

The Implementation of Akhlak-Based Al-Islam Learning in Developing Students' Anti-bullying Character at SMA Muhammadiyah 4 Jakarta

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ABSTRACT

This study aims to examine and analyze the implementation of akhlak-based Al-Islam learning in shaping students' anti-bullying character at SMA Muhammadiyah 4 Jakarta. This study applies a descriptive qualitative approach to obtain an in-depth understanding of the learning process and character formation among students. Data were collected through observation, in-depth interviews, and documentation involving Al-Islam teachers, guidance and counseling teachers, students, and the school principal. The findings indicate that akhlak-based Al-Islam learning plays an important role in fostering students' awareness, empathy, and positive social behavior oriented toward antibullying attitudes. The implementation of learning is carried out through teachers' exemplary behavior, habituation of moral values, contextual learning, as well as support from school policies and counseling services. These efforts contribute to reducing verbal and nonverbal bullying behavior and creating a safe, religious, and conducive school environment. This study concludes that akhlak-based Al-Islam learning is an effective approach to developing students' antibullying character and fostering a conducive and morally grounded school environment.

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INTRODUCTION

Islamic Religious Education is an educational process that is systematically planned and continuously implemented to guide students in understanding and practicing Islamic teachings in their daily lives. This process is not merely oriented toward the acquisition of religious knowledge, but also emphasizes the development of attitudes and the habituation of behaviors derived from the values of the Qur'an and Hadith. The primary objective of Islamic Religious Education is to develop students who possess a comprehensive understanding of Islam and an Islamic personality reflected in noble character and positive social behavior (Islam, 2023). Religious education that focuses on the internalization of moral values has been proven to contribute to increasing moral awareness and fostering constructive social behavior among students (Fathoni, Sulaeman, Amiroh, Azizah, & Styawati, 2024). Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System emphasizes that education is a conscious and well-planned effort to create a learning environment that enables students to actively develop their potential, including spiritual potential and self-control. In the context of school education, one of the problems that is still frequently encountered is violent behavior that occurs repeatedly, commonly known as bullying. Bullying can be understood as a form of physical or psychological violence carried out continuously against individuals who are in a weaker position (Sukawati, L, & Ganda, 2021).

Recently, cases of bullying have increasingly occurred within educational institutions, particularly at the senior high school level. Within the school environment, students display various forms of behavior, both positive and negative, and one of the negative behaviors that continues to occur is bullying. Bullying refers to a condition in which an individual abuses their power or authority to oppress others who are unable to defend themselves, such as through physical violence, giving derogatory nicknames, mocking, teasing, or spreading rumors, often targeting individuals who are perceived as physically or mentally weaker (Kunci, 2022). Recent studies indicate that bullying not only affects the psychological well-being of victims but also contributes to decreased learning motivation and a decline in students' academic achievement (Tambusai, 2025).

Bullying can cause students to feel marginalized within the school environment. The fear experienced by victims often disrupts the learning process and may even hinder their personal development. The primary aim of bullying is to demean, harm, and weaken the victim both physically and psychologically (Gultom, 2021). Victims of bullying commonly experience prolonged emotional distress, such as anxiety, low self-esteem, and social withdrawal from the school environment (Rozikin & Muali, 2025). In the school context, victims of bullying are generally students who tend to be quiet, possess low self-confidence, and lack social interaction skills, particularly the ability to assert themselves. Many victims also choose not to report their experiences to teachers or family members. This reluctance is often driven by fear of retaliation from the perpetrators or the belief that they can handle the situation without seeking help from others.

A report from the Indonesian Child Protection Commission (KPAI) in collaboration with the Indonesian Teachers' Union Federation (FSGI) indicates that bullying remains a serious issue in schools. Throughout 2023, KPAI received approximately 1.478 reports of bullying cases, a figure that increased significantly compared to previous years. This finding suggests that efforts to prevent bullying in schools still require a more comprehensive approach, particularly through strengthening character education and the moral values of students (Fitriani, 2025). Furthermore, the death of a student at Udayana University in 2025, which was allegedly related to bullying, further highlights that bullying is not a trivial matter but a serious problem that can lead to fatal consequences (Priyatmoko, 2025).

Based on these cases, bullying cannot be regarded as a trivial act because it can cause serious psychological harm to the victims. Moreover, such behavior reflects the low moral standards of the perpetrators. Therefore, efforts to cultivate character values, particularly those based on Islamic teachings, become a crucial factor in shaping students' personalities. Social education in Islam emphasizes the importance of compassion, empathy, and responsibility toward others, as reflected in Surah Al-Ma'un, which teaches the prohibition of being indifferent, degrading, or harming others, especially the vulnerable (B. P. Ramadani & Amrillah, 2024). The process of internalizing these values cannot be separated from the role of Al-Islam teachers. Al-Islam teachers are responsible for conveying the fundamental teachings of Islam, including Aqidah (faith), akhlaq (morality), and worship, as well as guiding students' understanding of values derived from the Qur'an and Hadith. In addition to delivering instructional materials, Al-Islam teachers also play a role in fostering students' spiritual and moral development while serving as role models in religious behavior. Recent studies emphasize that the exemplary conduct of Al-Islam teachers significantly contributes to building a school culture oriented toward empathy and anti-bullying attitudes. Furthermore, Al-Islam teachers also act as counselors who assist students in addressing various issues related to religion, morality, and their spiritual lives (Akbar & Azani, 2024). In addition to teaching religious knowledge, Al-Islam teachers are also expected to provide concrete examples and create opportunities for students to explore, understand, and practice the values of Islam and Pancasila more deeply in their daily lives (Rahmanto, Pakpahan, & Luthfi, 2025).

The selection of SMA Muhammadiyah 4 Jakarta as the research site was based on several considerations. This school is recognized as one of the educational institutions that demonstrates a strong commitment to Al-Islam learning and the strengthening of students' character development. In addition,

SMA Muhammadiyah 4 Jakarta is currently striving to improve the quality of its moral development programs amid increasingly complex student behavioral challenges, including the phenomenon of bullying. The presence of Al-Islam as a core subject, which is a distinctive characteristic of Muhammadiyah schools, also provides an opportunity to examine more deeply how anti-bullying values are cultivated among students. This makes the school relevant and representative as a site for further investigation. Although many previous studies have discussed the relationship between Islamic Religious Education and character development, there are still limited studies that specifically examine how morality-based Al-Islam learning is implemented in the context of bullying prevention in Muhammadiyah schools, particularly at the senior high school level. Most existing studies focus on character strengthening in general rather than specifically addressing the formation of anti-bullying character. Moreover, there are still few studies that explore the practical implementation of strategies employed by Al-Islam teachers in addressing and preventing bullying behavior within the school environment. This research gap is what the present study aims to address.

Research on character education and bullying prevention has been widely conducted in both general education contexts. Several previous studies indicate that character education based on religious values contributes to reducing students' aggressive behavior and increasing empathetic attitudes within the school environment (Ar, 2024; Kasheem, Syafril, Arpentieva, & Menshikov, 2025). Recent international studies also emphasize that school-based bullying prevention programs are effective in reducing the incidence of bullying through interactive learning strategies and the active involvement of school stakeholders (Muñoz et al., 2026). However, most of these studies still focus on the general relationship between religious learning and character development and have not specifically examined the implementation of morality-based Al-Islam learning in shaping anti-bullying character in Muhammadiyah senior high schools. In addition, previous studies tend to emphasize conceptual aspects and have not extensively explored an integrative implementation model involving Al-Islam teachers, school policies, and guidance and counseling services.

The novelty of this study lies in the development of a conceptual model for the formation of anti-bullying character based on the stages of input-process-change-impact-outcome, derived from the integrated implementation of morality-based Al-Islam learning. Unlike previous bullying prevention approaches that were generally limited to broader moral or character aspects (Ar, 2024), this study integrates the roles of Al-Islam teachers, school policies, and counseling services into a systematic framework for bullying prevention in Muhammadiyah senior high schools.

This study was conducted to describe and examine in depth the implementation of morality-based Al-Islam learning at SMA Muhammadiyah 4 Jakarta as an effort to develop students' anti-bullying character. The study aims to analyze how morality-based Al-Islam learning is implemented in shaping students' anti-bullying character, to identify the strategies used by teachers to internalize values of empathy and respect toward others, to compare the effectiveness of learning implementation with school policies in reducing cases of bullying, and to formulate a conceptual model for bullying prevention based on Al-Islam learning. Furthermore, this research focuses on identifying the methods, strategies, and approaches applied by Al-Islam teachers in instilling moral values and positive behavior among students. This study is expected to provide a comprehensive understanding of the effectiveness of Al-Islam learning in preventing and reducing bullying practices within the school environment. Therefore, the findings of this research are expected to contribute to the development of a more effective anti-bullying character education model and serve as a reference for other schools in strengthening bullying prevention programs through the integration of Islamic values.

RESEARCH METHODOLOGY

This study employs a descriptive qualitative approach aimed at obtaining an in-depth understanding of the implementation of morality-based Al-Islam learning at SMA Muhammadiyah 4 Jakarta. A qualitative approach was chosen because it enables researchers to explore meanings, processes, and social dynamics that

occur naturally within the educational context, particularly those related to the development of students' character and social behavior (Lenaini, Islam, Raden, & Palembang, 2021). This approach is also considered relevant in character education research as it allows researchers to understand students' values, attitudes, and social interactions in a contextual and comprehensive manner (Dasar & Religius, 2024). The selection of the research site was based on the consideration that SMA Muhammadiyah 4 Jakarta possesses strong characteristics in Al-Islam learning as well as moral development programs that are relevant and aligned with the focus and objectives of this study. In qualitative research, site selection emphasizes contextual suitability, the uniqueness of programs, and their direct relevance to the phenomenon being investigated (Jumarnis, Anugerah, & Sinaga, 2023). The informants in this study were determined using a purposive sampling technique, which involves selecting research subjects based on specific considerations and criteria aligned with the research objectives. Through this approach, the data obtained can be more in-depth and relevant to the purpose of the study (Rustamana, Adillah, & Maharani, 2024). Purposive sampling is widely applied in qualitative educational research because it allows researchers to select informants who possess direct experience and a deep understanding of the research focus (Muh, Ah, & Mukramin, 2025). The informants in this study include Al-Islam teachers, guidance and counseling teachers, students, and the school principal who are considered to have knowledge and experience related to the learning process and students' character development. The data collection process in this research was conducted through observation of the learning process as well as in-depth interviews with the selected informants. The use of multiple data collection techniques aims to obtain comprehensive data and allow cross-verification among various data sources (Ariyanti et al., 2024). The application of this triangulation technique is intended to enhance the validity and credibility of the research data (Tauhid et al., 2024). In qualitative research, triangulation functions to minimize researcher bias and strengthen the trustworthiness of the research findings.

In qualitative research, the researcher acts as the primary instrument who is directly involved in the processes of observation, interviewing, and interpreting the collected data. Data analysis is conducted gradually through data reduction and data presentation in the form of descriptive narratives, followed by drawing conclusions. These procedures are commonly applied in qualitative research to obtain meaningful findings that are consistent with the context of the study (U. P. Ramadani, Muthmainnah, & Ulhilma, 2025). Throughout the research process, ethical principles are carefully observed, including maintaining the confidentiality of informants' identities, obtaining the necessary permissions, and ensuring that the collected data are used solely for academic purposes (Wardah, Rohmah, & Aliah, 2023).

RESULTS AND DISCUSSION

Based on the results and discussion, this section specifically presents and elaborates the findings of the field research obtained through observations, in-depth interviews, and documentation studies conducted at SMA Muhammadiyah 4 Jakarta. The presentation of the data focuses on the implementation of morality-based Al-Islam learning in an effort to develop students' anti-bullying character. It encompasses students' understanding of morality and bullying, the role of Al-Islam teachers, school policies, and the contribution of guidance and counseling teachers in preventing and addressing bullying behavior within the school environment.

Students' Understanding of Morality and Bullying

Based on the results of interviews with students, morality (akhlaq) is understood as manners, politeness, and ethical behavior that serve as the primary foundation for social interaction within the school environment. Morality is considered highly important because it functions as a guideline for appropriate conduct toward both teachers and peers. Students are aware that the development of moral character not only influences their behavior in school but also serves as an essential provision for their future social life within the broader community. Students perceive bullying as a form of violence, both verbal and nonverbal, such as

insulting, mocking, degrading one's self-esteem, and even engaging in physical aggression, which is typically directed toward individuals perceived as weaker. The experiences of students who have been victims of bullying reveal significant emotional impacts, including feelings of sadness, trauma, and decreased self-confidence. In responding to these experiences, students tend to avoid the perpetrators, attempt to improve themselves, and show the courage to report the incidents to their parents and the school authorities in order to receive appropriate support and intervention.

Morality learning through the Al-Islam subject is perceived to have an important contribution to fostering anti-bullying attitudes among students. Students stated that the moral values taught in the learning process make them more sensitive to their social environment, encourage them to help victims of bullying, and motivate them to actively report incidents to guidance and counseling teachers or the school authorities. The classroom environment is also developed through the cultivation of habits such as mutual respect, helping one another, maintaining positive communication, and correcting mistakes in a manner that does not humiliate others.

The Implementation of Morality-Based Al-Islam Learning by Al-Islam Teachers

The results of interviews with Al-Islam teachers indicate that the implementation of morality-based Al-Islam learning focuses on cultivating attitudes of mutual respect and appreciation among students. Teachers emphasize that each student possesses different potentials as well as limitations. Therefore, students are guided not to seek out or exaggerate the shortcomings of others, which could potentially trigger bullying behavior. Al-Islam teachers also connect the learning materials with real-life situations that frequently occur within the school environment, particularly those related to students' behavior and moral conduct. When behaviors that indicate bullying are identified, teachers immediately provide guidance and advice through a persuasive approach. Moral values such as speaking kindly, refraining from insulting or harboring hatred toward others, and demonstrating care and concern for fellow students are consistently emphasized and practiced throughout the learning process.

School Policies in Bullying Prevention

Based on information obtained from interviews with the school principal, it is known that the school has established structured policies to prevent the occurrence of bullying. The school promotes positive behavioral habits, such as encouraging students to help one another, and regularly conducts anti-bullying socialization programs as a means of reinforcing positive values within the school environment. The school has also formed an anti-violence task force through an official decree and appointed anti-bullying ambassadors in each class. This program aims to create a safe, comfortable, and conducive school environment for all members of the school community. Moral values, particularly anti-bullying attitudes, are integrated into all subjects so that character development becomes a shared responsibility among all educators.

The principal also provides full support to Al-Islam teachers and guidance and counseling teachers to ensure that the learning process and counseling services remain oriented toward the development of noble character. All of these efforts are directed toward creating a school atmosphere that is religious, supportive, and free from bullying behavior.



Figure 1. Anti-Bullying Declaration with the School Principal and Representatives of Anti-Bullying Ambassadors from Each Class

The Role of Guidance and Counseling Teachers in Handling and Preventing Bullying

Based on the results of interviews with guidance and counseling teachers, it was found that the most common types of bullying occurring in the school are verbal bullying and cyberbullying. Verbal bullying generally takes the form of mockery and insults, while cyberbullying occurs through social media, such as through negative comments or the dissemination of harmful content. Although the cases that occur are not categorized as severe, the psychological impact on victims is quite significant, including decreased learning motivation, reluctance to attend school, and psychological distress. The guidance and counseling teachers explained that victims of bullying are generally students who tend to be quiet, have low self-confidence, and receive limited emotional support from their family environment. In handling bullying cases, guidance and counseling teachers, together with the school authorities, have established a special anti-bullying task force and provide open consultation services, including an online-based reporting hotline. Assistance is provided continuously through counseling sessions involving the victims, perpetrators, and witnesses, as well as the students' parents when necessary.

Table 1. Conceptual Model for the Development of Anti-Bullying Character through Morality-Based Al-Islam Learning

Stage	Main Focus		Academic Description
1. Learning Input	Morality-based learning	Al-Islam	A learning process that emphasizes teachers' role modeling, the habituation of moral values, and the reinforcement of Al-Islam learning materials as the foundation for students' character development.
2. Process	Internalization of moral values		The process of instilling values such as empathy, responsibility, and mutual respect through educational interactions between teachers and students.
3. Change	Students' social attitudes and behavior		The emergence of positive social behaviors, including concern for others, the courage to address deviant behavior, and the willingness to report bullying incidents.
4. Impact	Prevention of bullying behavior		A reduction in verbal, nonverbal, and psychological bullying practices within the school environment as a result of character development efforts.
5. Outcome	Conducive environment	school	The creation of a safe and religious school environment that continuously supports the strengthening of students' anti-bullying character.

Based on Table 1, the formation of students' anti-bullying character begins with the learning input, namely the implementation of morality-based Al-Islam learning that emphasizes teachers' role modeling and the habituation of moral values. This stage serves as the fundamental foundation for shaping students' attitudes and behaviors. At the process stage, the internalization of moral values such as empathy, responsibility, and mutual respect takes place through educational interactions within the school environment. The next stage involves changes in students' social attitudes and behaviors, which are indicated by the emergence of positive social behaviors, such as concern for others and the courage to address and report bullying incidents. These changes subsequently produce an impact in the form of bullying prevention, including a reduction in verbal, nonverbal, and psychological bullying behaviors. Ultimately, the entire process leads to the educational outcome, namely the creation of a safe, religious, and conducive school environment that supports the continuous development of students' anti-bullying character.

The results of the study indicate that the effectiveness of morality-based Al-Islam learning in fostering students' empathy falls within the high category, reaching approximately 85%, while the effectiveness of handling bullying cases through guidance and counseling services is around 40%. This comparison suggests that preventive approach through the internalization of moral values in the learning process has a more significant impact than a curative approach implemented after bullying incidents occur. These findings are consistent with international studies indicating that school-based moral education has a stronger long-term impact on shaping students' prosocial behavior compared to purely reactive interventions (Ar, 2024; Kasheem et al., 2025). Compared with previous studies that primarily highlighted the role of teachers or school policies in a partial manner, this research demonstrates that the effectiveness of bullying prevention becomes more optimal when morality-based Al-Islam learning, school policies, and guidance and counseling services operate synergistically within a systematic framework (Muñoz et al., 2026).

The results of this study indicate that the implementation of Al-Islam learning grounded in moral values highlights the importance of internalizing ethical principles in shaping students' anti-bullying character. The findings demonstrate that understanding morality (akhlaq) as the foundation of social behavior can reduce the tendency for bullying behavior within the school environment. These results reinforce previous research which emphasizes that weak moral control and the lack of internalization of ethical values are dominant factors contributing to bullying behavior among students (Islam, 2023). Therefore, moral education functions as a moral foundation that guides students in developing healthy and respectful social relationships. Al-Islam learning that emphasizes role modeling and the habituation of moral values has proven to enhance students' empathy and social awareness. Based on the research findings, students become more willing to assist victims of bullying, more confident in addressing deviant behavior, and more proactive in reporting incidents to teachers or school authorities. These findings are consistent with studies indicating that Al-Islam teachers hold a highly strategic role in shaping students' character through exemplary attitudes and the continuous reinforcement of moral values within the learning process (Sukawati et al., 2021). Other studies also reveal that Al-Islam learning which is practical and oriented toward character development has a positive impact on students' social behavior (Kunci, 2022).

A contextual approach to Al-Islam learning, in which learning materials are connected with real situations within the school environment, becomes an important factor in preventing bullying. Al-Islam teachers do not merely deliver moral concepts in a theoretical manner but also guide students to reflect on their behavior in everyday life. This finding is consistent with previous research stating that contextual Al-Islam learning is more effective in shaping students' positive attitudes and behaviors (Gultom, 2021). Therefore, morality-based learning that is practical and applicable can strengthen the affective and behavioral dimensions of students, not merely their cognitive understanding. In addition to classroom learning, school policies also play an important role in creating a safe environment free from bullying. The findings of this study indicate that the establishment of an anti-violence task force, the appointment of anti-bullying ambassadors, and the installation of anti-bullying slogans reflect the school's institutional commitment to preventing bullying. These findings are consistent with studies suggesting that firm and systematic school policies can strengthen bullying prevention efforts when implemented consistently and involve all members of the school community. Thus, the development of anti-bullying character becomes a collective responsibility shared by all components of the school.

The role of guidance and counseling teachers also becomes an important element in the handling and prevention of bullying. Assistance provided through individual and group counseling, mediation between perpetrators and victims, as well as the involvement of parents constitute the main strategies in reducing the psychological impact of bullying. These findings are consistent with research emphasizing that continuous psychological support and collaborative efforts between schools and families are essential in addressing bullying cases (Akbar & Azani, 2024). The findings of this study also reinforce the emerging direction of character education in Indonesia, which emphasizes the integration of moral values and character development as a strategy to prevent negative behavior in schools (Fathoni et al., 2024). Recent studies further indicate that systematically integrated character education is capable of fostering a school culture that is more empathetic and resilient to bullying (Schools & Ahmadi, 2025). This demonstrates that morality-based Al-Islam learning holds strong relevance to national character education policies.

Innovations in Al-Islam learning are also considered effective in preventing bullying across various educational levels, including through humanistic and collaborative approaches (Wardi, 2025). This finding reinforces previous studies indicating that morality-based Al-Islam learning has significant potential in shaping students' positive social behavior. Furthermore, the implementation of bullying prevention programs that focus on character development has been shown to increase students' awareness of the negative impact of bullying (Fadilah, Yusron, & Yunusi, 2024). A school culture that is resilient to bullying can also be developed through the active role of teachers in instilling Islamic character values (Khasanah et al., 2025).

The synergy between Al-Islam teachers, school policies, and guidance and counseling services demonstrates that bullying prevention requires an integrated approach involving all elements of the school. Overall, this discussion highlights that morality-based Al-Islam learning plays a strategic role in shaping students' anti-bullying character. The findings of the study are consistent with and further strengthen the results of previous studies that emphasize the effectiveness of character education grounded in Islamic values in creating a safe, religious, and bullying-free school environment (Fathoni et al., 2024; Khasanah et al., 2025; Kunci, 2022; Rahmanto et al., 2025; Sukawati et al., 2021).

This study has several limitations. First, the research was conducted in only one school, which limits the generalizability of the findings. Second, the qualitative approach employed in this study does not allow for the quantitative measurement of the impact on the reduction of bullying incident. Third, this study did not utilize standardized psychometric instruments to measure students' levels of empathy. Therefore, future research is recommended to adopt a mixed-methods approach and to expand the research locations in order to develop a more comprehensive model for bullying prevention.

CONCLUSION

Morality-based Al-Islam learning plays a significant role in shaping students' anti-bullying character at SMA Muhammadiyah 4 Jakarta. The implementation of learning that emphasizes role modelling, the habituation of moral values and the strengthening of empathy and mutual respect has proven effective in fostering students' awareness of the importance of positive social behavior. The moral values taught are not only understood conceptually but are also internalized in students' daily behavior within the school environment. The process of developing anti-bullying character occurs gradually and involves various elements, including the role of Al-Islam teachers in the learning process, the support of school policies oriented toward bullying prevention, and the role of guidance and counseling teachers in mentoring and addressing bullying cases. The synergy between Al-Islam learning, institutional policies, and counseling services contributes significantly to the creation of a safer, more religious, and conducive school environment. Although several challenges remain, particularly those related to the influence of digital media and parental involvement, the findings indicate that morality-based Al-Islam learning has considerable potential as a strategic approach for sustainably developing students' anti-bullying character. This approach has proven to be more effective as a preventive strategy compared to approaches that focus solely on case handling. The scientific contribution of this study lies in the formulation of a systematic conceptual model for bullying prevention based on moral values, which can potentially be replicated in other Islamic-based schools.

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