

Strengthening Anti-Bullying Character in Elementary School Students Through the Integration of Values of Compassion and Brotherhood in Short Surahs of the Qur'an

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Abstract. Bullying in elementary education poses a significant threat to student psychological well-being and academic safety, requiring urgent pedagogical solutions. This study aims to explore the strategic integration of the Islamic values of compassion (*rahmah*) and brotherhood (*ukhuwah*), derived specifically from Surah Al-Ma'un and Al-Asr, to strengthen anti-bullying character education. Employing a qualitative case study design at SDIT Ibnu Majah in Bekasi. The data was collected through triangulated methods, including structured interviews, observation, and document analysis. The results reveal that thematically integrating these Qur'anic values highlighting the obligations to assist the vulnerable and the prohibition of belittling others was proven effective in significantly building students' emotional awareness and cultivating a profound sense of empathy. The study identified that key implementation strategies deliberately moved beyond traditional rote memorization, instead utilizing interactive storytelling and role-playing to foster a deep, practical internalization of social ethics. In sum, the research concludes that contextualizing religious values of compassion and brotherhood is essential for comprehensively strengthening anti-bullying character. By formulating standards of behavior through reference to spiritual principles, educators can establish a sustainable culture of mutual respect, suggesting that faith-based interventions offer a vital framework for mitigating interpersonal aggression and hostility among young learners.

Keywords: Anti-Bullying Character, Elementary School Students, Integration of Values, Compassion and Brotherhood, Short Surahs of the Qur'an

INTRODUCTION

The phenomenon of bullying in educational settings has become a crucial issue that requires serious attention, even at the elementary school level, which ideally should serve as a safe space for children's development (Borualogo & Gumilang, 2019). A recent report from the Ministry of Women's Empowerment and Child Protection (KPPPA) reveals that incidents of violence and bullying in schools, including cyberbullying, have increased significantly, with long-term effects on students' psychological well-being, mental health, and academic achievement, often leading to problems such as depression or decreased motivation to learn (KPPPA, 2024). The symptoms of this lack of ethics are not merely a matter of discipline, but rather the impact of the massive influence of social media, which tends to be unfriendly to children's character. Exposure to negative content on TV, in games, or on the internet that promotes violence or individualism can lower ethics. Research from the American

Psychological Association (2021) found that children who are overexposed to social media tend to imitate bad behavior, such as bullying or dishonesty, due to a lack of adult supervision. Although a number of interventions have been widely implemented, bullying prevention programs in schools often get stuck in technical-regulatory strategies or superficial socialization that lacks depth. Empirical findings confirm that the most effective approach is one that facilitates the internalization of ethical values and spiritual awareness among students, thereby triggering behavioral transformation from the external to the internal (Jabar et al., 2025). The main gap lies in the lack of research that explicitly integrates the dimension of spirituality into the bullying prevention curriculum, which can be further explored through a value-based education model to build a solid moral foundation (Jainanda et al., 2024). Approaches that rely solely on regulations often fail to address the root of the problem, namely students' lack of deep understanding of the concepts of compassion (*rahmah*) and brotherhood (*ukhuwah*) as pillars of harmonious social interaction, which if ignored can prolong the cycle of intergenerational violence. Further exploration suggests that integrating these values not only reduces incidents of bullying but also increases students' emotional resilience, as demonstrated by a recent study measuring the positive impact on school environment (Jainanda et al., 2024).

The Qur'an, as the primary source of morality and ethical guidance in life, deeply contains fundamental values that explicitly contradict the practice of bullying (Nafisa et al., 2025;). Verses that emphasize the obligation to help one another (*ta'awun*) and strictly prohibit belittling or harming fellow human beings, especially those found in short surahs such as Al-Ma'un and Al-Asr, offer tremendous pedagogical potential in the context of character education. These surahs were chosen for their simplicity, which allows elementary school students to memorize them easily and repeat them repeatedly (habituation), thereby supporting the process of internalizing these values consistently and continuously (Sultan & Mulyati, 2024). This approach not only strengthens empathy and self-control, but also encourages the formation of a conscience that is integrated with religious teachings, which in turn can reduce incidents of bullying through the transformation of daily behavior. Recent studies show that integrating the *tarbawi* (educational) interpretation of Surah *Juz 'Ammah* into the school curriculum can increase the effectiveness of bullying prevention by up to 30% in primary education settings (Ardyanti et al., 2025).

Amidst the urgent need for moral recovery in this dynamic digital age, this research focuses on in-depth analysis and empirical validation of the framework for integrating the core values of compassion (*rahmah*) and brotherhood (*ukhuwah*) extracted from short surahs of the Qur'an

as the main foundation in anti-bullying character building programs at the elementary school level (Sholikhah & Makinuddin, 2025). With an exploratory approach, this study responds to current pedagogical issues by examining the transformation of sacred texts into adaptive behaviors that are sensitive to students' social interaction patterns, including the risk of bullying exacerbated by online dynamics, thus opening up further exploration of the process of internalizing these values in an increasingly complex global cultural diversity.

Some studies has intensively examined the integration of core humanistic values derived from sacred texts into character formation initiatives. This study solidifies its theoretical foundation by engaging with four complementary academic domains, essential for cross-cultural validation. First, Values-Based Education (VBE), articulated by Hawkes in Values-based Education and Ethical Citizenship provides a holistic comparative framework to evaluate how distinct Islamic values, specifically compassion [*rahmah*] and brotherhood [*ukhuwah*] (brotherhood), align with global VBE models in cultivating an inclusive school environment (Hawkes, 2019). Second, Social and Emotional Learning (SEL), as explored by Lestari & Azizah in their study, 'The Implementation of Social Emotional Learning Approach in Elementary School', showed that Nature of Social and Emotional Learning serves as a crucial foundation, allowing the research to position [*rahmah*] as the spiritual equivalent of core SEL competencies, such as empathy and relationship skills, thereby functioning as a direct deterrent to bullying behavior (Lestari & Azizah, 2023).

Third, Spiritual/Religious Character Education in Non-Islamic Contexts, referencing De Souza's work, Education for Wisdom: Spirituality, Faith, and Character Formation, offers an imperative cross-cultural lens for assessing the efficacy of integrating sacred texts for character resilience development outside the Islamic tradition (Souza, 2016) . Finally, the Global Anti-Bullying Context and Digital Ethics, explored by Patchin and Hinduja in Cyberbullying Prevention and Response, validates the global significance of the proposed Adaptive Pedagogical Model's responsiveness to the contemporary shift toward cyberbullying and its inherent digital ethical challenges (Patchin & Hinduja, 2020). In sum, this robust comparative framework establishes a solid theoretical grounding, ensuring the developed Qur'anic approach maintains its relevance and practical applicability within the dynamic landscape of contemporary international educational practices.

METHODOLOGY

2.1 Approach and Design

This research employed a qualitative approach with a program implementation case study design (Yin, 2018). This design was chosen purposively to in-depth and contextually is to examine the strategy of integrating the values of mercy and brotherhood in the Short Surah of the Quran into anti-bullying character building practices at the elementary school level. Its alignment with the principles of naturalistic inquiry (Lincoln & Guba, 2021) allows for the exploration of local nuances and cultural adaptations aspects often overlooked in quantitative approaches. Thus, enriching understanding of the mechanisms by which spiritual values are translated into students' social behavior.

2.2. Research Subjects and Location

Research subjects were recruited based on their active role in the intervention program, ensuring multidimensional representation to uncover interpersonal dynamics. Key informants included two Islamic Religious Education (PAI) teachers, two Guidance and Counseling (BK) teachers, and four student representatives. The research location, SDIT Ibnu Majah in Bekasi, was chosen because it has proven effective in implementing a religious-values-based bullying prevention program.

2.3 Data Collection Techniques

Data were collected through method triangulation (Creswell & Creswell, 2017) to ensure the depth and validity of the findings:

1. In-depth Interviews: Conducted to investigate the philosophy behind the selection of Short Surahs and teachers' pedagogical strategies (such as Qur'anic Storytelling), uncovering the intrinsic motivations behind their implementation.
2. Structured Participatory Observation: Conducted to document manifestations of student brotherhood behavior and teachers' responses to bullying incidents, providing contextual empirical evidence.
3. Document Analysis: Analyzed the integrated curriculum and violation records to verify the program design and formally documented behavioral changes.

2.4 Data Analysis and Credibility of Findings

Data analysis was conducted inductively and iteratively, following the model of Miles (Miles et al., 2020). This process included data condensation, thematic presentation, and verified conclusion drawing, enabling the identification of emergent themes such as cultural resistance or local innovation. The credibility of the findings is strengthened through triangulation of

sources (comparing the perspectives of teachers, students, and documents) and member checking ensuring that the researcher's interpretations are consistent with the empirical reality in the field. This approach comprehensively reduces subjective bias, enhances the quality of contextual generality (Yin, 2018), and provides inspiration for replicating the model in different school contexts.

RESULTS AND DISCUSSION

A. The Exploring Values of Surah Al-Ma'un/ 107: Foundation of Love and Social Justice

Surah Al-Ma'un can be interpreted as a comprehensive ethical framework that inherently integrates theological dimensions and social responsibility. This view is reinforced by M. Quraish Shihab in *Tafsir Al-Misbah* (Shihab, 2002). Similarly, Buya Hamka (Haji Abdul Malik Karim Amrullah) in *Tafsir Al-Azhar* interprets this surah with a strong emphasis on the unity of dīn (religion) and *mu'āmalāt* (social relations) (Buya Hamka, 2017). This analysis firmly states that the surah is a sharp satire against those who claim to be religious but fail in humanitarian practices.

Therefore, these verses demand practical action and social responsibility as essential manifestations of faith, especially in active resistance against all forms of oppression. This ethical emphasis has significant alignment with contemporary Islamic educational theory. Scholars such as Abdullah view Surah Al-Ma'un as a paradigmatic model for fostering solidarity and interpersonal care in academic environments (Abdullah, 2015). The systematic integration of the transformative values of this sacred text into the formal education curriculum is considered crucial. This step not only strengthens students' resilience against negative and individualistic behavior but also fundamentally supports the vision of Pancasila-based national education, particularly in strengthening the values of Just and Civilized Humanity and Indonesian Unity (Lickona, 2019).

B. Surah Al-'Asr/ 103: Framework For Moral Consistency

While Surah Al-Ma'un focuses on social ethics, Surah Al-'Asr/ 103 provides a framework of time ethics and moral consistency that are essential for bullying prevention (Buya Hamka, 2017). This surah emphasizes that humans are at a loss, except those who hold on to four pillars: faith, righteous deeds, advising each other in truth (*al-ḥaqq*), and advising each other in patience (*aṣ-ṣabr*) (Shihab, 2002).

The principle of *tawāṣau* (mutual advising) is strategically utilized by teachers in classical guidance and conflict resolution. Advising each other in truth is emphasized to encourage students to dare to report or defend victims (upstanders) (Wahyudi & Syafri, 2025), which is

the antithesis of apathy or indifference (indifferent attitudes). In addition, the pillar of patience is used to teach students to control emotions (self-control) and manage anger, functioning as a preventive mechanism against impulsive behavior that often triggers physical or verbal bullying (Anshori & Fitriani, 2023).

In conclusion, the systematic integration of these two surahs creates a holistic character framework: Al-Ma'un represents the affective-social dimension (compassion and caring), while Al-Asr represents the cognitive-conative dimension (self-responsibility and self-control) (Shihab, 2002). The synergy between the affective and cognitive dimensions is considered effective in overcoming bullying because it comprehensively provides both spiritual and behavioral solutions.

C. In-depth Interview Results: The Central Role of Islamic Education Teachers in Normative Integration

Interviews were conducted with two Islamic Education teachers, namely [Mr. AD] (High Level Islamic Education) and [Mrs. FH] (Low Level Islamic Education), to examine the central role of Islamic Educations the front line in formulating and implementing a normative framework against bullying based on the Qur'an.

1. Deconstructing Bullying and the Philosophy of Choosing Short Surahs: Bullying as a Deficit of Faith and Mercy Orientation

[Mr. AD] stated that bullying is considered an issue that transcends ethical dimensions and reflects a deficiency in practical faith; this fundamentally contradicts the principle of compassion (rahmah) in Islamic teachings. Therefore, bullying needs to be addressed at the level of *ushul* (basic principles), not merely *furu'* (sub-branches). [Mrs. FH] complemented this explanation by stating that the selection of short surahs was based on their cognitive accessibility for elementary school students, as well as their depth of thematic relevance. "We chose QS. Al-Ma'un/107 because it directly criticizes individuals who pretend to be pious. This provides the strongest foundation for our argument that bullying and indifference are indicators of religious hypocrisy," said [Mrs. FH] (Shihab, 2002).

This answer reveals the pedagogical philosophy of Islamic Religious Education (PAI), which positions bullying as a social sin, not simply a violation of school rules. The selection of Surah Al-Ma'un/ 107 as the learning material represents a clever targeting strategy, utilizing a strong normative text to eliminate the *riya'* (showing off power or strength) attitude that is often the primary motivation of bullies (Anshori & Fitriani, 2023). This approach is based on the

Theological-*Tarbawi* Interpretation, which emphasizes the integration of religious values in education to shape better social characters (Shihab, 2002).

2. Implementation Strategy: From Textual Memorization to Affective Appreciation and Utilization of Thematic *Tadabbur* and Storytelling

Both Islamic Religious Education (PAI) teachers consistently emphasized the importance of transforming textual memorization of the Qur'an into an appreciation of affective values, which aims to shape students' characters to be more empathetic and moral. [Mr. AD], for example, explained the structured Thematic *Tadabbur* strategy, in which he connected QS. Al-Hujurat/ 49: 11 which prohibits mocking with bad titles with the phenomenon of verbal bullying that is currently rife in the school environment. Through this approach, students are taught that criticizing friends not only violates the principle of *ukhuwah* (brotherhood) in Islam, but also harms the honor (*karamah*) given by Allah SWT as an intrinsic human gift. The method considered most effective is Qur'anic Storytelling, in which stories of the Prophet's companions who were full of mercy such as the just and compassionate behavior of Umar bin Khattab are used as concrete role models to inspire students to avoid destructive behavior (Zubaedi, 2015).

More deeply, this implementation reflects the adoption of transformative pedagogy in Islamic Religious Education, which integrates sacred texts with contemporary social contexts. Islamic Religious Education teachers utilize QS. Al-Hujurat/ 49 to address verbal and social bullying, by providing linguistic solutions and communication ethics that encourage the use of polite and respectful language. Meanwhile, QS. Al-Ma'un/ 107 is applied to address neglectful bullying, emphasizing socially caring solutions through good deeds and solidarity. Quranic storytelling acts as a pedagogical bridge connecting the cognitive domain (understanding verses) with the affective domain (developing empathy and shame for violations of etiquette), thereby strengthening the application of narrative pedagogy in Islamic education. This approach not only deepens students' understanding of Quranic values but also encourages sustainable transformation of social behavior (Yusof et al., 2022).

3. The Role of Islamic Religious Education in Strengthening Brotherhood and Collective Obligation: Instilling the Principle of Al-'Asr as a Social Responsibility

In efforts to prevent bullying in elementary schools, the role of Islamic Religious Education (PAI) teachers is crucial in revitalizing the values of the holy book into social practice (Zuhri, 2025). [Mrs. FH] highlighted the significance of Surah Al-'Asr [103] not merely as a doctrine of

individual patience, but as a theological foundation for active brotherhood. Through a functional interpretation of the concepts of *tawāṣau bil-ḥaqqi* (advising each other in truth) and *tawāṣau biṣ-ṣabr* (advising each other in patience), she instilled a collective awareness that students have a moral obligation not to remain passive when witnessing injustice.

This reconstruction of meaning transforms brotherhood from a mere emotional bond into a proactive responsibility, known in social psychology as bystander intervention. Within this framework, Islamic Religious Education teachers act as "spiritual architects" who provide a normative foundation, ensuring that bullying is addressed with community solidarity, not inaction (Agung et al., 2025). Thus, the applied teaching methodology aims to convert the normative *i'jāz* (miracles) of the Qur'an into behavioral *i'jāz*, making religious values a living moral fortress in students' daily interactions.

D. The Functional Role of Guidance and Counseling [BK] Teachers and Curative-Preventive Synergy.

In depth-interview with 2 BK teachers revealed the existence of a structured pedagogical-counseling synergy, where BK functions as a translator of PAI normative values into adaptive social-emotional skills.

Within the framework of holistic bullying management, Guidance and Counseling (BK) plays a vital role in translating normative Islamic Religious Education values into adaptive social-emotional skills. This synergy transforms abstract religious doctrine into concrete psychological defense mechanisms through two main dimensions of intervention: curative and preventive.

In the curative dimension, guidance and counseling teachers internalize the principle of mercy (*rahmah*) derived from the Quran, Al-Ma'un, as the basis for behavioral therapy. In counseling sessions, this theological value is operationalized through reverse role-playing techniques. This method is designed to destroy the perpetrator's ego by forcing them into the position of *al-yateem* a metaphor for the weak or oppressed. This process aims to stimulate affective empathy, a crucial psychological component that allows the perpetrator to feel the victim's suffering and facilitate emotional recovery for both parties (Fitri, 2024).

Simultaneously, in the preventive dimension, the collaboration between BK and PAI teachers utilizes QS. Al-'Asr as a sociological foundation to reconstruct the character of brotherhood (*ukhuwah*). The concepts of *tawāṣau bil-ḥaqqi* and *tawāṣau biṣ-ṣabr* are no longer interpreted merely as verbal advice, but are interpreted as students' collective obligations. From this

perspective, BK instills the awareness that a student's silence against injustice is a form of loss (*khusr*). This encourages the transformation of students' roles from passive spectators to supportive bystanders, making *ukhuwah* function effectively as a collective bulwark that narrows the space for bullying behavior in the school environment (Ayyubi, 2023).

E. The interview focused on students' understanding of the concepts of *rahmah* and *ukhuwah* after the integration of Surah Al-Ma'un and Al-'Asr, as well as their impact on their daily behavior.

1. Students' Perceptions of Bullying and Al-Ma'un

Students demonstrated a clear understanding that bullying is not just fighting, but also involves social awareness (Al-Ma'un).

Table 1. Interview focused on students' understanding of the concepts of *rahmah* and *ukhuwah*

Informant	Students' answer	Conceptual Internality
Student A (General)	Mocking friends is the same as denying religion. Our teachers said that if we don't care about friends who are sad, we are like the people described in Surah Al-Ma'un.	Students associate verbal bullying (teasing) with theological consequences (denying religion), indicating that PAI teachers' decoding has successfully transformed disciplinary violations into social sins.
Student C (doer)	I used to laugh when I saw my friends fall. Now I don't dare to do that because I think I'm like bullying an orphan. So, doing evil deeds is not only bad for your friends, but also proof of a lack of spirituality.	There has been a shift in understanding. Students reflect on their behavior through the meaning of al-Ma'un, showing that bullying is now seen as a moral violation of human values that is spiritually condemned.

Interview findings consistently emphasize the internalization of social ethics mediated by theological dimensions among respondents. Antisocial behavior, such as mocking or showing apathy towards the suffering of others, is not merely considered a violation of social norms, but is elevated to a violation of spiritual doctrine even equated with a rejection of religion. Specifically, explicit references to Surah Al-Ma'un indicate the use of sacred texts as normative frameworks that directly shape and validate expectations of prosocial behavior.

Thus, the main conclusion that can be drawn is that spirituality not only functions as an internal belief system but also acts as an effective external disciplinary mechanism in institutionalizing

empathy and rejecting acts of intimidation, thus serving as a fundamental indicator of an individual's spiritual integrity.

2. Implementation of *Ukhuwah* Values and Bystander Intervention

Students demonstrated that *ukhuwah* is no longer understood passively, but as an active responsibility, in accordance with *tawāṣau bil ḥaqq* (advising one another in truth) from Al-'Asr.

Table 2. Interview focused on Implementation of *Ukhuwah* Values and Bystander Intervention

Informant	Students' answer	Proactive value application
Student B (general)	When I see my friends are being bullied, I have to tell them 'stop', otherwise you will suffer (Al-'Asr). I defend them, I can't be afraid. Because if we remain silent, we are also among those who suffer.	Students adopt the principle of bystander intervention. Al-'Asr has been interpreted as a collective obligation that eliminates neutrality; remaining silent when witnessing bullying is considered a failure to create <i>ukhuwah</i> (brotherhood) and leads to loss (<i>khusrin</i>).
Student D (Doer)	In the past, when I was bullied, I would just cry. Now, many of my friends help me by telling my teacher. They say, "We must help each other (Al-Ma'un)."	The experiences of student victims validate the effectiveness of collective <i>ukhuwah</i> [brotherhood]. The proactive response of peers demonstrates the success of guidance counselors and Islamic education teachers in creating a supportive environment based on the internalized principle of mutual assistance (<i>al-ma'ūn</i>).

The findings from student interviews indicate that the Qur'anic values integration program has succeeded in achieving affective internalization that exceeds cognitive achievements in the form of textual memorization. Students' understanding of bullying has evolved from simply a violation of rules to a multilevel awareness: they not only identify the phenomenon of bullying, but also understand the theological values for such misbehavior (referring to the normative basis of Al-Ma'un) and the proactive responsibility that must be taken (collective *ukhuwah* from Al-'Asr). This success is substantially attributed to the adaptive implementation methodology. The emphasis on Qur'anic Storytelling and Role-Playing applied by teachers proved instrumental in transforming sacred texts into a practical ethical code that guides student behavior (Larasati et al., 2024).

These results provide strong empirical validation of the effectiveness of the pedagogical model applied, confirming that the transfer of spiritual values requires a strategic bridge connecting normative doctrine with the socio-emotional realm.

F. Structured Observation Results

The observation was conducted in the environment of SDIT Ibnu Majah Elementary School, focusing on behavioral manifestations inspired by the values of *rahmah* (Al-Ma'un) and *ukhuwah* (Al-Asr).

1. Pedagogy Domain (Classroom Interaction)

Utilization of Qur'anic Storytelling: The PAI teacher (Mr. AD) was seen using stories relevant to Al-Ma'un (for example, the importance of feeding the poor or respecting people in need) before the learning session. Students responded with affective enthusiasm; they often asked questions linking the story to incidents of social exclusion they had witnessed.

Role-Playing Adab Interaction: The guidance counselor (Mr. Bd) held a structured role-playing session, asking students to practice how to respond to verbal bullying with polite manners, in accordance with the prohibition against insulting others (Buya Hamka, 2017). Observations noted that students who played the role of bystanders were more proactive in intervening in simulated conflicts after this session, demonstrating internalization of the responsibility of *tawāṣau bil ḥaqq* (Al-Asr) (Al-Asr, Qur'an, 103:1-3).

2. Behavioral Domain (Non-Class Interaction)

Observations in non-classroom environments (cafeteria, playground, queues) provide empirical evidence of the habituation of *ukhuwah* and *rahmah* values in students.

Table 3. Observations in non-classroom environments

Key Behavior (Empirical Indicators)	Observation (Frequency and Quality)	The Relationship of Qur'anic Values
Surah al-Ma'un	The frequency of pro-social actions (al-ma'ūn) was observed tends to increase. Examples: Students spontaneously helped friends pick up dropped lunch boxes or offered seats without being asked.	Al-Ma'un: The practice of active compassion as the antithesis of "denying religion."
Response to Conflict (<i>Tawāṣau</i>)	Students who see their friends being teased or excluded tend to no longer remain silent. They often remind them, "Don't do that, you'll regret it!" or immediately report it to the teacher,	Al-Asr: Internalization of collective obligations (<i>tawāṣau bil ḥaqq</i>) to prevent loss (<i>khusrin</i>).

	showing a shift away from passive bystander behavior.	
Decrease in Verbal Bullying	The frequency of name-calling or the use of derogatory titles (<i>tanābuz bil alqāb</i>) was observed to decrease significantly in public areas, especially among students who had previously been involved in conflicts.	Al-Ma'un: Instilling human dignity and prohibiting harsh words

Data analysis revealed a strong coherence between cognitive-spiritual internalization and observed behavioral manifestations. At the interview level, respondents explicitly equated antisocial behavior (such as taunting) with serious violations of spiritual doctrine (denial of religion and the spirit of Al-Ma'un), positioning religious teachings as the primary normative framework that institutionalizes empathy and rejects aggression. This coherence was reinforced by observational findings: the social environment demonstrated an increase in the frequency of spontaneous prosocial actions and, more importantly, a shift in the role of students from passive observers to active bystanders, who assertively reprimanded or reported acts of bullying (Rahayu & Siregar, 2025).

In sum, there was a significant decrease in the practice of verbal aggression (*tanābuz bil alqāb*). Overall, these data suggest that grounding behavioral expectations in spiritual texts has successfully manifested into measurable changes in the social climate, where spiritual norms have been translated into an ethic of collective action that prioritizes concern for and intervention against injustice.

3. Teacher Response to Incidents

Observations of teachers' handling of bullying incidents show philosophical consistency with the program.

Observations of teachers' handling of bullying incidents reveal a strong philosophical consistency with the Qur'anic values-based prevention program, which emphasizes internal reflection rather than external sanctions alone. In minor incidents, such as pushing each other, teachers do not immediately apply punishment, but rather facilitate normative correction through reflection on Surah Al-Ma'un. Teachers ask rhetorically, "what will you do to show a compassion?" It is to encourage an internal locus of control where students independently evaluate their behavior against the value of compassion. This approach is in line with character

education theory that emphasizes ethical internalization (Hawkes, 2019), which explicatively builds students' psychological resilience to bullying through reflective dialogue, not coercion.

In addition, conflict management consistently ends with an emphasis on the principle of *ukhuwah* (brotherhood), where teachers emphasize that all students are members of one community who must forgive each other to avoid harm (*khusrin*) as stated in Surah Al-'Asr (Shihab, 2002). Explicatively, this strategy integrates social-emotional and spiritual dimensions, facilitating conflict resolution based on collective empathy, which supports the development of relational skills within the framework of Social and Emotional Learning (Mangestuti et al., 2022). This shows that the program is not only reactive but also preventive, turning the potential for escalation into an opportunity for moral learning.

Overall, the implementation of this program has successfully transformed Qur'anic values, Surah Al-Ma'un as the foundation of *rahmah* (compassion) and Surah Al-'Asr as the basis of *ukhuwah* (brotherhood) into adaptive behaviors that are integrated into school routines. The increase in Al-Ma'un practices (small acts of kindness) and the reduction in passive bystander attitudes are empirical evidence of success, which explicatively confirms the effectiveness of this approach in shaping anti-bullying character. These findings support the development of an adaptive pedagogical model that is responsive to digital ethics (Hinduja & Patchin, 2020), with implications for a more holistic and applicable Islamic education curriculum.

CONCLUSION

Based on the integration of in-depth interview findings and structured observation, it is concluded that the strengthening of anti-bullying characters in schools can effectively be achieved through the internalization of the universal values of the Qur'an, especially those contained in Surah Al-Ma'un and Al-'Asr. This strategy was successful because Master PAI and Master BK built a solid pedagogical-counseling synergy. PAI teachers transform the value of the compassion (*rahmah*) of Surah Al-Ma'un by associating bullying actions especially verbal and social bullying—as a manifestation of the deficit of faith and social indifference (a stance attitude and reluctance to provide assistance). This approach fundamentally shifts students' understanding that bullying is a mere violation of order, becoming a fundamental violation of spiritual ethics. Meanwhile, teacher of BK utilizes Surah Al-'Asr as a framework for fraternity formation (*ukhuwah*) and self-control. The principle of advising each other in truth is internalized into the moral courage of students to be upstanders and report cases, while mutual advising in patience serves as a preventive emotional management technique against aggressive and reactive behavior.

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