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Value-Based Peer Helpers in Indonesia's Islamic Boarding Schools: Addressing Student Needs

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Value-Based Peer Helpers in Indonesia's Islamic Boarding Schools: Addressing Student Needs

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Abstract: Islamic boarding schools (*Pesantren*) are crucial educational institutions in Indonesia, characterized by their unique learning systems, values, and diverse student demographics. However, they face challenges, such as a lack of sufficient caregivers and teachers, limiting their ability to address students' varied needs, which range across age, gender, culture, and personal concerns. This study aims to develop a peer helper model that integrates Islamic boarding school values to overcome these limitations and provide better support for students, particularly for adolescents. Using a literature review and content analysis of various reference sources, this study found that peer helpers, designed with *pesantren* values, offer a potential solution by addressing the students' challenges through peer relationships, which are more significant during adolescence. The peer helper model includes essential components such as selecting suitable peer helper characteristics, equipping them with necessary skills, and implementing effective support strategies. This culturally relevant model not only compensates for the limited availability and competence of caregivers and teachers but also provides a framework adaptable to other educational settings with similar issues. The integration of religious and cultural values into student support systems demonstrates the importance of culturally responsive approaches in enhancing student well-being in educational contexts.

Key Words: Peer Helper Model; Islamic Boarding Schools (*Pesantren*); Culturally Responsive Education; Student Support Systems; Adolescent Development; Religious and Cultural Values

INTRODUCTION

Islamic boarding schools, or *pesantren*, hold a unique position in Indonesia's educational landscape. Unlike other educational institutions, *pesantren* are distinguished by their traditional values that shape the interactions between religious leaders (*kiai*), teachers (*ustadz*), and students (*santri*) (Ma'rufah et al., 2014). These institutions are deeply rooted in Indonesia's history, representing a fusion of Islamic education with indigenous traditions. However, with the rise of globalization and modernization, *pesantren* face the challenge of preserving their core values while adapting to the demands of modern society (Barton, 1997).

Islamic boarding schools in Indonesia are generally classified into three types: *salaf*, *khalaf*, and *salaf-khalaf*. *Salaf pesantren* focus on classical Islamic studies, often taught through traditional methods like *bandongan* (collective study) and *sorogan* (individualized learning), along with memorization of religious texts. In contrast, *Khalaf pesantren* have embraced modern education by integrating general subjects, such as science and mathematics, into their curriculum, often through formal schools or

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madrasah. The *Salaf-khalaf pesantren* combine these two approaches, preserving the traditional Islamic studies while incorporating modern education.

In *Khalaf Pesantren*, the curriculum is more expansive and includes four main areas: religious education (*ngaji*), character development, vocational skills training, and general education (Lukens-Bull, 2001). As a result, many pesantren have adopted a hybrid system that balances religious and modern education, ensuring that students are well-equipped to engage with both their Islamic heritage and the broader world. This balance between tradition and modernization continues to shape the evolving role of pesantren in Indonesia's educational system.

The *Khalaf pesantren* development program, especially general education such as *madrasah/schools*, is expected to be able to answer the community's need for formal education which indirectly has implications for the emergence of new problems in Islamic boarding schools. This problem comes from two factors. Internal factors are related to self-esteem, self-efficacy, and teacher cognition. Meanwhile, external factors are the condition of the cottage, management of the cottage, and culture of the cottage (Ashari, 2018a). Apart from that, the increasing need for students in Islamic boarding schools also encourages teachers to increase their competence.

The authors conducted an interview with the principal of *Al Muqaddasah* Ponorogo High School. All the students at the *Al Muqaddasah* Islamic Boarding School stated that all the students at the Islamic boarding school had never had problems with the problem in question, namely juvenile delinquency. On the other hand, a needs analysis conducted on students showed that 35% of students needed help in career areas that varied between career planning and decision making. A similar thing also happened at *Madrasah Aliyah* Wachid Hasyim Pasuruan, where Islamic boarding school generally had student problems in the career field and had not been handled optimally due to limited guidance and counseling teachers. This is also confirmed in a study which shows that the description of the problems of new students at the Darul Ulum Islamic Boarding School is 25% in the field of health, living conditions 15%, recreation and hobbies/hobbies 37%, life, social activities 81%, personal relationships 34%, problems teenagers 20%, family life 28%, religion and morals 4%, school adjustments 29%, future and ideals 76%, curriculum adjustments 9%. The results of the research state that new students at the Darul Ulum Islamic Boarding School have the highest percentage of problems in the field of social activity (Sari et al., 2020).

In the context of Islamic boarding school, guidance and counseling serves and develops students emotionally, intellectually and spiritually. This is done to help students, both individually and in groups, to be independent and able to develop their potential to the maximum so that they can act according to applicable norms (Hasanah, 2004). Characteristic of Islamic boarding school-based schools that are special and interesting to study in more depth are related to assistance to help overcome students' problems. These characteristics include student demographics, age, gender, teacher competency, Islamic boarding school values, Islamic boarding school culture, student problems, diversity of student characteristics, and so on. (Southern et al., 2010; Ashari, 2018b; Thahir, 2014; Srimulyani, 2007; (Nilan, 2009).

Looking at the characteristics of Islamic boarding schools that are interesting to study in designing help seeking programs, it is defined as a process of responding to problems that cannot be solved alone, including active efforted and involving third parties. As a process, help-seeking behavior has three characteristics, namely: problem-oriented, deliberate action, and an interpersonal interaction (Cornally & McCarthy, 2011). Assistance programs designed based on needs and characteristics are carried out by experts actively and intensively using existing resources (Rickwood et al., 2005; Mackenzie et al., 2006). By utilizing the potential that exists in Islamic boarding schools, it is hoped that appropriate, effective and efficient assistance will be formed in overcoming students' problems.

One of the assistances offered according to the characteristics, problems, and potential of the Islamic boarding school is a peer helper. Based on interviews at the *Tebuireng* Islamic Boarding School, it is known that in the Islamic boarding school there is a small group learning system where each group has responsibility for what happens in their group. If there is a problem, the solution is based on the experience of the group members and based on the arguments or *hadiths* that they understand. The selection of peer helpers was also carried out using research that showed minimizing problems in groups of young doctors in starting their careers gradually, increasing knowledge and skills, as well as strengthening networking by creating groups (Rø et al., 2016a).

The problems faced by students are not only in the learning aspect but also in personal and social aspects. This concept offers a peer mentoring model based on local Islamic boarding school wisdom that is effective in solving the problems faced by students in Islamic boarding schools. The concept of peer helpers is built through an indigenous mutual help approach which combines local cultural components with the discourse of social ecological theory and field theory which accommodates subculture and culture as macro and supra systems in shaping human relationships, behavior and psychological development (Hotifah, 2019a).

This research lies in its development of a peer helper model specifically designed for Islamic boarding schools, rooted in their unique values and culture. Previous studies have highlighted the challenges faced by students in these institutions, particularly in the areas of career planning, personal development, and social integration. While traditional Islamic boarding schools have mechanisms for peer support, such as small group learning systems, these are often informal and based on religious teachings and personal experiences.

This research offers a structured peer helper model that integrates the distinct cultural and religious values of Islamic boarding schools with established theories of help-seeking behavior and social ecological theory. By focusing on the local wisdom and indigenous practices within Islamic boarding schools, this model addresses not only academic challenges but also personal and social issues that students encounter. This approach represents a significant advancement, as it combines the principles of mutual assistance with contemporary psychological and educational frameworks, providing a more systematic and culturally responsive method of peer mentoring. This research, therefore, fills a gap by creating a peer support system tailored to the specific needs, demographics, and traditions of Islamic boarding schools, offering a novel solution to enhance student well-being and development in these unique educational settings. We try to analyze what peer helpers look like based on Islamic boarding school values?

METHOD

This research uses a literature study that compares research results to answer research questions and identify new approaches (Gall et al., 1996; Moser & Korstjens, 2018; O'Dwyer & Bernauer, 2013), meaning that the data is taken from various sources. Literary sources such as books, articles, and appropriate references. It is a type of literature study that contains concepts, theories, or discussion results that are relevant to the research problem.

Procedures

Literature studies function to build concepts or theories that become the basis for studies in research. After all the data is collected, the next step is to analyze the data to reach a conclusion (Suharsimi, 2006). Literature study can also be interpreted as a series of methods for collecting library data, reading and taking notes, and processing research materials. The data collection method in this research is documentation, namely collecting data and information from several relevant literature. This means that authors research and study several journals, books and documents (both printed and electronic) as well as other sources of data and information that are considered relevant to the research or study. The data in this research is secondary data originating from research results that have been published in various indexed journals.

The data analysis technique used is content analysis, which is used to analyze and understand the text. Content analysis is a research technique for making replications and conclusions from text (or other meaningful material) to the context in which the text is used. Content analysis involves specific procedures, because content analysis research techniques provide new insights, increase the researcher's understanding of a particular phenomenon, or inform practical action (Krippendorff, 2018).

The first stage carried out in this research was determining the theme. We mainly observe data in the form of documents. Looking for topics of interest and research, the topic of interest to authors is the discovery of Islamic boarding school values. The second stage is formulating the problem. At this stage, the reasons why a topic was decided upon will be tested. This is done by authors to formulate problems

with the chosen theme. Third, swallow the data and determine the research method. Namely conducting theoretical studies related to the research topic. The fourth stage analyzes and compiles data findings. Lastly is an interesting conclusion. This stage is to answer the research objectives at a conceptual/theoretical level. Authors routinely collect data obtained from the data collected.

RESULTS

To answer the research questions, authors focused on two things, Islamic boarding school values and peer helper.

Islamic Boarding School Values

Table 1 shown articles provide evidences of Islamic boarding school value-based. Some of the articles provide informations about how the Islamic boarding school had a collaboration and an incorporation with social value in this case is indigeneous norms. The Islamic boarding school value were heavily influenced by the traditional value which came from a traditional way of teaching Islam in Nusantara especially Java.

The distinct indicator is a strong foundation of *Tawadhu'* (to be humble and to be aware of one's nothingness before Allah; could be an act to show respect) between students and teachers both in the *pesantren* environment and outside. The usage of some traditional books as a sources such as "*Kitab Kuning*" also give an influence of how an Islamic Boarding School could develop their value based.

Table 1. Article related to Islamic Boarding School Values

Title of article/book(s)	Publication Year	Publisher	Author(s)	Islamic boarding school values
Character Education: Values for National Personality Development Efforts	2006	Widya Aksara Press	Somantri, M.I	Essential values for studying group behavior include (1) instrumental values and terminal values; (2) intrinsic value and extrinsic value; (3) personal values and social values; and (4) subjective value and objective value.
Environmental Conservation Education by Applying Islamic Values	2017	Journal of Education & Social Policy Vol. 4, No. 2	M. Harja Efendi, Mimien Henie Irawati, Fatchur Rochman, Abdul Gofur	Environmental conservation education activities have been taught modeled based on Islamic values, understood as <i>Sadaqah Jariah</i> . Spiritual values as the basic foundation of environmental conservation education are human values as caliphs in preserving the earth. The value of education is teaching or guiding students to realize the values of truth, kindness, and consistent habituation.
Implementation of the 2004 Curriculum Strategy Concept and Implementation	2005	Remaja Rosda Karya	Mulyasa, E	Values can be developed through learning activities that involve all components of education.
Implementation of Islamic Boarding School Educational Values in Improving Santri's Mental Resilience	2019	PALAPA: Jurnal Studi Keislaman dan Ilmu Pendidikan Volume 7, Nomor 1	M Mushfi El Iq Bali, M Fajar Sodik Fadli	Pesantren education provides optimal and adequate time in implementing religious and moral values. In this case, Islamic education seeks to increase the nation's dignity and worth, prepare the nation's successor cadres who have intellectuality, spirituality, and morality, and form students' mental resilience. The typical values of

Title of article/book(s)	Publication Year	Publisher	Author(s)	Islamic boarding school values
Integration of Nationalistic and Religious Values in Islamic Education: Study in Integrated Islamic School.	2020	Randwick International of Social Science (RISS) Journal. Vol. 1, No. 3	Suyatno Akhsanul Fuadi	pesantren in <i>santri</i> are sincerity, simplicity, independence, and example. Religious values include several criteria such as love of peace, tolerance, respect for differences in religions and beliefs, fortitude, self-confidence, cooperation between religions and beliefs, strong determination, self-confidence, and cooperation between particular religions and their beliefs anti-intimidation and violence. Friendship, sincerity, not imposing will, loving circumstances, and protecting the humble and marginalized people. The way Islamic boarding schools instill national and religious values to their students through integration in the curriculum, co-curriculum, and extracurricular activities; internalizing values and getting used to these values.
The existence of the Sidogiri Islamic boarding school in Pasuruan in maintaining Salaf values in the era of globalization	2007	Evaluasi Vol.1, no. 2	M. Ma'ruf	The Sidogiri Islamic Boarding School maintains religious activities by inculcating the value of <i>tawadhu'</i> between students and teachers both in the pesantren environment and outside. The Sidogiri Islamic Boarding School is still thick with <i>Salaf</i> values, such as using the yellow book, which is used as a learning resource.
Islamic Education and Perspective	2004	Remaja Rosda Karya	Ahmad Tafsir	The main points of the value of Islamic education that must be instilled in children are the value of <i>it'iqadiyah</i> education, <i>amaliyah</i> education, and <i>khuluqiyah</i> education.
Islamic Boarding School Learning Practice	2007	Institute for Training and Development (ITD)	Nafi' dkk	The principle of <i>Santri</i> life is also seen in the values that develop in him, namely always living patiently, trusting, <i>zuhud</i> and <i>wira'i</i> .
Overview of the Nurul Jadid Islamic Boarding School	2006	Bagian Humas dan Protokoler PPNJ	KH. Hefni Razak, dkk	The <i>Santri</i> trilogy includes; 1) paying attention to the obligations of <i>farḍlu 'ain</i> , 2) being introspective by leaving significant sins, and 3) having good morals for Allah and creatures. Furthermore, there is also awareness that a student must always apply. This propensity is summarized in the <i>Panca</i> -awareness of the <i>Santri</i> , including; 1. Religious Awareness, 2. Knowledge Awareness, 3. Social Awareness, 4. National and State Awareness, 5. Organizational Awareness.
Nilai-Nilai Pendidikan Pesantren Sebagai Core Value Dalam Menjaga Moderasi Islam Di Indonesai	2019	Jurnal Islam Nusantara	Dakir Harles Anwar	The educational paradigm in Islamic boarding schools can be enhanced by universally applying their core values in the following ways: 1) fostering individual awareness, 2) using the social values of Islamic boarding schools as a foundation for building Islamic moderation, and 3) providing individuals with the space to think innovatively and critically.

Title of article/book(s)	Publication Year	Publisher	Author(s)	Islamic boarding school values
Islamic Boarding School Educational values in Efforts to Realize Student Life Skills at University of Darussalam Gontor	2022	International Journal of Educational Qualitative Research (IJE-QQR)	Cecep Sobar dkk	Islamic boarding school education imparts life values that help students face life's challenges. These values include: 1) independence for maintaining survival, 2) skill development, and 3) enhancing autonomy. Additionally, Islamic boarding school values prepare students for future needs by emphasizing: 1. Divinity, 2. Spirituality, 3. Humanity, 4. Social personality, 5. Nationality, and 6. Science.
Internalisasi Nilai-Nilai Keislaman dalam Pendidikan Pesantren di Pondok Pesantren Nurul Qur'an Karanganyar Paiton Probolinggo	2020	Jurnal Edukasi dan Sains	Ike Riskiyah Muzammil	The Nurul Qur'an Karanganyar Islamic boarding school in Paiton, Probolinggo, incorporates Islamic boarding school values that are partially adapted from social values. This approach aims to cultivate a social spirit, foster sensitivity to the community environment, and enhance knowledge.

The main values of Islamic education that must be instilled in students are the values of *i'tiqodiyah* education, *amaliyah* education, and *khuluqiyah* education (Tafsir et al., 2004). The life principles of students can also be seen in the values that develop within them, namely always living patiently, trustworthy, ascetic, and virtuous. (Nafi'dkk, 2007). The santri trilogy includes; 1) pay attention to *fardlu'ain* obligations, 2) be introspective by abandoning major sins, and 3) have good morals towards Allah and creatures. Furthermore, there are also awarenesses that must always be implemented by a student.

This tendency is summarized in the *Panca Santri* Awareness, including; 1) Religious Awareness, 2) Knowledge Awareness, 3) Social Awareness, 4) National and State Awareness, 5) Organizational Awareness (Bali & Fadli, 2019b). The Nurul Qur'an Probolinggo Islamic boarding school is one of the Islamic boarding schools that realizes Islamic boarding school values to create moral students. Apart from that, social values are also instilled so that students have a social spirit, are sensitive to the community environment, and have knowledge. Pesantren values are detailed in Table 2.

Table 2. Islamic Boarding School Educational Values.

Islamic Boarding School Educational Values Developed	Developed Values	Value Form	Main Source
The Value of <i>I'tiqadiyah</i> education	Religious Value	Love of Allah and the Prophet, love of peace, and loving state.	Tafsir, A. (2004). <i>Islamic education and perspective</i> .
The Value of <i>Khuluqiyah</i> education	Moral Value	<i>Sadaqah Jariyah</i> , sincerity, tolerance, respect for differences in religion and belief, paying attention of marginalized people, friendship, cooperation between religious and beliefs, anti intimidation.	Remaja Rosda Karya.
The Value of <i>Amaliyah</i> education	Personality Value	Simplicity, independence, exemplary, steadfastness, not imposing a will, humility, self-confidence, sincerity, strong determination.	

Several ways can be done to restore Islamic boarding school values universally: 1) increase individual awareness by implementing the entire socio-religious value system, starting from monotheism, justice and brotherhood, and tolerance into the curriculum as moderate Islamic education; 2) Islamic boarding school social values are used as the basis for belief in Islamic moderation; 3) the Islamic paradigm which was previously indoctrination was changed to participatory by increasing innovative and critical thinking (Dakir & Anwar, 2020).

Peer Helper

The problems faced by students are not only in the learning aspect but also in personal and social aspects. This concept offers a peer mentoring model based on local Islamic boarding school wisdom that is effective in solving the problems faced by students in Islamic boarding schools. The concept of peer helpers is built through an indigenous mutual help approach which combines local cultural components with the discourse of social ecological theory and field theory which accommodates subculture and culture as macro and supra-systems in shaping behavior and the development of human psychological behavior (Hotifah, 2019b).

Peer helper is a modification of peer counseling where non-professional staff can carry out this activity; Peer helpers work under the supervision of professional counselors (Shertzer & Stone, 1981). Peer counseling is one tool for developing a human rights approach. This is explained in peer counseling research on disability groups, namely access to recognition of disability human rights such as equality and self-development on a part with ordinary people in peer counseling, making people with disabilities confident in demonstrating their capacities. Within the peer counseling framework, it is designed to consider individual equality by not distinguishing roles and functions from a “disability perspective.” (Barbuto et al., 2011). Apart from that, peer counseling can also increase the knowledge and skills of its members (Lewycka et al., 2013).

Peer helper characteristics include core peer support skills such as good communication, active listening, empathy for peers who are feeling sad, hope for something said with confidence, knowledge of the boundaries of confidentiality, tolerance and respect, ability to receive feedback constructive feedback on helping capacity, willingness to validate positions regarding problem solving, openness to new ideas. This is realized in the form of coaching and carried out with the support of school stakeholders (school principals, teachers, parents, counselors, and other school personnel), carried out in various settings such as schools, mosques, and other places, and carried out using various media. Communication includes audio, visual, madding, and so on (Dryden, 2007). Like peer counseling, peer assistance is also carried out with various compositions (Rø et al., 2016b).

Peer helper training is especially important for early teens who are experiencing a “turning point crisis” that affects their education and personality. Peer helper training has been carried out in foreign schools, and research has been conducted on the effectiveness of the movement. Research conducted on junior high school students in China shows that peer helper training is very important for junior high school students. Therefore, peer helper training should complement existing counseling guidance programs in junior high schools. Peer helper training for grade 7 students in Sydney, Australia, showed significant improvements in participants' ability to adapt to change, imitate trained strategies, and attitude in dealing with problems. The study related to the effectiveness of peer counseling was also carried out in Indonesia, specifically at the Bahrul Ulum Jombang Islamic Boarding School to increase adolescent resilience. Peer counseling is also effective in increasing the resilience of students at the Bahrul Ulum Jombang Islamic Boarding School (Muwakhidah, 2021). Apart from that, at the Sunan Drajat Paciran Lamongan Islamic Boarding School, research was conducted regarding the effectiveness of peer counseling services with the aim of increasing student discipline. The results of the research showed that peer counseling services were effective in improving student discipline at the Sunan Drajat Paciran Lamongan Islamic Boarding School (Istiqomah et al., 2023).

Based on Tables 1 and 2, the peer helper model, which incorporates values from Islamic boarding schools, is illustrated in Figure 1.

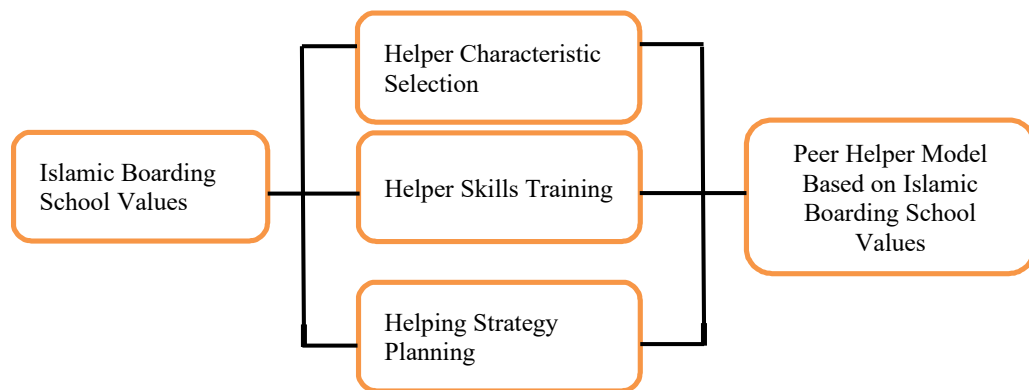


Figure 1. Peer Helper on Islamic Boarding School Values

Islamic boarding school values will be internalized in the peer helper model. Internalization is realized in all forms of activities, starting from the selection of helper characteristics, helper skills and the help strategies carried out. In choosing the characteristics of a helper, it is adjusted to the personality values developed by the Islamic boarding school, namely simplicity, independence, exemplary, fortitude, not forcing one's will, humility, self-confidence, sincerity, strong determination.

Helper skills are formed from training designed using Islamic boarding school values; The skills trained are the ability to receive and listening skills, *tiqodiyah*, *khuluqiyah*, and *amaliyah*. The same thing is also done in planning aid strategies based on the development of religious values (Love of Allah and the Messenger, love of peace, love and moral conditions in Islamic boarding schools (*Shadaqah Jariah*, sincerity, tolerance, respect for religious differences, and beliefs). They pay attention to marginalized communities, friendship, cooperation between religions and beliefs, anti-bullying.

DISCUSSIONS

Islamic boarding schools are educational institutions in which there are efforts to increase success and devotion to Allah SWT, develop useful knowledge, and serve religion, society and the state. (Subekti, 2018). In implementing learning activities, students are taught the noble values of Islamic boarding schools, which are applied to all aspects of the students' lives. Islamic boarding schools provide students with different personalities from students in other educational institutions.

Everyday human behavior is determined or directed by cultural values. Dominant values will rise to dominant behavior in human life which makes humans cultured (Bali, 2017). Important values for studying group behavior include (1) instrumental and terminal values; (2) intrinsic value and extrinsic value; (3) personal values and social values; and (4) subjective value and objective value (Budimansyah & Komalasari, 2011). The values that form the basic basis of environmental conservation education are human values as caliphs in preserving the earth. The value of education is teaching or guiding students to realize the values of truth, goodness, and consistent habits. These values can be developed through learning activities that involve all educational components (Efendi et al., 2017; (Mulyasa, 2004).

Islamic boarding schools offer sufficient and effective time for the instillation of religious and ethical principles. Islamic education aims to enhance the nation's honour and dignity, cultivate future leaders endowed with intelligence, spirituality, and morality, and foster the mental resilience of pupils. The core principles for pupils at a typical Islamic boarding school are sincerity, simplicity, independence, and exemplarity (Bali & Fadli, 2019a). Islamic boarding school values include religious and moral values in the lives of students. This is reinforced by research conducted at Gontor University which applies religious and moral values to develop students' skills, create a generation of Muslims who fight for Islam selflessly, and provide life skills for students to always adhere to Islamic boarding school

values and the five souls. In this case, what is meant by the five souls are sincerity, awareness, independence, Islamic brotherhood, and the spirit of freedom (Rochmat et al., 2022).

Religious values include love of peace, tolerance, respect for differences in religions and beliefs, fortitude, self-confidence, cooperation between religions and beliefs, strong determination, self-confidence, cooperation between followers of certain religions and their beliefs, anti-bullying and violence, friendship, sincerity, not forcing someone's will, loving the situation, and protecting humble people, and caring for marginalized people. Islamic boarding schools instill national and religious values in their students through integration in the curriculum, co-curricular and extra-curricular, internalization of values, and habituation to these values.

The integration of national values and religious values is carried out based on the ideals of the Indonesian language in the concept of humanity. whose main indicator is nationalism, and Indonesian people who are devoted to God whose main indicator is religious enthusiasm. Integration of national and religious values is carried out through three main strategies: integration in the curriculum, co-curricular and extra-curricular; internalization of nationalist and religious values; and familiarization with activities of national and religious values in Islamic boarding school culture (Fuadi & Suyatno, 2020). This is reinforced by research conducted at the Sidogiri Pasuruan Islamic Boarding School which explains that the Sidogiri Islamic Boarding School organizes religious activities by instilling the value of *tawadhu* between students and students' teachers both within the Islamic boarding school and outside. The Sidogiri Islamic Boarding School is still strong in Salaf values such as the use of the "*Kitab Kuning*" as a learning resource (Ma'rufah et al., 2014b).

In this study, the discussion regarding peer helpers starts from philosophy to the model offered, namely peer helpers based on Islamic boarding school values. Peer refers to the idea that someone in a helping role is approximately the same age as the person being served (Gray & Tindall, 1985). What is meant by approximately the same period of times is the same age. This is in accordance with the characteristics of students of the same age (adolescents). Peers for adolescents have six positive functions: (a) controlling aggressive impulses; (b) get social support and emotional support as well as independence; (c) improve social skills, ability to reason, and express feelings maturely; (d) develop attitudes and behavior according to gender roles; (e) strengthen moral values and decisions; (f) strengthen self-esteem (Dacey & Kenny, 1997).

Islamic boarding schools, or *pesantren*, serve as distinct educational institutions that emphasize the integration of intellectual, spiritual, and moral development. Their core mission goes beyond traditional learning, focusing on increasing devotion to Allah SWT, imparting useful knowledge, and cultivating a sense of responsibility towards society, religion, and the state (Subekti, 2018). The values that frame the life of the *pesantren*—sincerity, simplicity, independence, and leadership—are embedded in all aspects of students' daily lives. This unique cultural environment nurtures students into individuals with distinct personalities and strong moral character. The constant reinforcement of these values ensures that students are not only academically capable but also spiritually resilient and emotionally grounded, which equips them to navigate the complexities of life beyond the institution. The *pesantren* environment fosters a culture of learning where moral and spiritual instruction takes center stage, preparing students to lead and contribute to society with both intellect and spirituality (Bali & Fadli, 2019).

The values taught in Islamic boarding schools are deeply interwoven with cultural and religious practices, shaping the behavior of students in meaningful ways (Bali, 2017). These values extend beyond personal development, also promoting social harmony and responsibility within the student community. Education at *pesantren* involves more than just academic instruction; it is a process of guiding students toward realizing the values of truth, goodness, and consistency in their behavior (Efendi et al., 2017). A significant aspect of this educational model is the integration of both national and religious values. Islamic boarding schools, through their curriculum and extracurricular activities, instill a sense of nationalism alongside religious piety, ensuring students grow into individuals who are not only devoted Muslims but also patriotic citizens (Fuadi & Suyatno, 2020). This dual emphasis on national and religious values reflects the broader educational goals of *pesantren*, which aim to create a harmonious balance between spiritual devotion and civic responsibility, preparing students to be active contributors to both their faith and their country.

CONCLUSION

Islamic boarding schools are educational institutions that have unique characteristics where the learning process still adheres to the original values of Islamic boarding schools. Pesantren values are integrated with all aspects of the students' lives. All forms of activities are based on these values, including the peer helper model which is expected to help solve student problems.

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