



Humanist Character Education As An Anti-District EffortBullying At The Boarding School.

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Abstract

This study stems from the increasing number of bullying cases in educational institutions, including Islamic boarding schools, which shows a gap between the ideal of character education and the reality of violence. The main question of this study is how humanistic character education can be formulated as a preventive anti-bullying model in Islamic boarding schools. This study positions itself as an integrative conceptual study that connects institutional approaches and individual spiritual dimensions within the framework of educational humanism. The method used is a literature study with a descriptive-analytical approach through the stages of identification, selection, thematic classification, and content analysis of relevant literature. The results of the study show that a humanistic character education model that integrates the values of religiosity, empathy, respect for human dignity, justice, responsibility, and independence, and is implemented through dialogical pedagogy, educator role modeling, institutional policy support, and the transformation of ukhuwah culture, has the potential to strengthen the internalization of values in a substantive manner and prevent systemic bullying practices. This model offers a comprehensive preventive framework that not only suppresses aggressive behavior but also builds a safe, inclusive, and civilized educational environment.

Keywords: Humanistic Character Education, Anti-Bullying in Islamic Boarding Schools, Educational Cultural Transformation.

Abstrak

Penelitian ini didasarkan pada meningkatnya jumlah kasus perundungan di lembaga pendidikan, termasuk pesantren, yang menunjukkan kesenjangan antara cita-cita pendidikan karakter dan realitas praktik kekerasan. Pertanyaan utama penelitian ini adalah bagaimana pendidikan karakter humanis dapat dirumuskan sebagai pencegahan anti-perundungan di pesantren. Penelitian ini memposisikan diri sebagai studi konseptual integratif yang menghubungkan pendekatan institusional dan dimensi spiritual individu dalam kerangka humanisme pendidikan. Metode yang digunakan adalah studi literatur dengan pendekatan deskriptif-analitis melalui tahapan identifikasi, seleksi, klasifikasi tematik, dan analisis isi literatur yang relevan. Hasil penelitian menunjukkan bahwa model pendidikan karakter humanis yang mengintegrasikan nilai-nilai religiusitas, empati, penghormatan terhadap martabat manusia, keadilan, tanggung jawab, dan kemandirian, serta diimplementasikan melalui pedagogi dialogis, panutan pendidik, dukungan kebijakan institusional, dan transformasi budaya persaudaraan, memiliki potensi untuk secara substansial memperkuat internalisasi nilai-nilai dan mencegah praktik perundungan. Model ini menawarkan kerangka kerja pencegahan komprehensif yang tidak hanya menekan perilaku agresif tetapi juga membangun lingkungan pendidikan yang aman, inklusif, dan beradab.

Kata kunci: Pendidikan karakter humanis, anti-perundungan di sekolah berasrama Islam, transformasi budaya pendidikan.

INTRODUCTION

Ideal education is not only oriented towards academic achievement, but also towards the development of humanistic character that upholds empathy, respect for human dignity, and equal social relations. Integrated character education has been shown to contribute to bullying prevention (Fadilah & El-Yunusi, 2024). In the context of Islamic boarding schools, these values align with the teachings of morality, compassion, and brotherhood, so that Islamic boarding schools are normatively

viewed as safe spaces built through exemplary behavior and intense relationships between teachers and students (Alfarezel, 2025). However, reality shows the prevalence of bullying cases at various levels of education, starting with the FAR case in Lamongan, the death of Muhammad Hisyam in South Tangerang, the explosion at SMA 72 Jakarta which is suspected to be related to a history of bullying, to allegations of psychological pressure on Udayana University students. National data also recorded 2,621 reports of violence throughout 2025, with 620 cases of bullying, indicating that violence remains widespread in formal institutions. The government has responded by establishing Anti-Violence Ambassadors and the Roots Indonesia program with UNICEF, but various studies have deemed its implementation ineffective (Ar Rafi et al., 2024; Idris et al., 2024). This situation indicates that research on strengthening character education as a preventive strategy remains relevant and urgent.

Various findings confirm the gap between the ideals of humanist character education and the reality of educational practices that are still rife with violence. The high number of bullying cases reflects the failure to internalize the values of empathy and respect for human dignity, so that character education often stops at the normative level without transforming institutional culture (Sembiring, 2025). Structural barriers such as low educator capacity in early detection, limited psychological services, weak coordination, and minimal data-based evaluation cause student protection policies to be reactive and unsystematic (Palupy & Sauri, 2025); (Hadi et al., 2025). The impact is not only on psychological trauma, anxiety, depression, and decreased learning motivation of victims, but also on the formation of an educational climate that is permissive towards violence (Salsabillah & Tirtoni, 2025). Therefore, this research is important to address the need for a more comprehensive bullying prevention model based on humanitarian values.

The urgency of this research is getting stronger as the frequency and complexity of physical, verbal and social bullying increases, while the implementation of character education has not yet been implemented. demonstrated a significant impact (Dewi & Maknun, 2023). Research is needed to evaluate the effectiveness of the policy and formulate an intervention model that adapts to the social dynamics of students, including the influence of technology, social media, and cultural changes that can reinforce bullying practices (Udjan & Setiawan, 2022). With a comprehensive empirical foundation, this research is expected to contribute to the development of educational science, strengthening character policies, and developing sustainable and impactful bullying prevention strategies (Darwin et al., 2024).

In the context of previous studies, research on bullying in Islamic boarding schools shows two main tendencies. First, institutional-oriented studies emphasize Islamic boarding school strategies in preventing and addressing bullying by strengthening the role of teachers, integrating anti-bullying education into learning, and systematic collaboration between stakeholders (Junaidi & Sahrandi, 2025). Second, research with a Sufi approach views bullying from a Sufi psychological perspective, emphasizing the control of inner potentials, such as *gaḍab* and *syahwat*, within the framework of developing students' natural instincts (Sofyan, 2019). Different from these two studies, this article positions humanist character education as an integrative framework that not only addresses institutional strategic aspects and individual spiritual dimensions but also emphasizes the transformation of Islamic boarding school culture based on empathy, respect for human dignity, and equal social relations. Thus, this research is expected to provide conceptual and practical contributions to the development of a humanist character education model as an anti-bullying effort in Islamic boarding schools and serve as a foundation for further research in strengthening a safe and inclusive educational culture.

RESEARCH METHODS

This research uses a qualitative approach with a literature study type of research (library research) which aims to analyze and synthesize various scientific findings regarding humanist character education and bullying prevention in Islamic boarding schools. The data are sourced from various literature, both books and articles in scientific journals and online journals that have substantive relevance to the research focus and contain empirical findings or conceptual analysis that support the construction of a bullying prevention model based on humanitarian values.

The research procedure was carried out through the stages of identification, selection, thematic classification, and content analysis (content analysis) to find patterns, gaps, and conceptual contributions from each literature. The analysis was conducted descriptively-analytical and interpretatively with the researcher as the primary instrument, and strengthened through source triangulation to maintain the credibility of the findings (Abdurrahman, 2024). This approach refers to the method systematic literature review which emphasizes procedural transparency and thematic synthesis in producing strong theoretical contributions.

In the context of modern education, Berkowitz and Bier adapted this classical idea by emphasizing that character education must be comprehensive and integrated into the curriculum.

throughout the school ecosystem, including the curriculum, school culture, and social relations (Berkowitz & Bier, 2005). Thus, character education is positioned as a process of cultivating values, not simply the verbal transmission of moral knowledge.

Results and Discussion

1. Character Education

Character education is conceptually understood as a systematic, planned, and ongoing pedagogical process designed to instill moral, ethical, and virtuous values in students so they can develop holistic and meaningful personalities. Within this framework, character education is not merely directed at mastering normative knowledge about good and bad, but also at developing an internal moral awareness reflected in concrete attitudes and behaviors. Thomas Lickona emphasized that character education must encompass three fundamental dimensions: moral knowing, moral feeling, and moral action, which are dialectically interrelated and inseparable (Kurniawan & Fitriyani, 2023).

This view is reinforced by Nucci who states that character education is the main vehicle for forming students' reflective capacity in assessing moral actions through contextual and meaningful social interactions (Nucci, 2001).

Based on these various perspectives, character education can be concluded as a multidimensional process aimed at developing moral individuals through the internalization of values, the instilling of virtues, and the strengthening of ethical behavior within a specific socio-cultural context. Character education is not merely a normative discourse, but rather a pedagogical practice that demands consistency, exemplary behavior, and the active involvement of the entire educational ecosystem. Thus, character education serves as an essential foundation for developing individuals with integrity and responsibility.

In practice, character education has normative substantive values that determine the direction and goals of student character development. These values serve as moral guidelines that integrate personal, social, and civic dimensions into educational practice, so that character education is not partial, but rather comprehensive and sustainable (Berkowitz & Bier, 2005).

a. Religious Values

Religious values are the primary foundation of character education because they are directly related

not only ritual obedience but also the internalization of universal moral values such as honesty, compassion, and responsibility derived from religious teachings. Jackson and Everington assert that religiosity-based character education contributes significantly to the development of students' moral awareness and self-control (Berkowitz & Bier, 2005). In an educational context, religious values serve as a source of intrinsic motivation that encourages individuals to act ethically, even in the absence of external supervision.

b. Values of Integrity and Honesty

Integrity and honesty are seen as core elements of moral character because they reflect the harmony between an individual's values, attitudes, and actions. Character education positions integrity as a core virtue that enables students to act consistently with the moral principles they believe in. According to Peterson and Seligman, honesty is one of the core character strengths which plays an important role in building social trust. Empirical research shows that internalizing integrity values through character education contributes to reducing deviant behavior in schools and communities (Rashid & Niemiec, 2014).

c. Value of Responsibility

Responsibility in character education is understood as an individual's awareness of accepting the moral consequences of every action taken, both toward oneself and others. From Dewey's perspective, responsibility is also closely related to reflective learning experiences, where students learn from the concrete consequences of their actions (Dewey, 2008). Thus, the value of responsibility serves as a bridge between individual freedom and social moral demands.

d. Values of Social Concern and Empathy

Social care and empathy are character values that emphasize the relational dimension of human life. Gilligan emphasized that moral development is not only related to justice and rules, but also to the ability to respond empathetically to the needs of others. Character education that instills the value of social care encourages students to develop sensitivity to suffering, injustice, and social needs around them. Eisenberg's study showed that empathy developed through education is positively correlated with prosocial behavior and responsible social participation (Eisenberg, 2018).

e. Values of Discipline and Hard Work

Discipline and hard work are character values related to self-control and work ethic in achieving long-term goals. Within the framework of character education, discipline is not defined as blind obedience to rules, but rather as an individual's ability to consciously regulate themselves. Duckworth asserts that perseverance (grit) and self-discipline are important predictors of academic and life success (Duckworth et al., 2007). Character education that emphasizes the value of hard work helps students develop moral and psychological resilience in facing challenges.

f. Values of Justice and Democracy

The values of justice and democracy are essential components of character education in a pluralistic and democratic society. Character education plays a role in instilling awareness of rights and obligations, respect for differences, and a commitment to the principles of social justice. Rawls emphasized that justice is a virtue.

The main social institutions, including education. Research by Hess and McAvoy shows that character education that integrates democratic values can improve students' ability to think critically and make ethical decisions in public life (Hess & McAvoy, 2015).

g. Values of Nationalism and Civic Responsibility

Nationalism in character education is understood as a love of one's country grounded in critical awareness and civic responsibility. Character education aims to shape citizens who are not only symbolically loyal but also committed to national values and shared interests. Print and Lange emphasize that character-based civic education contributes to strengthening national identity and democratic participation (Banks, 2001). In the Indonesian context, the value of nationalism serves as a strategic tool for strengthening unity in diversity.

h. Values of Independence and Personal Responsibility

Independence is a character value that emphasizes an individual's ability to make responsible decisions without excessive dependence on others. Character education facilitates the development of independence by providing students with space to reflect, choose, and act based on moral considerations. According to Deci and Ryan, independence is closely related to intrinsic motivation and healthy personality development (Ryan & Deci, 2000). Therefore, the value of independence in

character education serves as a foundation for developing morally and psychologically mature individuals.

Based on the description of various learning strategies, it can be concluded that each strategy has different characteristics, advantages, and limitations according to the learning objectives and conditions. Expository strategies emphasize the efficiency of material delivery, while inquiry, cooperative, problem-based, and contextual strategies require active student involvement in the learning process. Therefore, the effectiveness of a learning strategy is not determined by the type of strategy itself, but rather by the teacher's accuracy in selecting and combining it in harmony with the learning objectives, teaching materials, and student characteristics.

2. Humanistic Character

Philosophically, humanism stems from the view that humans are the primary subjects in moral, social, and educational life. The roots of humanism can be traced back to classical Greek thought, which positioned humans as rational and moral beings. However, it developed significantly during the Renaissance, when human dignity, freedom, and potential were emphasized as central to intellectual reflection (Davies, 2022). In the context of education, humanism rejects mechanistic views of students and emphasizes holistic human development, encompassing cognitive, affective, and existential aspects. This approach positions humans as ends, not merely tools, of a particular social system or ideology (Mace, 1997).

Modern humanist philosophy is enriched by existential and phenomenological thought, which affirms subjective human experience as a valid source of knowledge. Figures such as Carl Rogers and Abraham Maslow developed a psychological humanism that emphasizes self-actualization, freedom of choice, and personal responsibility. Within this framework, humans are understood as beings with an innate tendency toward goodness and positive growth (Rogers, 1954). Humanistic education, therefore, is based on the belief that the learning process should facilitate the disclosure of students' authentic potential, not simply the transmission of knowledge (Booth, 2016).

Ontologically, humanism views humans as dignified beings with intrinsic value. Human value is not determined solely by economic function, social status, or academic achievement, but rather by one's existence as a human being (Nussabaum, 2011). This perspective rejects dehumanization in educational practices that reduce students to mere numbers, rankings, or objects of evaluation. Education grounded in humanism is tasked with preserving and developing human dignity through dialogical and meaningful pedagogical relationships (Freire, 2005).

Humanistic education is based on the principle that students are active, unique, and dignified subjects of learning. This principle rejects authoritarian pedagogical approaches that position the teacher as the sole source of truth. Instead, humanistic education views the learning process as a dialogic interaction that allows students to construct meaning based on personal experience and reflection (de Oliveira & da Silva, 2025). Thus, learning is not only directed at academic achievement, but also at the development of personality and self-awareness. The central principle of humanistic education is student-centered learning, namely learning that focuses on the needs, interests, and potential of students (Weimer, 2002). In this paradigm, the curriculum and learning strategies must be flexible and adaptive to the psychological and social contexts of students. Research in education shows that a student-centered approach can increase intrinsic motivation, a sense of ownership in the learning process, and deeper emotional engagement (Stefanou et al., 2004).

Humanistic education also emphasizes the importance of meaningful learning experiences (meaningful learning). Learning is considered meaningful when students are able to relate the subject matter to their life experiences and social realities (Bryce & Blown, 2024). This principle aligns with the constructivist view, which emphasizes that knowledge is actively constructed through interactions between individuals and their environment. (Triantafyllou, 2012).

The principles of freedom and responsibility are key characteristics of humanistic education. Students are given the space to choose, express their opinions, and make decisions during the learning process, but are still guided to be responsible for their choices (Pacquing, 2013). Freedom in humanistic education is not interpreted as unlimited, but rather as a means to develop moral maturity and ethical awareness of students. Such pedagogical relationships encourage the growth of independence and personal integrity.

The relationship between educators and students in humanistic education is built on empathy, trust, and authenticity. Teachers serve not only as instructors but also as facilitators and companions to student development (Jennings & Greenberg, 2009). Research shows that a supportive and empathetic learning climate significantly impacts students' psychological well-being and socio-emotional development.

Finally, the principle of self-reflection (self-reflection) is an essential element in humanistic education. Students are encouraged to recognize their potential, values, and life goals through a continuous reflective process. Self-reflection helps students understand the meaning of learning in

the context of identity and character formation. Within the framework of character education, this reflection serves as a means of consciously and sustainably internalizing human values (Schon, 1983).

Beyond principles, humanism also encompasses values that play a fundamental role in education, serving as the foundation for developing dignified, morally conscious individuals capable of meaningful social relationships. These values are crucial to ensuring that the educational process does not become trapped in a purely cognitive and instrumental orientation, but rather serves as a space for fostering humanity that fosters ethical sensitivity, social responsibility, and the holistic development of students' potential (Munawwaroh et al., 2025).

a. Respect for Human Dignity

The value of respect for human dignity is at the heart of the humanistic approach to education, which views each student as a unique individual with equal dignity and rights. This value encourages educators to look beyond students' academic abilities to value their life experiences, social backgrounds, and perspectives. In the context of character education, this respect serves as the foundation for creating a just, inclusive, and discrimination-free school environment, enabling students to feel safe to express themselves and grow optimally according to their potential. This approach is practically demonstrated through learning that accommodates individual needs and values students' active participation in learning (Wahidin & Siswandi, 2025).

b. Empathy and Social Concern

Empathy in humanistic education is the ability of educators and students to deeply understand the feelings and experiences of others. This value plays a crucial role in building social ethics and humanitarian concern. Education that instills empathy encourages students to think critically about social realities and act with concern. This can be implemented through reflective learning, discussions of real-life cases, and social activities that directly involve students. An Indonesian study found that integrating empathy values through humanistic learning strengthens

relationships between students and between teachers and students, which have a positive impact on the school climate (Kurnia & Hayati, 2025).

c. Personal Freedom and Responsibility

The value of freedom in humanistic education does not mean freedom without rules, but rather the freedom to choose, think, and act within responsible boundaries. Students are encouraged to develop initiative, creativity, and critical thinking skills independently, while being aware of the

consequences of every choice they make. Freedom in a humanistic context serves as a means of developing moral autonomy, namely the ability to make ethical decisions with full awareness. Education that emphasizes this value also equips students with strong self-reflection skills, enabling them to evaluate their choices based on moral values and meaningful life goals. The Indonesian Education Journal highlights that freedom of thought and action integrated with ethical responsibility contributes positively to the formation of mature and responsible character (Bachri et al., 2024).

d. Justice and equality

Justice and equality are fundamental values in humanistic education, ensuring that all students receive equal opportunities to develop without discrimination. This value stipulates that no student should be treated unfairly based on gender, ethnicity, social background, or abilities. Humanistically oriented education focuses on the distribution of resources, access to quality learning, and respect for individual differences. In practice, this value encourages schools to implement fair and inclusive assessment systems and provide specialized support for students with special needs (Wahidin & Siswandi, 2025).

e. Respect, Tolerance, and Cooperation

Humanistic values emphasize mutual respect for differences in opinion, culture, and beliefs. In the context of Indonesia's pluralistic society, humanistic education plays a crucial role in instilling tolerance and cooperation among students. Through learning that facilitates open dialogue, cross-cultural group work, and cultural understanding, students are equipped with essential social skills and mutual respect (Patty et al., 2024). These values support school harmony while shaping students into ethical and socially responsible citizens.

f. Self-Actualization and Potential Development

One of the main characteristics of the humanistic approach is its emphasis on self-actualization, namely the process of optimally developing students' potential in the academic, emotional, creative, and social domains. Through learning that provides space for exploration, reflection, and the development of individual interests, humanistic education views student potential as the primary capital for character formation and a meaningful life orientation.

(Hermawan, 2022). This approach has been proven to increase intrinsic learning motivation, self-confidence, and character qualities relevant to real life. Based on this description, it can be concluded

that humanistic values are an essential foundation in character education oriented towards the development of the whole person. These six values are interrelated and form a unity that emphasizes that education aims not only to transfer knowledge but also to foster moral awareness, social sensitivity, and the human potential of students. By making humanistic values a basic framework, character education can be directed to shape individuals who are not only intellectually intelligent but also emotionally, ethically, and socially mature, so they are able to play a constructive role in a pluralistic and dynamic society.

3. The Relationship of Humanism in Character Education

Humanism and character education have a strong conceptual relationship because both place humans at the center and primary goal of education. Character education from a humanistic perspective is not solely directed at fostering normative compliance, but rather at developing moral awareness, personal responsibility, and respect for human dignity. This approach emphasizes that ideal character is one that grows from the student's internal awareness, not the result of indoctrination or externally imposed values (Anzani et al., 2023).

The relationship between humanism and character education is also evident in the educational orientation, which emphasizes holistic personality development, encompassing cognitive, affective, social, and moral aspects. Humanism-based character education views students as subjects with freedom of thought and reflective abilities. Therefore, character values are instilled through meaningful, dialogic, and contextual learning experiences within the students' lives (Susanti et al., 2025).

Humanism strengthens character education by emphasizing moral awareness and personal responsibility. Character education focuses not only on visible behavioral outcomes but also on the process of internalizing values that shape students' moral autonomy. With a humanistic approach, students are encouraged to understand the ethical reasons behind values, enabling them to act independently and responsibly in various social situations (Azhirakeisha et al., 2024).

In the context of social relations, humanism provides a strong foundation for character education that emphasizes empathy, social awareness, and justice. Humanism-based character education is aimed at developing students who are not only good individuals but also sensitive to humanitarian issues in their environment.(Maulana, 2025). Thus, education serves as a means of forming social character oriented toward solidarity and collective responsibility. The relationship between humanism and character education is also reflected in the role of educators as moral role models and value facilitators. Teachers from a humanistic perspective not only

transmitting values, but presenting human values through empathy, dialogue, and respect for students. The role model of educators is the primary medium for effective and sustainable internalization of character values (Hakim et al., 2025). Humanism also provides a strategic direction for character education to remain relevant to the challenges of contemporary education, which tends to be competitive and oriented towards academic achievement. Through a humanistic approach, character education is directed at maintaining a balance between intellectual achievement and the emotional and moral maturity of students (Wicaksana et al., 2024). This emphasizes that educational success is not only measured by academic achievement, but also by the human qualities of graduates.

In primary and secondary education, the humanistic approach has proven effective in strengthening character education through contextual and participatory learning experiences. Humanism enables character education to be implemented in real-life settings through collaborative activities, experiential reflection, and real-life learning.

(Wardhani et al., 2022). Thus, the relationship between humanism and character education is both applicable and transformative.

4. Synthesis of the Humanist Character Education Model as an Anti-Corruption Effort
Bullying Humanist character education model as a prevention strategy bullying focuses on the integration of deep moral values such as empathy, respect for human dignity, and relational justice, which research shows support the reduction of aggressive behavior and the building of respectful social relationships among students. The literature shows that systematically reinforcing values such as empathy and tolerance in character education successfully reduces bullying behavior because students begin to appreciate differences, understand the impact of their actions on others, and build healthy social relationships (Sangdji, 2024).

In a pedagogical context, the humanist approach positions educators as moral role models and facilitators of reflective dialogue to instill character values in students' daily practices. Teachers' exemplary behavior in demonstrating mutual respect and a willingness to listen to students' experiences is part of the learning process that strengthens the internalization of character values and anticipatory awareness of bullying (Sulaeman et al., 2025).

Cultivating moral habits through daily activities such as appreciating positive attitudes, discussing values, and moral reflection have also proven effective in shaping behaviors that reject violence and foster solidarity among students (Arofah & Selirowangi, 2024). The institutional aspect of education is an important dimension that strengthens the impact of pedagogy and values. Anti-violence regulations bullying Clearly, a safe and stigma-free reporting mechanism, as well as strengthening psychological counselling services, are systematic supporting components in creating a school or Islamic boarding school environment that is responsive to the social dynamics of students.

Research shows that character education supported by comprehensive institutional policies can encourage an inclusive culture and significantly reduce bullying incidents because students feel protected and supported structurally (Khofi & Heridianto, 2024).

Furthermore, a transformation of institutional social culture, particularly in environments with high seniority practices, is necessary to shift the orientation of dominant social relations to relationships of brotherhood that respect the dignity of others. A culture of brotherhood fosters an atmosphere that prioritizes cooperation, mutual respect, and emotional support so that intimidating actions do not develop as a social norm in educational institutions. Literature on character education shows that collaborative activities that foster solidarity values, such as peace literacy programs and character-based social activities, can strengthen students' mental and social resilience in rejecting bullying behavior. bullying (Winarto et al., 2025).

Thus, an integrated conceptual model of humanist character education, combining moral values, reflective pedagogical practices, institutional support, and cultural transformation of the learning environment, provides a comprehensive preventive framework. This model not only reduces bullying but also fosters a safe, inclusive, and respectful educational environment as part of the goal of holistic and civilized education (Junita et al., 2026).

Conclusion

This study concludes that humanist character education has conceptual and strategic relevance as a preventive model in anti-bullying efforts in Islamic boarding schools. Literature synthesis shows that the integration of religiosity, empathy, respect for human dignity, justice, responsibility, and independence values implemented through a dialogical, reflective, and student-centered pedagogical approach can strengthen the internalization of values substantively, not merely normatively. The integrated humanist character education model includes dimensions of moral values, educator role models, ethical practice habits, institutional policy support, and social cultural transformation based on brotherhood, has the potential to create a safe, inclusive, and civilized educational environment.

Thus, strengthening humanist character not only functions to suppress anti-social behaviorbullying, but also building an educational culture that places human dignity as the center of educational orientation.

Based on these findings, further research is recommended to empirically test this humanist character education model through a field approach, using either an in-depth qualitative design or a mixed-methods approach that allows for more measurable measurement of effectiveness. Comparative studies between Islamic boarding schools or educational institutions with different characteristics are also important to assess the model's adaptability in various social and cultural contexts. Furthermore, the development of an evaluation instrument based on humanistic indicators capable of measuring changes in institutional culture and the internalization of values is needed.

students systematically, so that the contribution of humanist character education to bullying prevention can be proven in a more comprehensive and sustainable manner.

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