

The Influence of Humility and Forgiveness on Bullying Behavior in Islamic Student

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Doi: [10.31316/gcouns.v9i1.6532](https://doi.org/10.31316/gcouns.v9i1.6532)

Abstrack

Islamic boarding schools use a disciplinary system designed to make students accountable for their behavior. On the other hand, certain supervisors, also known as *mudabbir* or *mudabbirah*, could abuse it in order to threaten or exact revenge on students. Strict regulations and insufficient oversight create a climate that encourages bullying. Elliott's (2010) humility scale, McCullough et al TRIM-18 scale (adapted by Agung (2015)), and Shaw et al.'s (2013) bullying scale (FBS) were among the measurement instruments used. According to regression analysis, forgiveness greatly decreased bullying ($p = 0.033$), whereas humility did not significantly reduce bullying ($p = 0.431$). The entire regression model's lack of significance ($p = 0.088$) implies that differences in bullying behavior may not be significantly impacted by attitudes toward humility and forgiveness. This study investigates the relationship between bullying among Islamic boarding school students and attitudes of humility and forgiveness.

Keywords: bullying, humility, forgiveness, islamic boarding school

Abstrak

Pondok pesantren menggunakan sistem kedisiplinan yang dirancang untuk menjadikan santrinya bertanggung jawab atas perilakunya. Di sisi lain, pengawas tertentu, yang juga dikenal sebagai *mudabbir* atau *mudabbirah*, dapat menyalahgunakannya untuk mengancam atau membalas dendam pada siswa. Peraturan yang ketat dan kurangnya pengawasan menciptakan iklim yang mendorong terjadinya perundungan. Skala kerendahan hati dari Elliott (2010), skala TRIM-18 dari McCullough et al. (2006) (diadaptasi oleh Agung (2015)), dan skala intimidasi (FBS) dari Shaw et al. (2013) termasuk di antara instrumen pengukuran yang digunakan. Berdasarkan analisis regresi, sikap memaafkan sangat mengurangi penindasan ($p = 0,033$), sedangkan kerendahan hati tidak mengurangi penindasan secara signifikan ($p = 0,431$). Kurangnya signifikansi seluruh model regresi ($p = 0,088$) menyiratkan bahwa perbedaan dalam perilaku intimidasi mungkin tidak dipengaruhi secara signifikan oleh sikap terhadap kerendahan hati dan sikap memaafkan. Penelitian ini menyelidiki hubungan antara bullying di kalangan santri dan sikap rendah hati dan memaafkan.

Keywords: perundungan, kerendahan hati, memaafkan, pesantren

Article info

Received June 2024, accepted July 2024, published December 2024



INTRODUCTION

According to Sudin and Haryadi (2023), Islamic boarding schools function as educational establishments that integrate an Islamic curriculum with a conventional education system that covers academic subjects, religious studies, and life skills. Islamic boarding schools have special chances and challenges for developing students' character because of their complicated dynamics. Furthermore, Islamic boarding schools offer unique approaches to support students' growth, like offering extracurricular activities like basketball, sewing, and other pursuits (Farisi, 2023).

Students in Islamic boarding schools often range in age from 14 to 18 (Abdusshomad, 2024). Male students are called "santri" and female students are called "santriwati" in Islamic boarding schools. Islamic boarding schools typically need their pupils to possess the following qualities: independence and resilience (Sudin & Haryadi, 2023), as well as leadership, discipline, religious devotion, simplicity, and sincerity (Hasanah, 2022). Islamic boarding schools, whether they are contemporary, traditional, or a mix of the two, use a system of punishment in addition to positive behavior promotion to teach their pupils.

When pupils make mistakes, the system of punishment is intended to correct them in order to promote growth and regret (Rahmatullah, 2021). From the beginning of Islamic boarding schools, this system has been in existence and is being passed down through the generations. Penalties can take the form of moderate physical penalties like push-ups, sprinting, crawling, cleaning bathrooms, etc., or memorizing things like hadith, Arabic or English vocabulary, or verses from the Al-Qur'an (Rahmatullah, 2021).

Punishing students for their faults serves two purposes: it increases their awareness of their mistakes and cultivates a sense of accountability. Teachers, sometimes referred to as ustadz and ustadzah, and student supervisors, often known as mudabbir or mudabbirah, are typically the ones who administer punishments or sanctions (Rizkon, 2019). In relation to these authority, there have been cases of mudabbirs or mudabbirah abusing their positions of power. Some abuse their power to threaten, coerce, and even bully their juniors instead of providing discipline (Rizkon, 2019). Because these supervisors experienced similar treatment from their seniors, mudabbir or mudabbirah's behaviors towards their juniors are frequently interpreted as an act of retaliation or an emotional release (Zulfahmi, 2013). They think junior staff members ought to go through the same thing (Rahmatullah, 2021). This raises the risk of bullying among students at Islamic boarding schools considerably.

In addition to being viewed as a kind of retaliatory punishment, mudabbir or mudabbirah intimidation is frequently accepted as the norm (Khuluq, 2023). Khuluq (2023) identifies additional causes in addition to the element of past grudges, such as the existence of repressive restrictions and a lesser number of educators and supervisors relative to the student body, which results in a lack of control over the latter.

Olweus (Fadilah et al., 2023) states that bullying, defined as aggressive behavior that is harmful, repetitive, and difficult for the victim to stop, with a power imbalance between the perpetrator and victim, can be verbal, physical, relational, or online, including teasing, gossiping, social rejection, threats, and property damage. Beta (Hamzah et al., 2023) further explains that bullying can involve teasing, threatening, criticizing, assaulting, or stealing from the victim or other children.

Bullying occurs in Islamic boarding schools not just from seniors but also from classmates. According to Fahlawi et al. (2023) body odor, messy closets, careless attire, and other things can be triggers for peer bullying, particularly when the victims share a



room. Desiree (Emilda, 2022) verbal bullying, such as taunting, using foul language, and even social isolation, can result from these conditions. Fardhan (2018), peer bullying has affected 59% of students in Islamic boarding schools.

In 2022, there were 11,266 cases of violence against women and 16,106 cases against children, according to data from komisi perlindungan anak (KPAI) that was entered into the Simfoni PPA online information system (Fahlawi et al., 2023). In 2020, there were 480 cases of bullying in the education sector (Retnowuni & Yani, 2022). Furthermore, according to data from fedarasi serikat guru Indonesia (FSGI), 10% of bullying incidents in 2023 took place under the Ministry of Religious Affairs, which includes Islamic boarding schools, and 80% of bullying occurrences happened in institutions under its purview (Annur, 2024)

Students must learn to forgive because bullying has detrimental effects that include trauma, low self-esteem, sadness, mistrust, and a desire for vengeance (Fadillah et al., 2022; Choirunnisa & Kudus, 2022; Afriani & Afrinaldi, 2023).

McCullough (Feliana et al., 2023) forgiveness is the process of becoming more willing to forgive and reducing negative motivations, such as avoidance and revenge, towards the perpetrator. Abdusshomad's (2024), forgiving can make bullying less likely. Feliana et al. (2023) discovered that victims' urges for vengeance are lessened by forgiveness, yet people may still experience unpleasant emotions that set off a cycle of vengeance (Worthington & van Zyl, 2021). It has been reported by Quintana-Orts et al. (2021) that victims of bullying may not consider suicide if they are forgiven. Nonetheless, humility can stop this loop by being readily forgiving, taking constructive criticism to heart, and taking actions into account (Worthington & van Zyl, 2021).

Elliott (Munalisa & Agung, 2023) states that humility is accepting one's limitations, owning up to one's errors, and remaining receptive to advice, ideas, and knowledge from others. According to Volk et al. (2018), modest people are more likely to own up to their errors and stay out of trouble, both of which can improve wellbeing in the long run. Hook et al (Syaiful & Partini, 2023) states that people that are humble are better able to grasp who they are. According to Templeton (Syaiful & Partini, 2023) admitting mistakes is facilitated by humility and lack of hubris. Al-Ghozali (Munalisa & Agung, 2023) holds that putting others before oneself is the essence of humility (tawadhu). Islamic education emphasizes equality, kindness, respect for others, and giving others' needs priority. All Muslims ought to embody these virtues (Natanael et al., 2020). According to LaBouff et al (Naini & Wibowo, 2020), humility involves appreciating other people, being kind, compassionate, and empathetic, abstaining from narcissism and arrogance, and acting selflessly in helping of others.

Syaiful & Partini's (2023) research shows that humility positively correlates with forgiveness, contributing 25%. In contrast, Sholeh et al. (2021) found an inverse relationship between humility and forgiveness, with a correlation value of -0.040. Quintana-Orts et al (2021) found a relationship between forgiveness and bullying through a literature review of several studies. Jahangir & Aziz (2022) reported a high correlation between bullying behavior and the forgiveness dimension of wisdom. García-Vázquez et al (2020) found that forgiveness indirectly reduces reactive and proactive aggression in bullying among 1,000 teenage students in Mexico aged 12-17. Sechi et al (2023) also stated that forgiveness can reduce bullying behavior and revenge desires in bullying victims.

Naini & Wibowo (2020) found that students with high humility are less likely to engage in manipulative, aggressive, and counterproductive behavior. Similarly,



Summerell et al. (2020) reported that humility negatively correlates with physical aggression, verbal aggression, anger, and hostility, with correlation values ranging from 0.40 to 0.50. Experimental tests showed that humility significantly reduces aggressive motivation, indirectly reducing bullying behavior. Humility can moderate the use of bullying tactics, contributing 39.4%, but does not have a significant direct effect ($p = 187$), though it has a significant interaction effect of 2% (Dåderman & Ragnestål-Impola, 2019).

Pronk et al. (2021) found a negative relationship between bullying and humility. Geng et al. (2022; Sari & Gülbahar, 2022) also showed a negative relationship between humility and bullying, with a significant influence ($p = 0.005$). The aforementioned phenomena makes it clear that Islamic boarding schools face complex obstacles in shaping the personalities of its pupils, particularly in light of the rising rates of bullying that occur there. Numerous internal and environmental variables might contribute to bullying behavior, but it frequently originates from past experiences that incite retaliatory actions. Students' emotional and psychological well-being is seriously compromised by the pervasive bullying that occurs in Islamic boarding schools, which can be caused by peers as well as seniors. This study focuses on two crucial factors: humility and forgiveness, in recognition of the pressing need to reduce bullying. These factors are expected to be important in lessening bullying of Islamic pupils.

While previous studies have looked at humility and forgiveness in isolation in connection to bullying, this study combines the two to investigate how they together affect bullying behavior. This creative strategy presents a novel viewpoint on how these advantageous qualities might all work together to lessen bullying. Therefore, the main goal of this study is to find out how Islamic students' bullying behavior is impacted by humility and forgiveness. at doing so, this study hopes to offer fresh perspectives to the scholarly conversation as well as useful tactics for creating a more encouraging and friendly atmosphere at Islamic boarding schools.

METHOD

This research uses a quantitative approach, which is carried out systematically with data arranged in the form of exact numbers and carried out using a certain scale (Waruwu, 2023) and to test reliability using statistical techniques, namely to draw conclusions or results from research conducted (Azhari, et al. 2023). This research uses correlation techniques, namely to find the extent to which one variable and other variations of the variable are related to each other (Azhari, et al. 2023). The participants in this research were 179 students aged 18-19 years, namely class 12 MA at the Al-Mizan 1&2 Islamic boarding school, because at that age they interact a lot with the surrounding environment (Santrock in Emilda, 2022), and sampling was carried out directly. Analysis results using multiple linear with Jamovi 2.3 software

Characteristics of respondents in this study based on gender and age among students at Islamic boarding schools, the following is a discussion:

1. Subject Characteristics Based on Age

Table 1.
 Subject Characteristics Based on Age

Age	Total Respondents	Percentage %
18	158	88.26
19	21	11.73



Based on the table above, it shows that the variation in participant ages is between 18-19 years and the largest number of participants is around 18 years, namely 158. The results above are a combination of one of the Islamic boarding schools in Pandeglang and Rangkasbitung.

2. By Gender

Table 2.
Based on Gender

Gender	Total Respondents	Percentage %
Woman	138	18.03
Man	41	17.94

The majority of research participants were women, 138 students (18.03%), while men were 41 students (17.94%). The results above are a combination of one of the Islamic boarding schools in Pandeglang and Rangkasbitung

The measuring instrument used is the bullying scale using the forms of bullying scale (FBS) from Shaw et al (2013) , humility (Elliott, 2010) there are 13 items which refer to 4 aspects, namely: openness, self-forgetfulness, modest self-assessment, and focus on others , and for with scale TRIM-18 from McCullough, et al which has been adapted (Agung, 2015) into Indonesian from 18 items to 17 items which have 3 dimensions, namely: avoidance motivations, revenge motivations, and benevolence motivations . This table shows the reliability results of each variable scale used.

Table 3.
Reliability Test

Variable	Cronbach Alpha
Humility	0.702
Forgiveness	0.797
Bullying	0.914

The bullying reliability test showed 0.914 that the bullying scale used was reliable because it was >0.6. the variable forgiveness also shows the same result of 0.798, meaning more than >0.6. And the humility variable also has the same result, namely 0.702, which shows that the scale is reliable or good.

RESULT AND DISCUSSION

The instruments used to measure humility and forgiveness do not exhibit multicollinearity, as evidenced by the VIF value of 1.01, which is far lower than the conventional threshold of 10. Additionally, the tolerance value of 0.989 indicates that there is no problem with multicollinearity; a tolerance value near 1 is indicative of good health. For this reason, the variables of humility and forgiveness do not significantly affect one another in our regression model.

Table 4.
Multicollinearity Test

Variable	VIF	Tolerance
Humility	1.01	.989
Forgiveness	1.01	.989



The normality test in the table above found a significance result of 0.101 for the variables of humility, forgiveness, and bullying; a significance value ($p > 0.05$) indicates that the data distribution for each variable does not differ from a normal distribution. Therefore, the results for these three variables are considered to be normally distributed.

Table 5.
Normality Test

Variable	Significance
Humility	.101
Forgiveness	
Bullying	

A humility coefficient of 0.185 indicates that for every one-unit increase in the humility variable, the dependent variable increases by 0.185 units, assuming other variables are held constant. The t-value of 0.791 represents the ratio between the estimated coefficient and the standard error. Additionally, a p-value of 0.431, which is greater than 0.05, indicates that the effect of humility is not statistically significant at the 5% significance level. This result shows that H_1 in this research hypothesis is accepted.

Table 6.
Regression Coefficient Test

Predictor	est	Q	p
Humility	.185	.791	.431
Forgiveness	-.195	-2.153	.033

A forgiveness coefficient of -0.195 indicates that for every one-unit increase in the forgiveness variable, the dependent variable decreases by 0.195 units, assuming other variables are held constant. The t-value of -2.153 represents the ratio between the estimated coefficient and the standard error. Furthermore, a p-value of 0.033, which is less than 0.05, indicates that the effect of forgiveness is statistically significant at the 5% significance level. This indicates that H_2 in this research hypothesis is accepted.

A weak positive correlation between the independent and dependent variables is shown by an r-value of 0.201. With an R^2 value of 0.0403, the independent variables in the model appear to be able to explain around 4.03% of the variation in the dependent variable. With the number of independent variables in the model taken into consideration, the modified R^2 value of 0.0240 shows that the model can only explain 2.4% of the variation in the dependent variable.

With degrees of freedom of 2 for the model (df1) and 118 for the error (df2), the regression model's overall significance test yielded an f-value (f) of 2.48. At the 5% significance level, the total regression model is not statistically significant, as indicated by the p-value of 0.088, which is bigger than 0.05.

Table 7.
Regression Model

R^2	Adj R^2	f	df1	df2	p
.403	.240	2.48	2	118	.088

The forgiveness variable significantly predicts the dependent variable at the 5% significance level, but the humility variable does not significantly predict the dependent



variable. At the 5% significance level, the total regression model is not significant, indicating that the independent variables included in the model are insufficient to account for the variance observed in the dependent variable. As a result, H_3 is rejected in this study, suggesting that there is no overall significant influence of the humility and forgiveness variables on bullying behavior among Islamic students.

In Islamic boarding schools known as “pesantren”, the goal of enforcing a system of punishment is to make pupils more accountable for their errors (Rahmatullah, 2021). However, some of the people who apply the penalties frequently abuse this system. Certain supervisors, also known as mudabbir or mudabbirah, abuse their power to intimidate, harass, and even bully their juniors instead of correcting conduct (Khuluq, 2023). Since that these supervisors themselves experienced similar treatment from their seniors, these activities are frequently interpreted as an act of emotional venting or retaliatory retribution directed at the juniors (Zulfahmi, 2013). There is a strong likelihood that this scenario will lead to bullying among the pupils at the Islamic boarding schools.

Rigby (Mahmudi, 2016) state that bullying is defined as an act of coercion or attempts to harm a person or group that is thought to be weaker, either physically or psychologically, by a person or group that believes that they are stronger. According to Olweus (Shaw et al, 2013), bullying is defined as purposeful, persistent, violent behavior that is marked by a power disparity between the aggressor and the victim. Mocking, extortion, exclusion, teasing, beating, giving directives under duress, pinching, and calling with disparaging names are examples of bullying behaviors in pesantren (Nuris, 2019; Nugroho et al, 2020).

Among the things that lead to bullying in pesantren is imitating the conduct of previous seniors. Numerous bullies were themselves bullied in the past, which made them act retaliatorily against their juniors (Nugroho et al, 2020). Matondang et al (2022) state that bullying among Islamic students can be explained by factors that affect both the perpetrators and the victims. According to Matondang et al (2022) and also Pertiwi & Nurdiana (2019) victims' factors include low self-confidence, lack of popularity, perceived fragility, and incapacity to defend themselves. Narcissistic tendencies, prior bullying experiences, vulnerability to peer pressure, seniority, and a lack of empathy are among the characteristics that contribute to the perpetration of bullying (Arofa et al, 2018; Hamidah, 2020).

The capacity to comprehend the feelings of others is known as empathy (Arofa et al, 2018). Fikrie (Arofa et al, 2018) state people become more empathetic and caring and are less likely to engage in antisocial or bullying conduct when they are able to comprehend emotional conditions, identify feelings, and put themselves in others' shoes. This is consistent with experimental research by Fatimatuzzahro (2023), which discovered that bullying behavior can be decreased by empathy. Furthermore, humility and empathy are positively connected emotions (Davis et al, 2013; Wright et al, 2017). Understanding wrongdoers through empathic identification, without justifying their actions, is in line with the virtue of humility, which makes empathy a crucial component of humility (Penrose, 2010). Moreover, empathy contributes to intrapersonal, interpersonal, community, and ecological humility, all of which are critical aspects of humility (Narvaez, 2019).

Tangney (Naini & Wibowo, 2020) state one of the virtues emphasized by the positive psychology movement is humility. Humility, according to Elliot (2010), is the capacity to accept one's own faults, shortcomings, and limits while remaining receptive



to guidance and knowledge. The qualities of empathy, concern, and kindness toward others are used to assess how humble a person is (Naini & Wibowo, 2020).

Humility is negatively correlated with sadism, according to Cardak (2013) and Rowatt et al (Naini & Wibowo, 2020), and people who are overconfident, conceited, and have a propensity for bullying frequently feel proud. This outcome is in line with the study's findings, which show that humility's influence is not statistically significant at a 5% significance level (p-value of 0.431, larger than 0.05). According to LaBouff et al. (2012), humble people are not conceited or egocentric, and they are motivated by altruism to assist others. They also like to assist others.

Similar findings were reported by Summerell et al (2020), who discovered an inverse relationship between hostility, verbal aggressiveness, physical violence, and anger and humility. Furthermore, there is an inverse relationship between emotionality and narcissism and humility. Independent of narcissism and other primary personality traits from the HEXACO model, Study 1 demonstrated a substantial inverse correlation between individual differences in humility and individual differences in anger and aggression, predicting less of both. Experimentally induced humility was found to dramatically diminish the motivation to fight (Studies 2 and 3). The findings imply that humility can lessen the aggressive urges, or approach motivation drive, linked to angry experiences. Low degrees of narcissism and arrogance are typically exhibited by humble people (Davis et al, 2010).

According to Naini and Wibowo (2020), humility is an essential quality that people should have and can assist lessen hostility or harassment. Aggressive, manipulative, and destructive acts are avoided by humility. Moreover, humility has a negative correlation with avoidance, retaliation, and unforgiveness (Naini and Wibowo, 2020). According to Dåderman and Ragnestål-Impola (2019), humility has a substantial interaction effect of 2% but does not have a meaningful influence ($p = 0.187$). Humility can also limit the employment of bullying methods, contributing 39.4%. Furthermore, bullying behavior among teenagers is inversely correlated with humble personality qualities, according to Pronk et al (2021).

The study's humility coefficient is 0.185, meaning that, under the assumption that all other factors stay constant, the dependent variable rises by 0.185 units for every unit increase in humility. The ratio of the calculated coefficient to the standard error is shown by the t-value of 0.791. At a 5% significance level, the p-value of 0.431, which is higher than 0.05, indicates that the effect of humility is not statistically significant. These findings suggest that there is conflicting evidence supporting hypothesis H_1 in the study's data. As a result, the available data do not support or refute the null hypothesis. Insignificant research findings, in the opinion of Edelsbrunner & Thurn (2024), do not signify failure but rather uncertainty or the influence of the variable. It is vital to conduct further research on bullying and humility.

According to Elliott (2010) in Van Tongeren et al (2019), effective conflict resolution calls for the upkeep of positive interpersonal relationships as well as humility and empathy. According to Aprilia & Nashori (2023), both victims and offenders may find it difficult to forgive if they lack empathy and emotional control. However, bullying's negative effects can lead to a desire for vengeance and have a long-term harmful effect on both the victims' and the offenders' mental health (Mulyani & Bangun, 2024). This is a result of victims' difficulties forgiving and forgetting their experiences of bullying (Abdusshomad, 2024). Bullying victims frequently turn into bullies themselves in an effort to exact revenge on those they consider to be inferior. Bullying victims' thirst for



vengeance can be lessened by forgiveness (Aprilia & Nashori, 2023). Consistent with the results of Quintana-Orts et al (2021), this study's findings imply that forgiveness can keep victims from turning into bullies.

According to McCullough et al (Fitriani & Agung 2018), forgiveness is characterized by a shift in an individual's motivation that results in: (a) a decrease in the motivation to exact revenge on the offending party; (b) a decrease in the motivation to keep a distance from the perpetrator; and (c) an increase in the motivation for reconciliation and goodwill toward the perpetrator, despite the painful actions. According to Thompson et al (Agung, 2015), forgiving is the attempt to change one's negative feelings toward the offender into neutral or positive ones.

McCullough et al (Kuswoyo et al, 2023) saying that social cognition plays a role in forgiveness. These factors include: (1) victims' judgments about the offense, as victims tend to recall unpleasant actions against them; (2) the characteristics of the offense, with more memorable incidents being harder to forgive; (3) the quality of interpersonal relationships, with closer relationships making forgiveness harder; and (4) personality traits, with extroverted victims more likely to forgive than introverted ones. These elements influence how hard it is for victims of bullying to forgive their abusers (Aprilia & Nashori, 2023).

Forgiveness, according to Flanagan et al (Wulandari & Megawati, 2020), is a useful coping mechanism for teenagers. Adolescents who are forgiven are better able to engage with their peers because forgiveness supports them in maintaining a positive state of mind and positive interpersonal interactions. Forgiveness also entails letting go of grudges, feeling better, and mending bridges with other people (Wulandari & Megawati, 2020). Even though certain things cannot be avoided, having the capacity to forgive oneself and others is a necessary condition for personal growth (Elliott, 2010).

Thus, if victims of bullying are able to let go of painful memories and do not maintain a desire for vengeance, they will not turn into bullies. High forgiving individuals are content because they have let go of their bullying-related resentment (Inuhan et al., 2024).

Research by García-Vázquez et al. (2020) supports this, showing that forgiveness can indirectly lessen bullying behavior. This outcome is consistent with the study's findings, which indicate that bullying behavior is greatly impacted by forgiveness, albeit indirectly. According to Jahangir & Aziz (2022), there is a strong correlation between bullying behavior and benevolence, one aspect of forgiveness. This finding is in line with the research conducted by Sechi et al. The results of this study are supported by a number of studies, suggesting that there are some grounds for supporting hypothesis H₂.

The small sample size and the offline survey approach, which might not accurately reflect the student body, are two further study drawbacks. The utilization of customized measurement instruments could have an impact on the validity of the findings. Furthermore, the regression model that was employed indicated that the variation in bullying behavior was extremely tiny (Adjusted R² = 0.0240).

To enhance the generalizability of the results, additional studies with larger samples and more diverse data collection approaches are recommended. A qualitative approach could be used to gain a better understanding of the mechanisms behind the influence of humility and forgiveness on bullying behavior. Further studies should also explore additional factors that may serve as mediators or moderators in the relationship between humility, forgiveness, and bullying behavior.



CONCLUSION

This study indicates that humility does not have a significant impact on reducing bullying behavior among student in boarding schools. Conversely, forgiveness has a significant effect on reducing bullying behavior among student in boarding schools. Additionally, the overall regression model is not significant, suggesting that other factors may play a larger role in influencing bullying behavior. Previous studies have shown that forgiveness is crucial in reducing aggression and bullying behavior, which aligns with these findings. However, the differing findings regarding humility suggest that further research is needed to understand the more complex relationship between humility and bullying behavior in various situations. Moreover, both humility and forgiveness do not have a significant impact on bullying behavior among students at Islamic boarding schools.

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