

Ethics-Based Educational Intervention by Religious Educators to Reduce Bullying Cases at SMP

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ABSTRACT

Bullying in schools continues to be a pervasive issue that significantly impacts students' psychological, social, and academic development. At SMP Negeri 2 Perak Jombang, bullying manifests in various forms, including verbal, relational, and cyberbullying. This study explores the role of Islamic Education teachers in preventing and managing bullying using an ethics-based approach grounded in the principles of Islamic education. By adopting a descriptive-qualitative method, the research examines how Islamic Education teachers embody their roles as Mu'allim (knowledge providers), Mu'addib (ethical cultivators), and Murabbi (moral guides) to combat bullying. Through observation, interviews, and document analysis, the study finds that bullying often occurs in transitional spaces such as hallways and extends into digital platforms like WhatsApp groups. The research highlights that bullying is supported by social mechanisms, such as the normalization of derogatory humor and peer group reinforcement. The Islamic Education teachers, in their role as Mu'allim, educate students on values such as equality and respect, while as Mu'addib, they emphasize the importance of cultivating proper verbal etiquette and social ethics. As Murabbi, they provide ongoing guidance and collaborate with other school authorities to address bullying. The study concludes that ethics-based interventions by Islamic Education teachers, combined with collaborative efforts from guidance counselors, provide a robust model for bullying prevention, fostering a safer and more respectful school environment.

Keywords: *Bullying Prevention; Islamic Education; Ethics-Based Intervention; Junior High School*

INTRODUCTION

Education is a strategic element in the development of the Indonesian nation because it serves not only as a means of transferring knowledge but also as a space for shaping character, moral values, social awareness, and students' ability to live responsibly within society. Consequently, it is imperative to optimize the roles of both formal and informal education to ensure that the learning process fosters a secure and compassionate environment conducive to the comprehensive development of students. However, the educational process is not immune to various challenges that have the potential to impede the realization of these objectives. A persistent challenge is bullying, as indicated by the observation that "bullying behavior in schools remains a serious issue in Indonesia (Prasetyo & Purwoto, 2025). It is imperative to recognize that bullying cannot be regarded as mere misbehavior. These actions have the potential to exert a significant impact on students' psychological well-being, social relationships, and academic development. (Karneli et al., 2023) posit that bullying can have deleterious consequences for its victims, including social withdrawal, trauma, and impediments to personal development. Consequently, efforts to address bullying must prioritize the cultivation of a conducive educational environment, as evidenced by the finding that "a positive school climate reduces the likelihood of students becoming victims of bullying (Hidayati et al., 2025). Consequently, addressing bullying necessitates the involvement of schools, families, and the social environment, thereby ensuring that education becomes a platform for cultivating knowledgeable, principled, and civilized Indonesian citizens.

Bullying constitutes a form of violence within the educational environment that profoundly affects students' psychological, social, and academic development, particularly because it is generally understood as deliberate, repetitive, and power-imbalanced behavior involving two or more parties, in which the victim occupies a disadvantaged position and has limited capacity to defend themselves (Olweus, 1993). In the context of junior high school, this issue becomes especially significant because early adolescence is characterized by a strong need for peer acceptance, identity formation, and heightened sensitivity to social status; consequently, these developmental conditions may create a social environment in which bullying emerges, becomes normalized, or is even trivialized, especially in verbal and relational forms that can leave long-lasting social scars. At the global level, violence and bullying in schools remain a serious concern, as UNESCO reported that a considerable proportion of students experience bullying in various forms, including physical violence, verbal harassment, social exclusion, and attacks based on particular characteristics such as appearance and background (UNESCO, 2019). A substantial body of research further indicates that exposure to bullying, whether as a victim, perpetrator, or bystander, is associated with increased risks of mental health problems, anxiety, depression, reduced school engagement, and difficulties in social adjustment (Arseneault, 2018; Gini & Pozzoli, 2009). These consequences may extend beyond the school setting and continue to affect an individual's psychosocial well-being across the life course, particularly when problematic patterns of peer relationships are not addressed promptly and systematically (Ttofi et al., 2011). Therefore, bullying should not be reduced to mere "student misbehavior," as it is closely connected to the broader school ecosystem, including peer group norms, classroom culture, supervision practices, and institutional responses to reports and case management. Anti-bullying literacy that relies mainly on moral lectures is often insufficient to change behavior, especially when social reinforcement continues to support perpetrators through approval, status, or dominance, and when reporting mechanisms remain unsafe for victims. For this reason, much of the existing literature emphasizes the need for a comprehensive school-wide strategy that integrates prevention, case management, and improvement of school climate simultaneously, rather than relying on fragmented or partial interventions that may fail to address the systemic nature of bullying (Batubara et al., 2024; Septyningtyas et al., 2025).

In the context of education in Indonesia, violence in educational institutions has become a matter of policy concern. One pertinent regulatory reference is Permendikbud Number 82 of 2015 concerning the prevention and handling of acts of violence in educational institutions, which underscores the necessity for preventive measures, handling, and the involvement of school communities in establishing a secure environment. However, in practice, the implementation of prevention and handling measures often encounters challenges. Cases are not always reported, follow-up processes are not uniform, and handling tends to stop at administrative sanctions without restoring social relations and forming new norms. At this juncture, educators-particularly those in the field of religion-are presented with a strategic opportunity to fortify prevention and management measures. This can be achieved through an approach that is values-based, role model-oriented, and character-building, with the objective of integrating it into the existing school system.

Islamic education teachers occupy a distinctive position in the development of the moral climate within educational institutions. The scope of their responsibility encompasses not only the transmission of religious knowledge but also the cultivation of students' moral character, social conduct, and etiquette. In accordance with the principles of Islamic educational thought, education is conceptualized as a process of cultivating civilized (*ta'dib*) and ethically responsible individuals, rather than merely a transmission of knowledge (*al-Attas*, 1991). This concept is pertinent to the issue of bullying, as it can be understood as a violation of social norms. Bullying involves inflicting harm, undermining the self-esteem of others, and violating their dignity through physical, verbal, or relational means, including exclusion and the dissemination of rumors. Consequently, educational interventions grounded in moral principles have the capacity to serve as a pivotal conduit for establishing social norms that condemn bullying, while cultivating prosocial behaviors such as empathy, respect, and responsibility.

Within the context of their professional and pedagogical roles, Islamic Education teachers can be comprehended through three complementary functions: *Mu'allim*, *Mu'addib*, and *Murabbi*. In their capacity as *Mu'allim*, Islamic Education teachers impart contextual knowledge and an understanding of Islamic values, thereby enabling students to discern between ordinary conflicts and bullying, comprehend their moral and social ramifications, and respond appropriately. In their capacity as *Mu'addib*, Islamic Education teachers are tasked with the responsibility of inculcating Islamic social manners and ethics. This is achieved through the internalization of values, the establishment of exemplary behavior, and the

cultivation of habits. The values that are instilled include the prohibition of *zulm*, the obligation to guard one's speech, and respect for human dignity. Concurrently, *Murabbi*, Islamic Education teachers are tasked with the guidance and supervision of students' moral development. These duties include mentoring, monitoring the classroom climate, and collaborating with homeroom teachers and counseling services when cases of bullying arise. This framework indicates that the role of Islamic Education teachers is not limited to the mere "preaching of values"; rather, it encompasses the implementation of mechanisms designed to effect behavioral change.

However, discourse on the role of Islamic education teachers in bullying issues often gets caught up in normative claims, for example, stating that strengthening moral character automatically reduces bullying without a clear mapping of the forms of bullying that occur, the intervention strategies employed, and evidence of their impact in specific school contexts. Indeed, bullying manifests in myriad forms and encompasses a multitude of dynamics, including verbal bullying (e.g., teasing, insults, and body shaming), relational bullying (e.g., ostracism, rumors, and social isolation), physical bullying, and cyberbullying that disseminates through social media and chat groups. These varied forms necessitate distinct responses, encompassing both prevention and management strategies, as well as collaborative endeavors across various roles within educational institutions. This collaborative approach is imperative to ensure the protection of victims and the establishment of clear accountability among perpetrators.

Given the pressing nature of the issue, the present article concentrates on the SMP Negeri 2 Perak Jombang context, with the objective of conducting an examination of: The following inquiries are to be addressed: (1) the forms of bullying that occur in the school environment, and (2) the manner in which Islamic Education teachers carry out the roles of *Mu'allim*, *Mu'addib*, and *Murabbi* in the prevention and handling of bullying. The present article posits that the strategic positioning of Islamic Education teachers as agents of educational intervention grounded in moral principles will contribute to the development of a more operational model of religious educators. This enhanced model will be characterized by its practical implementation, the capacity to trace its mechanisms, and its linkage to the enhancement of a safe and dignified school climate.

METHOD

The present study employs a descriptive-qualitative approach to elucidate the phenomenon of bullying that transpires at SMP Negeri 2 Perak Jombang, with the objective of conducting a comprehensive analysis of the role of Islamic Education teachers in the prevention and management of bullying. This investigation delves into the functions of these educators as *Mu'allim*, *Mu'addib*, and *Murabbi* in order to offer a nuanced and multifaceted understanding of the issue. The qualitative approach was selected because it enables researchers to capture the social reality contextually through experiences, perceptions, practices, and school policies related to bullying.

- **Research Location and Focus**

The research was conducted at SMP Negeri 2 Perak Jombang. The research focus included the following: The following elements were examined: (1) the forms of bullying that occurred (verbal, relational, physical, and/or cyber according to field findings), and (2) the role of Islamic Education teachers in preventing and handling bullying, including collaboration with other school parties.

- **Data Sources**

The data sources utilized in this study are as follows:

- The primary data was obtained from the following sources:
 - The researcher, who was directly involved in the field context
 - The Deputy Principal for Student Affairs
 - Islamic Education teachers
 - Guidance and Counseling teachers
- A sample of students from SMPN 2 Perak Jombang. These students were selected purposively according to information needs.
- Secondary data were obtained from relevant school documents and archives, including school rules, records of violations, documentation of guidance activities, minutes of case handling meetings (if available), and other documents related to bullying prevention/handling programs.

- **Data Collection Techniques**

The data collection process was executed through the implementation of three primary techniques.

- **Observation:**

A meticulous observation was conducted to obtain factual data on the school situation, the interactive patterns exhibited by students, the locations and spaces that have been identified as high-risk for bullying, and the guidance practices carried out by Islamic Education teachers in learning and school activities. The observations focused on emergent behaviors, the context of events, and the natural responses of the school community.

- **Interviews**

Semi-structured interviews were conducted with key informants (i.e., deputy principals, Islamic Education teachers, guidance counselors, and student samples) to explore the following: (1) the forms of bullying that occurred, (2) the reporting and handling mechanisms, (3) the subject experiences, and (4) Islamic Education teachers' strategies in carrying out their role of moral guidance and supervision. The interviews were characterized by a high degree of flexibility, allowing the researchers to explore the information that emerged during the data collection process.

- **Documentation was utilized to complement and substantiate the observational and interview data.**

This documentation encompassed school policy documents, religious/character-building activity programs, data or records pertaining to violations (if accessible), and learning materials or activity records associated with character building and bullying prevention.

- **Data Analysis Techniques**

Data analysis is a process that is carried out in a series of steps. These steps are outlined below:

- **The data is collected in stages through observation, interviews, and documentation. This process continues until the information is considered sufficient to answer the research focus.**

- **Data reduction is the process of selecting, simplifying, and categorizing collected data based on specific research themes. These themes may include the type or form of bullying, patterns of occurrence, actors involved, school responses, and the roles of Islamic education teachers as *Mu'allim*, *Mu'addib*, and *Murabbi*.**

- **Data Display**

The reduced data is presented in the form of descriptive narratives, matrices/themes, or category mapping. This facilitates the understanding and analysis of the relationships between findings in a systematic manner. The reduced data is presented in the form of descriptive narratives, matrices/themes, or category mapping so that the relationships between findings are easier to understand and analyze systematically.

- **Verification/Conclusion Drawing**

The formulation of conclusions is achieved through a meticulous examination of the interrelationships between data and themes. This is complemented by a thorough verification of the consistency of findings based on evidence derived from diverse data sources.

- **Data Validity**

In order to maintain data validity, this study employs a combination of technical triangulation, which utilizes observation, interviews, and documentation, and source triangulation, which incorporates perspectives from student affairs, Islamic Education teachers, guidance counselors, and students. Triangulation is a methodological technique that is employed to ensure the reliability and validity of the findings by verifying the consistency of the information and reducing potential biases.

- **Research Ethics**

The study places significant emphasis on ethical considerations, particularly given its engagement with students as research subjects. Researchers maintain the confidentiality of informants' identities, utilize data for academic purposes, and ensure that the interview and observation processes do not pose psychological or social risks to students.

RESULT AND DISCUSSION

- The Landscape of Bullying at SMPN 2 Perak Jombang: Spaces, Moments, and Digital Extensions

Drawing upon a comprehensive dataset, triangulated through observation, interviews, and documentation, the present study explores the phenomenon of bullying at SMPN 2 Perak Jombang. The analysis reveals that bullying at this institution manifests as a relational phenomenon, occurring in specific spaces and moments, particularly in transitional spaces characterised by relatively minimal direct supervision. One student noted that teasing most frequently occurred "in the classroom hallway after PE class," indicating that bullying tends to intensify in situations characterised by high interaction intensity and dominant informal social control. This finding confirms that bullying does not occur solely in formal classroom settings but develops in students' dynamic social gathering areas. Therefore, prevention and monitoring strategies must consider mapping "hotspots" as part of the school climate.

It is evident from further research that bullying is not confined to the physical school environment. One student emphasised that this phenomenon also occurs in WhatsApp groups, and that it is typically related to incidents that have taken place at school earlier. This finding suggests a pattern of bullying extending into digital spaces, where online interactions serve as a continuation of social dynamics from the school setting. In this context, the digital space is not merely a new arena but an extension of the power relations and social (Arseneault, 2018; UNESCO, 2019) conflicts that have already been established within the school environment. Conceptually, these findings align with the view that violence and bullying in schools are linked to a broader social ecosystem, including digital communication spaces that shape students' experiences (UNESCO, 2019).

- Identified Forms of Bullying

A series of in-depth interviews was conducted with a diverse group of stakeholders, including students, guidance counsellors, Islamic education teachers, and the vice principal for student affairs. The findings of these interviews revealed that the most prevalent forms of bullying at SMPN 2 Perak Jombang primarily involve verbal and relational bullying, as well as instances of cyberbullying linked to school-related incidents.

- Verbal bullying: taunts, nicknames, and identity-based labeling

The phenomenon of verbal bullying was identified in the form of taunts, mockery, the use of derogatory nicknames, and the use of parents' names as the subject of ridicule. Student NH articulated an encounter with verbal harassment that targeted their identity and familial background. "I have been subjected to derogatory names, teasing, and mockery as an orphan by my classmates. It is noteworthy that older students exhibited similar tendencies, albeit to a lesser extent. This quote illustrates how identity labeling (e.g., "orphan") can become a target of ridicule, which is not only interpersonal in nature but also concerns the victim's dignity and psychological sensitivity. Furthermore, there is evidence suggesting that bullying can transcend grade levels, with instances of bullying occurring among older students, although these occurrences are reported to be less frequent within the classroom setting.

The guidance counselor's explanation elucidates that the practice of nicknames based on parents' names is a recurring pattern and tends to be normalized in student interactions. "On average, children often assign surnames to their parents. For instance, if a boy's father is named Mr. Sabar, the child might refer to him as: Verbal bullying manifests in myriad forms; however, the most prevalent form is known as "Bar-Sabar." In addition to this, the use of profanity is also employed. This assertion is corroborated by a Religious Education instructor who observes a congruent tendency in quotidian life, exemplified by the use of derogatory surnames directed towards friends' parents. Consequently, verbal bullying in schools is not merely an isolated incident but rather an integral component of a communication culture that contains demeaning elements. This phenomenon persists due to social tolerance.

From an analytical perspective, this pattern of verbal bullying corresponds to the definition of bullying as aggressive behavior carried out intentionally, repeatedly, and supported by a power imbalance, leaving the victim in a difficult position to resist (Olweus, 1993). Power imbalances in verbal bullying frequently manifest as symbolic and social power. The perpetrator garners bystander reinforcement through laughter, acquiescence, or group acceptance, while the victim experiences pressure to remain silent to avoid becoming an even greater target. The extant literature also confirms that experiences of bullying correlate with risks of psychosocial well-being and mental health disorders in children and adolescents (Arseneault, 2018; UNESCO, 2019). Consequently, the interpretation of taunts as mere "jokes" represents a cultural blind spot that can contribute to the perpetuation of bullying as a

social practice.

- Relational bullying: silence, exclusion, and group social control

The manifestation of relational bullying can be observed in various forms, including but not limited to: being ignored, neglected, or excluded from social interactions; the establishment of utilitarian and exclusive relationships based on specific cliques or friendships. A YNF student described an experience of being ignored for not sharing cheat sheets: "In the past, my peers disregarded my contributions in favor of materials I provided them with. When confronted, they exhibited a dismissive attitude, disregarding my efforts and ignoring me." Additionally, they delineated a series of unhealthy relationship patterns. "There are acquaintances who only deign to acknowledge one's presence when they are in need of something, and they are invariably from the same social group. If one is fortunate enough to have a close friend, they will not even extend a basic greeting." The present findings suggest that relational bullying manifests through the withdrawal of social access, thereby subjecting the victim to a reduction in group support and acceptance.

The vice principal's statement underscores the prevalence of relational bullying, which is often precipitated by divergent viewpoints or values. In most cases, the reason for the isolation of a student is that they have expressed an opinion or adopted a principle that differs from that of their peers. Alternatively, students who hold divergent views may be deliberately left alone by their classmates. This finding suggests the existence of a pressure-to-conform mechanism that penalizes deviance through social isolation. During early adolescence, such exclusion strategies have a significant impact because the need for peer acceptance becomes a central aspect of students' social lives. Consequently, relational bullying merits particular consideration, despite its frequently latent nature.

Within the theoretical framework of bullying, relational bullying is still classified as bullying if it is carried out intentionally, repeatedly, and results in a social power imbalance between the perpetrator and the victim (Olweus, 1993). These findings are consistent with the findings of UNESCO, which emphasizes that violence in schools manifests in various forms, including social exclusion and intimidation (UNESCO, 2019). Consequently, prevention efforts must not merely concentrate on physical actions but also modify social norms and cultivate healthy interpersonal abilities.

- Signs of cyberbullying: WhatsApp groups as an additional medium

Despite the paucity of detailed data on the forms of cyberbullying (e.g., message types, perpetrator patterns, or intensity) that have been reported to date, the accounts of students who use WhatsApp groups provide sufficient evidence to indicate that bullying is shifting or continuing into the digital realm. This finding is significant because it broadens the scope of intervention: prevention efforts that are confined solely to the physical school environment may fail to address the arena that has now become the primary space for student interaction. Digital etiquette literacy must be incorporated into prevention and guidance strategies.

- Social Mechanisms That Perpetuate Bullying

A synthesis of the findings indicates that bullying at SMPN 2 Perak Jombang is underpinned by relatively consistent social mechanisms. Initially, there is a normalization of demeaning communication practices through the use of nicknames and taunts, including references to parents' names and identity labeling. Secondly, peer group reinforcement can transform bullying into a means of achieving social status, manifesting through laughter, gang support, or acquiescence. Thirdly, instrumental triggers indicate that bullying is used as a tool for social control, as evidenced by the case of "being ignored for not sharing cheat sheets." Fourthly, the social dynamics that occur within the school environment extend into digital spaces, such as WhatsApp groups, thereby ensuring that the pressure on the victim does not cease when school hours conclude.

These mechanisms elucidate the ineffectiveness of responses that consist solely of momentary reprimands or generic moral lectures. The perpetuation of bullying is not solely attributable to a paucity of moral knowledge; rather, it is compounded by the social structure, which engenders incentives for perpetrators and pressures victims and bystanders to maintain their silence. Consequently, a rational strategy entails targeting group norms, fortifying bystanders' resolve to act safely, and ensuring that the school's response is coherent and reliable.

- The Role of Islamic Education Teachers in Preventing and Addressing Bullying: *Mu'allim*, *Mu'addib*, and *Murabbi*

The findings of the interviews indicate that Islamic Education teachers play a strategic role in reducing bullying through an ethics-based educational framework. This role can be operationally mapped through three dimensions: *Mu'allim* (educational-cognitive), *Mu'addib* (the cultivation of manners and norms), and *Murabbi* (ongoing guidance and supervision).

- Islamic Education Teachers as *Mu'allim*: Framing Values and Ethical Literacy Against Bullying

The Islamic Education teacher underscored that education is predicated on fostering students' comprehension of humans as social beings and the significance of respect in relationships. The objective is to cultivate an awareness of the significance of collective action, solidarity, and the fundamental value of respect. The Islamic Education teacher also links the lesson material to the concepts of *ta'awun* and *tasamuh*, which emphasize the equality of human dignity. The assertion is made that all individuals are created equal by Allah. The sole distinguishing factor between individuals is their faith. Therefore, it is imperative to refrain from bullying, as all humans are equal before Allah. This statement exemplifies the *Mu'allim's* role, which extends beyond the mere transmission of concepts to the explicit construction of normative arguments against bullying.

From an academic perspective, the efficacy of the *Mu'allim's* role stems from their capacity to transform the interpretation of bullying from a "violation of discipline" to a "moral deviation." However, the prevalence of verbal bullying (name-calling, identity-based taunts, and insults directed at parents) necessitates the integration of these values into the teaching of bullying prevention strategies. Consequently, the concepts of *ta'awun* and *tasamuh* function as instruments for the evaluation of behavior, superseding the conventional conception of these concepts as mere conceptual knowledge.

- Islamic Education Teachers as *Mu'addib*: Internalizing Verbal Etiquette and Social Ethics

The forms of verbal bullying that have been identified indicate that the main problem lies in the realm of verbal etiquette and communication norms. In this context, the role of the *Mu'addib* is pivotal in addressing a culture of demeaning "jokes." The Islamic Education teacher's emphasis on respect and human equality provides a moral foundation for rejecting the practice of using parents as the subject of ridicule or assigning hurtful labels. In the context of Islamic educational practice, the cultivation of etiquette is recognized as the fundamental aspect of the educational process, aimed at fostering morally responsible individuals in their social interactions (al-Attas, 1991). Consequently, bullying can be regarded as a crisis of social etiquette—not merely an act of wrongdoing, but a violation of the fundamental principle of respecting human dignity.

The logical implication is that the role of the *Mu'addib* must be realized through the cultivation of habits and standards of interaction. These standards include the instilling of respectful communication norms, the fostering of the habit of refraining from demeaning comments, and the facilitation of healthy social correction among students. The efficacy of the *Mu'addib's* efforts is contingent upon the successful internalization of these novel norms as collective habits, as opposed to transient forms of compliance.

- Islamic Education: Teachers as *Murabbi*: Guidance, Supervision, and Integration with the School System

The role of the *Murabbi* is to provide ongoing guidance and monitoring of students' moral development. In instances where bullying incidents require a cross-functional response, the *Murabbi* is responsible for addressing these issues. In the context of SMPN 2 Perak, findings regarding hotspots (the hallway after P.E. class) and gang dynamics indicate that supervision requires a consistent approach. The *Murabbi* serves as a guardian of values in the school's daily life, while also acting as a bridge between moral guidance and intervention mechanisms.

At this juncture, collaboration becomes imperative. Islamic education teachers do not operate in isolation; rather, they must collaborate with the student affairs office and the Guidance and Counseling department to ensure that interventions extend beyond moral counseling. It is imperative that Islamic education teachers safeguard the victim's safety, ensure the perpetrator's accountability, and conduct ongoing monitoring. This necessity corresponds with the national policy mandate on the prevention and management of violence in educational institutions, which underscores the involvement of the school community and the implementation of systematic intervention mechanisms (Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Nomor 82 Tahun 2015 Tentang Pencegahan Dan Penanggulangan Tindak Kekerasan Di Lingkungan Satuan Pendidikan, 2015).

- Collaboration in Guidance and Counseling as a Strengthening Factor for Interventions: Impact and Consequences

The extant research findings indicate that guidance counselors make a significant contribution to the classroom environment through the provision of social guidance. The Guidance and Counseling teacher elucidated that bullying-related material is specifically addressed, encompassing the impact on victims and the understanding that bullying can have legal ramifications. In the context of the social guidance sessions that are incorporated into the curriculum during class time, the impacts of bullying are addressed. It is imperative to recognize that bullying can also result in legal consequences. This statement suggests that the school does not merely adopt a moral approach but also fosters literacy regarding psychosocial impacts and social-legal consequences.

From an analytical perspective, the collaboration between Islamic Religious Education and Guidance and Counseling establishes a more comprehensive intervention structure. Islamic religious education teachers are tasked with instilling a moral and ethical foundation in their students, emphasizing values such as equality, respect, cooperation, and tolerance. In contrast, guidance and counseling services aim to raise awareness about the impacts and consequences of moral decisions, including their psychological, social, and legal implications. This integration aligns more closely with the recommendations outlined by (UNESCO (2019), which underscore the significance of a comprehensive, school-climate-oriented strategy for addressing violence and bullying.

- Synthesis and Practical Implications: Directions for Ethics-Based Educational Interventions

The research findings indicate that bullying at SMPN 2 Perak Jombang is predominantly verbal and relational, with evidence suggesting its continuation in digital spaces. In light of these circumstances, the character-based educational interventions implemented by Islamic Education teachers assume significance as they address the fundamental issue at the level of communication norms and social ethics. However, for the intervention to effectively lead to a reduction in cases, strategies must be directed toward three objectives: The following three points are proposed: (1) the mapping and management of hotspots, such as the hallway following physical education classes; (2) the dismantling of the normalization of "jokes" through the establishment of clear and consistent standards of verbal etiquette; and (3) the integration of digital etiquette, given the persistence of bullying in WhatsApp groups.

The primary contribution of this study lies in its delineation of the predominant forms of bullying and its operationalization of the role of Islamic Education teachers through the *Mu'allim–Mu'addib–Murabbi* framework, a collaboration that is reinforced by the Guidance and Counseling department. This framework provides a practical foundation for schools to develop interventions that go beyond mere moral slogans and instead work toward changing norms, habits, and management practices.

CONCLUSIONS

A descriptive-qualitative study was conducted at SMPN 2 Perak Jombang to examine the prevalence of bullying and its associated factors. The study employed a multifaceted approach, incorporating observation, interviews, and documentation. The findings revealed that the predominant forms of bullying are verbal and relational in nature. Additionally, there are indications of cyberbullying, which manifests through WhatsApp groups and is associated with events occurring at school. Verbal bullying is characterized by a range of behaviors, including teasing, mocking, identity labeling (for example, regarding family circumstances), the use of parents' names as nicknames, and the use of coarse language. Concurrently, relational bullying manifests through silence, exclusion, and the exclusivity of friendship groups, characterized by the disregard of students who hold divergent opinions or do not align with the group's preferences. The findings also indicate the presence of specific high-risk areas, such as the classroom hallway after physical education class, reinforcing the need for hotspot mapping as part of a prevention strategy.

The role of Islamic Religious Education teachers in preventing and addressing bullying at SMPN 2 Perak Jombang can be operationally understood through the *Mu'allim–Mu'addib–Murabbi* framework. In the role of *Mu'allim*, the Islamic Education teacher is tasked with cultivating value literacy and an anti-bullying ethical framework. This is achieved by reinforcing concepts of social ethics, such as *ta'awun* and *tasamuh*, as well as affirming the equality of human dignity before Allah. This serves as the foundational basis for rejecting bullying. In the role of *Mu'addib*, the Islamic Education teacher is tasked with instilling social etiquette, particularly verbal etiquette and social ethics, within the student body. This endeavor is

undertaken with the objective of rectifying the normalization of derogatory humor and cultivating a culture of communication that respects others. In the role of a *Murabbi*, the Islamic Education teacher fulfills a continuous guidance and supervision function, necessitating integration with the school system. This integration ensures that intervention extends beyond mere moral advice, encompassing subsequent follow-up and monitoring.

Furthermore, the study revealed that bullying interventions become more comprehensive when there is cross-role collaboration, particularly between Islamic Education teachers and guidance counselors. Guidance counselors play a pivotal role in enhancing interventions through the implementation of social guidance in the classroom. This approach encompasses a comprehensive understanding of the psychosocial impacts of bullying, along with a keen insight into the social and legal ramifications. The integration of a moral-spiritual approach (Islamic Education) with a psychopedagogical approach and school governance (Guidance Counseling and Student Affairs) is a pivotal component in the construction of a safer and more dignified school climate.

This study corroborates the hypothesis that character-based educational interventions by religious educators hold strategic potential to reduce bullying, particularly when focused on changing communication norms and social relationships, strengthening digital etiquette literacy, identifying vulnerable points, and supported by consistent and collaborative response mechanisms at the school level.

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