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Implementation of Islamic Character Education in Overcoming Bullying Behavior in Islamic Primary Schools

Ahmadi Ahmadi¹¹IAIN Kudus, Indonesia¹ahmadi@iainkudus.ac.id

Abstract

The phenomenon of bullying in schools destroys the learning atmosphere and harms students' mental and emotional development. Even though Islamic character education has been implemented as part of the curriculum, cases of bullying still arise. This research aims to explore the implementation of Islamic character education in overcoming bullying behavior at SDIT Lampu Iman. Using qualitative methods and a case study approach, this research reveals that Islamic character education integrated into the curriculum and daily activities effectively reduces bullying incidents. This program involves important elements such as special training for teachers to recognize and handle bullying behavior and parental involvement in supporting Islamic character values at home. In addition, the school implements a safe and confidential reporting system for students who are victims or witnesses of bullying, so that they feel comfortable reporting incidents that occur. The research results showed a significant reduction in bullying incidents and positive changes in student behavior, such as increased empathy, solidarity, and cooperation. Hopefully, this research can significantly contribute to the development of Islamic character education programs in Integrated Islamic schools, creating a safe, supportive, and conducive learning environment for students' optimal development.

Keywords: *Bullying Behavior, Implementation of Education, Islamic Character Education.*

Correspondence authors:

Ahmadi Ahmadi, e-mail: ahmadi@iainkudus.ac.id

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Introduction

Character education has become one of the main focuses in the education system in Indonesia in recent years.¹ The government and various educational institutions continue to strive to integrate character values into the curriculum and daily activities in schools.² The implementation of character education aims to form a generation that is not only intellectually intelligent but also has good character and can behave according to the norms and ethics that apply in society.³ These character education programs cover various aspects such as honesty, responsibility, discipline, and concern for others,⁴ which are expected to help students become individuals with integrity and have positive attitudes in various aspects of life.

Islamic character education is an educational process that aims to form noble morals and personality according to Islamic teachings, by emphasizing values such as honesty, responsibility, empathy, and discipline.⁵ The dimensions of Islamic character education include spirituality, morality, social, and intellectual, with indicators such as discipline in worship, honesty, empathy, and obedience to school rules.⁶ Bullying at school is repeated aggressive behavior, which can be physical, verbal, social, or cyberbullying.⁷ Bullying indicators include the frequency of incidents, types of bullying, emotional impacts, and school responses.⁸ Implementing Islamic character education in overcoming bullying involves the integration of character values in the curriculum, teacher training, parental involvement, and a safe reporting system.⁹ The expected results are a reduction in bullying incidents, positive changes in student behavior, and the creation of a safe learning environment. Indicators of success include data on bullying incidents, student and teacher questionnaire results, and direct observations showing increased awareness and practice of Islamic character values.¹⁰

¹ Sugiarto and Ahmad Farid, "Literasi Digital Sebagai Jalan Penguatan Pendidikan Karakter Di Era Society 5.0," *Cetta: Jurnal Ilmu Pendidikan* 6, no. 3 (2023): 580–97, <https://doi.org/10.37329/cetta.v6i3.2603>.

² James Ronald Tambunan, "Pengembangan Pendidikan Karakter Dan Budaya Bangsa Berwawasan Kearifan Lokal," *Jurnal Widya* 1, no. 2 (2021): 1–14, <https://doi.org/10.54593/awl.v1i2.3>.

³ Yogesh K. Dwivedi et al., "So What If ChatGPT Wrote It? Multidisciplinary Perspectives on Opportunities, Challenges and Implications of Generative Conversational AI for Research, Practice and Policy," *International Journal of Information Management* 71, no. March (2023), <https://doi.org/10.1016/j.ijinfomgt.2023.102642>.

⁴ Aschale Tadege, Amara Seifu, and Solomon Melese, "Teachers' Views on Values-Education: The Case of Secondary Schools in East Gojjam, Ethiopia," *Social Sciences and Humanities Open* 6, no. 1 (2022): 100284, <https://doi.org/10.1016/j.ssaho.2022.100284>.

⁵ Mohammad Saleh Bani Issa, "Factors of Stability and Sustainable Development in Jordan in Its First Centenary 1921–2021 (an Analytical Descriptive Study)," *Heliyon* 9, no. 11 (2023): e20993, <https://doi.org/10.1016/j.heliyon.2023.e20993>.

⁶ Salamiah Sari Dewi, Sutrisno, and Abd Madjid, "The Interconnectedness Of Religiosity And Teachers' Efficacy In The Character Education In Indonesian Islamic Integrated School," *European Journal of Social Sciences* 5, no. 3 (2020): 131–46, <https://doi.org/10.46827/ejss.v5i3.877>.

⁷ Ángela Martínez-Monteagudo, María Carmen Martínez-Monteagudo, and Beatriz Delgado, "School Bullying and Cyberbullying in Academically Gifted Students: A Systematic Review," *Aggression and Violent Behavior* 71, no. September 2021 (2023), <https://doi.org/10.1016/j.avb.2023.101842>.

⁸ Zaid Oqla Alqhaiwi et al., "The Self-Regulatory Role of Trait Mindfulness in Workplace Bullying, Hostility and Counterproductive Work Behaviours among Hotel Employees," *International Journal of Hospitality Management* 122, no. June 2023 (2024): 103843, <https://doi.org/10.1016/j.ijhm.2024.103843>.

⁹ Wirda Ningsih, "The Role of Islamic Religion Teachers in Preventing Bullying in Primary Schools," *Darussalam; Journal of Psychology and Education* 2, no. 2 (2023): 27–38.

¹⁰ Abdul Khakim et al., *AL-AFKAR: Journal for Islamic Studies The Role Of Islamic Religious Education Teacher In Overcoming Youth Determination At Rembang State Vocational School*, 6, no. 3 (2023): 672–82, <https://doi.org/10.31943/afkarjournal.v6i3.640.Abstract>.

The efforts of the government and various educational institutions to effectively integrate character values in the curriculum and daily activities in schools should be appreciated.¹¹ The different character education programs launched, such as strengthening the profile of Pancasila students,¹² are expected to produce a young generation that is not only intellectually intelligent but also has good character and can behave according to the norms and ethics that apply in society. Public. Implementation of character education is not only the school's responsibility, but also involves the critical role of the family and community.¹³ Parents at home must provide good examples and role models for their children and instill character values from an early age.¹⁴ Meanwhile, society needs to create a conducive environment and support the growth and development of positive characters in children.¹⁵

One of the crucial issues faced by schools today is bullying behavior.¹⁶ The phenomenon of bullying in the school environment not only damages a conducive learning atmosphere but also has a long-term detrimental impact on students' mental and emotional development.¹⁷ Victims of bullying often experience a significant decrease in self-confidence, which can result in prolonged stress, sleep disturbances, and even clinical depression.¹⁸ This psychological impact can affect their academic performance and social relationships, creating a domino effect that is detrimental to overall mental health.¹⁹

On the other hand, bullies also need special attention to overcome and change their negative behavior.²⁰ They may need appropriate guidance and intervention to understand the impact of their actions and learn how to manage emotions and conflicts more constructively.²¹

¹¹ Galih Istiningsih and Dwitya Sobat Ady Dharma, "Integrasi Nilai Karakter Diponegoro Dalam Pembelajaran Untuk Membentuk Profil Pelajar Pancasila Di Sekolah Dasar," *Kebudayaan* 16, no. 1 (2021): 25–42, <https://doi.org/10.24832/jk.v16i1.447>.

¹² Ade Dasmana et al., "Implementation of Integrated Quality Management Strengthening Character Education in Realizing Pancasila Student Profiles," *IJGIE (International Journal of Graduate of Islamic Education)* 3, no. 2 (2022): 361–77, <https://doi.org/10.37567/ijgie.v3i2.1342>.

¹³ Syahria Anggita Sakti, Suwardi Endraswara, and Arif Rohman, "Revitalizing Local Wisdom within Character Education through Ethnopedagogy Apporach: A Case Study on a Preschool in Yogyakarta," *Heliyon* 10, no. 10 (2024): e31370, <https://doi.org/10.1016/j.heliyon.2024.e31370>.

¹⁴ Nicolas B. Verger et al., "The Whys and Wherefores of Home Creativity Support: A Cross-Cultural Reflexive Thematic Analysis between British and French Parents," *Thinking Skills and Creativity* 52, no. January (2024): 101527, <https://doi.org/10.1016/j.tsc.2024.101527>.

¹⁵ Kai Yi, Han Luo, and Lihong Wei, "From the Pitch to Personal Growth: Investigating Self-Esteem as a Mediator and Parental Support as a Moderator in Youth Sports in China," *Heliyon* 10, no. 10 (2024): e31047, <https://doi.org/10.1016/j.heliyon.2024.e31047>.

¹⁶ Jose Rene M. Sansait, Giabelle Fleclla Aguilin-Saldaña, and Pilar Mercedes A. Retiracion, "Does the Type of School Matter in Preventing Bullying? Knowledge, Experience, and Readiness to Face Bullying by Students Enrolled in Public and Private Schools in the Philippines," *Social Sciences and Humanities Open* 8, no. 1 (2023), <https://doi.org/10.1016/j.ssaho.2023.100530>.

¹⁷ Jae-Min Shin, "XXIV World Allergy Congress 2015," *World Allergy Organization Journal* 9 (2016): 14, <https://doi.org/10.1186/s40413-016-0096-1>.

¹⁸ Muhammad Imran Qureshi, Amran Md. Rasli, and Khalid Zaman, "A New Trilogy to Understand the Relationship among Organizational Climate, Workplace Bullying and Employee Health," *Arab Economic and Business Journal* 9, no. 2 (2014): 133–46, <https://doi.org/10.1016/j.aebj.2014.05.009>.

¹⁹ Raghu Raman et al., "Fake News Research Trends, Linkages to Generative Artificial Intelligence and Sustainable Development Goals," *Heliyon* 10, no. 3 (2024): e24727, <https://doi.org/10.1016/j.heliyon.2024.e24727>.

²⁰ Kari Wik Ågotnes et al., "Daily Work Pressure and Exposure to Bullying-Related Negative Acts: The Role of Daily Transformational and Laissez-Faire Leadership," *European Management Journal* 39, no. 4 (2021): 423–33, <https://doi.org/10.1016/j.emj.2020.09.011>.

²¹ Alexandra Budjanovcanin and Chris Woodrow, "Regretting Your Occupation Constructively: A Qualitative Study of Career Choice and Occupational Regret," *Journal of Vocational Behavior* 136, no. March 2021 (2022): 103743, <https://doi.org/10.1016/j.jvb.2022.103743>.

Character education programs can serve as an effective solution to overcome this bullying problem.²² By instilling values such as empathy, tolerance, and cooperation, character education can help students to understand better and appreciate the feelings and perspectives of others.²³

The approach to character education must be comprehensive and consistent to achieve maximum results.²⁴ That involves training teachers and school staff in dealing with cases of bullying and providing appropriate support for victims and perpetrators. Activities that support social and emotional learning, such as group discussions, role-playing, and collaborative projects, can strengthen student character values.²⁵ By creating a safer and more supportive environment, schools can reduce bullying incidents and support students' holistic academic and moral development. Effective implementation of character education will form an inclusive and empathetic school culture, facilitating each student's personal and social growth.²⁶

Bullying behavior in schools, including at SDIT Lampu Iman, is a serious concern because it can hinder the teaching and learning process and disturb students' comfort in the school environment. Even though SDIT Lampu Iman has implemented Islamic character education as part of their curriculum, cases of bullying still appear sporadically among students. The presence of bullying not only destroys the learning atmosphere but also harms the emotional and mental well-being of students who are victims.²⁷ Effectively handling bullying cases requires a more in-depth approach, including evaluating and adapting existing Islamic character education strategies. To ensure a safe and supportive school environment, SDIT Lampu Iman needs to strengthen prevention and intervention efforts against bullying behavior that occurs.

The main problem in this study is the persistence of bullying behavior in the SDIT Lampu Iman environment, even though the school has implemented Islamic character education in its curriculum. Some reported cases of bullying include verbal actions that hurt the feelings of friends, exclusion in playgroups, and teasing that leads to discrimination between students. These incidents indicate that although Islamic character values have been taught, their implementation has not been fully effective in shaping students' social behavior. SDIT Lampu Iman was chosen as the research location because it is one of the Integrated Islamic schools that formally integrates Islamic values in the educational process, but still faces social challenges such as bullying. The uniqueness of this school lies in its commitment to forming a generation of noble character through a holistic approach, both through the formal curriculum and religious and extracurricular activities, making

²² May C.I. van Schalkwyk, Benjamin Hawkins, and Mark Petticrew, "The Politics and Fantasy of the Gambling Education Discourse: An Analysis of Gambling Industry-Funded Youth Education Programmes in the United Kingdom," *SSM - Population Health* 18, no. January (2022): 101122, <https://doi.org/10.1016/j.ssmph.2022.101122>.

²³ Walaa Elsayed, "Building a Better Society: The Vital Role of Family's Social Values in Creating a Culture of Giving in Young Children's Minds," *Heliyon* 10, no. 7 (2024): e29208, <https://doi.org/10.1016/j.heliyon.2024.e29208>.

²⁴ Hasan Tinmaz and Preet Kawal Singh Dhillon, "User-Centric Avatar Design: A Cognitive Walkthrough Approach for Metaverse in Virtual Education," *Data Science and Management*, ahead of print, Xi'an Jiaotong University, 2024, <https://doi.org/10.1016/j.dsm.2024.05.001>.

²⁵ Greg M. Kim-Ju, Casey A. Knifsend, and Arianna Gonzales, "Putting Social and Emotional Learning into Practice: Best Practices in Developing and Implementing an SEL Program through a University-1st-8th Grade Partnership," *Social and Emotional Learning: Research, Practice, and Policy* 3, no. March (2024): 100033, <https://doi.org/10.1016/j.sel.2024.100033>.

²⁶ Puja Khatri et al., "Student Well-Being in Higher Education: Scale Development and Validation with Implications for Management Education," *International Journal of Management Education* 22, no. 1 (2024): 100933, <https://doi.org/10.1016/j.ijme.2024.100933>.

²⁷ Hanna Kienzler, Suzan Mitwalli, and Meryem Cicek, "The Experience of People with Psychosocial Disabilities of Living Independently and Being Included in the Community in War-Affected Settings: A Review of the Literature," *International Journal of Law and Psychiatry* 81, no. December 2021 (2022): 101764, <https://doi.org/10.1016/j.ijlp.2021.101764>.

it a relevant and strategic context for studying the effectiveness of Islamic character education in addressing bullying.

Various previous studies have highlighted the importance of character education in shaping student attitudes and behavior. According to Sunandari, character education is a deliberate effort to help people understand, care about, and act based on ethical values.²⁸ Research by Auliyairrahmah and friends shows that structured character education programs can reduce negative behavior among students.²⁹ On the other hand, research on Islamic character education conducted by Mardiah Astuti and friends confirmed that Islamic values taught in schools can shape students' personalities with noble morals.³⁰

Even though there has been a lot of research discussing character education and bullying, there is still a lack of more specific studies regarding the implementation of Islamic character education. Existing research generally focuses on general or conventional approaches to bullying behavior. However, studies exploring how Islamic character education principles are applied in Integrated Islamic schools are still relatively rare. That shows the need for more in-depth research regarding the effectiveness of the Islamic approach in overcoming the problem of bullying in the school environment. Further research could provide new insights and targeted solutions for creating safe and supportive learning environments in Integrated Islamic schools. Therefore, this research attempts to fill this gap by focusing on SDIT Lampu Iman as a case study.

This research uses an integrative approach in implementing Islamic values in the educational environment. This approach includes the application of Islamic values both through the formal curriculum and extracurricular activities. In the curriculum, Islamic values are integrated into various subjects to form the basis of student character.³¹ Apart from that, extracurricular activities are also designed to strengthen the application of these values in daily practice. In this way, the research aims to ensure that Islamic values are taught and applied consistently in students' lives at school.

The results of this research can undoubtedly significantly contribute to the development of Islamic character education programs in schools, especially in overcoming bullying behavior. Practically, this research can be a reference for other Integrated Islamic schools in designing and implementing effective character education programs. The long-term impact of this research is the creation of a school environment that is more conducive and safe for students, so that it can support optimal learning processes and the formation of good character. This research is expected to contribute significantly to developing Islamic character education programs in integrated Islamic schools, especially at SDIT Lampu Iman.

²⁸ Sunandari Sunandari et al., "Perkembangan Era Digital Terhadap Pentingnya Pendidikan Karakter Anak Sekolah Dasar," *Journal on Education* 5, no. 4 (2023): 12005–9, <https://doi.org/10.31004/joe.v5i4.2161>.

²⁹ Annisa' Auliyairrahmah et al., "Implementasi Pendidikan Karakter Integritas Sub Nilai Kejujuran Melalui Program Kantin Kejujuran Di Sekolah Dasar," *Edukatif: Jurnal Ilmu Pendidikan* 3, no. 6 (2021): 3565–78, <https://doi.org/10.31004/edukatif.v3i6.939>.

³⁰ Mardiah Astuti, Reni Febriani, and Nining Oktarina, "Pentingnya Pendidikan Islam Dalam Membentuk Karakter Generasi Muda," *Journal Faidatuna* 4, no. 3 (2023): 140–49.

³¹ Akhmad Aji Pradana, "Strategi Pembentukan Karakter Siswa Pada Jenjang Pendidikan Dasar Melalui Mata Pelajaran Pendidikan Jasmani Olahraga Dan Kesehatan," *PREMIERE : Journal of Islamic Elementary Education* 3, no. 1 (2021): 78–93, <https://doi.org/10.51675/jp.v3i1.128>.

Method

This research uses qualitative methods with a case study approach to explore and understand the implementation of Islamic character education in overcoming bullying behavior at SDIT Lampu Iman. This method was chosen because it can provide an in-depth understanding of the context and practices applied in character education and how these practices influence student behavior.³² A descriptive-analytic approach describes how Islamic character education is implemented at SDIT Lampu Iman and analyzes its effect on bullying behavior.

This approach helps in evaluating and analyzing the relationship between the implementation of character education and changes in student behavior systematically. Data was collected through various techniques, including participant observation, in-depth interviews, and focus group discussions. Participatory observation was carried out to observe character education activities in schools directly. At the same time, in-depth interviews with teachers, students, and parents provided different perspectives regarding the impact of character education. Focus group discussions were conducted to obtain a more in-depth view from the small group regarding changes in student behavior related to Islamic character education.

Data validity is maintained by ensuring that the data collection tools cover all aspects to be researched (content validity) and follow relevant theory and literature (construct validity). Data reliability is improved through triangulation, namely, combining data from various sources and methods to ensure consistency of findings. Inter-rater reliability is also implemented by involving several researchers in the data collection and analysis process to minimize individual bias.³³ Data is categorized based on source and type, such as interview results, observation notes, and documents. Data is stored in secure digital and physical formats with backups to avoid loss. Data security is maintained by anonymizing personal identities and limiting access to data to researchers and authorized parties only.

Analysis was done using thematic analysis techniques to identify main themes from qualitative data through a coding and categorization process. Content analysis is also used to assess the content of documents and character education materials related to the principles of Islamic character education. The analysis process involved coding data, grouping themes, and interpreting results to assess consistency with research hypotheses. Conclusions are drawn by synthesizing findings from various data sources to provide a comprehensive picture of the effectiveness of Islamic character education in overcoming bullying behavior. Conclusion verification is carried out by checking the findings against relevant data and theory to ensure the validity and reliability of the results. The results are presented in a research report to stakeholders such as schools, teachers, and parents to provide recommendations and constructive feedback.

³² Sugiyono, *Metode Penelitian Pendidikan (Kuantitatif, Kualitatif, Kombinasi, R & D Dan Penelitian Tindakan)* (Bandung: Alfabeta, 2023).

³³ Sugiyono.

Result and Discussion

Result

Inform several important data (original) fields obtained from the questionnaires, surveys, documents, interviews, observations, and other data collection techniques. It can be completed with a table or graphic to clarify the result. This research reveals the important role of teachers in implementing Islamic character education at SDIT Lampu Iman. The implementation of Islamic character education in overcoming bullying behavior at SDIT Lampu Iman begins with the preparation of an integrated program in the curriculum. This program is designed to include Islamic character values such as patience, empathy, and justice in teaching materials, focusing on understanding and preventing bullying from an Islamic perspective. Furthermore, teachers will undergo special training to understand methods of implementing Islamic character education and techniques for handling and preventing bullying effectively. This training also covers how to identify and handle bullying cases at school.

In the classroom, Islamic character education will be integrated into every subject and daily activities, by linking teaching to the example of the Prophet Muhammad SAW. Discussions and reflective activities will be held to discuss the impact of bullying and solutions based on Islamic values. Extracurricular activities such as Islamic character discussion groups and social activities will strengthen this teaching, teaching empathy and caring. To support this program, a safe and confidential reporting system will be implemented for students who experience or witness bullying, accompanied by counseling services based on Islamic principles to support students involved. Periodic evaluations will assess the program's effectiveness, involving feedback from students, parents, and teachers. Parent involvement and collaboration with local organizations will also ensure additional support and resources, creating a safe and supportive school environment for all students.

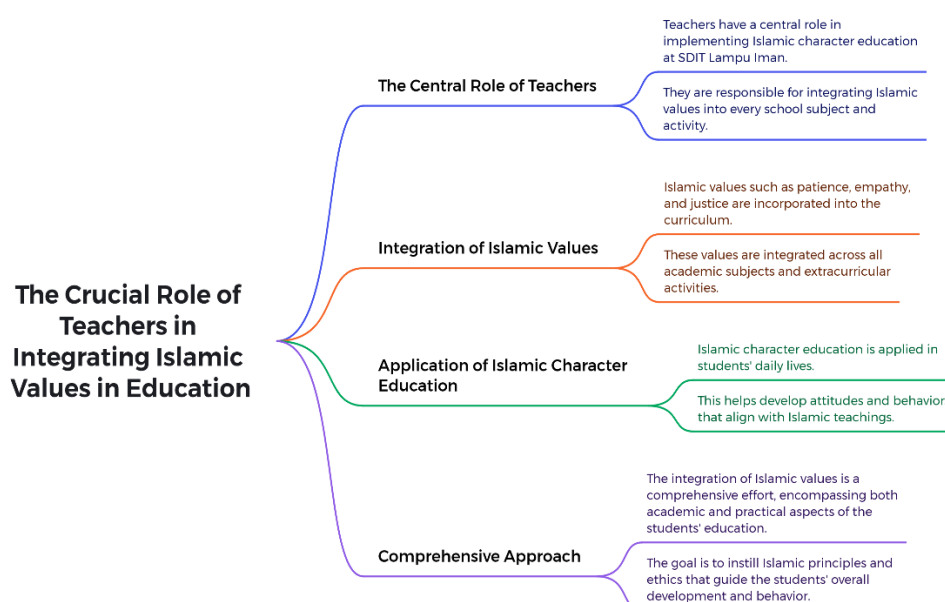


Figure 1. The Role of Teachers in Implementing Islamic Character Education

Teachers have a central role in conveying Islamic values to students. Based on interviews, several teachers said they always integrate Islamic values into every subject and school activity. For

example, they teach the importance of being kind to friends and not hurting other people's feelings. Based on an interview with Mr. Ahmad, a class VI teacher, he stated:

"We always integrate Islamic values into every subject and school activity. For example, we teach the importance of being kind to friends and not hurting other people's feelings."

Then, he gave a concrete example by stating:

"For example, in mathematics lessons, we invite students to work together to solve group problems fairly and respectfully. We teach them to discuss solutions honestly without underestimating their friends' opinions. In Indonesian lessons, we include essay writing activities about personal experience, emphasizing the importance of speaking politely and respecting other people's views. In this way, Islamic values such as honesty and respect are applied directly in the teaching and learning so that students can practice them in everyday life."

From the results of these interviews, it can be understood that there is an emphasis on integrating Islamic values in the learning process in class VI. It is proven by the implementation of teaching about the importance of being kind to friends and not hurting other people's feelings, which is integrated into every subject and school activity. That shows that Islamic character education in schools is taught theoretically and applied in students' daily lives, helping them develop attitudes and behavior that follow Islamic teachings.

Students stated that they felt more appreciated and understood after implementing the program. It can be seen from the increased sense of security and comfort in the school environment, which encourages students to be more active in teaching and learning activities. The following is an excerpt from an interview with a class VI student named Vanya Satya Kinnan. He said,

"I feel safer at school because we are taught to respect each other and not to hurt friends. Before, I often felt anxious because there were friends who made fun of me, but now the atmosphere is much better."

Vanya Satya Kinnan also added that teachers' lessons regarding the importance of doing good and respecting others were invaluable in creating a harmonious and supportive environment. From the statement above, it can be understood that implementing Islamic character education in schools has created a safer and more comfortable environment for students. A class VI student, Vanya Satya Kinnan, felt positive changes after implementing this program. He felt more appreciated and no longer worried about teasing from his friends. The lessons given by teachers regarding the importance of doing good and respecting others have succeeded in creating a harmonious and supportive environment. That shows that Islamic character education functions as a theory and effectively changes behavior and improves student welfare.

Parents are also actively involved in this program. They stated that communication with the school had improved, and they saw positive changes in their children's behavior at home. The following is an interview with Mrs. Irena Laras, as Santi Wulandari's parents, Beluan, said:

"We as parents feel that this program is very useful. My child is now more polite and doesn't like to make fun of his friends."

From the interviews with Mrs. Irena Laras, Vanya Satya Kinnan's parent, it can be understood that parental involvement in the Islamic character education program has had a significant positive impact. Mrs. Irena Laras revealed that communication between parents and school had improved, and she saw clear changes in her child's behavior at home. Mrs. Irena Laras noted that Santi is now more polite and no longer makes fun of his friends. That shows that the Islamic character education program not only influences the school environment, but also has a

positive impact at home. With support and collaboration between schools and parents, this program has strengthened the values taught and helped students apply them at school and home.

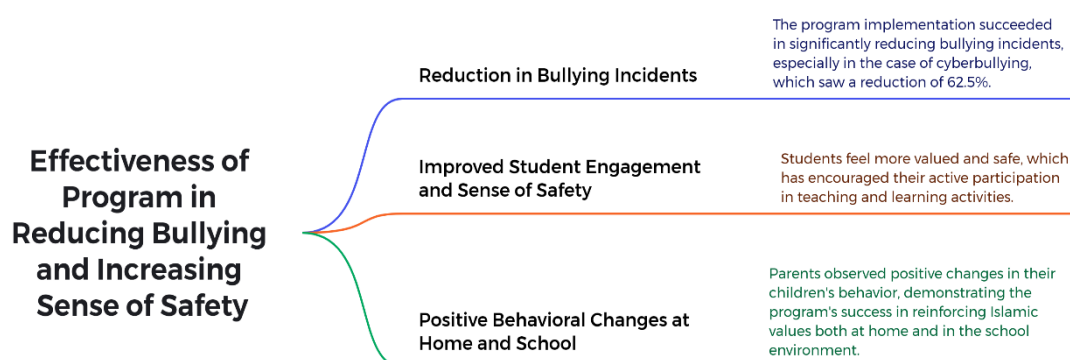


Figure 2. Effectiveness of the Program in Reducing Bullying and Increasing a Sense of Safety

In addition, observation data show a significant reduction in bullying incidents after implementing the Islamic character education program. Observational data shows a significant decrease in bullying incidents after implementing the Islamic character education program. The following is a table showing changes in the number of bullying incidents before and after the program:

Table 1. Frequency of Bullying Before and After Implementation of Islamic Character Education

No	Types of Bullying	Before Implementation (Number of Cases)	After Implementation (Number of Cases)	Decline Percentage (%)
1	Verbal	15	7	53.3
2	Physique	10	4	60
3	Social	12	5	58.3
4	Cyberbullying	8	3	62.5
5	Other	5	2	60
	Total	50	21	58

This table shows the number of bullying cases at SDIT Lampu Iman before and after implementing Islamic character education. The types of bullying measured include verbal, physical, social, and cyberbullying, as well as other categories. This data provides an overview of the effectiveness of Islamic character education in reducing the frequency of bullying in schools. The percentage reduction is calculated to measure how significant the change is.

Table 2. Student Perceptions of Islamic Character Education

No	Assessment Aspects	Strongly Disagree	Disagree	Neutral	Agree	Strongly agree
1	Character education helps reduce bullying	2	3	5	20	20

2	Character education increases feelings of empathy	1	2	6	22	19
3	Character education makes the school environment more positive	0	1	4	25	20
4	Character education increases a sense of responsibility	1	1	5	23	20
5	Character education increases moral awareness	0	2	3	22	23

This table presents students' perceptions of the effectiveness of Islamic character education in various aspects. Five aspects of assessment are measured, namely: the contribution of character education in reducing bullying, increasing a sense of empathy, creating a more positive school environment, increasing a sense of responsibility, and increasing moral awareness. Students responded on a Likert scale from "Strongly Disagree" to "Strongly Agree".

Most students agree and strongly agree that Islamic character education helps reduce bullying, increase empathy, make the school environment more positive, and increase responsibility and moral awareness. The aspect with the highest agreement is increasing moral awareness, with 45 students agreeing or strongly agreeing. In comparison, the aspect with the lowest deal is character education, increasing empathy, with 41 students agreeing or strongly agreeing.

Table 3. Teacher Responses to the Effectiveness of Islamic Character Education

No	Assessment Aspects	Very Ineffective	Ineffective	Neutral	Effective	Very effective
1	Reduce the frequency of bullying	0	1	3	10	8
2	Increase students' awareness of moral values	0	1	2	9	10
3	Improving social relations between students	0	2	4	9	7
4	Increase parental involvement	0	3	5	8	6
5	Make the school environment more harmonious	0	1	3	10	8

This table displays teacher responses regarding the effectiveness of Islamic character education at SDIT Lampu Iman. The five aspects measured include: reducing the frequency of bullying, increasing students' awareness of moral values, improving social relations between students, increasing parental involvement, and making the school environment more harmonious. Teacher responses were also measured using a Likert scale from "Very Ineffective" to "Very Effective".

Teachers generally assess Islamic character education as effective or very effective in all aspects measured. The aspect considered most effective was increasing students' awareness of moral values, with 22 teachers assessing it as effective or very effective. The aspect with the lowest rating was increasing parental involvement, although most teachers rated this aspect as effective or very effective, with 14 teachers.

Discussion

This study highlights the critical role of teachers in implementing Islamic character education at SDIT Lampu Iman as a strategic effort to address bullying behavior in the school environment. This implementation is carried out through an integrated approach in the curriculum, teacher training, and extracurricular activities that instill Islamic values such as patience, empathy, and justice. Teachers not only teach these values cognitively, but also internalize them in students' learning practices and daily social interactions. It is in line with the approach of education as character formation proposed by Thomas Lickona in Kusuma, where character education must address aspects of moral pulling, moral feeling, and moral action so that these values are firmly embedded in students.³⁴ In addition, providing a reporting system and counseling services at SDIT Lampu Iman is part of the effort to create a moral environment that supports character formation.

These findings can also be analyzed using Lawrence Kohlberg's moral development theory framework, particularly at the conventional moral reasoning stage, where elementary school-aged children consider social norms and societal expectations in their behavior. Teachers' application of Islamic character values helps students build moral awareness through internalizing values. Strengthening empathy, responsibility, and justice as core values in Islamic character education contributes to healthier moral development in students, thereby minimizing deviant behaviors such as bullying. In this context, teachers act as significant others who facilitate the transfer of values from the social environment into students through contextual learning and moral role models.

Empirically, the results of this study reinforce previous findings such as those proposed by Bambang Gunawan, who asserted that integrating character education into the curriculum effectively creates a positive learning environment.³⁵ Similarly, research by Muh. Judrah et al. emphasized the importance of teachers' role as moral agents in integrating character values into learning activities, which aligns with the role of teachers at SDIT Lampu Iman as facilitators of Islamic values in school life.³⁶ The significant reduction in the number of bullying incidents and the increase in students' and teachers' perceptions of a safe school environment also reinforce the findings of research by Siti Nur Komariyatul et al., who found that systematically designed character education can reduce aggressive behavior and strengthen students' social relationships.³⁷

However, several significant differences were found in this study. Although school and parents have improved communication, teachers revealed that active parental participation in instilling and reinforcing character values at home is still suboptimal. That contrasts with research by Wulandari and Kristiawan, which found that parental involvement is directly and strongly correlated with the success of character education.³⁸ Furthermore, this study highlights the need

³⁴ Ine Kusuma Aryani and Yuliarti Yuliarti, "21st Century Learning Values, Character and Moral Education in An Effort to Overcome Student's Moral Decadence," *Proceedings Series on Social Sciences & Humanities* 8 (2023): 72–84, <https://doi.org/10.30595/pssh.v8i.609>.

³⁵ Bambang Gunawan, "Implementasi Manajemen Pendidikan Karakter Dalam Mengembangkan Minat, Sikap Dan Perilaku Positif Siswa Di MA Nurul Iman Kasui Kabupaten Way Kanan," *Innovative: Journal Of Social Science Research* 3, no. 3 (2023): 6328–41.

³⁶ Mustabsyirah Muh. Judrah, Aso Arjum, Haeruddin, "Peran Guru Pendidikan Agama Islam Dalam Pembentukan Karakter Peserta Didik," *Jurnal Ilmiah Pendidikan Agama Islam* 1(2), no. 1 (2020): 129–40, <https://doi.org/10.53621/jider.v4i1.282>.

³⁷ Niken Pundri Selvianda et al., "Strategi Inovatif Dalam Mengatasi Perilaku Bullying Untuk Meningkatkan Motivasi Dan Minat Belajar Peserta Didik," *Pedagogy: Jurnal Ilmiah Ilmu Pendidikan* 11, no. 01 (2024): 71–78.

³⁸ Yeni Wulandari and Muhammad Kristiawan, "Strategi Sekolah Dalam Penguatan Pendidikan Karakter Bagi Siswa Dengan Memaksimalkan Peran Orang Tua," *JMKSP (Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan)* 2, no. 2 (2017): 290–303, <https://doi.org/10.31851/jmksp.v2i2.1477>.

for intensive and ongoing training for teachers to understand the holistic approach to Islamic character education. This topic has not been discussed in depth in previous studies, which generally focused on the conceptual aspects of character education in general.

Thus, this study not only confirms previous findings but also makes a new contribution by highlighting the importance of integrating Islamic values in character formation through the central role of teachers. This approach broadens the discourse on character education from merely transferring values to internalizing and transforming students' morals based on Islamic principles. These findings also reinforce the importance of synergy between schools, families, and communities in creating an ethical, safe, and supportive learning ecosystem for students' holistic development.

Overall, this research provides conceptual and practical contributions to developing an applicable Islamic character education model within the context of integrated Islamic schools. Comparison with previous findings suggests that structured Islamic character education coupled with a supportive school environment can address the challenges of bullying more effectively than conventional approaches. Therefore, strengthening teacher training, parental involvement, and developing a curriculum that adapts to students' spiritual and social values are crucial for the program's sustainability.

Although this study provides significant insights into implementing Islamic character education in addressing bullying behavior at SDIT Lampu Iman, several limitations warrant consideration. First, the scope of this study was limited to a single educational institution, so the generalizability of the findings to other integrated Islamic schools requires further comparative study. Second, the data obtained were dominated by the perspectives of teachers and principals. At the same time, the views of students and parents were not explored in depth, despite their crucial participation in shaping the success of character education. Third, the duration of observations and interviews in this study was relatively limited, which may not fully capture the dynamics of character value implementation over the long term. Furthermore, because the approach used was qualitative, the results were primarily descriptive and interpretative, thus not providing quantitative data on the effectiveness of the implemented program. Therefore, further research using a mixed methods approach or longitudinal studies is urgently needed to provide a more comprehensive and in-depth picture of the impact of Islamic character education on addressing bullying in schools.

This research contributes to developing Islamic character education discourse, particularly in addressing bullying behavior in integrated Islamic schools. Theoretically, this research enriches the literature on implementing Islamic values in character education by adding an integrative perspective between the curriculum approach and school daily activities. Practically, the findings of this study can serve as a reference for similar schools in designing more effective and contextual character education programs, particularly in establishing a safe and supportive school culture. Furthermore, this research encourages the active role of teachers as agents of character formation and the importance of parental involvement and the school support system in creating a positive learning environment. This contribution is expected to strengthen Islamic character education policies applicable and relevant to the social challenges students face today.

Conclusion

This research confirms the critical role of teachers in implementing Islamic character education at SDIT Lampu Iman to overcome bullying behavior. The Islamic character education

program integrated into the curriculum has succeeded in instilling values such as patience, empathy, and justice, as well as involving special training for teachers and extracurricular activities. The research results showed a significant reduction in bullying incidents and an increase in the feeling of safety and comfort in the school environment. Parental involvement and collaboration with local organizations also contribute to the program's success, creating a harmonious and supportive student environment.

For further research, it is recommended that parental involvement in Islamic character education programs be increased through more intensive socialization and collaboration activities, and providing practical guidance to be implemented at home. In addition, ongoing training for teachers must be held to make them more competent in effectively integrating Islamic character education in learning and handling bullying cases. The development of extracurricular programs that focus on developing Islamic character, such as discussion groups and social activities, must also be expanded to strengthen the values taught in class. Regular evaluation of the effectiveness of Islamic character education programs, involving feedback from students, teachers, and parents, is important to ensure necessary improvements and adjustments.

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