Optimizing the Quality of Anti-Bullying Education Services in Islamic Boarding Schools

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Abstract

Bullying is detrimental to students' mental health, academic achievement, and character development, so Islamic boarding schools need to study it further. This study aims to improve anti-bullying education programs in Islamic boarding schools using Islamic ideals. Qualitative case study data were collected through observation, interviews, and comprehensive recording at Nurul Jadid Islamic Boarding School. This study highlights the need to integrate classmates and foster carers in building a bullying-free environment in Islamic boarding schools, as well as modifying internal norms and adding anti-bullying instructions to the curriculum. Peers serve as mediators in the Bullyguard technique, which has demonstrated efficacy in maintaining a secure environment and promoting amicable conflict resolution. Another option under consideration to enhance the quality of anti-bullying educational services is the Child-Friendly Islamic Boarding School Program. Focussing on the physical, mental, and social well-being of kids. The objective of this program is to cultivate an environment that promotes comprehensive student development. This study enhances the knowledge base concerning the quality of religious-based educational services and aids in the formulation of anti-bullying protocols in Islamic boarding schools. This research's findings facilitate additional investigation into the factors affecting educational success and promote the development of more comprehensive policies for higher education institutions.

Keywords: *Service Quality, Anti Bullying, Mental Health.*

Abstrak

Fenomena perundungan di lingkungan pendidikan, termasuk pondok pesantren, semakin mendapat perhatian karena dampaknya terhadap kesehatan mental, prestasi akademik, dan perkembangan karakter santri. Penelitian ini bertujuan untuk memahami optimalisasi mutu layanan pendidikan anti-bullying di pondok pesantren dengan pendekatan berbasis nilai-nilai Islam. Penelitian dilakukan di Pondok Pesantren Nurul Jadid menggunakan pendekatan kualitatif studi kasus, dengan pengumpulan data melalui observasi, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan pentingnya penguatan regulasi internal, sosialisasi dan edukasi anti-bullying dalam kurikulum, serta keterlibatan wali asuh dan teman sebaya dalam menciptakan lingkungan pesantren yang bebas bullying. Model Bullyguard yang melibatkan teman sebaya sebagai mediator terbukti efektif dalam menciptakan suasana aman dan mendukung resolusi konflik secara damai. Pengembangan Program Pesantren Ramah Anak merupakan langkah strategis lainnya dalam meningkatkan kualitas layanan pendidikan anti-bullying. Dengan fokus pada kesejahteraan psikologis, sosial, dan fisik santri, program ini bertujuan untuk menciptakan lingkungan yang mendukung tumbuh kembang santri secara holistik. Penelitian ini memberikan kontribusi dalam pengembangan kebijakan anti-bullying di pesantren serta memperkaya literatur mengenai kualitas layanan pendidikan berbasis agama. Implikasi penelitian ini membuka ruang untuk penelitian lebih lanjut mengenai faktor-faktor yang memengaruhi kualitas pendidikan dan pengembangan kebijakan yang lebih holistik di lembaga pendidikan berbasis agama

Kata Kunci: Mutu Layanan, Anti Perundungan, Kesehatan Mental.

Introduction

Bullying within educational settings, particularly in Islamic boarding schools, is being recognized as a significant social concern. Numerous studies indicate that school bullying adversely affects students' character development, academic performance, and emotional well-being (Anderson et al., 2022). Islamic boarding schools, as religious educational institutions, bear the obligation to establish a secure and conducive environment. However, bullying among students persists in various manifestations, including verbal, physical, and psychological forms. This phenomenon can result in prolonged stress and adversely affect the children's social interactions (Camodeca and Nava 2022). The primary causes of bullying in the pesantren setting include things like high seniority, a lack of caregiver oversight, and inadequate reporting and handling procedures (Hikmat et al., 2024). Therefore, Islamic boarding schools must work methodically to improve their anti-bullying teaching programs to create a safer, more welcoming learning environment.

The pesantren education system must prevent, handle, and rehabilitate bullies and their victims to be effective. Anti-bullying education programs emphasizing compassion, empathy, and social justice can help create a peaceful pesantren culture (Ishaq and Dayati, 2024). Teachers, parents, and other adults should actively supervise

and guide students to fight bullying. This practice will help create a more flexible and efficient education service system (Brandão et al., 2020).

Anti-bullying education can be improved by improving internal norms in Islamic boarding schools to handle bullying incidents more logically and transparently. Gaffney et al (2021) suggest that a strict student code of conduct, easily accessible reporting mechanisms, and victim protection will create a trustworthy and safe atmosphere for them. In addition, Roca-Campos et al (2021) found that Islamic boarding schools with suitable bullying response mechanisms improve children's mental health. Promoting Islamic ideals that prioritize love and brotherhood creates a friendly educational environment.

Despite extensive research on bullying in educational settings, there is still no evidence of improving the quality of anti-bullying teaching in Islamic boarding schools. Most studies focus on general policies, ignoring the potential success of implementing programs based on Islamic values to stop and address bullying in Islamic boarding schools. This paper offers a new idea by developing an anti-bullying teaching program based on Islamic values and the unique features of Islamic boarding schools. This approach should show many improvements. Understanding how to maximize the quality of anti-bullying education programs in Islamic boarding schools is the main objective of this study. The uniqueness of this study is the creation of an anti-bullying education service model based on Islamic ideals with specific characteristics of a particular local context. In terms of safety, academic achievement, and adherence to Islamic values as well as the development of safer and better education, this approach is predicted to show real success.

The purpose of this study is to identify efforts to optimize the quality of anti-bullying education services in Islamic boarding schools. This study seeks to explore how to strengthen internal rules and procedures that are more assertive in preventing bullying, examine how anti-bullying education and socialization based on Islamic values, and the application of the Bullyguard method can identify and prevent bullying behavior so that the creation of child-friendly programs in the Islamic boarding school environment can be realized. The original contribution of this study lies in the results of a practical study of Islamic boarding schools that can create a safe, comfortable environment that supports the growth and development of students without violence and forms a more positive and respectful character of students. The optimization of the quality of anti-bullying education services in Islamic boarding schools can foster an inclusive learning environment that encourages intellectual and social growth. Islamic boarding school students can learn about bullying and improve interpersonal interactions by participating in carefully organized activities. Effective use of resources will ensure that all students in a supportive educational environment feel safe, valued, and supported throughout their academic journey. As a result, Islamic boarding schools can guide other Islamic institutions by improving their anti-bullying programs and developing educational frameworks rooted in humanitarian and Islamic principles.

Literature Review
Bullying on Islamic Boarding School

Bullying is hostile behavior towards others. The psychological impact of bullying is significant. Islamic boarding schools often experience verbal, physical, and social bullying, which makes victims feel isolated and inadequate (Salmivalli et al 2021). Farley et al (2023) define bullying as an experience detrimental to social well-

being and can hinder social and emotional adjustment. This can affect the development of character and students' capacity to adapt to the adjustment of the pesantren.

A supportive and inclusive workplace can increase self-confidence, self-regulation, and compassion. This can affect character development and adaptability in the pesantren (Al-Ketbi et al., 2024). Wahono et al. (2023) stated that preventing bullying and promoting diversity and character development is very important to help children overcome social problems and grow personally.

Fighting bullying is an important part of children's emotional and social development. Salimi and Dardiri (2021) Stated that children can gain empathy, self-awareness, and self-awareness related to school, as well as individualism. This also applies to self-control. Teachers have found that integrating anti-bullying programs into character development programs and sensitivity training is the best way to help children overcome social challenges and develop their identities.

Islamic Boarding Schools' Anti-Bullying Policy

Pesantren uses anti-bullying policies to provide a safe and supportive learning environment. This policy aims to stop and manage bullying in pesantren that endangers students' mental health. Mujahid (2021) emphasized that the policy's success depends on understanding the social dynamics of pesantren and how internal and external influences affect human behavior. All stakeholders must participate in meeting anti-bullying rules.

Pesantren students must follow the goals and objectives to overcome bullying. Johander et al. (2021) argue that children who know their school rules can better manage and report bullying. Bullied adolescents can be reintegrated into society through prevention and recovery strategies (Díaz-Caneja et al., 2021). Policies that combine punitive measures with education and rehabilitation programs can reduce violent behavior over time.

Pesantren must consider local social dynamics when implementing anti-bullying programs.According to Budiharso et al. (2023), pesantren will be successful if students, caregivers, and Ustaz work together. The system requires such collaboration to be successful. The Pesantren's bullying prevention policy should teach civic responsibility, empathy, and self-confidence. The Pesantren should include anti-bullying rules to create a peaceful learning environment for all students. The policy should include empathy training, safe reporting channels, and educational consequences.

Enhancing Anti-Bullying Services Quality

A systematic approach to academic bullying, especially in Islamic boarding schools, is to improve anti-bullying services. Wiedermann et al. (2023) suggest several key steps to strengthen anti-bullying services by creating initiatives and policy processes to improve student mental health that are transparent, safe, and secure for reporting. Espelage et al. (2023) also note that anti-bullying initiatives in Islamic boarding schools depend on strong teacher-student relationships and community involvement.

This is essential for the success of the program. If funded, victim support services and educator training in Islamic boarding schools can minimize bullying and promote social integration. The quality of anti-bullying services depends on the willingness of people to use resources. Potard et al. (2021) state that self-regulation programs must contain effective adaptation mechanisms for victims and perpetrators of bullying. This ensures that the project achieves the desired results. To provide successful and preventive therapy, rehabilitation techniques must meet the

psychological needs of children. Islamic boarding school students are prepared to deal with social problems (Azam et al., 2021). These services include prompt and consistent complaint procedures and a safe and supportive atmosphere.

Parents, teachers, and students must work together to improve anti-bullying policies in Islamic boarding schools. Force (2022) emphasized that services require instruction, monitoring, and review to implement policies effectively. Islamic boarding schools emphasizing compassion, open communication, and strict anti-bullying can create a pleasant environment and improve student character. High-quality anti-bullying programs are needed to create an educational plan that focuses on social well-being and safety.

Method

This qualitative case study examines various anti-bullying teaching methods in Islamic boarding schools to help students feel protected and supported. The study examines the views of several people who work to improve anti-bullying policies in Islamic boarding schools. To understand the tactics and principles of improving anti-bullying education programs. This study was conducted at Nurul Jadid Islamic Boarding School because of its Anti-Bullying Education Service program and Islamic curriculum. In addition, the Islamic boarding school has a complex organizational structure that involves many stakeholders in the education and welfare of students. The openness of the Islamic boarding school to new ideas and studies ensures the availability of supporting facilities and adequate access to data, which increases the validity and reliability of the study's conclusions. According to Chankseliani et al. (2021), his research project uses persuasion to find informants with specific interests. The researcher sought specific data from anti-bullying advocates in Islamic boarding schools using this strategy. There were 15 participants, namely students, regional heads, guidance and counseling coordinators, lecturers, foster parents, and Islamic boarding school administrators.

This study collected data through careful observation, in-depth interviews, and documentation. According to (Khoa et al., 2023; Lochmiller, 2021), academics should examine anti-bullying measures in Islamic boarding schools. This relates to all stakeholders in building a safe environment. Several participants were interviewed extensively to understand their perspectives, experiences, and challenges in implementing anti-bullying programs. Secondary data from internal Islamic boarding school policies, bullying case studies, and improvements in anti-bullying education programs were also collected. Several methods should be used to describe anti-bullying policies in Islamic boarding schools. The focus of this study guided the categorization of data from recordings, interviews, and observations. Prevention, intervention, care responsibilities, and internal standards and procedures were repeated. Source triangulation and member verification confirmed the most relevant conclusions, but data analysis using matrices and graphs demonstrated them. Fawait et al. (2024) showed that this strategy provides Islamic boarding school researchers with a more reliable and consistent way to evaluate anti-bullying training initiatives. Therefore, classroom bullying rules are fully presented. This strategy allows researchers to accurately measure research results on optimizing anti-bullying education services in Islamic boarding schools and understand how policies and rules can create a bullying-free learning environment (Bettany-Saltikov & McSherry, 2024).

Result and Discussion

This study designs anti-bullying regulations for Islamic boarding schools, focusing on two essential aspects. The first component addresses how bullying affects classroom culture and the second addresses how educational policies and practices reduce bullying. Islamic boarding schools' oversight and control framework has led to more bullying prevention activities. Thus, this improves kids' mental health, comfort, and safety. Emphasizing the benefits of these two components can help kids develop morality and help management create a bullying-free environment. AlOmari (2021) emphasized that the Service Quality Model initiated by Parasuraman, Zeithaml, and Berry can be a standard for assessing service quality. This method compares and contrasts the perceptions and expectations of service providers by applying five pillars: Reliability, certainty, empathy, responsiveness, and Quality. This approach calculates the discrepancy between service recipients' expectations and perceptions. The five primary components of service quality in Islamic boarding schools are assurance, responsiveness, empathy, physical evidence, and dependability (Abu-Rumman & Qawasmeh, 2022). Efforts to raise the standard of education services include the adoption of anti-bullying policies and the fortification of internal regulations. While responsiveness refers to the capacity to react swiftly and efficiently to bullying incidents, reliability is demonstrated by the regular use of explicit regulations. While empathy is symbolized by an educational approach and character training that engages peers as change agents, assurance is expressed in the victim receiving psychological care. Facilities that are secure and cozy for pupils might provide tangible proof that.

Enhancing Internal Rules and Prosedures

Improving anti-bullying policies can foster a safe and inclusive academic environment for all students. Explanatory rules will be established in the pesantren to prevent, address, and investigate bullying (Alwi et al. 2023). Long-term evaluation methods for instructors and students are essential to successfully implementing this internal policy. Pesantrens use written regulations, outreach programs, and the involvement of professional personnel to reduce bullying (Gkrimpizi et al., 2023; Katawazai, 2021). Inadequate legal understanding among students and inadequate reporting systems hinder its implementation, preventing appropriate follow-up actions. Ensure that the policies implemented enhance educational programs designed to prevent bullying.

Interviews were conducted with several stakeholders from the pesantren regarding the anti-bullying policy. The following section contains statements from various sources regarding implementing this control.

Table 1. Interview Result Data Enhancing Internal Rules and Procedures

Informant	Statement	Code
Islamic Boarding School Head	"We have written anti-bullying guidelines in place and have a dedicated supervisory team to deal with student complaints"	**Written Regulations**
Regional Head	"We provide students with counseling so they can comprehend the detrimental effects of bullying."	**Sosialization & Education**
Guardian	"The severity of the infraction will determine the sanctions meted out to students who break the rules."	**Application of Sanctions**
Teacher	"For victims of bullying, we provide a counselling	**Psychological**

Informant	Statement	Code
	system so they can receive psychological help."	**Support**
Students	"I have witnessed instances of bullying, but my friends are unwilling to come forward out of concern that they may face consequences."	**Reporting Constraints**

Based on the aforementioned interview results, it can be said that Islamic boarding schools have quite solid policies regarding bullying, but socialization and reporting procedures still require work. The rules put in place at Islamic boarding schools demonstrate a strong dedication to fostering a bullying-free atmosphere. However, making sure that all students and teachers comprehend the significance of this policy and have simple access to report bullying incidents without fear is the primary difficulty in maximizing the quality of anti-bullying education programs. Increasing the socialization of regulations to all aspects of Islamic boarding schools to ensure that they are understood and applied consistently, creating a secure and private reporting system to shield whistleblowers from pressure or threats, and maximizing the role of counselors and guardians in helping bullying victims receive sufficient moral and psychological support are some ways to increase the effectiveness of this policy. Regulations must also be reviewed regularly to ensure they are still applicable and flexible enough to accommodate the changing needs of pesantren life. Islamic boarding schools can establish a more favorable, secure, and bullying-free studying atmosphere by fortifying these internal rules and norms.

Figure 1. Strengthening Internal Regulations and Policies

As seen in Figure 1, there are multiple key components involved in maximizing the caliber of anti-bullying education services provided in Islamic boarding schools. Despite systematic efforts to establish anti-bullying rules, there are still several barriers to their implementation, according to a study on bolstering regulations and internal anti-bullying policies in Islamic boarding schools. Although socialization, written rules, the imposition of penalties, psychological support, and reporting procedures have been put in place, their efficacy still has to be increased. This is consistent with the philosophy of education policy, which holds that comprehensive knowledge and active participation in all facets of education are necessary to overcome social issues like bullying and that strict laws alone are insufficient (N. Salimi et al., 2021). Students' ignorance of the

relevant rules and the reporting system, which is still subpar, is the primary barrier identified in this study. This demonstrates that even while laws have been established, they have not yet been completely assimilated into Pesantren culture. As a result, socialization and reporting procedures still require improvement.

The lack of anti-bullying socialization in Islamic boarding schools is exacerbated by distribution problems. Distribution is sometimes considered less important. Anti-bullying methods implemented by Islamic boarding schools may not produce the expected results because the daily communication system is less engaging or impactful compared to other educational institutions. Research by Yosep et al (2023) shows that successful policies require an enjoyable and sustainable teaching framework in the long term. This is important to ensure that everyone can understand and implement the policy. An Islamic perspective can effectively increase understanding of the need for a bullying-free environment in Islamic boarding schools, where religious teachings and disciplines govern students' lives (Kartono et al., 2025). Students consistently view the reporting process as dangerous, making it challenging to implement this rule. A teenager may experience social anxiety if they are unable to report bullying due to excessive anxiety or lack of trust in the system. Idsoe et al (2021) conducted a study that produced this finding. To ensure that problems are handled safely, the reporting system must implement safeguards to protect the reporter's confidentiality.

Research shows that Islamic boarding schools should not only rely on written regulations against bullying but should strive to foster a culture that actively rejects bullying in all its forms. Formulating a community-focused strategy that includes involvement from educators, guardians, and students is one approach to addressing bullying in Islamic boarding schools. Therefore, for anti-bullying programs to be effective, they must consider the unique circumstances of Islamic boarding schools, involve all relevant stakeholders, and provide students with the resources needed to feel safe when facing bullying. In Islamic boarding schools, students can thrive in their academic and personal growth (Witherspoon et al., 2023).

Anti-Bullying Education and Socialization

Raising awareness and fostering an educational environment free from bullying, socialization, and education are key strategies. Research conducted by (Kadir, 2023; Sastrawan et al., 2024) shows that it is important for educational staff and students in Islamic boarding schools to understand the negative impacts of bullying and the importance of early intervention. The goal of this educational initiative is to involve all personnel in Islamic boarding schools in fostering a safe environment that is conducive to students' intellectual and ethical development.

In an interview with Nurul Jadid, the BK coordinator, he highlighted "The significance of setting up a particular research that addresses the role that morality and manners play in student interactions." This commitment seeks to eliminate harmful behaviors like bullying, foster mutual respect in the Islamic boarding school setting, and inculcate the principles of morality and manners in student interactions. According to one foster parent, foster parents are also given counseling on how to help youngsters develop their character so they do not become bullies or victims of bullying. "Her statement is consistent with this viewpoint." Foster parents may gain insight from this counseling regarding their role in fostering a secure atmosphere and assisting in developing positive student character. "We include anti-bullying in religious sermons and moral and ethical lessons." The religious instructor added that curriculum

integration can prevent bullying in religious and educational settings and foster respect for one another. From the interview results above, it can be concluded that anti-bullying socialization and education in Islamic boarding schools are carried out through various approaches. To improve students' understanding of the negative impacts of bullying on their social relationships, Guidance and Counseling (BK) emphasizes the importance of specific courses, such as seminars on morals and ethics. Guardians can help students understand character development by attending therapy, which can reduce bullying in Islamic boarding schools. Religious teachers can prevent bullying in the classroom by discussing moral and ethical issues in their sermons.

Pesantren aims to improve anti-bullying socialization and education by integrating anti-bullying concepts into the curriculum, counseling foster parents, and providing lectures on morals and ethics. This study shows that pesantren adopt a more comprehensive approach to anti-bullying education beyond just law enforcement. This method embraces the idea of character education, which states that detrimental behaviors such as bullying can be reduced by instilling moral and ethical values in children from an early age (Oriol et al., (2023). In pesantren, tactics based on Islamic principles are relevant because students' religious education significantly influences their behavior. Evidence supporting the effectiveness of religious frameworks in addressing bullying includes the integration of anti-bullying topics into religious sermons and moral and ethical discussions.

This method is used in Islamic boarding schools primarily because of the distinct social dynamics of the dormitory-based learning environment. Students who lead active, social lives are more likely to engage in bullying conduct, mainly if they are not well-educated about the boundaries of appropriate behavior. The goal of the study is to establish social norms that promote a bullying-free Islamic boarding school culture by emphasizing the value of morality and manners in student interactions (Abdurrohim et al., (2024). The focus on moral principles is a reaction to the reality that most bullying incidents are caused by a failure to comprehend empathy and respect for one another (Jiang et al., (2022). Islamic boarding school develops a more methodical strategy for raising student awareness by incorporating anti-bullying instruction with religious and academic activities.

Furthermore, the results about foster guardians' involvement in counseling demonstrate that socialization initiatives involve other parties who contribute to students' character development in addition to the Islamic boarding school setting. This bolsters the developmental ecology hypothesis of Bronfenbrenner (1994), which highlights how several systems, such as the family and the social environment, impact an individual's development (Witherspoon et al., (2023). By giving the Islamic boarding school guardians insight, we can make sure that anti-bullying principles are reinforced outside of the official educational setting. The efficiency of the distribution method and the program's continuity, however, continue to be obstacles in the implementation of this socialization and education. If students do not incorporate sustainable habits into their everyday lives, education that is only provided sometimes or as temporary counseling may not have as much impact. For students and all other components of Islamic boarding schools to more fully comprehend and internalize anti-bullying values, this socialization and education program must be further developed using more interactive techniques, such as experience-based training or simulation.

The Bullyguard Method

Islamic boarding schools must implement effective strategies to prevent and handle violence in order to overcome bullying. BullyGuard can be developed through peer education, as shown by (MacEvilly et al., (2024). Research conducted by (Gaffney et al., 2021; Sastrawan et al., 2024) shows that this approach to avoiding bullying and encouraging moral growth targets perpetrators and victims. In this framework, coworkers are considered colleagues and superiors.

The following research findings show how effective the bullyguard tactic is at Islamic boarding schools:

Table 2. Interview Result Data the Bullyguard Method

Informant	Statement	Code
Regional Head	"We instruct students on the significance of preventing bullying through character development programs that incorporate peers as companions in everyday activities."	**Anti-Bullying Education**
Student	"The readiness of our peers to provide assistance and constructive criticism during times of difficulty fosters a sense of safety and support."	**Peer Support**
Teacher	"We educate children on resolving conflicts amicably and avoiding verbal and physical aggression in their relationships."	**Conflict Resulation Training**

The district chief said anti-bullying education is integrated into character development. The curriculum provides students with formal religious and ethical training and a place to share personal experiences and debate about respect. Peers play an important role as change agents who can help each other outside of group activities. According to one teacher, the Bullyguard technique reinforces the role of peer mediation and supervision in bullying situations. The program trains participants to identify bullying and mediate disputes. They learn how to avoid violence and resolve problems. Instructors are critical to the program's implementation. Teachers teach students about good communication, engagement, and problem-solving. Children are often taught how to handle problems without bullying or violence.
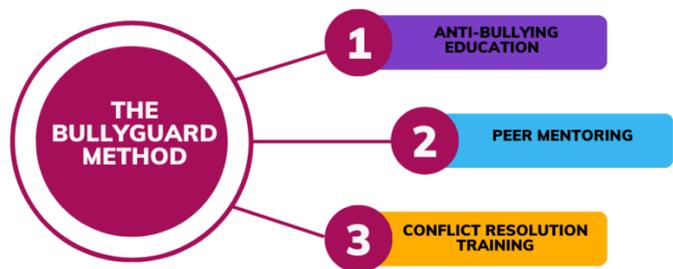

Figure 2. The Bullyguard Method

Figure 2 illustrates the significance of a mentoring and peer-educational approach in fostering a bullying-free atmosphere. The approach to creating a bullying-free environment is based on learning strategies and peer mentoring which have proven to be effective in making Islamic boarding schools a safer and bullying-free place. Based on interview data, this program uses various methods such as conflict resolution training, peer guidance, anti-bullying education, and social support for students. Social

learning theory (Bandura, 1977) states that humans learn through social interaction, and observation is the basis for social contact (see, Koutroubas & Galanakis, 2022). In the context of Islamic boarding schools, students not only receive education about the dangers of bullying but are also taught how to behave properly through peer guidance and conflict resolution training (Asakura et al., (2022). Peer tutoring and conflict resolution training are two ways Islamic boarding schools teach children how to act effectively in addition to educating them about the risks of bullying.

The BullyGuard principle is fundamental in boarding schools because dormitories require students to live nearby. In cases where social ties are uncontrolled, this scenario can lead to conflicts (Väyrynen, (2023). Hus, the role of peer mediation and supervision is critical. According to research, children with classmates who can criticize and help them in difficult situations feel safer and more supported. This is consistent with Horn & Poteat (2023), who found that peer-based therapy reduced student bullying better than instructor-based therapy.

Anti-bullying learning in character development classes in Islamic boarding schools shows that morality must be taught with punitive policies to avoid bullying (Arif et al., 2024). In research Iksal et al (2024) a structure is needed to instill empathy, respect, and active responsibility. Islamic boarding schools utilize character development to integrate students' theoretical understanding with everyday life. This study found that teachers have a significant influence on conflict resolution training. This program teaches young people non-violent conflict resolution through nonverbal communication or activities. Mediation, negotiation, and communication are key to Deutsch's (2006) conflict resolution theory (see, Munduate et al., 2022). A study by Illankoon et al (2022) states that Islamic boarding schools emphasize developing social skills in addition to supervision. Educator participation in this topic shows this trait. This helps children solve life's challenges creatively (Prayogi et al., 2022).

Peers in Islamic boarding schools can help create a friendlier environment for students. This method will be successful if it considers teachers, parents, students, and regional school supervisors. To keep students' social dynamics techniques current, regular evaluation is needed. However, experiential tools such as simulations or experience-based techniques should be included in the program to help students deal with actual bullying incidents. Along with improving the bully guard approach, this can help reduce bullying in boarding schools.

Creation of an Islamic Boarding School Program That Is Child-Friendly

The Child-Friendly Islamic Boarding School Program aims to improve anti-bullying education strategies in Islamic boarding schools. This strategy aims to foster students' physical, psychological, social, and spiritual development in Islamic boarding schools (Hudzaifah et al., 2021). In an interview, an educator said, "We offer counseling services to students who are victims of bullying or who experience psychological problems so that they can receive the right help." Counseling is the most important aspect of maintaining the mental health of students, especially those who have emotional disorders or who have been bullied. If given the proper support, students can overcome trauma, gain self-confidence, and learn to face the demands of the Islamic boarding school community. The development bureau coordinator added, "Islamic boarding schools also implement a dormitory-based supervision system and have guardians who guide students in their daily lives." This strategy emphasizes academics, behavior, and character development. Guardians allow students to discuss and solve difficulties more openly. In addition, the guidance and counseling coordinator said,

"Students who are victims of bullying face introspection and counseling." Pesantren uses this method to punish bullies, help them learn from their mistakes, and change their behavior through guidance and introspection.

Implementing the Child-Friendly Pesantren Program is essential to creating a safer, more inclusive learning environment and helping children develop. This technique prioritizes dormitory monitoring, counseling, and severe punishment. According to Bronfenbrenner's (1979) developmental ecology theory, children's psychological and social development is influenced by family, school, and community contact (Syakhrani & Aslan, 2024). Research shows that counseling services improve students' mental health. This is by Potard et al. (2022), who found that psychological therapy can help victims of bullying recover from trauma, increase self-confidence, and improve social skills. Counseling services are essential because most students live in dormitories, where social gatherings can lead to bullying (Alwi et al., 2023). Professional coaching provides students with methods to overcome psychological and emotional problems, according to (Thiem & Dasgupta.,2022). This study also emphasizes the role of foster carers in dormitory-based supervision. Foster parents can guide and supervise adolescents, helping them develop character, discipline, and social skills. This study supports Bowlby's (1988) attachment theory, which states that people with consistent parenting relationships have better social and emotional development (Pinheiro et al., 2024). Foster parents help boarding school students feel safe, help them, and solve problems.

The method of rehabilitating bullies was also used in the study. The punishment style emphasizes punishment without providing long-term solutions, while this boarding school takes an educational approach by counseling the perpetrators. This technique is based on Bandura's (1977) social learning theory, which states that people can change their behavior through direct experience, observation, and reflection on their behavior (Fergusson et al., (2023). By informing the perpetrators of the negative impacts of their behavior, this technique encourages empathy, morality, and sustainable behavior.

The Child-Friendly Boarding School program applies strict instructions and supervision to avoid bullying and handle existing cases. This boarding school encourages student progress with counseling, a dormitory-based monitoring system, and educational punishment. However, regular evaluation is needed to assess the program's efficacy and adapt its techniques to changing community dynamics. Teachers, parents, and children need conflict resolution training to prevent and resolve bullying situations. The Child-Friendly Pesantren Program can inspire other Islamic boarding school-based educational institutions if it continues to develop and advance. This will make learning safer and emphasize character development.

Conclusion

The above results conclude that improving internal regulations and procedures to handle bullying cases effectively is important, such as forming a supervisory team and a safe reporting system. Increasing students' awareness and understanding of how to prevent and handle bullying can be done by including anti-bullying materials in the curriculum and involving classmates and guardians. Another factor that is no less important in creating a safer environment and supporting peaceful conflict resolution is the bullyguard method, involving peers as supervisors and mediators. These steps are crucial to building a pesantren culture free from bullying and supporting student character development.

These findings are important to apply in future practice, policy, and research, as they can be used to design effective anti-bullying strategies in Islamic boarding schools. By implementing stricter rules and providing training to all staff on the risks of bullying, Islamic boarding schools can ensure that students feel safe and valued. Educational management strategies focusing on student well-being can create a more positive environment and better quality education. This study also opens up opportunities for further research that examines the relationship between anti-bullying policies and other factors that influence the quality of teaching in Islamic boarding schools, such as student behavior and parental involvement.

This article adds to our insight by showing the importance of implementing the SERVQUAL model to improve the quality of Islamic education services in Islamic boarding schools. It highlights the role of internal policies and anti-bullying education efforts in creating a safe and supportive environment. In addition to enriching knowledge about the quality of teaching in Islamic boarding schools, this study provides recommendations that can be implemented to improve educational standards by managing an environment free from bullying. Further research on additional variables that may affect the quality of teaching in Islamic boarding schools and the development of a more comprehensive policy framework to improve the quality of education in higher education institutions are among the implications of this study for the future.

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