

Analysis of Islamic values in the program anti-bullying in Islamic educational institutions

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ABSTRACT

This research aims to identify how anti-bullying program analysis is in accordance with Islamic design and what aspects support the success of anti-bullying programs in Islamic learning institutions. This research uses bibliography research procedures. Sources of information are obtained from novels, newspapers, posts, information, documents and other sources of data that are relevant to research points, both offline and online. Information obtained from library research is analyzed in a qualitative interactive form. This form of information analysis consists of collecting information, reducing information, presenting information, and drawing conclusions. The research results show that the analysis of the anti-bullying program is in accordance with Islamic concepts such as love and empathy, openness and respect for comparison, equality and balanced treatment, antipathy towards violence, learning moral values, social responsibility and the creation of a noble personality. Factors changing customs, the impact of social media, and social pressures can trigger the appearance of bullying attitudes in the area of Islamic learning. Therefore, a holistic approach is needed that combines religious values with modern management concepts to deal with this case. Important aspects that support the success of anti-bullying programs include full support from school management, active participation of students, teacher training and training, participation of older people, use of innovative learning methods, regular supervision and assessment, collaboration with the community, convenient online control. and open communication.

1. INTRODUCTION

Bullying It has become a rumor that affects the body of learning on all earths (Dadang, 2022), it is a collection of Islamic studies. Research and empirical information prove that bullying not only harms victims in a physical and emotional way, but also has negative consequences on academic results, psychological safety, and social progress of students. Moreover, bullying that is contrary to religious values destroys the root of Islamic learning which is supposed to direct love, kinship, and service to others. The Islamic learning body has the responsibility not only in delivering lesson modules, but also in making the personality and morals of teaching participants in accordance with religious values (Tsoraya et al., 2023).. However, in the midst of the progress of the era, rumors of bullying or threats in learning conditions are becoming serious attention,

especially in learning bodies that are based on Islamic values. *Bullying* Reflecting actions that are contrary to religious ideals that direct love, kinship, and appreciation to others. Although Islamic learning has the ability to be a solution to this problem, there is often a gap between religious beliefs and the reality of students' attitudes (Astiti et al., 2018).

Factors such as changing customs, due to social tools, and social emphasis can be triggers for bullying attitudes in the area of Islamic learning (Herawati & Dedi Irama, 2021). Therefore, a holistic approach is needed that mixes religious values with modern management concepts to overcome this case. Not only that, there has not been much research that has thoroughly focused on the application of Islamic values in anti-bullying programs in Islamic education bodies. The research that has been available has generally focused on the intellectual views, attitudes, or social consequences of bullying, without incorporating the religious part in depth. Therefore, this research aims to contain the emptiness of literature and share efficient guidance for Islamic learning bodies in experiencing bullying challenges. In the midst of the current of renewal and universality, Islamic learning bodies also need to create a balance between customs and the progress of the era. The application of the anti-bullying program with an Islamic platform is not only to protect religious values, but also to share inclusive and contextual thoughts to Islamic role models in the current conditions (Mierrina & Ja'far, 2021).

The analysis of Islamic values in anti-bullying programs in Islamic learning bodies is very relevant because these values should guide attitudes and interactions among people in the learning area. In Islam, the design of manners and ethics is a meaningful view that must be applied in every view of life, listed in the bond of accompanying people (Dewi et al., 2022). However, the facts prove that there is a gap between these values and the practice of bullying that is harmful and disturbing. Indonesia, with its majority Muslim population, has the opportunity to incorporate religious beliefs in all aspects of life (Fitri, 2022), listed in learning and acting on social rumors such as bullying (Sholeh, 2022). This research responds to the case of the success of the analysis of Islamic values in anti-bullying programs by requiring an in-depth description of the theological and efficient view in Islam, and the development of strategies that are relevant to the passion for modern learning. Therefore, the research on "Analysis of Islamic Values in the Anti-Bullying Program in the Islamic Learning Agency" is expected to be able to provide concrete and efficient guidance for Islamic learning organizations in conceptualizing efficient programs to overcome the problem of bullying. By mixing religious values and modern learning approaches, it is hoped that the program can produce a harmonious, inclusive learning area, and reflect religious ideals as well as possible. In this post's categorization, researchers search data from previous studies for analogy, reference, and good information about the advantages or disadvantages that have been encountered. Not only that, the researcher carried out observations from some business journals

to obtain data that was already available about relevant philosophy to the head of the research essay to get an objective philosophical basis. Initially, a daily compiled by Siti Nur' aini in 2022 entitled "Anti-Bullying Learning Figures in the Sunnah of the Prophet and Its Contextualization for Personality Learning". The results of this research attempted by Siti Nur'aini are focused on the sunnah of the Prophet Muhammad regarding anti-bullying numbers, namely: Equality, Equality of People, Kinship, Love and Love, and Peace (Nur'aini, 2022).

2. METHODS

This research uses library research procedures. Literature research is related to theoretical observations as well as some references that do not want to be free from objective literature. For Zed, the important characteristics of bibliography research include: Initially, researchers are directly adjacent to reading or value information, not direct insights from the field or eyewitnesses in the form of events, people, or other items. Second, it only needs to be directly adjacent to the base material that is already in the library. Third, library information is usually inferior base, meaning that researchers get material from the second hand, not original information from the first hand in the field. Fourth, the situation of library information is not limited by space and duration. The basis of information in bibliography research starts from various literature or references that are linked to research points. The basis of the information can be obtained from novels, diaries, posts, information, deeds, and other databases relevant to the research point. The basis of this information can be obtained through various sources, both offline and online related to the application of Islamic values in the anti-bullying program in the Islamic learning body. The information obtained from literature research is analyzed in a qualitative interactive form, this form of information analysis consists of information collection, information reduction, information presentation, and conclusion revocation.

3. RESULTS AND DISCUSSION

The Islamic learning paradigm in Islamic design bullying in learning includes values, principles, and learning applications that are sourced from Islamic examples. The goal is to make people who are obedient with beliefs, have great morals, and contribute positively to the community (Kamil, 2023). Learning in Islam also emphasizes the creation of good manners, a kind of fortitude, honesty, and empathy, as a basis for compatible citizens. This approach envisages learning as an old way of life, inviting people to make and practice and deepen the description of religion and insight into the earth. The empowerment of people in this design is encouraged through critical thinking, responsibility, and self-development.

The incidence of bullying in learning conditions refers to the attitude of threats, harassment, or physical, verbal, or intellectual abuse attempted by one person or a group of people

to another person in the school or learning area (Sholeh, 2022). Bullying is a real problem that can have long-term consequences on the psychological safety, emotional, and academic safety of the victim, and can interfere with a comfortable and inclusive learning environment (Adinda Adinda et al., 2024). Bullying incidents encompass various forms, namely:

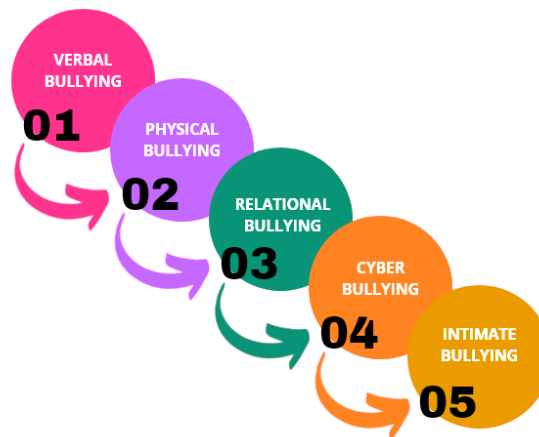


Figure 1. Types of bullying

First, verbal bullying: insults, reproach, diminishing opinions, or harm thrown in the way of words with the aim of hurting the victim's feelings (Bahiroh, 2024). Second, physical bullying: physical abuse such as raw bogems, slapping, or other acts of violence that cause pain or injury to the victim. Third, relational bullying: isolating, ostracizing, or circulating winds or illegal data about the victim to disrupt their reputation or end their social ties. Fourth, cyber bullying: the use of technology and social tools to harass, insult, or mock victims online, listed through reading notes, social tools, or emails. Fifth, intimate bullying: an attitude that reduces in an intimate way, including opinions, friction, or verbal or physical abuse related to rumors of sexuality. Factors that can contribute to bullying include physical strength or social authority, comparisons of customs, religions, or ethnicities, and individual problems or inequality felt by the victim (Sholeh, 2022). Learning has a meaningful position in overcoming bullying problems by practicing inclusive approaches, appropriate deterrence, and efficient action. The occurrence of bullying in conditions is an environmental problem that requires the cooperation of parties and prolonged efforts to produce a comfortable, inclusive learning area, and support the progress of all individuals (Maharani et al., 2024).

3.1 The Relationship Between Islamic Values and Anti-Bullying

The dependence between Islamic values and anti-bullying proves that there is a compatibility between the principles of Islamic modeling and efforts to prevent and resolve bullying attitudes in learning conditions (Anggraeni et al., 2021). There are some Islamic values that are relevant to the anti-bullying approach as follows: Beginning, equality and empathy: Islam urges its people to be legally balanced in all views of life and to treat others with empathy. In an

anti-bullying condition, this means honoring the rights and feelings of others and feeling what the victim is experiencing. Second, equality and the dignity of life: Islam directs equality and exalts the life of every person. Avoiding bullying is an actual stage to honor and prevent the life and dignity of each person. Third, good manners: Islam urges people to have good manners, such as honesty, fortitude, and forgiveness. In anti-bullying conditions, this means staying away from harmful attitudes and hurting others. Fourth, empowerment of people: Islam directs means empowering people, whether in individual or social conditions. In anti-bullying efforts, this can mean sharing support and encouragement with the victim, and helping the actor change his or her negative attitudes (Nasir, 2018).

Fifth, deterrence of conflicts: Islam urges the deterrence of unnecessary clashes and advertises peace. By staying away from bullying, we also contribute to producing a harmonious and harmonious environment. Sixth, cooperation and togetherness: Islam directs which means cooperation and togetherness among believers. In anti-bullying conditions, this means working together with all parties, including teachers, students, the elderly, and residents to overcome this problem. Seventh, self-control and anger regulation: Islam directs means regulating anger and impulsive actions. In an anti-bullying effort, this means directing students to methods of managing their anger as well as expressing dissatisfaction with more constructive methods. Eighth, obedience to the sovereign: Islam directs obedience to a balanced and legal sovereign. In learning conditions, this means honoring the provisions and policies of the school, listed as being linked to anti-bullying. By mastering and practicing related Islamic values, schools and residents can produce more comfortable and inclusive customs, and encourage the progress of students in a supportive atmosphere.

3.2 Analysis of Islamic Values in Anti-Bullying Programs

In this condition, program identification can be attempted with the following steps: Initial, design description *Bullying* That is, the initial stage is to justify that all parties, whether students, teachers, employees, or elderly people, master the bullying plan in a comprehensive way (Zuroida, 2020). Second, a description of Islamic values: Convey Islamic values that are relevant to the anti-bullying program. Values such as good manners, equality, togetherness, and empathy must be described and linked to the goals of this program. Third, the creation of an anti-bullying squad: A form of an anti-bullying squad or committee consisting of teachers, employees, students, and possibly elderly people. Fourth, the categorization of anti-policy *Bullying* (Mallevi Agustin Ningrum, 2021): The anti-bullying squad needs to formulate a real and comprehensive anti-bullying policy. Fifth, an educational approach: Design an educational program that reaches all levels of learning in the body. This can include counseling, submissions, group dialogue, and other activities that intend to increase understanding of bullying problems and related Islamic

values. Sixth, sensitization activities: Organize sensitivity activities that illuminate the consequences of bullying and deterrence. Seventh, the development of learning modules (Muh. Ibnu Sholeh et al., 2023): Develop a training module that combines Islamic values with anti-bullying issues. This can include materials, submissions, or innovative tasks that invite students to make critical assumptions about the consequences of their actions. Eighth, using clear cases, using clear cases or relevant scripts to illustrate the consequences of poor bullying. Ninth, linking the Elderly (Ela Zain Zakiyah, Muhammad Fedryansyah, 2018): Invite older people to be part of the anti-bullying program by holding special meetings or workshops. Explain their position in supporting the program at home. Tenth, assessment and control: Always supervise the application of the anti-bullying program and the Islamic values that are linked.

The identification of anti-bullying programs in Islamic learning bodies is not only about the prevention and enforcement of bullying problems, but also produces a deeper understanding of Islamic values that are applied in daily life. In this way, this program helps to make a better, more civilized, and more responsive generation to the need to protect comfortable and inclusive learning areas. The relevant Islamic values in anti-bullying conditions are: initially, togetherness (*takaful*), second, empathy (*tawadhu*), third, honoring comparison (*ikhtilaf*), fourth, equality (fairness). The integration of Islamic values in all program views, there are some key views that reflect the integration of Islamic values in this program are listed: the beginning, the development of Islamic values, second, the creation of personality, third, the nurturing of teachers and employees, (Aliah B. Purwakanian Hasan, Masni Erika Firmiana, Emmalia Sutiasamita, 2013) *fourth* Development of Anti-Bullying Curriculum (Siska, 2022), *fifth* social activities and self-development, sixth, increasing social understanding.

3.3 The Level of Effectiveness of the Implementation of Islamic Values in Reducing Bullying Cases

Furthermore, there are some methods in which the usefulness of analyzing Islamic values can reduce the problem of bullying: first, producing a deep understanding, second, making empathetic actions, third, urging positive intervention, fourth, creating a friendly school culture, fifth, increasing social responsibility, sixth, staying away from disparaging attitudes, seventh, producing an open area.

The success of anti-bullying programs based on Islamic values can be influenced by several supporting aspects that function in producing a comfortable, inclusive, and supportive learning area. These factors help to protect stability, participation, and a better description of all parties participating in the program. Some of the key aspects that support the program's success include: (Hamdi et al., 2023), full support from school management, second, active participation of students, third, learning and nurturing of teachers, fourth, participation of elderly people

(Gamar Abdullah, 2023)fifth, the use of innovative learning procedures, sixth, regular supervision and assessment, seventh, cooperation with the community, eighth, convenient online control, ninth, open communication.

There are some suggestions to improve anti-bullying programs based on Islamic values in the future era, namely: initially, strengthening the training of teacher nurseries. Second, an integrated curriculum (Yetty handayani, Maryanto, 2023). Third, involvement of the elderly. Fourth, greater understanding campaigns (Andri Fransiskus Gultom, Suparno, 2023). Fifth, Creating a peer support group. Sixth, the increase in the use of technology (Lia Endriyani, 2020). Seventh, cooperation with external parties, sixth, monitoring and evaluation always. Eighth, make a form of attitude.

4. CONCLUSION

Assessing supervision of the implementation of anti-bullying programs helps to recognize progress and cases that arise, as a result of which appropriate corrective measures can be obtained. Cooperation with the community and convenient online controls also mean allowing good areas inside and outside of school to support bullying prevention. Open communication between all parties, including students, teachers, older people, and school employees, allows for the exchange of data and experiences as a result of efficient solutions that can be analyzed together. The analysis of anti-bullying programs based on Islamic ideals underlines the meaning of mutual love and empathy for others. The design of love, love and attention to the needs and feelings of others is inferior in avoiding and overcoming bullying. This program in turn directs the values of openness and service to comparison. Islam directs that each person is special and different, and the act of reluctance and appreciation for this comparison is centered in the anti-bullying program. Therefore, the anti-bullying program educates the teaching participants to deny violence and use a communicative approach in resolving conflicts. The key factors that support the success of the anti-bullying program involve all learning stakeholders. The support of the school management provides a solid foundation in practicing anti-bullying policies and allowing for comfortable areas. The active participation of students in improving positive social norms and the position of teachers in learning as well as the establishment of anti-bullying nurseries is a meaningful pillar in implementing this program.

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