

Religious Values and School Governance: Implementing Akhlaqul Lil Banin for Bullying Prevention in an Islamic Junior High School

Mawi¹, Aulia Sholichah Iman Nurchotimah², Varidho Fuad³, Eko Wahyu Junaidi⁴

^{1,2,3}UIN Siber Syekh Nurjati Cirebon, ⁴Universitas Tanjungpura
Corresponding Author e-mail: eko.wahyu.junaidi@fkip.untan.ac.id

Abstract

This study aims to analyze the internalization of the values contained in *Akhlaqul Lil Banin* Volume I as an effort to prevent bullying behavior among students at Madrasah Tsanawiyah Ushuluddin Singkawang. This research employed a qualitative approach using a case study design. Data were collected through observations, interviews, and documentation involving guidance and counseling teachers, the vice principal for curriculum affairs, subject teachers, and seventh-grade students. Data analysis was conducted through data reduction, data display, and conclusion drawing. The findings revealed that the internalization of *Akhlaqul Lil Banin* Volume I values was carried out through classroom learning, teacher role modeling, habituation of madrasa culture, and the integration of moral values into daily religious activities. The values internalized included respect for teachers, proper speech etiquette, humility (*tawadhu'*), discipline, empathy, responsibility, and mutual respect. The internalization process contributed to positive behavioral changes among students, as reflected in improved self-control, more constructive social interactions, and a reduced tendency toward verbal and social bullying within the madrasa environment. This study concludes that the internalization of *Akhlaqul Lil Banin* Volume I values serves as an effective preventive strategy in shaping students' character and fostering a safe, harmonious, and religious educational environment.

Keywords: *Akhlaqul Lil Banin; bullying prevention; value internalization; educational management; school culture.*

INTRODUCTION

Moral education plays a crucial role in shaping students' character and personality. Good morals serve as the foundation for establishing harmonious social relationships characterized by mutual respect and the avoidance of negative behaviors such as violence and bullying. Within the context of Islamic education, morality is not merely understood as theoretical knowledge but also as a process of habituating attitudes and behaviors in everyday life (Wahyuningsih, 2023).

In the contemporary era, adolescents encounter increasingly complex moral challenges. One of the most serious issues within educational settings is bullying, which may occur in physical, verbal, and social forms. This phenomenon reflects a moral crisis and indicates the weak internalization of character values among students. Prasetyo (2020) explains that bullying is a repeated aggressive behavior that may negatively affect victims' psychological well-being, including decreased self-confidence and disruptions in the learning process. Therefore, systematic efforts through character education are required to prevent and address such behavior (Hasibuan, 2025).

In recent years, bullying prevention has emerged as a major concern within educational policy agendas across many countries, including Indonesia. Various initiatives, such as school regulations, character education programs, disciplinary frameworks, and violence prevention mechanisms, have been developed to promote safe and supportive learning environments. Governments have also encouraged educational institutions to establish comprehensive systems aimed at protecting students from different forms of violence, including physical, verbal, and social aggression (Rosmiati, 2021). Nevertheless, the existence of formal regulations and disciplinary sanctions has not been sufficient to completely eradicate bullying practices in schools. This situation suggests that bullying is not merely a consequence of weak supervision or ineffective rule enforcement but is also influenced by the values, cultural norms, and social interaction patterns that develop within educational settings (Qoyyimah et al., 2019). Therefore, addressing bullying requires approaches that extend beyond regulatory measures and contribute to the continuous development of students' moral awareness and social responsibility.

Previous studies have indicated that the implementation of anti-bullying policies often encounters challenges at the institutional level. Although schools generally establish clear rules prohibiting violence and intimidation, the effectiveness of such policies largely depends on how these regulations are translated into everyday practices within the school community. In many instances, students comply with school rules primarily because of teacher supervision rather than a genuine understanding of the values underlying those regulations (Nurhayati et al., 2020). As a result, bullying behaviors may continue to occur in subtle forms that are difficult for educational institutions to identify and address. This condition reflects a gap between policy formulation and policy implementation (Manggali

& Rohman, 2024). Consequently, effective bullying prevention requires strategies that not only regulate student behavior but also foster a school culture that promotes positive values and encourages ethical conduct.

From the perspective of educational management, school culture constitutes a critical instrument in shaping students' attitudes and behaviors. School culture encompasses more than formal regulations; it includes the values, beliefs, routines, and practices that are continuously maintained and reproduced by members of the educational community (Amarullah & Daulay, 2024). Educational environments that cultivate mutual respect, empathy, responsibility, and social concern are generally more capable of minimizing aggressive behavior among students. Accordingly, the development of a value-oriented school culture may be viewed as an effective institutional strategy for supporting bullying prevention efforts. Through such an approach, students are encouraged not only to comply with established rules but also to develop moral consciousness that guides their interactions with others and influences their social behavior.

Within the context of Islamic education, religious values occupy a strategic position in the formation of school cultures that emphasize character development. Madrasas function not only as institutions for the transmission of knowledge but also as environments responsible for nurturing students' moral character and personal integrity (Hasibuan, 2025). Consequently, values derived from the Islamic intellectual tradition can serve as important instruments in strengthening bullying prevention policies. One such source is *Akhlaqul Lil Banin*, a classical Islamic text containing teachings on respect for teachers, ethical communication, compassion toward others, self-discipline, and social responsibility. These values remain highly relevant not only for moral education but also for fostering a madrasa culture characterized by safety, harmony, mutual respect, and the prevention of bullying behavior.

One approach to instilling moral values is through the teaching of *Akhlaqul Lil Banin*. This classical Islamic text is widely recognized as an instructional resource containing practical moral teachings and Islamic etiquette that are easily understood by students. The values embedded in this book include respect for parents and teachers, honesty, politeness, and the importance of maintaining positive relationships with others (Kadir, 2025). Hidayat (2020) argues that the implementation of moral education in madrasa learning contributes positively to the comprehensive development of students' character.

Furthermore, moral values should not merely be delivered theoretically but must be internalized into students' daily lives (Khofi & Heridianto, 2024). Rahmawati (2021) emphasizes that the internalization of moral values in educational processes is a key factor in shaping students' behavior and preventing deviant actions such as bullying. Therefore,

moral education through *Akhlaqul Lil Banin* remains highly relevant as a medium for character development within the madrasa environment.

Bullying among madrasa students, including those at Madrasah Tsanawiyah Ushuluddin Singkawang, has become an important concern in education. Preliminary observations revealed that several bullying incidents continue to occur annually, although the number remains relatively small. The most common forms involve verbal mockery, insults, and social exclusion. These conditions indicate that existing moral education initiatives require further reinforcement through both classroom instruction and the cultivation of positive school habits. Sari and Wahyudi (2021) argue that consistently implemented character education can serve as an effective strategy for preventing bullying in schools.

Bullying has become one of the most serious problems in contemporary educational settings. Samani and Hariyanto (2021) define bullying as repeated aggressive behavior committed by an individual or group against those perceived as weaker, whether in verbal, physical, or social forms. Behaviors such as mocking, assigning degrading nicknames, excluding peers, and spreading false rumors are common examples of bullying among students. If left unaddressed, such behaviors may adversely affect victims' psychological conditions, resulting in diminished self-esteem, fear of attending school, and disruptions to their learning processes (Sari, N., & Wahyudi.2021).

This issue has also attracted attention at Madrasah Tsanawiyah Ushuluddin Singkawang. Information obtained from the Guidance and Counseling teacher indicated that approximately five to ten bullying cases occur annually among students. The most frequent incidents involve verbal bullying, including teasing, labeling peers with negative nicknames, and making derogatory remarks. Although the number of cases is relatively limited, the phenomenon requires serious attention because it may influence the learning atmosphere and students' social relationships within the madrasa (Octaviani et al., 2022) (Suci & Ibrahim, 2023).

As an Islamic educational institution, the madrasa plays an essential role in instilling moral values in students. Education is intended not only to develop intellectual competence but also to foster noble character and moral integrity (Istianah, 2025). One of the efforts undertaken to shape students' character is through the teaching of *Akhlaqul Lil Banin* Volume I, which contains various moral values such as respect toward teachers, obedience to parents, kindness toward peers, and proper conduct in speech and behavior. These values are highly relevant in promoting mutual respect and discouraging behaviors that may harm others.

According to Schein's Organizational Culture Theory, an organization's ability to shape the behavior of its members is influenced not only by formal regulations but also by the values, beliefs, and practices that are continuously maintained within the organization (Rahayu & Abdussyukur, 2024). In educational settings, school culture functions as a

social mechanism that influences how students think, behave, and interact with others. Values that are consistently demonstrated and reinforced by teachers and members of the school community gradually develop into shared norms that guide students' behavior (Hasibuan, 2025). Consequently, character formation is not solely achieved through classroom instruction but is also shaped by the institutional culture embedded in everyday school life. This perspective suggests that the effectiveness of bullying prevention efforts is closely related to the school's capacity to cultivate a culture that promotes mutual respect, empathy, and social responsibility among students.

From the perspective of school governance, the successful implementation of educational programs requires the active involvement of multiple stakeholders within the school community. School leaders, teachers, students, and parents perform complementary roles in ensuring that institutional values are consistently translated into practice (Akmal & Ulum, 2025). Effective school governance enables moral values to be integrated not only into instructional activities but also into school regulations, routines, and social practices that shape daily interactions (Chailani et al., 2023). In this regard, the implementation of the values contained in *Akhlaqul Lil Banin* can be understood not merely as a process of moral education but also as a form of value-based governance that contributes to the development of a safe, inclusive, and bullying-free educational environment.

Although numerous studies have examined character education and bullying prevention in schools and madrasas, most have focused on the general implementation of character education through school programs, formal instruction, or counseling interventions. Limited attention has been paid to the internalization of moral values derived from classical Islamic texts (*turath*) as a preventive strategy against bullying behavior. In fact, *Akhlaqul Lil Banin* represents an important source of Islamic moral education containing values of etiquette and character that remain relevant to contemporary social problems among students. Therefore, this study seeks to fill this gap by analyzing how the values contained in *Akhlaqul Lil Banin* Volume I are implemented and contribute to preventing bullying behavior among students at Madrasah Tsanawiyah Ushuluddin Singkawang.

Based on these considerations, this study aims to examine how the implementation of the values contained in *Akhlaqul Lil Banin* Volume I contributes to the prevention of bullying behavior among students at Madrasah Tsanawiyah Ushuluddin Singkawang. This study is expected to provide a comprehensive understanding of the importance of moral education as a preventive effort to establish a more conducive, harmonious, and Islamic educational environment. In addition, the findings are expected to contribute to the development of character education strategies in madrasas aimed at minimizing bullying among students.

METHODS

This study employed a qualitative approach using a case study design to gain an in-depth understanding of the implementation of the values contained in *Akhlaqul Lil Banin* Volume I as an effort to prevent bullying behavior among students at Madrasah Tsanawiyah Ushuluddin Singkawang. A qualitative approach was considered appropriate because this study focused on exploring meanings, experiences, and social dynamics that naturally occur within the madrasa environment related to students' character formation through moral education (Moleong, 2019).

The study was conducted at Madrasah Tsanawiyah Ushuluddin Singkawang. Research informants were selected using a purposive sampling technique based on the consideration that they possessed direct knowledge of and involvement in the implementation of moral education within the madrasa. The informants consisted of guidance and counseling teachers, the vice principal for curriculum affairs, subject teachers involved in teaching *Akhlaqul Lil Banin*, and seventh-grade students as the primary recipients of the moral values being implemented.

Data were collected through observation, in-depth interviews, and documentation. Observations were carried out to obtain information regarding classroom learning activities, madrasa culture, and students' social interactions related to the implementation of moral values. In-depth interviews were conducted to explore the informants' understanding of the values contained in *Akhlaqul Lil Banin*, the strategies employed in implementing these values, and the forms of bullying identified within the madrasa environment. Documentation techniques involved examining supporting documents, including lesson plans, school regulations, and records related to students' behavioral cases.

Data analysis was conducted interactively using the model proposed by Miles, Huberman, and Saldaña (2014), which consists of three stages: data condensation, data display, and conclusion drawing and verification. The analytical process was carried out continuously throughout the stages of data collection until a comprehensive understanding of the phenomenon under investigation was achieved.

To ensure the trustworthiness of the findings, this study employed source triangulation and technique triangulation. Source triangulation was performed by comparing information obtained from different informants, whereas technique triangulation involved comparing data gathered through observations, interviews, and documentation. In addition, member checking was conducted with several informants to ensure that the researchers' interpretations accurately reflected the participants' experiences and perspectives.

RESULTS AND DISCUSSION

Analysis of the Implementation of *Akhlaqul Lil Banin* Volume I Values

a. The Compatibility of Educational Practices with the Concept of Islamic Morality

Akhlaqul Lil Banin, written by Shaykh Umar bin Ahmad Baradja, is one of the classical Islamic texts specifically designed to provide moral education for children and adolescents. From the perspective of Islamic education, morality (*akhlaq*) occupies a central position. Imam Al-Ghazali emphasized that the primary objective of education is *tahdzib al-akhlaq* (the refinement of moral character). According to Al-Ghazali, knowledge without morality may lead individuals toward moral degradation. Therefore, the implementation of the values contained in *Akhlaqul Lil Banin* Volume I at Madrasah Tsanawiyah Ushuluddin Singkawang is consistent with the objectives of Islamic education, which emphasize the development of a complete Muslim personality (*insan kamil*).

The findings of this study indicate that teachers play a dominant role in implementing moral values within the madrasa environment. This finding is consistent with the perspective of Ibn Jama'ah in *Tadzkirotus Sami' wal Mutakallim*, which emphasizes that educators should become role models before delivering advice to their students. According to Ibn Jama'ah (2012), teachers' behavior has a stronger influence than their words. Therefore, teachers' exemplary conduct, reflected through politeness, fairness, patience, and compassion, represents a practical manifestation of the values contained in *Akhlaqul Lil Banin* and contributes significantly to students' character formation.

The implementation of moral values is also strengthened through habituation practices within the madrasa. Repetitive exposure to positive behaviors enables moral values to become deeply embedded as enduring character traits. The culture of greeting others respectfully, demonstrating courtesy, and honoring teachers serves as a practical medium for the internalization of moral values. Such a religious environment functions as a moral safeguard that prevents students from engaging in negative behaviors, including bullying.

Contextually, the values contained in *Akhlaqul Lil Banin* Volume I remain highly relevant to contemporary educational challenges. Moral education should not be detached from students' social realities but should instead address modern moral issues such as individualism, verbal aggression, and the erosion of etiquette. The present findings reveal that values such as humility (*tawadhu'*), compassion, and proper speech play an important role in fostering healthy social relationships among students. These values contribute to the creation of a safe, inclusive, and humane madrasa climate.

However, Islamic scholars and educational experts agree that moral education cannot succeed if responsibility is placed solely upon educational institutions. Abdullah Nashih Ulwan, in *Tarbiyatul Aulad fil Islam*, emphasizes that children's moral education

should be implemented collaboratively between the family as the primary educational environment and schools as formal educational institutions. This perspective suggests that the implementation of the values contained in *Akhlaqul Lil Banin* Volume I will be more effective when supported by consistent moral education practices within families and the broader community (Setiawan & Fauziah, 2021).

Ulwan further argues that families play a fundamental role in introducing essential moral values, including honesty, proper manners in communication, respect for others, and self-control from an early age. These values should subsequently be reinforced and habituated through systematic educational processes in schools or madrasas. When either of these educational environments fails to function effectively, children's moral development becomes unbalanced and less effective (Amaliati, 2020).

In the context of Madrasah Tsanawiyah Ushuluddin Singkawang, this integrated approach to moral education is reflected in the implementation of *Akhlaqul Lil Banin* Volume I, which is not merely taught as textual content but is also promoted as a shared culture involving both the madrasa and students' families. Teachers function not only as instructors but also as moral exemplars, while parents are encouraged to continue reinforcing the ethical habits cultivated within the madrasa. This finding supports Ulwan's view that role modeling (*uswah*) and habituation (*ta'wid*) constitute two of the most effective methods in moral education.

b. Relevance to the Objectives of Character Education

The implementation of the values contained in *Akhlaqul Lil Banin* Volume I at Madrasah Tsanawiyah Ushuluddin Singkawang demonstrates a strong alignment with the objectives of character education as articulated in both national educational policies and Islamic educational principles. Character education fundamentally aims to develop individuals who possess faith, noble character, emotional maturity, and the ability to live harmoniously within society. The moral values taught in *Akhlaqul Lil Banin*, including respect for teachers, compassion toward peers, proper speech, and emotional self-regulation, constitute essential foundations for the development of such characteristics.

From the perspective of Islamic education, the purpose of education extends beyond the development of cognitive competencies and emphasizes the formation of an individual's personality (*syakhshiyyah*) grounded in moral values. This perspective is consistent with the framework of character education, which integrates three interrelated dimensions: moral knowing, moral feeling, and moral action. Substantively, *Akhlaqul Lil Banin* encompasses these dimensions by not only introducing ethical concepts but also providing concrete examples of virtuous behaviors that students are expected to practice in their daily lives.

The findings of this study suggest that the implementation of these moral values contributes to the development of students' awareness of appropriate social conduct. Students gradually learn to distinguish acceptable from unacceptable behaviors, develop

sensitivity toward the feelings of others, and recognize the consequences of their actions. Such findings indicate that character education rooted in Islamic moral teachings does not merely transmit knowledge but also facilitates the transformation of values into everyday practices.

In relation to bullying prevention, the relevance of *Akhlaqul Lil Banin* to character education becomes increasingly evident. Bullying can be understood as a manifestation of the failure of character development, particularly in relation to empathy, self-control, and respect for human dignity. Students who lack these moral dispositions are more likely to engage in behaviors that demean, exclude, or harm others. Therefore, the implementation of the moral values embedded in *Akhlaqul Lil Banin* serves as a strategic instrument for improving the quality of students' social interactions and reducing tendencies toward aggressive behavior.

The values of compassion, humility, responsibility, and mutual respect promoted through *Akhlaqul Lil Banin* encourage students to build healthier relationships with their peers. Rather than responding to differences through ridicule or intimidation, students are encouraged to appreciate diversity, exercise patience, and resolve conflicts constructively. These dispositions represent important indicators of successful character formation and support the establishment of a positive school climate.

Furthermore, the findings imply that character education based on Islamic moral values functions not only as a corrective measure for inappropriate behavior but also as a preventive approach aimed at cultivating students' moral consciousness from an early stage. Through continuous reinforcement, role modeling, and habituation, students gradually internalize these values and apply them in their interactions with others. Consequently, the implementation of *Akhlaqul Lil Banin* Volume I contributes not only to students' moral development but also to the creation of a safe, harmonious, and respectful educational environment.

These findings reinforce the argument that classical Islamic texts remain relevant in addressing contemporary educational challenges. In the context of increasing concerns regarding bullying among adolescents, *Akhlaqul Lil Banin* offers an alternative framework for character education that integrates cognitive understanding, emotional development, and behavioral transformation. Therefore, its implementation may serve as an effective strategy for strengthening character education and preventing bullying within madrasa settings.

Analysis of Bullying Prevention from the Perspective of Islamic Moral Education

From the perspective of Islamic moral education, *akhlaq* (morality) is not merely a set of ethical norms or social etiquette but functions as an internal control system that regulates individual behavior within social relationships. Islamic moral education emphasizes the development of character capable of controlling negative desires and impulses while fostering empathy, compassion, and mutual respect, fundamental values required to prevent bullying behavior. In this context, morality serves as an internal mechanism of self-control that enables individuals to evaluate their actions before expressing them in everyday social interactions. Consequently, moral understanding functions as a filter that distinguishes behaviors that promote social harmony from those that undermine it.

The findings of this study indicate that the implementation of moral values derived from *Akhlaqul Lil Banin* Volume I contributes to the prevention of bullying by strengthening students' internal moral awareness. Through continuous exposure to values such as respect, kindness, humility, and emotional restraint, students gradually develop an understanding that actions intended to humiliate, exclude, or harm others are inconsistent with Islamic teachings. As a result, moral values become internalized standards that guide students' behavior in their interactions with peers.

The preventive effect of moral internalization can also be observed through students' increasing awareness of the social and spiritual consequences of bullying. Islamic moral education encourages students to recognize that harmful behaviors not only damage interpersonal relationships but also contradict their responsibilities as Muslims. Umro (2022) argues that the internalization of moral values involves a process of value transformation, value transaction, and trans-internalization through which Islamic values become integrated into individuals' consciousness and behavior. When moral values shape students' mental frameworks, their tendency to engage in aggressive actions, including bullying, may gradually diminish.

The findings further suggest that students' understanding of social morality constitutes an important strategy for bullying prevention. Students who comprehend Islamic teachings regarding the prohibition of degrading, oppressing, or hurting others tend to reject behaviors that violate the dignity of their peers. This demonstrates that Islamic moral education influences not only the cognitive dimension of learning but also students' affective dispositions and behavioral practices in managing healthy social relationships.

Unlike quantitative studies that rely primarily on statistical indicators, the effectiveness of the implementation of *Akhlaqul Lil Banin* Volume I in preventing bullying was identified through observable changes in students' attitudes, behaviors, and social interactions. The present study identified three major indicators reflecting the preventive

function of moral education: changes in students' social attitudes, patterns of peer interaction, and students' responses to social conflict.

a. Changes in Students' Social Attitudes

Based on observations and interview findings, the implementation of moral values contributed to positive changes in students' social attitudes. Students became more cautious in their speech, reduced the use of offensive language, and demonstrated greater respect toward teachers and peers. These findings indicate that moral values were not merely understood at the cognitive level but had begun to influence students' affective awareness. In the context of bullying prevention, such attitudinal changes represent an early indication of morality functioning as a mechanism of social behavioral control.

b. Patterns of Peer Social Interaction

The second indicator was reflected in students' patterns of social interaction within the madrasa environment. Peer interactions tended to become more conducive, cooperative, and characterized by fewer overt conflicts. Incidents involving ridicule, social exclusion, and verbal intimidation appeared to decline in frequency. These findings suggest that the implementation of the values contained in *Akhlaqul Lil Banin* contributed to the development of a collective awareness regarding the importance of maintaining proper conduct in social relationships. Consequently, bullying prevention occurred naturally through the reinforcement of social norms grounded in moral values.

c. Students' Responses to Social Conflict

The third qualitative indicator involved changes in students' responses to social conflict. Interview data revealed that students increasingly preferred resolving disagreements through dialogue, seeking assistance from teachers, or exercising self-restraint rather than expressing their emotions aggressively. Such responses reflect the successful implementation of self-control (*dhabt al-nafs*), which constitutes a core objective of Islamic moral education. From the perspective of bullying prevention, the ability to manage conflict peacefully represents an important indicator of the substantive effectiveness of moral education. These three indicators are interconnected and demonstrate that the implementation of the values contained in *Akhlaqul Lil Banin* Volume I has contributed to the development of an internal mechanism of social behavioral control among students. Morality is no longer perceived merely as an externally imposed set of rules but rather as a value system embedded within students' consciousness. This finding is consistent with the broader objectives of Islamic moral education, which emphasize the formation of character and personality rather than simple compliance with institutional regulations.

The findings of this study further imply that bullying prevention efforts should not rely solely on disciplinary sanctions or punitive measures. Instead, schools and madrasas need to prioritize preventive approaches through the implementation of moral values that cultivate empathy, self-awareness, and responsibility among students. In this regard,

Akhlaqul Lil Banin Volume I offers a relevant moral framework capable of addressing contemporary social problems while fostering a safe, respectful, and humane educational environment.

Potential Bullying Behavior in Madrasah Tsanawiyah Ushuluddin Singkawang

The findings of this study indicate that bullying remains a potential social issue within educational settings, including Madrasah Tsanawiyah Ushuluddin Singkawang. The emergence of bullying behavior is closely related to the developmental characteristics of early adolescents, who are undergoing emotional changes, identity exploration, and a strong desire for acceptance within peer groups. These developmental conditions may contribute to the emergence of dominance behaviors and imbalanced social relationships among students.

Based on observations and interview findings, the potential for bullying at Madrasah Tsanawiyah Ushuluddin Singkawang is influenced by differences in students' personalities, family backgrounds, and peer-group dynamics. Students who exhibit low self-confidence, tend to be quiet, or are perceived as different from their peers are often more vulnerable to becoming targets of unpleasant treatment. In contrast, students who possess greater social influence within peer groups tend to occupy more dominant positions in social interactions.

The findings further revealed that the most common forms of bullying identified within the madrasa environment were verbal and social bullying. Verbal bullying manifested in behaviors such as teasing, assigning negative nicknames, excessive joking, and making remarks intended to humiliate or embarrass peers. Although these actions were often perceived as harmless jokes, repeated exposure to such behaviors may negatively affect students' psychological well-being and undermine their sense of security within the school environment.

Social bullying was also identified in the form of exclusion, neglect, and intentionally preventing certain students from participating in group activities. Unlike physical aggression, social bullying is often difficult to detect because it occurs subtly and does not involve direct physical contact. Nevertheless, its impact on students can be substantial, leading to feelings of isolation, decreased self-esteem, and reluctance to engage in social interactions within the madrasa.

Meanwhile, incidents of physical bullying appeared to occur less frequently and were generally limited to minor aggressive behaviors, such as pushing or spontaneous acts of physical intimidation. Although the intensity of physical bullying was relatively low, these behaviors still require serious attention, as they may escalate into more severe forms of aggression if left unaddressed.

The presence of these forms of bullying suggests that moral education remains highly relevant within the madrasa context. The persistence of verbal and social bullying demonstrates that students are still in the process of developing empathy, emotional

regulation, and respect for others. Therefore, preventive efforts through the implementation of moral values should be continuously strengthened to ensure that students internalize ethical principles that guide their social behavior.

From the perspective of Islamic moral education, the identification of bullying potential should not merely serve as a basis for disciplinary action. Instead, it should encourage educational institutions to establish preventive mechanisms that cultivate students' moral awareness and social responsibility. By recognizing the factors contributing to bullying and addressing them through value-based education, madrasas can foster a learning environment characterized by safety, compassion, and mutual respect.

The findings of this study indicate that bullying prevention should begin before aggressive behaviors become deeply entrenched among students. Early intervention through the implementation of moral values, supported by teacher role modeling, school culture, and parental involvement, may reduce students' vulnerability to engaging in or becoming victims of bullying. Consequently, identifying the potential for bullying constitutes an essential step toward developing effective preventive strategies within Islamic educational institutions.

Implementation of *Akhlaqul Lil Banin* Volume I Values at Madrasah Tsanawiyah Ushuluddin Singkawang

a. Teachers' and Students' Understanding of *Akhlaqul Lil Banin* Volume I

Understanding the contents of *Akhlaqul Lil Banin* Volume I constitutes a fundamental aspect of the implementation of moral education at Madrasah Tsanawiyah Ushuluddin Singkawang. Traditionally, this classical Islamic text has been used as an instructional resource for teaching ethics and proper conduct, covering various aspects of interpersonal relationships, manners, and daily behavior. Therefore, understanding the text involves not only cognitive comprehension but also the internalization of moral values that influence students' attitudes and social interactions.

The findings revealed that teachers possessed a comprehensive understanding of the moral messages embedded in *Akhlaqul Lil Banin* Volume I. They identified several key values considered highly relevant to students' developmental needs, including respect for parents and teachers, compassion toward others, honesty, self-discipline, and social responsibility. This understanding informed the strategies employed by teachers to integrate moral values into both formal classroom instruction and everyday practices within the madrasa environment.

Students' understanding of the text, however, varied considerably. Students who demonstrated strong interest in religious learning generally exhibited a deeper comprehension of the moral teachings and their practical implications. In contrast, students who showed limited engagement in religious activities tended to experience difficulties in understanding and contextualizing the values presented in the text. These

findings suggest that students' motivation and participation in religious learning significantly influence the effectiveness of moral education.

The findings further indicate that understanding moral teachings is closely associated with students' willingness to practice them in their daily lives. Students who comprehended the importance of empathy, mutual respect, and self-restraint were more likely to apply these values in their interactions with peers. Thus, comprehension of *Akhlaqul Lil Banin* should be viewed not merely as the acquisition of religious knowledge but as a process that supports the development of moral awareness and socially responsible behavior.

These findings support previous studies suggesting that classical Islamic texts remain relevant sources of character education. The values contained in *Akhlaqul Lil Banin* may contribute to strengthening students' moral consciousness and fostering positive social behavior when appropriately contextualized within contemporary educational settings.

b. Learning Objectives of *Akhlaqul Lil Banin* Volume I

The primary objective of teaching *Akhlaqul Lil Banin* Volume I at Madrasah Tsanawiyah Ushuluddin Singkawang is to develop students who possess noble character (*akhlaqul karimah*) and are capable of implementing Islamic moral values in their everyday lives. The text is not merely treated as religious subject matter but also functions as an ethical guide that directs students' behavior in their interactions with teachers, peers, and the broader madrasa community.

More specifically, the learning objectives are designed to enable students to understand fundamental concepts of Islamic morality, including respect toward parents and teachers, proper conduct in friendship, politeness in communication, and the cultivation of compassion and mutual respect. Importantly, these objectives extend beyond cognitive understanding and emphasize students' ability to internalize and practice these values in authentic social contexts.

Another important objective identified in this study is the cultivation of moral awareness and self-control among students. Through the reinforcement of values such as humility, empathy, patience, and social responsibility, students are encouraged to regulate their emotions, avoid aggressive behavior, and refrain from actions that may harm others. These objectives are particularly relevant to bullying prevention, given that bullying often emerges from inadequate emotional regulation and a lack of awareness regarding the consequences of one's actions toward peers.

The findings suggest that the objectives of teaching *Akhlaqul Lil Banin* are closely aligned with the broader goals of character education, namely fostering morally responsible individuals who are capable of contributing positively to society. By integrating religious teachings with practical applications, the learning process enables students to transform moral knowledge into observable behavior.

In addition, the implementation of these learning objectives reflects the preventive orientation of Islamic moral education. Rather than relying solely on corrective measures after misconduct occurs, the madrasa seeks to instill positive values that shape students' character from an early stage. Consequently, the teaching of *Akhlaqul Lil Banin* Volume I functions not only as religious instruction but also as a strategic approach to nurturing ethical behavior and reducing the likelihood of bullying within the school environment.

Values of *Akhlaqul Lil Banin* Volume I Implemented in the Madrasa

The findings of this study revealed that *Akhlaqul Lil Banin* Volume I contains a number of moral values that are systematically introduced and reinforced through the educational practices at Madrasah Tsanawiyah Ushuluddin Singkawang. These values serve as the foundation for students' character formation and are considered highly relevant to addressing contemporary social issues, particularly bullying among adolescents.

One of the primary values emphasized in the implementation of *Akhlaqul Lil Banin* is respect toward parents and teachers. Students are taught to demonstrate obedience, speak politely, listen attentively, and maintain proper manners in their interactions with authority figures. Respect for teachers is not only presented as a religious obligation but also cultivated through daily practices, such as greeting teachers respectfully, seeking permission appropriately, and displaying courteous behavior during classroom activities.

Another significant value identified in the findings is compassion and respect toward peers. The text explicitly discourages behaviors that may hurt others, including ridicule, humiliation, and verbal abuse. Students are encouraged to build friendships based on kindness, empathy, cooperation, and mutual support. These values directly address the interpersonal dimensions of bullying by promoting healthy and respectful peer relationships.

The implementation of proper speech and communication etiquette also emerged as an important aspect of moral education within the madrasa. Students are continuously reminded to avoid harsh language, insulting remarks, and offensive jokes that may damage others' self-esteem. Instead, they are encouraged to communicate with wisdom, politeness, and consideration for the feelings of others. Given that verbal bullying was identified as the most common form of bullying within the madrasa, this value plays a crucial preventive role.

In addition, the values of humility (*tawadhu'*) and self-control were consistently emphasized throughout the educational process. Students were encouraged to avoid arrogance, refrain from imposing their will on others, and regulate their emotions when confronted with disagreements or conflict. The cultivation of self-control enables students to respond more constructively to challenging situations rather than resorting to aggressive behaviors.

The findings further highlighted the importance of responsibility and moral accountability. Students were guided to understand that every action carries consequences, both socially and spiritually. This awareness fostered a sense of responsibility for maintaining harmonious relationships and avoiding behaviors that could negatively affect others. Through this perspective, students gradually developed an understanding that bullying contradicts both Islamic teachings and the values upheld within the madrasa community.

Collectively, these values form an integrated framework of character education that extends beyond the transmission of moral knowledge. Rather than merely distinguishing between right and wrong, the implementation of *Akhlaqul Lil Banin* Volume I seeks to cultivate empathy, respect, and social responsibility as enduring aspects of students' character. Consequently, the values contained in this classical Islamic text contribute to the development of a madrasa culture characterized by courtesy, inclusiveness, and mutual respect.

The findings also suggest that the relevance of *Akhlaqul Lil Banin* extends beyond its historical context. Despite being a classical text, its moral teachings remain applicable to contemporary educational challenges, particularly those related to peer relationships and bullying prevention. Therefore, integrating these values into daily educational practices may provide an effective strategy for strengthening character education and fostering a safer school environment.

Implementation of *Akhlaqul Lil Banin* Volume I Values as an Effort to Prevent Bullying

a. Forms of Bullying Identified in the Madrasa

Verbal bullying emerged as one of the most frequently encountered forms of bullying within Madrasah Tsanawiyah Ushuluddin Singkawang. In general, verbal bullying refers to intimidation or aggression expressed through spoken language, including teasing, insulting, assigning derogatory nicknames, shouting, humiliating remarks, and other statements intended to hurt or demean others. Although such behaviors do not involve physical contact, their psychological and social consequences can be equally damaging.

The findings of this study indicate that several factors contributed to students' engagement in verbal bullying. Students often engaged in teasing to gain attention, assert dominance, seek amusement, or entertain their peers. These behaviors were further influenced by family environments, peer groups, and exposure to mass media. Consequently, some students perceived verbal bullying as a normal aspect of social interaction and engaged in such behavior without fully recognizing its harmful effects.

The findings also revealed that verbal bullying frequently manifested through excessive joking, mocking peers' physical appearance, using offensive nicknames, and

making humiliating comments. Although these actions were often dismissed as harmless jokes, repeated exposure could negatively affect victims' self-esteem, communication confidence, and willingness to participate in social activities.

Within the context of Islamic moral education, these findings highlight the importance of cultivating proper speech and communication ethics. The teachings contained in *Akhlaqul Lil Banin* emphasize the obligation to guard one's tongue, avoid hurting others through words, and communicate with kindness and respect. Therefore, strengthening these moral values may reduce students' tendencies to engage in verbal aggression and foster a culture of respectful communication.

Compared with verbal bullying, incidents of physical bullying were relatively uncommon within the madrasa environment. Physical bullying refers to aggressive actions involving direct bodily contact, such as pushing, hitting, kicking, or damaging another person's belongings. Although the intensity of such incidents was generally low, these behaviors still require serious attention because they possess the potential to escalate into more severe forms of violence if left unaddressed.

The findings suggested that physical bullying often originated from everyday peer interactions involving competition, misunderstandings, or unequal power relationships among students. Adolescents who sought social dominance occasionally resorted to physical intimidation to assert their influence over others perceived as weaker.

Despite its relatively low prevalence, physical bullying may significantly affect victims' emotional well-being and sense of safety within the school environment. Students who experience repeated acts of physical aggression may develop anxiety, fear of attending school, and difficulties establishing positive peer relationships. Therefore, preventive interventions remain necessary even when incidents appear infrequent.

From the perspective of Islamic moral education, physical aggression fundamentally contradicts the values of compassion, self-restraint, and respect for human dignity. The implementation of *Akhlaqul Lil Banin* encourages students to exercise patience, resolve disagreements peacefully, and avoid actions that may inflict harm upon others. By nurturing these values, the madrasa seeks to cultivate students who are capable of managing conflict without resorting to violence.

Based on the findings presented above, the implementation of *Akhlaqul Lil Banin* Volume I serves not merely as religious instruction but as a preventive strategy against bullying behavior. Rather than relying exclusively on punitive measures, the madrasa emphasizes the cultivation of internal moral awareness through continuous reinforcement of ethical values.

The values of empathy, mutual respect, humility, responsibility, and self-control function as protective factors that discourage students from engaging in behaviors

intended to harm their peers. Students are gradually encouraged to recognize the emotional consequences of bullying and to develop sensitivity toward the dignity and well-being of others.

The findings suggest that bullying prevention is more effective when students internalize moral values as part of their personal belief systems rather than complying solely with externally imposed regulations. In this regard, *Akhlaqul Lil Banin* contributes to the development of intrinsic motivation to behave ethically. Students refrain from bullying not merely because of fear of punishment but because they perceive such behavior as morally unacceptable.

These findings support the argument that classical Islamic moral texts remain relevant in addressing contemporary educational challenges. The implementation of *Akhlaqul Lil Banin* demonstrates that moral education can function proactively by fostering positive social relationships, strengthening emotional regulation, and cultivating students' sense of responsibility toward others.

Therefore, bullying prevention within Islamic educational institutions should move beyond *disciplinary* approaches and prioritize preventive efforts grounded in character formation. The integration of moral values through role modeling, habituation, classroom instruction, and collaboration with families may contribute significantly to the creation of a safe, inclusive, and respectful educational environment. The findings of this study ultimately indicate that *Akhlaqul Lil Banin* Volume I functions as a form of moral intervention through education, enabling students to develop the *attitudes* and behaviors necessary to prevent bullying and sustain harmonious social relationships within the madrasa community.

Managerial Factors Influencing the Implementation of Akhlaqul Lil Banin Values

The findings indicate that the successful implementation of the values contained in *Akhlaqul Lil Banin Volume I* is influenced not only by the substance of the moral teachings themselves but also by several managerial factors within the madrasa environment. From the perspective of educational management, the effectiveness of value-based programs depends on the institution's ability to translate educational objectives into consistent practices supported by organizational structures, human resources, and school culture. The implementation observed at Madrasah Tsanawiyah Ushuluddin Singkawang demonstrates that moral values become more effective when they are reinforced through coordinated efforts involving school leaders, teachers, students, and parents. Therefore, the sustainability of bullying prevention initiatives cannot be separated from the quality of institutional management and governance.

One important factor is teacher readiness and commitment. Teachers serve not only as instructors but also as role models who demonstrate the values promoted through

Akhlaqul Lil Banin. The findings suggest that students are more likely to internalize moral values when teachers consistently exhibit respectful communication, fairness, patience, and empathy in their daily interactions. However, maintaining such consistency requires adequate teacher awareness and commitment. Differences in teachers' understanding of character education objectives may influence the effectiveness of value implementation (Khorl & Khorl, 2025). Consequently, continuous professional development and institutional support are necessary to strengthen teachers' capacity to integrate moral values into both classroom instruction and everyday educational practices.

Another important factor concerns monitoring and supervision mechanisms within the madrasa. Effective implementation requires not only the delivery of moral content but also systematic efforts to observe, evaluate, and reinforce students' behavior. The involvement of guidance and counseling teachers, homeroom teachers, and school administrators contributes to the early identification of behaviors that may lead to bullying. Through continuous monitoring, students receive guidance and corrective feedback before negative behaviors become deeply embedded. This finding indicates that preventive approaches are more effective when supported by institutional mechanisms that consistently monitor student interactions and social relationships.

Resource availability also influences the implementation process. Although moral education does not always require extensive financial resources, successful implementation depends on the availability of supporting programs, learning activities, and institutional commitment. Religious activities, character-building programs, and school-based initiatives that reinforce positive values require adequate organizational planning and coordination. Limited resources may reduce the intensity and sustainability of these activities, thereby affecting the effectiveness of bullying prevention efforts (Purnama et al., 2024). Therefore, institutional support remains an important element in ensuring that value-based programs can be implemented consistently.

The findings further reveal the importance of consistency in program implementation. The values contained in *Akhlaqul Lil Banin* cannot produce meaningful behavioral change if they are delivered only through occasional instruction. Instead, they must be reinforced continuously through classroom learning, school culture, teacher role modeling, and collaboration with families. Consistent implementation allows moral values to become embedded within students' daily experiences and gradually develop into shared norms within the madrasa community. In this regard, the prevention of bullying is not the result of a single intervention but rather the outcome of a sustained institutional effort to cultivate a culture of respect, empathy, responsibility, and social harmony.

CONCLUSION

This study concludes that the implementation of the values contained in *Akhlaqul Lil Banin* Volume I plays an important role in preventing bullying behavior among students at Madrasah Tsanawiyah Ushuluddin Singkawang. The implementation process was carried out not only through classroom instruction but also through teacher role modeling, habituation practices, and the cultivation of a madrasa culture grounded in Islamic moral values. These efforts enabled students to internalize values such as respect, empathy, humility, responsibility, proper communication, and self-control in their daily interactions.

The findings revealed that the implementation of these values contributed to positive changes in students' social attitudes and behaviors. Students demonstrated greater respect toward teachers and peers, improved emotional regulation, and healthier patterns of social interaction. Although instances of verbal and social bullying were still identified within the madrasa environment, the consistent reinforcement of moral values helped reduce students' tendencies to engage in aggressive behaviors and encouraged more constructive approaches to resolving interpersonal conflicts.

This study further highlights that *Akhlaqul Lil Banin* Volume I remains relevant as a source of character education capable of addressing contemporary social challenges. Rather than functioning solely as a classical religious text, it serves as a preventive moral framework that strengthens students' moral awareness and social responsibility. Therefore, the implementation of its values may be considered an effective strategy for fostering safe, harmonious, and respectful educational environments within Islamic educational institutions.

The findings of this study suggest that the values embedded in *Akhlaqul Lil Banin* have the potential to be adopted as part of school policies aimed at strengthening character education and preventing violence in educational settings. Madrasas may integrate these values into student orientation programs, daily habituation activities, guidance and counseling services, as well as school regulations designed to foster a culture of mutual respect and positive social interaction. Furthermore, values derived from the Islamic intellectual tradition can serve as supporting instruments in student management practices to promote a safe, inclusive, and bullying-free learning environment. Therefore, the development of educational policies grounded in religious values should be positioned as an integral component of institutional strategies for creating a positive, sustainable, and conducive school climate.

The study implies that bullying prevention efforts in madrasas should prioritize value-based and preventive approaches rather than relying exclusively on disciplinary sanctions. Collaboration among teachers, families, and the broader school community is essential to ensure the sustainability of moral education practices. Future studies are

recommended to explore the effectiveness of implementing *Akhlaqul Lil Banin* values across different educational settings and to examine their long-term impact on students' character development and bullying prevention.

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