

A Model for Guiding Boarding School Students in Developing A Peace-Loving Character to Prevent Bullying

Lovida Anjani Arastia[✉], Irman Suherman, Lina Herlina
Universitas Djuanda, Indonesia

Abstract

This study aims to analyze the parenting model of Islamic boarding school students in developing a peaceful character as an effort to prevent bullying in Islamic boarding schools. The study used a qualitative approach with a multi-site case study at the Darunnajah 3 Islamic Boarding School for Girls and the Bina Tauhid Amaliyah Islamic Boarding School for Girls. Data were collected through interviews, observation, and documentation, then analyzed thematically using source and technique triangulation. The results showed that the parenting model was developed through five main components: Islamic value development, social habituation, tiered mentoring, educational conflict resolution, and monitoring and evaluation. These five components form a preventive and educational parenting pattern through instilling the values of brotherhood, respect for others, positive interaction habits, and non-violent conflict resolution. This model shows that structured and sustainable parenting can strengthen a peaceful character while preventing the potential for bullying in Islamic boarding schools.

Keywords: Student Care, Peaceful, Loving Character, Bullying, Islamic Boarding Schools

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✉ **Correspondence Author:** lovidaanjanii@gmail.com

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INTRODUCTION

This section of the research contains the background, research problems, summaries of previous relevant studies, the gap of knowledge, and research objectives. This will reveal the state of the art, its originality, APA style with a single space. Example: (Moleong, 2016), (Sheikhalizadeh & Piralaiy, 2017) (Levina et al., 2016) Bullying remains a persistent problem in education. This behavior can impact students' psychological, social, and academic development. Bullying occurs not only in public schools but also in boarding schools, including Islamic boarding schools (pesantren). Boarding school life is characterized by intensive social interaction (Fauziyah, Susanto, Rochgiyanti, & Syaharuddin, 2022). The diverse backgrounds of students and the interplay between seniors and juniors can pose challenges to building healthy social relationships. This situation demonstrates that bullying prevention cannot be achieved simply by enforcing rules and imposing sanctions. Guidance is needed to foster character and a culture of sustainable coexistence.

The phenomenon of violence in educational settings demonstrates that student safety remains a serious issue. A monitoring report by the Indonesian Education Monitoring Network (JPPI) recorded 573 cases of violence in educational institutions throughout 2024. Based on the

type of educational institution, 20% of these cases occurred in Islamic boarding schools (pesantren). One case that garnered public attention was the death of a student at the Al-Hanifiyyah Tahfidz Islamic Boarding School in Kediri in 2024 after allegedly being abused by a senior student. This situation demonstrates the importance of strengthening the guidance and care system in creating a safe Islamic boarding school environment.

Islamic boarding schools (pesantren) have distinct characteristics from other formal educational institutions. Education takes place 24 hours a day, encompassing learning activities, worship, and dormitory life. This environment provides opportunities for pesantren to shape the character of their students through role models, familiarization, mentoring, and supervision. Therefore, education in pesantren is not solely focused on mastering Islamic knowledge. Pesantrens also have a responsibility to develop students with noble character and the ability to build harmonious social relationships.

One character value relevant to bullying prevention efforts is peace. Peaceful character is reflected in respecting others, developing empathy, controlling emotions, working together, and resolving differences without violence (Fausta, Zahra, & Dewi, 2024). This character is important in Islamic boarding school life because students live together with diverse backgrounds and characters. Developing a peaceful character can support healthy social relationships (Dewantari, Humairah, & Kharisma, 2023). This character can also serve as a foundation for preventing bullying behavior.

The Qur'an places brotherhood and peace as an important part of the life of believers. Allah SWT says in QS. Al- Hujurat verse 10:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اَتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاصْلِحُوْا

"Indeed, believers are brothers, therefore reconcile your two brothers (who are at war) and fear Allah so that you may be blessed."

This verse demonstrates the importance of maintaining brotherhood and resolving disputes through peaceful means. In an Islamic boarding school environment, the values of brotherhood and reconciliation can serve as a foundation for building patterns of mutual respect and fostering a peaceful character among students (Zaeni & Asna, 2024).

Character formation in Islamic boarding schools is closely linked to the student care system. Caregiving serves more than just monitoring discipline. It also serves as an educational process through values, role models, habits, mentoring, and behavioral guidance (Hasanah, Saputri, & Syarifah, 2024). Caregivers, Musyrifah (leaders), Mudabbirah (leaders), and room leaders play a role in this process. Continuous interactions provide opportunities for students to learn and practice behaviors consistent with the values instilled. The caregiving system plays a crucial role in developing a peaceful character and preventing bullying within the Islamic boarding school environment.

This process can be explained through Bandura's social learning theory. This theory explains that individuals can learn behavior through observing and imitating models (Wahyuni & Fitriani, 2022). In Islamic boarding schools, the caretakers and dormitory managers serve as role models for students. Behavior formation is also related to the process of habituation and reinforcement (Yaqin, 2023). Behavior that is repeated and reinforced can develop into habits. Both perspectives demonstrate that character formation can occur through role models, habituation, and reinforcement in everyday life.

Research on student parenting, character education, and bullying prevention in Islamic boarding schools has been conducted with various focuses. Musayyifi (2024) identified a culture of seniority and weak supervision as factors that encourage bullying within Islamic boarding schools. Rosaria (2022) demonstrated that role models and habituation play a role in shaping students'

character, emphasizing the importance of strengthening Islamic boarding school culture and Islamic values in preventing bullying. This research demonstrates the importance of Islamic boarding school parenting and culture in shaping students' social behavior.

Research integrating student parenting, a peaceful character, and bullying prevention into a single model is still limited. Multi-site studies on parenting practices in Islamic boarding schools with different characteristics are also needed. This research was conducted at the Darunnajah 3 Islamic Boarding School for Girls and the Bina Tauhid Amaliyah Tahfiz Islamic Boarding School for Girls. Both schools have different educational characteristics: a modern Islamic boarding school and a tahfiz-based Islamic boarding school. These differences provide a relevant context for examining parenting practices in the formation of a peaceful character.

This study aims to analyze the implementation of the student parenting model in forming a peaceful character, analyze the role of parenting in internalizing a peaceful character as an effort to prevent bullying and formulate a student parenting model based on a peaceful character in the Islamic boarding school environment.

RESEARCH METHOD

This study uses a qualitative approach with a multi-site study type. The qualitative approach was chosen because the study focuses on an in-depth understanding of the process of parenting students in the formation of a peaceful character as an effort to prevent bullying in the Islamic boarding school environment. The study is not directed at measuring the relationship between variables statistically, but rather to understand the processes, interactions and parenting practices that occur in the daily lives of students. The multi-site study was used because the research was conducted at two Islamic boarding schools with the same focus on the phenomenon (Nasarudin, et al., 2024). Through a multi-site study, parenting practices in each Islamic boarding school can be studied in depth, then compared to find similarities and differences related to the formation of a peaceful character.

The research was conducted at the Darunnajah 3 Islamic Boarding School for Girls and the Bina Tauhid Amaliyah Tahfiz Islamic Boarding School for Girls. The two locations were chosen because they have different educational characteristics. The Darunnajah 3 Islamic Boarding School for Girls is characterized by modern education, while the Bina Tauhid Amaliyah Islamic Boarding School for Girls is characterized by a tahfiz-based approach. Although both have different characteristics, both Islamic boarding schools implement a 24-hour student care system in a dormitory environment. These differences in characteristics were taken into consideration in selecting the locations because they allow the research to obtain an overview of parenting practices in different Islamic boarding school contexts.

The research data sources came from parties involved in the organization and implementation of student care. Research informants included the Islamic boarding school leadership, the head of student care, the room supervisor, and the students. Informants were selected based on their involvement in the student care process and life within the Islamic boarding school environment. The Islamic boarding school leadership provided information on the policies and direction of the boarding school's management, while the head of care provided information on the implementation of the care system. The room supervisor provided information on the support provided to the students in their daily lives. The students served as data sources to obtain an overview of their experiences in participating in the guidance process and interacting within the Islamic boarding school environment.

Research data was collected through interviews, observations, and documentation studies. Interviews were used to obtain information on experiences, perspectives, and practices related to

the care of students and the formation of a peaceful character. Observations were conducted to obtain an overview of the care practices and social interactions that occur in daily life within the Islamic boarding school environment. Documentation studies were used to supplement the information obtained through interviews and observations. The researcher acted as the primary instrument in the data collection process and was directly involved in collecting data from both research locations.

Data analysis was conducted in stages at each research site. Data from the Darunnajah 3 Girls' Islamic Boarding School and the Bina Tauhid Amaliyah Girls' Islamic Boarding School were analyzed to obtain an overview of parenting practices and the formation of a peaceful character in each pesantren context. A cross-site analysis was then conducted by comparing findings from both sites. This analysis was used to identify similarities, differences, and emerging patterns across the two sites. The results were then synthesized to develop a model for fostering students based on a peaceful character as a means of preventing bullying in the Islamic boarding school environment.

Data validity was verified through source triangulation, technical triangulation, and member checking. Source triangulation was conducted by comparing information obtained from various informants involved in the care of students. Technical triangulation was conducted by comparing data obtained through interviews, observations, and documentation. Member checking was used to ensure the consistency of research information with information provided by informants (Saleh, 2023). The use of several techniques and data sources was carried out to increase trust in the data and strengthen the results of the research analysis.

FINDINGS AND DISCUSSION

Implementation of Student Care in the Formation of Peaceful Loving Characters

The results of the study indicate that the care of students at the Darunnajah 3 Islamic Boarding School for Girls and the Tahfiz Bina Tauhid Amaliyah Islamic Boarding School for Girls is carried out as a continuous development process. Both Islamic boarding schools implement planning, organizing, implementing, and supervising functions in managing the care of students. Although there are differences in the structure and practice of care, both direct the development process towards the formation of morals, discipline, responsibility and harmonious social relationships. In terms of planning, both Islamic boarding schools have mechanisms adapted to the characteristics of each institution. At the Darunnajah 3 Islamic Boarding School for Girls, care planning is carried out through a work meeting at the beginning of the academic year involving the boarding school leadership, the head of care, and room supervisors. This planning includes the preparation of work programs, the establishment of rules and regulations, the division of tasks, and strategies for student development. One program that is maintained continuously is the musyrifah cycle, a weekly activity aimed at strengthening the relationship between mentors and students through more intensive interaction.

The care planning at the Tahfidz Bina Tauhid Amaliyah Putri Islamic Boarding School is more focused on creating a safe, comfortable, and conducive environment for the students' development. The care program is designed to foster discipline, responsibility, noble character, caring, mutual respect, and mutual cooperation. These values are part of the students' daily lives. Despite differences in planning, both Islamic boarding schools prioritize character building and positive social relationships as part of their care goals.

In terms of organization, caregiving in both Islamic boarding schools is carried out through the division of roles among the parties involved in the students' lives. Darunnajah 3 demonstrates a more hierarchical caregiving structure with the involvement of the boarding school leadership, head of caregiving, musyrifah (leaders), and mudabbirah (leaders). The involvement of senior

students as *mudabbirah* also provides space for students to learn to carry out responsibilities and become role models for other students. Meanwhile, Bina Tauhid Amaliyah Putri emphasizes the closeness between the guardians and students in implementing guidance. These differences indicate that the caregiving structure can be adapted to the characteristics of the Islamic boarding school, but remains directed at the function of guiding and mentoring students.

In terms of implementation, parenting is carried out through role models, habituation, mentoring, and social interactions that occur in daily life. This nurturing is not only done through the delivery of advice or rules, but also through the students' direct experiences in living together. These habits provide a space for students to learn to respect others, cooperate, maintain good manners, and develop a sense of concern for others. (Ferihana & Rahmatullah, 2023) This process shows that the formation of a peace-loving character takes place through repeated social experiences in the Islamic boarding school environment.

A peaceful character is also formed through the instillation of Islamic values (Rahmadayani, Badarussyamsi, & El-Widdah, 2022). The values of Islamic brotherhood, noble character, mutual respect, and concern for others are part of the development of students. In boarding school life, these values are not only conveyed conceptually but also implemented through interactions between students and their relationships with their caregivers. The fostering environment provides an educational environment that allows character values to be learned and practiced in daily life (Arifin, Jariah, Arfa, & Puspita, 2024).

Another aspect evident in the implementation of parenting is the involvement of caregivers in assisting students when they face social issues (Zahra & Khoiruddin, 2023). This mentoring is provided to help students understand the issues, manage their emotional responses, and find appropriate solutions. In certain situations, resolution is guided through communication, *tabayun* (reconciliation), and deliberation. This approach demonstrates that conflict is viewed as part of the social learning process and can be used to develop students' abilities to resolve differences peacefully.

In terms of supervision, both Islamic boarding schools implement monitoring of the students' lives as part of an effort to ensure the continuity of development. At Darunnajah 3, supervision is carried out through coordination between the caretaker elements, monitoring the dormitory environment, reporting, and program evaluation. Meanwhile, at Bina Tauhid Amaliyah Putri, supervision is conducted within the caretaker environment, closer to the students. This supervision allows the caretaker to monitor the students' behavioral development and provide guidance when problems are identified. Thus, supervision serves not only as a control measure against violations but also as a mechanism to ensure the ongoing character-building process.

Overall, the implementation of parenting at both Islamic boarding schools demonstrates similarities in orientation and guidance function, despite differences in structure and implementation methods. Darunnajah 3 exhibits a more structured and hierarchical parenting pattern, while Bina Tauhid Amaliyah Putri demonstrates a closer, more familial approach. These differences do not diminish the similarities in the main components of parenting, namely value development, social habits, mentoring, problem solving, and supervision. These components form the basis for developing a peaceful character and provide space for bullying prevention through a focused social life for students.

Internalizing the Character of Peaceful Love as an Effort to Prevent Bullying

The results of the study indicate that the internalization of peace-loving character in both Islamic boarding schools is carried out through a process that occurs in the daily lives of students. This character is not only formed through verbal delivery of values, but also through role models,

habits, mentoring and ongoing social interactions. Despite having the same goal, both Islamic boarding schools show different value emphases according to the characteristics of their respective upbringing. At the Darunnajah 3 Islamic Boarding School for Girls, the more prominent values include *tawadhu'*, *taraahum*, *al-wiqar*, *ta'aruf* and *tafaahum*. Meanwhile, the Tahfidz Bina Tauhid Amaliyah Islamic Boarding School for Girls emphasizes more on manners, *akhlakul karimah*, *ukhuwah Islamiyah*, tolerance, mutual cooperation, social awareness, and conflict resolution through deliberation and mutual forgiveness.

These values serve as the foundation for building social relationships among students. At Darunnajah 3, the development of a peaceful character is guided by an understanding of Islamic values, the practice of worship, activities that strengthen Islamic brotherhood, and joint activities between dormitories and classes. These activities are used to build cooperation, improve communication, and strengthen brotherhood (Hanafi & Yasin, 2023). Room supervisors also encourage students to understand each other's character, respect each other, be good listeners, help each other, and maintain a level of respect for friends in their social interactions.

One form of habituation is through joint activities that provide opportunities for students to interact and collaborate. The head of the school explained: "We hold many activities between dormitories and between classes to foster good cooperation and communication among students, strengthening bonds of brotherhood and a peaceful character."

These findings demonstrate that developing a peaceful character is not solely focused on students' ability to avoid conflict. Furthermore, students are trained to foster social conditions that prevent conflict from escalating into hostility. Cooperation, communication, and brotherhood become social experiences that enable students to learn to understand others in their shared lives.

At the Tahfidz Bina Tauhid Amaliyah Putri Islamic Boarding School, the internalization of a peaceful character is emphasized through the development of good manners, noble morals, and Islamic brotherhood. Students are accustomed to mutual respect, careful speech, and resolving problems through deliberation and mutual forgiveness. This habituation takes place through various daily activities, such as dividing up room cleaning schedules, dormitory duty, eating together, helping sick friends, and helping friends when faced with many tasks. These activities provide a space for students to learn to work together, tolerate, and care for the conditions of others.

The development of a peaceful character is also related to the students' ability to manage conflict (Kuncoro, Maufur, & Basukiyatno, 2024). In boarding school life, differences in character and intensity of interaction can lead to disputes. Therefore, both Islamic boarding schools not only provide rules regarding permitted and prohibited behavior, but also train students to resolve problems through communication and educational approaches. At Bina Tauhid Amaliyah Putri, room supervisors help students understand each other's perspectives, calm situations, practice apologizing, and engage in introspection. If conflicts escalate into more serious issues, the boarding school mediates using a persuasive and familial approach.

In Darunnajah 3, conflict resolution is also guided through deliberation and *tabayun* (reconciliation). This approach provides students with the opportunity to express their concerns and understand the other party's situation before making a decision. This process aligns with the values of *ta'aruf* and *tafaahum* (reconciliation), which foster mutual understanding and understanding. Thus, conflict resolution serves not only to end disputes but also as part of the character-building process.

The roles of caregivers, room supervisors, and senior students are crucial in this internalization process. They are not only tasked with ensuring students obey the rules, but also serve as role models to be observed and emulated (Maulida, 2022). The caregivers' exemplary

behavior serves as a means of social learning for students in developing behaviors consistent with the values of peace. Research findings indicate that a peaceful character is more likely to develop when these values are supported by consistent practice, a positive social environment, role models, and ongoing mentoring.

When linked to Bandura's social learning theory (Wahyuni & Fitriani, 2022), this process demonstrates that character formation occurs not only through instruction but also through observing the behavior of role models in the social environment. Caregivers, roommates, and senior students hold strategic positions because their behavior can serve as examples for students to observe and emulate. When mutual respect, good communication, caring, and peaceful conflict resolution are consistently demonstrated in Islamic boarding school life, these values have the opportunity to be learned through direct experience.

The findings also demonstrate a habituation process that supports character internalization. Repeated activities, such as maintaining cleanliness together, helping friends, collaborating, communicating, and resolving problems through deliberation, provide students with ongoing experiences (Nuryani, 2023). The peaceful character doesn't stop at a cognitive understanding of the value of peace but is directed toward becoming behavioral habits in communal life.

In relation to bullying prevention, internalizing a peaceful character serves as a preventative measure that works at the behavioral and social cultural levels. Students are not only guided to understand that bullying is prohibited behavior, but are also shaped to have attitudes that are the opposite of such behavior, such as empathy, mutual respect, tolerance, caring, cooperation, and the ability to resolve conflicts without violence. This is in line with research synthesis showing that fostering Islamic values and social habits can shape moral awareness and the ability to interact positively, thereby reducing the potential for social conflict.

Thus, the internalization of a peaceful character within the Islamic boarding school system can be understood as a multi-layered and continuous process. Islamic values provide a moral foundation, familiarity provides social experience, role models provide behavior, and mentoring and conflict resolution provide practical experience in dealing with differences. This entire process creates a nurturing environment that not only responds to bullying when it occurs but also strives to build social conditions that can prevent the development of such behavior.

Bullying Dynamics and Prevention Mechanisms

Boarding school life places students in intensive social interactions. These interactions are crucial for fostering Islamic brotherhood, cooperation, and the ability to live together. The intensity of these interactions can also lead to interpersonal conflicts related to differences in character, age, background, and the students' adaptation to boarding school life. The study found that social relations in both boarding schools were generally harmonious, but some behaviors suggestive of bullying, particularly verbal and psychological, were still found.

At Darunnajah 3, a tiered system of supervision and mentoring enables early identification of social issues. At Bina Tauhid Amaliyah Putri, the emotional closeness between caregivers and students allows for open communication, allowing issues to be identified and addressed before they escalate into more complex problems.

This prevention mechanism is implemented through an approach that is not only corrective but also educational. When problems arise between students, the room supervisor and supervisor provide guidance to help the students understand the issue and find an appropriate solution. Conflict resolution is carried out through communication, deliberation, *tabayun* (reconciliation), advice, and mediation. This approach is aimed at enabling students to resolve conflicts without violence, intimidation, or other aggressive behavior.

At Bina Tauhid Amaliyah Putri, a family-oriented approach is a key component of conflict resolution. Students are encouraged to communicate directly, engage in deliberation, receive advice, and strengthen the values of Islamic brotherhood. This approach allows issues to be resolved early and prevents them from escalating into more serious conflicts.

Meanwhile, at Darunnajah 3, problem-solving is supported by a tiered care structure. Coordination between care elements is carried out through regular meetings, periodic reporting, direct monitoring of the dormitory environment, and program evaluation. This mechanism allows for early identification of social issues among students and subsequent action through guidance.

These findings demonstrate that bullying prevention in the context of both Islamic boarding schools is not simply achieved through prohibitions or sanctions. Prevention is built through a system that allows for early detection, mentoring, conflict resolution, and the formation of positive social habits. In this way, responding to conflict simultaneously becomes an educational process for the students.

This is closely related to the development of a peaceful character. The values of mutual respect, empathy, tolerance, cooperation, Islamic brotherhood, and the ability to resolve conflicts through deliberation serve as the foundation for students in navigating differences. When conflict arises, students are not only directed to end the dispute but also guided to understand the other party, engage in introspection, apologize, and rebuild social relationships.

The research results show a relationship between the formation of a peaceful character and bullying prevention. A peaceful character serves as a preventive foundation because it builds behavioral tendencies that are contrary to bullying, such as respecting others, being mindful of one's words, understanding others' feelings, working together, and resolving differences peacefully. At the same time, the parenting system provides a structural mechanism for these values to be applied and reinforced in everyday life.

Cross-site findings show that both Islamic boarding schools have mechanisms in place to identify, mediate, and resolve conflicts through an educational approach. Although the forms of care differ, both share a common orientation toward creating a harmonious and conducive Islamic boarding school environment.

Thus, bullying in this study is not positioned as a quantitative measure of the level or prevalence of bullying in Islamic boarding schools, but rather as a social phenomenon found within the context of the two research sites. The research focuses on how the parenting system responds to these dynamics and how the formation of a peaceful character is used as a preventive approach. This perspective reinforces the research's position that bullying prevention cannot simply be positioned as handling violations, but rather needs to be built through a parenting system that fosters a culture of peaceful social interaction.

A Model of Parenting Students Based on the Character of Peaceful Love

Based on a synthesis of research from both Islamic boarding schools, the peace-loving character-based student upbringing model is built through five interrelated components: Islamic values development, social habits, tiered mentoring, educational conflict resolution, and monitoring and evaluation. These five components do not stand alone but form a continuous series of caregiving processes that occur in the students' daily lives. This model places peace-loving character development as the primary goal of the upbringing and serves as a preventative approach to bullying.

The first component is the development of Islamic values. Research results show that the formation of a peaceful character stems from Islamic values that form the basis of students' behavior in communal life. The values of *ukhuwah Islamiyah* (Islamic brotherhood), *tawadhu'*

(religious tolerance), taraahum (community), al-wiqar (community to each other), ta'aruf (community to each other), tafaahum (community to each other), caring, mutual respect, and noble character form the foundation for building social relationships among students. These values are not only conveyed through learning but also integrated into development and daily life. Thus, Islamic values serve as a normative basis that provides direction for students' behavior.

The second component is social habituation. The values introduced need to be realized through repeated social experiences. Habituation is achieved through shared activities, cooperation, mutual assistance, maintaining cleanliness, helping friends, eating together, and various activities that enable students to interact positively. These habits provide opportunities for students to practice mutual respect, caring, tolerance, and responsibility. Through this iterative process, the values of peace are directed to develop into habits in the students' social lives.

The third component is multi-level mentoring. The care system at both Islamic boarding schools demonstrates the involvement of various parties in mentoring the students. Mentoring is not only carried out by the leader or head of care, but also involves the musyrifah (supervisor), room supervisors, and mudabbirah (young women). This structure allows the mentoring process to be more closely integrated into the students' lives. Mentoring also provides space for mentors to recognize behavioral development, provide guidance, and help students navigate social issues. In this context, the exemplary behavior of mentors and senior students is crucial, as the behavior displayed by these figures can serve as examples for other students.

The fourth component is educational conflict resolution. Living together allows for differences and interpersonal conflict to arise. Therefore, conflict is not merely viewed as a violation that must be punished, but also as an opportunity to provide social learning. Resolution is achieved through communication, tabayun (reconciliation), deliberation, advice, mediation, introspection, and mutual forgiveness. This approach aims to help students understand problems, control emotional responses, understand the other party's perspective, and find solutions that do not involve violence. The conflict resolution process also serves as a means to strengthen a peaceful character.

The fifth component is supervision and evaluation. Supervision is necessary to ensure that the coaching and habituation process is consistent. Supervision is carried out through monitoring the students' lives, coordinating between caregiving elements, reporting, and evaluating programs and student behavioral development. Supervision also serves as an early detection mechanism for social issues that could potentially develop into bullying. When problems are identified, this information serves as a basis for caregivers to provide support and determine appropriate treatment.

These five components form a systematic and sustainable relationship. Values development provides the moral foundation for students' behavior, social conditioning transforms values into experiences and habits, tiered mentoring ensures the formation process takes place through close relationships, educational conflict resolution provides experience in dealing with differences, while monitoring and evaluation maintain the sustainability of the entire process. The integration of these five components leads to the formation of a peace-loving character reflected in students' abilities to respect others, build positive social relationships, exercise self-control, cooperate, and resolve conflicts peacefully.

The parenting model developed by this study does not place bullying prevention solely at the stage of handling the behavior once it has already occurred. Prevention begins with value formation, continues through habituation and mentoring, is reinforced through educational conflict resolution, and is maintained through supervision and evaluation. This model demonstrates that Islamic boarding school parenting can function as a character education system that works

preventatively by fostering a culture of peaceful interaction.

CONCLUSION

The care of students at the Darunnajah 3 Islamic Boarding School for Girls and the Bina Tauhid Amaliyah Islamic Boarding School for Girls is carried out as a continuous development process through planning, implementation, mentoring, and supervision. Care is not only directed at developing discipline, but also at establishing harmonious social relationships through the instillation of Islamic values, social habits, role models, and mentoring in daily life. Internalization of a peaceful character is achieved through the values of Islamic brotherhood, mutual respect, caring, cooperation, tolerance, and the ability to resolve differences through communication, mutual consultation, and deliberation. Research findings also indicate behaviors that lead to bullying, particularly verbal and psychological forms. However, the care system at both Islamic boarding schools provides preventative mechanisms through mentoring, educational conflict resolution, and ongoing monitoring and evaluation. The peace-loving character-based student parenting model developed by the research comprises five main components: Islamic values development, social habituation, tiered mentoring, educational conflict resolution, and monitoring and evaluation. These five components are interconnected in shaping a peace-loving character and creating a culture of interaction that supports bullying prevention.

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