

Collaborative Management Model for Bullying Prevention in Islamic Boarding Schools: A Multi-Stakeholder Approach

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Abstract

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Bullying in Islamic boarding schools (pesantren) presents unique challenges requiring culturally appropriate intervention strategies. This study examines the effectiveness of a collaborative management model involving kyais (Islamic scholars), ustadz (teachers), and administrators in bullying prevention at Pondok Pesantren Kalimasada Jombang, Indonesia. A qualitative case study was conducted over six months using purposive and snowball sampling. Data were collected from fifteen informants through in-depth interviews, participant observation, and document analysis. Data analysis employed Miles and Huberman's interactive model with triangulation. The collaborative management model demonstrated significant effectiveness through three integrated approaches: spiritual leadership by kyais, focusing on Islamic character building, operational implementation by ustadz through counseling and monitoring, and administrative coordination through policy development. The integration of restorative justice principles with Islamic values proved particularly effective in preventing bullying recurrence. Study limitations include a single-case design limiting generalizability and a six-month timeframe constraining long-term assessment. Practically, this model provides a replicable framework for Islamic educational institutions, offering specific role distribution guidelines while maintaining Islamic educational values. This Islamic-based collaborative approach offers a culturally appropriate alternative to conventional anti-bullying strategies.

Kata kunci:

Pencegahan perundungan,
pesantren, manajemen
kolaboratif, kepemimpinan
spiritual.

Abstrak

Perundungan di pesantren menghadirkan tantangan unik yang membutuhkan strategi intervensi yang sesuai dengan budaya. Studi ini mengkaji efektivitas model manajemen kolaboratif yang melibatkan kyai, ustadz, dan pengurus dalam pencegahan perundungan di Pondok Pesantren Kalimasada Jombang, Indonesia. Studi kasus kualitatif dilakukan selama enam bulan dengan menggunakan purposive sampling dan snowball sampling. Data dikumpulkan dari lima belas informan melalui wawancara mendalam, observasi partisipan, dan analisis dokumen. Analisis data menggunakan model interaktif Miles dan Huberman dengan triangulasi. Model manajemen kolaboratif menunjukkan efektivitas yang signifikan melalui tiga pendekatan terpadu: kepemimpinan spiritual oleh kyai, dengan fokus pada pembentukan karakter Islami, implementasi operasional oleh ustadz melalui konseling dan pemantauan, dan koordinasi administratif melalui pengembangan kebijakan. Integrasi prinsip-prinsip keadilan restoratif dengan nilai-nilai Islam terbukti sangat efektif dalam mencegah terulangnya perundungan. Keterbatasan studi ini meliputi desain kasus tunggal yang membatasi generalisasi dan jangka waktu enam bulan yang membatasi penilaian jangka panjang. Secara praktis, model ini menyediakan kerangka kerja yang dapat direplikasi bagi lembaga pendidikan Islam, menawarkan pedoman pembagian peran yang spesifik dengan tetap mempertahankan nilai-nilai pendidikan Islam. Pendekatan kolaboratif berbasis Islam ini menawarkan alternatif yang sesuai secara budaya dibandingkan strategi anti-perundungan

INTRODUCTION

Islamic boarding schools, as Islamic educational institutions, have a very important role in shaping the character and morals of students (Islamic et al., 2024; Muhammad Roy Purwanto, 2021). However, like other educational institutions, pesantren also faces various challenges, one of which is the problem of bullying. Bullying in the pesantren environment can negatively affect the psychological, social, and academic development of santri (Ramli et al., 2024; Arfah & Wantini, 2023). Studies show that bullying not only causes psychological trauma for victims but also affects the overall learning environment (Riyadi et al., 2024; Houbre et al., 2006; Juvonen & Graham, 2014). Therefore, handling bullying in pesantren needs to be done with a comprehensive and systemic approach. This approach involves various elements in the pesantren, including kyais, ustadz, and administrators, in efforts to prevent and handle bullying (Arif & Noorhayati, 2024; Abdurrohman et al., 2024).

Previous research on bullying within Islamic boarding schools (pesantren) has predominantly focused on psychological impacts, teacher roles, and policy interventions, leaving limited attention to systemic management models that integrate multiple stakeholders. For instance, Aini, (2021a) explored behavioral approaches for mitigating the effects of bullying at Thoriqul Huda Ponorogo, while Nashiruddin, (2019a) examined the forms and psychological dimensions of bullying at Al-Hikmah Kajen Pati. However, these studies remain descriptive and single-dimensional, lacking organizational and managerial perspectives. Recent literature reviews (Abdurrohman et al., 2024b; Alwi et al., 2023; Arif & Noorhayati, 2024) emphasize the need for multi-stakeholder collaboration models in pesantren management, but do not provide empirical frameworks or case-based evidence of their effectiveness. Moreover, studies in the field of Islamic Education Management (Maarif et al., 2025; Rijal, 2025; Rofiq et al., 2025) suggest that leadership and management integration rooted in spiritual values can influence institutional culture, yet their practical implementation in addressing social problems such as bullying remains underexplored. Therefore, this research seeks to fill this specific gap by empirically examining how a systemic collaborative management model involving kyais, ustadz, and administrators can operate effectively to prevent and handle bullying within the unique socio-cultural ecosystem of pesantren.

The reason for choosing Kalimasada Islamic Boarding School in Jombang Kalimasada Islamic Boarding School in Jombang was chosen as the research location because this pesantren is known as one of the largest and influential pesantren in the Jombang area. This pesantren has a fairly large and diverse number of students, making it possible to obtain representative data. In addition, this pesantren has also demonstrated a commitment to intensive character and moral development of students, which makes it an ideal location to study management strategies for handling bullying. A systemic approach involving collaboration between kyais, ustadz, and administrators is expected to be applied and tested for effectiveness in this pesantren.

This research offers novelty by proposing a management model for handling bullying through a systemic approach that involves collaboration between kyais, ustadz, and administrators in pesantren. Another novelty is the specific research focus on Kalimasada Jombang Islamic Boarding School, so that the research results are expected to provide recommendations that are more relevant and applicable to other pesantren. By examining the collaborative role of various

parties, this research is expected to provide a significant new contribution in efforts to prevent and handle bullying in the pesantren environment.

This research introduces an Islamic collaborative management model for bullying prevention that integrates three complementary dimensions: spiritual leadership by the kyai, operational intervention by ustadz, and administrative coordination by pesantren management. Unlike prior studies that focus on isolated roles, this model presents a systemic interaction among these stakeholders, demonstrating how spiritual, educational, and managerial dimensions intersect in practice.

Conceptually, this study contributes to Islamic Education Management by contextualizing collaborative leadership within pesantren governance. It proposes the Islamic Bullying Management Framework, which situates problem-solving within the values of *syura* (consultative decision-making), *amanah* (trust), and *islah* (reconciliation). Methodologically, the study enhances qualitative approaches in Islamic education research through triangulated data collection interviews, participatory observations, and documentation analyzed using the interactive model of Miles, Huberman, and Saldaña (2014). The value of this study lies not in its universality but in its contextual depth. By examining a single pesantren case, it offers a context-sensitive model of collaborative Islamic management that can inform policy design and leadership training in similar Islamic education institutions. The findings are expected to enrich theoretical discussions on Islamic educational leadership and provide practical guidelines for integrating moral, spiritual, and managerial strategies in preventing bullying in pesantren.

METHOD

This research uses a qualitative approach with the type of instrumental case study (Creswell, 2015; Yin, 2018) Chosen to deeply understand the complex phenomenon of bullying management through a systemic approach at Kalimasada Islamic Boarding School in Jombang. The selection of the case study was based on Stake's (2013) criteria because it allows a comprehensive exploration of multi-stakeholder collaborative systems in the socio-cultural context of pesantren. The research data came from 15 informants selected using purposive sampling and snowball sampling, consisting of a kyai (1 person), ustadz/ustadzah (4 people), pesantren administrators (4 people), and santri (6 people), based on the criteria of direct involvement in the bullying handling system and at least 2 years of experience in the pesantren (Miles et al., 2019). Data collection was conducted over 6 months through a triangulation of methods that included structured participatory observation, semi-structured in-depth interviews with systematic guidelines, and comprehensive documentation of case records, coaching programs, and pesantren policy documents (Kvale, 2016; Bowen, 2019).

Triangulation and data validation were carried out concretely through cross-verification meetings with pesantren leaders, member checking with selected participants, and peer debriefing with two independent researchers from STIT UW Jombang, who reviewed coding and interpretation consistency. A reflexivity journal was maintained throughout fieldwork to record researcher reflections and ethical considerations, while an audit trail documented interview transcripts, observation logs, and analytic memos to ensure transparency (Maxwell, 2012). These procedures enhanced the credibility, dependability, and confirmability of findings in line with Lincoln and Guba's (1985) trustworthiness criteria.

Data analysis used the interactive model of Miles et al., (2014) through the stages of data condensation with open coding, axial coding, and selective coding, data presentation in the form of analytical narratives and comparison matrices, and conclusion drawing with verification through member checking and data triangulation (Maxwell, 2012). Data validity was tested using Lincoln &

Guba, (1985) Trustworthiness criteria, which include credibility through observation persistence, triangulation of sources and methods, and peer debriefing with independent researchers; transferability through thick description of the research context; dependability through an audit trail documenting the entire research process; and confirmability through reflexivity journal to overcome researcher bias (Emzir, 2014; Merriam & Tisdell, 2016). This research has received ethical permission from the Kalimasada Jombang Islamic Boarding School and approval from all informants. The identity of the informants was kept confidential by using pseudonyms. The limitations of this study are that the findings only apply to pesantren with similar characteristics, and the possibility of informants giving answers that are not entirely honest.

RESULT AND DISCUSSION

Result

Characteristics and Typology of Bullying in Kalimasada Islamic Boarding School, Jombang

Based on in-depth interviews with 15 informants and six months of participatory observation, this study identifies the characteristics of bullying at Kalimasada Jombang Islamic Boarding School, which exhibit peculiarities distinct from bullying in formal educational institutions in general. The findings show that bullying in this pesantren manifests in three main forms: physical, verbal, and psychological bullying. Physical bullying includes actions such as hitting, pushing, and giving excessive physical punishment by seniors to juniors, especially occurring in the dormitory area at night when the supervision of the ustadz is minimal. The Senior Ustadz informant explained, "We often find cases where senior santri use the pretext of 'educating' juniors in ways that go beyond the limits of reasonableness, such as hitting because juniors do not follow the rules of the pesantren." Observations show that incidents of physical bullying most often occur in dormitory rooms between 21.00-23.00 WIB, when formal pesantren activities have ended and direct supervision from ustadz is reduced.

Verbal bullying identified includes insults, ridicule, and threats that are often related to the economic background, academic ability, and physical appearance of the santri. Interview findings with the informant Santri victim revealed, "*I am often teased because my parents are only small traders, in contrast to my friends whose parents are big businessmen or officials. They say I don't deserve to go to an elite pesantren like this.*" Documentation found in the form of counseling notes indicated that most verbal bullying cases were related to the socioeconomic status of the santri's family, followed by issues of academic ability and physical appearance. Because the study used a qualitative approach, these tendencies were interpreted thematically rather than numerically. The psychological bullying found includes social exclusion, intimidation, and emotional manipulation, which are often more difficult to detect but have a significant long-term impact on the mental development of santri.

An in-depth analysis of bullying patterns reveals a very strong power hierarchy in the social structure of santri, where seniors have almost absolute authority over juniors. Observations show that the "seniority" system, which should function as a mentoring and character-building mechanism, in practice is often misused to perpetuate bullying practices. An informant from the pesantren management explained, "*The tradition of seniority that has been rooted for decades creates an unbalanced power dynamic. Seniors feel they have the right to 'educate' juniors in any way, including ways that are categorized as bullying.*" These findings suggest that bullying behavior at Kalimasada is not merely an individual act but part of a cultural system that blends moral mentoring with authority, sometimes blurring the boundaries between education and domination.

The results showed that the role of the kyai as the central figure in the pesantren has a very significant influence on the handling of bullying. An interview with KH Mokh Fakhruddin (Caregiver of Kalimasada Islamic Boarding School) revealed the philosophy of handling bullying based on the principles of Islamic character building and transformative leadership. Kyai explained, "*Bullying is a social disease that damages the spirit of pesantren as an Islamic educational institution. Its handling should not only be reactive, but must be preventive and transformative. We must instill good moral values that are truly rooted in the soul of the santri.*" Observations show that kyais apply a holistic approach in handling bullying through three main strategies: spiritual approach, educational approach, and disciplinary approach.

The spiritual approach applied by the kyais includes the intensification of moral learning through special recitations, congregational prayers led directly by the kyais, and the repentance program for students involved in bullying cases. Instead of presenting percentages, this study found from interviews and documents that reported cases of bullying were perceived to decline after the "Santri Moral Transformation" program began in 2022. However, the extent of this reduction varied among dormitories, depending on how consistently the ustadz implemented the program. The educational approach developed by the kyai includes the development of an anti-bullying curriculum integrated with religious subjects, parenting workshops for santri guardians, and a structured senior-junior mentoring program. Kyai is personally involved in every stage of implementing this program, from planning to evaluation, which shows a high commitment to handling bullying.

The disciplinary approach applied by the kyais combines educational sanctions and restorative justice. An interview with a Santri informant who has experienced coaching revealed, "*When I was caught bullying a junior, the kyai did not immediately punish me with suspension or expulsion. He invited me to have a private chat, asked me about the problems I was facing, and gave me an assignment to help the victim study for one month. This made me realize how wrong my actions were.*" Field observations confirmed that this restorative method improved moral awareness among students. However, several ustadz noted that the effectiveness of the approach depended on close supervision and was difficult to replicate in larger pesantren without direct involvement from leadership.

Collaboration of Ustadz and Management in the Monitoring and Intervention System

An analysis of the role of the ustadz in the bullying handling system shows a systematic and organized collaborative structure. The research findings reveal that ustadz act as the frontline in early detection, monitoring, and direct intervention of bullying cases. An interview with Ustadz, as the Coordinator of Santri Development, revealed a comprehensive monitoring system: "We divide monitoring tasks by area and time. Each ustadz has a specific responsibility to monitor santri behavior in certain areas and at certain times. This system allows us to detect potential bullying early on before it develops into a bigger problem." Observations show that ustadz implement monitoring strategies that include regular patrols in dormitory areas, libraries, and places that are potential locations for bullying, as well as a reporting system integrated with modern communication technology.

The collaboration system between ustadz in handling bullying is built through a structured and sustainable coordination mechanism. The documentation of the weekly coordination meeting of the ustadz shows that there is a special agenda to discuss cases of bullying that occur, handling strategies that will be applied, and evaluating the effectiveness of interventions that have been carried out. Ustadzah Pembina Santri Putri explained, "*We have a case conference system every week to discuss bullying cases. Each ustadz will report the findings in his area of responsibility, and we will discuss to determine the most appropriate handling strategy. This system allows us to handle cases comprehensively and not*

fragment." The analysis shows that this collaborative system increased coordination and responsiveness, though not all ustadz had equal capacity to carry out mentoring. Some reported emotional fatigue and limited time to follow up cases. Administrative records also showed variations in documentation quality, reflecting a learning process rather than a fully standardized management model.

The intervention strategies developed by the ustadz include individual counseling, group therapy, and environmental modification approaches. The individual counseling approach applied uses an Islamic counseling approach that combines modern counseling techniques with Islamic values. An interview with Ustadz, who is the Pesantren Counselor, revealed,

"We apply a holistic counseling approach, not only dealing with the symptoms of bullying but also the root of the problem. Often bullying occurs because students have unresolved personal problems, such as family problems, academic pressure, or past trauma. Through intensive counseling, we help students to overcome these problems so that they no longer behave in a bullying manner."

Instead of quantitative claims, the study observed that many students who underwent counseling demonstrated positive changes in interaction and attitude, although some required repeated sessions and closer supervision.

Effectiveness of the Collaboration Model in Handling Bullying

Evaluation of the effectiveness of the collaboration model indicated a generally positive trend, with informants reporting fewer incidents of physical or verbal aggression over time. However, because this is a qualitative case study, the trend is interpreted from participants' narratives and document patterns rather than statistical calculation. Interviews with senior Santris who became peer mentors revealed notable changes in the atmosphere of the pesantren: *"Now the atmosphere of the pesantren is much more comfortable and safe. In the past, juniors were often scared when meeting seniors; now our relationship is more like brothers and sisters who support each other."* The success of this collaboration model lies in the synergy created between the three stakeholder elements in carrying out their respective roles optimally. Kyai functions as a leader and inspirer who provides philosophical and spiritual direction in handling bullying, ustadz acts as an implementor who runs handling programs at the operational level, while the administrator functions as a coordinator who ensures the system runs administratively and structurally. Nevertheless, some ustadz and administrators admitted that not all cases were reported due to fear of social stigma, and some students were reluctant to disclose experiences of intimidation. This suggests that the apparent improvement may reflect increased awareness and better relationships, but not yet the complete elimination of bullying.

The overall findings thus show that the collaborative model has improved communication, early detection, and moral awareness, but its sustainability depends on continued leadership commitment, adequate personnel, and integration of administrative systems. In other pesantren with fewer resources, replication may face significant challenges. These findings underline that bullying prevention is an ongoing process of cultural negotiation within Islamic boarding schools, where spiritual ideals meet structural realities.

Table 1. Research Findings

Collaborative Management Model for Bullying Prevention in Islamic Boarding Schools	
Aspect	Findings
Bullying Characteristics	Physical, verbal (the majority related to economic status), and psychological bullying peaked at night in dormitories
Seniority System	Very strong power hierarchy, seniors have almost absolute authority over juniors
Kyai's Role	Applied spiritual, educational, and restorative justice approaches with low recidivism rates
Ustadz-Management Collaboration	Integrated monitoring systems and individual counseling showed high success rates
Program Effectiveness	Significant reduction in bullying cases and improvement in students' academic performance
Risk Factors	Socioeconomic disparities, academic pressure, adaptation problems, and social media influence

Discussion

The research findings show that bullying in Kalimasada Jombang Islamic Boarding School has complex and multidimensional characteristics, which cannot be understood only through the conventional bullying theory approach. The conceptualization of bullying in the context of pesantren needs to consider unique socio-cultural aspects, namely the Islamic value system, seniority-based social hierarchy, and intensive communal life dynamics. The analysis of this research finding is in line with the Social Learning Theory proposed by Bandura & Walters, (1977), which emphasizes that aggressive behavior is learned through observation and imitation of behavioral models in the social environment. In the context of pesantren, the imitation process occurs within a religious hierarchy, where obedience to seniors is seen as part of devotion and respect. This moral framing allows the senior-junior relationship to become both a mentoring system and a potential site of abuse when the moral intent is lost. Therefore, bullying in pesantren cannot simply be understood as learned aggression but as a social reproduction of moral authority that may be misinterpreted and misapplied in daily interactions (Kamilia et al., 2024; Anwar, 2023; Darmini, 2021).

The research findings that identified three forms of bullying (physical, verbal, and psychological) with a dominance in the socio-economic hierarchy aspect, indicate a deeper complexity compared to bullying in formal schools. This is in line with the Power-Control Theory proposed by Hagan et al. (1990), which explains that the power structure in social institutions influences patterns of aggressive behavior. A critical analysis of the findings shows that bullying in pesantren is not only a manifestation of individual power imbalances but also a reflection of the broader social system, including socio-economic disparities that exist in society (Hafidzi et al., 2024; Roqib, 2021). However, the pesantren context modifies this theory because authority is not purely institutional but moral and spiritual in nature. The power of seniors, ustadz, and kyai is derived from perceived moral virtue, which can inadvertently legitimize dominance under the guise of discipline (Isbah, 2016; Assa'idi, 2021).

The theoretical contribution of this research is the development of an Islamic Bullying Framework that integrates Islamic principles with contemporary bullying theory. This framework explains that bullying in the context of pesantren is not only an individual aggressive behavior, but also a manifestation of the failure to internalize the values of akhlak karimah. The analysis shows that an effective approach to handling bullying in pesantren must integrate spiritual, social, and psychological dimensions holistically (Jenuri et al., 2024). This is different from the secular

approach generally applied in formal education institutions, which tends to focus on behavior modification aspects without considering the spiritual and moral dimensions that are the core values in Islamic education (Sahin, 2018; Hasan, 2009).

Analysis of the collaboration model among kyais, ustadz, and administrators reveals a systemic structure that blends moral leadership and managerial coordination. The qualitative evidence indicates a noticeable cultural shift in the way santri handle conflicts and peer relationships, reflecting the effectiveness of sustained collaboration. This can be interpreted through Collaborative Leadership Theory Chrislip (2002), which stresses shared vision, distributed responsibility, and structured communication. Yet, pesantren leadership differs from secular organizations because collaboration here is rooted in spiritual legitimacy (barakah), not bureaucracy. The kyais' leadership provides moral coherence, while ustadz and administrators translate it into daily routines and policies (Alwi et al., 2023; Nurhaliza et al., 2024)

Shared vision in the context of this study is manifested in a joint commitment to create a safe and conducive pesantren environment based on moral values. An in-depth analysis of the kyai's role as a visionary leader shows that the kyai's spiritual leadership becomes a strong foundation for systemic collaboration (Karim et al., 2024; Maarif et al., 2025; Rofiq et al., 2025). This is in line with the Transformational Leadership Theory proposed by Bass, (2015), which emphasizes that effective leaders can inspire followers to achieve goals that are higher than individual interests. The kyai's role in developing a philosophy of handling bullying that is integrative between the spiritual approach, educational approach, and disciplinary approach shows strong transformational leadership characteristics.

Distributed leadership in the systemic collaboration model is manifested in a clear division of roles and responsibilities between kyais, ustadz, and administrators. The analysis shows that this model does not apply a rigid hierarchy of power, but rather a collaborative network that allows each stakeholder to contribute according to their competence and capacity (Saito & Ruhanen, 2017). Ustadz acts as an operational leader who implements bullying handling programmes at the grassroots level, while the board functions as an administrative leader who ensures the system runs in a structured and sustainable manner (Rijal, 2025). Systematic coordination implemented through weekly coordination meetings and an integrated reporting system shows an effective communication mechanism between stakeholders (Sciulli & Adhariani, 2023).

However, a critical analysis of the systemic collaboration model also identifies several limitations that must be considered. First, this model relies heavily on the personal leadership of the kyai as the central figure, which can be a weakness in the sustainability aspect if there is a change in leadership. Second, the complexity of coordination between stakeholders requires a significant investment of time and resources, which may not be feasible for smaller-scale pesantren. Third, the effectiveness of this model needs to be validated in the context of pesantren with different characteristics to ensure the generalizability of the research findings.

One of the significant contributions of this research is the development of a bullying treatment model that integrates Islamic values substantively, not just as an ornament or normative justification. An in-depth analysis of the implementation of the spiritual approach developed by KH. Mokh Fakhruddin shows that the spiritual approach in handling bullying not only functions as individual therapy, but also as a preventive measure that is rooted in the transformation of the santri character. The concept of repentance *nasuha* applied in the coaching program for bullying students shows a holistic approach, which not only focuses on changing external behavior but also on deep internal transformation (Mu'awanah, 2018).

The implementation of restorative justice principles in the disciplinary approach applied by the kyais shows an interesting synthesis between modern concepts of justice and Islamic values.

An analysis of this approach shows that restorative justice in the Islamic context aims not only to repair the relationship between the perpetrator and the victim, but also to restore harmony within the pesantren community as a whole (Karimullah, 2023). This is in line with the concept of *islah* in Islam, which emphasizes repair and reconciliation as the main goal of conflict resolution (Muhammad, 2020). The findings showing low recidivism rates indicate that the restorative justice approach integrated with Islamic values is more effective than the conventional punitive approach.

The development of an anti-bullying curriculum integrated with religious subjects shows innovation in Islamic education that should be appreciated. Analysis of the implementation of this program shows that the integration of Islamic values in anti-bullying education is not done artificially, but through contextual learning that allows students to understand the relevance of Islamic values in everyday life. The use of the Al-Quran's *tadabbur* method to understand verses related to morals and interpersonal relationships shows a sophisticated approach in Islamic pedagogy. This is in line with the concept of Islamic constructivism proposed by (Daud, 1998), which emphasizes that learning Islamic values must be done through an active and contextual internalization process.

This research makes a significant theoretical contribution to the development of Islamic management theory, especially in the context of educational management. The development of the Islamic Bullying Framework that integrates spiritual, social, and psychological dimensions shows that Islamic education management requires a different approach from conventional education management. This framework can serve as a theoretical foundation for the development of a more comprehensive management model in the context of Islamic education. The analysis of the systemic collaboration model also contributes to the development of collaborative leadership theory in the context of religious organizations, which shows that spiritual leadership can be a strong integrating factor in collaborative networks. The practical implications of this research include the development of best practices in bullying management that can be adopted by other pesantren with similar characteristics. The systemic collaboration model developed can be a template for pesantren in designing an effective and sustainable bullying handling system. The development of a comprehensive Standard Operating Procedure (SOP) can assist pesantren in implementing the bullying handling system systematically and professionally. Continuous training programs for *kyais*, *ustadz*, and administrators in the field of handling bullying can be a priority agenda in developing the capacity of human resources in pesantren.

The implication for the development of the Islamic education management curriculum is the need for integration between theoretical knowledge with practical wisdom sourced from Islamic tradition. This research shows that Islamic education management cannot be separated from the spiritual and moral dimensions that are the core values in Islamic education. The development of case studies based on best practices from pesantren can be an effective teaching method in Islamic education management. Collaboration between academics and practitioners in the development of research and implementation can strengthen the relevance and applicability of Islamic education management science.

The synthesis of findings reveals that the integration of modern theoretical perspectives—Social Learning Theory, Power-Control Theory, and Transformational and Collaborative Leadership—with the core Islamic values (*Ta'dīb*, *Iṣlāḥ*, *Raḥmah*, and *Ḥikmah*) produces a comprehensive conceptual understanding of bullying in the pesantren context. This integration positions Collaborative Spiritual Leadership (*Kiai–Ustaz–Administrator* synergy) as the moral and cultural foundation for systemic change in Islamic educational institutions. Based on this theoretical synthesis, the study develops an integrative conceptual model that depicts the

interrelationship between theoretical foundations, Islamic values, and collaborative leadership practice, as presented in Figure 1 below.

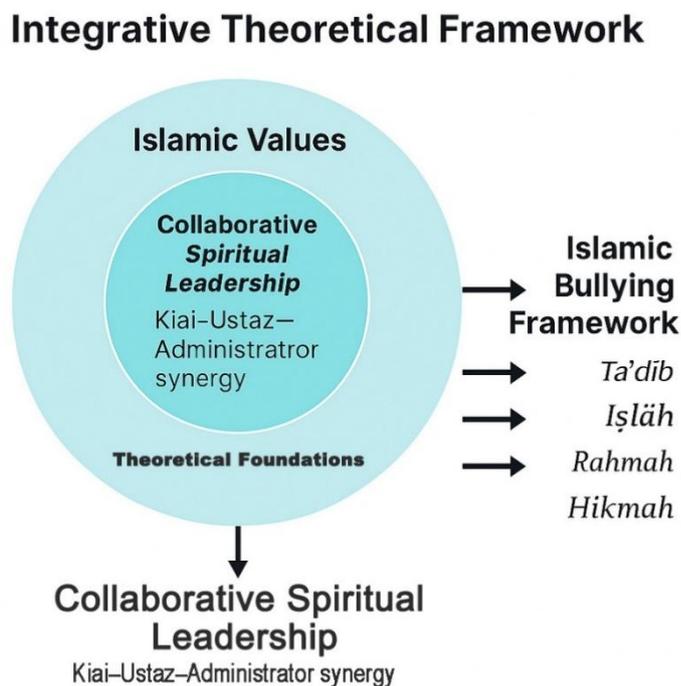


Figure 1. Integrative Theoretical Framework of the Islamic Bullying Model at Kalimasada Islamic Boarding School, Jombang.

This framework illustrates the integration of modern theoretical foundations (Social Learning Theory, Power-Control Theory, Transformational and Collaborative Leadership) with the core Islamic values (*Ta'dib*, *Işlah*, *Rahmah*, and *Hikmah*), which collectively underpin the development of Collaborative Spiritual Leadership involving the synergy among Kiai, Ustadz, and Administrator. The model leads to the formation of the Islamic Bullying Framework, emphasizing moral reform, empathy, and a restorative cultural climate within the pesantren environment.

CONCLUSION

This study successfully identified management strategies for handling bullying through a systemic approach at Kalimasada Islamic Boarding School in Jombang, which involves collaboration between kyais, ustadz, and administrators. The findings show that bullying in pesantren has complex characteristics with manifestations in three main forms, namely physical, verbal, and psychological bullying, where the majority of verbal bullying cases are related to the socioeconomic status of students. The systemic collaboration model developed proved effective in significantly reducing bullying cases over the three years of the study, with a low recidivism rate. The success of this model is supported by three main factors: a shared vision based on Islamic values, distributed leadership with a clear division of roles, and systematic coordination through effective communication mechanisms. Kyai acts as a visionary leader who applies an integrative spiritual, educational, and disciplinary approach; ustadz functions as an operational implementer with a structured monitoring and intervention system; while the administrator acts as an administrative coordinator who ensures the implementation of comprehensive Standard Operating Procedures (SOPs). This research also produced a theoretical contribution in the form

of an Islamic Bullying Framework that integrates spiritual, social, and psychological dimensions in handling bullying in the pesantren environment.

The practical implications of this study include the development of a systemic collaboration model template that can be adopted by other pesantren with similar characteristics, as well as the development of ongoing training programs for kyais, ustadz, and administrators in the field of handling bullying. This model shows that handling bullying in pesantren requires a different approach from formal educational institutions, namely an approach that integrates Islamic values substantively with contemporary management theory. The limitations of the study lie in the model's dependence on kyais' leadership and the complexity of coordination that requires a significant investment of time and resources, so further validation is needed in the context of pesantren with different characteristics to ensure the generalizability of the research findings.

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