

Preventing bullying through islamic educational values: A theoretical and practical perspective

Khamim Saifuddin ^{a,1}, M. Iqbal Chailani ^{b,2}, Ahmad Aji Pangestu ^{c,3}, Ludfiyana Munawarotul hasanah ^{d,4}, Farach Febyola ^{e,5}, Elin Agustiyana ^{f,6}, Ike Styanningrum ^{g,7}, Husna Nashihin ^{h,8}

^{a,b,c,d,e,f,g} Institut Islam Nahdlatul Ulama Temanggung

¹ khamimsaifuddin.lpm@gmail.com ; ² iqbalchailani39@gmail.com ; ³ ahmadaji7906@yahoo.com ; ⁴

ludfiyanamunawarotul@gmail.com ; ⁵ febyfar100@gmail.com ; ⁶ elinagustiyana4@gmail.com ; ⁷

ikestyanningrum8@gmail.com ; ⁸ aufahusna.lecture2017@gmail.com

Received: 03-04-2023

Revised: 13-05-2023

Accepted: 30-06-2023

KEYWORDS

Islamic Religious Education,
Islamic Values, Bullying,
Student Character

ABSTRACT

The phenomenon of bullying in educational environments is increasingly alarming due to its adverse effects on students' psychological and social development. This study aims to explore the role of Islamic Religious Education values in preventing bullying behavior through both theoretical and practical approaches. A descriptive qualitative method was employed, utilizing literature studies and contextual observations within school settings. The findings indicate that Islamic values such as compassion (rahmah), justice ('adl), and brotherhood (ukhuwah) hold transformative potential in shaping student character and fostering a friendly school culture. The implementation of these values through teacher role models, curriculum integration, and experience-based approaches has proven effective in reducing bullying practices. Islamic Religious Education must be continually reinforced as a foundation for character education grounded in universal humanistic values.

This is an open-access article under the [CC-BY-SA](#) license.



Introduction

The phenomenon of bullying within educational environments has become one of the crucial issues affecting students' psychological, social, and academic development. Acts of bullying—whether verbal, physical, or psychological—can have long-term effects on victims, including decreased self-confidence, anxiety, and even depression (Wiyani, 2021, p. 45). Amidst various efforts undertaken by different stakeholders to address this issue, there is a need for an approach that touches the root causes more deeply, particularly in the realm of character and moral development of students.

Islamic Religious Education (IRE) plays a strategic role as an integral part of the national education system in shaping noble character and courteous personality. The values embedded in IRE—such as compassion (rahmah), mutual assistance (ta'awun), and brotherhood (ukhuwwah)—hold great potential in preventing deviant behaviors such as bullying (Al-Munawwar, 2018, p. 110). When these values are instilled and internalized from an early age, they can form a strong foundation for creating an inclusive, safe, and harmonious school environment.

Theoretically, this approach positions IRE values as the foundation for building an anti-violence paradigm and mutual respect. The concept of akhlāq in Islam is not only normative

but also applicable in daily life, including in peer interactions among students (Maksum, 2020, p. 84). Islamic education does not merely convey doctrinal teachings; it also aims to shape learners into individuals who are civilized, empathetic, and responsible for themselves and others.

In practice, the implementation of IRE values to counter bullying can be carried out through contextual and reflective learning approaches. IRE teachers must serve as role models in cultivating a culture of peace and facilitate students in understanding and internalizing religious teachings functionally. Practices such as fostering mutual respect, conflict mediation based on Islamic values, and value-based learning are concrete steps that can be applied within the school environment (Nata, 2022, p. 56).

Therefore, this study aims to explore how the values of Islamic Religious Education can serve as an effective strategy in countering bullying in schools. This inquiry is significant in contributing both theoretical and practical insights to the field of education, particularly in developing an IRE system that is responsive to contemporary social challenges like bullying, and in strengthening the role of religion as a means of character formation and humane self-control.

Method

Research methodology is essentially a scientific method for obtaining data with specific objectives and purposes (Sugiyono, 2022, p. 2). In this study, a qualitative approach is employed using the method of library research, which focuses on literature analysis to understand and interpret the role of Islamic Religious Education (IRE) values in countering bullying within educational settings. A qualitative approach is chosen because the researcher aims to explore the meaning, understanding, and deep interpretation of the bullying phenomenon and the relevance of Islamic teachings as both preventive and solution-oriented efforts.

The research procedure involves collecting data from various relevant literature sources, such as textbooks, scholarly journals, academic articles, and educational policy documents that address bullying and Islamic Religious Education. The collected data is then analyzed using a descriptive-analytical method to interpret the relationship between the concept of bullying and strategies for character development in Islam through formal education.

The data collection technique used in this study is documentation, which entails reviewing various primary and secondary sources that discuss IRE values, bullying theories, and character-based educational approaches. The researcher also examines fatwas, Qur'anic verses, hadiths, and the thoughts of prominent Islamic education scholars as normative foundations that strengthen the conceptual arguments in this study.

As for the data analysis technique, content analysis is employed. This method is used to identify and categorize key themes related to Islamic values that have the potential to counter bullying behavior, as well as how these values are integrated into IRE teaching practices in schools. During this stage, the researcher systematically conducts data reduction, data presentation, and conclusion drawing (Miles & Huberman, 2014, p. 10).

Through this approach, the research is expected not only to offer theoretical insights but also to contribute practical strategies for developing Islamic education that is responsive to social issues, particularly in fostering a school culture free from bullying and oriented toward noble moral values.

Result and Discussion

a. Definition and Forms of Bullying in Educational Settings

Bullying within educational settings has evolved into a troubling reality—not only due to

its frequency but also because of its multidimensional impact on students' development. This phenomenon illustrates that schools, which are ideally safe and nurturing environments for children's growth, are often sites of latent violence carried out repeatedly and systematically. Bullying manifests in various forms, including physical, verbal, psychological, and digital. Recent studies show that students who fall victim to bullying suffer significant declines in mental well-being, learning motivation, and their ability to form healthy social relationships (Prasetyo, 2011).

Physical bullying—such as hitting, pushing, and kicking—is the most visible and easily identifiable form. However, non-physical forms of bullying, such as name-calling, verbal harassment, social exclusion, and the spread of false rumors, often go unnoticed due to their subtle and covert nature. These forms of bullying cause deep psychological wounds, often leading students to feel alienated, develop low self-esteem, and even experience prolonged trauma. Research has shown that victims frequently withdraw from social environments and struggle to engage in the learning process effectively (Rifiani, 2023). This domino effect makes bullying a significant barrier to achieving national educational goals aimed at holistic human development.

In recent decades, advances in information technology have given rise to a new arena for bullying—cyberbullying. Through the use of social media, messaging apps, and online platforms, perpetrators can engage in intimidation, defamation, or public shaming on a large scale. Unlike conventional bullying, which is limited by time and space, cyberbullying is persistent, invasive, and difficult to halt due to its potentially wide and permanent digital footprint. Victims experience not only social pressure but also emotional disintegration, as they lack a personal space free from harassment (Astifionita, 2024). This situation indicates that educational challenges are no longer confined to school walls but extend into virtual spaces, requiring new approaches for intervention.

Bullying in schools affects not only victims but also perpetrators and the overall educational climate. Victims often exhibit signs of mental health issues such as anxiety, depression, and, in extreme cases, suicidal ideation. On the other hand, perpetrators of bullying risk character damage, where unchecked aggressive behavior fosters antisocial tendencies that may persist into adulthood. Consequently, schools become toxic, tense environments, losing their essence as humanizing educational spaces (Nugroho, 2020). In this regard, bullying can be seen as an indicator of a system's failure to create an inclusive and civilized learning culture.

Sociologically, the emergence of bullying behavior cannot be separated from structural and cultural factors. A lack of teacher sensitivity to students' social dynamics, weak supervision mechanisms, poor implementation of anti-violence policies, and insufficient dialogue between students and teachers are key triggers of rampant bullying in schools. Research finds that schools with authoritarian cultures, intense academic pressure, and minimal humanistic approaches are more prone to fostering bullying behaviors (Rizqi, 2020). This is worsened by the absence of effective, victim-centered reporting systems, leading many cases to go unreported or unresolved.

Beyond institutional aspects, family background also plays a crucial role in shaping bullying tendencies. Children raised in harsh family environments marked by verbal or physical violence, emotional neglect, and lack of openness often replicate these relational patterns in their school interactions. In many cases, bullies are children harboring unresolved emotional wounds, who express their pain through aggression as a coping mechanism and a means of gaining social recognition (Nugraha & Sirozi, 2025). In other words, bullying reflects unhealed social wounds—both in the private and public spheres.

To address this complex issue, bullying prevention must be framed within a comprehensive

and continuous character education strategy. Values such as empathy, solidarity, and respect for diversity should be instilled early through formal education. Schools need to design learning programs that not only focus on cognitive development but also foster students' ethical and emotional awareness. In this context, the role of teachers as value-shaping agents is vital. Teachers must not only deliver instructional content but also serve as role models who embody and promote anti-violence values in their everyday interactions (Santika, 2019).

Moreover, school policies must prioritize victim protection and adopt rehabilitative, rather than purely punitive, approaches to dealing with perpetrators. Bullying response procedures should be transparent, accessible, and involve active participation from all stakeholders: teachers, students, parents, and external professionals such as psychologists or counselors. Schools must provide safe spaces for victims to voice their experiences and recover without fear of stigma. The restorative justice approach—resolving conflicts through dialogue and relationship restoration—offers an alternative to rigid legal mechanisms that may lack sensitivity to adolescent dynamics (Pratiwi & Sugito, 2021).

Teacher training and capacity building are also essential. Educators must be equipped with early detection skills for bullying indicators and the ability to implement effective psychosocial interventions. Teacher education should include content on empathetic communication, conflict mediation, and psychological support, enabling teachers to serve as the front line in comprehensive bullying prevention (Suharnis & Rustina, 2021). At the same time, family involvement must be strengthened through school-parent partnerships in the form of parenting education, discussion forums, and engagement in decision-making processes.

With regard to cyberbullying, the urgency of digital literacy cannot be overlooked. Students must be equipped with critical skills for navigating information technology, including ethical online communication, personal data protection, and awareness of the legal implications of sharing harmful content. Schools should integrate digital literacy into the curriculum, ensuring that students are not only technologically competent but also morally responsible in their digital engagements (Astifionita, 2024)..

b. Root Causes of Bullying in Social and Psychological Contexts

The phenomenon of bullying among students is a complex issue that not only affects the victims but also reflects the social and psychological dynamics within the educational environment. To understand the root of this problem, it is important to analyze the contributing factors, which can be categorized into internal and external factors.

1) Internal Factors

Internal factors relate to the individual characteristics of the perpetrator, such as uncontrolled emotions, low empathy, and weak moral values. Research by Muhopilah and Tentama (2019) indicates that bullying behavior is often triggered by an individual's inability to manage negative emotions, such as anger and frustration. Additionally, a lack of understanding of moral and ethical values also contributes to the tendency to engage in aggressive acts toward others.

Low self-esteem and the need for dominance are also internal drivers of bullying behavior. Individuals who feel inferior or lack self-confidence may attempt to overcome these feelings by belittling others, thereby creating an illusion of superiority. This is supported by findings in the *Journal of Applied Psychology and Education*, which identified a correlation between low self-esteem and aggressive behavior among adolescents.

2) External Factors

External factors include family environment, school climate, peer influence, and popular culture, all of which can shape an individual's behavior. A disharmonious family environment, lack of parental attention, and authoritarian or permissive parenting styles can foster aggressive attitudes in children. A study by Lestari (2016) revealed that children raised in families with poor communication and lack of affection tend to develop bullying behavior as a defense mechanism.

In the school environment, lack of supervision by teachers and school staff, as well as the absence of strict anti-bullying policies, can allow such behavior to flourish. A competitive school culture and the lack of emphasis on communal values may also trigger bullying. Moreover, peer influence is highly significant; individuals may engage in bullying to gain acceptance or status within their social groups.

Popular culture and mass media also play a role in normalizing aggressive behavior. Television shows, movies, and online content that portray violence as normal or even “cool” can influence adolescents’ perceptions of acceptable behavior. This raises concerns about the long-term impact of exposure to such content on the moral and social development of children and teenagers.

3) Value-Based Religious Approaches to Solutions

Addressing bullying requires a holistic approach that targets not only individual behavior but also the social environment that supports such behavior. One viable approach is the integration of religious values into character education in schools. Values such as compassion, empathy, honesty, and respect for others can be taught through both the curriculum and extracurricular activities.

Religious education that emphasizes the importance of respecting and loving fellow human beings can help shape positive attitudes and behaviors. Programs such as group discussions on moral values, community service activities, and spiritual development initiatives can strengthen students’ understanding of the importance of treating others well.

Furthermore, training for teachers and school staff on how to identify and address bullying cases is crucial. They must be equipped with the skills to create a safe and inclusive learning environment and to provide support for bullying victims. Parental involvement is also essential; parents need to be actively engaged in educating their children about moral values and the importance of respecting others.

c. Core Values in Islamic Religious Education Related to Bullying Prevention

The concept of rahmatan lil ‘alamin, which literally means “a mercy to all creation,” is a fundamental foundation of Islamic teachings that reflects the universal dimension of compassion and benevolence. In the context of education, this principle not only teaches kindness toward fellow human beings but also fosters social awareness to create an inclusive and harmonious school environment. This value functions as a moral filter that discourages the emergence of aggressive behaviors such as bullying by instilling the perspective that every individual deserves respect and fair treatment. Therefore, Islamic Religious Education (IRE) grounded in the rahmatan lil ‘alamin concept is not merely aimed at developing intellectual competence, but more importantly, at strengthening students’ moral foundation so they may become agents of peace and conveyors of mercy within their communities (Sistiadi & Fauzi, 2023).

Compassion, or *rahmah*, is the essence of Islamic values, teaching gentleness of heart and merciful behavior toward others. In the educational process, this value serves as a vital instrument for developing students' emotional and social sensitivity. The effective manifestation of *rahmah* gives rise to empathy, namely, the ability to deeply understand and feel the emotional state of others. Through the reinforcement of empathy, students become aware of the consequences of hurtful actions and thus consciously avoid bullying behavior. In addition, the concept of *ukhuwah Islamiyah*, which emphasizes strong brotherhood among Muslims, also functions as a social adhesive that minimizes segregation and conflict among students. *Ukhuwah* demands mutual assistance and the strengthening of solidarity, thereby reducing violent behavior in any form (Ridho, 2019; Nurhadi & Susanto, 2019). As such, religious education that consistently integrates the values of compassion, empathy, and Islamic brotherhood becomes a principal pillar in preventive efforts against bullying in schools.

Adab in Islam refers to ethical norms and manners that govern social interactions and communication among individuals. Islamic education places special emphasis on cultivating respectful and courteous behavior toward others, both in speech and in daily actions. The implementation of *adab* is crucial within the school context as a diverse social space. Comprehensive instruction in *adab* not only restricts rude or offensive behavior but also promotes a culture of mutual respect and accountability in speech and conduct. Through the internalization of the *adab* concept, students learn to regulate their emotions and express themselves in constructive ways, thereby significantly suppressing bullying. In other words, *adab* serves as a moral safeguard that preserves communicative harmony and prevents the emergence of interpersonal conflicts that may lead to verbal or physical violence (Maisah, 2020; Hidayati, 2021).

d. Theoretical Approaches in Islamic Education to Counter Bullying

Character education in Islam is a holistic development effort that integrates spiritual, moral, and social aspects within the learning process. This form of education aims not merely to transfer knowledge but to instill noble values that shape students into individuals of virtuous character and strong self-control. In the context of bullying prevention, character education becomes essential because bullying fundamentally reflects a lack of self-restraint and moral awareness. Through character education theories grounded in Islamic values, the learning process is directed to help students internalize values such as honesty, justice, respect, and compassion (*rahmah*), thereby steering them away from aggressive behavior and actions that may harm others (Wahyu & Nur, 2022).

Moreover, Islamic character education emphasizes the importance of understanding moral values rooted in the Qur'an and Sunnah, so that learners not only understand moral principles textually but are also able to apply them in daily life. Through a systematic reinforcement of character, students will develop high social awareness and strong empathy, both of which are crucial to minimizing bullying behavior. This character education also encourages students to cultivate introspective abilities and emotional regulation—two aspects that are highly significant in curbing bullying, which often manifests in impulsive and destructive behavior (Hidayat & Lestari, 2021).

The concept of *tazkiyatun nafs* in Islam lies at the heart of character development, emphasizing the purification of the soul from negative traits that lead to destructive behavior, including bullying. Traits such as envy, jealousy, arrogance, and egotism are internal factors which, if not controlled, may trigger bullying. Therefore, Islamic education places *tazkiyatun nafs* as a spiritual development process that must be carried out continuously so that individuals can cleanse their hearts and souls from these spiritual maladies (Syahrani, 2020).

This process of soul purification is not only normative but also practical and applicable in daily life. In the school environment, the cultivation of tazkiyatun nafs can be implemented through religious value education that fosters spiritual awareness and moral responsibility. For instance, by strengthening worship practices, encouraging self-reflection, and developing habits of forgiveness and kindness toward others. Hence, tazkiyatun nafs becomes an effective preventive effort to suppress bullying tendencies by nurturing empathy and compassion among students (Nurfadhilah & Lestari, 2022).

Beyond its spiritual dimension, this soul development also enhances students' capacity to manage their desires and negative emotions, which are often the triggers of aggressive acts. With a deep understanding and appreciation of tazkiyatun nafs, students will develop qualities such as patience, humility (tawadhu'), and forgiveness—virtues that serve as antidotes to bullying behavior. This process requires synergy between teachers, parents, and the school environment so that character formation can be carried out optimally and sustainably (Nurfadhilah & Lestari, 2022).

e. Challenges and Solutions in Implementing Islamic Values as Anti-Bullying Measures

In the context of modern education, the implementation of Islamic values as a foundation to address bullying among students faces various complex and multidimensional challenges. One of the main obstacles is the weakening of the internalization process of religious values due to the impact of rapid technological advancement, particularly the uncontrolled and massive use of digital media. Social media and other digital platforms have become the primary means of social interaction among children and adolescents. However, they have also become a major source of exposure to content that often contradicts the noble values of religion, such as compassion, tolerance, and empathy. Exposure to violent, discriminatory, and abusive content has contributed to the increasing prevalence and uncontrollability of bullying, especially in the form of cyberbullying. Given the nature of digital media that allows perpetrators to hide behind anonymity, the risk of verbal and social abuse via these platforms becomes greater. Therefore, the mechanisms of religious value internalization, which once served as moral shields for students, must be adapted to effectively respond to and anticipate the negative impacts of digitalization (Rahman & Kusuma, 2021).

Furthermore, the challenges in internalizing Islamic values can also be seen in the prevailing educational paradigm, which tends to emphasize only the cognitive aspects while neglecting character and spiritual development. The curriculum and learning systems have long prioritized academic knowledge without deeply integrating the formation of moral and religious values. As a result, religious values taught in schools often remain as theoretical knowledge understood intellectually but not deeply internalized or practiced in daily life. Consequently, efforts to prevent bullying—which must touch the emotional and spiritual dimensions—remain suboptimal (Hidayat & Anisah, 2022).

Given this situation, revitalizing character education based on religion becomes an urgent need to ensure that Islamic values are not merely part of the curriculum, but are fully internalized and practiced by students. This revitalization must be designed as a holistic and continuous process—not merely changing the learning materials, but also transforming educational paradigms and school culture. Religious-based character education should emphasize soul cultivation, empathy training, and the strengthening of ukhuwah Islamiyah so that students can truly actualize values of compassion, mutual assistance, and respect for others (Setiawan & Nurhayati, 2023).

All educational components, including teachers, parents, and the wider community, must actively participate in creating a learning environment that supports the development of

character based on Islamic values. Teachers, as the frontline agents of education, must be empowered to become *uswah hasanah* (exemplary role models) in daily life and capable of guiding students' morality through a humanistic approach grounded in Islamic teachings. Parents and families also play a strategic role in reinforcing character education at home, ensuring that anti-bullying values taught at school are supported and sustained within the family environment. Community support is likewise essential to foster a social ecosystem that upholds religious norms against violence and discrimination (Sari & Handayani, 2022).

The Kurikulum Merdeka (Independent Curriculum), as a more flexible and contextual educational policy, presents a vital solution for strengthening the profile of Pancasila students who are religious and have strong character. By allowing schools to tailor learning based on students' needs and local contexts, the curriculum opens space for the more authentic integration of Islamic values into daily instruction. This approach, which emphasizes the development of spiritual and social competence, aligns strongly with anti-bullying efforts, as it promotes solidarity, tolerance, and mutual respect—core tenets of Islamic ethics (Wahyudi & Fathiyah, 2022).

The Pancasila student profile emphasized in this curriculum highlights religious character and mutual cooperation, closely linked to the Islamic principle of *rahmatan lil 'alamin*. In this way, education is not only focused on intellectual development but also on shaping a noble soul that cares for fellow human beings. Students are thereby equipped not only to reject bullying behaviors but also to become peace agents and messengers of compassion in their social environments (Mufidah & Rahman, 2023).

Nevertheless, the curricular transformation toward strengthening Islamic values as anti-bullying principles does not come without challenges. Teachers and schools must be well-prepared to manage a more flexible and character-oriented learning process. Intensive training for teachers to understand and implement Islamic values practically in the classroom is essential. Additionally, systematic evaluation and monitoring mechanisms must be implemented to ensure meaningful feedback for continuous improvement (Suharto & Amelia, 2023).

In practical terms, the application of Islamic values as an anti-bullying strategy must be reflected in daily activities that are both concrete and systematic. Schools should cultivate a positive culture by practicing courteous communication, upholding mutual respect among students, and creating a safe and inclusive environment for all without discrimination. Religious-social activities that involve active student participation can foster empathy and concern for others—fundamental attitudes for rejecting bullying. School policies must also be clear and firm in addressing bullying cases, ensuring sufficient protection for victims and employing resolution mechanisms based on restorative justice grounded in Islamic values. This approach focuses on restoring social relationships, reconciliation, and educating the perpetrators to recognize their wrongdoings and improve themselves, thereby restoring harmony and peace in the school community (Lestari & Huda, 2022).

Overall, these challenges and solutions demonstrate that applying Islamic values as the foundation for anti-bullying efforts requires not only a multidimensional approach but also cross-sector collaboration and adaptation to contemporary changes. The integration of *rahmah* (compassion), *ukhuwah* (brotherhood), and *adab* (manners) into every educational aspect is expected to produce a generation that is not only intellectually capable but also spiritually and socially strong—able to reject bullying and become peacemakers in their communities. With synergistic support from various stakeholders, Islamic values can become a strong moral bulwark for shaping a generation of faithful, noble, and caring future leaders.

Conlusion

Islamic Religious Education (IRE) holds great potential in preventing bullying behavior in schools if it is implemented comprehensively, contextually, and accompanied by genuine role modeling from educators. Islamic values such as compassion, justice, and brotherhood must be taught not only as cognitive material but also enlivened in students' daily life practices. Therefore, the active involvement of teachers, families, and the surrounding environment is essential in creating a school culture based on humanistic religious values. As a recommendation, IRE learning should be developed through reflective, participatory approaches and grounded in concrete experiences relevant to students' social realities, in order to effectively shape character and prevent deviant behaviors such as bullying..

References

- Ahmad, A., Mansur, R., & Faisol, A. (2020). Internalisasi Nilai-Nilai Pendidikan Agama Islam dalam Mencegah Perilaku Bullying (Studi Kasus di MTs Nurul Ulum Malang). *Vicratina: Jurnal Pendidikan Islam*, 5(1), 45–56.
- Arumsari, D. (2017). Peran Guru dalam Mencegah Bullying melalui Program Psikoedukasi di Sekolah. *Jurnal Pendidikan dan Psikologi*, 10(2), 123–135.
- Astifionita, R. V. (2024). Memahami Dampak Bullying pada Siswa Sekolah Menengah: Dampak Emosional, Psikologis, dan Akademis, serta Implikasi untuk Kebijakan dan Praktik Sekolah. *Jurnal Pengabdian Plus62*, 18(1).
- Efianingrum, A. (2018). Membaca Realitas Bullying di Sekolah: Tinjauan Multiperspektif Sosiologi. *Jurnal Dimensia*, 7(2).
- Fatimah, S., & Yusron, M. (2019). Peran Guru dalam Pembentukan Karakter Peserta Didik Berbasis Nilai-Nilai Islam. *Jurnal Pendidikan Agama Islam*, 14(2), 115–130.
- Hidayat, A., & Anisah, N. (2022). Penguatan Pendidikan Karakter Berbasis Agama di Era Digital. *Jurnal Pendidikan Karakter dan Kebangsaan*, 5(1), 33–47.
- Hidayat, A., & Lestari, R. (2021). Integrasi Pendidikan Karakter dalam Kurikulum Pendidikan Agama Islam untuk Pencegahan Bullying. *Jurnal Pendidikan Islam*, 9(1), 50–68.
- Hidayati, N. (2021). Metode Pembelajaran Islam Rahmatan Lil Alamin dalam Upaya Mengatasi Bullying di Sekolah Umum Bernafaskan Islam. *Proceeding International Seminar on Islamic Education and Peace*, 1, 89–102.
- Lestari, D., & Huda, M. (2022). Pendekatan Restorative Justice Berbasis Nilai Islam untuk Menangani Kasus Bullying di Sekolah. *Jurnal Pendidikan Islam*, 12(2), 88–102.
- Lestari, W. S. (2016). Analisis Faktor-Faktor Penyebab Bullying di Kalangan Peserta Didik. *SOSIO DIDAKTIKA: Social Science Education Journal*, 3(2), 147–157.
- Maisah, S. (2020). Bullying dalam Perspektif Pendidikan Islam. *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, 4(1), 147–163.
- Mufidah, R., & Rahman, F. (2023). Implementasi Kurikulum Merdeka dalam Penguatan Profil Pelajar Pancasila Berbasis Nilai Religius. *Jurnal Pendidikan Nasional*, 7(1), 55–71.
- Muhopilah, P., & Tentama, F. (2019). Faktor-Faktor yang Mempengaruhi Perilaku Bullying. *Jurnal Psikologi Terapan dan Pendidikan*, 1(2), 99–108.
- Nugraha, M. Y., & Sirozi, M. (2025). Strategi Tindakan Kekerasan dan Bullying di Sekolah: Bentuk, Pelaku dan Pencegahannya. *Jurnal Pendidikan dan Teknologi Indonesia*, 5(3).
- Nugroho, S. (2020). Bentuk dan Dampak Perilaku Bullying terhadap Peserta Didik. *Jurnal Kepemimpinan dan Kepengurusan Sekolah*, 5(1).

- Nurfadhilah, N., & Lestari, D. (2022). Tazkiyatun Nafs sebagai Upaya Pembinaan Akhlak Siswa dalam Pendidikan Islam. *Jurnal Ilmiah Pendidikan Islam*, 11(2), 90–105.
- Nurhadi, A., & Susanto, R. (2019). Penerapan Nilai-Nilai Agama Islam dalam Membentuk Karakter Peserta Didik sebagai Upaya Pencegahan Bullying di Madrasah Aliyah Negeri Kota Malang. *Jurnal Pendidikan Islam*, 5(1), 45–58.
- Prasetyo, A. B. E. (2011). Bullying di Sekolah dan Dampaknya bagi Masa Depan Anak. *Jurnal Pendidikan Islam El-Tarbawi*, IV.
- Pratiwi, N., & Sugito, S. (2021). Pola Penanganan Guru dalam Menghadapi Bullying di PAUD. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(3).
- Rahman, F., & Fitriani, N. (2023). Strategi Guru sebagai Uswah Hasanah dalam Mencegah Perilaku Bullying di Sekolah. *Jurnal Pendidikan Islam dan Pembelajaran*, 10(1), 75–90.
- Rahman, M., & Kusuma, I. (2021). Dampak Era Digital terhadap Proses Internalisasi Nilai Agama dalam Pendidikan. *Jurnal Teknologi Pendidikan Islam*, 10(3), 102–116.
- Ridho, A. (2019). Internalisasi Nilai Pendidikan Ukhuwah Islamiyah Menuju Perdamaian (Shulhu) dalam Masyarakat Multikultural Perspektif Pendidikan Islam. *Ar-Raniry: International Journal of Islamic Studies*, 6(2), 123–138.
- Rifiani, D. (2023). Fenomena Bullying dan Upaya Preventif untuk Meminimalisir Ekses Psikologis Peserta Didik. *Jurnal Cerdik*, 2(2).
- Rizqi, H. (2020). Dampak Psikologis Bullying pada Remaja. *Jurnal Ilmiah Wiraraja*, 5(1).
- Santika, D. (2019). Hubungan Pendidikan Karakter dengan Pengurangan Perilaku Bullying di Sekolah. *Jurnal Mandalika*, 3(1).
- Sari, R., & Anwar, S. (2021). Pendekatan Guru sebagai Pembimbing Moral dalam Mencegah Bullying di Sekolah. *Jurnal Pendidikan Islam*, 12(1), 45–62.
- Sari, R., & Handayani, L. (2022). Peran Stakeholder dalam Revitalisasi Pendidikan Karakter Berbasis Agama. *Jurnal Pendidikan Agama Islam*, 13(2), 120–134.
- Sistiadi, J., & Fauzi, M. M. (2023). Relevansi Pendidikan Karakter Berbasis Nilai-Nilai Rahmatan Lil 'Alamin dalam Kitab Adāb al-‘Ālim wa al-Muta’allim Karya KH. Hasyim Asy’ari dengan Kurikulum Merdeka. *Journal Islamic Studies*, 4(2), 60–80.
- Suharnis, H., & Rustina, H. (2021). Penguatan Pendidikan Agama Islam Melalui Pendekatan Tradisi Lisan: Suatu Kajian Sosial Budaya. *Jurnal Pendidikan Islam*, 9(2).
- Suharto, T., & Amelia, S. (2023). Evaluasi Implementasi Kurikulum Merdeka dalam Pendidikan Karakter. *Jurnal Pendidikan dan Pembelajaran*, 15(1), 45–62.
- Syahrani, A. (2020). Konsep Tazkiyatun Nafs dalam Pendidikan Islam: Menyucikan Jiwa untuk Membentuk Akhlak Mulia. *Al-Tarbawi: Jurnal Pendidikan Islam*, 8(1), 34–49.
- Wahyu, I., & Nur, A. (2022). Teori Pembelajaran Karakter dalam Islam untuk Membentuk Generasi Berakhlak. *Jurnal Pendidikan dan Pembelajaran Islam*, 15(3), 120–137.
- Yuyarti. (2018). Mengatasi Bullying Melalui Pendidikan Karakter. *Jurnal Kreatif*, 9(1), 52–60.