrate that regulating language use and verbal expression functions as a critical protective factor in reducing aggressive behavior among adolescents living in communal environments [7]. These findings suggest that curriculum content emphasizing ethical speech directly addresses one of the primary mechanisms through which bullying occurs.

In addition, instructional content that explicitly prohibits mocking, ridicule, and social degradation aligns closely with the PPPA classification of relational bullying, which includes insults, exclusion, and the deliberate weakening of an individual's social status [4]. By introducing these concepts within formal learning materials, the PAI curriculum provides students with a moral and conceptual framework for recognizing and rejecting bullying behaviors. The use of historical narratives that highlight figures who endured oppression further strengthens this framework. As noted by Abuhammad et al., moral

storytelling and value-based narratives can enhance adolescents' ethical sensitivity and foster empathy by enabling them to reflect on others' emotional experiences [6].

The reinforcement of polite language through Arabic instruction also serves as a practical way to reduce verbal aggression. This approach aligns with the findings of Wan Mazwati Wan Yusoff, who emphasizes that character formation through consistent linguistic practice and communicative behavior effectively minimizes tendencies toward humiliation and verbal hostility [14]. Through repeated exposure and habituation, students learn to associate respectful language with moral integrity and social responsibility.

Overall, the learning content within the PAI curriculum at Pondok Pesantren Husnul Khotimah does not merely transmit theological knowledge; it also strategically cultivates communication ethics, strengthens empathy, and establishes moral role models. By integrating ethical speech, historical exemplars, and respectful linguistic practices, the curriculum creates a comprehensive moral environment that directly helps prevent bullying in students' social interactions.

c. Habituation and role-modeling methods: mentoring and social practice

The implementation of Islamic values for preventing bullying at Pondok Pesantren Husnul Khotimah relies heavily on habituation and role modeling as central mechanisms of moral development. These methods are embedded in students' daily experiences and are reinforced through structured mentoring practices. The female dormitory mentor explained that character guidance is conducted through room-based sessions, personal mentoring, and regular coaching (WA05). In contrast, the male dormitory mentor emphasized the importance of serving as role models in speech and emotional regulation in everyday interactions (WA07). This approach reflects a long-standing pedagogical principle in Islamic education, which emphasizes that moral character is cultivated through lived examples, sustained interaction, and repeated social practice rather than through verbal instruction alone.

From a curriculum perspective, such practices correspond with the concept of the hidden curriculum, whereby values are internalized through daily routines, interpersonal relationships, and institutional culture rather than solely through formal instructional content. In the pesantren context, mentoring and role modeling serve as informal yet powerful learning experiences that shape students' moral awareness and social behavior beyond the classroom.

The emphasis on ethical communication within mentoring practices is particularly relevant given that verbal aggression constitutes the most common form of bullying in boarding school environments. This observation is consistent with the Ministry of Education, Culture, Research, and Technology guidelines, which identify verbal bullying as a primary manifestation of school-based aggression [7]. Empirical studies support the effectiveness of habituation in addressing this issue. Abdullah and Ghani demonstrate that Muslim adolescents' emotional intelligence increases through habituation to

emotional regulation and polite communication modeled by teachers and mentors, and that higher emotional intelligence is significantly associated with positive moral behavior [9]. Similarly, Wan Mazwati Wan Yusoff shows that prophetic motivational techniques, such as gentle guidance, appreciation, and the avoidance of blame, serve as effective role models that enhance self-control and reduce tendencies toward verbal aggression [10]. These findings indicate that role modeling is not merely a traditional pedagogical approach, but an empirically supported strategy for preventing harmful behavior.

From a social-psychological perspective, personal mentoring by dormitory supervisors also yields significant developmental benefits. Mahmood et al. found that supportive interpersonal relationships between mentors and adolescents strengthen secure attachment, increase empathy, and reduce impulsivity, which are three psychosocial factors closely associated with the emergence of bullying behavior [3]. Muhammad et al. further note that in dormitory environments characterized by constant social interaction, mentors who actively function as moral guides and norm enforcers are able to reduce relational aggression more effectively [2]. In the pesantren setting, these functions are reflected in close supervision, direct corrective feedback, and emotional guidance delivered both individually and in small-group contexts.

Habituation practices further reinforce these mentoring efforts. Students are routinely encouraged to use polite language, avoid ridicule, acknowledge mistakes, apologize when necessary, and remain sensitive to others' feelings. The testimony of a female student who stated that she has become more careful in choosing her words (SMA03) illustrates that habituation operates gradually and internally, shaping students' moral awareness over time. This process is consistent with Bandura's social learning theory, which posits that adolescents acquire behavior through observation, imitation, and repeated reinforcement, particularly when consistent role models are present in their social environment [20]. Liao et al. further emphasize that regulating language use within residential communities serves as an important protective factor against verbal aggression, which remains the most prevalent form of bullying among adolescents [19]. In addition, Maynard et al. demonstrate that value-based learning through direct experience and collaborative social interaction enhances adolescents' empathy, reflective capacity, and moral sensitivity [21].

This habituation and role-modeling approach is also aligned with contemporary Islamic curriculum theory. Lubis et al. explain that effective PAI instruction integrates moral values into every stage of the learning process, ensuring that ethical behavior is not merely conceptual but becomes a practiced and internalized habit [24]. Zedan et al. further show that engaging instructional strategies, including interactive and multimedia-based learning, strengthen the internalization of positive communication practices and enhance students' emotional engagement in value-based education [25]. Namitha similarly emphasizes that the combination of value habituation and innovative

teaching methods increases the effectiveness of moral education by providing opportunities for real-life practice, reflection, and meaningful social interaction [26].

Overall, the strategies of habituation, role modeling, and personal mentoring implemented in the pesantren reflect a coherent moral development system grounded in classical pedagogical principles, modern curriculum theory, and empirical research on social learning. Through continuous exposure to ethical behavior, consistent guidance, and supportive interpersonal relationships, students are not only taught moral values but are also encouraged to experience, observe, and practice them in daily life. Consequently, this integrated approach functions as a strong preventive mechanism against bullying and contributes to the development of a healthy, empathetic, and character-driven pesantren culture.

d. Evaluation and supervision: monitoring and restorative approaches

The evaluation of the implementation of Islamic values in preventing bullying at Pondok Pesantren Husnul Khotimah is conducted through a continuous, multi-layered supervision system combined with a restorative intervention mechanism. Dormitory mentors explained that student behavior is monitored through routine room inspections, CCTV surveillance, and weekly behavioral reports (WA09), enabling comprehensive observation across various dormitory settings. This evaluative practice is consistent with Stufflebeam's curriculum evaluation framework, which emphasizes that evaluation should function not only as an assessment of outcomes but also as a tool for improvement and informed decision-making to ensure the attainment of educational objectives [27].

At the institutional level, pesantren leaders stated that the institution has established a written anti-bullying policy and that each violation is addressed through a structured, tiered procedure that encompasses early detection, clarification, mediation, counseling, and follow-up character development (PPP05; PPP09). This approach reflects a restorative discipline model that prioritizes restoring social relationships, fostering personal accountability, and internalizing moral values. Such a model aligns with the Ministry of Education's PPKSP regulations, which mandate verification, recovery, and reintegration as standard mechanisms for handling violence within educational institutions [17].

The effectiveness of this evaluative approach is further supported by UNICEF's assessment of the Roots Indonesia Program, which documented a 29–30 percent reduction in bullying incidents in schools that implemented systems based on active monitoring, peer involvement, and social mediation [7]. This monitoring-oriented and restorative evaluative framework is particularly relevant in dormitory environments, where social interactions are intensive, and the potential for informal hierarchies is relatively high.

From the perspective of contemporary evaluation theory, the supervision system applied in the pesantren is consistent with the findings of Salama et al., who

demonstrate that formative and continuous evaluation is more effective in influencing behavioral change than summative evaluation that merely delivers final judgments [28]. Formative evaluation provides timely feedback, prevents the accumulation of unresolved issues, and allows mentors to adjust interventions early. In this respect, the pesantren's approach also aligns with feedback theory, which highlights the importance of immediate and specific responses to correct behavior before it escalates into more serious violations [27].

Although the pesantren does not formally employ artificial intelligence-based evaluation tools, its practices align with core principles identified in recent studies on learning evaluation systems, namely continuous monitoring, pattern-based behavioral analysis, and rapid intervention. In practice, mentors consistently observe behavioral patterns and respond promptly through reprimands, counseling, or mediation, thereby maintaining a responsive and adaptive supervision system.

From a bullying prevention perspective, the consistency of this multilayered evaluation system is supported by Johansson et al., who identify firm discipline, active supervision, and precise reporting mechanisms as key factors in reducing bullying prevalence within school environments [5]. Similarly, Olanrewaju emphasizes that intensive supervision and restorative communication are effective in minimizing miscommunication and social pressure, both of which frequently trigger aggressive behavior in communal living contexts [22].

Overall, evaluation at Pondok Pesantren Husnul Khotimah extends beyond formal behavioral assessment to the construction of a comprehensive supervisory ecosystem grounded in Islamic values such as trustworthiness, responsibility, and ethical conduct. Evaluation functions not merely as an administrative requirement but as a cultural mechanism that supports the internalization of PAI values in students' daily lives, thereby fostering a dormitory environment that is safer, more empathetic, and characterized by mutual respect (Table 5).

Table 5. Evaluation and Supervision: Monitoring and Restorative Approaches

No	Curriculum Component	Keywords	Description
1	Objective	Noble character, prohibition of injustice, social etiquette, and self-regulation	<ol style="list-style-type: none"> <li>1. Developing noble character, avoiding injustice, and upholding students' social etiquette.</li> <li>2. Emphasizing observable behavioral changes such as verbal empathy.</li> <li>3. Serving as the foundation for determining PAI content, methods, and evaluation.</li> <li>4. Aligned with the concept of akhlaq as the core of tarbiyah in Islamic education.</li> <li>5. Supported by adolescent self-regulation theory (secure attachment and impulse control as protective factor against bullying).</li> </ol>

No	Curriculum Component	Keywords	Description
2	Content	Proper speech, communication ethics, oppression narratives, value-driven curriculum	<ol style="list-style-type: none"> <li>1. Focused on proper speech, communication ethics, and prohibitions against mocking or injustice.</li> <li>2. Includes historical narratives of individuals who experienced oppression (Bilal, 'Ammar) as moral inspiration.</li> <li>3. Integrates Islamic values across Qur'an-Hadith, Fiqh, Aqidah, Akhlaq, SKI, and Arabic subjects.</li> <li>4. Emphasizes polite language habituation (fusha) in daily life.</li> <li>5. Functions as a value-driven curriculum to reduce verbal aggression and relational bullying.</li> </ol>
3	Methods	Habituation, role modeling, personal mentoring, repetitive social practice, hidden curriculum	<ol style="list-style-type: none"> <li>1. Utilizes habituation and role modeling as central approaches.</li> <li>2. Implemented through room-based sessions, routine coaching, direct reprimands, and personal mentoring.</li> <li>3. Dormitory mentors and teachers serve as role models in speech, emotional regulation, and conflict resolution.</li> <li>4. Values are developed through daily social practices as part of the hidden curriculum.</li> <li>5. Relies on observation, imitation, and reinforcement to reduce verbal and relational aggression.</li> </ol>
4	Evaluation	Multi-layered monitoring, restorative discipline, continuous formative evaluation, feedback, and behavior patterns	<ol style="list-style-type: none"> <li>1. Uses multi-layered monitoring: room inspections, CCTV, and weekly reports.</li> <li>2. Employs tiered case-handling procedures: detection, clarification, mediation, counseling, and follow-up mentoring.</li> <li>3. Prioritizes restorative discipline that emphasizes relationship restoration and behavioral change.</li> <li>4. Applies continuous formative evaluation to identify patterns and prevent conflict escalation.</li> <li>5. Provides rapid feedback and early intervention to strengthen an anti-bullying culture.</li> </ol>

The implementation of Islamic values within the PAI curriculum constitutes a fundamental framework for bullying prevention in the pesantren context. Learning objectives are systematically designed to cultivate noble character, strengthen self-regulation, and foster social etiquette through explicit instruction on the prohibition of injustice and the internalization of empathy. Curriculum content that emphasizes proper

speech, communication ethics, and anti-oppression narratives functions as a value-driven approach that mitigates verbal aggression and social exclusion. These values are further reinforced through pedagogical methods based on habituation, role modeling, and personal mentoring, whereby teachers and dormitory mentors serve as primary agents in modeling emotional regulation and constructive social interaction. Evaluation is conducted through multilayered monitoring, restorative disciplinary mechanisms, and early intervention, allowing for the timely identification of negative behavioral patterns and the restoration of students' social relationships. Overall, the coherent integration of Islamic values across curriculum objectives, content, instructional methods, and evaluation practices creates an educational ecosystem that effectively prevents bullying and promotes a harmonious, empathetic, and ethically grounded dormitory culture.

### 3. Contextual curriculum model for empathy and social harmony

The findings indicate that the development of empathy and social harmony at Pondok Pesantren Husnul Khotimah does not arise solely from the formal structure of the Islamic Religious Education (PAI) curriculum, but rather emerges from a contextual, lived curriculum shaped by daily interactions, dormitory life, mentoring practices, and ongoing social supervision. In this context, the curriculum functions as a lived experience in which values are internalized through real-life situations rather than merely articulated in written documents. The four core curriculum components, namely objectives, content, instructional methods, and evaluation, operate in an integrated manner to form a coherent value framework that enables students to develop empathy as an integral part of their social character and communal responsibility.

#### a. Curriculum model for empathy and harmony

The objectives of the contextual Islamic Religious Education (PAI) curriculum at Pondok Pesantren Husnul Khotimah are to foster empathy and social harmony as integral components of relational ethics. The Fiqh teacher emphasized the prohibition of injustice as a central moral principle (FQ01). In contrast, the Aqidah Akhlak teacher highlighted that the perfection of faith is reflected in one's sensitivity to others' feelings and dignity (AA03). Students also reported becoming more cautious in their speech following the learning process (SMA03), indicating that these curricular objectives have a tangible influence on observable behavior.

The objectives of the contextual PAI curriculum, grounded in empathy and social harmony, are designed to cultivate students who can respond to their social environment with sensitivity, self-discipline, and noble character. This curriculum emphasizes strengthening empathy, developing emotional regulation, and cultivating harmonious social morality as the foundation for peer interaction. Anti-violence values and courteous communication are internalized to prevent bullying and to create a safe and inclusive pesantren environment that supports the holistic development of positive character. These objectives are reinforced by prophetic values, which form the foundation of Islamic character development, ensuring that the curriculum not only

builds religious knowledge but also nurtures students who are caring, ethical, and capable of maintaining social harmony in their daily lives.

These objectives are consistent with scientific findings showing that religious values strengthen emotional regulation and reduce aggression [3], and contribute to adolescents' psychosocial development [4]. In Islamic education, the strengthening of moral character and emotional intelligence serves as the foundation for shaping positive social behavior [9], supported by value-oriented disciplinary practices that enhance social harmony [8]. Prophetic values position empathy and social responsibility as core elements of character development [8], while the relatively homogeneous pesantren environment can further reinforce healthy social relations [6], [10].

Clearly articulated objectives related to social behavior have also been shown to reduce the incidence of bullying [5], aligning with curriculum principles oriented toward observable behavioral change [19]. This model aligns with social learning theory, which emphasizes self-regulation and social interaction as foundational mechanisms for developing empathy [20], and with habituation-based approaches in Islamic education that prioritize moral formation through exemplary conduct [22]. Educational environments that cultivate a positive institutional culture have been shown to significantly reduce aggressive behaviors [7]. National guidelines emphasize the importance of establishing explicit anti-violence educational objectives aligned with policy mandates to create safe and protective learning environments [17], [26].

Moral values such as trustworthiness and empathy also enhance the community's emotional well-being [11], while goals that emphasize social acceptance have been shown to reduce behavioral conflict [14]. Effective communication further strengthens social cohesion [28], and integrating ethical values into innovative learning approaches reinforces students' social character [10], [23]. Social innovation-based education has been shown to enhance empathy and collective awareness among adolescents [21].

The overall aims of the contextual PAI curriculum align with modern educational evaluation principles that emphasize the relevance of curricular goals to learners' social needs and institutional context [25]. Therefore, positioning empathy and social harmony as core curricular objectives is highly appropriate for the pesantren environment, which requires intensive social interaction and strong self-regulation [5]. This model is consistent with social learning theory, which highlights self-regulation and social interaction as foundational mechanisms in the development of empathy [23], as well as with habituation-based approaches in Islamic education that prioritize moral exemplification through lived practice [24]. Educational environments that foster a positive institutional culture have also been shown to significantly reduce aggressive behavior [20], in line with national policy mandates to create safe and protective learning environments [17].

Taken together, these objectives resonate with contemporary evaluation principles that emphasize the relevance of curricular goals to learners' socio-emotional needs and

institutional context [25], [27]. Therefore, establishing empathy and social harmony as core curricular objectives is highly appropriate for the pesantren environment, which demands sustained interpersonal interaction and strong self-regulation (Table 6) [5], [23].

Table 6. Curriculum model for empathy and harmony

No	Keywords	Objectives of the Contextual PAI Curriculum for Empathy and Social Harmony
1	Social Empathy	Strengthening empathy by enhancing students' social awareness and sensitivity.
2	Emotional Regulation	Developing emotional regulation as the foundation for self-control.
3	Social Morality	Forming harmonious social ethics in daily interactions.
4	Anti-Violence	Internalizing anti-violent values to prevent bullying.
5	Respectful Communication	Fostering courteous communication to build constructive dialogue.
6	Safe Environment	Creating a safe, inclusive, and supportive pesantren environment.
7	Prophetic Values	Reinforcing prophetic values as the basis for Islamic character formation.

The objectives of the contextual PAI curriculum, grounded in empathy and social harmony, are designed to cultivate students who can respond to their social environment with sensitivity, self-discipline, and noble character. This curriculum emphasizes strengthening empathy, developing emotional regulation, and cultivating harmonious social morality as the foundation of peer interaction within the pesantren. Anti-violence values and ethical communication are systematically internalized to prevent bullying and to create a safe and inclusive pesantren environment that supports students' holistic character development. Reinforced by prophetic values as the foundation of Islamic character formation, the curriculum goes beyond the transmission of religious knowledge to actively shape students' moral awareness, social responsibility, and everyday ethical conduct. The novelty of this study lies in demonstrating that empathy and social harmony are not merely normative ideals within PAI but also lived curricular objectives, operationalized through the integration of formal instruction, dormitory practices, mentoring systems, and restorative supervision. This contextual and experiential curriculum model offers a practical framework for bullying prevention in boarding-based Islamic education settings, extending existing curriculum theory by showing how Islamic values can be transformed into concrete social competencies within intensive communal environments.

#### b. Curriculum content: ethical speech and polite communication

The contextualized Islamic Religious Education (PAI) curriculum at Pondok Pesantren Husnul Khotimah is systematically designed to integrate empathy and social harmony across all religious subjects. In the Al-Qur'an–Hadith subject, curriculum content emphasizes the etiquette of speech (*adab lisan*), the prohibition of harming others, and the obligation to safeguard human dignity. Students are guided to understand that verbal expressions can inflict harm comparable to physical actions, an awareness that is

crucial given empirical evidence showing that verbal, relational, and physical bullying may generate severe psychological consequences for adolescents, including emotional distress, trauma, and increased vulnerability to suicidal behavior [3], [5]. Comparative studies across educational systems further highlight the importance of curriculum design in reducing power imbalances and preventing aggressive behavior within school environments [5]. Within the pesantren context, the single-sex residential system presents both opportunities and challenges for the formation of healthy peer networks, requiring curriculum content that explicitly promotes constructive social interaction and peer support [6]. International guidelines likewise stress the necessity of embedding anti-bullying, violence prevention, and child protection themes within formal learning materials [7].

In the Fiqh subject, curriculum content reinforces the prohibition of injustice (zūlm), the fulfillment of social rights, and cooperation in righteousness as normative principles guiding social behavior. This orientation aligns with studies on Islamic education strategies that position value-based discipline as the foundation for orderly and harmonious communal life [8]. Aqidah and Akhlak subjects further strengthen this framework by emphasizing honesty, trustworthiness (amanah), compassion, and respect for diversity, which function as core elements in developing empathy and emotional intelligence among Muslim adolescents [9]. Research consistently demonstrates that the internalization of akhlak and emotional regulation plays a decisive role in shaping positive social behavior and reducing aggression [10]. Additional studies within Islamic educational settings confirm that curricula explicitly addressing moral conduct, discipline, and social responsibility contribute to the maturity of students' interpersonal relationships and social adjustment [11], [14]. Moreover, values such as justice, compassion, and trustworthiness have been shown to positively affect the emotional and psychological well-being of the broader community [12].

The Islamic Cultural History (SKI) subject integrates narratives featuring prominent figures who experienced oppression and injustice, such as Bilal and 'Ammar, to cultivate sensitivity toward suffering and underscore the importance of defending the vulnerable. This narrative approach aligns with educational guidelines emphasizing the necessity of moral stories and historical exemplars in enhancing students' ethical sensitivity and empathy [2]. Meanwhile, the Arabic Language subject extends beyond linguistic instruction by habituating polite expressions, greetings, supplications, and respectful communication in everyday interactions. Such practices correspond with literature emphasizing courteous communication as a key factor in conflict prevention, miscommunication reduction, and the enhancement of social cohesion in communal learning environments [22].

The curriculum content also addresses challenges arising from the digital era. Students are introduced to media ethics, responsible digital communication, and the risks associated with online hostility, hate speech, and cyberbullying. Empirical studies indicate that exposure to violent or degrading digital content can significantly affect

adolescents' emotional well-being and social behavior [13]. National guidelines on bullying prevention emphasize that educational content must encompass protection from both offline and online forms of violence [18], while educational policy mandates require institutions to integrate violence prevention and student protection into instructional and mentoring programs [17].

Beyond moral and ethical dimensions, the curriculum content is aligned with principles of modern curriculum development and evaluation. Classical curriculum theory emphasizes that content should be derived from clearly defined objectives and directed toward observable behavioral outcomes [23]. Social cognitive theory further underscores the importance of learning content that facilitates observation, reflection, and self-regulation within social contexts [20]. Qualitative research and program evaluation approaches provide the methodological basis for adapting curriculum content in response to empirical findings within the pesantren environment. This framework is reinforced by literature on systematic PAI instruction, which outlines a progressive process from value introduction and conceptual understanding to habituation through daily social practice [24].

In terms of instructional strategy, the curriculum incorporates presentation media, interactive methods, and active learning approaches to strengthen the internalization of empathy and social harmony. Studies on Islamic education and contemporary teaching trends indicate that interactive media, discussion-based learning, and problem-solving activities are more effective in fostering moral sensitivity than one-directional instruction [25], [26]. Evaluation literature further emphasizes the importance of coherence between curriculum content, learning objectives, and assessment strategies, ensuring that values such as empathy and anti-bullying principles are reflected in behavioral indicators, social participation, and daily conduct [16], [12]. Recent studies on assessment methods also suggest that combining formative assessment, self-reflection, and behavioral observation provides a more comprehensive understanding of the impact of value-based curricula [28].

Finally, the curriculum content begins to engage with contemporary issues such as cognitive bias in the use of Artificial Intelligence (AI) within religious and moral domains. Students are encouraged to critically reflect on how technology influences religious understanding and social relations [29]. At the same time, literature on communication and conflict prevention in communal settings informs curriculum content that trains students to express their opinions assertively while maintaining respect for others [28]. Accordingly, the PAI curriculum at Pondok Pesantren Husnul Khotimah functions not merely as a vehicle for transmitting religious doctrine but as an integrated framework that combines spiritual values, social ethics, digital literacy, and peaceful life skills to cultivate empathetic, socially responsible students (Table 7).

Table 7. Curriculum content: Ethical speech and polite communication

No	Subject	Sub-Topic	Keywords	Curriculum Content
1	Qur'an-Hadis	Etiquette of speech (Adab lisan); Prohibition of harm; Speaking ethics	Instilling the etiquette of speech (adab lisan) to foster empathetic communication	<ul style="list-style-type: none"> <li>a. Prohibition of inflicting harm through verbal utterance</li> <li>b. Maintaining speech and avoiding condemnation/censure</li> <li>c. Reinforcing courteous language and the ethics of dialogue</li> </ul>
2	Aqidah Akhlak	Values of trustworthiness, compassion, honesty, empathy	Strengthening moral ethics (akhlaq) and social ethics as the foundation for moral sensitivity	<ul style="list-style-type: none"> <li>a. Instilling trustworthiness (amanah), honesty, and compassion</li> <li>b. Cultivating concern and respect for others</li> <li>c. Habituation of ethical and just behavior</li> </ul>
3	Fiqh (Jurisprudence)	Social jurisprudence; Prohibition of injustice (zulm); Rights of others	Teaching social responsibility and justice	<ul style="list-style-type: none"> <li>a. Prohibition of committing injustice (zulm)</li> <li>b. Protecting the social rights of others</li> <li>c. Habituation of solidarity towards the vulnerable</li> </ul>
4	SKI (Cultural History)	Story of Bilal; Story of 'Ammar; Exemplary lives of the companions	Utilizing exemplary narratives to build empathy and social solidarity	<ul style="list-style-type: none"> <li>a. Narratives of the resilience of figures who were oppressed</li> <li>b. Moral reflection derived from historical narratives</li> <li>c. Habituation of solidarity towards the vulnerable</li> </ul>
5	Digital Literacy (Cross-Curricular)	Media ethics and bullying prevention; Online ethics; Anti-bullying	Reinforcing digital literacy and anti-violence across activities	<ul style="list-style-type: none"> <li>a. Media ethics and bullying prevention offline-online</li> <li>b. Use of husn and courteous expression</li> <li>c. Instilling prophetic values (rahmah, adl, ihsan)</li> </ul>

### c. Instructional methods in the contextual PAI curriculum

The instructional model of the contextual Islamic Religious Education (PAI) curriculum at Pondok Pesantren Husnul Khotimah is based on the premise that empathy and social harmony cannot be developed solely through cognitive instruction, but must be cultivated through learning processes that integrate role modeling, value-based dialogue, social experience, and sustained daily interaction within the dormitory environment. This model is derived from interview data with PAI teachers, dormitory supervisors, and students and is analyzed using curriculum evaluation frameworks and qualitative research methods [4], [15]. The instructional patterns identified reflect the

distinctive character of pesantren education and are supported by theories of social learning, constructivism, and value-based education [16], [20].

The first core instructional method is role modeling, in which teachers and dormitory supervisors serve as living examples of emotional regulation, polite communication, and non-violent conflict resolution. This approach aligns with social learning theory, which emphasizes learning through observation and imitation, and is reinforced by systematic instructional steps in Islamic education [20], [27]. The emphasis on moral values and emotional intelligence further supports the development of prosocial attitudes and empathetic behavior among students [9], [10], [11].

The second method is social habituation, implemented through structured activities such as liqo kamar, halaqah, group discussions, and routine interactions in dormitory life. These practices cultivate habits of respectful communication, mutual assistance, and emotional sensitivity toward peers, while simultaneously reducing the likelihood of interpersonal conflict [8]. This approach is highly relevant to the pesantren context and is supported by studies emphasizing the importance of safe and supportive school environments in preventing bullying and relational aggression [5], [6], [7], [19].

Another instructional strategy involves value-based dialogue and moral storytelling. Teachers and dormitory supervisors guide students to reflect on social experiences, discuss conflicts, and derive ethical lessons from historical narratives involving figures such as Bilal and 'Ammar, who experienced injustice and perseverance. Educational research indicates that storytelling and reflective dialogue are effective in enhancing empathy, moral sensitivity, and awareness of the consequences of aggressive behavior [13], [30]. This method also aligns with national regulations on bullying prevention and curriculum principles that emphasize goal-oriented moral education [18], [23].

Instructional processes are further strengthened by experiential learning and peer support. Through social projects, collaborative tasks, peer mentoring, and small-group activities, students directly experience empathy in authentic social contexts [14], [21]. Strengthening peer support has been shown to reduce the psychological impact of bullying and to foster healthier interpersonal relationships among adolescents [4], [12], [15].

Additional instructional methods include training in empathetic communication and restorative approaches. Communication training equips students with skills to express opinions respectfully in both face-to-face and digital interactions, while increasing awareness of the risks of online bullying and harmful communication [13], [22], [27]. When conflicts arise, the pesantren applies restorative practices through mediation, dialogue, and relational repair, in accordance with national guidelines and principles of character assessment and evaluation [22], [28], [31].

Collectively, these instructional methods form an integrated pedagogical model in which empathy is not merely taught as a concept but is experienced, practiced, and internalized through continuous interaction across classroom instruction and dormitory

life. By combining exemplary conduct, social habituation, value-based dialogue, experiential learning, peer support, empathetic communication, and restorative practices, the contextual PAI curriculum establishes a learning culture that promotes harmonious relationships, prevents bullying, and shapes students into individuals who are morally grounded, compassionate, and of noble character (Table 8) [25], [32].

Table 8. Instructional methods in the contextual pai curriculum

No	Teaching Method	Keywords	Forms of Implementation
1	Modeling (Exemplary Conduct)	Role modeling, emotional regulation, and respectful communication	a. Teachers model emotional regulation and kindness daily b. Dormitory supervisors demonstrate peaceful conflict resolution. c. Adult figures serve as role models for harmonious interaction.
2	Dormitory-Based Activities	Daily routines, positive socialization, and communal ethics	a. Room <i>ijro</i> , <i>halaqah</i> , and collective prayers. b. Habituation of greetings, polite expressions, and deliberation. c. Reinforcement of peer support and mutual care.
3	Value Dialogue and Deliberation	Reflective discussion, moral reasoning, conflict awareness	a. Discussions on verbal etiquette and emotional experiences. b. Peer deliberation for conflict resolution. c. Weekly moral reflection guided by teachers.
4	Storytelling and Moral Narratives	Moral exemplars, narrative-based learning, empathy building	a. Stories of Bilal, 'Ammar, and the Prophet as anti-oppression models. b. Emotional engagement through moral narratives. c. Reflection on values applicable to dormitory life.
5	Experiential Learning	Collaborative tasks, real-life practice, social experience	a. Group work, community service, and cross-grade mentoring. b. Training in active listening and empathetic communication. c. Simulated conflict scenarios with peaceful resolutions.
6	Peer Support and Small Groups	Peer mentoring, emotional safety, supportive community	a. Peer tutoring and mentoring circles. b. Emotional sharing in small groups. c. Peer-based moral support for stressed students.
7	Character Education Projects	Social projects, collaboration, applied moral learning	a. Anti-bullying week and solidarity campaigns. b. Poster creation on verbal etiquette and peace values. c. Collaborative projects addressing dormitory social issues.
8	Assertive and Empathic Communication Training	Empathic communication, conflict resolution, digital ethics	a. Training to express opinions respectfully. b. Role-play of conflict and resolution scenarios. c. Reinforcement of digital etiquette and online anti-bullying.
9	Integrated Value Reinforcement	Cross-curricular values, character infusion, contextual learning	a. Prophetic values infused into all subjects. b. Anti-bullying orientation at the start of lessons. c. Linking course materials with the social realities of students.
10	Restorative Approach	Relationship repair, restorative dialogue, behavior commitment	a. Mediation between perpetrator and victim. b. Restorative dialogue and behavioral agreements. c. Focusing on repairing relationships rather than punishment.

#### d. Evaluation results: behavioral monitoring and restorative mechanisms

The evaluation model of the contextual Islamic Religious Education (PAI) curriculum at Pondok Pesantren Husnul Khotimah is designed to assess behavioral change, the quality of social interactions, and the internalization of moral values in students' daily lives.

Evaluation takes an authentic, formative approach that integrates direct observation, task-based assessment, restorative mechanisms, and longitudinal monitoring. This orientation aligns with curriculum evaluation principles and qualitative research paradigms that emphasize real-life behavior as the primary indicator of character development and moral transformation [15], [27].

The first component of evaluation is daily behavioral observation conducted by teachers and dormitory supervisors. This process focuses on students' verbal etiquette, communication patterns, collaborative behavior, and responses to interpersonal conflict. Observational evaluation is essential because aggressive behaviors, particularly verbal aggression, are closely related to adolescents' emotional regulation and psychosocial conditions. Consequently, continuous observation serves as a primary tool for assessing the development of empathy, self-control, and prosocial behavior [4], [5], [9], [19], [25]. Observation also captures patterns of social discipline and positive habituation, which have been shown to contribute to relational harmony within student communities [8].

The second component involves task- and project-based assessment, including collaborative group work, anti-bullying initiatives, reflective activities based on exemplary moral figures, and behavioral portfolios. Through these tasks, students demonstrate how empathy, ethical sensitivity, and peaceful conflict resolution are applied in concrete situations. Experience-based assessment is particularly relevant, as adolescents' moral character and emotional intelligence are more accurately reflected in observable actions and social practices than in purely cognitive responses [9], [10], [11], [12], [14]. This component also addresses digital ethics, recognizing that online interactions often contribute to emotional strain and social conflict among adolescents [13].

The third component is restorative evaluation, which emphasizes relational repair when conflicts or bullying incidents occur. Rather than relying on punitive measures, teachers and dormitory supervisors facilitate mediation, guided dialogue, and agreements to improve behavior. This restorative approach is consistent with national anti-bullying guidelines and character education frameworks that promote peaceful, inclusive, and supportive school cultures [18], [23], [28]. Restorative evaluation also prioritizes awareness of the impact of harmful behavior on victims and the broader community, an emphasis reinforced by studies on bullying, moral responsibility, and ethical development [2], [22].

In addition, the evaluation model incorporates longitudinal monitoring to track students' development over time. This process records behavioral progression, changes in communication patterns, conflict frequency, and the gradual strengthening of empathy in social relationships. Continuous evaluation is critical because character formation cannot be measured in the moment; it requires sustained observation of adolescents' evolving social dynamics [16], [20], [21]. Teachers assess shifts in classroom attitudes and learning behavior. At the same time, dormitory supervisors provide

complementary insights into students' intensive interactions beyond the classroom, resulting in a more comprehensive and contextualized evaluation process [8].

Evaluation is further strengthened through collaboration between classroom teachers and dormitory supervisors. The effectiveness of empathy-based learning depends heavily on consistency between classroom instruction and dormitory life. Teachers focus on academic engagement and classroom behavior, while dormitory supervisors evaluate emotional regulation, peer relationships, and conflict resolution in communal settings. This collaborative approach is supported by the literature, which emphasizes educator coordination in assessing social competencies, the use of value-oriented instructional media, and the effectiveness of innovative pedagogical strategies in Islamic education [24], [25], [32].

Overall, the evaluation model positions behavioral change and interpersonal relationship quality as the primary indicators of learning success. Through daily observation, project-based assessment, restorative mechanisms, longitudinal monitoring, and cross-role collaboration, the model ensures that empathy and social harmony are assessed not only at the cognitive level but also through observable behavior and lived social practice. Consequently, moral education within the PAI curriculum is not merely theoretical; it is translated into tangible, sustainable character development, in line with Islamic values that emphasize compassion, justice, and harmonious social relations (Table 9).

Table 9. Evaluation results: behavioral monitoring and restorative mechanisms

No	Evaluation Component	Keywords	Forms of Evaluation
1	Daily Evaluation	Observational monitoring students' social behavior as concrete indicators of empathy and harmony.	a. Observing polite speech and courteous language. b. Assessing the ability to help peers. c. Monitoring emotional regulation and everyday conflict resolution.
2	Task and Project-Based Evaluation	Assessing moral tasks and social projects that reflect value implementation.	a. Anti-bullying projects and group work. b. Behavioral portfolios and value-reflection journals. c. Performance assessment in collaborative activities.
3	Community Evaluation	Evaluation centered on restorative restoring relationships to strengthen social harmony.	a. Mediation of minor peer conflicts. b. Restorative dialogues and commitment to behavioral change. c. Consensus-based conflict resolution without violence.
4	Longitudinal Evaluation	Continuous monitoring of students' character development throughout the semester.	a. Records of social relationship development. b. Decrease in incidents of conflict or tension. c. Trends in communication changes and growth in empathy.
5	Teacher–Dormitory Mentor Collaborative Evaluation	Integrating classroom and dormitory perspectives to obtain a comprehensive picture.	a. Weekly behavioral reports. b. Bidirectional feedback between teachers and dormitory mentors. c. Holistic assessment of students' social interaction quality.

## Conclusion

Bullying in the pesantren context predominantly manifests as verbal and relational aggression, shaped by peer dynamics, seniority-based hierarchies, variations in personality and family backgrounds, and adolescents' limited emotional regulation. The intensive and highly interactive nature of dormitory life, particularly when combined with uneven supervision, further increases students' vulnerability to negative social behavior. These findings indicate that bullying in Islamic boarding schools cannot be understood merely as individual misconduct, but rather as a multidimensional social phenomenon embedded within everyday interaction patterns and institutional structures.

In response to this complexity, the study demonstrates that implementing Islamic values through the Islamic Religious Education (PAI) curriculum plays a central role in bullying prevention when its core components are coherently integrated. Learning objectives are oriented toward cultivating noble character, moral awareness, and self-regulation. Curriculum content emphasizes ethical speech, respectful communication, and the prohibition of injustice. Instructional methods prioritize habituation, personal mentoring, and consistent role modeling by teachers and dormitory mentors. At the same time, evaluation is conducted through layered supervision, counseling, and restorative approaches focused on behavioral improvement and relational repair. The integration of these four components enables Islamic values to function not merely as normative teachings, but as lived moral guidance that actively shapes students' daily social behavior.

The primary novelty of this study lies in the formulation of a Contextual PAI Curriculum Model that conceptualizes Islamic Religious Education as a lived curriculum oriented toward empathy and social harmony. Unlike previous studies that focus on moral instruction, regulatory frameworks, or isolated character education initiatives, this model demonstrates how Islamic values are operationalized simultaneously across classroom instruction, dormitory life, and institutional supervision systems. Empathy is not positioned as an abstract moral concept but as a socially practiced competence cultivated through continuous interaction, emotional regulation, habituation, and restorative social processes within the pesantren environment.

This study is limited to a single pesantren context and relies on qualitative data derived from interviews, observations, and document analysis. While this approach provides in-depth contextual understanding, future research may expand the scope through multi-site comparative studies, mixed-method designs, or longitudinal approaches to examine the sustainability, transferability, and broader applicability of the proposed curriculum model across diverse Islamic boarding schools.

Conceptually, this study advances contemporary discourse on PAI curriculum development by integrating curriculum theory, social learning theory, and pesantren educational traditions into a unified framework of empathy-based character formation.

In practice, it offers a context-sensitive, value-driven model for pesantren institutions seeking to prevent bullying by aligning curricular structures with the realities of residential student life. Accordingly, this research contributes a system-oriented approach to Islamic education. It opens avenues for future studies to further evaluate and refine empathy-based curricular models across varied educational and cultural settings.

## Acknowledgement

The researcher extends sincere gratitude to the leadership, teachers, and dormitory supervisors of Pondok Pesantren Husnul Khotimah, Kuningan, West Java, for their openness and the valuable insights shared throughout the data collection process. Their willingness to share their experiences and perspectives has substantially enriched the understanding of how Islamic education can be implemented to prevent bullying and strengthen students' character formation.

Special appreciation is also conveyed to the students of Sekolah Tinggi Ilmu Syariah Husnul Khotimah (STISHK): Amaliyah Permata Sari, Anas Aminudin, Nisrina Maitsa Zakiyyah, and Tiara Az Zahra, for their dedication and assistance in facilitating field data collection, conducting interviews, and preparing observational notes during the research. Their contributions were instrumental in ensuring the depth and credibility of this study's findings. The researcher further expresses gratitude to academic advisors and colleagues who provided constructive feedback and encouragement throughout the preparation of this work. It is hoped that this study will make meaningful contributions to the development of character-based Islamic education and inspire initiatives that promote empathy, discipline, and social harmony in boarding schools.

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