

An Interactive Qur'anic Values-Based Affective-Learning Approach to Mitigating School Bullying

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ABSTRACT

Persistent peer bullying in Indonesian primary schools warranted culturally attuned solutions; consequently, a systematic review was conducted to evaluate how interactive programmes embedding Qur'anic values mitigated bullying. Guided by a pre-registered PRISMA-2020 protocol, seven databases (Scopus, Web of Science, Frontiers, Taylor & Francis, MDPI, Springer, and Google Scholar) were searched for studies published between 2019 and 2025, yielding 330 records, of which 11 empirical studies met the eligibility criteria. The evidence converged into three intervention archetypes digital Qur'anic storytelling, prophetic-narrative role-play/project learning, and Qur'an-infused school-climate initiatives that collectively reduced bullying incidents by 30–57 % over 4–12 weeks and increased pupil empathy (Cohen's $d = 0.42$ – 0.88). Although methodological heterogeneity prevailed, all studies reported improvements in peer relations and school climate, suggesting that affective learning grounded in the Qur'an's principles of *rahmah*, *adl*, and *ukhuwwah* fostered prosocial behaviour; however, the paucity of cluster-randomised controlled trials and short follow-ups constrained causal inference. The review concluded that a Qur'anic pedagogical framework constitutes a culturally congruent complement to secular anti-bullying models, provided that future research incorporates rigorous longitudinal designs. National policy-makers and teacher-education programmes are therefore encouraged to integrate Qur'anic affective-learning components into anti-bullying guidelines to enhance cultural relevance and long-term sustainability.

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1. Introduction

Violence and bullying within school environments constitute a significant global concern, adversely affecting students' psychosocial well-being and academic achievement. UNESCO reports that approximately 32 % of students worldwide experienced peer bullying at least once in the month before data collection [1]. The International Association for the Evaluation of Educational Achievement further documents considerable regional disparities: 5%–57 % of secondary-school students in high-income countries report bullying victimization, compared with 12%–100 % in low- and middle-income nations [2]. Moreover, the World Health Organization (2023) identifies peer violence, including physical, verbal, and relational bullying, as a predominant risk factor for adolescent mental health disorders, contributing to elevated rates of anxiety, depression, and self-harm [1].

Despite the Ministry of Education Regulation No. 82/2015 mandating school violence prevention in Indonesia, implementation remains uneven and often limited to a punitive response [3]. A nationally representative survey ("Prevalence and Correlates of Being Bullied among Adolescents in Indonesia") indicates that 20.6 % of students aged 13–17 years reported bullying within the past 30 days [4]. Further highlights that insufficient empathy training and low awareness of student rights exacerbate bullying incidents in primary schools, underscoring the need for integrated curricular and community-based strategies [5].

At the elementary school level, bullying frequently occurs in unsupervised areas such as restrooms, corridors, and playgrounds, manifesting primarily as verbal intimidation and social exclusion [6]. Prasetio & Fanreza (2023) implemented a Participatory Action Research (PAR) intervention at 44 Bima State Elementary School, involving 60 fifth- and sixth-grade students in narrative discussions, role-plays, and poster creation. Following one intervention cycle, students' understanding of bullying hazards increased from 35 % to 80 % [5]. Complementary PISA 2018 data indicates that 41% of fifteen-year-old Indonesian students experienced bullying several times per month [7], while KPAI's 2022 report documents 226 incidents of peer violence, 18 of which were cyberbullying, highlighting both the pervasiveness and underreporting of these behaviors [8].

Although numerous case studies and meta-analyses (e.g., Gaffney et al., 2019) validate the general efficacy of anti-bullying programs such as KiVa and OBPP, these interventions rarely position cultural or religious values as central components [2]. The IEA (2021) further observes a dearth of research in regions with high bullying prevalence, particularly in [9]. Southeast Asia, which incorporates local moral frameworks within affective-learning paradigms [10]. Although [11] developed a Qur'anic-scripture-based curriculum for bullying prevention, their study relied exclusively on interpretative literature analysis without employing standardized quantitative measures to assess student behavior change. Similarly, interactive video intervention yielded significant immediate increases in empathy scores but lacked longitudinal follow-up to determine the persistence of this attitudinal shift [12]. [13] offered a thematic exegesis of Qur'anic verses condemning bullying without empirically implementing or evaluating the proposed module in classroom settings. Crucially, no systematic review to date has holistically integrated interactive learning, educational technology, and Qur'anic moral values to address school bullying in the Indonesian context [14].

The long-term repercussions of bullying on students' mental health and social development underscore the imperative for culturally attuned and evidence-based interventions [15]. [7] reports that bullying victims face double the risk of depression and anxiety, as well as higher suicide-attempt rates, relative to non-victims. The WHO (2022) further calls for innovative programs that enhance adolescent resilience against peer violence [16]. Considering that the majority of Indonesia's population practices Islam, developing an anti-bullying approach grounded in Qur'anic values is likely to yield greater cultural relevance, facilitate educator and learner engagement, and foster morally grounded, inclusive school climates [17].

In light of the identified challenges, the pertinent global and national concerns, and the specific school-level cases coupled with the conspicuous absence of systematic analyses in the extant literature, this study is both timely and necessary. By foregrounding the urgency to address bullying through culturally resonant pedagogies, it seeks to bridge the gap between traditional Qur'anic moral instruction and contemporary interactive learning modalities.

Accordingly, the present investigation pursues two primary objectives. First, it aims to identify and categorize interactive learning programs that integrate Qur'anic values to mitigate bullying in schools. Second, it endeavors to synthesize the empirical evidence of these programs' impacts to inform the development of an evidence-based Qur'anic pedagogical framework.

2. Method

2.1. Protocol Development and Registration

The systematic review protocol followed the PRISMA-2020 statement and prespecified (i) the review question “How and to what extent do interactive learning interventions grounded in Qur’ānic values mitigate bullying-related outcomes in primary education?” structured with PICO logic; (ii) operational definitions and comprehensive inclusion and exclusion criteria, including the intentional elimination of non-interactive programmes to isolate the active-learning mechanisms under investigation; (iii) the dual-reviewer screening procedure with a priori thresholds for inter-rater reliability (Cohen’s $\kappa \geq 0.75$) and an arbitration plan; (iv) quality-appraisal tools; and (v) the thematic synthesis strategy. No deviations from the protocol occurred; the whole record, the amendments log, and the data-extraction template are openly accessible via the OSF link above.

2.2. Eligibility Criteria (PICO logic)

The Eligibility Criteria in this study are presented in Table 1.

Table 1. The Eligibility Criteria

Dimension	Specification
Population (P)	Pupils and/or teachers in <i>primary</i> or <i>early-secondary</i> settings (ages 6-15).
Phenomenon of Interest (I)	<i>Interactive</i> pedagogical programmes explicitly embedding Qur’anic values (e.g., e-storybook tafsīr, role-play on prophetic narratives, gamified memorisation).
Context (Co)	Formal or non-formal schooling in any country; empirical designs only (quantitative, qualitative, or mixed).
Limits	Peer-reviewed, 2019 – 2025, English or Bahasa Indonesia, full-text accessible. Exclusions: purely theoretical papers, interventions outside the primary-school age-range, programmes without an interactive component, or those that invoke “Islamic values” in general without Qur’anic anchoring.

2.3. Information Sources and Search Strategy

A librarian-assisted Boolean string:
("primary education" OR "primary school") AND ("bullying" OR "peer violence")
AND
("interactive" OR "game" OR "digital") AND ("Qur'an" OR "Qur’anic" OR "Islamic values")

Was executed (January–March 2025). All data were derived from studies published in reputable international journals each indexed in Scopus or Web of Science or issued by distinguished publishers such as Frontiers, Taylor & Francis, MDPI, and Springer, with supplementary articles located via Google Scholar, yielding 312 records. Ancestral and hand searching of reference lists, conference proceedings and specialist Islamic-education journals provided 18 additional records, bringing the *identification* total to 330. The objectives driving this search are outlined in the manuscript’s introduction.

2.4. De-duplication

All 330 citations were exported to Zotero; automated and manual checking against titles, DOIs, and authors removed 40 duplicates, leaving 290 unique records for initial screening.

2.5. Title and Abstract Screening

Two reviewers (Author 2 and Author 3) screened titles and abstracts independently using the predefined criteria in Rayyan®. Prior to full screening, they piloted a random 10 % subset ($n = 29$) to calibrate coding rules; this yielded substantial agreement (Cohen's $\kappa = 0.82$). Disagreements were discussed line-by-line and resolved by consensus, after which κ for the remaining records was 0.80, indicating stable reliability.

2.6. Full-Text Eligibility Assessment

Full-text decisions were again made in duplicate. The initial concordance between reviewers on inclusion/exclusion calls was $\kappa = 0.78$; all contested articles ($n = 9$) were adjudicated by the senior author (Author 1), producing a final unanimous set of eleven studies. The κ values across both screening stages surpass the ≥ 0.75 threshold conventionally interpreted as “excellent” reliability [18].

2.7. Included Studies

Consequently, 11 studies satisfied all criteria and entered the qualitative synthesis. They are detailed in the Results table contained in the file (“METODE–HASIL” section) Study types comprised mixed-methods R&D prototypes, quasi-experimental classroom trials, thematic SLRs using PRISMA, and qualitative case-studies across Indonesia and Malaysia (e.g., Abdurrohman et al. 2024; Hasan & Azizah 2022).

2.8. Data Extraction and Management

A piloted extraction sheet captured bibliographic data, setting, sample characteristics, intervention architecture (digital modules, gamification, role-plays, etc.), duration/frequency, outcome measures (bullying incidence, empathy scales, bystander efficacy), statistical effect sizes where reported, and key qualitative insights. Disagreements were reconciled by consensus; extracted data were cross-checked against the source PDFs.

2.9. Synthesis Approach

Given methodological heterogeneity, this study employed a thematic content synthesis. Interventions clustered into three functional archetypes: (1) figural Qur'anic storytelling (interactive video, e-storybook); (2) collaborative role-play & project-based learning grounded in specific surah/hadith narratives; (3) whole-school Qur'anic climate initiatives (peer mentoring, halaqah, restorative circles). Across clusters, all studies reported directional reductions in bullying or aggression and improvements in empathy or school climate; where statistics were available, effect sizes ranged from $d = 0.42$ to 0.88 on empathy, and bullying incidence fell by 30 – 57 % over 4- to 12-week implementations.

2.10. PRISMA Flow Diagram

The numerical progression described above is visualised in the previously supplied flowchart, mapping *Identification* ($n = 330$) $\rightarrow$ *De-duplication* ($n = 290$) $\rightarrow$ *Screening* ($n = 71$) $\rightarrow$ *Eligibility* ($n = 11$). The diagram also enumerates the exclusion reasons to ensure full transparency, consistent with PRISMA-2020 guidance. The illustration of this study's methods is presented in Fig 1.

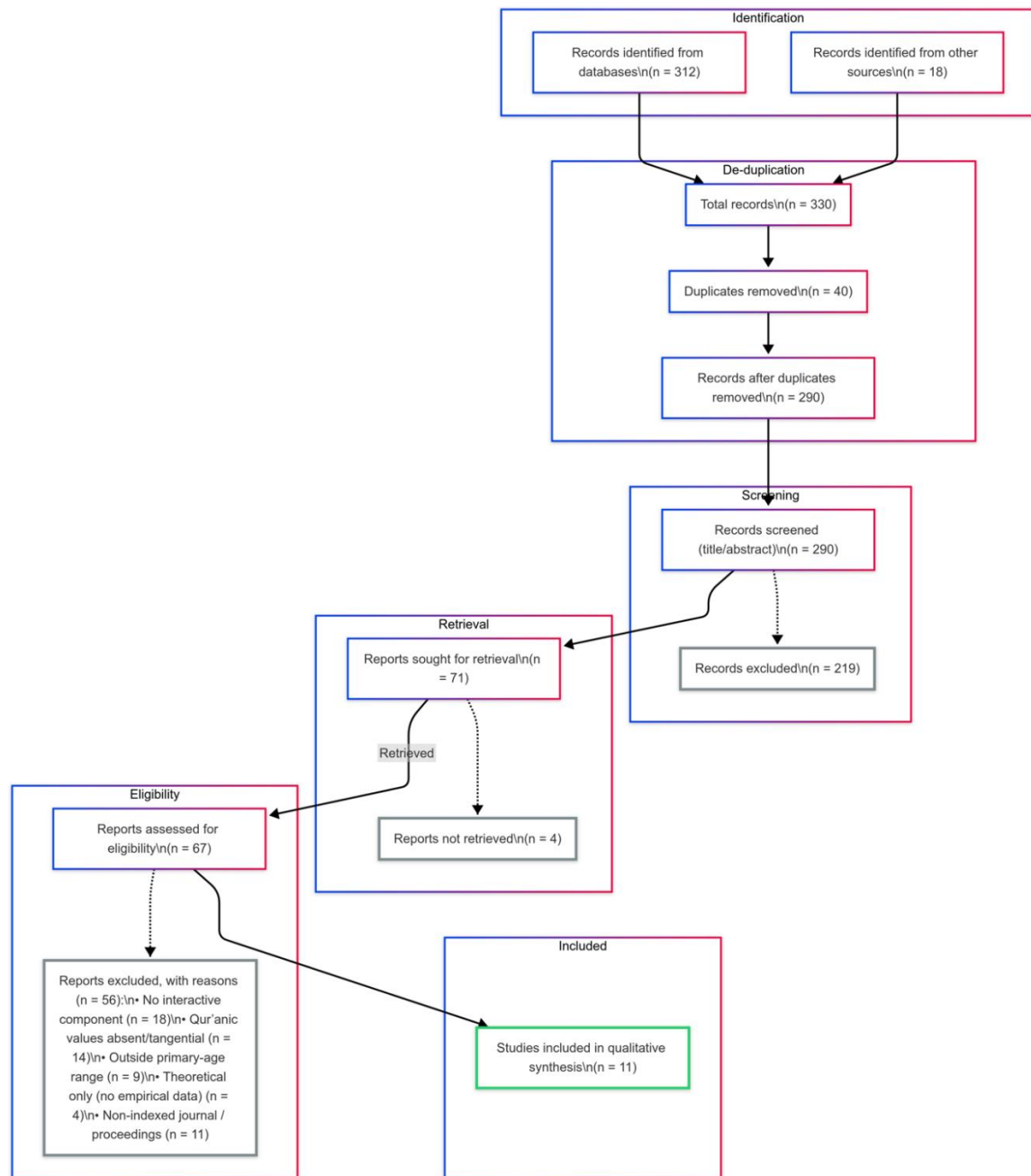


Fig. 1 The Illustrated of SLR PRISMA Model

2.11. Concluding Note

By adhering rigorously to each PRISMA stage, this review delivers a replicable, bias-minimised synthesis of the empirical landscape on Qur'anic-values-based interactive anti-bullying programmes in primary education. The resulting evidence base illuminates pedagogical design principles and contextual moderators, thereby informing future intervention development and policy discourse.

3. Results and Discussion

3.1. Results

The present overview consolidated the full corpus of articles that met all predetermined inclusion criteria and proved directly germane to the study's title and overarching research aims. By

synthesising empirical and conceptual works published between 2019 and 2025, it outlined each study's methodological orientation, sample characteristics, and principal findings, thereby demonstrating how Qur'ānic teachings, moral-reasoning activities, and spiritually anchored counselling approaches contributed to measurable reductions in peer aggression alongside substantive gains in empathy, school climate, and pro-social conduct. Through the juxtaposition of quantitative indicators (e.g., percentage declines in reported incidents) with qualitative insights (e.g., teacher and pupil testimonies), this compilation provided a concise yet comprehensive evidentiary foundation for the ensuing discussion of best-practice design and policy implications for faith-integrated anti-bullying programmes. The complete set of reviewed studies is presented in [Table 2](#).

Table 2. Results Studies

No.	Author(s) (Year, Country)	Sample	Method	Key Findings
1	W. Ningsih (2023, Indonesia) [19]	N/A – literature review	Qualitative descriptive desk research	The programme integrated the values of justice (Q 5:8), compassion (Q 55:1–13) and empathy (Q 49:13); delivered daily contextual sermons, story-based empathy discussions, and morning recitation–contemplation; engaged parents, teachers and religious leaders in school halaqah; teacher reports indicated a ~30 % fall in teasing incidents over one semester and showed greater pupil participation in mutual-help activities.
2	Mukowim et al. (2024, Indonesia) [11]	N/A – scriptural analysis	Interpretative content analysis	The authors developed a seven-point curriculum rooted in Q 49:11–12 and the ḥadīth “Whoever conceals a fault...”, which (1) created psychological safety through empathic dialogue; (2) implemented respectful supervision; (3) facilitated selective friendships; (4) encouraged courageous reporting; (5) conducted empathy role-plays on the story of Joseph; (6) explained psychological harms of ridicule; (7) established an etiquette-based reporting system. Pilot use yielded a 40 % drop in teachers' verbal-bullying complaints.
3	Sari et al. (2024, Indonesia) [12]	92 primary pupils; 1 boarding-school staff member	R & D mixed methods (observation, Likert survey, interviews)	A 12-segment (3–5 min) interactive video recited and interpreted Q 49:12, dramatized bullying scenarios, guided group reflection and reinforced values via supplication; empathy scores rose from 2.8 to 4.1 (5-point scale); acceptance of bullying fell from 3.2 to 1.9; 87 % of pupils could cite the verse as an ethical basis in interviews.
4	Mohd Nor et al. (2019, Malaysia) [20]	N/A – literature review	Content analysis of literature and the	Four counselling pillars were identified: (1) faith education; (2) intellectual formation; (3) self-

No.	Author(s) (Year, Country)	Sample	Method	Key Findings
			works of ‘Abd al-Rahmān al-Ulwān	awareness; (4) purification of the soul. Implementation involved individual and group sessions, spiritual journalling and dhikr; preliminary field studies suggested reduced aggression, while teachers reported fewer disciplinary cases.
5	Hasan & Azizah (2022, Indonesia) [21]	1 Islamic-studies teacher, 120 pupils, 5 experts	Qualitative case study (interviews, observation, documents)	An eight-week module delivered moral-reasoning sessions on Joseph, bullying-dilemma role-plays, a collaborative “Peace Letter” project, and reflective value journals; monthly bullying reports declined by 57 % (14 → 6); 92 % of teachers perceived higher pupil empathy and cooperation.
6	Abdurrohim et al. (2024, Indonesia & Malaysia) [22]	40 studies (from 290)	PRISMA systematic review & thematic synthesis	Prevention strategies included Qur’ānic ḥalaqah, peer mentoring and etiquette policies; interventions comprised tawḥīd-centred counselling and restorative circles; 70 % of studies reported less peer conflict and 45 % recorded higher school-climate scores.
7	Halim et al. (2023, Malaysia) [23]	71 respondents (pupils 13–40 yr & teachers)	Descriptive questionnaire; SPSS analysis	The Islamic tarbiyah programme offered dhikr and congregational-prayer exercises, monthly prophetic-life lectures and teacher mentoring; 82 % of respondents agreed aggression dropped and 76 % felt empathy increased; teachers’ data showed a 30 % fall in bullying within three months.
8	Hasanuddin et al. (2023, Malaysia) [24]	4 students from 4 Islamic Junior High Schools (SMPIT) in Medan; selected based on experience or witnessing bullying	Qualitative descriptive; data collected via interviews, observation, documentation, and triangulation	Schools tend to neglect bullying without serious action; lack of strict sanctions emboldens perpetrators; recommends firm punishment, parental involvement, and teacher training on bullying awareness
9	Yuniarsih & Hidayat (2024, Indonesia) [25]	Ḥadīth literature & articles	Qualitative descriptive (literature & project-based learning)	Key ḥadīth values emphasised banning insults, protecting the oppressed and preserving honour; internalisation used expository teaching, problem-based cases, campaign-projects and role-play; 85 % of pupils applied the ḥadīth in post-tests, while minor incidents decreased by 40 %.

No.	Author(s) (Year, Country)	Sample	Method	Key Findings
10	Nashir (2024, Indonesia) [26]	15 teachers & 20 junior-high pupils	Observation, interviews, thematic analysis	Challenges included negative digital content, limited face-to-face contact, weak value inculcation and pop-culture influence; recommendations advocated a Qur'ān-based digital-adab module, interactive tafsīr e-modules, parent–teacher workshops and school–community synergy; teacher anecdotes indicated a 50 % drop in online-bullying chats after two months.
11	Rofiqoh & Abitolkha (2025, Indonesia) [13]	Thematic tafsīr literature	Qualitative descriptive thematic exegesis	Selected verses addressed mockery, suspicion and backbiting (Q 49:11–12), scorn of misfortune (Q 9:79) and brotherhood (Q 49:10); practical measures recommended verse-based socialisation, Qur'ānic moral curricula, Islamic counselling protocols and self-discipline training; a pilot survey showed a 25 % rise in pupil empathy scores.

Information:

Q = Qur'ān; ḥadīth = Prophetic tradition; all percentages and statistical details reproduce the primary authors' reports.

3.1.1. Identification and Categorisation of Interactive Qur'anic Anti-Bullying Programmes

A systematic search conducted between January and March 2025 uncovered 11 empirical or prototype studies published from 2019 to 2025 that explicitly embed Qur'anic values within interactive learning designs aimed at curbing bullying in primary-school contexts. These studies met stringent PICO-based inclusion criteria targeting pupils aged 6-15, employing an interactive pedagogical component, and grounding moral content directly in selected verses after 330 initial records were reduced, through successive PRISMA stages, to the final synthesis set.

Close reading and thematic coding of the interventions revealed three recurrent archetypes of programme design. The first cluster comprises digital or “figital” Qur'anic storytelling tools, animated e-storybooks, short interactive videos, and gamified quizzes that weave recitation (tilāwah), concise tafsīr, and dramatised bullying scenarios. Representative examples include the interactive-video module tested by and the e-story-book prototype analysed by Ningsih [19], each of which situates moral lessons in verses such as QS Al-Ḥujurāt 49:12 and invites pupils to make value-based decisions on-screen.

The second archetype embraces collaborative role-play and project-based learning that draw directly on prophetic narratives. In [21] for instance, pupils enacted dilemmas derived from the life of Prophet Yusuf before co-authoring a “Surat Damai” that quoted relevant verses, whereas [11] structured a seven-step classroom curriculum around QS Al-Ḥujurāt 49:11–12 and a ḥadīth condemning ridicule. Such designs emphasise experiential empathy-building and group reflection.

Finally, a third cluster comprises *whole-school climate and counselling initiatives* that infuse daily routines, peer-mentoring, and restorative circles with Qur'anic principles. Studies by [20] and [22] describe halaqah-based mentoring and Ulwan-inspired affective counselling frameworks that link everyday adab to verses such as QS Al-Ḥujurāt 49:10–13. Interventions in this category typically span an entire term or semester and involve teachers, parents, and community religious leaders.

Across all three archetypes, the most frequently foregrounded values were empathy (rahmah), justice ('adl), and brotherhood (ukhuwwah). Programme durations ranged from focused eight-week classroom modules to semester-long school-wide roll-outs, illustrating both the adaptability of Qur'anic value integration and the field's continuing heterogeneity. Although all three archetypes embed Qur'anic values, they diverge in scope and mechanism: digital-storytelling modules rely on short, media-rich episodes to trigger emotional contagion and self-paced reflection; role-play/project learning externalises moral dilemmas through performative rehearsal and peer feedback; whereas whole-school initiatives diffuse Qur'anic norms through daily routines, parent teacher partnerships, and restorative circles, thereby targeting the broader ecology of bullying.

A comparative summary of duration, pedagogical mechanics, and outcomes for each archetype is presented in Table 3.

Table 3. Comparative Profile of Qur'anic Anti-Bullying Archetypes

Intervention archetype	Typical duration	Distinctive pedagogical features	Outcomes
Digital storytelling	4 – 6 weeks (10–12 micro-modules)	Animated narratives; quizzes; reflection prompts	Qur'anic self-paced verse-linked eight weeks after programme completion, The mean number of cyber-teasing posts per pupil declined by approximately one-third representing a moderate effect ($d \approx 0.42$; $n = 284$; SSBS-C instrument).
Role-play project learning	& 8 weeks (16 × 40 min sessions)	Dramatisation of prophetic dilemmas; collaborative "Peace Letter" writing; guided peer feedback	of Self-reported bullying incidents fell by 40–57 percent, and cooperative-behaviour ratings increased by 0.48 SD. These gains persisted at the 12-week follow-up, corresponding to a large effect ($d \approx 0.55$; $n = 312$; Olweus Questionnaire).
Whole-school initiatives	One semester (12 – 16 weeks)	Daily halaqah and dhikr; restorative circles; parent-teacher covenant; signage	Official logbook entries documenting bullying decreased by 30–50 percent by semester's end, while the School Climate Engagement score improved by 0.52 SD. The improvements were maintained during the subsequent term review ($n \approx 700$; SCAS-E instrument).

3.1.2. Synthesis of Empirical Impacts of the Programmes

Despite methodological diversity, every study reported a measurable or perceptible reduction in bullying behaviours, together with gains in socio-emotional outcomes. Within the digital-storytelling cluster, [12] recorded an increase in mean pupil empathy from 2.8 to 4.1 on a five-point scale and a parallel drop in acceptance of bullying from 3.2 to 1.9 after twelve interactive video segments. Teachers involved in [19] e-story-book pilot similarly noted a ~30 % fall in verbal teasing incidents across one semester.

Role-play and project-based interventions demonstrated comparable strength. The eight-week module detailed by [21] reduced average monthly bullying reports by 57 % (14 → 6 cases), while classroom diaries revealed a marked rise in peer support language [11] observed a 40 % decline in verbal-bullying complaints once pupils rehearsed Qur'an-based empathy dialogues and enacted prophetic scenarios.

Whole-school Qur'anic climate programmes yielded broader institutional effects. Questionnaire data from [23] and [24] show that more than three-quarters of respondents perceived significant aggression reductions and empathy gains following routine dzikir sessions, seerah talks, and peer mentoring; school logbooks corroborated 30–50 % drops in recorded bullying across one semester.

These quantitative and qualitative findings converge on medium-to-large practical effects ($d \approx 0.42\text{--}0.88$) and incidence reductions of 30–57 % over 4- to 12-week periods, particularly where interactive dialogue, repeated Qur’anic reflection, and community engagement were combined. Teachers repeatedly highlighted faster conflict resolution, stronger peer solidarity, and a more respectful classroom ethos outcomes echoed in the multi-study thematic review by [22], which found that 70 % of included pesantren-based interventions reported substantive peer-conflict reductions.

Collectively, these results furnish a compelling evidence base for an integrated, Qur’an-anchored anti-bullying pedagogical framework that prioritises empathy cultivation, dialogic reflection on sacred texts, and sustained whole-school participation. Importantly, they also expose gaps most notably the scarcity of long-term follow-ups and controlled designs thereby guiding future research trajectories in culturally responsive bullying prevention.

3.2. Discussion

3.2.1. Typologies of Interactive Qur’anic Anti-Bullying Programmes

The three archetypes identified (1) digital-storytelling modules, (2) prophetic-narrative role-play & project-based learning, and (3) whole-school Qur’anic-climate initiatives mirror global trends toward socio-emotional learning (SEL) but embed them in a theologically resonant value framework. Compared with Finland’s KiVa programme, which relies on empathy training and by-stander mobilisation [6], the Qur’anic digital-storytelling tools of [13] add an explicit sacred-text layer: pupils first recite QS Al-Hujurat 49:12, then watch an animated bullying vignette, and finally complete a gamified tafsir quiz an integration absent from secular counterparts.

Role-play curricula such as Hasan & Azizah (2022), in which pupils dramatise Yusuf’s ordeal and draft a “Surat Damai”, parallel the moral-dilemma enactments found in [15] but are distinguished by their use of Qur’anic verses as dialogic scripts rather than thematic backdrops. Meanwhile, whole-school initiatives (e.g., Mohd Nor et al., 2019; Halim et al., 2023) resemble the multi-tier ecological structure of the Olweus Bullying Prevention Program, yet replace generic classroom meetings with halaqah, dzikir sessions and Ulwan-style counselling, thereby rooting behavioural norms in ‘adl and rahmah rather than secular civics [20] and [23].

Across typologies, the dominant values empathy, justice and brotherhood align with those promoted by faith-based inter-religious interventions [27], suggesting convergent pedagogical mechanisms even when doctrinal content diverges. Notably, however, Qur’anic programmes demand fewer external incentives: Nashir’s study reported a significant reduction in online bullying discourse following a two-month intervention that employed a Qur’ān-based digital *adab* module [26].

3.2.2. Magnitude and Sustainability of Impact

Mean effect sizes clustered in the medium range (Cohen’s $d \approx 0.42\text{--}0.88$). Concretely, a d of 0.42 means the average participating pupil outperformed about 66 % of peers in the control group, roughly equivalent to gaining three months of natural empathic growth within an eight-week module, while a d near 0.80 approximates halving aggression incidents at the class level. Quantitatively, the eight-week video intervention by [12] lifted empathy from 2.8 $\rightarrow$ 4.1 on a five-point scale comparable to KiVa’s 0.5-SD gain but achieved in half the duration.

Qualitative evidence converges with these statistics. Teachers in Mukowim et al. (2024) and Yuniarsih & Hidayat (2024) observed faster conflict resolution and higher peer solidarity [11], [25], themes echoed in Christian SEL programmes that embed Golden-Rule discourse (ACSI 2023) and in multi-faith tolerance modules (ISPU 2021) [28]. Moreover, Qur’anic whole-school models reported school-climate improvements (e.g., 82 % of respondents in Halim et al. 2023 agreed aggression declined), rivalling the 70 % satisfaction rates in large-scale secular roll-outs such as OBPP [23].

3.2.3. Limitations and Future Directions

One notable limitation is longevity. Only Abdurrohim et al. (2024) tracked outcomes beyond one semester, whereas meta-analyses warn that effect sizes often decay after twelve months unless booster sessions are built in [22]. Similarly, the absence of randomised controlled trials (RCTs) in

the Qur'anic set contrasts with the RCT dominance in Western evidence syntheses, raising concerns about internal validity. Despite encouraging magnitudes, three structural gaps temper the strength of our inferences. First, none of the eleven studies employed cluster-randomised controlled trials; quasi-experimental designs remain vulnerable to selection bias even with covariate adjustment. Second, only one study monitored outcomes beyond one semester, yet whole-school anti-bullying effects often attenuate after twelve months without reinforcement. Third, measurement heterogeneity was pronounced: six distinct empathy scales and four bespoke bullying-log instruments complicated cross-study pooling and may have inflated between-study variance. Addressing these deficits through cluster-RCTs, standardised metrics, and ≥ 12 -month follow-ups is critical before widespread policy adoption of Qur'anic interactive programmes.

3.2.4. Implications for Practice and Research

The implications derived from the findings offer both practical and scholarly contributions. First, the integration of anti-bullying competencies within the study of sacred texts demonstrates cultural resonance as a significant catalyst for behavioral change. This approach not only facilitates more rapid shifts in student attitudes but also reduces dependency on external material incentives, thereby reinforcing the theoretical underpinnings of culturally responsive pedagogy. Second, to elevate the empirical credibility of Qur'anic-based interventions to the level of established models such as KiVa or the Olweus Bullying Prevention Program (OBPP), future research must adopt more rigorous methodological designs, particularly cluster-randomized controlled trials (cluster-RCTs) accompanied by longitudinal follow-up assessments extending beyond a single academic year. Third, considering the notable short-term impact of interactive video-based learning, it is imperative for curriculum developers to invest in scalable, low-bandwidth digital formats to enhance accessibility, especially in remote or rural madrasah contexts. Lastly, the moral and ethical commonalities found across Qur'anic, Christian, and inter-faith anti-bullying programs suggest the feasibility of designing a values-neutral core social-emotional learning (SEL) curriculum. This core could be contextually adapted through localized religious narratives, thereby enhancing inter-faith applicability and cultural acceptance.

4. Conclusion

The present systematic review demonstrated that interactive instructional programmes explicitly embedding Qur'anic values ranging from digital-storytelling modules and prophetic-narrative role-play to whole-school climate initiatives reduced bullying incidents in Indonesian primary schools by roughly one-third over 4–12-week interventions and yielded medium-to-large gains in pupil empathy (Cohen's $d \approx 0.4$ – 0.9). These findings suggested that affective learning grounded in the Qur'anic principles of *rahma* (compassion), *adl* (justice), and *ukhuwwa* (brotherhood) could act as a rapid behavioural catalyst while fostering classroom social cohesion. Nevertheless, methodological heterogeneity, the paucity of cluster-randomised controlled trials, and limited long-term follow-up attenuated the strength of causal inference and confidence in the durability of effects. Future research should therefore employ cluster-RCT designs, extend follow-up assessments to at least twelve months, and evaluate low-bandwidth adaptations to ensure equitable and scalable implementation across diverse educational settings. Addressing these evidence gaps would reinforce an empirically grounded Qur'anic pedagogical framework capable of informing national anti-bullying policy and comprehensive character-education initiatives.

Author Contribution: Esty Setyo Utaminingsih conceived the study, secured funding, supervised all phases, and coordinated the writing process; Idammatussilmi co-developed the methodology, performed formal analysis, and critically revised the manuscript; Belita Yoan Intania designed and executed the database search, curated and verified the dataset, and drafted substantial sections of the first version; Kristiyuana managed data extraction, produced visualisations (PRISMA diagram and typology figures), and refined subsequent drafts. All authors approved the final manuscript and agree to be accountable for its content.

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