Islamic Literacy Education as An Effort to Prevent Bullying at Muhammadiyah Junior High School Suradadi Tegal

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Abstract: A series of bullying incidents in the school environment is increasingly concerning. Bullying involving students has now reached the junior high and even elementary school levels. The purpose of this study is to describe and analyze the implementation of bullying prevention strategies at Muhammadiyah Junior High School Suradadi Tegal. This study specifically investigates the integration of Islamic literacy within a comprehensive bullying prevention framework. The study uses a qualitative approach with a case study research design. The informants were selected using purposive sampling, based on criteria determined by the researcher. Data were collected through observation, interviews, and documentation, and analyzed using Miles and Huberman's interactive analysis techniques. The findings show that the implementation strategy for bullying prevention through the integration of Islamic literacy at Muhammadiyah Junior High School Suradadi Tegal was carried out in several ways: (1) Formulating policies related to bullying; (2) Promoting the concept of Child-Friendly Schools (CFS); (3) Collaborating with external parties; (4) Hidden curriculum; (5) Internalization of Islamic Literacy. The unique finding of this study is that bullying prevention strategies are not only based on formal policies but are also strengthened through the internalization of Islamic literacy into school culture, such as using the slogan fastabiqul khoirat, the morning greeting habit, and external collaborations that foster empathy and equality among students.

Keywords: Bullying: Bullying Prevention; Islamic Literacy; Student: Junior High School Level

Abstrak: *Rentetan peristiwa perundungan di lingkungan sekolah kian memprihatinkan. Perundungan yang melibatkan peserta didik kini sudah ke jenjang SMP bahkan SD. Tujuan penelitian ini untuk mendeskripsikan dan menganalisis implementasi strategi pencegahan perundungan di SMP Muhammadiyah Suradadi Tegal. Penelitian ini secara khusus menginvestigasi integrasi literasi Islam dalam kerangka pencegahan perundungan yang menyeluruh. Penelitian ini menggunakan pendekatan kualitatif dengan tipe penelitian studi kasus (Case Study). Teknik pemilihan informan yaitu purposive sampling, yaitu memilih informan berdasarkan*

kriteria yang ditentukan oleh peneliti. Pengumpulan data dilakukan dengan cara observasi, wawancara dan dokumentasi, data dianalisis dengan teknik analisis interaktif Miles dan Huberman. Hasil penelitian menunjukkan strategi implementasi pencegahan perundungan melalui integrasi literasi Pendidikan Islam di SMP Muhammadiyah Suradadi Tegal dilakukan dengan beberapa cara: (1) Menyusun kebijakan terkait perundungan; (2) Mensosialisasikan konsep Sekolah Ramah Anak (SRA); (3) Berkolaborasi dengan pihak eksternal; (4) Hidden kurikulum; (5) Internalisasi Literasi Islam. Temuan unik dari penelitian ini adalah strategi pencegahan perundungan tidak hanya berbasis kebijakan formal, tetapi diperkuat melalui internalisasi literasi Islam dalam budaya sekolah, seperti penggunaan slogan fastabiqul khoirat, pembiasaan sambutan pagi, hingga kolaborasi eksternal yang menumbuhkan empati dan kesetaraan antar siswa

Kata Kunci: *Perundungan, Pencegahan Perundungan; Literasi Islam; Siswa; Jenjang SMP.*

INTRODUCTION

One of the social issues in our society that deserves serious attention is bullying. Sadly, bullying occurs within the school environment, not only at the senior high school level but also increasingly at the junior high and even elementary levels. Aldama et al. note that bullying incidents continue to rise at the elementary school level.[1]

The term *perundungan* (bullying) may not yet be very familiar to Indonesian society. *Perundungan* is the translation of the English word *bullying*. It refers to negative physical or verbal behavior that shows hostility. Furthermore, according to Sari & Azwar, bullying can also cause feelings of insecurity, entrapment, low self-esteem, depression, and stress, which may even lead to suicide. In the long term, victims of bullying often face emotional problems.[2] Bullying is a serious problem faced by children worldwide, with a high prevalence rate. Thus, even though the term may sound unfamiliar, bullying cases are actually widespread in Indonesia.

Law Number 35 of 2014, Amendment to Law Number 23 of 2002 concerning Child Protection, Article 9 paragraph 1(a), states that every child has the right to protection in educational institutions from sexual crimes and violence perpetrated by educators, education staff, fellow students, and/or other parties. The Ministry of Women's Empowerment and Child Protection (KemenPPPA) reported that the number of complaints of violence against children throughout 2023 increased threefold compared to 2022. In 2022, there were 957 cases reported, whereas in 2023, there were 1,044 cases involving

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[1] Bela Aldama et al., "Analisis Pentingnya Peran Guru Dalam Mencegah Dan Mengatasi Perundungan Pada Siswa Di Sekolah Dasar," *El-Ibtidaiy: Journal of Primary Education*, vol. 7, 2024.

[2] Yuli Permata Sari and Welhendri Azwar, "FENOMENA BULLYING SISWA: STUDI TENTANG MOTIF PERILAKU BULLYING," *Ijtimaiyya: Jurnal Pengembangan Masyarakat Islam* 10, no. 2 (2017): 333–67, https://doi.org/10.24042/ijpmi.v10i2.2366.

2,797 victims. (https://tribratanews.polri.go.id/ January 3rd 2024, accessed on June 28th 2024)

Deviant behavior, such as bullying among children, is allegedly caused by a lack of positive self-value awareness. Attitudes such as respect, empathy, helpfulness, and gentleness have been reduced in children's personalities. Instead, they become more familiar with negative traits such as violence, dishonesty, cunning, and selfishness.[3] Sofian's research adds to the irony, as many still perceive bullying as harmless.[4] In reality, bullying can cause significant impacts on children's psychological and social development and may lead to harm and problems for other children in the future.[5]

Research on bullying and prevention efforts needs to be studied more deeply to minimize recurrence.[6]

Ideally, schools should be a pleasant place for children. Students should feel safe and comfortable at school. However, reality shows otherwise. Data from the 2021 National Assessment revealed that 24.4% of students were at risk of experiencing bullying incidents at educational institutions. This should be a concern for all education stakeholders to jointly prevent and stop bullying.

In fact, the government has already launched the Child-Friendly School (Sekolah Ramah Anak/ SRA) program. Regulations were issued as the basis for this policy, namely the Ministerial Regulation of the Ministry of Women's Empowerment and Child Protection Number 8 of 2014 on the Child-Friendly School Policy. This regulation is a derivative of the Child Protection Law Number 35 of 2014. One of the main focuses of this law is the prevention of violence and child protection in schools. CFS aims to eliminate school-based violence by ensuring every child is included in a safe, physically comfortable, socially and psychologically supportive environment where they can grow, develop, and participate according to their developmental stage, while also being protected from violence and discrimination.

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[3] Askana Fikriana and Ardini Hartantri, "Urgensi Perlindungan Hukum Terhadap Korban Bullying Di Sekolah Menengah Pertama Dalam Prosedur Siyasah," *Dalihan Na Tolu: Jurnal Hukum, Politik Dan Komunikasi* 2, no. 1 (2023): 32–38, https://doi.org/10.58471/dalihannatolu.v2i02.279.

[4] Fuaddilah Ali Sofyan et al., "BENTUK BULLYING DAN CARA MENGATASI MASALAH BULLYING DI SEKOLAH DASAR," *Jurnal Multidisipliner KAPALAMADA |Vol 1* 1, no. 4 (2022): 496–504, https://doi.org/10.62668/kapalamada.v1i04.400.

[5] Sucipto, "BULLYING DAN UPAYA MEMINIMALISASIKANNYA BULLYING AND EFFORTS TO MINIMIZE," *PSIKOPEDAGOGIA* 1, no. 1 (2012).

[6] Mochammad Irfan Achfandhy et al., "Perspektif Dakwah Tentang Cyberbullying : Studi Multimodal Critical Discourse Analysis (MCDA) Pada Film 'Dua Detik,'" *Nizham: Jurnal Studi Keislaman* 10, no. 2 (2022): 49–65, https://doi.org/10.32332/nizham.v10i02.5541.

LITERATURE REVIEW

Maharani's research[7] focuses on the implementation of anti-bullying policies in elementary schools, emphasizing the effectiveness of students in recognizing and understanding bullying behavior. The approach remains limited to conceptual understanding and has not yet addressed religious values in depth. Tamadarage and Arsyad examined the role of Islamic Education teachers in minimizing bullying in Islamic junior high schools (MTs). This study highlighted the role of individual actors (Islamic Education teachers) without considering collaborative strategies or the use of literacy approaches as cultural and structural instruments.[8] Studer's research concluded that bullying is a social problem, and schools are obliged to proactively prevent bullying behavior while simultaneously teaching prosocial skills.[9] A collaborative approach involving teachers, school counselors, and families fosters a collective attitude where educators' skills complement each other for the benefit of students. Research by Yuli Permata Sari and Welhendri Azwar revealed several facts: first, the apathy of the surrounding environment leads to higher rates of bullying in schools. Second, bullying perpetrators often transform from victims into aggressors. Third, the motive for victims becoming perpetrators of bullying is to protect themselves, gain a sense of security, and seek revenge.[10]

Although various studies have discussed bullying prevention strategies and the role of religion-based character education, most of them emphasize only formal curriculum aspects or structural policies. Rarely do we find studies that specifically investigate the integration of Islamic literacy within a comprehensive bullying prevention framework—especially those combining hidden curriculum, external collaboration, and Islamic values within modern Islamic educational institutions. This research seeks to fill that gap by deeply exploring how Islamic

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[7] Intan Maharani, Husni Wakhyudin, and M. Yusuf Setya Wardana, "IMPLEMENTASI KEBIJAKAN ANTI BULLYING DI SEKOLAH (STUDY KASUS SD N 2 SAMBONGSARI KECAMATAN WELERI KABUPATEN KENDAL)," *Literasi (Jurnal Pendidikan Dasar)* 4, no. 2 (October 11, 2024): 412–23, https://doi.org/10.26877/literasi.v4i2.20496.

[8] Prisca Tamadarage and Lukman Arsyad, "Peran Guru Pendidikan Agam Islam (PAI) Dalam Meminimalisasi Bullying (Perundungan) Di MTs Negri 1 Kota Gorontalo," *Pekerti: Journal Pendidikan Islam Dan Budi Pekerti,* 1 (2019): 1–11, http://www.kpai.go.id/berita/kpai-terima-aduan-26-ribu-kasus-bully-selama-2011-2017.

[9] Jeannine R. Studer and Blair S. Mynatt, "Bullying Prevention in Middle Schools: A Collaborative Approach: Collaborative, Proactive Anti-Bullying Interventions and Policies That Strive to Create and Sustain a Safe Environment for All Adolescents," *Middle School Journal* 46, no. 3 (January 1, 2015): 25–32, https://doi.org/10.1080/00940771.2015.11461912.

[10] Permata Sari and Azwar, "FENOMENA BULLYING SISWA: STUDI TENTANG MOTIF PERILAKU BULLYING."

literacy is internalized as a bullying prevention strategy in Muhammadiyah-based secondary schools, operating within a collaborative framework between religious institutions and national education bureaucracies to address bullying among students.

RESEARCH METHOD

This research is a field study with a qualitative approach, where qualitative findings emphasize meaning rather than generalization.[11] A case study approach was employed to gain an in-depth understanding of bullying prevention strategies through Islamic literacy education at Muhammadiyah Junior High School Suradadi, Tegal. The case study was chosen because it allows researchers to explore phenomena in real-life contexts, consistent with Yin's (2009) explanation in Aberdeen that case studies are appropriate when research focuses on answering "how" and "why" questions, and when researchers cannot control the behavior of the subjects being studied.[12] This research design follows a qualitative methodology with a case study approach to obtain a comprehensive understanding of a specific educational environment.[13]

Data collection was carried out through in-depth interviews, participatory observation, and document analysis. Informants were selected purposively to ensure that they had direct experience in the implementation of the bullying prevention program. Data validation techniques were conducted through source triangulation, technique triangulation, member check, and audit trail to maintain the validity of the findings.

Several techniques in collecting data were interviews, observation, and documentation. Interviews were used to collect data on the forms of bullying prevention strategies arranged by the principal of SMP Muhammadiyah Suradadi Tegal and implemented jointly by the principal, the Islamic Education (PAI) teacher, and other school members. The interviews in this study involved three informants, consisting of one principal, one Islamic Education teacher, and one other teacher as the representative of other school members. Observation was used to collect data on the implementation of bullying prevention at SMP Muhammadiyah Suradadi Tegal. Observation was conducted during the research period from February to July 2024. Documentation was

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[11] Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D.*, 2013.

[12] Trudie Aberdeen, "Yin, R. K. (2009). Case Study Research Design and Methods," *Canadian Journal of Action Research* 14, no. 1 (2013): 69–71, https://doi.org/https://doi.org/10.33524/cjar.v14i1.73.

[13] Lesley Eleanor Tomaszewski, Jill Zarestky, and Elsa Gonzalez, "Planning Qualitative Research: Design and Decision Making for New Researchers," *International Journal of Qualitative Methods* 19 (2020), https://doi.org/10.1177/1609406920967174.

used to collect supporting data in the form of photographs as evidence of the implementation of bullying prevention at SMP Muhammadiyah Suradadi Tegal.

Data validation techniques through triangulation consisted of source triangulation, technique triangulation, member check, and audit trail, in order to maintain the validity of the findings. Source triangulation meant that data were confirmed with various informants from different backgrounds. Technique triangulation was carried out by comparing interviews, observations, and documentation to find conformity. Member check meant that informants were allowed to verify quoted statements and the researcher's interpretation of interview results, to ensure the accuracy of meaning. Audit trail was implemented by recording the entire process of data collection, reduction, analysis, and up-to-date reporting systematically so that it could be traced by other parties.

Table 1. Research Informants

No	Nama	Jabatan/Peran
1	Saifurrokhman	Principal of Muhammadiyah Junior High School Suradadi
2	Kapsin	Teacher at Muhammadiyah Junior High School Suradadi
3	Suhardi Siswoyo	Teacher at Muhammadiyah Junior High School Suradadi

Data analysis in this research followed several stages: coding, categorizing, comparing, and discussing.[14] First, the data were coded according to their type. Second, the data were categorized, specifically regarding the implementation of Islamic literacy education and the strategies for bullying prevention through the internalization of Islamic literacy at Muhammadiyah Junior High School Suradadi, Tegal. Third, the collected data were integrated. Fourth, the data were analyzed, and conclusions were drawn in accordance with the qualitative research design. Creswell explains that data analysis in qualitative research begins with preparing and organizing the data—such as text data (transcripts) or visual data (photographs)—for analysis. The next step involves reducing the data into themes through a process of coding and summarizing codes, followed by presenting the findings in the form of diagrams, tables, or discussions.[15]

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[14] Michael Huberman and M.B Miles, *The Qualitative Researcher's Companion.* (Sage Publication, 2002), https://doi.org/10.4135/9781412986274.

[15] John W Creswell, *Qualitative Inquiry and Research Design Choosing among Five Approaches* (Sage publications., 2016).

RESULTS AND DISCUSSIONS

Theoretically, this study discusses bullying, its forms, and the strategies that schools can employ to prevent it through Islamic education literacy. Practically, this research also shows that bullying prevention strategies at Muhammadiyah Junior High School Suradadi involve multiple stakeholders as a means of implementing comprehensive prevention. Furthermore, the explanation is elaborated as follows.

Bullying and Its Types

According to the *Kamus Besar Bahasa Indonesia* (KBBI), *perundungan* (bullying) is defined as the act of harassing or repeatedly disturbing someone, with three main meanings: (1) disturbing or continually troubling; (2) afflicting others with misfortune, disasters, or difficulties; and (3) harming others, physically or psychologically, in the form of repeated verbal, social, or physical violence—such as calling someone names they dislike, hitting, pushing, spreading rumors, threatening, or intimidating.

According to the APA Dictionary of Psychology, bullying is a form of aggressive behavior in which an individual intentionally and repeatedly causes injury or discomfort to another person. Bullying can take the form of physical contact, words, or more subtle actions. Victims usually have difficulty defending themselves and do not do anything to "cause" the bullying.[16] Bullying is understood as negative physical or verbal behavior that demonstrates hostility. Furthermore, Sari and Azwar view bullying as a deviant or immoral behavior.[17]

Hana and Suwarti identify three types of bullying: physical bullying, verbal bullying, and relational bullying.[18] Over time, bullying has shifted from physical violence to virtual violence, commonly referred to as cyberbullying.[19]

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[16] Eetu Marttila, Aki Koivula, and Pekka Räsänen, "Cybercrime Victimization and Problematic Social Media Use: Findings from a Nationally Representative Panel Study," *American Journal of Criminal Justice* 46, no. 6 (December 1, 2021): 862–81, https://doi.org/10.1007/s12103-021-09665-2.

[17] Permata Sari and Azwar, "FENOMENA BULLYING SISWA: STUDI TENTANG MOTIF PERILAKU BULLYING."

[18] Desiana Risqi Hana and Suwarti, "Dampak Psikologis Peserta Didik Yang Menjadi Korban Cyber Bullying," *Psisula: Prosiding Berkala Psikologi* 1, no. 1 (2019): 20–28, https://doi.org/10.30659/psisula.v1i0.7685.

[19] Manuel Gámez-Guadix, Fabiolla Villa-George, and Esther Calvete, "Psychometric Properties of the Cyberbullying Questionnaire (CBQ) among Mexican Adolescents. Violence Vict.," *Violence and Victims* 29, no. 2 (2014): 232–47, https://doi.org/10.1891/0886-6708.vv-d-12-00163r1.

Ghada M. Abaido highlights various forms of intimidation in cyberspace, including apathy (60.4%), intolerance (50%), name-calling (29.9%), threats (21.4%), insults (19.8%), mocking (19.3%), and spreading gossip (18.8%).[20] Cyberbullying is considered one of the emerging crimes on social media that has drawn public concern. It refers to online bullying actions carried out by individuals or groups in an aggressive manner against those perceived as weaker.[21]

The presence of technology allows perpetrators to hide their identities through computers, making them feel secure without having to face the victim's direct reactions.[22] Pratiwi et al further explain that cyberbullying is an intentional and repetitive act aimed at humiliating others through social media or electronic devices.[23] Similarly, Riswanto and Marsinun define cyberbullying as aggressive behavior involving intimidating actions through digital media or devices, carried out repeatedly by one or more individuals against someone unable to defend themselves.[24] Saripah and Pratita also describe it as repeated and serious harm inflicted via electronic media.[25] Cyberbullying, therefore, is a degrading act committed by individuals or groups through the use of electronic devices or social media, often repeated, leaving the victim powerless to defend themselves.[26] Tamadarage and Arsyad classify bullying into four categories:

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[20] Ghada M. Abaido, "Cyberbullying on Social Media Platforms among University Students in the United Arab Emirates," *International Journal of Adolescence and Youth* 25, no. 1 (December 31, 2020): 407–20, https://doi.org/10.1080/02673843.2019.1669059.

[21] Siripon Santre, "Cyberbullying in Adolescents: A Literature Review," *International Journal of Adolescent Medicine and Health* 35, no. 1 (2022): 1–7, https://doi.org/10.1515/ijamh-2021-0133.

[22] Fadia Tyora Yulieta et al., "Pengaruh Cyberbullying Di Media Sosial Terhadap Kesehatan Mental," *De Cive : Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan* 1, no. 8 (August 2, 2021), https://doi.org/10.56393/decive.v1i8.298.

[23] Fitrianingtiyas Eka Pratiwi, Rischa Pramudia Trisnani, and Noviyanti Kartika Dewi, "FENOMENA PERILAKU CYBERBULLYING PADA KALANGAN SISWA SMK," *Prosiding SNBK (Seminar Nasional Bimbingan Dan Konseling) Universitas PGRI Madiun* 7, no. 1 (2023): 121–27.

[24] Dody Riswanto and Rahmiwati Marsinun, "Perilaku Cyberbullying Remaja Di Media Sosial," *Analitika* 12, no. 2 (December 30, 2020): 98–111, https://doi.org/10.31289/analitika.v12i2.3704.

[25] Ipah Saripah and Ajeng Nurul Pratita, "KECENDERUNGAN PERILAKU CYBERBULLYING PADA PESERTA DIDIK BERDASARKAN JENIS KELAMIN," *Pedagogia: Jurnal Ilmu Pendidikan* 16, no. 3 (2018): 180–92, https://doi.org/10.17509/pdgia.v16i3.13553.

[26] Endah Ruliyatin and Dwi Ridhowati, "DAMPAK CYBER BULLYING PADA PRIBADI SISWA DAN PENANGANANNYA DI ERA PANDEMI COVID-19," *Bikotetik: Bimbingan Dan Konseling Teori Dan Praktik* 5, no. 1 (2021): 1–5, https://doi.org/10.26740/bikotetik.v5n1.p1-5.

physical bullying, verbal/non-physical bullying, psychological bullying, and cyberbullying.[27]

Victims of cyberbullying are generally minority individuals or those perceived as powerless, lacking either the physical or mental capacity to retaliate. Cyberbullying is typically conducted repeatedly with the intent to intimidate, anger, and humiliate victims. Whittaker and Kowalski propose six categories of cyberbullying: (1) peer cyber aggression (where perpetrators and victims come from the same group); (2) cyber aggression against vulnerable groups (e.g., homeless individuals, alcoholics, who may be unaware of victimization); (3) random cyber aggression (where victims are unknown to perpetrators); (4) cyber aggression against groups (e.g., ethnic or religious groups); (5) cyber aggression against celebrities (where victims are public figures); and (6) cyber aggression against school staff (where school staff or administrators are targeted).[28]

Islamic Literacy in the Qur'an as Anti-Bullying Guidance

The Qur'an contains teachings that prohibit bullying behaviors, among them Surah Al-Hujurat: 11 and Surah Luqman: 18. Ajat Sudrajat explains that these verses provide ethical guidelines that Muslims must uphold, which include prohibitions against mocking, insulting, and displaying arrogance.[29] Makhfudhoh, citing Ibn 'Ashur's interpretation of Surah Al-Hujurat:11, emphasizes that acts of ridicule include verbal mockery and the assignment of offensive nicknames.[30]

Mundzir et al. elaborate on the issue of body-shaming within the Qur'an through a *maqasidi tafsir* approach (an interpretive framework that bridges literalist and contextual exegesis). This approach highlights Qur'anic principles such as respect for individuals with disabilities and minorities, as seen in Surah 'Abasa: 3. Additionally, Surah Al-Hujurat: 11 and Surah Al-Ahzab: 32 convey values of humanity, justice, and moderation.[31]

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[27] Tamadarage and Arsyad, "Peran Guru Pendidikan Agam Islam (PAI) Dalam Meminimalisasi Bullying (Perundungan) Di MTs Negri 1 Kota Gorontalo."

[28] Elizabeth Whittaker and Robin M. Kowalski, "Cyberbullying Via Social Media," *Journal of School Violence* 14, no. 1 (January 2, 2015): 11–29, https://doi.org/10.1080/15388220.2014.949377.

[29] Ajat Sudrajat, "Fenomena Perundungan Dalam Perspektif Pendidikan Agama Islam: Sebuah Studi Pustaka," *Jurnal Pendidikann Tambusai* 7, no. 3 (2023).

[30] Auwalul Makhfudhoh, "Body Shaming Perspektif Tahir Ibnu Ashur (Studi Analisis Qur'an Surat Al-Hujurat (49) 11 Dalam Kitab Al-Tahrir Wa At-Tanwir)," *UIN Sunan Ampel*, 2019.

[31] Muhammad Mundzir, Arin Maulida Aulana, and Nunik Alviatul Arizki, "Body Shaming Dalam Al-Qur'an Perspektif Tafsir Maqasidi," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 6, no. 1 (December 21, 2021): 93–112, https://doi.org/10.24090/maghza.v6i1.5556.

The human values referred here include speaking humanely and respectfully, essentially recognizing the dignity of every human being. In educational terms, this aligns with the principle of *educational humanism*, which emphasizes the holistic development of learners as both social and religious beings, *'abdullah* (servants of God) and *khalifatullah* (stewards on earth). Humanism in education is therefore understood as the development of individuals' potential to engage with divine values while also addressing social challenges.[32] The humanistic approach is highly relevant in religious education, as it seeks to cultivate social values such as respect for others and cooperation.[33] Humanism emphasizes the affective domain of student development, prioritizing empathy, compassion, and moral responsibility.[34] From the perspective of Islamic law, several studies categorize bullying as a violation of legal and ethical norms.[35]

Bullying Prevention Strategies

Following in-depth interviews, observations, and document reviews, the researcher obtained the necessary data to address the research questions presented at the outset. After collecting the data, it was analyzed using a qualitative descriptive approach. This process involved describing, elaborating, and interpreting the collected data to generate a comprehensive understanding.

The findings of this study can be summarized in the following table:

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[32] Tomi Azami, "HUMANISME PENDIDIKAN ISLAM DALAM SERIAL ANIME NARUTO," *Jurnal Progress: Wahana Kreativitas Dan Intelektualitas* 11, no. 2 (December 5, 2023): 111, https://doi.org/10.31942/pgrs.v11i2.9234.

[33] Vika Kartikasari et al., "Humanistic Approach in Islamic Religious Education Curriculum Development," *Belajea: Jurnal Pendidikan Islam* 8, no. 2 (2023): 183–93, https://doi.org/10.29240/belajea.v8i2.8344.

[34] Febri Widiandari and Tasman Hamami, "PENGEMBANGAN KURIKULUM PENDIDIKAN AGAMA ISLAM DALAM PENDEKATAN HUMANISTIK DI INDONESIA," *AT-TA'DIB: JURNAL ILMIAH PRODI PENDIDIKAN AGAMA ISLAM*, December 31, 2022, 164–74, https://doi.org/10.47498/tadib.v14i2.1562.

[35] Moch Fahmi Firmansyah, "TINDAKAN CYBERBULLYING DALAM KAJIAN HUKUM PIDANA ISLAM DAN HUKUM POSITIF," *EduLaw: Journal of Islamic Law and Yurisprudance* 5 (2023): 48–57; Winda Fitri and Nadila Putri, "KAJIAN HUKUM ISLAM ATAS PERBUATAN PERUNDUNGAN (BULLYING) SECARA ONLINE DI MEDIA SOSIAL," *Jurnal Pendidikan Kewarganegaraan Undiksha* 9, no. 1 (2021), https://doi.org/10.23887/jpku.v9i1.31438; Muhammad Hatta, "TINDAKAN PERUNDUNGAN (BULLYING) DALAM DUNIA PENDIDIKAN DITINJAU BERDASARKAN HUKUM PIDANA ISLAM," *Miqot: Jurnal Ilmu-Ilmu Keislaman* 41, no. 2 (2017): 280–301, https://doi.org/10.30821/miqot.v41i2.488.

Table 2. Table of Bullying Prevention Efforts

No	Bullying Prevention Efforts	Implementation
1	Establishing Anti-Bullying Policies	Formation of the Violence Prevention and Handling Team (TPPK)
2	Promoting the Child-Friendly School *(Sekolah Ramah Anak/SRA)* Concept	Integration with the *P5 (Proyek Penguatan Profil Pelajar Pancasila)* Strengthening Pancasila Student Profile program, conducted regularly each semester
3	Collaboration with External Stakeholders	Inviting external parties as resource persons, such as the local police (*Polsek*), military command (*Koramil*), National Narcotics Agency (*BNN*), as well as student teachers (*PPL*) and community service program participants (*KKN*), to provide awareness sessions for students
4	Implementation through Hidden Curriculum	Daily routines such as greeting students, homeroom teacher guidance, and extracurricular activities
5	Internalisasi Literasi Islam	The principle of *fastabiqul khairat* (competing in good deeds) is emphasized in every activity, such as closing remarks and various school media.

Source: Processed by the researcher (February – July 2024)

The detailed explanation is as follows:

Establishing Anti-Bullying Policies

Several anti-bullying policies have been developed at Muhammadiyah Junior High School Suradadi, including school regulations that explicitly address bullying prevention. The school has also established a **Violence Prevention and Handling Team (*Tim Pencegahan dan Penanganan Kekerasan* – TPPK)**, consisting of educators, education staff, and parents/guardians. The principal of Muhammadiyah Junior High School Suradadi explained:

"The formation of the TPPK aims to ensure that the learning environment is inclusive, diverse, and safe for all parties." (Interview with the Principal)

This team is responsible for designing programs and providing recommendations to minimize the occurrence of violence. In addition, the TPPK also receives and follows up on reports of violence, including cases of

bullying, although the school strongly hopes that no such acts will occur among students.

Based on the documentation review, the TPPK at Muhammadiyah Junior High School Suradadi has been formally established through legal documents and has been officially registered in the database of the Ministry of Education, Culture, Research, and Technology.
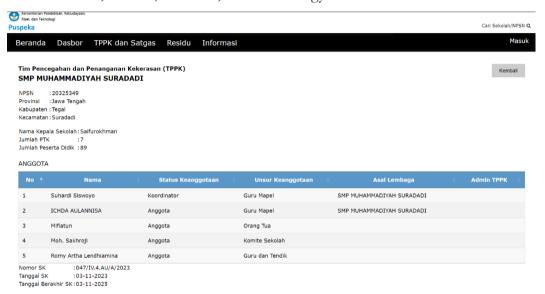

Figure 1. Structure of the Violence Prevention and Handling Team (TPPK) at Muhammadiyah Junior High School Suradadi Tegal

The findings of this study indicate that, as an initial step in bullying prevention, the school considered it urgent to formulate clear and structured anti-bullying policies. These policies are intended to create a conducive environment that ensures safety and security for all students. One of the key measures was the establishment of the **Violence Prevention and Handling Team (TPPK)**. This team provides clear and firm guidelines for addressing bullying issues and ensures that students understand the consequences of their actions.

Documentation shows that the TPPK at Muhammadiyah Junior High School Suradadi consists of five members: two subject teachers, one teacher and administrative staff, one parent, and one school committee representative. In accordance with **Ministerial Regulation of Education, Culture, Research, and Technology (Permendikbudristek) No. 46 of 2023** on TPPK, schools are required to establish a team with an odd number of members, consisting of at least three people, drawn from the following elements:

a. Teachers (excluding the school principal);

b. School committee members or parent/guardian representatives;

c. Optional: Educational staff representatives (administrative staff).

The requirements for TPPK members are: (1) never proven to have committed acts of violence, (2) never proven guilty of a criminal offense with a sentence of five years or more, and (3) not currently or previously subject to medium or severe disciplinary sanctions. Based on these criteria, the TPPK at Muhammadiyah Junior High School Suradadi Tegal complies with the applicable regulations.

This finding demonstrates that the school's anti-bullying policy is a strategic step. The school applies a strategy that integrates contextual values through school policies.[36] Policies focusing on the principle of **Islam Rahmatan lil 'Alamin** can create synergy in building a harmonious society.[37] Collaboration between schools and parents in implementing such programs has been shown to reduce bullying and improve students' perceptions that adults take bullying reports seriously.[38] For example, the implementation of anti-bullying policies at **SD Negeri 2 Sambongsari** showed positive outcomes: fifth- and third-grade students successfully demonstrated proper implementation (76.55%), and were able to identify bullying behaviors with a high degree of accuracy (79.09% and 81.02%).[39]

Payne, Gottfredson, and Gottfredson found that bullying prevention programs are more effective when they include clear and explicit guidelines and are implemented comprehensively and sustainably. Indicators of program effectiveness include high staff morale, active involvement in problem-solving, and strong support from the school principal through cooperative communication among teachers.[40]

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[36] Ahmad Nur et al., "Strategic Integration of Islamic Values and Educational Marketing to Enhance Madrasah Image: A Case Study at MTs Al-Amiriyyah," *Belajea: Jurnal Pendidikan Islam* 9, no. 2 (2024): 143–60, https://doi.org/10.29240/belajea.v9i2.12978.

[37] Nurul Hidayah et al., "Islamic Education Policy in the New Order Era," *Belajea:Jurnal Pendidikan Islam* 9, no. 1 (2024): 2548–3404, https://doi.org/10.29240/belajea.v9i1.4202.

[38] Mary E McCormac, "Preventing and Responding to Bullying: An Elementary School's 4-Year Journey," *Professional School Counseling* 18, no. 1 (2014): 1–14, http://www.jstor.org/stable/profschocoun.18.1.1.

[39] Maharani, Wakhyudin, and Wardana, "IMPLEMENTASI KEBIJAKAN ANTI BULLYING DI SEKOLAH (STUDY KASUS SD N 2 SAMBONGSARI KECAMATAN WELERI KABUPATEN KENDAL)."

[40] Studer and Mynatt, "Bullying Prevention in Middle Schools: A Collaborative Approach: Collaborative, Proactive Anti-Bullying Interventions and Policies That Strive to Create and Sustain a Safe Environment for All Adolescents."

Disseminating the Concept of Child-Friendly Schools (Sekolah Ramah Anak – SRA)

The bullying prevention efforts at Muhammadiyah Junior High School Suradadi are carried out periodically by promoting the Child-Friendly School (*Sekolah Ramah Anak, SRA*) concept. One of the initiatives is the Strengthening Pancasila Student Profile Project (*Projek Penguatan Profil Pelajar Pancasila/P5*), a program designed by the Ministry of Education, Culture, Research, and Technology as part of the *Merdeka Curriculum*. The program aims to foster the realization of the Pancasila Student Profile through a new paradigm of project-based learning. By implementing P5, educators are expected to accompany students' learning processes in ways that nurture capacity building and moral character development as outlined in the Pancasila Student Profile: (1) faith in God Almighty, piety, and noble character; (2) independence; (3) cooperation; (4) global diversity; (5) critical reasoning; and (6) creativity.

"We strive to implement a Child-Friendly School. Every morning, we greet the students with handshakes at the school gate. Activities are also designed to be enjoyable for children, such as P5 projects." (Interview with the Principal)

Based on documentation reviewed by the researcher, regulations on Child-Friendly Schools were initially outlined in Ministerial Regulation No. 8 of 2014 on Child-Friendly School Policy. However, this regulation was repealed and replaced by Ministerial Regulation No. 4 of 2024 on the Implementation of Services for the Fulfillment of Children's Rights, which came into effect on June 21, 2024. Therefore, it is understandable that the principal referred to the earlier regulation, since the data collection occurred in February 2024, before the new regulation was enacted.

Planned implementation at Muhammadiyah Junior High School Suradadi takes various forms, one of which is student council (*OSIS*) elections preceded by public speeches (orations). The involvement of OSIS in school activities that invite external parties is also considered part of bullying prevention efforts.

"Providing students with opportunities to experience new things in their environment—not only learning inside the classroom—is important. Assigning OSIS to take roles in several school activities is a way to sharpen students' social intelligence." (Interview with Kapsin, Teacher)

The findings suggest that when students are trained to deliver speeches and manage emotions when their preferred candidate loses, they are developing emotional intelligence. Such emotional experiences strengthen moral sensitivity

and stimulate intrinsic motivation.[41] Students with higher levels of emotional intelligence tend to connect positively with others and experience fewer negative interactions.[42]

There are three main principles necessary for schools to implement the Child-Friendly School model: schools without violence — no physical or verbal abuse; healthy schools — prioritizing adequate facilities and infrastructure; and environmentally friendly schools — providing safe, comfortable, green, and sustainable surroundings.[43]

The concept of **Child-Friendly Schools (*Sekolah Ramah Anak – SRA*)**, which focuses on children's rights to learn in a safe and comfortable environment, has been found effective in reducing bullying. Islamic literacy education provides an additional perspective within this concept by emphasizing the values of compassion, brotherhood, and justice in interpersonal interactions. Islam teaches that a Muslim should be a "brother" to fellow Muslims (Qur'an 49:10–11 and 31:18). Ajat Sudrajat notes that these two verses indicate guidelines that Muslims should adhere to. In addition to prohibiting mocking or insulting others, they also forbid arrogance and pride.[44]

The Qur'anic principles are reinforced by the hadith of Prophet Muhammad (peace be upon him), who stated that bullying behaviors are condemned in Islam: *"Reviling a believer is wickedness, and killing him is disbelief"* (Narrated by Muslim).

Widodo and Hakiki elaborate on the aforementioned hadith, explicitly stating that the Prophet Muhammad (peace be upon him) opposed bullying, even equating it with the act of murder. Such behavior threatens the well-being of the victim, both physically and mentally. Bullying often occurs due to the neglect of others' dignity and through physical intimidation. On the other hand, it may also stem from feelings of envy or jealousy toward the victim, as the

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[41] Rifqi, Muhammad Ichsan, and Suwendi, "Synergizing Multiple Intelligences with Learning Strategies in Islamic and Western Education Perspectives," *Belajea: Jurnal Pendidikan Islam* 10, no. 1 (2025): 99–128, https://doi.org/10.29240/belajea.v10i1.11504.

[42] Justine Lomas et al., "Emotional Intelligence, Victimisation and Bullying in Adolescents," *J Adolesc* 35, no. 1 (2012): 207–11, https://doi.org/10.1016/j.adolescence.2011.03.002; Studer and Mynatt, "Bullying Prevention in Middle Schools: A Collaborative Approach: Collaborative, Proactive Anti-Bullying Interventions and Policies That Strive to Create and Sustain a Safe Environment for All Adolescents."

[43] Dina Ma'rifatul Khoiriyah and Lilif Muallifatul Khorida Filasofa, "Penerapan Sekolah Ramah Anak Untuk Pencegahan Kekerasan Seksual," *Aulad: Journal on Early Childhood* 7, no. 2 (July 26, 2024): 538–46, https://doi.org/10.31004/aulad.v7i2.674.

[44] Sudrajat, "Fenomena Perundungan Dalam Perspektif Pendidikan Agama Islam: Sebuah Studi Pustaka."

perpetrator perceives the victim to be superior and seeks to conceal such feelings by engaging in bullying. This is manifested in attempts to discredit others' reputations while harboring arrogance, hostility, or jealousy toward them. Islam strictly prohibits bullying, as it constitutes an act of injustice.[45]

The study found that integrating the CFS SRA program with P5 activities is particularly noteworthy. Both Ministerial Regulation No. 8 of 2014 on Child-Friendly School Policy and Ministerial Regulation No. 4 of 2024 on Services for the Fulfillment of Children's Rights share the same spirit of prioritizing child development, even though their explicit purposes differ. The 2014 regulation served as a guideline for stakeholders, including children, in developing Child-Friendly Schools as one of the indicators for Child-Friendly Cities/Districts (*Kabupaten/Kota Layak Anak – KLA*). Meanwhile, the 2024 regulation emphasizes that every child has the right to survival, growth, development, and protection from violence and discrimination, and must be provided services that prioritize their best interests.

Small-scale, structured, and needs-based violence prevention programs, such as those integrated into school activities, have been shown to produce sustainable outcomes.[46]

Collaboration with External Stakeholders

Bullying prevention efforts at SMP Muhammadiyah Suradadi Tegal are not limited to internally planned programs; the school also engages in collaboration with external stakeholders invited to the school. Several government agencies and institutions, such as the local police (*Polsek*), the military district command (*Koramil*), and the National Narcotics Agency (*BNN*), are involved in programs organized by the school.

"Sometimes students are more willing to listen to people outside their teachers. For example, when it comes to the dangers of drugs and gang fights, the sessions are delivered by the BNN or the police. Students pay more attention to them than when their own teachers speak." (Interview with the principal)

In addition to government institutions, university students are also involved in these programs.

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[45] Arif Widodo and Nurul Hakiki, "Body Shaming Pada Remaja Putri: Solusi Perundungan (Bullying) Berbasis Nilai-Nilai Islam," *Assertive: Islamic Counseling Journal*, vol. 01, 2022.

[46] Danielle Duarte and Trish Hatch, "Successful Implementation of a Federally Funded Violence Prevention Elementary School Counseling Program: Results Bring Sustainability," *Professional School Counseling* 18, no. 1 (2014): 71–81, http://www.jstor.org/stable/profschocoun.18.1.71.

"Some time ago, students from a community service program (KKN) came here. I asked them to remind our students not to bully their peers and to use social media properly. Students usually pay attention, especially to older peers wearing university jackets. They really listen." (Interview with the principal)

The findings suggest that collaboration with external stakeholders is an effort to create a global education ecosystem. In this context, global education is a conceptual framework that enables students to develop a comprehensive perspective on the interconnectedness of social, economic, and cultural phenomena.[47] Collaboration between schools and external stakeholders becomes crucial. Through such collaboration, schools can optimize their potential. Killion & Roy (2009), in their book *Becoming a Learning School*, describe collaboration and mutual learning among educators as a promising alternative.[48]

Collaboration in the modern era can also instill Islamic educational values that help shape Islamic character, particularly through role modeling.[49] This collaboration should involve not only schools but also families and external partners. Strategies may include establishing regular schedules, optimizing the use of social media, and encouraging student participation.[50] Such conditions can be referred to as a "Learning School." Collaborative content with external parties should adopt a systemic approach that includes opportunities for practice, reflection, and development. Social-cognitive education—supported by theoretical models and strategies such as mentoring, emotional awareness, and bibliotherapy—has been found effective in reducing bullying behavior and addressing aggressive responses.[51] Social-cognitive skills are essential components for building healthy relationships throughout adulthood.[52]

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[47] Terry Diamanduros, Elizabeth Downs, and Stephen J Jenkins, "The Role of School Psychologists in the Assessment, Prevention, and Intervention of Cyberbullying," *Psychology in the Schools* 45, no. 8 (2008): 693–704.

[48] Wawan Setiawan, Dhini F Nurbani, and Murdi Kriswantoro, *Praktik Kolaborasi Internal Sekolah Untuk Meningkatkan Kualitas Belajar Siswa SMA* (Jakarta: Direktorat Sekolah Menengah Atas Kemdikbud, 2020).

[49] Sutarto Sutarto, "Kontribusi Keluarga Dalam Menanamkan Nilai-Nilai Pendidikan Islam Untuk Membentuk Karakter Islami Remaja," *Belajea: Jurnal Pendidikan Islam* 8, no. 1 (July 1, 2023): 67, https://doi.org/10.29240/belajea.v8i1.6602.

[50] Fitri Yolanda and Hendra Harmi, "Peran Orang Tua Tunggal Dalam Penanaman Nilai-Nilai Pendidikan Islam Di Desa Sambirejo Kecamatan Selupu Rejang," *Jurnal Pendidikan Islam* 8, no. 1 (2023), https://doi.org/10.29240/belajea.v8i1.

[51] Studer and Mynatt, "Bullying Prevention in Middle Schools: A Collaborative Approach: Collaborative, Proactive Anti-Bullying Interventions and Policies That Strive to Create and Sustain a Safe Environment for All Adolescents."

[52] Thalia R Goldstein, "Correlations among Social-cognitive Skills in Adolescents Involved in Acting or Arts Classes," *Mind, Brain, and Education* 5, no. 2 (2011): 97–103.

Collaboration across age groups—whether with younger peers or older individuals—can facilitate positive outcomes in school connectedness and enhance self-concept.[53] Mentoring systems that engage older students in guiding younger ones about cyberbullying and responsible internet use can also be developed.[54] Furthermore, not only students but also school staff should receive training on bullying[55]. Mazzone et al. argue that this is necessary because students often lack confidence in their teachers' ability to respond with knowledge and assurance.[56]

Implementation through the Hidden Curriculum

Habits such as teachers greeting students at the school gate in the morning and acknowledging parents who accompany their children to the entrance can be regarded as part of the hidden curriculum.

"These practices reflect the school's care and affection for students, making them feel loved and safe when they arrive at school." (Interview with a teacher at SMP)

This morning-greeting practice is an example of positive psychology. Through policies and routines, teachers are encouraged to create an inclusive and supportive learning environment where principles of positive psychology—such as happiness, optimism, and meaningfulness—can be implemented through various strategies.[57]

On another occasion, the researcher noted that the school publicly recognized students' achievements in assemblies. The principal congratulated the winners of both academic and non-academic competitions, such as *Tapak Suci* martial arts and futsal, and invited their peers to applaud them. Other students were motivated to follow their peers' example, while achievers were reminded to remain humble.

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[53] Studer and Mynatt, "Bullying Prevention in Middle Schools: A Collaborative Approach: Collaborative, Proactive Anti-Bullying Interventions and Policies That Strive to Create and Sustain a Safe Environment for All Adolescents."

[54] Diamanduros, Downs, and Jenkins, "The Role of School Psychologists in the Assessment, Prevention, and Intervention of Cyberbullying."

[55] James O'Higgins Norman et al., "School Bullying: Moving beyond a Single School Response to a Whole Education Approach," *Pastoral Care in Education* 40, no. 3 (July 3, 2022): 328–41, https://doi.org/10.1080/02643944.2022.2095419.

[56] Angela Mazzone, Lenka Kollerová, and James O'Higgins Norman, "Teachers' Attitudes toward Bullying: What Do We Know, and Where Do We Go from Here," *The Wiley Blackwell Handbook of Bullying: A Comprehensive and International Review of Research and Intervention* 1 (2021): 139–57.

[57] Idi Warsah et al., "Applying Positive Psychology Principles in Islamic Education: A Conceptual Review," *Jurnal Pendidikan Islam* 9, no. 2 (2024): 137–68, https://doi.org/10.29240/belajea.v9i2.4202.

The hidden curriculum is an important finding of this study. Islamic values are not only taught through formal instruction but also embedded in daily behavior, interactions, and school culture. For example, through teachers' role modeling, students learn that bullying contradicts Islamic teachings, which emphasize mutual respect and cooperation. The hidden curriculum can thus be applied as an approach to both teaching and bullying prevention.[58]

The hidden curriculum also carries an anti-bullying mission. Equality, the absence of "power differences" among students, and appreciation for achievements are several examples observed at SMP Muhammadiyah Suradadi. Humility and modesty among high-achieving students are consistently encouraged, ensuring that academic or extracurricular success is not misused as a form of "power" to belittle or bully less-achieving peers. This aligns with Wiyani's conclusion that bullying is an aggressive and negative behavior, repeated by an individual or group, that exploits an imbalance of power with the intent to harm the target (victim) mentally or physically.[59]

Through hidden curriculum practices, SMP Muhammadiyah Suradadi Tegal regularly reminds its students to view their peers as human beings with feelings—embodying the principle of "humanizing humans." This humanistic value is expressed through humane and respectful speech, reflecting the concept of educational humanism.[60] Educational humanism emphasizes the development of human potential both as social and religious beings, as *'Abdullah* and *Khalifatullah*, and as individuals entrusted by God with the opportunity to nurture their potential.[61] Humanism is understood as the strength or potential of individuals to measure and attain transcendence while also addressing social problems.[62] This approach fosters interpersonal growth by enhancing compassion, care, empathy, mutual respect, and unconditional acceptance of each student's uniqueness.[63]

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[58] Rhianna Thomas, "Identifying Your Skin Is Too Dark as a Put-down: Enacting Whiteness as Hidden Curriculum through a Bullying Prevention Programme," *Curriculum Inquiry* 49, no. 5 (October 20, 2019): 573–92, https://doi.org/10.1080/03626784.2019.1687258.

[59] N.A. Wiyani, *Save Our Children from School Bullying (RT Sari, Ed.).* (Yogyakarta Ar-Ruzz Media., 2017).

[60] Kartikasari et al., "Humanistic Approach in Islamic Religious Education Curriculum Development."

[61] Abdurrahman Mas'ud, "Menggagas Format Pendidikan Nondikotomik: Humanisme," *Religius Sebagai Paradigma Pendidikan Islam*, 2022.

[62] Azami, "HUMANISME PENDIDIKAN ISLAM DALAM SERIAL ANIME NARUTO."

[63] Nurul Azizah et al., "'HUMANIZING HUMANS' IN INCLUSIVE PESANTREN: THE ROLE OF PEER SUPPORT IN PROMOTING SELF-EFFICACY AND

Through the hidden curriculum, the school also applies a whole-education approach. This approach assigns schools a significant role in addressing bullying, in collaboration with the broader educational system and society. Schools are part of a wider educational and social system. Initiatives to address bullying must therefore recognize the interconnectedness between schools and the broader community, including the education system, technology, and society.[64]

Internalization of Islamic Literacy

Based on observations, school leaders and teachers often closed their speeches, lectures, or remarks with the phrase *fatabiqul khairat* (compete in goodness), followed by the final greeting. This slogan is also embodied in various literacy activities such as reading and studying religious sources (ethics, morals, and character) through print, auditory, visual, and digital media. This reflects the integration of learning with real-life examples and the school culture under the Muhammadiyah organization, where egalitarianism is a key value alongside competing in goodness. By cultivating egalitarian literacy, one of the gateways to bullying—namely, power imbalance—can be minimized. Islamic literacy education serves as an ongoing effort by the school to prevent bullying.

The internalization of Islamic literacy is essential in shaping students' character and distancing them from bullying behavior. Teachers implement character education by offering advice and modeling good conduct through religious literacy programs.[65] In this study, internalizing Islamic values such as patience, compassion, and justice proved effective in helping students resolve conflicts more constructively and nonviolently. The development of respectful moderation can be fostered through role modeling, open discussions, Qur'an Learning Guidance (*Bimbingan Belajar Qur'an/BBQ*), and mentorship in

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INDEPENDENCE," *Jurnal Ilmiah Peuradeun* 13, no. 2 (May 30, 2025): 987–1020, https://doi.org/10.26811/peuradeun.v13i2.1876.

[64] O'Higgins Norman et al., "School Bullying: Moving beyond a Single School Response to a Whole Education Approach."

[65] Muhammad Resky et al., "Fostering Students' Religious Character Based on the Religious Literacy Program," *Belajea: Jurnal Pendidikan Islam* 10, no. 1 (2025): 2025, https://doi.org/10.29240/belajea.v10i1.10867.

extracurricular activities.[66] Islamic educational values are integrated and interconnected creatively and innovatively by educators.[67]

One prevalent form of bullying in educational settings is body shaming, where individuals are mocked for their physical appearance with terms such as "fat," "shorty," "curly," or "skinny." Auwalul Makhfudhoh explains that body shaming—mocking someone's body condition—constitutes a reprehensible character (*madmunah*), whereas Islam calls upon humans to build good relationships with others through virtuous character (*mahmudah*).[68] Mudzir et al. discuss body shaming within the Qur'an through the *maqasidi* approach, which bridges literalist and contextual interpretations. From this perspective, QS. *'Abasa* [80:3] emphasizes respect for people with disabilities and minorities. Similarly, QS. *al-Hujurat* [49:11] and QS. *al-Ahzab* [33:32] highlight values of humanity, justice, and moderation.[69]

Ningsih's research shows that Islamic education contributes to character formation through: (1) Intracurricular activities—teachers embed character values into all subjects (Qur'an-Hadith, Fiqh, Islamic History, Arabic, and Aqidah-Akhlaq) by directly linking moral content to students' character development; (2) Extracurricular activities—including Qur'an recitation with digital literacy methods, Qur'an memorization, *khitabah* (public speaking), *hadroh* (traditional music), and calligraphy. These activities build values such as religiosity, honesty, reading habits, responsibility, independence, appreciation of achievement, social care, and diligence. With such character traits, students are better prepared to face the challenges of the Industrial Revolution 4.0.[70]

The implementation of Islamic literacy also aligns with Islamic legal perspectives on bullying. Some studies argue that bullying constitutes a violation of Islamic law. Cyberbullying, for instance, can be classified as a criminal act since it fulfills the elements of *al-rukn al-madi* (material element) and *al-rukn al-*

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[66] Taklimudin and Nur Jannah, "Upaya Menanamkan Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi," *Belajea: Jurnal Pendidikan Islam* 8 (November 2023): 169–82, https://doi.org/10.29240/belajea.v8i2.6435.

[67] Rapia Arcanita, "Diskursus Pemikiran Pendidikan M. Amin Abdullah Dan Relevansinya Dengan Pengembangan Pendidikan Tinggi Islam," *Belajea: Jurnal Pendidikan Islam* 8, no. 2 (2023): 193–205, https://doi.org/10.29240/belajea.v8i2.7451.

[68] Makhfudhoh, "Body Shaming Perspektif Tahir Ibnu Ashur (Studi Analisis Qur'an Surat Al-Hujurat (49) 11 Dalam Kitab Al-Tahrir Wa At-Tanwir)."

[69] Mundzir, Aulana, and Arizki, "Body Shaming Dalam Al-Qur'an Perspektif Tafsir Maqasidi."

[70] Tutuk Ningsih, "PERAN PENDIDIKAN ISLAM DALAM MEMBENTUK KARAKTER SISWA DI ERA REVOLUSI INDUSTRI 4.0 PADA MADRASAH TSANAWIYAH NEGERI 1 BANYUMAS," *Insania: Jurnal Pemikiran Alternatif Kependidikan* 24, no. 2 (2019): 220–31, https://doi.org/10.24090/insania.v24i2.

adabi (moral intent).[71] In terms of punishment, three categories are distinguished: *hudud* (God's prescribed punishments), *qisas-diyat* (retribution or financial compensation), and *ta'zir* (discretionary punishments not explicitly mentioned in the Qur'an or Hadith, determined by judges). *Ta'zir* punishments such as fines, expiations (*kaffarah*), or alternative sanctions (*'uqubât al-badilâh*) are aimed at educating perpetrators and deterring repetition.[72]

Islamic literacy, integrated into the school's Islamic identity, is therefore a key element in shaping a school climate conducive to anti-bullying. A positive school climate is crucial in addressing bullying, where teachers and staff play central roles in creating a caring and safe environment.[73] The internalization of Islamic literacy fosters empathy among students. Active student participation has been shown to strengthen connectedness and belonging, leading to better decision-making and empathy.[74]

This study also acknowledges several limitations: (1) Scope of location—the research was conducted only at SMP Muhammadiyah Suradadi Tegal, thus findings may not be fully generalizable to other schools, including public schools, other Muhammadiyah schools, or schools with different religious affiliations. Future research with broader sampling could provide a more comprehensive understanding of Islamic literacy in bullying prevention. (2) Data collection—interviews were limited to internal school actors. Although findings revealed external collaborations, additional interviews with external stakeholders could enrich insights into bullying prevention through Islamic literacy. (3) Parental involvement—despite external collaborations, the role of parents in implementing Islamic literacy and bullying prevention remains a challenge. This study did not explore parental involvement in depth, even though parents play a crucial role in shaping students' behavior outside school. Methodologically, this study has not employed quantitative approaches nor compared Islamic and non-

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[71] Firmansyah, "TINDAKAN CYBERBULLYING DALAM KAJIAN HUKUM PIDANA ISLAM DAN HUKUM POSITIF."

[72] Fitri and Putri, "KAJIAN HUKUM ISLAM ATAS PERBUATAN PERUNDUNGAN (BULLYING) SECARA ONLINE DI MEDIA SOSIAL"; Hatta, "TINDAKAN PERUNDUNGAN (BULLYING) DALAM DUNIA PENDIDIKAN DITINJAU BERDASARKAN HUKUM PIDANA ISLAM."

[73] Jina Yoon and Sheri Bauman, "Teachers: A Critical But Overlooked Component of Bullying Prevention and Intervention," *Theory into Practice* 53, no. 4 (October 26, 2014): 308–14, https://doi.org/10.1080/00405841.2014.947226.

[74] Kathleen P Allen, "Classroom Management, Bullying, and Teacher Practices," *Professional Educator* 34, no. 1 (2010); Seline Keating and Bernie Collins, "Bullying Prevention through Curriculum and Classroom Resources," *The Wiley Blackwell Handbook of Bullying: A Comprehensive and International Review of Research and Intervention* 2, no. 1 (2021): 278–302, https://doi.org/https://doi.org/10.1002/9781118482650.ch49.

Islamic schools. Addressing these limitations in future research could yield a more holistic understanding of bullying prevention through Islamic literacy education.

CONCLUSION

Based on the findings and analysis of bullying prevention strategies through Islamic literacy education at SMP Muhammadiyah Suradadi Tegal, several conclusions can be drawn: (1) **Institutional Policy**: The school has established a *Violence Prevention and Handling Team (TPPK)* and formulated an anti-bullying policy as an internal preventive regulation. (2) **Integration of the Child-Friendly School (*Sekolah Ramah Anak – SRA*) Concept**: Prevention strategies are integrated with the *Pancasila Student Profile Reinforcement Project (Proyek Penguatan Profil Pelajar Pancasila – P5)*, ensuring that character values are implemented in contextual learning activities. (3) **Multi-Stakeholder Collaboration**: The school engages external stakeholders such as the local police (*Polsek*), National Narcotics Board (*BNN*), teaching practicum students, and parents in awareness campaigns to strengthen students' understanding of the harmful impacts of bullying. (4) **Hidden Curriculum**: Non-formal practices such as greeting students upon arrival, providing recognition for achievements, and modeling by teachers foster a supportive and inclusive school ecosystem. (5) **Internalization of Islamic Literacy**: Islamic values such as *fastabiqul khairat* (competing in goodness), the prohibition of *ghibah* (backbiting), and the importance of *ukhuwah* (brotherhood) are integrated into the school culture through speech, media, and religious activities.

Theoretical Contribution: This study expands the theoretical understanding of Islamic literacy as a multilevel approach to bullying prevention, demonstrating that religious values can simultaneously serve as cultural, ethical, and structural instruments.

Methodological Contribution: The qualitative case study approach in an Islamic educational institution provides insights into the complex social dynamics and cultural practices that are often overlooked in quantitative surveys.

Practical Recommendations: Schools are encouraged to expand the scope of bullying prevention programs by involving surrounding communities and alumni as agents of change. Teachers and educators should receive specialized training to explicitly integrate Islamic values into cross-curricular teaching materials.

Policy Recommendations: The Ministry of Education and related institutions may adopt religion-based literacy approaches (particularly Islamic

literacy) within Child-Friendly School (*SRA*) development policies, with active involvement from religious organizations such as Muhammadiyah and Nahdlatul Ulama (NU).

Future Research Recommendations: Further studies could employ quantitative or mixed-method approaches to test the effectiveness of Islamic literacy in reducing bullying incidents. Comparative studies between Islamic-based schools and public (non-religious) schools are also recommended to examine differences in value-based approaches and intervention effectiveness.

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