

## An Islamic Framework for Character Education and Bullying Prevention: Integrating Aqidah, Akhlak, and Multiculturalism into Learning

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### Abstract

Islamic Religious Education in preventing and dealing with bullying behavior has a very important role, in creating a harmonious and noble social environment at various levels of education. However, there is a lack of studies that integrate Islamic values in religious education that specifically address the issue of bullying. Therefore, this study aims to investigate how the reformulation of Islamic Religious Education can foster a bullying-free campus culture. This research method is qualitative field research, where data is obtained directly using observation, interviews, and documentation. The collected data were analyzed using the Miles and Huberman model interactive analysis technique which includes data reduction, data presentation, and data verification and conclusions. The results of this study show that the reformulation of Islamic Religious Education materials that integrate Aqidah, morals, and multicultural values through the approach of the Qur'an, hadith, Prophetic practices, and tarikh material, accompanied by learning methods that recognize student personalities based on cultural backgrounds, and inclusive class organization, significantly contribute to preventing bullying. This integration instills the values of equality, empathy, and respect for diversity, thus creating a humane, tolerant, and discrimination-free academic environment. Thus, it is hoped that the results of this research can provide solutions in overcoming the issue of bullying in higher education through the reformulation of Islamic Religious Education that integrates aqidah, akhlak, and multicultural values. This is important to create an academic environment that is inclusive, harmonious, and based on Islamic values.

**Keywords:** bullying prevention, character education, islamic religious education, multicultural values, student mental health

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### 1. Introduction

Violence in educational environments is becoming more frequent, this is disturbing and worrying for educators and parents. Students go to college to gain knowledge, and the college environment must be comfortable so that it can help shape strong personal character. Do not become a nest of bullying that makes students afraid to go to college

(Grinshteyn et al., 2021). Bullying is a type of violence carried out by one or more people against other people intentionally and continuously (Gaffney et al., 2021). Bullying behavior occurs when someone harbors thoughts of hatred and dislike towards another person, which leads to oppression, coercion or harassment, thus making the victim feel afraid and persecuted. The bullies played

their part and admitted that they had indeed done such a thing (Sood et al., 2020).

Concerns about bullying in the educational environment are increasing, especially in higher education, along with the emergence of various cases that show the serious impact of bullying behavior on student comfort and the overall academic climate. Olweus stated that bullying is repeated negative behavior directed at someone who is unable to resist, often causing psychological and physical suffering (Darmayanti et al., 2019). Fitriati and Rigby stated that bullying is carried out intentionally, repeatedly, and in situations of power imbalance between the perpetrator and the victim, with the aim of hurting and suppressing the victim emotionally or physically (Fitriati & Imam Tabroni, 2023; Malahat Fuad Siddiqui et al., 2021).

In the campus context, these actions can create an unsafe learning atmosphere, reduce trust between students, and disrupt social harmony. The impact on victims is serious and varied, such as decreased psychological well-being, low self-esteem, increased feelings of loneliness (Heiman & Olenik-Shemesh, 2022), anxiety and depression (Babaee et al., 2021), and eating disorders (Setiani et al., 2024). It is not uncommon for victims to also experience a crisis of confidence and develop self-destructive thoughts or behaviors, including consuming alcohol and drugs (Dorol-Beauroy-Eustache & Mishara, 2021). Thus, it is important for higher education institutions to take this issue seriously, through preventive and curative approaches that involve all elements of the campus, in order to create an environment that is inclusive, safe, and supportive of the mental health of the entire academic community.

The results of research which noted that as many as 84% of children in Indonesia with an age range of 12-17 years were vic-

tims of bullying are very worrying data (Febriana, 2017). Bullying in the school environment is a serious problem that can interfere with the psychological and academic development of students (Patchin & Hinduja, 2015), (Li et al., 2022). Recent data shows that bullying is still a significant challenge in Indonesian education. Based on the results of the National Assessment (AN) in 2021 and 2022, 24.4 percent of students experienced various types of bullying at school (Kompas.com, 2023). Likewise, a survey involving 260 thousand schools in Indonesia revealed that 22.4 percent of students have the potential to experience sexual violence, and 32 percent fulfill aspects of diversity, while 60 percent are still developing, and 10 percent need special attention (Kumparan News, 2022). In East Java Province, Surabaya city has the highest case rate, with a percentage of 59.8%. This shows that the problem of bullying is not only a national issue, but also occurs at the local level with a significant level of severity (Syahfitra et al., 2023). The Federation of Indonesian Teachers' Unions (FSGI) recorded 30 cases of bullying in schools throughout 2023, an increase from 21 cases in the previous year (Sania Mashabi, 2023).

Based on these problems, Islamic religious education appears and has great potential as a solution to overcome bullying (Mayus & Samudra, 2024). Islamic Religious Education instills the values of tolerance, empathy, and mutual respect as an integral part of Islamic teachings. Tolerance is not interpreted as giving in to differences, but as respect for diversity in the frame of humanitarian brotherhood (*ukhuwah insaniyah*). Teaching empathy through the example of the Prophet Muhammad who showed compassion and attention to all levels of society, including to people of different beliefs. Islamic teachings also strongly emphasize

the importance of maintaining the tongue, avoiding *ghibah* (gossiping), *namimah* (fighting), and unjust actions which are the forerunners of bullying (Badruzaman & Adiyono, 2023). With contextual and dialogical learning, Islamic Religious Education is able to form students' moral awareness in respecting differences in culture, ethnicity, religion, and social background. Islamic Religious Education does not only act as a religious subject, but also as a medium for transforming human values that encourage the creation of an educational environment that is safe, peaceful, and free from bullying (Husaeni, 2023).

While on initial observations at the Muhammadiyah University of Mataram, it has an inclusive character both internally and towards external parties, such as openness in accepting students regardless of group affiliation, religion and religious organization background. The multicultural nuance is very clearly visible with the presence of students from other religions, such as at Muhammadiyah University of Mataram, students who are Hindu; 28, Buddha; 4, Catholic; 16, Protestant; 18, and Islam; 7,215. Apart from that, Muhammadiyah University of Mataram is also full of differences, because the students' ethnic backgrounds consist of students from various regions in Indonesia. If we look at organizational background, students studying at this University have a variety of organizational backgrounds, both organizations within Islam itself, which are quite numerous and diverse, as well as organizational backgrounds from several other religions. If it is not handled wisely, it will become a source of bullying like the diversity that exists in Indonesia.

This research is present to respond to the gap in previous studies, namely the lack of integrated research that reformulates Islamic education materials to prevent bullying in the

context of multicultural higher education. This research seeks to determine the factors that cause bullying, and the reformulation of Islamic religious education in preventing bullying in higher education, namely at the Muhammadiyah University of Mataram. Reformulation of Islamic Religious Education has a position and urgency in higher education society, in order to produce students who understand the character of a multicultural society. Therefore, this research was conducted to explore academic anxiety at the Muhammadiyah University of Mataram. Where the Muhammadiyah University of Mataram has implemented an educational curriculum that is based on unity and eliminates the dichotomy of differences, whether differences in social, cultural, religious, political or ethnic fields which often trigger bullying. This was done as an effort to reduce bullying which has been rampant recently and often in the name of differences.

A teaching model in Islamic religious education at the Muhammadiyah University of Mataram aims to produce graduates who have a high attitude of tolerance, without bullying. At the same time helping and encouraging heterogeneous communities to realize shared values and eliminate the seeds of differences that are vulnerable to giving rise to bullying. Islamic religious education held at the Muhammadiyah University of Mataram, can be a miniature campus without bullying, as an illustration of civilization with a diverse spectrum of nationalities, religious beliefs, skin colors and races. Implementing an Islamic religious education curriculum system which is expected to be able to minimize bullying that arises due to differences between one individual and another. Thus, this research aims to explore how to reformulate the curriculum both Aqidah material, morals, and teaching practices that can specifically create an environment free from

bullying, so that it can be useful and used by the university academic community in Mataram City, West Nusa Tenggara and generally for the people of Indonesia.

## 2. Method

This research design is a field research with a qualitative approach, which aims to explore in depth social phenomena in a natural context through direct interaction with research subjects. Researchers use an emic (insider) approach to obtain authentic perspectives and represent participants' experiences, values, and views as they are in their lives. The emic approach allows researchers to understand reality from the subject's point of view, resulting in rich, contextual, and meaningful data. This approach is particularly relevant when researching issues related to values, beliefs, and personal experiences, such as in the context of religious education, campus culture, and bullying, because only through the eyes of the participants can the true meaning of a social phenomenon be fully and deeply understood.

The sampling process in this study was carried out purposively, namely by selecting subjects who were considered the most relevant and able to provide in-depth information according to the research focus. Data were obtained from 26 Islamic Religious Education lecturers at Muhammadiyah Mataram University and 66 non-Muslim students. The selection of this group was based on the consideration that lecturers have a central role in delivering materials containing tolerance and multiculturalism values, while non-Muslim students were selected to evaluate the extent of the influence of Islamic Religious Education learning in creating an inclusive campus environment free from discrimination.

Qualitative research is interpretive research, in which the researcher engages in

ongoing and ongoing experiences with participants. This involvement in the qualitative research process will raise a series of strategic, ethical and personal issues (Harahap et al., 2023). In this study, the researcher as an instrument, which is intended as an interviewer and observer (Chan-anteza, 2020). Researchers here will conduct research continuously to obtain data validity. The researcher will interview several Non-Muslim students at Muhammadiyah Mataram University, lecturers in charge of Religious Education courses, and several parties related to the focus of this research. Researchers come through several stages, namely exploration, cooperation and participation (Khodadad-Saryazdi, 2021). This stage is carried out to eliminate personal impacts and protect social events at the research site from occurring as naturally as possible and as they should.

Data collection techniques in this research include in-depth interviews, direct observation, and documentation (Nieuważny et al., 2021; Zhou et al., 2021). Interviews were conducted to explore the understanding, views, and experiences of lecturers and students regarding the reformulation of Islamic Religious Education in preventing bullying in higher education. Observation was used to observe the behavior, interaction, and atmosphere of the classroom directly, in order to capture the dynamics of learning that were not captured through interviews (Jones et al., 2021). Meanwhile, documentation such as photographs, teaching notes, and other supporting documents serve as complementary data and empirical evidence. These three methods complement each other and are used to triangulate, i.e. compare and confirm findings from various sources and techniques, thus increasing the validity and reliability of the research results (Donkoh, 2023).

The steps of data analysis in this study began with the coding process, which is or-

ganizing the raw data from interviews and observations into certain units of meaning that are relevant to the research focus. After coding, the data were categorized based on main themes such as reformulation of Islamic Religious Education materials, bullying prevention strategies, and multicultural values in teaching. This process enabled the identification of patterns, relationships and differences between information obtained from informants. The categorized data was then thematically analyzed to explore the relationship between the field findings and the theories used in the literature study. This analysis is followed by an in-depth interpretation of the social and cultural context of the campus, resulting in a comprehensive understanding of the role of Islamic Religious Education in preventing bullying. The final stage is conclusion drawing, where the results of the analysis are compared with the research objectives to ensure compatibility and make theoretical and practical contributions to the field of inclusive higher education.

### 3. **Result and Discussion**

Based on the findings in this study, both researchers obtained from observations, interviews and documentation which then presented data related to the three data, and then analyzed the points that became the practice of embedding reformulation values in Islamic Religious Education (PAI) material in Islamic Religion and Muhammadiyah (AIK) courses at Muhammadiyah Mataram University. Thus, the researcher presents the main findings related to the reformulation of Islamic Religious Education in preventing bullying in higher education:

#### a. **Reformulation Material Islamic Religious Education**

From the results of the analysis which are the findings of the reformulation of Islamic Religious Education in preventing bullying in Higher Education at Muhammadiyah Mataram University, it can be seen from Table 1 Reformulation of Islamic Education Material.

This study finds that Aqidah and Akhlak materials in Islamic Religious Education significantly contribute to preventing bullying in universities through their integration with Character Education and Learning. Belief in angels who record human deeds (QS. Al-Anbiya': 19–20) and the warning about satan (QS. Al-A'raf: 14–17) strengthen spiritual awareness and self-control, which are central elements of character formation against harmful behavior. Moral teachings such as honesty (HR. Bukhari), trustworthiness (QS. Al-Ahzab: 72), and patience (QS. Al-Baqarah: 155–157) reinforce positive traits emphasized in Character Education to reduce aggressive actions. Social values like guest etiquette (QS. An-Nisa') and birrul walidain (QS. Al-Isra': 23) cultivate empathy, courtesy, and respect, reflecting the broader goals of character-based learning in fostering harmonious relationships. These results align with Lestari, who found that Islamic ethics reduce aggression (Lestari et al., 2024), Fitriya & Wahid, who noted that moral-based learning supports inclusivity (Fitriya & Wahid, 2024), and Yiu, who showed that religious-multicultural teaching prevents exclusion and bullying (Yiu, 2024).

The above findings are consistent with previous studies that show religious education plays a strategic role in anti-bullying character building (Inayah et al., 2024). Research by (Suyadi & Widodo, 2019) also highlights the significance of moral-based Islamic education in fostering a culture of peace and reducing violence among students. The common thread lies in the emphasis on

moral values such as honesty, trustworthiness, and empathy as the basis for building healthy social relationships within the framework of Character Education and Learning. However, this study extends the discussion by adding the Aqidah dimension, stressing the role of faith in angels and awareness of divine supervision as preventive factors against deviant behavior, including

bullying (Afriyanto & Anandari, 2024). Thus, Table 1 provides an understanding that Aqidah and Akhlak within the framework of Character-Based Education and Learning foster attitudes of tolerance, empathy, and respect that are essential for a campus culture free from bullying. This study uses a qualitative-descriptive approach with a normative pedagogical perspective.

**Table 1. Reformulation Material Islamic Religious Education**

| <b>Material Aqidah</b> |                                                                                                                                                      |
|------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------|
| (1).                   | Material related to believing in Angels and Heavenly Creatures QS. Al Anbiya': 19-20,                                                                |
| (2).                   | The wisdom of believing in angels; QS. Al-Baqarah: 177,                                                                                              |
| (3).                   | Explanation related to jinn; QS. Al-Hijr: 26-27. (                                                                                                   |
| (4).                   | Explanation of Iblis: The angels' immunity from the disbelief committed by the devil: QS. At-Tahrim: 6, Al-Anbiya': 27                               |
| (5).                   | Explanation of Satan: QS. Al-An'am: 112, Al-A'raf: 14-17.                                                                                            |
| (6).                   | Faith in the Books of Allah, this material explains related,                                                                                         |
| (7).                   | The definition of the books of Allah which shows all the holy books that have been revealed to the Prophets and Messengers; QS. Al-Baqarah {2}: 177, |
| (8).                   | Shows all the Scriptures that were revealed before the Qur'an: QS. Ar-Ra'd {13}: 43,                                                                 |
| (9).                   | Indicates a specific Scripture before the Qur'an: QS. Al-Baqarah {2}: 87,                                                                            |
| (10).                  | Indicates a specific Scripture of the Qur'an: QS. Al-Baqarah {2}: 2,                                                                                 |
| (11).                  | Names of the Books of Allah before the Qur'an and the Prophets and Messengers who received them;                                                     |
| (12).                  | The Book of the Torah, the Book of Zabur, the Book of the Gospel, the Qur'an; QS. Yusuf: 3.                                                          |
| (13).                  | The Qur'an as the Last Book of God,                                                                                                                  |
| <b>Material Morals</b> |                                                                                                                                                      |
| (1).                   | Akhlak is generally equated with the meaning of the word character or morality or manners, al-Qalam 68:4, HR. Baihaqi,                               |
| (2).                   | Sources of Morals from the Qur'an and Sunnah of the Prophet Muhammad,                                                                                |
| (3).                   | The position and privilege of morals in Islam: QS. Al-Ankabut 29: 45, HR. Ibn Khuzaimah, At-Taubah 9: 103, Al-Baqarah 2: 197                         |
| (4).                   | Social Manners: The Manners of Entertaining and Receiving Guests; HR. Bukhari, QS; An-Nisa'.                                                         |
| (5).                   | Personal morals of Shidiq; HR. Bukhari.                                                                                                              |
| (6).                   | The personal character of Amanah: HR Ahmad, QS. Al-Ahzab 33:72.                                                                                      |
| (7).                   | The personal character of Istiqamah: QS. Fushshilat 41:6.                                                                                            |
| (8).                   | The Personal Character of Iffah: QS. An-Nur 24:33, Al-Ahzab33:59.                                                                                    |
| (9).                   | Syaja'ah Personal Character: HR. Muttafaqun 'Alaihi; HR. Bukhari.                                                                                    |
| (10).                  | The Personal Character of Shame: HR. Muttafaqun 'Alaihi.                                                                                             |
| (11).                  | The Personal Character of Patience: QS. Al-Baqarah 2:155-157.                                                                                        |
| (12).                  | Morals in the family: HR. Muttafaqun 'alaih, QS. Al-Isra' 17:23,                                                                                     |
| (13).                  | The Position of Birrul Walidain; HR. Muttafaqun 'alaih, QS. Al-Isra' 17:23.                                                                          |
| (14).                  | Forms of Birrul Walidain: QS. Lukman 31:15, HR. Muslim.                                                                                              |
| (15).                  | Uququl Walidain; HR. Bukhari, HR. Hakim, Hr. Tirmizi                                                                                                 |
| (16).                  | Amar Ma'ruf Nahi Mungkar; QS. Al-Imran: 104.                                                                                                         |

#### **b. Lecturer's Delivery on Learning**

From the results of the analysis which are the findings of the reformulation of Islamic Religious Education in preventing bul-

lying in Higher Education at Muhammadiyah Mataram University, it can be seen from the Table 2.

**Table 2. Lecturer's Delivery on Learning**

| <b>Multicultural Emphasis in Al-Qur'an Hadith</b>                       |                                                                                                                                                    |
|-------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------|
| (1).                                                                    | Mutual respect; QS. Al Kafirun: 1-6, Surat Al-Isra: 84,                                                                                            |
| (2).                                                                    | Help one another; HR. Bukhari no. 2363.                                                                                                            |
| (3).                                                                    | Doing good to both parents even if they are not of the same faith; QS. Luqman: 15, Al-Mumtahanah: 8, HR. Bukhari, no. 5978,                        |
| (4).                                                                    | Doing good to non-Muslims such as parents and relatives remains as long as it is not related to religious rituals; al-Mumtahanah [60] verses 9-10. |
| <b>Emulating the Multicultural Practices of the Prophet Muhammad</b>    |                                                                                                                                                    |
| (1).                                                                    | The system built at the time of the Prophet led the people of Medina,                                                                              |
| (2).                                                                    | Rasulullah figure in the midst of the heterogeneity of his society,                                                                                |
| (3).                                                                    | Rasulullah as an educator,                                                                                                                         |
| (4).                                                                    | Rasulullah built monotheism and mutual respect through the Medina Charter,                                                                         |
| (5).                                                                    | The rights of every tribe, group, and religious community are truly protected,                                                                     |
| (6).                                                                    | Creating a sense of togetherness and unity,                                                                                                        |
| (7).                                                                    | Unify the direction and thoughts on the same goal,                                                                                                 |
| (8).                                                                    | Rasulullah regulates the laws and procedures for the association of all residents of Medina,                                                       |
| (9).                                                                    | The Medina Charter reconciles, creates justice, peace and prosperity,                                                                              |
| (10).                                                                   | Rasulullah gave restrictions to those who are Non-Muslim; QS. Al Kafirun [109] :6, Al Isra' [17] :84,                                              |
| (11).                                                                   | Applying the egalitarian principle in worldly muamalah affairs,                                                                                    |
| (12).                                                                   | Rasulullah was fair in determining the laws,                                                                                                       |
| (13).                                                                   | Rasulullah is accommodating to cultures that do not conflict with the principles of sharia                                                         |
| <b>Multicultural Emphasis on Explanation of Moral Material</b>          |                                                                                                                                                    |
| (1).                                                                    | Campus culture can be understood as a campus tradition that grows and develops in accordance with the spirit and values adopted by the campus,     |
| (2).                                                                    | The formation of a noble moral culture fosters the development of traditions and values of noble morals,                                           |
| (3).                                                                    | Morals emphasize right and wrong behavior towards fellow humans,                                                                                   |
| (4).                                                                    | State morals,                                                                                                                                      |
| (5).                                                                    | Should not disturb friends and others,                                                                                                             |
| (6).                                                                    | Adab to a friend.                                                                                                                                  |
| (7).                                                                    | Social morals.                                                                                                                                     |
| (8).                                                                    | Manners towards oneself,                                                                                                                           |
| (9).                                                                    | Humans have obligations to the physical (body) and spiritual (soul),                                                                               |
| (10).                                                                   | Attitude to fellow students.                                                                                                                       |
| (11).                                                                   | Manners that must be familiarized on campus and off campus.                                                                                        |
| (12).                                                                   | Manners on the behavior of servants to their god,                                                                                                  |
| (13).                                                                   | Universal Islam must be applied in individual life, society, nation and state,                                                                     |
| (14).                                                                   | The servant's morals towards his Lord can be seen from his knowledge, behavior and lifestyle ,                                                     |
| (15).                                                                   | Akhlak to Allah Ta'ala in His word; QS. Al-Isra' [17]: 23.                                                                                         |
| (16).                                                                   | Hard work, worship, prayer and endeavor for success in this world and the hereafter.                                                               |
| <b>Multicultural Emphasis on Explanation of Date Material (history)</b> |                                                                                                                                                    |
| (1).                                                                    | The values of Islamic diversity and tolerance during the time of the Prophet Muhammad.                                                             |
| (2).                                                                    | Rasulullah in preaching has two stages: First: preaching from his own family. Second: preaching by adjusting the conditions of the community.      |
| (3).                                                                    | The values of diversity and tolerance at the time of the entry of Islam in Indonesia.                                                              |
| (4).                                                                    | Exploring the history of the entry of Islam in Indonesia at every meeting.                                                                         |
| (5).                                                                    | The process of the development of Islam in Indonesia.                                                                                              |

The analysis in Table 2 shows that integrating multicultural values in Al-Qur'an, Hadith, Akhlak, and Tarikh materials is crucial for preventing bullying on campus. Qur'anic teachings such as QS. Al-Kafirun: 1-6 and QS. Al-Isra': 84 stress respect for religious and worldview differences, which is central to Character Education and Learning.

Hadith Bukhari no. 2363 on helping others regardless of background builds solidarity and reduces discrimination, reflecting key values of Character Education and Learning. Akhlak teachings on good manners, avoiding harm, and maintaining body and mind (points 5, 6, 8, 9) discourage aggression and verbal abuse while fostering positive

character. Tarikh lessons on the Prophet's inclusive leadership in the Medina Charter and peaceful preaching (points 1, 2, 5) provide models of constructive respect for diversity consistent with Character Education and Learning. These findings align with Zahro & Fikri who showed Islamic ethics reduce aggression (Zahro & Fikri, 2024), Musyafak & Subhi who found moral education supports inclusivity (Musyafak & Subhi, 2023), and Mashuri who showed multicultural-religious teaching prevents exclusion and bullying (Mashuri et al., 2024).

The above findings are consistent with previous studies highlighting the importance of integrating Islamic values in building a harmonious academic environment. Research by Fitriana shows that a teaching approach instilling tolerance and empathy values can reduce social conflict among students (Fitriana, 2014). The similarity is found in the emphasis on mutual respect and cooperation across identities (Berlian & Huda, 2022). However, this study contributes a new dimension by incorporating Tarikh and the Prophet's example as a historical learning strategy, which had not been sufficiently explored in earlier works. Within the framework of Character Education and Learning, the lecturer's role becomes central. The integration of Aqidah (spiritual awareness),

Akhlak (noble morals), and multicultural values (respect for diversity) by lecturers makes the learning process not only informative but also transformative. Lecturers who present QS. Al-Kafirun dialogically or interpret the Medina Charter as a foundation for tolerance foster students' critical awareness. Through this approach, learning contributes both to cognitive education and to shaping student character that is anti-bullying and pro-harmony (Yatiman et al., 2025). Thus, the results of the study in Table 2 conclude that the integration of multicultural values in the materials of the Qur'an, Hadith, Akhlak, and Tarikh is effective in preventing bullying on campus. Islamic values of tolerance, empathy, and respect for differences strengthen inclusive character education. Lecturers play an important role in instilling these teachings through dialogue so that learning shapes students' knowledge and character to be moral and uphold social harmony.

### c. Teaching Methods

From the results of the analysis which are the findings of the reformulation of Islamic Religious Education in preventing bullying in Higher Education at Muhammadiyah Mataram University, it can be seen from table 3. Teaching Methods below:

**Table 3. Teaching Methods**

#### **Know the Ethnic Characteristics of Students by Identifying them at The Beginning of the Semester**

- (1). Each student was asked to introduce their name.
- (2). Ask each student to introduce their region of origin.
- (3). There is the Sasak tribe who inhabit Lombok Island, then the Sumbawa tribe who inhabit Sumbawa Island, and finally the Bima and Dompu tribes who also inhabit Sumbawa Island.
- (4). Generally, one class tends to have a majority tribe within it.
- (5). More classes come from the Bima and Dompu tribes at the Law faculty.
- (6). The Lombok tribe dominates the engineering faculty, there are also other tribes such as Balinese, Javanese, Flores but not many.
- (7). It is the obligation of lecturers to enter into a lecture contract with the students under their responsibility.
- (8). The function of a lecture contract is to explain the roles and responsibilities of students and lecturers in order to increase the efficiency and effectiveness of learning.
- (9). Some students are Javanese but have lived in Mataram for nine to ten years,
- (10). Some students whose parents are both Javanese but the students were born on Sumbawa Island,
- (11). The reasons why students from outside the region live in NTB vary; parents who were transferred, busi-

- ness matters, initially tried their luck, and took part in taking care of their grandmother,
- (12). The majority of non-Muslim students are from the province of East Nusa Tenggara (NTT),
- (13). Students who are Hindu are generally from the city of Mataram or around the island of Lombok,
- (14). Many of the students who are Buddhists are from North Lombok (KLU), or from Mareje Village, sheet District, West Lombok,
- (15). Asking about students' hobbies and their reasons for choosing to study at Mataram Muhammadiyah University,
- (16). When the lecturer knows the students in the class well, it will be easier to teach, and adapt to the students' needs.
- (17). Treating Muslims and non-Muslims without favoritism, so that discrimination does not occur.

#### Lecturers Use Teaching Methods that Adapt to the Racial Characteristics of Students

- (1). Conveying Islamic religious material is general if there are non-Muslims in the class.
- (2). Humanitarian materials that can be accepted by all students.
- (3). The moral material is presented in detail, because if the moral material is not a problem, the moral material can be accepted by all humans, both Muslims and non-Muslims.
- (4). Morals; do good to neighbors, parents, society, fellow humans, even do good to people of different religions.
- (5). Materials about faith are combined with universal humanitarian materials so that the class remains conducive and does not offend students of different beliefs.
- (6). Make teaching a benchmark for the majority race in the class.
- (7). Using the lecture method and relating it to examples in reality that occur in society,
- (8). The discussion method used is to solve problems, answer questions and understand student knowledge, as well as to make decisions,
- (9). Educate students to be able to manage time (time management),
- (10). Combining Islamic concepts with concepts outside of Islam,
- (11). Presenting monotheism material, and non-Muslims are also asked to talk about their religious beliefs,
- (12). Teaching using an open-minded, dialogical approach,
- (13). Inviting Muslim students who are the majority not to feel that it is Islam that they must study, that they must be heard by other religions,
- (14). Discuss certain things and hear opinions from people of different races or even different religions.

The analysis in Table 3 shows that teaching approaches based on students' ethnic characteristics and beliefs play a key role in preventing bullying and supporting Character Education and Learning. When lecturers recognize students' backgrounds such as names, origins, and hobbies (points 1, 2, 15) they build inclusive interactions that strengthen character development. Awareness of ethnic diversity Sasak, Sumbawa, Bima, Dompu, Java, and Bali (points 3–6) and equal treatment of Muslim and non-Muslim students (point 17) help reduce discrimination while fostering respect. Delivering materials that include non-Muslim students, such as universal human values in moral lessons (points 2–5), shows lecturer sensitivity and promotes empathy and harmony in learning. This is consistent with Banks, who stressed that multicultural teaching builds inclusivity

(James A. Banks, 2014), and with Gube & Arat, who found that attention to students' backgrounds promotes equity in campus life (Gube & Arat, 2024). Dialogical approaches (point 12), interfaith listening (points 11, 13, 14), and interactive discussions (point 8) further develop mutual respect and empathy, both of which are pillars of character formation. In line with Yiu, who showed inclusive dialogue prevents social exclusion, this study emphasizes that classrooms, through Character Education and Learning, become arenas of inclusive formation that minimize bullying based on race, religion, or identity (Yiu, 2024).

The findings above are consistent with previous research showing that a value-based pedagogical approach, as proposed by Banks on multicultural education (James A. Banks, 2014), can create safe and inclusive learning

spaces. The similarity lies in acknowledging learners' cultural backgrounds to promote tolerance, as also found in Yiu's study, which highlights the importance of recognizing students' identities as the foundation for building social harmony (Yiu, 2024). What makes this study more distinctive is its integration of Islamic aqidah and moral values with multicultural values in a contextualized way within Indonesia's pluralistic classrooms, a combination rarely addressed together in prior studies. This aligns with the framework of Character Education and Learning, where lecturers' strategies teaching Islamic material universally, encouraging open discussions across beliefs, and emphasizing moral values like empathy, helping, and justice serve as effective methods to counter bullying (Rahmah, 2024). Thus, the

results of the study in Table 3 conclude that a multicultural-based learning approach that considers students' ethnic backgrounds and beliefs is effective in preventing bullying and strengthening character education. The integration of Islamic values with multicultural values creates an inclusive learning environment that respects differences. Through dialogic teaching based on human values, lecturers can foster empathy, justice, and tolerance in the educational environment.

#### d. Organization in the Classroom

From the results of the analysis which are the findings of the reformulation of Islamic Religious Education in preventing bullying in Higher Education at Muhammadiyah Mataram University, it can be seen from Table 4 Classroom Organization.

**Table 4. Organization in Class**

#### **Teaching that Facilitates the Academic Achievement of Students from Diverse Ethnic, Cultural and Social Class Groups**

- (1). Lecturers change learning strategies, ways or methods.
- (2). Learning tools are adjusted to the conditions of the students in the class.
- (3). The campus curriculum has special teaching guidelines for non-Muslims.
- (4). The academic achievement of students from racial, cultural and social groups is basically adjusted, looking at the conditions of students in the classroom.
- (5). AIK courses are taught by facilitating students in paper assignments and presentations.
- (6). Lecturers not only have the role of teachers, but also planners and facilitators.
- (7). As a planner, the lecturer plays an active role in designing course materials and assigning assignments that suit learning objectives and student needs.
- (8). Lecturers provide assignments to help improve students' understanding of lecture material,
- (9). Lecturers determine assignments for their students by considering; instructional objectives, task systematics, task relevance, and task completion time,
- (10). The value of tolerance in interactions between students is included in the morals material and is part of the AIK mandatory curriculum.
- (11). Lecturers make changes and adjustments in each class by considering the diversity of student beliefs.
- (12). In a class containing all Muslim students, the lecturer emphasizes instilling a doctrinal ideology with a naqli approach.
- (13). In classes containing a mixture of Muslims and non-Muslims, lecturers use teaching methods that are open dialogical or interactive dialogue.
- (14). Islamic teachings are not just Islamic religious doctrine but as knowledge that can be studied and discussed together.
- (15). Religious experiences taught in worship include procedures for purification,
- (16). Assignments on purification material are presented by students based on their respective religious beliefs.

#### **Adapting Student Learning Activities to Student Needs**

- (1). Between learning activities and student needs are listed in the AIK curriculum.
- (2). Students who in fact have very minimal understanding of religion have adapted to the material in the AIK course.
- (3). Those who are non-Muslims, whether Hindu, Buddhist, Christian or Catholic, are already part of Muhammadiyah University Mataram.
- (4). The AIK curriculum accommodates students in classes that mix Muslims and non-Muslims.

- (5). AIK lecturers embrace non-Muslims to study together without discriminating against racial, cultural, social or religious beliefs.
- (6). Worship jurisprudence courses are adapted to material related to jurisprudence Ramadan and fasting fiqh if it is in the month of Ramadan.
- (7). Adjustment of lecture material to student needs and conditions.
- (8). Worship jurisprudence courses are adjusted to include Qurban material if it coincides with the Eid al-Adha holiday.
- (9). Lecturers adapt the material discussed in class to current situations and conditions so that it can enlighten, encourage and provide solutions to students.
- (10). Students are mature learners, and should be treated like adults.
- (11). Involve students to contribute thoughts and ideas, so that they feel valued.
- (12). Lecturers act as facilitators.
- (13). Lecturers are skilled at starting discussions, providing information, increasing student participation.
- (14). Use of media in the learning process to avoid communication failures between lecturers and students.
- (15). Lecturers motivate students towards the lesson material provided.
- (16). Utilize various kinds of media that are familiar to students, such as cell phones with all kinds of applications on them, as well as other social media.

The analysis in Table 4 shows that adaptive and inclusive teaching plays an important role in preventing bullying on campus, particularly those based on race, culture, social, and religious differences, while reinforcing Character Education and Learning. When lecturers adapt strategies and materials to student needs (points 1, 2, 7, 9), it fosters recognition, self-worth, responsibility, and respect. In mixed Muslim and non-Muslim classes, dialogic and open approaches (points 13, 14) prevent alienation, encourage mutual learning, and strengthen tolerance. Assignments such as purification presentations adapted to beliefs (point 16) promote diversity appreciation while maintaining scientific values, fostering honesty, fairness, and empathy. Likewise, curricula that embrace differences (points "Adjusting Activities" 1, 4) and lecturers' active engagement with non-Muslim students (point 5) reduce stigma and discrimination while cultivating inclusivity and care for others. These findings align with Savinova, who found inclusive pedagogy supports equitable participation (Savinova et al., 2024), with Brühwiler, who showed adaptive teaching minimizes exclusion (Christian Brühwiler, 2020), and with Hennessy, who proved dialogic learning fosters respect and prevents bullying (Hennessy et al., 2023). Student involvement in discussi-

ons and decisions (points 11, 13) makes them active participants, strengthening responsibility and autonomy as key values in Character Education and Learning. These practices create a fair and inclusive classroom that prevents bullying while fostering character formation.

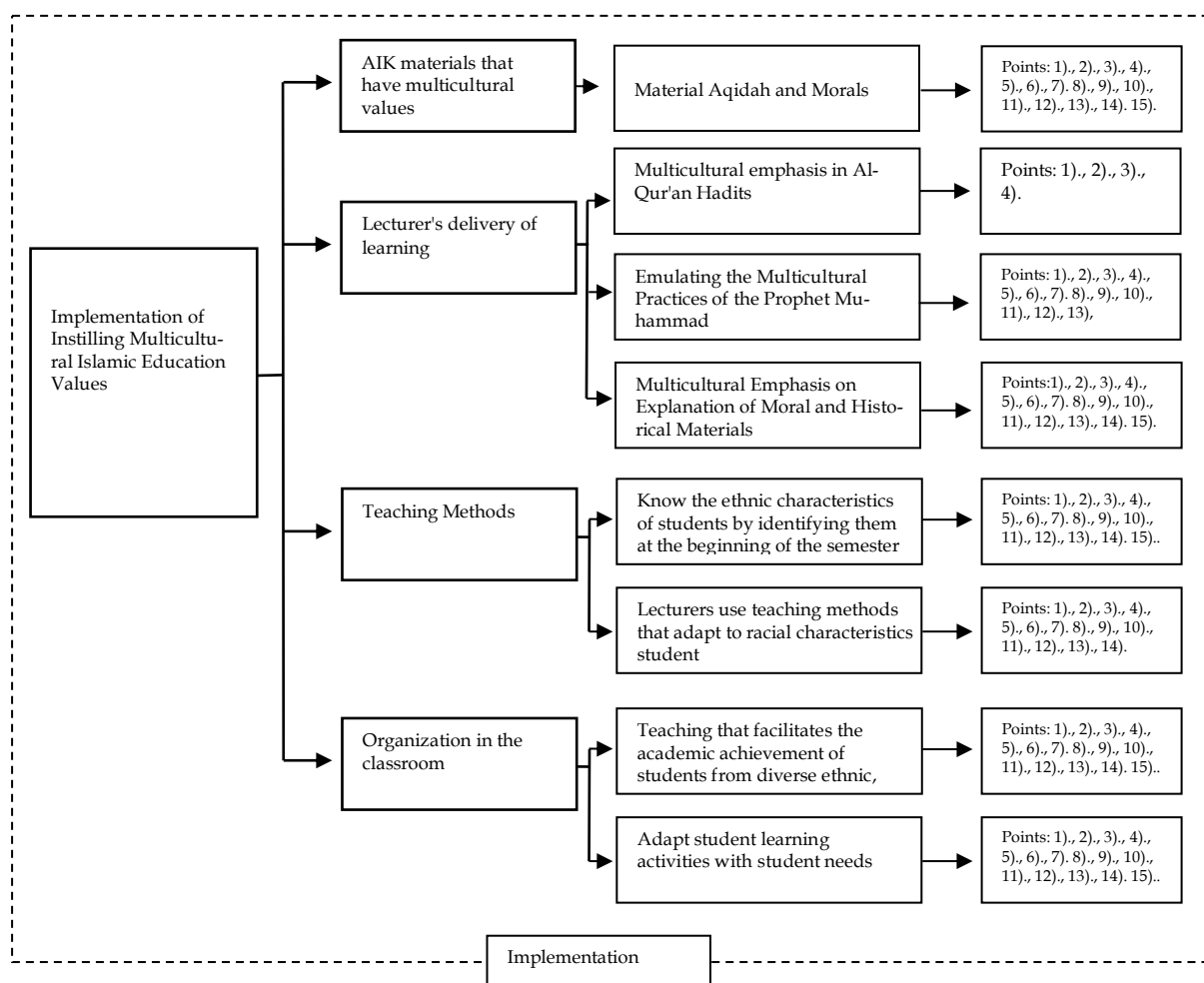
The findings in Table 4 are in line with previous studies such as those conducted by Banks and Yiu who emphasized the importance of multicultural-based classroom organization to build an inclusive and equitable learning environment (Fitriana, 2014; Yiu, 2024). Similar to the results of this study, both highlight that learning strategies considering students' ethnic, cultural, and faith backgrounds can increase participation and prevent social exclusion (Tkáčová et al., 2021). However, a notable distinction lies in the integration of aqidah and moral values that characterize the Islamic education context, as implemented in the AIK teaching approach at Muhammadiyah Mataram University. This integration not only reinforces respect, equality, and moral responsibility in student interactions but also aligns with the goals of Character Education and Learning, which aim to form individuals with integrity, tolerance, and empathy. By organizing classes that acknowledge diversity and engaging students in open discussions and assignments

related to their religious experiences, a safe and respectful learning space is cultivated. Thus, this approach effectively addresses bullying because it instills universal human values alongside strong moral teachings within a multicultural and religious framework (Destiany et al., 2003).

Thus, Table 4 provides an understanding that adaptive and inclusive learning effectively prevents bullying on campus by strengthening character education based on moral and multicultural values. Through a dialogical approach, active student participation,

and the adaptation of materials to religious and cultural backgrounds, a fair and mutually respectful learning environment is created. The integration of faith and moral values in Islamic education fosters tolerance, empathy, and responsibility, thereby shaping students' integrity and respect for diversity.

In addition to some of the tables above, which are closely related to the practice of reformulating Islamic Religious Education in preventing bullying in Higher Education, can also be seen in the summary of Figure 1.



**Figure 1. The Practice of Reformulation of Islamic Religious Education in Preventing Bullying in Higher Education at Universitas Muhammadiyah Mataram**

The findings from the four tables show that reformulating Islamic Religious Education (PAI) by integrating aqidah, akhlak, and multicultural values has major implications

for creating an inclusive, bully-free campus. In higher education, this reformulation is closely related to Character Education and Learning, as it requires shifting from norma-

tive to reflective-contextual teaching, where student diversity is regarded as an asset that enriches the learning process. Organizing classes with attention to ethnic, cultural, and religious diversity fosters empathy, tolerance, and reduces discrimination, which are core elements of character formation. Lecturers thus act not only as knowledge transmitters but also as facilitators of diversity values in practice, strengthening students' moral and social character. These results align with Esmailzadeh, who found Islamic ethics foster peaceful interaction (Esmailzadeh, 2023), Yusliani, who showed moral-based learning builds inclusivity (Yusliani, 2025), and Yuliasih, who demonstrated multicultural-religious approaches prevent exclusion and bullying (Yuliasih, 2023). Such reformulation also supports inclusive campus policies relevant to globalization and reinforces higher education's role as a safe space for all, including minorities, while simultaneously contributing to the goals of Character Education and Learning in shaping empathetic, respectful, and responsible students.

Although this study demonstrates a positive contribution to bullying prevention, it has several limitations. First, the findings are contextual and limited to one institution, so generalization to other campuses with different demographics and cultures must be done cautiously. Second, the qualitative-descriptive approach used has not quantitatively measured the extent to which this reformulation reduces bullying. Similar to the study of Monat, contextual constraints often hinder generalizing the effectiveness of Islamic ethics-based learning (Monat et al., 2022). Therefore, further comparative or experimental research is needed in various universities, both public and private, with diverse student populations. As noted by Yuliasih, the effectiveness of moral-based

learning should be tested across institutions to ensure inclusivity and fairness (Yuliasih, 2023). Moreover, the reformulation of Islamic Religious Education (PAI) must be examined in multicultural academic settings to validate its role in fostering tolerance. In line with Iswandi, who emphasized that multicultural-religious teaching requires systematic evaluation (Alfarisy & Iswandi, 2025), future research should also develop PAI evaluation instruments based on tolerance and diversity values. Strengthening these instruments will not only integrate the reformulated model into the national curriculum but also contribute to Character Education and Learning, ensuring its sustainability in building inclusive and bully-free campuses.

#### 4. Conclusion

Islamic Religious Education reformulated in terms of curriculum content has been shown to play a key role in preventing bullying in higher education. First, curriculum content that includes Aqidah and Akhlak materials instills spiritual awareness, moral values, and social empathy that are effective in shaping students' characters to stay away from aggressive and bullying behavior. Second, the emphasis on multicultural values in Al-Qur'an, Hadith, Akhlak, and Tarikh materials encourages an attitude of tolerance, respect for differences, and solidarity across identities, which is very relevant in a heterogeneous campus. Third, the delivery by adaptive and inclusive lecturers, such as recognizing students' backgrounds, using a dialogical approach, and integrating universal human values in teaching, creates a harmonious and open classroom atmosphere. Fourth, diversity-sensitive classroom organization, including adjusting materials, methods, and assignments to students' backgrounds, strengthens a sense of being valued and recognized, thus preventing dis-

crimination and stigma. Overall, this reformulation of Islamic Religious Education shapes a supportive and inclusive learning environment, becoming a key foundation in creating a campus culture free from bullying.

The practical implications of these findings are very relevant for policy makers and higher education practitioners, especially in designing an Islamic Religious Education curriculum that is not only oriented towards cognitive mastery, but also on character development and strengthening a culture of peace on campus. The results of this study can be used as a reference for formulating religious teaching policies that are more transformative, have an inclusion perspective, and are responsive to contemporary campus social challenges. Further research is recommended to explore the long-term impact of this reformulation of Islamic Religious Education on the formation of a bullying-free campus culture and on students' psychosocial well-being. Further research can also evaluate the effectiveness of inclusive religious learning models in various contexts of higher education institutions that differ geographically and socioculturally. Thus, this study not only makes a theoretical contribution to the discourse of Islamic education and multiculturalism, but also offers a practical foothold for the development of a more just, humanist, and diversity-friendly higher education system.

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