

## Islamic Religious Education Teachers in Building Anti-Bullying School Culture

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### ABSTRACT

Bullying has become a persistent challenge in educational environments, affecting students' psychological well-being, social relationships, and academic development. In response to increasing concerns regarding school violence and student morality, the role of Islamic Religious Education (PAI) teachers in fostering character development and preventing bullying has gained growing attention. This study aims to analyze the role of PAI teachers in building an anti-bullying school culture at SMP Negeri 5 Jombang. This research employed a qualitative case study approach. Data were collected through interviews, observations, and documentation involving PAI teachers, counseling teachers, school administrators, and students. The data were analyzed using the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing. The findings reveal that PAI teachers play strategic roles as moral educators, spiritual mentors, and social role models in preventing bullying through religious guidance, emotional mentoring, moral habituation, and character education programs. Religious activities such as congregational prayers, Qur'anic recitation, istighosah, and Islamic spiritual programs contribute significantly to strengthening students' empathy, emotional discipline, tolerance, and social awareness. The study also found that bullying prevention becomes more effective when supported through collaboration among PAI teachers, counseling teachers, school administrators, and parents. However, challenges related to digital media exposure, peer-group influence, and limited parental supervision continue to affect students' behavior. This study contributes to the growing discourse on religion-based bullying prevention and highlights the importance of integrating moral internalization, emotional guidance, and collaborative educational approaches in creating sustainable anti-bullying school cultures.

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## INTRODUCTION

Bullying has become one of the most serious social problems in educational environments, particularly among adolescents at the junior high school level (Nurlia & Suardiman, 2020; Salmivalli et al., 2021). Bullying behavior appears in various forms, including physical violence, verbal harassment, intimidation, social exclusion, and cyberbullying, all of which negatively affect students' psychological well-being and academic development (Zahrani, 2024). Victims of bullying often experience anxiety, depression, fear, decreased self-confidence, emotional trauma, and reduced motivation to participate in school activities (Anjani et al., 2024). In Indonesia, bullying cases among students continue to increase and frequently attract public attention through mass and social media reports (Irwanto et al., 2025). The rapid development of digital technology has also intensified cyberbullying practices, allowing humiliation, hate speech, and intimidation to spread rapidly through online communication platforms. These conditions indicate that bullying is not merely an individual behavioral problem but also a social and educational issue requiring comprehensive prevention strategies involving schools, families, and communities (Carney & Merrell, 2001; Whitted & Dupper, 2005).

Various internal and external factors, such as family conditions, peer pressure, social inequality, emotional instability, and exposure to violent digital content, influence the emergence of bullying behavior among adolescents. Adolescents are psychologically vulnerable because they are in the process of searching for personal identity and social recognition. In many cases, students consider mocking, insulting, or humiliating peers as normal jokes or forms of social interaction without understanding the psychological impact experienced by victims. Several studies also reveal that weak moral education, limited parental supervision, and uncontrolled social media use contribute significantly to aggressive student behavior (Dwistia et al., 2024; Odewole et al., 2025). Consequently, bullying prevention requires not only disciplinary regulations but also moral guidance, emotional development, and the strengthening of students' religious and social awareness within school environments.

In the context of education, teachers play a strategic role in preventing bullying and shaping positive student behavior. Teachers are not merely responsible for transferring academic knowledge but also serve as educators, mentors, role models, and supervisors of students' moral development (Ali et al., 2026; Aprilianto & Fatikh, 2024). Character education becomes increasingly important because schools are expected to create safe, humane, and inclusive learning environments. Among school educators, Islamic Religious Education (PAI) teachers possess a particularly significant role because they are directly involved in instilling moral, ethical, and spiritual values among students. PAI teachers function not only as *mu'allim* (teacher) but also as *murabbi* (mentor) and *mu'addib* (character builder) who guide students toward empathy, self-control, tolerance, honesty, and peaceful social interaction (Aisyah et al., 2025; Albert & Husni, 2023; Azizah et al., 2023; Dewi et al., 2024). Through religious learning, spiritual habituation, moral advice, and daily role modeling, PAI teachers contribute substantially to the development of students' character and social responsibility.

Previous studies concerning bullying prevention have generally focused on school regulations, counseling approaches, peer interaction, and character education programs. Several studies explain that collaborative anti-bullying programs involving teachers, school counselors, and parents can reduce aggressive student behavior significantly (Azizah et al., 2025; Rachmawati et al., 2025). Other studies emphasize the importance of religious education in strengthening students' morality and emotional control. However, most previous research still tends to discuss the bullying prevention conceptually and rarely examines the practical role of PAI teachers in addressing bullying within students' everyday school experiences (Hasan & Azizah, 2022). Research specifically exploring how religious values, spiritual habituation, and moral guidance are integrated into anti-bullying strategies in public junior

high schools remains limited. In addition, previous studies have not sufficiently analyzed the influence of digital media exposure, peer environments, and social diversity on the effectiveness of religious-based bullying prevention approaches. Therefore, a research gap still exists regarding the practical contribution of PAI teachers in fostering anti-bullying school cultures within contemporary educational settings.

This study offers novelty by analyzing the role of PAI teachers in bullying prevention through the integration of religious values, spiritual habituation, moral guidance, and collaborative school approaches within a public junior high school environment. SMP Negeri 5 Jombang was selected as the research site because the school actively develops various religious and character-building programs to strengthen students' moral awareness and minimize bullying behavior. Programs such as congregational prayer, Qur'anic recitation, Islamic spiritual activities (Rohis), religious counseling, and collaboration between PAI teachers, counseling teachers, and school administrators are continuously implemented to foster positive student behavior. Unlike previous studies that mostly focused on policy and conceptual discussions, this research emphasizes the empirical practices of bullying prevention through religious and moral approaches in students' daily school life. Therefore, this study aims to analyze the role of PAI teachers in preventing bullying at SMP Negeri 5 Jombang, identify the strategies used in strengthening students' moral awareness, and examine the challenges faced in creating a safe, harmonious, and anti-bullying educational environment.

## METHODS

This study employed a qualitative approach with a case study design to explore the role of Islamic Religious Education (PAI) teachers in preventing bullying behavior among students at SMP Negeri 5 Jombang. The qualitative approach was selected because this research focused on understanding social phenomena, educational practices, and the experiences of teachers and students within their natural setting (Yin, 2018). According to Creswell, (2014), qualitative research is appropriate for examining social interactions, meanings, and human behavior in depth. Meanwhile, the case study design enabled the researcher to investigate bullying prevention practices comprehensively within a specific educational context.

The research was conducted at SMP Negeri 5 Jombang, East Java, Indonesia. This school was chosen purposefully because it actively implements religious and character-building programs aimed at strengthening students' moral awareness and minimizing bullying behavior. In addition, the school has a diverse student body and continuously fosters collaboration among teachers, counseling staff, and school administrators to maintain a positive school climate. The subjects of this study consisted of PAI teachers, counseling teachers, school administrators, and students who were selected through purposive sampling techniques based on their involvement in bullying prevention activities within the school environment. Data were collected through observation, interviews, and documentation (Sugiyono, 2013). Observation was conducted to examine students' social interactions, religious habituation activities, and the implementation of anti-bullying practices within the school environment. Semi-structured interviews were carried out with PAI teachers, counseling teachers, school leaders, and students to obtain in-depth information regarding bullying prevention strategies, challenges, and students' behavioral development. Documentation techniques were used to collect supporting data such as school regulations, student activity reports, religious program schedules, counseling records, and photographs of school activities related to character education and bullying prevention.

The validity of the data was ensured through triangulation techniques involving interviews, observations, and documentation to strengthen the credibility of research findings. Member checking was also conducted by reconfirming several interview results with participants to ensure data accuracy

and consistency (Emzir, 2014). Data analysis followed the interactive model proposed by Miles et al. (2014), which included data condensation, data display, and conclusion drawing. In the first stage, the researcher selected and categorized relevant data related to the role of PAI teachers in bullying prevention. Subsequently, the data were systematically organized and interpreted to identify patterns, themes, and relationships among findings. Finally, conclusions were drawn continuously throughout the research process to obtain a comprehensive understanding regarding the contribution of PAI teachers in creating a safe, harmonious, and anti-bullying school environment.

## FINDINGS AND DISCUSSION

### Finding

The findings of this study reveal that PAI teachers at SMP Negeri 5 Jombang play a strategic role in preventing bullying behavior through religious guidance, moral habituation, emotional mentoring, and collaborative educational approaches. Based on interviews, observations, and documentation, bullying prevention is not implemented merely through disciplinary punishment but through continuous character-building processes integrated into students' daily school life. PAI teachers emphasized that religious education should function as a medium for shaping students' attitudes, empathy, and social awareness. One PAI teacher explained during the interview:

*"We do not immediately punish students who are involved in bullying cases. First, we approach them personally and try to understand the reasons behind their behavior. Then, we provide religious and moral guidance so they realize that insulting, humiliating, or hurting others is against Islamic teachings and human values."*

This statement indicates that the approach used by PAI teachers prioritizes persuasion, emotional closeness, and moral awareness rather than fear-based punishment. Observational findings strengthened this result, showing that teachers consistently reminded students to maintain respectful communication, avoid verbal humiliation, and appreciate differences during classroom interactions. During Islamic Religious Education lessons, teachers frequently integrated discussions about empathy, brotherhood, tolerance, and good character into learning materials. These practices demonstrate that bullying prevention is embedded not only in formal school regulations but also in the process of moral internalization continuously carried out by teachers within students' daily interactions. Documentation data also showed that anti-bullying values were included in school character education programs and religious activities conducted regularly throughout the academic year.

Another important finding of this study is that religious habituation activities function as preventive social mechanisms in reducing students' aggressive and harmful behavior. Based on observational data, SMP Negeri 5 Jombang routinely implements congregational Dhuha and Zhuhur prayers, Qur'anic recitation before lessons, istighosah, Islamic spiritual activities (Rohis), and religious reflection sessions supervised directly by PAI teachers and school administrators. These activities were found to contribute positively to students' emotional discipline and social interaction patterns. One student explained during the interview:

*"After participating in Qur'anic recitation and congregational prayers, the classroom atmosphere usually becomes calmer. Teachers often remind us that we must respect each other and avoid mocking friends because everyone has feelings."*

Another student also stated:

*"PAI teachers always give advice about good manners and how to treat friends properly. When someone jokes too much or insults others, the teachers immediately remind us that such behavior can hurt people emotionally."*

These interview findings indicate that religious habituation contributes significantly to strengthening students' emotional sensitivity and empathy toward others. Observations conducted during school activities further revealed that students showed relatively positive social interactions during religious programs, collaborative activities, and moral guidance sessions. Documentation data also demonstrated that the school regularly organized Islamic seminars, moral development activities, and student spiritual programs aimed at strengthening students' character formation. Therefore, religious habituation in this context functions not merely as ritual practice but also as an educational instrument for developing self-control, social empathy, and peaceful interpersonal relationships among students.

The study also found that bullying prevention at SMP Negeri 5 Jombang is strengthened through collaboration among PAI teachers, counseling teachers, homeroom teachers, school administrators, and parents. Cases of bullying are generally addressed through gradual mentoring, counseling, mediation, and emotional guidance rather than direct punishment alone. According to interview findings, collaboration between teachers becomes essential because bullying behavior is often influenced by emotional instability, peer pressure, and family background. One counseling teacher explained:

*"When students are involved in bullying, we do not simply punish them. We coordinate with PAI teachers and homeroom teachers to guide the students personally. Parents are also invited to discuss the students' behavior so that supervision at home and at school can work together."*

This statement demonstrates that bullying prevention is viewed as a shared educational responsibility rather than an individual task of a single teacher. Observational findings showed that teachers actively monitored students' interactions inside and outside classrooms, particularly during break times and extracurricular activities where bullying behavior commonly occurs. School documentation regarding student violations also indicated that bullying prevention was integrated into school regulations, student mentoring systems, and character education programs implemented continuously. These findings suggest that collaborative approaches combining moral, psychological, educational, and familial support are more effective in creating safe and harmonious school environments.

However, this study also identified several challenges faced by PAI teachers in preventing bullying behavior among students. One of the major obstacles involves the strong influence of peer groups and digital media exposure. Teachers explained that students are frequently influenced by harsh language, online mockery, and negative communication trends circulating on social media platforms. Consequently, some students perceive verbal bullying as ordinary humor without fully understanding its psychological impact on victims. One PAI teacher stated:

*"The biggest challenge today comes from social media and peer environments. Many students imitate inappropriate language and behavior they watch online. Sometimes they think mocking friends is only a joke, even though it can seriously hurt others emotionally."*

In addition, limited parental supervision and inconsistent parenting patterns were also identified as factors affecting students' emotional control and social behavior. Some students received minimal guidance at home regarding ethics, communication, and responsible social interaction. Despite these obstacles, PAI teachers continuously attempted to strengthen students' moral awareness through personal mentoring, religious guidance, and emotional approaches. These findings indicate that bullying prevention requires sustainable cooperation between schools, families, teachers, and students in developing moral responsibility, emotional maturity, and respectful social relationships within educational environments.

To facilitate a more comprehensive understanding of the findings, Figure X presents the conceptual model derived from the analysis of interview, observation, and documentation data. The

model illustrates the interconnected roles of Islamic Religious Education (PAI) teachers in fostering an anti-bullying school culture through religious guidance, moral internalization, religious habituation, and collaborative educational practices. It also highlights the supporting factors, challenges, and educational outcomes associated with bullying prevention efforts within the school environment.

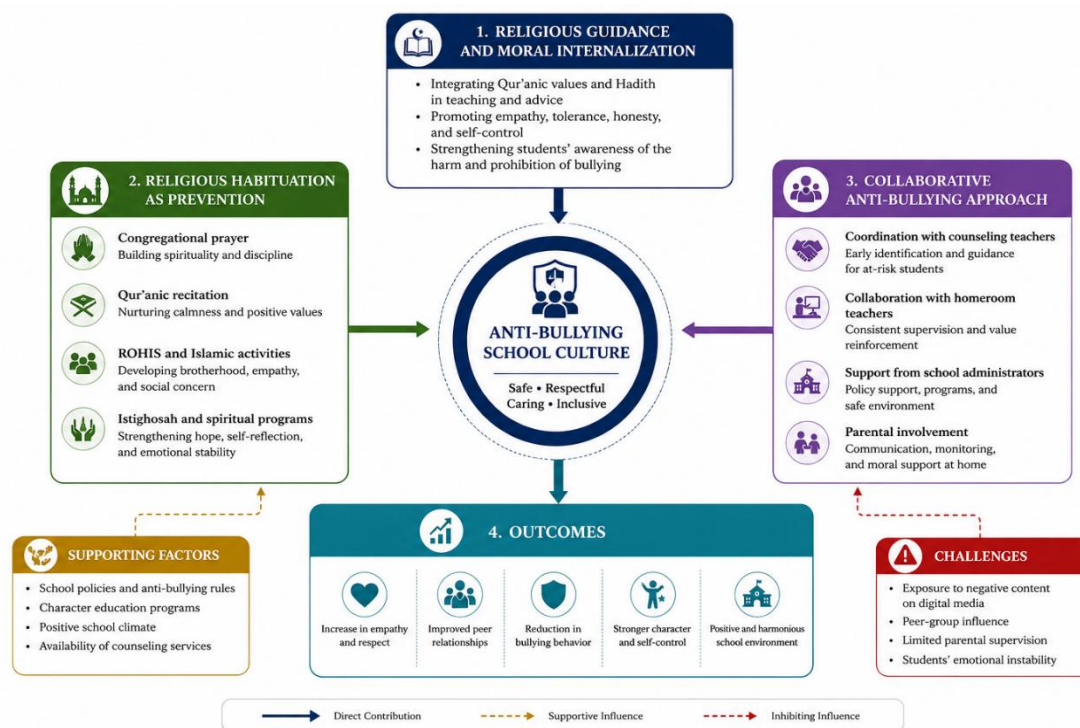


Figure 1. Conceptual Model of Islamic Religious Education Teachers' Role in Building an Anti-Bullying School Culture

As illustrated in Figure 1, PAI teachers occupy a central position in the development of an anti-bullying school culture. Their contribution extends beyond classroom instruction to include moral guidance, character formation, emotional mentoring, and the implementation of religious habituation programs. These efforts are reinforced through collaboration with counseling teachers, school administrators, and parents, creating a comprehensive support system for students. The model further demonstrates that the effectiveness of bullying prevention is influenced by both supporting factors, such as school policies and positive school climate, and inhibiting factors, including social media exposure, peer-group influence, and limited parental supervision. Ultimately, the integration of these educational and social mechanisms contributes to the development of empathy, self-control, positive peer relationships, and a safe, inclusive, and harmonious school environment.

**Discussion**

The findings of this study indicate that the role of Islamic Religious Education (PAI) teachers in preventing bullying extends far beyond the transmission of religious knowledge and functions as a multidimensional moral, emotional, spiritual, and social intervention within the school environment. PAI teachers actively internalize values such as empathy, tolerance, compassion, self-control, and mutual respect through both classroom instruction and everyday social interactions. This finding highlights the strategic role of religious education in shaping students' character and behavioral awareness. From the perspective of Islamic education, teachers are not merely *mu'allim* (transmitters of

knowledge), but also *murabbi* and *mu'addib* who guide students toward moral maturity and ethical behavior. This finding supports previous studies emphasizing the importance of Islamic Religious Education in character development and moral guidance (Hasanah, 2025; Komariah & Nihayah, 2023). However, the present study demonstrates that the contribution of PAI teachers extends beyond formal moral instruction toward a continuous process of emotional mentoring and relational guidance embedded within students' daily experiences. This finding also raises a critical implication for contemporary bullying prevention research. Much of the existing literature conceptualizes bullying as a behavioral problem that can be addressed through disciplinary interventions, surveillance mechanisms, or counseling services (Flannery et al., 2016; Nickerson, 2019; Vreeman & Carroll, 2007). However, the evidence from this study suggests that bullying is equally a moral and relational issue rooted in students' capacity to recognize the dignity and emotional experiences of others. Consequently, preventive efforts may be more sustainable when schools prioritize moral internalization and relational guidance alongside formal behavioral regulation.

The findings further reveal that persuasive and personal approaches implemented by PAI teachers are more effective in reducing bullying tendencies than punitive disciplinary strategies alone (Arifudin et al., 2026; Suryanti et al., 2025). Students involved in bullying cases were approached emotionally, advised gradually, and guided to understand the psychological consequences of their actions on victims (Mishna, 2012). This finding challenges several conventional anti-bullying approaches that emphasize sanctions and disciplinary control as the primary means of intervention. Instead, the results suggest that emotional-religious mentoring contributes more significantly to strengthening students' self-awareness, empathy, and moral responsibility because students are encouraged to understand the ethical consequences of their behavior rather than merely fear punishment (Schuman, 2013). This interpretation is consistent with Lickona, (2019) theory of character education, which argues that moral behavior develops through caring relationships, emotional attachment, and consistent moral guidance. Therefore, the effectiveness of bullying prevention in this study is strongly influenced by the emotional closeness established between teachers and students, indicating that relational trust functions as an important foundation for behavioral transformation (Bouchard & Smith, 2017; ten Bokkel et al., 2023).

Another important finding is that religious habituation activities function as preventive social mechanisms in minimizing aggressive behavior among students. Activities such as congregational prayers, Qur'anic recitation, *istighosah*, Rohis activities, and moral reflection sessions were consistently implemented and became integral components of school culture (Hadi & Prayogi, 2025; Mahfudi & Rifa'i, 2025). The findings reveal that these activities contribute not only to students' spiritual development but also to emotional discipline, social solidarity, and peaceful interaction patterns. While previous studies have generally interpreted religious habituation as a strategy for strengthening religiosity and character formation, this study demonstrates that religious habituation also serves a broader social function by creating repeated opportunities for emotional regulation, peer bonding, and collective responsibility (Hidayah et al., 2025; Izza et al., 2026; Schnitker et al., 2019). In this context, religious activities become spaces where students repeatedly encounter values of compassion, patience, humility, and mutual respect through lived experience rather than abstract instruction.

This interpretation is consistent with Jayadi, (2025) perspective that collective religious practices strengthen social cohesion. However, the present findings suggest that religious habituation in contemporary schools performs a broader educational role. Beyond fostering social integration, religious activities create opportunities for emotional learning, peer bonding, and character reinforcement that directly influence students' responses to conflict and aggression (Rohman et al., 2025). This finding extends classical sociological interpretations by demonstrating how religious

practices operate as preventive educational mechanisms within modern school environments (Furseth & Repstad, 2023). Unlike anti-bullying programs that focus mainly on identifying perpetrators and victims, religious habituation works preventively by shaping the moral atmosphere of the school before bullying behavior emerges. Thus, the findings suggest that spiritual activities can function as indirect but powerful educational interventions when they are connected to moral reflection, teacher guidance, and social discipline (Mamirjonovna, 2023).

The findings also demonstrate that bullying prevention becomes more effective when implemented collaboratively through coordination among PAI teachers, counseling teachers, homeroom teachers, school administrators, and parents. Bullying behavior among adolescents is rarely caused by a single factor; rather, it emerges from complex interactions among peer influence, family conditions, emotional instability, school climate, and broader social environments (Barboza et al., 2009). Therefore, the involvement of PAI teachers alone is insufficient without support from other educational stakeholders (Akbar & Arifin, 2025; Sari, 2024). This finding strengthens Bronfenbrenner's ecological systems theory, which explains that adolescent behavior develops through interactions among multiple environmental systems, including family, school, peer groups, and society. In the context of this study, effective bullying prevention depends on the school's ability to integrate moral education, counseling services, parental involvement, and institutional supervision into a coherent support system.

This collaborative approach contributes to existing anti-bullying literature by shifting the focus from individual teacher intervention to shared institutional responsibility. Many school-based anti-bullying programs emphasize policies, reporting systems, or disciplinary procedures. However, the findings of this study indicate that such mechanisms are insufficient if not accompanied by interpersonal communication, moral mentoring, and consistent supervision across school and family environments. The collaboration between PAI teachers and counseling teachers is particularly important because it combines religious-moral guidance with psychological and behavioral support (Khotijah et al., 2025; Supriyandi et al., 2025). Meanwhile, parental involvement ensures that values developed at school are reinforced within family settings. This finding is particularly relevant in the context of increasing concerns regarding school violence and student well-being across different educational systems. International studies have shown that anti-bullying initiatives often fail when implemented as isolated programs disconnected from broader social environments. In contrast, the present study indicates that sustainable prevention requires the alignment of school culture, family involvement, moral education, and psychosocial support. Therefore, bullying prevention should be understood as an ecosystem-based educational strategy rather than a single institutional intervention.

The study further identifies digital media exposure and peer-group influence as major challenges in sustaining anti-bullying culture (Melawati, 2024). Students increasingly learn communication styles, humor, and social behavior from digital platforms, where mockery, humiliation, and verbal aggression are frequently normalized. This finding complicates traditional approaches to bullying prevention because the sources of aggressive behavior are no longer limited to the physical school environment. Students may reproduce online communication patterns in offline peer interactions without recognizing their emotional consequences. Therefore, PAI teachers are required to expand their educational role beyond religious instruction toward digital moral guidance (Murniasih et al., 2025). In the digital era, teaching students about empathy, self-control, and respect must also include ethical communication in online spaces.

This finding contributes to contemporary discussions on bullying prevention by demonstrating that religion-based interventions must be connected with digital ethics and critical media literacy. Religious education will be less effective if it does not respond to the social realities shaping students' behavior outside the classroom. The moral messages delivered by PAI teachers need to address not

only face-to-face interaction but also cyberbullying, online humiliation, digital intolerance, and peer pressure mediated through social media. In this regard, the role of PAI teachers becomes increasingly complex because they must function simultaneously as religious educators, moral mentors, emotional guides, and facilitators of responsible digital citizenship. This expands the theoretical understanding of Islamic Religious Education from character formation in conventional school settings toward moral formation in hybrid offline-online adolescent environments.

The principal contribution of this study lies in the development of a relational-spiritual model of bullying prevention that integrates moral internalization, religious habituation, emotional mentoring, and collaborative educational governance. Unlike dominant anti-bullying approaches that focus primarily on behavioral control, disciplinary sanctions, or psychological intervention, this model emphasizes the preventive power of value-based relationships and sustained moral socialization. The findings demonstrate that religious education functions not merely as a vehicle for transmitting doctrinal knowledge but as a practical framework for cultivating empathy, self-regulation, social responsibility, and ethical interaction among adolescents. This contribution expands existing discussions on bullying prevention by positioning Islamic Religious Education as a multidimensional mechanism for character formation and social transformation within contemporary school settings.

Taken together, the findings indicate that effective bullying prevention requires a shift from reactive disciplinary approaches toward proactive character-building strategies grounded in moral relationships, emotional development, and institutional collaboration. The study demonstrates that religious education can serve as a transformative social resource when integrated with school culture, family engagement, and contemporary digital literacy efforts. In this sense, the prevention of bullying is not simply a matter of controlling deviant behavior but of cultivating educational environments that promote empathy, dignity, responsibility, and peaceful coexistence. These findings contribute to broader debates on character education, school well-being, and religion-based educational interventions while offering practical guidance for schools seeking to establish sustainable anti-bullying cultures.

## CONCLUSION

This study reveals that the role of Islamic Religious Education (PAI) teachers in bullying prevention extends beyond conventional religious instruction and operates as a multidimensional process of moral, emotional, spiritual, and social intervention. One of the most important findings is that bullying prevention becomes more effective when students are guided through relational and value-based approaches rather than through punitive disciplinary measures alone. An unexpected finding emerging from this study is that religious habituation activities, such as congregational prayers, Qur'anic recitation, istighosah, and Islamic spiritual programs, function not only as instruments of spiritual development but also as preventive social mechanisms that strengthen empathy, emotional regulation, social responsibility, and positive peer interaction. The findings further demonstrate that the effectiveness of bullying prevention depends on collaborative educational governance involving PAI teachers, counseling teachers, school leaders, and parents. Moreover, digital media exposure and peer-group influence have emerged as critical contemporary challenges that require schools to integrate religious education with digital ethics and critical media literacy.

From an academic perspective, this study contributes to the literature on bullying prevention and Islamic education by proposing a relational-spiritual model of bullying prevention that integrates moral internalization, religious habituation, emotional mentoring, and collaborative educational governance. While previous studies have generally emphasized disciplinary control, counseling intervention, or school regulations as primary mechanisms for preventing bullying, the present study

demonstrates that religious education can function as a practical framework for cultivating empathy, self-regulation, ethical awareness, and prosocial behavior among adolescents. Therefore, this study not only confirms the importance of character-based education in preventing bullying but also extends existing discussions by positioning Islamic Religious Education as a multidimensional mechanism for social transformation, character formation, and the development of positive school culture. In this regard, the findings provide a new perspective that connects religious education, emotional development, and collaborative institutional support within a unified bullying-prevention framework.

Despite these contributions, this study has several limitations. The research was conducted in a single public junior high school context, which may limit the transferability of the findings to other educational settings with different socio-cultural characteristics. Furthermore, the study employed a qualitative case-study approach that prioritized contextual depth rather than broad comparative analysis. Future research is therefore encouraged to involve a wider range of educational institutions, including Islamic schools, boarding schools, and schools from diverse geographical and cultural settings. Comparative, longitudinal, and mixed-method studies are also needed to examine how religious education, school culture, family involvement, peer influence, and digital environments interact over time in shaping students' behavior and preventing bullying. Such investigations would contribute to a more comprehensive understanding of sustainable bullying prevention strategies and provide stronger empirical evidence for educational policy development and school-based intervention programs.

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