



Integration of islamic values and educational psychology in bullying prevention in islamic boarding schools: A literature study on the role of teachers as moral guides

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ABSTRACT

The prevalence of bullying among students poses a particular challenge for educators in Islamic boarding schools in preventing bullying through educational strategies based on Islamic values with an educational psychology approach. This study aims to analyze the integration of Islamic values and educational psychology principles in efforts to prevent bullying in Islamic boarding schools. Through a literature review of 12 recent national and international studies, it was found that effective bullying prevention efforts require a comprehensive approach, not only oriented towards discipline, but also towards character building and the emotional health of students. Islamic values such as *tauhid*, *akhlak*, and *ihsan* serve as moral and spiritual foundations, while educational psychology theories—including emotion regulation, social learning, and moral development—provide a practical framework for understanding and guiding students' behavior. The results of the study show that teachers in Islamic boarding schools have a strategic role as *holistic murabbi* who serve as spiritual role models, emotional counselors, and social facilitators. Recommended strategies include enriching the character curriculum based on empathy and conflict resolution, implementing a whole-school and whole-boarding approach, and training teachers in Islamic value-based psychopedagogical interventions. This integrative model is believed to be capable of forming a supportive and empathetic *pesantren* culture, while reducing the risk of bullying behavior among *santri*.



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INTRODUCTION

The phenomenon of bullying in educational institutions remains a global concern due to its destructive impact on the moral, social, and psychological development of students. Bullying not only causes physical harm, but also leaves deep emotional trauma, affecting self-confidence, academic achievement, and even long-term mental health (Waanga et al., 2025). In the context of Islamic education, especially in Islamic boarding schools, this issue becomes even more complex. *Pesantren* are ideally places for spiritual guidance and noble character building, where students grow in an atmosphere of *ukhuwah* (brotherhood), compassion, and conducive learning, however, the reality on the ground shows that bullying is still a frequent occurrence in these environments, whether verbal, physical, or social (Hermawan et al., 2025).

Globally, the prevalence of bullying shows an alarming trend. A cross-country study by Zhao et al. (2024) of 95.545 students in China found that approximately 71.5% of them experienced bullying in various forms, either as perpetrators, victims, or both. These findings also indicate that students involved in bullying practices have a higher risk of experiencing depression, anxiety, and even symptoms of Post-Traumatic Stress Disorder (PTSD) compared to students who are not involved. This fact shows that the phenomenon of bullying is a universal problem that transcends cultural boundaries, educational systems, and even religious values that should protect against such deviant behavior. Thus, religious institutions such as Islamic boarding schools are not immune to this threat.

In Indonesia, a number of studies have confirmed the existence of bullying in Islamic educational institutions. Hesfi & Sofia (2022) found that bullying behavior in Islamic boarding schools often stems from an unhealthy culture of seniority, where senior students feel entitled to discipline new students in ways that are oppressive or humiliating. Meanwhile, outside the pesantren education environment, Ningsih (2023) has conducted a study on the role of Islamic teachers in overcoming bullying. Her findings show that integrating Islamic values into school culture can prevent incidents of bullying. Abdurrohman et al. (2024) has studied the development of anti-bullying education models. His findings indicate that there are two main models that can be used, namely early prevention and intervention for perpetrators and victims of bullying. However, a humanistic educational approach has greater potential in minimizing incidents of bullying. These phenomena show that bullying in Islamic boarding schools is not just individual behavior, but part of a relational culture that needs to be reviewed from a moral and psychological perspective.

In fact, Islamic boarding schools as Islamic educational institutions have a strong foundation of values in instilling good character and building a balance between knowledge, faith, and deeds. However, the application of these values is sometimes not in line with a psychological approach that understands the emotional needs of students. An overly rigid disciplinary system, a dominant punitive approach, and a lack of attention to the socio-emotional dynamics of students can create opportunities for aggressive behavior and bullying (Emilda, 2022). Al Faruq et al. (2025) emphasizes that the main challenge in Islamic character education in Islamic boarding schools lies in the limited understanding of educators in applying a balanced psychopedagogical approach between disciplinary demands and emotional needs. This indicates the importance of the role of teachers not only as teachers of knowledge, but also as *murabbi*, or spiritual and emotional guides who are able to understand, guide, and foster moral awareness in students (Yudistira et al., 2025).

In this context, an integrative approach is needed that combines Islamic values with the principles of educational psychology. Islamic values such as *rahmah* (compassion), *ukhuwah* (brotherhood), *amanah* (responsibility), and *ihsan* (doing good optimally) can form the moral foundation for bullying prevention strategies. Meanwhile, educational psychology provides a scientific framework for understanding the dynamics of behavior, emotions, and social relationships among students. The integration of the two enables the creation of a more holistic student development system—one that not only suppresses negative behavior but also fosters empathy, self-control, and emotional balance.

Several previous studies have examined the types of bullying, the factors that cause bullying, and strategies that can be used to prevent it. Research conducted by Junaidi & Sahrandi (2025) shows that bullying that often occurs at the Al Ma'rif Islamic Boarding School takes the form of verbal abuse, so it is necessary to take actions such as mediation, personal dialogue, emotional approaches, and character building through the development of a character education model that is responsive to this problem. Arifin & Afrudin (2025) also examined the role of moral education in preventing bullying. His findings show that moral education integrated into the daily activities of Islamic boarding schools has proven effective in reducing the potential for bullying through the instillation of values of politeness, caring, and social responsibility. However, research conducted by Azizah & Sa'adah (2025) shows deeper findings regarding the results of the implementation of moral values in the *pesantren* environment, which in fact, even though *pesantren* have promoted high moral values, bullying still often occurs. Therefore, in her research, she suggests implementing a child-friendly *pesantren* model that prioritizes the psychological well-being of students.

This study has novelty value because it attempts to bridge two fields of study that have tended to be separate, namely Islamic education and educational psychology. Whereas previous studies have been more normative and focused solely on moral or behavioral aspects, this study offers a new paradigm by viewing teachers as *murabbi* who understand the psychological dimensions of students while instilling Islamic spiritual values in the learning process and dormitory life. Thus, the prevention of bullying in Islamic boarding schools is not only carried out through rules and sanctions, but also through heart and self-awareness training, in accordance with the spirit of Islamic education which emphasizes a balance between reason, soul, and morals. It is hoped that the integration of Islamic values and educational psychology can become an effective preventive model for building a *pesantren* culture

based on empathy, mutual respect, and compassion as a tangible manifestation of the value of *ihsan* in education.

RESEARCH METHODS

This study used the Systematic Literature Review (SLR) method with reference to the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) 2020 guidelines (Page et al., 2021). This method was chosen because it allows researchers to obtain a comprehensive and up-to-date overview of previous research results, while identifying research gaps that still need to be developed. The literature search was conducted in September–October 2024 through several academic databases, namely Scopus, ERIC (Education Resources Information Center), and Google Scholar. The article search used a combination of keywords designed in the following Boolean search string, namely (“bullying” OR “peer victimization”) AND (“Islamic boarding school” OR “pesantren” OR “Islamic education”) AND (“Islamic values” OR “akhlak” OR “religious values”) AND (“educational psychology” OR “emotional regulation” OR “character education”) AND (“teacher role” OR “murabbi”).

The search was limited to articles published between 2019 and 2024, in Indonesian and English, and published in peer-reviewed journals. The inclusion criteria and exclusion criteria used in the article screening process were as follows. The inclusion criteria set by include empirical research articles or systematic reviews, articles focusing on bullying in Islamic educational institutions (*pesantren*, *madrasah*, Islamic schools), articles discussing Islamic values, the role of teachers, or educational psychology approaches, and articles published in indexed or reputable scientific journals. Meanwhile, the exclusion criteria included articles in the form of opinions, editorials, or non-academic reports, research that was not relevant to the context of Islamic education, and articles without a clear methodology. The article selection process was carried out through four PRISMA stages, namely identification, screening, eligibility, and inclusion, as shown in Table 1 below.

Tabel 1. Article Selection Stages Based on PRISMA

PRISMA Stages	Number of Articles	Description
Identification	312	The initial search results yielded 312 articles from the entire database.
Screening	158	After removing 72 duplicate articles, 240 articles remained. Next, screening was conducted based on title and abstract, resulting in the elimination of 158 articles that were not relevant to the research focus.
Eligibility	55	A total of 82 articles were read in full (full-text assessment). Of these, 55 articles were excluded because they did not discuss the context of Islamic education/pesantren, did not mention bullying prevention, or did not relate to aspects of educational psychology.
Inclusion	12	A total of 12 articles met all inclusion criteria and were used in the final analysis.

Article quality assessment was conducted using a Critical Appraisal Checklist adapted from CASP (Critical Appraisal Skills Program) and SLR education guidelines. The aspects assessed included the clarity of the research objectives, the appropriateness of the research design and methods, the clarity of the data collection and analysis procedures, the relevance of the findings to the research focus, and the consistency between the results and conclusions. Only articles of moderate to high quality were included in the final synthesis.

Next, systematic data extraction was carried out, which included the identification of bibliographic data (year of publication, author, and location of research), the context of educational institutions (Islamic boarding schools, *madrasah*, Islamic schools), the focus of the study (bullying behavior, prevention, moral guidance), the Islamic values raised (such as *ukhuwah*, *amanah*, *ihsan*,

rahmah, and *ta'dib*), educational psychology principles used (such as character building, emotion regulation, and teacher-student relationships), and recommended prevention strategies.

Data analysis was conducted using thematic analysis, which began with the stages of open coding, axial coding, and integrative thematic synthesis. The results of the analysis were grouped into several main themes, namely 1) Islamic values in bullying prevention; 2) the contribution of educational psychology to the formation of santri social behavior; 3) the role of teachers as holistic *murabbi*; and 4) an integrative bullying prevention model based on spirituality and psychology. All findings were then synthesized into an integrative conceptual model that positions teachers as *murabbi*, namely central figures in character building, emotional support, and the creation of a safe and supportive social environment in Islamic boarding schools.

RESULTS AND DISCUSSION

A systematic analysis of 12 pieces of literature shows that preventing bullying in Islamic boarding schools cannot be done partially, but requires an integrative approach that combines Islamic values with principles of educational psychology. These two fields of study complement each other, with Islamic values providing a moral and spiritual foundation, while educational psychology provides a practical and methodological framework for effectively managing students' behavior and emotions.

Integration of Islamic Values as the Foundation of Morality

Islamic values such as *tauhid*, *akhlak*, and *ihsan* form the basis for character building and social responsibility among *santri*. *Tauhid* instills the awareness that every action is monitored by Allah SWT, thereby giving rise to self-control and moral accountability. The value of *akhlak* guides *santri* to behave politely, honestly, and respectfully towards others, while the value of *ihsan* fosters motivation to do good optimally even without external supervision. However, a number of studies show that these values have not always been deeply internalized in the context of learning and dormitory life.

The findings of Sulismadi et al. (2025) reveal that moral education that is only delivered in the form of normative teaching—for example, through memorization of verses or moral texts—tends to be less effective in changing the behavior of *santri*. Meanwhile, the findings of Ardyanti et al. (2025) show a gap between theory and practice when moral education is only delivered through memorization of texts or normative teaching that is separate from the personal experiences of students; this approach is less effective in significantly changing social behavior because it does not provide space for students to reflect on the moral meaning of real-life events. Conversely, values education contextualized within daily life experiences, such as mutual cooperation activities, student-to-student mentoring, and spiritual reflection, has proven more successful in fostering empathy, responsibility, and a sense of social justice.

Thus, the internalization of Islamic values in the context of bullying prevention should not stop at the cognitive level, but must also touch on the affective and psychomotor domains of students. Teachers act as facilitators who guide students in understanding the moral meaning behind their actions, so that religious values truly come alive in their daily social behavior.

Principles of Educational Psychology as an Operational Instrument

From an educational psychology perspective, the theories of emotional regulation, social learning, and moral development provide a practical framework for teachers to understand and guide students' behavior. Baiti & Setiawati (2023) findings confirm that emotional regulation is key to preventing aggressive behavior, as individuals who are able to recognize and control their emotions are less likely to engage in bullying.

Similarly, Sembiring et al. (2025) findings show that empathy and conflict resolution skills serve as protective factors against bullying behavior. Students who are accustomed to identifying other people's feelings and engaging in open dialogue are less likely to engage in destructive behavior. The findings of Erdhiyanto & AR (2024) reinforce this finding by showing that teachers who are able to detect signs of negative emotions in students early on and then address them with a restorative practice approach are able to significantly reduce the frequency of bullying incidents.

Thus, educational psychology provides pedagogical tools and strategies that can be synergized with Islamic values, such as reflective learning, role-playing based on Islamic role models, and peer mentoring activities that foster social responsibility and empathy among students.

Integrative Bullying Prevention Strategy in Islamic Boarding Schools

Based on the results of literature synthesis, there are a number of integrative strategies that teachers or *pesantren* administrators can apply to build a learning ecosystem that is free from bullying. First, enriching the moral curriculum with practical modules on empathy, emotional regulation, and conflict resolution, which are linked to the exemplary stories of the Prophet Muhammad and his companions. Rahmat & Nurhidayati (2024) findings state that the social-emotional learning approach has been reported to be effective in minimizing bullying when incorporated into Islamic Religious Education through discussion, reflection, and students' affective understanding of their social behavior.

Second, the application of a whole-school and whole-boarding approach, which is a strategy that involves all components of the *pesantren*—teachers, caregivers, students, parents, and the surrounding community—in building a culture of compassion and social awareness. da Silva et al. (2017) findings claim that synergistic multi-component/whole-school interventions tend to reduce bullying behavior more consistently than curriculum modification alone.

Third, training teachers and dormitory administrators in the application of psychopedagogical interventions, such as Islamic value-based conflict mediation, empathetic counseling, and emotional-spiritual coaching. Fourth, establishing a reward and restorative justice system, which rewards prosocial behavior and conflict resolution through dialogue and responsibility, rather than physical or verbal punishment. Lodi et al. (2021) findings show that restorative practices, including mediation, restorative conferences, and circles, can improve the school climate and students' social skills, although quantitative evidence is still developing.

Hotami et al. (2025) emphasize that a multipronged approach, which combines spiritual, social, and psychological dimensions, is far more effective than a single disciplinary method. This approach not only suppresses negative behavior but also builds a *pesantren* culture that is supportive, empathetic, and resilient to interpersonal conflicts.

Comparisons between studies show that integrative and multipronged strategies—which combine spiritual, social, and psychological dimensions—generally demonstrate greater effectiveness than single disciplinary approaches or curricula limited to the cognitive realm alone. Thus, this SLR synthesis confirms that effective integrative bullying prevention strategies in Islamic boarding schools are those that involve not only curriculum changes, but also holistic institutional and cultural strategies, including staff training, student empowerment, and reward and conflict resolution systems that are in line with Islamic values.

Conceptual Model of Teachers as Holistic *Murabbi*

The results of Almaridiyah et al. (2025) literature synthesis produced a conceptual model that positions teachers as holistic *murabbi*, namely educators who play a dual role as spiritual role models, emotional counselors, and social facilitators. This model serves as a bridge between Islamic values and educational psychology theory in the context of bullying prevention in Islamic boarding schools.

The holistic *murabbi* model comprises four main components. First, a contextual moral curriculum based on emotional skills, which integrates the values of monotheism and morality with emotional regulation theory and social learning. Second, Kumala, (2025) findings show that boarding school practices that foster prosocial norms, such as community activities, mentoring, and deliberation as spaces for the actualization of empathy and cooperation, have been proven to play a strong role in creating an inclusive and safe learning environment.

Third, Rizqi (2025) findings prove that improving teachers' capacity in early detection of risky behavior and restorative and compassionate mediation of conflicts among students has an impact on healthier interpersonal relationships and a decrease in incidents of aggressive conflict in the educational environment. Fourth, a holistic evaluation mechanism assesses educational success not only from an academic perspective, but also in terms of students' moral development and psychological well-being.

Comparisons between studies represent a new paradigm in Islamic boarding school education that emphasizes a balance between reason, heart, and behavior. With the implementation of the *murrabi* model, it is hoped that the social climate of Islamic boarding schools will become more conducive—free from symbolic and physical violence—and capable of nurturing a generation of students with high empathy, emotional intelligence, and deep spirituality.

Implications of The Research

Based on the results of theoretical research, this study makes an important contribution to the development of Islamic education studies by broadening the perspective on bullying prevention from a normative-moral approach to an integrative approach that combines Islamic values and educational psychology theory. The model of teachers as *holistic murabbi* enriches the conceptual framework of Islamic education by positioning educators not only as agents of value transmission, but also as facilitators of emotional regulation, strengthening social relationships, and fostering the psychological well-being of students. Meanwhile, in practical terms, the findings of this study have direct implications for the management of Islamic boarding schools, particularly in the development of an emotional skills-based moral curriculum, training for teachers and dormitory supervisors in early detection and restorative conflict mediation, and the implementation of an evaluation system that assesses educational success holistically—covering the academic, moral, and psychological health aspects of students. Thus, the results of this study can be a reference for education practitioners, pesantren managers, and policy makers in designing a more humanistic, student-friendly, and sustainable pesantren education system to prevent bullying.

CONCLUSION

This study concludes that preventing bullying in Islamic boarding schools requires an integrative approach between Islamic values and educational psychology principles. Islamic values such as *tauhid*, *akhlak*, and *ihsan* form the moral foundation of santri, while educational psychology theories—such as emotional regulation, social learning, and moral development—provide practical guidance for teachers in shaping emotionally healthy behavior in *santri*. Teachers play an important role as holistic *murabbi*, or educators who serve as spiritual role models, emotional counselors, and social facilitators. Effective strategies include: (1) enriching the moral curriculum with empathy and conflict resolution skills, (2) synergizing the entire *pesantren* environment through a whole-school and whole-boarding approach, and (3) training teachers in Islamic value-based psychopedagogical interventions. By implementing this integrative model, Islamic boarding schools can build a more supportive, empathetic, and character-building educational climate, thereby reducing the risk of bullying and fostering a spiritually and psychologically healthy culture.

However, this study has several limitations. As a systematic literature review, these findings depend on the scope, quality, and availability of existing studies. In addition, most of the reviewed literature focuses on conceptual or descriptive analysis, with limited empirical evaluation of integrated intervention models in Islamic boarding school settings. Therefore, the proposed holistic *murabbi* model has not been empirically tested in real educational settings.

Given these limitations, future research is recommended to conduct empirical and longitudinal studies to test the effectiveness of integrated Islamic-psychological intervention models in preventing bullying in Islamic boarding schools. Further studies could also explore *santri* perspectives, gender dynamics, and institutional variations among Islamic boarding schools. For practitioners and policymakers, this study recommends strengthening teacher training programs that integrate emotional-spiritual competencies, revising the *pesantren* curriculum to include social-emotional learning rooted in Islamic values, and developing institutional policies that promote restorative and child-friendly approaches. These efforts are expected to contribute to the creation of a *pesantren* environment that is not only academically excellent, but also emotionally safe, morally grounded, and socially inclusive.

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