THE ROLE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN INTERNALIZING ISLAMIC VALUES TO PREVENT BULLYING AT SMPN 5 SUKOHARJO

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Abstract

This study aims to describe the role of Islamic Religious Education teachers in preventing bullying behavior at SMPN 5 Sukoharjo. Bullying remains a serious problem in the school environment, occurring in verbal, nonverbal, social, and physical forms, and has negative impacts on students' psychological development and character formation. This research employed a qualitative approach using a case study method. Data were collected through interviews, observations, and documentation involving PAI teachers, guidance and counseling teachers, homeroom teachers, and students. The findings indicate that PAI teachers play a strategic role in bullying prevention by integrating Islamic values into the learning process, fostering the habituation of noble character, providing role modeling, and delivering Qur'anic and Hadith-based teachings that emphasize the prohibition of harming or humiliating others. In addition, PAI teachers collaborate with guidance and counseling teachers, maintain intensive communication with parents, and optimize religious activities such as Qur'an recitation (*tadarus*), *Dhuha* prayer, the recitation of *Asmaul Husna*, and other religious habituation programs. These efforts contribute to reducing bullying behavior and fostering students' character to become more empathetic, polite, and respectful toward others. Therefore, Islamic religious education serves as an important instrument in creating a safe, religious, and bullying-free school environment.

Keywords: Islamic religious education teacher; Bullying; Character education; Islamic values; SMPN 5 Sukoharjo.

INTRODUCTION

Bullying behavior in the school environment has become one of the major issues affecting students' psychological, social, and academic development. This behavior often involves verbal, non-verbal, physical, or social violence that is carried out continuously by the perpetrator against victims perceived as weaker (Nurma, Sulasri, & Yahya, 2025). Cases of bullying in Indonesia have continued to increase in recent years, necessitating preventive measures to address the issue (Sahri & Bin Mohd Saufi, 2025).

Islamic Education (PAI) plays a significant role in shaping students' character. By teaching values such as tolerance, compassion, justice, and respect for others, PAI has shown positive results in addressing bullying (Rozikin & Muali, 2025). Research indicates that PAI teachers can serve as key agents in providing effective character education to students. Integrating religious values into daily school life has also been proven to create a harmonious atmosphere and reduce potential conflicts, including bullying (Mustofa, Subakri, & Gunawan, 2025).

Previous studies have emphasized the importance of Islamic values in shaping students' character and preventing negative behaviors such as bullying. Azizah, (2022) highlights that the internalization of Islamic values such as ukhuwah Islamiyah, mutual respect, and concern for others through Islamic Religious Education (PAI) contributes to the reduction of aggressive and violent behavior among students (Alfarezel, 2025). Other studies also indicate that character-based religious programs, including moral habituation and value-oriented learning methods, play a significant role in fostering positive student behavior and social harmony (Suryadi, Ilmi, & Sukamto, 2023).

However, most existing studies tend to focus on the general effectiveness of religious education in character building, without specifically examining the concrete roles and strategies of PAI teachers in preventing bullying within a particular school context (Ningsih, 2023). In addition, limited research has explored how PAI teachers integrate Islamic values through daily school practices, teaching methods, and collaboration with other stakeholders to address various forms of bullying at the junior high school level (Herman & Ida, 2022).

Therefore, this study seeks to fill this research gap by examining the role of Islamic Religious Education teachers in shaping anti-bullying character and identifying the forms of bullying that occur at SMPN 5 Sukoharjo. By focusing on a specific school setting, this research provides contextual insights into how Islamic values are implemented in practice as a preventive strategy against bullying behavior (Mustofa et al., 2025).

RESEARCH METHOD

This study employed a qualitative research approach using a case study design to gain an in-depth understanding of the role of Islamic Religious Education (PAI) teachers in preventing bullying behavior at SMPN 5 Sukoharjo. A case study approach was chosen because it allows researchers to explore a particular phenomenon within its real-life context and to understand social processes as they occur naturally in the school environment (Sartina, Tanjung, Hidayati, & Setiawan, 2025).

In line with Stake's view of case studies as an in-depth learning process about a specific case, this research focused on the concrete practices, experiences, and strategies implemented by PAI teachers in addressing bullying behavior (Wardi & Mappanyompa, 2025). The phenomenological perspective was applied to capture the lived experiences of teachers and students, particularly how Islamic values are understood, internalized, and practiced in daily school interactions related to bullying prevention.

Data collection was carried out through in-depth interviews, observations, and documentation. Interviews were conducted with PAI teachers as the main informants, as well as students and supporting teachers, to explore their experiences and perceptions regarding bullying prevention efforts (Syafii, Harjanto, Purnomo, & Izzudin Syifaulhanani, 2025). Observations were undertaken to directly examine how PAI teachers integrate Islamic values into classroom instruction, provide role modeling, and implement religious habituation activities such as Qur'an recitation, Dhuha prayer, and moral guidance in everyday school life. Documentation, including school programs and activity records, was used to strengthen and validate the findings (Freska & Kep, 2023).

By combining theoretical perspectives on qualitative case study and phenomenological research with empirical field data, this study seeks to describe comprehensively how PAI teachers function as educators, role models, and moral guides in creating a supportive, inclusive, and bullying-free school environment at SMPN 5 Sukoharjo.

RESULT AND DISCUSSION

The Role of Islamic Religious Education Teachers in Preventing Bullying Behavior

Arkoun's ethical and political reasoning are grounded on his idea of Applied Islamology, which attempts to be comparative rather than eliminating methodological disparities across Islamic studies. while upholding interdisciplinary scientific cooperation with an Islamic studies paradigm. Furthermore, Applied Islamology welcomes criticism from the scientific community and does not view itself as the only valid approach. For Arkoun, Islam is not a lifeless or abstract concept; rather, it is greatly impacted by social, historical, and other contexts. Consequently, every intellectual output of Islamic thinking is extremely restricted to a certain epistemological framework, even its political offshoots. Future research on Islam, according to Arkoun, has to employ modern epistemes rather than those from the Middle Ages. Stated differently, Arkoun seeks to highlight that Islamic

studies ought to be able to recognise ordinary mental constraints as well as the historical context and reality in addition to the text's content. In the Mediaeval Ages.

Bullying is defined as repetitive aggressive behavior intended to harm, intimidate, or humiliate others, either verbally, non-verbally, socially, or physically. Based on interviews with Islamic Religious Education (PAI) teachers at SMPN 5 Sukoharjo, bullying is understood as behavior that violates moral and religious values.

One PAI teacher Stated: " *Islamic Education teachers play a role in instilling noble moral values, such as mutual respect, empathy, and tolerance. Through teaching and by setting a good example, PAI teachers provide understanding that bullying behavior contradicts Islamic teachings and human values. PAI teachers also coordinate with guidance and counseling (BK) teachers to jointly provide direction and education related to anti-bullying.*" (PAI Teacher, interview, January 8, 2026)

The results of interviews and observations reveal that bullying at SMPN 5 Sukoharjo appears in various forms, particularly verbal and social bullying. These include mocking, humiliating peers, excluding friends from social groups, and other behaviors that cause psychological discomfort.

A PAI teacher explained: *"Anti-bullying material is integrated into discussions of virtuous and immoral behavior. Islamic Education teachers also provide real-life examples and use discussion and case study methods so that students can deeply understand the negative impacts of bullying. The learning module includes content that educates students about anti-bullying, which can be presented at the beginning, middle, or end of the learning process. We emphasize that bullying is unacceptable under any circumstances"* (PAI Teacher, interview, January 8, 2026).

This finding shows that real cases of bullying experienced by students are often used as learning materials to help students recognize bullying behaviors and understand their harmful consequences.

Islamic Religious Education teachers play a central role in bullying prevention efforts through instructional, exemplary, and collaborative approaches. One form of this role is integrating anti-bullying values into the learning process.

As stated by a PAI teacher: *"Anti-bullying material is integrated into discussions of virtuous and immoral behavior... We emphasize that bullying is unacceptable under any circumstances"* (PAI Teacher, interview, January 8, 2026).

In addition, PAI teachers actively collaborate with homeroom teachers, guidance and counseling (BK) teachers, and the school to handle bullying cases. This collaboration focuses on educational and preventive measures rather than punitive actions.

A teacher explained: *"Cooperation is carried out through intensive coordination and communication among teachers. If a bullying case is found, the Islamic Education (PAI) teacher collaborates with the homeroom teacher and the guidance and counseling (BK) teacher to provide guidance and support to the student involved. This is done by educating, giving directions, and showing the student a visual video in the multimedia room that contains anti-bullying education, covering everything from the definition of bullying to its impacts"* (Teacher, interview, January 8, 2026).

However, PAI teachers also face several obstacles in their efforts. External social influences, misuse of social media, and limited instructional time for character education present significant challenges.

As expressed by a PAI teacher: *"The obstacles faced include the influence of social environments outside of school, the unwise use of social media, and the limited time in Islamic Education (PAI) lessons for in-depth character development. Students nowadays tend to be mischievous or disobedient; for example, even if they are told once or twice, they may repeat the behavior the next day. However, as educators, we must continue to teach them with patience and full of love"* (PAI Teacher, interview, January 8, 2026).

The findings indicate that bullying prevention efforts led by Islamic Religious Education teachers have a positive impact on students' attitudes and behavior. Students show increased awareness of moral values, improved empathy, and greater respect toward peers.

The integration of Islamic teachings and continuous guidance helps students understand the consequences of bullying and encourages them to develop more positive social behavior. These efforts contribute to creating a safer and more supportive school environment at SMPN 5 Sukoharjo.

Forms of bullying at SMPN 5 Sukoharjo

Based on the results of interviews with teachers and students, bullying at SMPN 5 Sukoharjo is understood as behavior that causes harm to others, either physically or non-physically, and leads to feelings of discomfort and fear. One student explained that bullying is

"Behavior that hurts other people, both physically and non-physically, which can cause feelings of discomfort and fear" (Student, interview, January 8, 2026).

This understanding indicates that students are aware of the negative nature of bullying and its impact on victims. In terms of the school environment, students generally reported feeling safe and comfortable at SMPN 5 Sukoharjo. A student stated:

"I feel safe and comfortable because the school and the teachers pay attention to the students' comfort" (Student, interview, January 8, 2026).

This condition reflects the school's efforts to create a supportive environment and to respond to student issues, including bullying, in a timely manner. Nevertheless, incidents of bullying still occur, particularly in mild forms. One student revealed that they had witnessed bullying behavior at school, stating,

"I once witnessed a friend being mocked, but the issue was promptly addressed by the teacher, so it did not continue" (Student, interview, January 8, 2026).

This finding suggests that while bullying exists, teachers play an active role in preventing its escalation. Overall, the forms of bullying identified at SMPN 5 Sukoharjo are similar to those found in many other schools. These include verbal bullying such as teasing and insults, social bullying such as exclusion from peer groups, and nonverbal bullying such as degrading gestures. Physical bullying is relatively rare but still occurs in certain situations. The dominance of verbal and social bullying highlights the need for continuous preventive efforts and character education within the school environment.

The findings of this study indicate that Islamic Religious Education (*Pendidikan Agama Islam*) teachers play a crucial role in preventing bullying behavior among students through the internalization of Islamic values and character education. The primary role of PAI teachers is to nurture and develop students' *aqidah* by delivering, instilling, and cultivating Islamic teachings through knowledge acquisition, understanding, practice, habituation, and lived experience . This process aims to shape students into individuals who consistently grow in faith (*iman*) and piety (*taqwa*) toward Allah Swt, while embodying noble character (*akhlaq al-karimah*) in their daily lives (Hidayat, 2019).

Morality (*akhlaq*) in Islamic education is understood as a set of deeply internalized attitudes that guide spontaneous behavior without the need for deliberate reflection. When moral values are repeatedly practiced, they become embedded in an individual's personality and manifest naturally in behavior. This conceptualization aligns with classical Islamic educational theory, which emphasizes habituation (*ta'wid*) and exemplary conduct (*uswah hasanah*) as central mechanisms for moral development (Hurlock, 1978).

The results of this study are consistent with previous research indicating that religious-based character education contributes significantly to reducing aggressive and bullying behavior in schools (Lubis, 2024). For instance, studies by Banjarnaor et al., (2024) and Siska et al., (2024)

emphasize that character education grounded in moral and spiritual values fosters empathy, self-control, and respect for others, which are key factors in bullying prevention. Similarly, research on Islamic education contexts has shown that integrating religious values into classroom instruction strengthens students moral awareness and social responsibility, thereby discouraging harmful behaviors such as verbal and physical bullying (Bandura & Walters, 1977).

In practice, PAI teachers at SMPN 5 Sukoharjo implement various pedagogical strategies to address bullying behavior. These include positioning themselves as moral advisors and role models, creating engaging and enjoyable learning environments that promote anti-bullying values, and employing diverse teaching methods to sustain students' interest and participation. Furthermore, PAI teachers inspire students by presenting moral examples from everyday social life and sharing exemplary narratives of influential Islamic figures, particularly the Prophet Muhammad Saw, whose compassion, tolerance, and respect for others serve as foundational moral references. This approach supports previous findings that storytelling and role modeling are effective tools in moral and character education (Darussalam, Tajang, Sofyan, & Trimulato, 2020).

In addition to classroom instruction, schools support bullying prevention through religious habituation programs such as tadarus (Qur'an recitation), Duha prayers, the recitation of *Asmaul Husna*, and other religious activities. These programs reinforce students' spiritual awareness and moral discipline, contributing to the formation of positive behavior patterns. This finding aligns with prior studies demonstrating that school-wide religious and moral practices strengthen students' self-regulation and reduce tendencies toward antisocial behavior (Sardi, 2021).

From a broader perspective, character education emerges as a key element in developing a generation with noble morals capable of living harmoniously within a diverse social environment. The role of PAI teachers in integrating Islamic values such as tolerance (*tasamuh*), compassion (*rahmah*), and mutual respect (*ta'awun*) serves as a preventive framework against bullying behavior (Fatmah, 2018). These values not only discourage acts of intimidation and exclusion but also promote positive peer interactions (Nurhayati, 2025).

The impact of PAI teachers' involvement is reflected in observable behavioral changes among students. Students demonstrate increased self-control, refrain from physical and verbal conflicts, avoid mocking or isolating peers, show greater respect toward teachers, and exhibit improved adherence to school norms. These outcomes are consistent with earlier findings suggesting that moral and religious guidance enhances students' internal motivation to behave ethically rather than merely complying with external rules (Subhi, Nurlatifah, & Fawzy, 2023).

Overall, the findings of this study reinforce Hidayat (2019) asserting that Islamic Religious Education teachers play a significant role in shaping students' character and behavior. Through the integration of Islamic values, exemplary conduct, and consistent habituation practices, PAI teachers effectively contribute to reducing bullying behavior and fostering a safe, respectful, and morally grounded school environment. These results underscore the importance of strengthening the role of religious and character education as a strategic component in achieving broader educational and social objectives (Rahmadiani et al., 2024).

Basic Concepts of Bullying

Bullying can be defined as an unpleasant or violent behavior that is carried out intentionally and repeatedly by an individual or a group against another person. According to Rigby, bullying reflects a desire to cause harm that is exercised repeatedly by a party who possesses greater power. Similarly, Ayu and Muhid (2022) explains that bullying is an aggressive behavior perpetrated by peers toward individuals who are perceived as weaker, driven by personal satisfaction, involving an imbalance of power, and causing harm that is often perceived as enjoyable by the perpetrator. From an Islamic perspective, bullying is strictly prohibited because it contradicts the values of compassion, respect, and noble character, as explicitly stated in Surah Al-Hujurat (49:11), which forbids mocking, insulting, and humiliating others, emphasizing that such actions violate ethical conduct and human dignity (Indonesia, 2019).

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَاۤءٌ مِّنْ نِّسَاۤءٍ عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِ ۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰۤىِٕكَ هُمُ الظّٰلِمُوْنَ

Meaning: "O you who believe, do not ridicule one people [or] mock another, for it may be that those [being mocked] are better than them (who mock), and do not insult women (or) ridicule women, for it may be that the women (being mocked) are better than those who mock. Do not defame one another and do not call each other by offensive nicknames. The worst of names is (calling someone) a sinner after having faith. And those who do not repent those are the wrongdoers."

From an Islamic perspective, bullying is explicitly prohibited as it contradicts the fundamental principles of compassion, respect, and human dignity. Surah Al-Hujurat (49:11) clearly forbids acts of mocking, insulting, and humiliating others, emphasizing that such behaviors violate ethical conduct and moral responsibility. This religious standpoint strengthens the moral foundation for anti-bullying efforts, as it frames bullying not only as a social deviation but also as a moral and spiritual violation. Previous studies on Islamic ethics in education have similarly concluded that behaviors causing psychological or social harm to others are categorized as haram due to their detrimental impact on individual well-being and social harmony (Sukma, 2024). Thus, the Islamic prohibition of bullying aligns closely with contemporary human rights and child protection frameworks.

Regarding the causes of bullying, this discussion identifies family, peer, and school factors as primary contributors. This finding is in line with Bronfenbrenner's ecological theory, which posits that children's behavior is shaped by interactions within multiple environmental systems (Rahmadiani et al., 2024). Empirical research by Freska (2023) confirms that exposure to violence or permissive attitudes toward aggression within the family environment significantly increases the likelihood of children engaging in bullying behavior. Likewise, peer influence plays a crucial role, as adolescents tend to imitate behaviors that are socially rewarded within their group (Yulsefani et al., 2025). School-related factors, such as inadequate supervision and ineffective disciplinary measures, further exacerbate the persistence of bullying, a conclusion supported by previous studies conducted in various educational contexts (Khoirunisa, Wulandari, & Pratiwi, 2024).

The impacts of bullying discussed in this study are also consistent with prior research. Victims often experience psychological trauma, fear, anxiety, and declining academic performance. These outcomes are well-documented in longitudinal studies, which show that bullying victimization can have long-term effects on mental health and educational attainment (Manurung, Suntoro, & Yanzi, 2018). Perpetrators, on the other hand, are more likely to engage in delinquent behavior, substance abuse, and school dropout, findings that corroborate earlier research linking bullying behavior to future antisocial tendencies (Yanzi 2018). Additionally, witnesses of bullying may develop feelings of fear and helplessness or, in some cases, become involved in bullying themselves, thereby perpetuating a culture of violence within schools. This phenomenon has been highlighted in previous studies examining bystander behavior in bullying situations (Arif & Novrianda, 2019).

In terms of prevention and intervention, this discussion emphasizes the collaborative role of schools and parents. This approach is consistent with prior studies that advocate for whole-school anti-bullying programs integrating character education, active supervision, and value-based learning (Rahmadiani et al., 2024). The integration of moral and religious values into the curriculum has been shown to be particularly effective in reducing aggressive behavior, as it addresses both cognitive and affective dimensions of student development.

Furthermore, the role of Islamic Education teachers is highlighted as a key factor in preventing bullying. Islamic Education teachers are responsible for instilling faith (aqidah), moral conduct (*akhlaq*), and Islamic values that shape students' character and behavior. This finding aligns with previous research indicating that teachers who model ethical behavior and incorporate moral narratives such as stories of the Prophet Muhammad Saw and his companions can significantly influence students' moral reasoning and social behavior. Studies have also shown that

a positive and supportive learning environment fosters students' openness, self-confidence, and empathy, which in turn reduces the likelihood of bullying behavior (Yulsefani et al., 2025).

Overall, this discussion demonstrates that bullying is a multifaceted problem influenced by individual, social, and institutional factors. The integration of Islamic ethical principles with modern educational strategies provides a comprehensive framework for preventing and addressing bullying in schools. These findings are largely consistent with previous research, reinforcing the argument that value-based education, particularly Islamic Education, plays a vital role in shaping students' character and creating a safe, respectful, and conducive learning environment (Rahmah & Purwoko, 2024).

Forms of Bullying at SMPN 5 Sukoharjo in Relation to Previous Studies

The findings of this study indicate that bullying behavior at SMPN 5 Sukoharjo manifests in four main forms: verbal, social, nonverbal, and physical bullying. Although the intensity of bullying incidents is relatively low, the presence of these behaviors demonstrates that bullying remains a significant social issue within the school environment. This finding is consistent with previous studies which argue that bullying often occurs in subtle and normalized forms, especially in junior high school settings (Gusnarib 2024).

Verbal Bullying

Verbal bullying emerged as the most dominant form of bullying at SMPN 5 Sukoharjo. This includes mocking parents' names, making derogatory comments about physical appearance, skin color, or speech patterns. These findings align with research conducted by Purwoko (2024), who found that verbal harassment is the most prevalent form of bullying in secondary schools due to its ease of execution and the perception that it is merely joking behavior.

Furthermore, the tendency of students to normalize verbal teasing as humor is also reported in previous studies, which emphasize that perpetrators often underestimate the psychological harm inflicted on victims (Yayah 2024). Consistent with this study, prior research shows that verbal bullying contributes significantly to decreased self-esteem, social withdrawal, and emotional distress among adolescents (Ayu & Muhid, 2022).

From an Islamic educational perspective, the findings reinforce previous studies that highlight the role of religious values in preventing verbal aggression. Research by Malatuny (2021) demonstrates that integrating Qur'anic teachings related to respectful communication effectively reduces verbal bullying behavior in Islamic-based educational contexts. The emphasis by PAI teachers on polite speech and moral accountability aligns with this approach and supports the moral internalization process among students.

Social Bullying

Social bullying, characterized by exclusion, gossip, and deliberate ignoring, was also identified in this study, particularly among female students. This finding corroborates earlier research indicating that relational or social bullying is more commonly exhibited by female adolescents (Banjarnaor et al., 2024). The subtle nature of social bullying often makes it difficult to detect, yet its psychological impact can be severe.

Previous studies have found that victims of social exclusion experience long-term effects, including loneliness, anxiety, and reduced participation in school activities (Kanti, Rakhmat, Budiman, & Mudrikah, 2023). The present findings support this assertion, as victims at SMPN 5 Sukoharjo reported feelings of rejection and decreased self-confidence. In line with Islamic educational research, the contradiction between social bullying and the values of ukhuwah Islamiyah has been widely discussed. Studies by Hasanah & Maulana (2019) suggest that cooperative learning and empathy-based activities grounded in Islamic ethics can significantly reduce social bullying behaviors. The strategies employed by PAI teachers at SMPN 5 Sukoharjo,

such as group-based learning and value-oriented discussions, are therefore consistent with best practices identified in Mustofa et al., (2025).

Nonverbal Bullying

Nonverbal bullying, including hostile gestures, mocking expressions, and dismissive body language, was identified as a less visible yet impactful form of bullying. This finding aligns with research by Siska et al. (2024), who argue that nonverbal aggression often goes unnoticed by educators but contributes to a hostile school climate. The perception that nonverbal bullying is trivial is also consistent with findings by Banjarnaor et al. (2024), who noted that adolescents often lack awareness of how nonverbal cues can convey rejection or humiliation. This study further supports the argument that such behaviors are indicative of emerging arrogance and social dominance during adolescence.

From an Islamic standpoint, previous studies emphasize that nonverbal expressions of arrogance contradict moral and spiritual development. Research by Fatmah (2018) highlights that reflective practices in Islamic education, such as self-evaluation and moral journaling, are effective in increasing students' empathy and reducing covert forms of bullying. The reflective methods implemented by PAI teachers at SMPN 5 Sukoharjo thus align with empirically supported approaches (Rozikin & Muali, 2025).

Physical Bullying

Physical bullying was found to be relatively rare at SMPN 5 Sukoharjo, occurring mainly in minor incidents among male students. This finding is consistent with global trends showing a decline in overt physical bullying, replaced by more subtle forms of aggression Hidayat (2019). Nevertheless, even low-frequency physical bullying remains a serious concern due to its potential to escalate and cause trauma.

Previous research emphasizes that physical bullying often stems from misinterpretations of play or competition, a pattern also observed in this study Muhid (2022). Islamic-based counseling approaches, as applied by PAI teachers, are supported by studies showing that moral dialogue and value clarification are effective in addressing aggressive behavior among adolescents (Khoirunisa et al., 2024).

Prevention Measures and Their Relevance to Previous Studies

The preventive strategies implemented at SMPN 5 Sukoharjo such as the "Peace Greeting Movement," character education, peer support systems, and accessible reporting mechanisms are consistent with comprehensive anti-bullying frameworks proposed in prior research (Manurung et al., 2018). Studies suggest that fostering a positive school culture and strengthening peer relationships are among the most effective ways to reduce bullying behavior. Additionally, the integration of religious and moral education in bullying prevention aligns with findings by Novrianda (2019), who conclude that value-based education significantly enhances students' moral awareness and prosocial behavior.

Overall Implications

Overall, the findings of this study are largely consistent with previous research, both in terms of the forms of bullying identified and the effectiveness of preventive measures. The distinctive contribution of this study lies in its integration of Islamic educational values as a moral framework for understanding and addressing bullying behavior. This approach supports the growing body of literature that emphasizes the importance of culturally and religiously grounded interventions in school-based bullying prevention (Hasan & Azizah, 2022).

CONCLUSION

Based on the results of the research and discussion, it can be concluded that Islamic Education (PAI) teachers play a highly strategic and significant role in preventing bullying behavior at SMPN 5 Sukoharjo. This role is manifested through the instillation of values related to faith (akidah) and noble character (akhlak mulia), exemplary conduct, and the integration of anti-bullying materials into PAI lessons based on the Qur'an and Hadith. Bullying prevention efforts are carried out not only through classroom learning but are also reinforced by various religious activities and habituation programs, such as Qur'an recitation (tadarus), dhuha prayers, and fostering a culture of mutual respect and greetings. These activities have proven effective in shaping students' religious character, fostering empathy, tolerance, and mutual respect among students.

Furthermore, collaboration between PAI teachers, school counselors (BK), and other school personnel serves as an important supporting factor in preventing and addressing bullying. This cooperation allows for early detection, guidance, and continuous mentoring for students involved in bullying cases. The forms of bullying found at SMPN 5 Sukoharjo include verbal, social, nonverbal, and physical bullying. Verbal and social bullying are the most common, while physical bullying is relatively rare and can be promptly addressed by the school. Through the active role of PAI teachers, such bullying behavior can be suppressed and minimized.

Overall, this study demonstrates that Islamic Education serves as an effective instrument in creating a safe, conducive, religious, and bullying-free school environment. The role of PAI teachers makes a tangible contribution to shaping students' character, enabling them to become individuals with noble morals, politeness, empathy, and the ability to live harmoniously within the school environment.

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