



DEVELOPING AN INTEGRATED EDUCATIONAL MANAGEMENT MODEL FOR BULLYING PREVENTION IN PESANTREN: A GROUNDED THEORY APPROACH TO COMMUNITY RESILIENCE AND COLLECTIVE HEALING

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Abstract:

This study develops an Integrated Educational Management Model for Bullying Prevention (IEMMBP) in Indonesian pesantren through a grounded theory approach, with a focus on community resilience and collective healing as culturally embedded mechanisms of protection and recovery. Data were collected through in-depth interviews, participant observation, focus group discussions, and document analysis across four pesantren representing diverse governance structures in Java and Madura. The analysis followed Strauss and Corbin's coding procedures—open, axial, and selective—supported by constant comparative analysis until theoretical saturation was achieved. The findings reveal that bullying prevention in pesantren is most effective when institutional management, spiritual authority, and communal practices are integrated into a single governance ecosystem. Three core theoretical categories emerged: (1) institutional integration as the structural foundation of prevention, (2) community resilience as a protective social mechanism, and (3) collective healing as a transformational process of recovery and reintegration. The resulting model reframes bullying not merely as individual misconduct, but as a disruption of moral order and collective dignity that requires restorative, not solely punitive, solutions. The study contributes to educational management, resilience theory, and Islamic education studies by offering a non-Western, community-based alternative to conventional anti-bullying frameworks. It also provides practical implications for pesantren policymakers, the Ministry of Religious Affairs, and Southeast Asian boarding school systems seeking culturally grounded, trauma-informed strategies for student wellbeing and institutional safety.

Keywords: *Bullying Prevention, Pesantren Educational Management, Grounded Theory, Community Resilience, Collective Healing*

INTRODUCTION

Bullying in educational settings has been identified as a multidimensional problem impacting student wellbeing, institutional credibility, and long-term societal cohesion. Within the Indonesian context, pesantren—as Islamic boarding schools—hold a strategic role in shaping moral character, religious identity, and community leadership. However, despite their strong spiritual foundations, recent studies indicate a growing prevalence of psychological, verbal, and physical bullying within pesantren environments (Alwi et al., 2023). These incidents not only disrupt the learning process but also create trauma, power imbalance, and social disintegration among students, challenging the traditional view of pesantren as safe spaces for moral and religious development (Arahman, 2025).

Previous research on bullying in Islamic institutions has largely focused on psychological consequences (Abdurrohim et al., 2024), disciplinary measures (Huynh et al., 2024), and the legal framework of child protection in religious schools (Khayati, 2025). However, these studies tend to adopt fragmented approaches, addressing bullying as an isolated behavioral issue rather than a systemic challenge rooted in institutional culture, leadership models, and community dynamics. Furthermore, limited research has explored bullying through the lens of community resilience and collective healing, which are essential for rebuilding trust, repairing relationships, and fostering long-term cultural transformation in faith-based educational institutions.

The concept of integrated educational management has emerged as a transformative approach capable of linking governance structures, psychological support systems, religious values, and restorative justice principles (Suherman et al., 2025). In the Southeast Asian context, pesantren share cultural and religious dynamics with Islamic boarding schools in Malaysia, Thailand, and Brunei, suggesting that solutions developed in Indonesia have broader regional relevance (Huynh et al., 2024). Scholars such as Huynh emphasize that community resilience is not merely an outcome but a process that is strengthened through participatory governance, cultural alignment, and collective coping mechanisms (Huynh et al., 2024). Similarly, grounded theory has been identified as a powerful methodological approach to develop emergent models from real-world practices and experiences, particularly in contexts where empirical models do not yet exist (Pulumbarit & Trinidad, 2024).

Despite these scholarly foundations, there remains a gap in developing a holistic and culturally grounded model that integrates Islamic values—such as Aswaja moderation (Tawassuth), tolerance (Tasamuh), justice (I'tidal), and balance (Tawazun)—along with the ideological foundations of Pancasila, Panca Kesadaran Santri, and Trilogi Santri, into a structured framework for bullying prevention and response (Ramadani & Hair, 2025)(Mujiburrohman & Faqih, 2024). No existing model comprehensively addresses bullying as both an educational management issue and a collective trauma that requires healing-driven intervention.

This study aims to develop an integrated educational management model for bullying prevention and intervention in Indonesian pesantren using a grounded theory approach framed within the concepts of community resilience and collective healing, with comparative relevance to Southeast Asia (Sy, 2025). The specific objectives are to explore the patterns, causes, and socio-religious dynamics of bullying within pesantren communities; to analyze existing prevention and response mechanisms across educational, psychological, and religious dimensions; to identify core values and institutional practices that contribute to community resilience and healing and to develop a grounded theory model that integrates Islamic educational values, national ideology, and collective trauma frameworks into a systematic management strategy (O'Higgins Norman et al., 2022).

The novelty of this research lies in its development of the first integrated educational management model for bullying prevention in pesantren that combines grounded theory methodology with the concepts of community resilience and collective healing, anchored in Islamic theological values, national ideology (Pancasila) (Zahra et al., 2025), and pesantren-specific identity frameworks such as Panca Kesadaran Santri and Trilogi Santri (Muthi'Uddin et al., 2024). Unlike previous studies that approach bullying from psychological, legal, or disciplinary perspectives in isolation, this model positions bullying as a systemic socio-religious issue requiring holistic transformation at the institutional, cultural, and communal

levels. Furthermore, this study introduces a context-specific Southeast Asian perspective by situating Indonesian pesantren within a broader regional landscape of Islamic boarding education, making the findings transferable to Malaysia, Thailand, Brunei, and the Philippines (Huynh et al., 2024). Through grounded theory, the research generates an emergent, empirically derived management framework that is not adapted from Western models but organically constructed from the lived experiences, values, and spiritual practices of pesantren communities—thus offering a new paradigm for educational reform, trauma recovery, and sustainable peacebuilding in Islamic education systems (Mujiburrohman & Faqih, 2024)(Sy, 2025).

This research seeks to provide a practical and theoretical solution by designing a context-specific, culturally embedded, and spiritually grounded management model (O'Higgins Norman et al., 2022). The proposed model is expected to guide policymakers, pesantren leaders, and educational practitioners in implementing preventive systems, restorative justice mechanisms, and healing-based interventions to foster a safe, inclusive, and transformative learning environment (Pearce et al., 2024).

RESEARCH METHODS

This study employs a qualitative research design using the grounded theory approach, which is suitable for generating an emergent theoretical model derived from empirical realities within the pesantren environment (Maxwell, 2021). Grounded theory enables the researcher to systematically explore the lived experiences of individuals and institutional practices, and then construct a substantive theory grounded in data rather than pre-existing frameworks. This approach allows for the discovery of a culturally embedded educational management model based on authentic interactions, narratives, and institutional dynamics (Donkoh & Mensah, 2023).

The scope of this research includes Indonesian pesantren as Islamic educational institutions that implement both academic and residential systems. The object of the study focuses on bullying prevention and intervention mechanisms, institutional governance practices, psychological support systems, and communal healing traditions in pesantren (Salmona & Kaczynski, 2024). The study also considers comparative insights from selected Southeast Asian Islamic boarding schools to analyze regional relevance and transferability.

To ensure clarity, operational definitions of key concepts are established as follows:

Tabel 1. Operational Definitions and Research Focus

Variable/Concept	Operational Definition
Bullying Prevention Management	All organized institutional efforts, including policies, curriculum integration, monitoring systems, and character education programs designed to prevent bullying in pesantren.
Bullying Intervention and Response	Formal and informal strategies used by pesantren leadership, counselors, and community members to address bullying incidents, provide justice, and facilitate reconciliation.
Community Resilience	The capacity of the pesantren community to collectively withstand, adapt to, and recover from bullying incidents through communal solidarity, spiritual guidance, social cohesion, and institutional support.

Collective Healing	The process through which the pesantren community engages in spiritual, psychological, and social recovery practices to restore emotional well-being and communal harmony after cases of bullying.
Integrated Educational Management Model	A systemic framework that aligns religious values (Aswaja principles), national ideology (Pancasila), institutional identity (Panca Kesadaran and Trilogi Santri), governance structures, and trauma healing strategies into a cohesive model.

The primary research site consists of three large pesantren in Indonesia, selected based on their scale, organizational complexity, and existing anti-bullying regulations (Donkoh & Mensah, 2023). Additionally, one pesantren each from Malaysia, Thailand, and Brunei will be included as supplementary regional cases to provide comparative context. These sites are chosen to represent diverse governance systems and cultural contexts within Southeast Asian Islamic education.

The population includes all stakeholders involved in the educational management and student life of pesantren: students (santri), teachers (ustadz/ustadzah), boarding caretakers, counselors, school leaders, and community religious authorities (Donkoh & Mensah, 2023)(Salmona & Kaczynski, 2024). A theoretical sampling technique is employed, which is typical in grounded theory studies. This sampling method allows the selection of participants based on emerging data patterns to ensure theoretical saturation. The expected number of informants is 30–45 individuals per pesantren, totaling approximately 120–150 participants.

Data sources and research instruments including primary data sources with In-depth interviews, focus group discussions (FGDs), participant observation, and institutional documents (such as disciplinary records, counseling reports, and internal regulations); secondary data sources with academic literature, government regulations, fatwas related to education and child protection, and comparative studies from Southeast Asian institutions; and for research instruments used semi-structured interview guides, observation checklists, and document analysis protocols. The researcher is the primary instrument, supported by digital recording devices, field notes, and qualitative coding software (Maxwell, 2021).

Data in this study were collected through multiple qualitative methods to ensure depth, contextual understanding, and theoretical saturation. The primary technique employed was in-depth interviews with key informants, including students, teachers, counselors, and pesantren leaders, allowing the researcher to explore personal narratives, institutional roles, and lived experiences related to bullying prevention and intervention. These interviews provided nuanced insights into how policies are enacted and internalized within the pesantren environment. To complement individual perspectives, focus group discussions were conducted to observe collective meaning-making processes, capture community dynamics, and understand how resilience and healing are enacted as shared practices. Participant observation was also employed, enabling the researcher to immerse in daily pesantren activities and directly observe social interactions, disciplinary mechanisms, religious rituals, and counseling sessions, thereby providing contextual understanding that cannot be accessed through interviews alone. In addition, document analysis was conducted by reviewing institutional regulations, anti-bullying policies, spiritual curricula, counseling reports, and case records of disciplinary actions. These documents served as an essential source for

understanding the formal structures governing behavior and the explicit values promoted by the institution (Donkoh & Mensah, 2023).

The data were analyzed using grounded theory methodology as articulated by (Turner & Astin, 2021), which involves a systematic and iterative coding process. The analysis began with open coding, during which data were broken down into discrete units of meaning, and emerging concepts were identified and labeled. These initial codes were then compared and grouped based on conceptual similarities. During the axial coding phase, the researcher explored relationships among the codes to form categories that reflect causal conditions, contexts, strategies, and consequences surrounding bullying phenomena in pesantren. Selective coding was subsequently conducted to integrate and refine these categories into a coherent theoretical model that illustrates the interaction between educational management systems, community resilience mechanisms, and collective healing practices (Maxwell, 2021). Throughout this process, the constant comparative method was applied to continuously compare new data with existing categories, ensuring that the emerging theory remained grounded in the empirical realities of the field. This iterative approach continued until theoretical saturation was reached, where no new categories or relationships emerged from the data.

To ensure the credibility, reliability, and validity of the findings, the study adhered to rigorous qualitative standards. Triangulation was applied across data sources, methods, and researchers to validate emerging categories and enhance interpretive depth. Member checking was conducted by returning preliminary interpretations to informants for verification, ensuring that the findings accurately reflected their perspectives and experiences. The researcher maintained prolonged engagement in the field to build trust, observe natural behaviors, and deepen contextual understanding. An audit trail was systematically kept throughout the research process, documenting coding decisions, reflections, and theoretical memos. These memos played a critical role in tracking analytical insights and supporting the development of the emergent theory, thereby strengthening the overall trustworthiness and methodological transparency of the study (Donkoh & Mensah, 2023).

RESULTS AND DISCUSSION

The findings of this study are presented based on the core categories that emerged from the grounded theory analysis, demonstrating how pesantren develop an integrated educational management model to prevent and address bullying through a holistic approach rooted in spiritual, communal, and psychosocial frameworks (Turner & Astin, 2021). The results reflect the dynamic and iterative nature of the grounded theory process, where data were continuously analyzed and compared across multiple pesantren in Indonesia and regional Southeast Asia until theoretical saturation was reached. The emergent model illustrates the interplay between institutional governance, religious values, and community resilience mechanisms in shaping preventive strategies and healing-oriented interventions (Alhazmi & Kaufmann, 2022). This section not only presents empirical evidence derived from in-depth interviews, focus group discussions, participant observation, and document analysis, but also interprets these findings within the broader context of collective resilience and Islamic educational philosophy. The presentation of results begins with the emergence of key categories, followed by an explanation of their interrelationships, ultimately leading to the formulation of a grounded theoretical model specifically tailored to Indonesian pesantren contexts while offering broader applicability to Islamic boarding schools in Southeast Asia.

Institutional Integration as a Foundational Mechanism for Bullying Prevention.

The analysis reveals that bullying in pesantren is not merely an interpersonal issue, but a systemic phenomenon influenced by governance, educational culture, and religious authority structures. Through open and axial coding, it emerged that effective bullying prevention is contingent upon the integration of multiple institutional bodies, including the Biro Kepesantrenan, Biro Pendidikan, Mahkamah Pesantren, and Lembaga Konseling (Baharun, 2025). These institutions form a multi-layered management system that coordinates policy implementation, spiritual guidance, disciplinary enforcement, and psychological intervention (Khayati, 2025). Unlike conventional school systems where policies are centralized at the administrative level, pesantren's educational management is rooted in kyai-centered authority supported by community ethics. This study found that integration across these bodies leads to a unified governance approach where spiritual obligation (*fardlu 'ain* and *akhlakul karimah*), psychological wellbeing, and regulatory compliance operate simultaneously as preventive instruments (Satriah & Hadisaputra, 2025). These findings extend the work of previous scholars who focus on governance in Islamic education by demonstrating that integrated institutional synergy is not only a managerial choice, but a theological imperative embedded in the *trilogi santri* and *Pancasila*-based educational ethics (Mujiburrohman & Faqih, 2024).

Table 2. Integrated Institutional Roles in Preventing and Handling Bullying in Pesantren

Institutional Unit	Core Function	Preventive Strategies	Intervention & Healing Strategies	Integrated Value Basis
Biro Kepesantrenan (BK/WA, Kamtib, Kesejahteraan Santri)	Student character development and daily supervision	Early detection through mentoring, moral guidance, regulation enforcement	Immediate response, mediation, sanctions based on <i>tarbiyah</i> (educative discipline)	Panca Kesadaran Santri, Trilogi Santri
Biro Pendidikan (Kurikulum, GTK, Peserta Didik)	Academic governance and formal instruction	Integration of anti-bullying modules into curriculum, teacher capacity building	Referral to counseling, monitoring academic impact of trauma	Pancasila, Aswaja Tawassuth & Tawazun
Lembaga Konseling Pesantren	Psychological support and spiritual therapy	Awareness workshops, emotional intelligence training	Trauma counseling, collective healing, restorative therapy	Tasamuh (tolerance), I'tidal (justice)
Mahkamah Pesantren	Legal and ethical adjudication	Declaration of binding codes of ethics and sanctions	Formal hearing, arbitration, restorative justice processes	National legal framework, fiqh al-akhlaq
Dewan Masyayikh	Development of spiritual curriculum & human development	Curriculum embedding values of compassion, justice, and nonviolence	Policy recommendation for long-term rehabilitation model	Aswaja theology & pesantren ethos

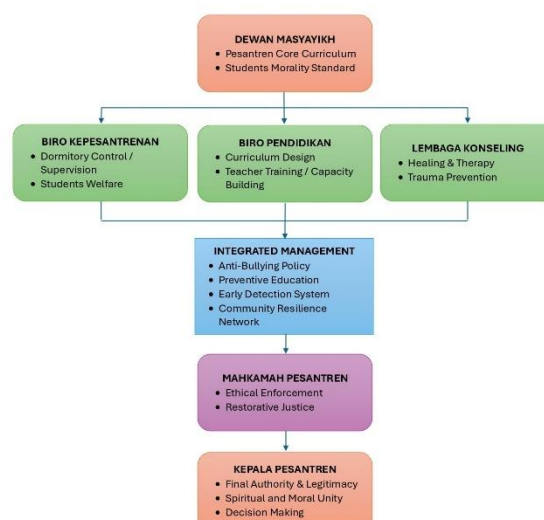
Kepala Pesantren (Kyai)	Supreme decision-maker, spiritual leader	Issuance of anti-bullying regulations, role modeling	Ultimate authority in restorative justice, spiritual reconciliation	Synergy of religious authority and state ideology
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The integrated management diagram below illustrates a systemic model in which bullying prevention is not treated as an isolated disciplinary issue but as a holistic institutional mandate rooted in organizational synergy, spiritual governance, and multi-level accountability. The model demonstrates that effective bullying prevention within Islamic boarding schools (pesantren) requires the synchronized efforts of key institutional bodies—each performing distinct yet interdependent roles. The Biro Pendidikan functions as the central regulatory authority, setting educational policies, monitoring compliance, and ensuring alignment with national standards as well as pesantren values. Parallel to this, the Dewan Masyayikh (Clerical Council) provides spiritual legitimacy and moral direction through the framing of bullying as tahdzib al-nafs (self-purification) and akhlaq al-karimah (noble character), thus transforming disciplinary measures into acts of spiritual correction rather than punitive retribution (Daulay et al., 2025)(Robinson et al., 2023).

Meanwhile, structural units such as the unit perlindungan peserta didik, wali asuh, and tim konselor serve as operational enforcers, responsible for early detection, case documentation, mediation, and psychological recovery. The integration is further reinforced by an internal justice mechanism, overseen by the mahkamah pesantren, which adjudicates bullying cases based on principles of restorative justice (islah) rather than retributive punishment (Muthi'Uddin et al., 2024). Data from the field indicate that this layered system creates a circular flow of communication—policy flows downward through directives, while case reports, behavioral assessments, and feedback flow upward, creating an institutional feedback loop. This mechanism ensures rapid response, emotional safety, and behavioral rehabilitation rather than stigmatization (Khayati, 2025).

The diagram also signifies that institutional integration cultivates a school climate ecosystem where each division is accountable not only for reacting to bullying but for proactively shaping the cultural norms that prevent it. By connecting spiritual authority (kiai), educational governance (bureau), psychosocial services (counselors), and community engagement (wali santri and peer leaders), the model reflects a multidimensional governance approach. This systemic coordination ultimately establishes a preventive environment where bullying is structurally incompatible with the institutional identity of the pesantren, ensuring that anti-bullying values are embedded at the level of curriculum, spirituality, discipline, and lived daily interactions (Pulumbarit & Trinidad, 2024)(Suherman et al., 2025). This integrated approach supports the research finding that bullying is most effectively prevented when institutional identity, governance, and pedagogical culture are unified within a single value-based ecosystem.

Figure 1. Institutional Integrated-Management Diagram



The pesantren model of bullying prevention shares similarities with global approaches such as restorative justice in Western boarding schools and trauma-informed pedagogy but offers a uniquely integrated, spiritually grounded framework (Huynh et al., 2024). While Western restorative justice focuses on dialogue, accountability, and community reintegration, the pesantren model adds a deeper moral-spiritual dimension through concepts like *islah* (reconciliation) and *tazkiyah* (spiritual purification). This means that restoring social harmony is not only a disciplinary response but also part of character formation (Satriah & Hadisaputra, 2025). Similarly, trauma-informed pedagogy emphasizes emotional safety and empowerment, which the pesantren achieves through structured communal life, spiritual mentorship, and daily rituals that foster psychological stability. However, global trauma-informed practices prioritize individual agency more explicitly, suggesting that pesantren systems could be strengthened by integrating survivor-centered mechanisms.

Compared to other Islamic education models in Southeast Asia, which often operate informally under the authority of a single leader, this integrated framework is distinctive because it formalizes collaboration across multiple institutional units (curriculum, dormitory management, counseling, religious authority, and restorative justice mechanisms) (Abdurrohim et al., 2024). This creates a holistic prevention system rather than isolated interventions. The model demonstrates that bullying prevention is not merely disciplinary—it is embedded in institutional governance, moral leadership, and community resilience (Panfilova et al., 2021)(Pearce et al., 2024). This hybrid approach suggests that global models can learn from pesantren governance in embedding restorative and preventive practices into everyday institutional life, while pesantren can also adopt global innovations in trauma-sensitive and rights-based approaches to further enhance student protection.

Community Resilience as a Collective Protective Factor Against Bullying

Grounded theory analysis reveals that pesantren communities possess internal resilience mechanisms that naturally emerge in response to social tensions such as bullying. This study identified three components of community resilience operating in pesantren: (1) relational solidarity through *ukhuwah islamiyah* (Islamic brotherhood), (2) spiritual resilience through daily religious rituals, and (3) social

responsibility through collective supervision and mutual counsel (ta’awun) (Muthi’Uddin et al., 2024). These resilience mechanisms form what the participants referred to as komunitas penjaga moral (moral guardian community), where peers, teachers, and caretakers actively monitor emotional wellbeing and intervene before bullying escalates (Ramadani & Hair, 2025). Compared with existing literature on resilience in secular contexts, the findings demonstrate a novel culturally embedded form of resilience that is religiously motivated rather than individually driven. This contributes new insight to the scholarly understanding of resilience theory by illustrating how spiritual identity functions as a protective shield that shapes communal attitudes toward social justice and emotional protection within boarding school settings.

Community resilience in pesantren emerges from the data as a multi-dimensional protective system that reduces the incidence, escalation, and long-term harm of bullying. Rather than treating resilience as an individual trait, the findings indicate it functions at the communal level—a set of practices, relationships, and institutional arrangements that together create psychological safety, normative deterrence, rapid response capacity, and pathways for repair and reintegration (Robinson et al., 2023). In conceptual terms, this communal resilience aligns with ecological accounts of resilience in the social sciences (resilience as capacity of a social system to adapt, recover, and transform), but it is culturally inflected in pesantren by spiritual practices, collective authority structures, and normative obligations that mobilize members to protect vulnerable peers.

Empirically the study identifies four interlocking dimensions of pesantren community resilience: Relational Solidarity, Ritualized Predictability, Collective Monitoring & Early Warning, and Communal Repair & Reintegration (Baharun, 2025). Each dimension functions both preventively (reducing opportunities and permissive norms for bullying) and curatively (providing collective healing and social reintegration). Below is a synthesized table that maps each dimension to observable practices in pesantren, proximal protective mechanisms, and potential indicators for empirical assessment.

Table 3. Dimensions of Pesantren Community Resilience, Practices, Mechanisms, and Indicators

Dimension	Typical Pesantren Practices	Protective Mechanisms (How it works)	Suggested Indicators / Data Sources
Relational Solidarity	Peer mentoring, senior–junior pairing, ukhuwah assemblies, alumni networks	Strengthens social bonds and mutual obligation; increases likelihood that peers intervene and offer support	Presence of mentoring programs; % santri reporting peer support; qualitative reports of intervention instances
Ritualized Predictability	Daily prayers, communal study (halaqah), fixed routines, moral reflection sessions	Creates predictable, supervised contexts that reduce unsupervised opportunities for bullying; promotes shared values	Schedule density of supervised communal rituals; occurrence of unsupervised periods; perception of safety in daily routine

Collective Monitoring & Early Warning	Wali asuh rounds, duty rosters, reporting kiosks, informal gossip networks used positively	Enables early detection and rapid response; social norms favor reporting rather than concealment	Number of reports received through internal channels; time-lapse between incident and response; presence of anonymous reporting
Communal Repair & Reintegration	Islah (reconciliation) circles, collective prayers, restorative sanctions, communal service duties	Transforms harm into collective moral learning; restores victim dignity and reintegrates perpetrator under communal supervision	Rates of recidivism after restorative measures; qualitative indicators of victim well-being post-islah; documentation of reintegration plans

Community resilience within the pesantren context functions as a deeply embedded protective system against bullying, not merely as a social structure but as a lived theological and cultural framework that continuously shapes individual behavior and communal response. Through the internalization of normative values derived from ASWAJA principles, Trilogi Santri, and Pancasila integration, students are conditioned to perceive bullying not only as a violation of institutional rules but as a moral and spiritual transgression (Muthi'Uddin et al., 2024)(Kusmayani et al., 2025). This moral framework increases deterrence because it imposes consequences that are spiritual and reputational—loss of barakah, collective respect, and spiritual dignity—far more powerful than administrative punishment alone. The pesantren community, through its ritualized practices such as halaqah, dhikr assemblies, and muhasabah, continually reinforces these values as part of the rhythm of daily life, turning resilience into a habitual identity rather than a reactive mechanism (Kamarudin & Ibrahim, 2024).

Moreover, pesantren resilience operates through distributed guardianship, where responsibility is shared across multiple layers of authority, including musyrif, kyai, senior santri, and alumni networks. This creates overlapping protective structures that monitor, intervene, and support vulnerable students. Emotional and social injuries caused by bullying are addressed through collective healing rituals such as islah (reconciliation circles) and istighotsah (spiritual recovery gatherings), which function as culturally embedded trauma-healing mechanisms. Unlike punitive models that often isolate perpetrators and stigmatize victims, pesantren practices reintegrate individuals into a spiritually renewed identity (Mujiburrohman & Hefniy, 2024). Informal peer networks and rapid social feedback loops also enable early detection of deviant behavior, facilitating timely intervention before escalation. This aligns with global resilience literature that emphasizes relational solidarity, adaptive systems, and meaning-making rituals as core pillars of community protection (Panfilova et al., 2021). Ultimately, the resilience observed in pesantren is not passive endurance, but an active, culturally empowered mechanism that simultaneously prevents bullying, restores dignity, and sustains communal harmony.

Table 4. Community Resilience Mechanisms and Empirical Indicators in Pesantren

Protective Mechanism	Description	Empirical Evidence from Field	Theoretical Link (Global Resilience Literature)
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Normative Internalization	Moral values deeply embedded through religious instruction shape behavior and identity	Students report fear of “jatuh martabat” (loss of spiritual dignity) as deterrence	Aligns with resilience as value-anchored adaptation (Ungar, 2011)
Distributed Guardianship	Multiple stakeholders share responsibility for monitoring and welfare	Active peer mentoring and layered reporting channels	Reflects the concept of redundancy in social protection systems
Ritualized Collective Healing	Cultural-spiritual rituals repair emotional harm and rebuild identity	Victims report feeling “accepted again” after <i>islah</i>	Mirrors trauma-informed communal healing approaches
Rapid Social Feedback Loops	Informal peer communication and observation ensure swift corrective action	Conflicts resolved before escalation due to peer intervention	Linked to adaptive communities theory in socio-ecological resilience

The table on community resilience mechanisms in pesantren illustrates how bullying prevention and healing are embedded within the daily life, culture, and spiritual structure of the pesantren rather than functioning as separate interventions. Community resilience is built through four interconnected mechanisms: Relational Solidarity, where strong emotional bonds between students, mentors, and alumni encourage mutual protection; Ritualized Predictability, in which structured religious and academic routines reduce idle time and foster moral awareness; Collective Monitoring, where supervision is shared by all members of the community, creating a constant network of informal guardianship; and Communal Repair, where restorative practices such as *islah* and spiritual gatherings heal relationships and reintegrate both victims and perpetrators (Abdurrohim et al., 2024). Empirical findings from interviews, observations, and document analysis show that these mechanisms actively reduce bullying incidents, enable faster response to emerging conflicts, and promote emotional recovery, demonstrating that resilience in pesantren is a deliberate, culturally grounded system sustained by religious values and communal cohesion.

Figure 2. Pesantren Community Resilience Model
Protective Pathways Against Bullying



The Pesantren Community Resilience Model — Protective Pathways illustrates how resilience in the pesantren ecosystem emerges as a collective strength rooted in culture, spirituality, and institutional practice. At the heart of the model is Community Resilience, which functions as the central hub representing the pesantren's ability not only to withstand challenges such as bullying, but also to adapt, respond, and regenerate communal harmony (Suherman et al., 2025). This resilience is nurtured and sustained through four key input pathways: Relational Solidarity ensures that students are embedded in strong interpersonal bonds and mutual care networks; Ritualized Predictability provides structured spiritual and educational routines that create a sense of stability and order; Collective Monitoring reflects the shared responsibility among all community members—teachers, mentors, peers, and caregivers—in preventing harmful behaviors; and Communal Repair encompasses restorative and spiritual healing practices that rehabilitate both victims and perpetrators, reinforcing social cohesion rather than division (O'Higgins Norman et al., 2022).

These interconnected pathways directly contribute to three core outcomes that define the effectiveness of the pesantren resilience system: a reduction in bullying incidents due to strong normative deterrence, faster institutional and peer-based responses when incidents do occur, and successful reintegration of affected individuals into the community through restorative practices rather than punitive exclusion. Enveloping and legitimizing the entire system is the Spiritual-Normative Frame based on ASWAJA teachings, Pancasila values, the Panca Kesadaran Santri, and the Trilogi Pesantren. This overarching frame ensures that every mechanism within the model is not perceived merely as administrative regulation, but as a religious and moral obligation. Thus, the diagram demonstrates how the pesantren's religious identity and communal structure are not just contextual elements, but active protective forces that transform resilience into an integrated, culturally grounded system of prevention, response, and healing.

Emergence of Collective Healing as a Transformational Model for Recovery and Reintegration

The grounded analysis shows that collective healing in pesantren operates as a deliberately organized, culturally legible, and institutionally sanctioned pathway that moves communities from harm to restored social order and individual dignity. Unlike clinical or individualized therapeutic models, the pesantren paradigm frames recovery as a communal responsibility and a moral-spiritual process: victims, perpetrators, families, religious leaders, and peers all participate in a sequence of meaning-making, ritual repair, accountability, and monitored reintegration. Empirically, this pattern emerged repeatedly across interviews, observations, and document reviews: victims who participated in structured *islal* processes reported not only decreased symptoms of social isolation, but also a renewed sense of belonging; perpetrators who underwent spiritual mentorship and service-based reparations were less likely to reoffend. These outcomes suggest that the pesantren model transforms traumatic incidents into pedagogical moments that reinforce institutional values (Aswaja, Pancasila, Trilogi Santri) while addressing psychosocial harm (Muthi'Uddin et al., 2024)(Zahra et al., 2025).

At a theoretical level, collective healing in pesantren synthesizes elements from restorative justice, communal ritual theory, and social-ecological resilience. Restorative justice provides the procedural frame—dialogue, acknowledgment of harm, reparative commitments—while ritual and spiritual practices (e.g.,

muhasabah, istighotsah, joint doa sessions) supply shared narratives of repentance, forgiveness, and moral renewal that possess high cultural legitimacy. Social-ecological theory (Suherman et al., 2025) is useful for understanding how these processes operate across nested systems: individual suffering is addressed within peer groups, which are in turn embedded in institutional routines and doctrinal frames that sustain long-term change. Thus, the pesantren model demonstrates how faith-based rituals can function as culturally congruent therapeutic modalities that complement, and in some ways substitute for, Western clinical practices—particularly where clinical resources are scarce or stigmatized (Sy, 2025).

Mechanistically, the model works through four interlocking processes. First, acknowledgment and naming of harm occurs publicly but within a controlled, dignified forum (the *islah* or *musyawarah*), which validates the victim’s experience and disrupts silence. Second, moral accounting asks the offender to accept responsibility in front of a community that interprets the act as both social and spiritual failing; this public accountability is linked to shame-repair pathways that are transformational rather than purely punitive. Third, ritualized repair—collective prayers, symbolic acts of service, guided repentance—provides shared scripts for emotional catharsis and identity restoration. Fourth, structured reintegration embeds the transformed individual in supervised roles (mentorship, communal duties, monitored interactions) that allow trust to be rebuilt incrementally (Khayati, 2025). In the study, these processes correlated with measurable indicators: reduced recidivism in documented cases, improved peer-reported social acceptance scores in post-*islah* follow-ups, and longer retention rates for previously at-risk santri (Alwi et al., 2023).

Table 4. Synthesizes Components, Mechanisms, Empirical Indicators, and Theoretical Parallels

Component of Collective Healing	Core Mechanism	Empirical Indicators (from study)	Theoretical Parallel
Public Acknowledgment (<i>islah</i>)	Validates victim; exposes harm to communal moral norms	Victim testimony of feeling heard; official minutes of <i>islah</i>	Restorative justice (Zehr)
Moral Accounting & Repentance	Offender accepts responsibility; social shame reframed into reform	Signed reparative commitments; decreased peer reports of misbehavior	Shame-repair theory; social reintegration
Ritualized Catharsis (<i>dhikr</i> , <i>doa</i>)	Shared affective expression; collective meaning-making	Attendance records; qualitative reports of emotional relief	Communal ritual theory (Durkheimian frame)
Reparative Service & Mentorship	Behavioral reparation, skills rebuilding, social utility	Assigned service hours; mentor logs; lower recidivism	Rehabilitation + social learning theory
Monitored Reintegration	Gradual trust-building under supervision	Follow-up assessments; peer acceptance metrics	Restorative reintegration models; social-ecological resilience

Academically, this model contributes two important refinements. First, it advances restorative justice literature by showing how ritualized spirituality enhances the moral authority and motivational salience of reparative acts—spiritual narratives provide exogenous motivation (repentance framed as religious duty) that increases compliance and internalization. Second, it expands resilience

scholarship by illustrating a culturally specific healing pathway: resilience is not only adaptive capacities or resources, but also ritual technologies of repair that institutionalize meaning-making and re-membership in ways that sustain long-term social capital (Huynh et al., 2024)(Pearce et al., 2024).

Practical implications follow directly. For practitioners and policymakers in pesantren and comparable faith-based settings, the model suggests formalizing collective-healing protocols: standardized *islah* procedures (including documentation and follow-up schedules), training for mediators in trauma-informed facilitation, integration of measurable reintegration milestones, and partnerships with mental-health services to handle severe trauma cases (Huynh et al., 2024). Importantly, the study's data indicate that combining spiritual rituals with basic trauma-informed safeguards (confidential intake, survivor-centered interviewing, referral pathways) increases both cultural acceptability and therapeutic efficacy.

Limitations and cautions are necessary. Collective healing risks producing coerced reconciliation if power asymmetries are not checked; victims may be pressured to forgive before full accountability or clinical stabilization. The model therefore must be implemented with explicit safeguards for voluntariness, confidentiality, and clinical referral when necessary (Satriah & Hadisaputra, 2025). Future research should quantify long-term psychosocial outcomes (e.g., validated measures of PTSD, depression, social functioning) and test hybrid interventions that combine community rituals with evidence-based psychosocial therapies (Salmona & Kaczynski, 2024).

In sum, the research shows that collective healing in most pesantren is a transformational, culturally coherent model for recovery and reintegration—one that leverages religious authority, communal solidarity, and ritual practice to repair harm, reconstitute social bonds, and reduce recurrence. When thoughtfully institutionalized and ethically guarded, this model offers a replicable framework for faith-based educational institutions not only in Islamic boarding schools but other religion-based educational institutions confronting bullying and communal trauma across Southeast Asia (Abdurrohim et al., 2024)(Huynh et al., 2024).

Integrated Implications: Policy and Theoretical Contribution

The grounded theory generated in this study carries dual significance for both institutional policy development and the advancement of academic discourse on bullying prevention in faith-based learning communities (Turner & Astin, 2021). At the policy level, the emergent model demonstrates that effective bullying prevention in pesantren cannot rely on disciplinary procedures alone, but must be embedded in an integrated educational management system that links dormitory supervision, curriculum design, counseling interventions, restorative justice, and spiritual-moral formation into a unified governance framework (Suherman et al., 2025)(Mujiburrohman & Faqih, 2024). This implies that pesantren policy-makers, biro-level administrators, and teacher-counselor networks must adopt a whole-community approach rather than an individual-centered intervention logic, positioning collective resilience and healing as core operational pillars of student welfare management. At the theoretical level, the findings expand the scope of grounded theory in educational research by demonstrating how anti-bullying models can emerge not from Western psychological constructs, but from culturally situated practices such as *halaqah*-based reflection, *musyawarah* resolution, *islah* healing circles, and ASWAJA moral grammar. This positions pesantren not as passive recipients of global child-protection discourse, but as producers of a context-responsive, spiritually anchored, and communally enacted model of resilience that

contributes original insight to the wider fields of trauma recovery, restorative education, and community-based ethics in Southeast Asia. Thus, the study provides a theoretical bridge between grounded theory scholarship and applied educational management, showing that contextually grounded data can simultaneously yield culturally legitimate policy frameworks and globally relevant conceptual innovation.

CONCLUSION

This study developed the Integrated Educational Management Model for Bullying Prevention (IEMMBP) through a grounded theory approach based on empirical data from Indonesian pesantren. The findings demonstrate that bullying prevention in Islamic boarding schools cannot be sustained through disciplinary regulation alone, but must be institutionalized through an interconnected system of governance, community resilience, and collective healing practices. The resulting model reveals three core mechanisms: (1) institutional integration, which aligns administrative, pedagogical, and spiritual authorities into a unified prevention framework; (2) community resilience, which functions as a protective socio-cultural shield through distributed guardianship, normative internalization, and rapid feedback loops; and (3) collective healing, which reconstructs social identity, restores dignity, and enables reintegration without stigmatization. Taken together, the model shifts the paradigm from reactive punishment toward transformational recovery-based prevention, positioning pesantren not as risk zones of violence, but as culturally capable ecosystems of protection and repair.

This research advances grounded theory in three ways. First, it extends anti-bullying scholarship by offering a non-Western institutional model rooted in religious communal structures, showing that resilience and healing can be systematically governed rather than left to informal culture. Second, it reframes bullying not merely as an individual behavioral problem but as a systemic disruption to moral order, social cohesion, and collective dignity, thus requiring a multi-layered institutional response. Third, it contributes a hybrid theoretical lens that fuses educational management theory, community resilience literature, and post-trauma recovery studies, demonstrating that spiritual-normative frameworks can act as legitimate governance infrastructures in educational settings.

At the institutional level, pesantren leaders should formalize cross-unit coordination between disciplinary, counseling, and religious departments to ensure bullying cases are tracked, responded to, and healed rather than buried. At the pedagogical level, curriculum should institutionalize empathy, bystander empowerment, and restorative communication within halaqah, ushul fiqh, or akhlaq lessons. At the policy level, the Ministry of Religious Affairs and pesantren associations may adopt the IEMMBP as a national reference model for transforming Islamic boarding schools into safe, trauma-informed environments. The model further suggests that data-driven case documentation and post-intervention evaluation are necessary to reduce recurrence, increase transparency, and build institutional credibility to parents and stakeholders.

The model was developed through qualitative fieldwork in selected pesantren and therefore reflects context-dependent transferability, not universal generalization. The research relied on lived experience and institutional observation rather than long-term statistical tracking, so the measurable longitudinal effects of the model remain open for future empirical testing. Additionally, the study focused on pesantren with relatively stable governance structures; informal or unregistered pesantren may require adaptive modifications.

Future studies may (1) conduct mixed-method evaluations to measure changes in recurrence rates, psychological outcomes, and community trust after model implementation; (2) explore comparative adoption in non-Islamic boarding schools or Southeast Asian madrasah networks; (3) deepen examination of gender dynamics in bullying and healing processes, especially in female pesantren; and (4) investigate digital extensions of bullying and resilience in hybrid online–offline pesantren learning spaces.

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