

TRANSFORMATIVE SYNERGY BETWEEN ISLAMIC VALUES AND EDUCATION LAWS IN ADDRESSING BULLYING IN MADRASAH

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ABSTRAK

Bullying di lingkungan pendidikan, termasuk madrasah, merupakan persoalan global yang berdampak signifikan terhadap perkembangan peserta didik. Data menunjukkan sekitar 35% siswa madrasah di Indonesia pernah mengalami berbagai bentuk bullying, baik fisik, verbal, psikologis, maupun siber. Meskipun telah terdapat regulasi nasional, seperti UU No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional dan Permendikbud No. 82 Tahun 2015 tentang Pencegahan dan Penanggulangan Tindak Kekerasan di Satuan Pendidikan, implementasi pencegahan bullying di madrasah belum sepenuhnya efektif. Di sisi lain, penguatan nilai-nilai Islam seperti rahmah, 'adl, dan ihsan sering kali hanya berhenti pada tataran normatif tanpa terintegrasi secara praktis dalam kebijakan pendidikan. Penelitian ini bertujuan menganalisis sinergi transformatif antara nilai-nilai Islam dan regulasi pendidikan nasional dalam upaya pencegahan dan penanganan bullying di madrasah. Metode yang digunakan adalah studi kepustakaan dengan pendekatan deskriptif-kualitatif, melalui telaah sumber primer (al-Qur'an, Hadis, dan regulasi pendidikan nasional), sumber sekunder (artikel ilmiah, buku, dan laporan resmi), serta sumber tersier (dokumen pendukung dan artikel populer). Hasil penelitian menunjukkan bahwa integrasi nilai Islam dengan regulasi pendidikan mampu menghasilkan strategi komprehensif yang meliputi: (1) pengembangan moral berbasis al-Qur'an dan Hadis, (2) kebijakan anti-bullying berbasis regulasi nasional, (3) pelatihan guru dan konselor dengan pendekatan islah dan literasi digital, serta (4) penguatan kurikulum karakter melalui pembelajaran dan kegiatan ekstrakurikuler. Strategi ini diperkuat dengan pendekatan preventif berupa kampanye anti-bullying berbasis nilai Islam dan aktivitas kolaboratif siswa, serta kuratif melalui mekanisme islah, sanksi edukatif, dan dukungan psikologis bagi korban. Penelitian ini menegaskan bahwa sinergi transformatif antara nilai Islam dan regulasi pendidikan tidak hanya bersifat reaktif, tetapi juga preventif dan kuratif dalam menciptakan ekosistem madrasah yang aman, ramah, dan berkarakter Islami.

Kata Kunci: *Bullying, Nilai Islam, Undang-Undang Pendidikan, Madrasah, Sinergi Transformatif*

ABSTRACT

Bullying in educational settings, including madrasah, is a global issue that has a significant impact on student development. Data shows that around 35% of madrasah students in Indonesia have experienced various forms of bullying, including physical, verbal, psychological, and cyberbullying. Despite the existence of national regulations, such as Law No. 20 of 2003 on the National Education System and Ministry of Education and Culture Regulation No. 82 of 2015 on the Prevention and Handling of Acts of Violence in Educational Institutions, the implementation of bullying prevention measures in madrasah has not been fully effective. On the other hand, the strengthening of Islamic values such as rahmah, 'adl, and ihsan often remains at the normative level without being practically integrated into educational policies. This study aims to analyse the transformative synergy between Islamic values and national education regulations in efforts to prevent and address bullying in madrasah. The method used is a literature review with a descriptive-qualitative approach, through an analysis of primary sources (the Qur'an, Hadith, and national education regulations), secondary sources (scientific articles, books, and official reports), and tertiary sources (supporting documents and popular articles). The results of the study indicate that the integration of Islamic values with education regulations can produce comprehensive strategies that include: (1) moral development based on the Qur'an and Hadith, (2) anti-bullying policies based on national regulations, (3) teacher and counsellor training using an islah approach and digital literacy, and (4) strengthening the character curriculum through learning and extracurricular activities. This strategy is reinforced by a preventive approach in the form of anti-bullying campaigns based on Islamic values and collaborative student activities, as well as a curative approach through reconciliation mechanisms, educational sanctions, and psychological support for victims. This research emphasises that the transformative synergy between Islamic values and educational regulations is not only reactive but also preventive and curative in creating a safe, friendly, and Islamic-character-based madrasah ecosystem.

Keywords: *Bullying, Islamic Values, Education Law, Madrasah, Transformative Synergy*

INTRODUCTION

Bullying in educational settings, including madrasah, is a global issue that has a significant impact on student development. Research by Susanti and Rahayu shows that

35% of madrasah students in Indonesia report experiencing bullying, whether verbal, physical, or psychological (Nur Hasanah Hasibuan, 2025). Bullying can be physical (e.g., hitting), verbal (e.g., teasing), psychological (e.g., social

isolation), or cyber (e.g., bullying via social media) (Dalifa et al., 2025). The impacts include decreased academic achievement, mental health disorders such as anxiety and depression, and social conflict among students (Nur Hasanah Hasibuan, 2025). Madrasah as Islamic-based educational institutions, are unique in integrating Islamic values into the learning process. Values such as mercy, justice, and goodness, rooted in the Quran and Hadith, can serve as a moral foundation for preventing and addressing bullying.

On the other hand, national education regulations, such as Law No. 20 of 2003 concerning the National Education System and Regulation of the Minister of Education and Culture (Permendikbud) No. 82 of 2015, provide a legal framework for creating a safe educational environment and supporting character development. Bullying in madrasah has characteristics similar to those in general schools, but is influenced by the religious context. Forms of bullying include: 1) Physical: hitting, pushing, or damaging students' belongings; 2) Verbal: insults or derogatory names; 3) Psychological: social isolation or intimidation that causes fear; 4) Cyber: bullying through social media, such as insulting messages or spreading rumours.

Bullying in madrasah has characteristics similar to those in general schools, but is influenced by the religious context. Forms of bullying include: 1) Physical: hitting, pushing, or damaging students' belongings; 2) Verbal: insults or derogatory names; 3) Psychological: social isolation or intimidation that causes fear; 4) Cyber: bullying through social media, such as insulting messages or spreading rumours (Nur Hasanah Hasibuan, 2025). The causes of bullying in madrasah include students' lack of understanding of Islamic values, weak teacher supervision, and the influence of social media (Emilda, 2022). The impacts are very serious, including decreased motivation to learn, mental health disorders, and social conflicts (Nur Hasanah Hasibuan, 2025).

Although there are many studies on bullying in schools and madrasah, most studies still focus on identifying forms of bullying and their impact on students (Susanti & Rahayu, 2022; Nur Hasanah Hasibuan, 2025; Dalifa et al., 2025). On the other hand, studies highlighting the implementation of national regulations in preventing violence in schools tend to emphasise technical aspects but often overlook the Islamic values that characterise madrasah (Emilda, 2022). Meanwhile, research on Islamic values is generally still normative and has not examined how these values can be

synergised transformatively with national education regulations to produce practical anti-bullying strategies. Thus, there is a research gap in the integration of Islamic values with national education regulations in the prevention and handling of bullying in madrasah, which is the main focus of this study.

The selection of madrasah as the focus of this research is based on the unique characteristics of these institutions. Unlike public schools, madrasah not only teach general subjects but also emphasise in-depth Islamic religious education. This condition makes madrasah have greater potential to internalise Islamic values, such as *rahmah*, *adl*, and *ihsan*, in students' daily lives.

However, data from KPAI (2023) shows that bullying cases are also common in madrasah, which means that strengthening Islamic values in educational practices has not been fully effective. This highlights the urgency of conducting a study that specifically focuses on the phenomenon of bullying in madrasah, rather than just in public schools.

The solution proposed by this study is a transformative synergy between Islamic values and national education regulations. This approach was chosen because each has limitations when applied separately. A purely normative-religious approach risks remaining in the realm of ideals without clear implementation instruments, while education regulations alone tend to be technical-administrative and may overlook spiritual and moral aspects. By combining both, it is hoped that a comprehensive strategy will be created: national regulations provide a legal foundation and structural mechanisms, while Islamic values provide a moral and religious orientation that is contextual to madrasah culture. This synergy is considered more effective in preventing and addressing bullying than other partial approaches.

METHOD

This study uses a descriptive qualitative approach with a literature review method. This approach was chosen because the main objective of the study is not to measure the phenomenon quantitatively, but to gain a deep understanding of Islamic values and educational regulations related to the prevention of bullying in madrasah. Literature review is considered relevant because the issue of bullying from the perspective of Islamic values and educational regulations has been discussed partially in many studies, necessitating a conceptual synthesis of various scientific sources.

In addition, literature studies provide flexibility to examine various sources, including primary, secondary, and tertiary sources. Primary sources include the Qur'an, Muslim hadiths, and national education regulations such as Law No. 20 of 2003, Permendikbud No. 23 of 2015, and Permendikbud No. 82 of 2015. Secondary sources include scientific journals, books, and official reports, such as the KPAI (2023) report on cases of violence in schools. Meanwhile, tertiary sources are used to enrich the analysis with perspectives from articles and supporting documents related to bullying and Islamic education.

The choice of literature review method is also based on the fact that this research is conceptual and normative-transformative in nature, linking Islamic teachings (rahmah, adl, ihsan, and the prohibition of insulting others) with the national education legal framework. Therefore, field research is not the primary focus, but rather an in-depth analysis of normative texts, regulations, and previous research findings. With this method, the researcher can develop a theoretical framework and practical strategies that are applicable for implementation in madrasah.

RESULTS AND DISCUSSION

The results of this study indicate that the synergy between Islamic values and national education regulations plays a strategic role in preventing and addressing bullying in madrasah. Conceptually, these two value frameworks complement each other: Islam provides a moral and ethical foundation that binds spiritually, while education regulations provide a legal framework that binds formally. When integrated, they give rise to a transformative approach that is not only reactive but also preventive and curative in addressing bullying cases in Islamic educational settings.

Transformative Synergy of Islamic Values and Education Law

Transformative synergy refers to the harmonious integration of two value systems, namely Islamic values and national education regulations, to create significant positive change in the educational environment, particularly madrasah. This synergy is transformative because it aims not only to address bullying reactively but also to prevent it through character building, policy strengthening, and sustainable school culture change. This concept is based on four main pillars:

a. Moral Development Based on the Qur'an and Hadith

Islamic values can be integrated into teachings on faith, morals, jurisprudence, and the Qur'an and Hadith. For example, teachers can use the story of the Prophet Yusuf (QS. Yusuf: 22-34):

The story of Prophet Yusuf in the Qur'an (QS. Yusuf: 22–34) presents an example of noble character, particularly in maintaining self-respect, avoiding unjust actions, and seeking Allah's protection from temptation and deceit. Yusuf was able to resist the temptation to commit sin with the awareness of his faith, even though he was in a situation filled with pressure and threats. This highlights the importance of moral steadfastness, spiritual strength, and self-control as the primary defences against temptation and social pressure (Rokim et al., 2024).

In the context of moral education in madrasah, these Qur'anic values are highly relevant for preventing bullying behaviour. Bullying, at its core, is a form of oppression that contradicts Islamic teachings on ihsan (doing good) and the prohibition against oppression. By emulating the attitude of Prophet Yusuf, students can be guided to develop patience, refrain from reprehensible actions, and prioritise justice and compassion in social interactions. (Isma et al., 2025)

The Prophet's hadith also emphasises that "A Muslim is one from whose tongue and hands others are safe" (HR. al-Bukhari and Muslim). This principle reinforces the madrasah's efforts to instil a culture of noble character and create a safe, harmonious, and violence-free learning environment. Therefore, character development based on the Qur'an and Hadith can be used as a transformative strategy to address and prevent bullying in madrasah (Ardyanti et al., 2025).

b. Regulation-Based Anti-Bullying Policy

Minister of Education and Culture Regulation No. 82 of 2015 mandates the establishment of an Anti-Violence Task Force in every school, including madrasahs. This task force is tasked with developing a school code of ethics that reflects Islamic values, such as the prohibition on insulting (Quran, Al-Hujurat: 11) and the obligation to maintain trust. This code of ethics can include rules on responsible social media use and procedures for reporting bullying cases. (Dalifa et al., 2025) In addition, Law No. 20 of 2003 (Article 3) supports the strengthening of character education in line with Islamic values. (Hidayat et al., 2025)

c. Teacher and Counselor Training

Madrasah teachers and counselors need to be trained to recognize the signs of bullying, whether physical, verbal, psychological, or cyber. This training could include Islamic-based

restorative justice approaches, such as deliberation (Quran, Asy-Shura: 38) and *islah* (peace), to resolve conflicts between perpetrators and victims.

وَأَمْرُهُمْ شُورَى بَيْنَهُمْ

Meaning: their affairs are decided by discussion among themselves

Teacher and counselor training should include digital literacy to equip them with an understanding of the dynamics of cyberbullying that is increasingly prevalent among students (Ardyanti et al., 2025). This program includes pedagogical training for innovative teaching strategies, professional training such as career counseling and inclusive education, and technology training to utilize digital tools such as LMS and recognize the risks of cyberbullying on online platforms. Digital literacy helps teachers and counselors identify, prevent, and address cyberbullying cases through an understanding of social media, online ethics, and psychological intervention strategies. Benefits include improving the quality of education, adapting to technological developments, and protecting students from cyber threats. Organized by education offices or private institutions, this training is tailored to local needs to support a safe and healthy learning environment (Gamble Blakey et al., 2023).

d. Character-Based Curriculum

Madrasah curricula can be enriched with local content that emphasizes Islamic values to strengthen students' character and spiritual development. One example is integrating lessons on the Prophetic tradition into the curriculum, which teaches stories of the Prophet Muhammad (peace be upon him) in handling conflicts with compassion and justice (Wafiq Rochayatul Mahmudah, Nur Hasan, 2022). Through this learning, students can understand values such as patience, justice, and empathy, exemplified by the Prophet Muhammad (peace be upon him), such as in the Conquest of Mecca, where he forgave his enemies with great grace. Furthermore, extracurricular activities such as moral discussion groups or Islamic theater can be effective ways to strengthen students' understanding of the importance of mutual respect and the application of noble morals in everyday life. Moral discussions allow students to critically reflect on Islamic values, while Islamic theater provides a creative approach to bringing inspiring stories to life. This approach not only enriches the curriculum but also shapes students' character based on Islamic values while remaining relevant to the local

context. Thus, madrasas can produce a generation with noble morals, open minds, and the ability to wisely face social challenges (Masrufa, 2024).

Preventive and Curative Strategies

Preventive and curative strategies with the *islah* approach are approaches that focus on preventing and resolving conflicts peacefully, based on the values of justice, mutual forgiveness, and deliberation.

a. Preventive Strategy

Preventive strategies aim to prevent bullying in madrasas through a proactive approach that integrates Islamic values and educational regulations. These strategies focus on building student character, increasing school community awareness, and strengthening a safe and conducive learning environment. The following are the main preventive strategies:

1) Anti-Bullying Campaign Based on Islamic Values

An anti-bullying campaign based on Islamic values is an approach that emphasises the integration of modern educational regulations with religious moral principles. The reality on the ground shows that bullying practices in madrasah and Islamic schools still occur in various forms, ranging from physical and academic teasing disguised as 'just joking,' seniority practices that normalise verbal and non-verbal violence, to cyberbullying through the dissemination of photos, memes, and derogatory comments on social media and online chat groups. Authoritarian teaching styles that humiliate students in front of the class often reinforce the culture of bullying. In this context, students who witness bullying often choose to remain silent for fear of becoming targets themselves, while victims often do not dare to report incidents due to the lack of protection mechanisms and confidentiality guarantees.

Islam has normatively emphasised the prohibition of degrading and insulting behaviour towards others, as stated in QS. al-Hujurat (49):11–12, which prohibits mockery, giving bad titles, and negative assumptions. The value of *karāmah al-insān* (human dignity) in QS. al-Isrā' (17):70, as well as the principles of *rahmah* and *ihsan* in QS. al-Anbiyā' (21):107 and QS. an-Nahl (16):90, emphasise that respect for individual dignity is a fundamental pillar of social interaction in Islam. Additionally, the *fiqh* principle of *la darar wa la dirar* stresses that any actions that harm others must be avoided.⁵ Thus, an anti-bullying campaign based on Islamic values is not merely a moral response, but also an implementation of sharia

teachings to close all doors to social harm (Utaminingsih et al., 2025).

Practically, this campaign can be realised through multi-layered programmes involving individuals, classes, schools, parents, and digital communities. At the individual level, teachers and students are encouraged to emulate *qaulan karīma* (noble speech) and avoid naming and shaming in the classroom. At the class level, a learning contract based on *akhlaq rahmah* (compassionate ethics) can serve as a preventive tool binding all students to refrain from mocking, sharing photos without permission, and reminding one another with wisdom. Schools/madrasah can strengthen these efforts by forming special teams, such as the *Hisbah/Islah* Team, tasked with receiving reports, conducting verifications, and facilitating conflict resolution based on fair reconciliation (*islah*). Parental involvement is also crucial through digital literacy education and open communication with the school.

Furthermore, this campaign must include the digital dimension that is increasingly dominant in the lives of teenagers. The development of social media ethics guidelines that emphasise the principles of *tabayyun* (verification before disseminating information) and *satr al-'ayb* (covering the faults of others) is important to curb cyberbullying practices. Creative programmes such as positive content competitions, the *#SepekanSenyum* campaign, and OSIS cyber patrols can encourage students to build a healthy and virtuous digital identity. With this strategy, madrasah can foster a friendly, compassionate, and transformative educational culture.

An anti-bullying campaign based on Islamic values does not stop at preventive efforts but also emphasises curative and rehabilitative mechanisms. The reconciliation process requires space for victims to be heard and healed, while perpetrators are guided to take responsibility through proportional educational sanctions, such as a dignified apology, community service tasks, or digital literacy training. This aligns with the principle of restorative justice in Islam, which not only punishes perpetrators but also restores the dignity of victims and strengthens the bonds of brotherhood among school members (Abdurrohim et al., 2024).

With this comprehensive approach, the Islamic values-based anti-bullying campaign has the potential to shift the paradigm of education from merely addressing bullying cases to building a school culture based on compassion, justice, and respect for human dignity. Consistent implementation, strong institutional support, and active participation

from teachers, students, and parents will be key to the success of this campaign in creating a safe, healthy, and dignified learning environment. (Nugroho et al., 2020).

2) Extracurricular Activities

Extracurricular activities in madrasah play a strategic role in preventing bullying because they provide a space for more collaborative social interaction based on students' interests. Many cases of bullying stem from social exclusion or unhealthy seniority, so extracurricular activities designed with the values of compassion, brotherhood, and respect for human dignity (*karāmah al-insān*) can shift group norms from status competition toward positive cooperation. Sports clubs, arts clubs, scouting, Quran memorisation, and journalism clubs can serve as platforms for healthy self-identity formation, strengthening group norms, and peer leadership that supports an anti-bullying culture. However, without proper management, extracurricular activities can also give rise to hazing or demeaning jokes. Therefore, a written code of ethics, trainer training, and inclusive activity design that provides space for all students, including those who are vulnerable to becoming victims, are necessary. Integrating digital literacy into extracurricular activities is also important to prevent cyberbullying while instilling the ethics of *tabayyun* and *satr al-'ayb*. With this approach, extracurricular activities are not only a means of developing talents but also a vehicle for fostering noble character and strengthening a school ecosystem that is friendly and free from bullying. (Sudrajat, A. 2023).

b. Curative Strategy

Curative strategies aim to address bullying cases that have already occurred using an educational approach, based on Islamic values, and in accordance with education regulations, such as Minister of Education and Culture Regulation No. 82 of 2015. These strategies focus on conflict resolution, perpetrator rehabilitation, and victim support. The main curative strategies are as follows:

1) Islah Approach

The reconciliation approach in the context of bullying management is based on the fundamental principle of Islam that every social conflict must be directed towards just peace and the restoration of relationships. The Qur'an states: 'And if two groups of believers fight, then make peace between them... and be just, for Allah loves those who are just' (QS. al-Hujurat [49]: 9–10). This principle is relevant to be applied

in madrasah when cases of bullying occur, where the focus of resolution is not merely to punish the perpetrator, but to uphold justice, restore the dignity of the victim, and educate the perpetrator to change (Rizqi et al., 2024).

In practice, bullying resolution often stops at administrative punishment, such as suspension or calling the parents. This pattern does have a temporary deterrent effect, but it often deepens the stigma against the perpetrator without providing space for rehabilitation. Victims also often feel that they do not receive adequate emotional recovery. The reconciliation approach offers a middle ground by providing a reconciliation forum involving victims, perpetrators, teachers, and even parents, in an atmosphere of deliberation and guidance. Through this forum, perpetrators are guided to acknowledge their mistakes, apologise in a dignified manner, and develop a plan for behavioural improvement; while victims are given the opportunity to share their experiences and receive psychosocial support.

National education regulations, particularly Ministry of Education and Culture Regulation No. 82 of 2015 on the Prevention and Handling of Acts of Violence in Educational Institutions, are in line with the *islah* approach. These regulations emphasise the need for swift, proportional, and victim-centred handling mechanisms. Here, reconciliation can serve as a curative framework that harmonises spiritual dimensions (values of mercy, justice, and kindness) with formal legal aspects. Perpetrators are not simply released but receive educational sanctions that foster awareness, such as participating in social activities, counselling, or spiritual guidance.

Beyond conflict resolution, reconciliation also serves as a means of character education. Teachers and school authorities can use it as a reflective moment to instil moral values: guarding one's speech, respecting others, and taking responsibility for one's actions. Thus, reconciliation not only mitigates existing bullying cases but also strengthens the madrasah ecosystem to be more resilient against potential bullying in the future. (Rizqi et al., 2024).

2) Educational Sanctions:

Educational sanctions are one of the curative strategies designed to address bullies through an educational approach,

not a repressive one. From an Islamic educational perspective, punishment (*'uqūbah*) is not a means of revenge, but rather an effort to correct behaviour and cultivate moral awareness. The Prophet Muhammad (peace be upon him) emphasised the importance of educating with kindness, as he said: "Verily, Allah is Most Gentle and loves gentleness in all matters" (HR. Bukhari and Muslim). This principle can serve as a foundation for the idea that sanctions against bullies must contain corrective, preventive, and rehabilitative elements (Muhaimin, 2020).

In practice at madrasah, sanctions often take the form of administrative measures and physical punishments such as standing in the field, cleaning the classroom, or even suspension. While intended to deter, such approaches often have side effects such as feelings of humiliation, resentment, or even reinforcing the image of the "troublemaker" among peers. Therefore, educational sanctions should be directed toward activities that contain moral, social, and spiritual values, such as the obligation to read the Qur'an, participate in moral counselling, engage in social community activities, or write reflections on the impact of bullying. In this way, sanctions become a means of behavioural transformation, not merely punishment (Dalifa et al., 2025).

Additionally, the implementation of educational sanctions aligns with Ministry of Education and Culture Regulation No. 82 of 2015, which emphasises that the handling of violence in educational institutions must prioritise the victim while also educating the perpetrator to prevent recurrence. Within this framework, the perpetrator is not simply absolved of responsibility but also not subjected to destructive punishment. Madrasah need to design a tiered sanction system that balances justice for victims, perpetrator accountability, and Islamic moral education (Huda & Salman, 2023).

Furthermore, educational sanctions also function as a form of *tarbiyah* (character education) that instils self-awareness (*muhāsabah*) in perpetrators. With teacher guidance, this process can transform feelings of guilt into motivation for self-improvement and strengthen moral integrity. Thus, educational sanctions not only resolve bullying issues curatively but also serve as an entry point for building a madrasah ecosystem rooted in the values

of justice, compassion, and social responsibility. (Hasanah & Sukri, 2023).

3) Psychological Support for Victims:

Psychological support is a very important curative measure in dealing with bullying cases, because the impact of bullying is not only physical, but also emotional and psychological. Victims of bullying often experience trauma, low self-esteem, social anxiety, and even loss of motivation to learn. From an Islamic perspective, this situation demands serious attention, as the Quran clearly defends the privacy and dignity of believers and states in Surah Al-Ahzab, verse 58:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا

“And those who harm believing men and believing women without their having earned it—they have indeed borne a falsehood and a manifest sin.”

Therefore, providing psychological support is not merely a medical or counselling action, but also part of implementing the value of compassion (rahmah) in education. (Azkalakum Zakiyullah & Ainur Rofiq Sofa, 2024).

In practice, many bullying victims choose to remain silent out of fear, shame, or lack of trust in the school system. This is exacerbated by the lack of professional counselling services in madrasah, resulting in bullying cases often being addressed only through reprimands or mediation. However, victims need a safe space to share their experiences, receive emotional validation, and regain their self-confidence.

Therefore, guidance counsellors, class advisors, and extracurricular activity supervisors should be equipped with basic counselling skills that emphasise empathy, supportive communication, and Islamic approaches such as dzikir, prayer, and the recitation of stories about the Prophet's companions who faced difficulties with patience and sincerity (Emilda, 2022).

In addition to internal services, madrasah can collaborate with psychologists or external counselling institutions to provide professional support for victims with severe trauma. This strategy aligns with educational regulations, particularly Ministry of Education and Culture Regulation No. 82 of 2015, which mandates educational institutions to protect and rehabilitate victims of violence. With comprehensive psychological support, victims not only recover emotionally but also develop resilience and can actively participate in the

learning environment without fear (Masrufa, 2024).

Thus, psychological support is a crucial element in the curative anti-bullying strategy in madrasah. It not only heals the victims' emotional wounds but also strengthens the function of madrasah as educational institutions that are friendly, protective, and nurture a generation of noble character. (Yusnita, 2024)

CONCLUSION

Thus, this study recommends the need for systematic and collaborative efforts between madrasah, the government, educators, parents, and the community in building a school culture based on Islamic values while complying with national regulations. The synergy between the two not only resolves existing bullying cases but also builds moral and structural defences so that madrasah become safe, loving spaces that nurture a generation of noble character.

The practical implications of this study are as follows: For Teachers and Counsellors: they need to be equipped with training on early detection of bullying, reconciliation approaches for mediation, and digital literacy to prevent and handle cases of cyberbullying. For Madrasah Principals: it is important to form an Anti-Violence Team in accordance with the mandate of Ministry of Education and Culture Regulation No. 82/2015, incorporating Islamic values such as the prohibition against insulting others (QS. al-Hujurat: 11) and the principle of ukhuwah as ethical guidelines for the school. For the Government and Policy Makers: it is necessary to develop curriculum modules and technical guidelines specifically for madrasah, integrating educational regulations with Islamic values in an applied manner. For Parents and the Community: active involvement in children's character education and digital literacy is crucial, particularly to prevent social media-based bullying.

Going forward, further research could focus on field studies to test the effectiveness of this collaborative model in real-world practice, so that the results can serve as a reference for national policies in preventing bullying in madrasah.

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