

Managerial Strategies of Islamic Religious Education Teachers in Preventing Bullying: A Case Study of Public Junior High School Students in Southeast Sulawesi

La Hadisi*, Wa Muna, Harson Taiso, Muhammad Shaleh Assingkily

Universitas Islam Negeri Kendari, Sulawesi Tenggara, Indonesia

lahadisi@gmail.com*

Abstract

This study aims to describe and analyze the forms of bullying behavior, as well as the planning, implementation, and evaluation of strategies employed by Islamic Education (PAI) teachers in preventing bullying, while also identifying the challenges encountered in implementing these strategies in public junior high schools in Southeast Sulawesi. Using a qualitative approach, data were collected through interviews, observations, and document analysis. The findings indicate that: (1) the forms of bullying found in public junior high schools in Southeast Sulawesi include verbal, physical, social/relational, and cyberbullying, each manifested through various behaviors; (2) the planning of PAI teachers' strategies is carried out through the integration of Islamic values into instruction, the development of structured character education programs, and collaboration with various school stakeholders; (3) the implementation of these strategies involves two main approaches within classroom learning and through schoolwide activities strengthened by cross-sector collaboration among school personnel; (4) evaluation is conducted through behavioral observations, mentoring, progress documentation, safety climate surveys, and periodic reflections; and (5) the main challenges originate from students' internal factors, school-related constraints, and external influences such as peer interactions, digital media exposure, cyberbullying, and limited parental supervision and communication. The implications of this study highlight the need to strengthen social-emotional learning, integrate religious values into character education, and expand positive schoolwide routines through collaboration among all school members. Strong partnerships between schools and parents are essential for sustainable prevention efforts, while the rise of cyberbullying demands enhanced digital literacy and ethical media use among students.

Keywords: Teachers, Islamic Religious Education, Bullying Behavior, Managerial Strategy

INTRODUCTION

Bullying behavior among students continues to be a matter of global concern due to its serious and complex impact on child development; physically, emotionally, and socially (Smith et al., 2008). Bullying is a hostile act committed consciously and intentionally with the aim of causing harm (Abdullah & Ilham, 2023). Bullying is also commonly regarded as an aggressive and negative act or behavior carried out by someone to harm and harass others for their own gratification (Sofyan et al., 2022). This behavior typically stems from feelings of hatred, envy, or dislike toward a specific individual, leading to acts of bullying, coercion, or abuse that instill fear and a sense of victimization in the target (Afifah & Yulaila, 2022). Bullying is actually an act of human rights violation that can be punished by law (Katyana, 2019).

Nationally, a 2023 report by the Indonesian Child Protection Commission (KPAI) indicates that 54% of recorded child abuse cases originated in educational settings. Many of these cases involved students at the junior high school level. The high incidence of bullying is driven by several factors, including a culture of violence within schools, inadequate teacher supervision, and a social environment that fails to support the development of positive character in students (Nurhayati et al., 2021).

The presence of bullying makes the school environment unsafe for some students, even though school is meant to be a place for acquiring knowledge and helping to shape a positive personality (Wibowo et al., 2021). School bullying generally takes the same forms as bullying in other contexts, though it is perpetrated by fellow students and often occurs covertly, making it difficult for teachers to detect. Types of school bullying include physical, verbal, and psychological bullying. Physical bullying involves visible actions, such as hitting, pinching, pushing, stomping on feet, or throwing objects. Verbal bullying involves audible actions, such as making threats, name-calling, mocking, spreading rumors, or jeering. Meanwhile, psychological bullying affects a person's mental state and is neither directly visible nor audible; examples include giving scornful looks, the silent treatment, glaring, or social exclusion (Hertinjung, 2013; Nur et al., 2022).

Incidents of bullying in schools have recently become widespread in Southeast Sulawesi. Cases that have come to public attention clearly illustrate the weakness of existing prevention systems. In July 2023, a junior high school student in Bau-bau City was bullied to the point of losing consciousness for three days (Kompas.com). In Kendari, another case involved a junior high school student whose books were damaged by a classmate (Detik.com, 2023). The following month, a junior high school student fell victim to bullying at the hands of a perpetrator who had exhibited aggressive behavior since first enrolling in the school. In fact, in November 2024, a student identified by the initials RF sustained physical injuries due to bullying (Kendariinfo.com). This series of incidents demonstrates that the efforts undertaken thus far have not been sufficiently effective in curbing the incidence of bullying at both local and national levels (Detik.com, 2023).

Bullying in schools generally occurs due to a lack of serious attention from school authorities. Many victims choose to remain silent because they view the bullying as a normal occurrence (Visty, 2021). This behavior has serious consequences not only for the victim but also for the perpetrator and the bystanders. Victims often experience personality changes, self-blame, negative assumptions, and a loss of hope (Hadisi, 2020). According to Coloroso (2006), perpetrators often fail to develop healthy relationships and lack empathy; they view themselves as strong and well-liked, perceptions that ultimately influence their future social relationship patterns. Regarding bystanders, Wiyani (2014) notes that while 80–90% of students who witness bullying feel uncomfortable, one-third of them actually join in the bullying.

As a measure to address this issue, the government has issued Regulation of the Minister of Education, Culture, Research, and Technology (Permendikbudristek) No. 46 of 2023 concerning the Prevention and Handling of Violence in Educational Units. This regulation emphasizes the prevention of all forms of violence, including bullying, through mechanisms such as the establishment of Violence Handling Teams at schools and Violence Prevention Task Forces at the regional level. Furthermore, it prohibits policies that could potentially incite violence and establishes reporting and victim recovery procedures, thereby providing a national framework for creating a safe, harmonious, and inclusive school environment (Regulation of the Minister of Education, Culture, Research, and Technology No. 46/2023). However, the continued emergence of such cases indicates that the implementation of the regulation remains suboptimal.

In the context of education, teachers play a central role in shaping students' positive behavior. Specifically, the role of Islamic Religious Education (PAI) teachers is crucial; through instruction on character and morality, they can instill virtues that encourage students to behave courteously and treat one another with

mutual respect. PAI teachers hold a strategic position in efforts to prevent bullying in schools. This is because they are responsible for teaching religious values, giving them the potential to integrate character and values education into the learning process as a preventive measure against aggressive student behavior. According to Mansyur & Rofiq (2023), PAI teachers play a significant role in preventing bullying by implementing preventive approaches, such as teaching moral and religious ethical values, identifying instances of bullying, providing guidance and counsel to students, and fostering a safe and inclusive school climate.

Strategically designed value-based education can also shape student character, fostering greater appreciation and respect for others, while simultaneously creating a safer and more conducive school environment (Zubaedi, 2011). Thus, the role of the Islamic Religious Education (PAI) teacher is not limited to teaching and educating; it also encompasses preventive efforts to address issues arising from bullying. This is particularly significant given the PAI teacher's close connection to Islamic education, which emphasizes instilling moral and spiritual values and strengthening character education to mold students into individuals of noble character (Fauzi & Muttaqin, 2024). In this context, the role of the Islamic Religious Education (PAI) teacher regarding bullying is manifested through guidance, the provision of advice and direction, and continuous mentoring, enabling students to confront and overcome bullying issues while simultaneously minimizing the occurrence of similar incidents at school (Marzuenda et al., 2022).

The effectiveness of Islamic Religious Education (PAI) teachers in preventing bullying through a value-based religious approach in school instruction cannot be achieved overnight. This approach relies heavily on the teacher's ability to design and implement specific, targeted, and structured strategies. Consequently, effective managerial strategies are required on the part of the PAI teacher to prevent bullying. Islamic Religious Education teachers play a crucial role in bullying prevention by integrating religious values into the learning process through structured educational, preventive, and collaborative strategies (Mufidah et al., 2024).

For Islamic Religious Education (PAI) teachers, managerial strategies pertain to how they design, implement, and evaluate learning activities aimed at preventing bullying behavior. According to Yunus (2016), the strategic management process comprises three stages: strategy formulation (planning), strategy implementation (execution), and strategy evaluation. Within this framework, PAI teachers are required to design bullying prevention strategies, implement the devised strategies, and evaluate their effectiveness. The primary objective of this managerial approach is to manage educational resources based on existing competencies to achieve established goals (Aminah, 2023). In this context, PAI teachers play a role in maximizing all available potential to create a learning environment that is healthy, religious, and free from bullying behavior.

In practice, the implementation of managerial strategies by Islamic Religious Education (PAI) teachers goes beyond the technical aspects of instruction; it requires a deep understanding of students' character and the dynamics of the school environment. Adapting strategies for planning, implementation, and evaluation is crucial to ensuring the effective internalization of moral and ethical values in curbing bullying behavior. This approach positions the PAI teacher's managerial strategies as a bridge between religious value education and students' social practices, a connection reinforced through collaboration among teachers, students, parents, and the school administration.

Unlike previous studies that viewed Islamic Religious Education (PAI) teachers primarily as agents of normative morality, this study positions them as managerial actors who systematically and collaboratively execute the planning, implementation, and evaluation of bullying prevention strategies. The study's novelty lies in the development of a bullying prevention model grounded in managerial strategies that are contextual, religious, and collaborative; this model is operationalized through four key pillars, value reinforcement, role modeling, positive habituation, and collaboration, alongside sustainable strategic stages, thereby expanding

the scope of bullying prevention research from a normative approach to a managerial approach rooted in religious values.

METHOD

This study employs a qualitative approach with an interpretive phenomenological design to gain an in-depth understanding of the lived experiences of Islamic Religious Education (PAI) teachers in designing, implementing, and evaluating managerial strategies for bullying prevention in state junior high schools (SMP Negeri) in Southeast Sulawesi. The phenomenological approach was selected because the study focuses on the subjective interpretations of PAI teachers as key actors in character-building practices and the prevention of bullying behavior within the school environment.

The research subjects comprised Islamic Religious Education (PAI) teachers, school principals, and students, selected purposively based on their direct involvement in character-building and bullying prevention programs. Data collection was conducted through in-depth interviews, participant observation, and document analysis ([Assingkily, 2021](#)). The interviews focused on the experiences, reflections, and strategies of Islamic Religious Education (PAI) teachers in addressing the phenomenon of bullying, while observations were conducted to capture the dynamics of student behavior and the practices of instilling values within the school environment.

During the data analysis process, the researcher applied the principle of *epoché*, or bracketing, by setting aside personal assumptions to focus on the informants' authentic experiences. Data analysis was conducted interactively following the Miles and Huberman model, comprising data reduction, data display, and conclusion drawing and verification. Interview data were transcribed, coded, and analyzed to identify essential themes representing the patterns of managerial strategies employed by Islamic Religious Education (PAI) teachers to prevent bullying. Data validity was ensured through source triangulation (involving PAI teachers, the school principal, and students), persistent observation, and member checking to confirm the alignment between the researcher's interpretations and the informants' experiences. This approach was adopted to guarantee the credibility, transferability, dependability, and confirmability of the research findings.

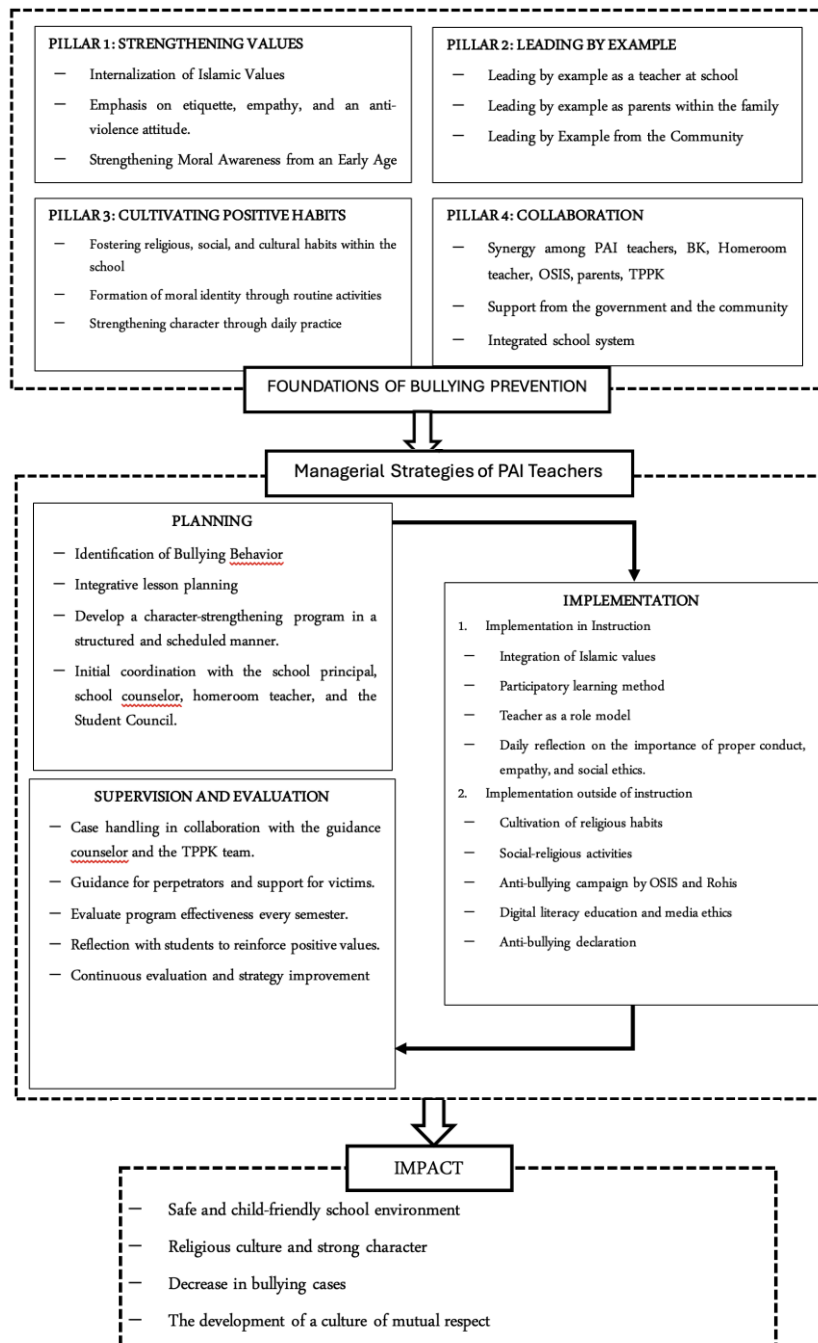


Figure 1. Bullying prevention model based on the managerial strategies of Islamic Religious Education teachers.

RESULTS AND DISCUSSION

Results

Forms of Bullying Behavior Occurring in State Junior High Schools in Southeast Sulawesi

Bullying in public junior high schools in Sulawesi does not take a single form; rather, it manifests in various interconnected forms and contexts. The first is verbal bullying, a type of bullying that occurs using words, specifically, by inflicting harm on the victim verbally. This is evidenced by the following findings from interviews with several informants:

I often witness bullying around the school, such as mocking classmates for their shortcomings, as well as calling them by the names of animals or using inappropriate language (GA, student interview, August 22, 2025).

I was once bullied by having my physical appearance insulted (NI, student interview, August 28, 2025).

There is a friend who likes to tease by calling out people's parents' names (KA, student interview, August 28, 2025).

Some people make snide remarks or even insult their parents' work, even though the job is legitimate (FZ, student interview, August 26, 2028).

I have been insulted and badmouthed (NH, student interview, August 22, 2025).

I have witnessed bullying at school; it took the form of using harsh language, insulting, and mocking peers (Student Interview, August 20, 2025).

These findings indicate that verbal bullying is the most prevalent form of bullying in public junior high schools in Southeast Sulawesi. Taunts regarding physical appearance, insults directed at family backgrounds, and the use of derogatory nicknames not only damage the victims' self-esteem but also result in long-term psychological effects, such as shame, feelings of inferiority, and social withdrawal. The prevalence of verbal bullying suggests that this type of behavior tends to be normalized as mere joking; consequently, it often escapes school oversight and carries the potential to escalate into other, more serious forms of bullying.

Second, physical bullying manifests in daily interactions and is easily recognized because it involves actions directly targeting the victim's body. Physical bullying takes various forms, such as hitting, kicking, rough pushing, extortion (forcibly demanding money), and threatening peers. Interviews with informants indicate that physical bullying appears in a variety of forms.

I often witness bullying at this school in the form of physical violence, typically things like hitting, kicking, or shoving. (HI, Student interview, August 20, 2025)

There was once a new student at this school, a transfer student known for being quiet. On one occasion, a peer forcibly borrowed his motorcycle and did not return it for a long time, forcing the student to wait at school until late in the afternoon. Although a teacher offered to drive him home, he insisted on waiting for his bike; whenever asked about the situation, he would simply cry. Furthermore, he was frequently pressured to hand over money, essentially being extorted, even by a female student. This occurred largely because he tended to be quiet and rarely spoke (Teacher Interview, August 4, 2025).

Physical bullying reflects an imbalance of power among students and fosters fear and a sense of insecurity within the school environment. These findings highlight the importance of early detection and structured intervention to prevent physical violence from escalating into a recurring pattern of behavior.

Third, social or relational bullying was also observed among students at a state junior high school in Southeast Sulawesi. Social or relational bullying is carried out indirectly through ostracism, the spreading of gossip, and the damaging of the victim's social reputation. This is supported by interviews with several informants, as follows:

The bullying that happens at this school includes things like excluding friends from the group and spreading gossip or slander. It makes others feel as if they don't exist. (Elementary School, student interview, August 28, 2025)

Sometimes there are friends whose self-esteem is damaged, they are told things that are not true. Then there are also those who invite other friends, so they don't be friends with people they don't like (AN, Student Interview, 26 August 2025)

I've also seen people badmouthing their friends in public, which ends up embarrassing them (AC, Student Interview, August 22, 2025).

Relational bullying leads to the social isolation of victims and diminishes their sense of belonging to the school environment. Due to its covert nature, this form of bullying often escapes teachers' notice and requires a high level of social sensitivity to detect.

Fourth, cyberbullying has become part of the dynamics of students' social relationships, although it is not as intense as verbal or physical bullying. This aligns with the researcher's interviews with several informants, as follows:

Usually someone makes fun or insults via chat. Sometimes there are also friends who share photos or videos so that other people are embarrassed. There are even those who create fake accounts just to deceive people (SD, Student Interview, 28 August 2025)

Sometimes there are people who create WA statuses to insult their friends. So, it's like sarcasm but it's clearly aimed at a certain person (GI, Student Interview, 22 August 2025)

There were people mocking or making fun of someone in the WhatsApp group. It was obvious that they didn't like him. (NN, Student Interview, August 22, 2025)

Cyberbullying extends the scope of bullying beyond the school environment, making it difficult for victims to feel safe. These findings underscore that bullying prevention must encompass digital literacy and media ethics.

Strategic Planning by Islamic Religious Education Teachers to Prevent Bullying Behavior in State Junior High Schools in Southeast Sulawesi

In the prevention process, planning serves as a crucial initial step to ensure that the formulated strategies are implemented in a focused and effective manner. At the school level, this planning phase is realized through synergy between the principal, as the policymaker, and the Islamic Religious Education (PAI) teacher, as the technical implementer responsible for moral guidance and character building, thereby enabling comprehensive and sustainable bullying prevention efforts. The strategic planning undertaken by PAI teachers in several public junior high schools (SMP Negeri) in Southeast Sulawesi to prevent bullying encompasses three forms. The first is integrative strategic planning within the instructional process. PAI teachers in these schools emphasize the importance of an integrated strategic approach to bullying prevention. The initial step involves analyzing student characteristics to understand their needs, differences, and behavioral tendencies. This analysis forms the basis for formulating learning objectives that focus not only on understanding religious subject matter but also on instilling mutual respect, compassion, and empathy, as well as fostering an awareness of the need to avoid negative behaviors. This is reflected in the statements made by the informants:

When designing a strategy, I typically establish clear learning objectives from the outset. Additionally, I analyze the learners' characteristics to understand their needs and differences. This allows me to employ a more targeted approach while simultaneously preventing bullying behavior (HS, Islamic Religious Education Teacher Interview, August 22, 2025).

I usually begin by planning a clear teaching module and defining learning objectives. The goal is not only for students to understand the religious material but also to demonstrate mutual respect, compassion, and empathy, and to refrain from bullying behavior (SR, Islamic Religious Education Teacher Interview, August 22, 2025).

In addition to formulating objectives, Islamic Religious Education (PAI) teachers link learning materials to Islamic moral values, such as brotherhood, justice, tolerance, and compassion, as well as the dangers of bullying from the perspective of the Qur'an and Hadith. This content is systematically integrated into instructional materials to ensure it does not remain merely at the cognitive level but actively shapes students' attitudes and tangible behaviors. This is evident from the statements of several teachers:

In designing PAI learning strategies as part of preventing bullying, I will take an educational, repentative and applicable approach. For example, linking learning material with moral messages about respecting others and the importance of empathy (WO, PAI Teacher Interview, 14 August 2025)

My approach to teaching Islamic Religious Education (PAI) emphasizes not only the acquisition of knowledge but also the shaping of students' character. I will link the course material to values such as ukhuwah (brotherhood), tolerance, justice, and compassion, for instance, by drawing upon Surah Al-Hujurat, verses 11–12 (FN, Interview, August 20, 2025).

I designed the instructional materials by incorporating content on noble character, Islamic brotherhood, and the dangers of bullying, ensuring that the learning process goes beyond mere theory and genuinely shapes students' actual behavior (IM, Islamic Religious Education teacher interview, August 28, 2025).

Lesson planning also encompasses the selection of models and methods that foster cooperation, empathy, and respect for differences, such as role-playing, group-based learning, and contextual learning. The results of the researcher's interview with the Islamic Religious Education (PAI) teacher are as follows:

The plan is also to employ the role-play method within a scenario-based learning approach.... (WS, Islamic Religious Education Teacher Interview, August 16, 2025)

In my planning, I emphasize that students should demonstrate mutual respect and avoid behavior that hurts their peers. I also instill proper conduct regarding relationships with friends, teachers, and parents, and conduct anti-bullying campaigns based on Islamic teachings (LO, Interview with Islamic Religious Education Teacher, August 25, 2025).

In planning Islamic Religious Education (PAI) lessons, I emphasize not only the cognitive aspect but also the affective and psychomotor aspects. The strategy employed involves assigning responsibilities to each student based on their roles within group work. Through this approach, they learn to appreciate the importance of mutual respect and cooperation (IM, PAI teacher interview, August 28, 2025).

Islamic Religious Education (PAI) lesson planning demonstrates that the teacher acts as a managerial figure who consciously manages learning objectives, content, and methods to prevent bullying. Integrating Islamic values into learning objectives and processes serves as a preventive strategy grounded in moral awareness. Through this approach, PAI instruction becomes not merely a means of transferring religious knowledge but also an instrument for fostering empathy, self-control, and social ethics among students.

Second, there is structured planning for the character-strengthening program. The Islamic Religious Education (PAI) teacher emphasized that the school formulates specific annual and monthly plans to strengthen students' character. The program incorporates positive habits aimed at fostering values such as discipline, responsibility, and cooperation. These plans are structured in a tiered manner, encompassing annual, weekly, and daily activities, with the goal of reinforcing aspects of religiosity, discipline, and a sense of togetherness among students. This aligns with the researcher's interview with the informant, which indicated that:

The school develops specific annual and monthly plans to strengthen students' character. These programs encompass activities designed to foster positive habits, such as flag-raising ceremonies, religious activities, and community service. Meanwhile, the annual plan outlines a series of major events, including national day commemorations, social service initiatives, and competitions, that reinforce values such as discipline, responsibility, and cooperation (WO, Interview with Islamic Religious Education Teacher, August 14, 2025).

Annual plans include intensive Islamic study programs (pesantren kilat) and competitions during Ramadan; weekly plans feature "Friday Worship" activities such as dhikr, salawat, and Dhuha prayers; and daily plans consist of daily prayers, religious talks (tausiyah), Quran recitation (tadarrus), and congregational prayers (WhatsApp message/Interview with Islamic Religious Education Teacher, August 16, 2025).

The planning for this character-strengthening program is formally incorporated into the Lesson Implementation Plans (RPP) and aligned with the school's academic calendar. Each period features a specific value-based theme, such as discipline, responsibility, honesty, and anti-bullying, ensuring that character development takes place consistently and continuously.

We design student character-building programs on both annual and monthly bases. These plans are typically incorporated into the Lesson Implementation Plans (RPP) and integrated into the school's academic calendar. Each month focuses on a specific theme, such as a month dedicated to discipline, responsibility, or anti-bullying. Through this structured planning, student character can be nurtured consistently; it becomes an integral part of the school culture rather than merely a response to isolated incidents of bullying (MJ, Islamic Religious Education Teacher Interview, August 20, 2025).

The plan for strengthening student character is structured in a tiered manner, covering both annual and monthly scales. For instance, the monthly program features specific themes; such as discipline, responsibility, honesty, and anti-bullying, that are integrated into both instructional and non-instructional activities (WS, interview with Islamic Religious Education teacher, August 20, 2025).

Structured planning for character-strengthening programs demonstrates that bullying prevention is not approached reactively but is instead designed as an integral part of the school culture. By incorporating character values into annual and monthly plans, the school establishes a consistent and sustainable development system, ensuring that anti-bullying behavior is not merely a response to specific incidents but becomes a collective habit among the school community.

Third, collaboration with both internal and external school stakeholders. Islamic Religious Education (PAI) teachers at state junior high schools in Southeast Sulawesi plan strategies for character strengthening and bullying prevention by enlisting the support of principals, subject teachers, homeroom teachers, guidance counselors, and other educational staff. This collaboration also extends to a broader range of parties, including the school committee, parents, the Student Council (OSIS), and the Violence Prevention and Handling Team (TPPK). This aligns with findings from interviews with informants, indicating that:

In developing plans for character building and bullying prevention, I as an Islamic Religious Education teacher, consistently collaborate with the school administration. This collaboration takes place through coordination meetings involving the principal, vice-principal, guidance and counseling teachers, and homeroom teachers, aiming to align religious programs with the school's overall programming. During these forums, I provide input regarding relevant Islamic values, content for character and moral development, and delivery methods suited to the students' characteristics (WO, Interview with Islamic Religious Education Teacher, August 14, 2025).

I consistently collaborate with various stakeholders, ranging from the principal, the vice-principal for curriculum affairs, guidance counselors, and homeroom teachers to the school committee and parents. Furthermore, extracurricular activities and the Student Council are also involved to ensure a more comprehensive implementation of this strategy. (LO, Interview with Islamic Religious Education Teacher, August 25, 2025)

I collaborate with the school through the established TPPK (Violence Prevention and Handling Team) program. As part of this collaboration, we develop joint agendas, such as incorporating religious activities and character guidance into the school's academic calendar (SB, Interview with Islamic Religious Education Teacher, August 28, 2025).

Collaborative planning demonstrates that bullying prevention is understood as a collective responsibility rather than the sole duty of the Islamic Religious Education (PAI) teacher. Synergy among various school stakeholders and parental support strengthen the effectiveness of prevention strategies while simultaneously building a school system that is integrated and responsive to the potential for bullying.

Implementation of Managerial Strategies by Islamic Religious Education Teachers to Prevent Bullying Behavior in State Junior High Schools in Southeast Sulawesi

Islamic Religious Education (PAI) teachers play a strategic role in fostering students' morals and character as part of efforts to prevent bullying within the school environment. The implementation of PAI teachers' managerial strategies extends beyond the realm of formal instruction, encompassing various structured and sustained non-instructional activities. Within the context of school management, these strategies align with the principal's policies and the school's coordinated systems, thereby cultivating a safe, religiously grounded, and violence-free school culture. The implementation of PAI teachers' managerial strategies to prevent bullying behavior in public junior high schools (SMP Negeri) in Southeast Sulawesi is outlined below:

First, implementation within the learning process. In the realm of instruction, Islamic Religious Education (PAI) teachers utilize the classroom as a primary space for internalizing anti-bullying values rooted in Islamic teachings. PAI instruction serves not merely as a vehicle for transferring religious knowledge but also to cultivate students' moral awareness, empathy, and social ethics. Islamic values; such as the prohibitions against disparagement, insults, and oppression, alongside the mandates for compassion and justice, are systematically integrated into the curriculum content, teaching methods, and classroom interactions. Certain teachers emphasize the importance of embedding Islamic values that reject violence and foster empathy within every lesson.

I integrate Islamic values through both the subject matter and teaching methods. The Qur'an and Hadith clearly establish a foundation of non-violence and compassion. For instance, Surah Al-Hujurat (verses 11–12) explicitly forbids disparaging, insulting, and backbiting others, while Surah An-Nahl (verse 90) commands Muslims to uphold justice and ihsan (excellence in conduct and kindness). Furthermore, I frequently cite the example of the Prophet Muhammad (PBUH); such as his compassionate attitude even when facing the people of Ta'if, who had previously harmed him (FN, Islamic Religious Education teacher interview, August 20, 2025).

Islamic values are always at the core of our instruction. We emphasize the strict prohibition against all forms of physical, psychological, and sexual violence, as taught in the Quran and Hadith. Islam places great importance on compassion in daily life; therefore, we consistently convey and model this message (LL, Islamic Religious Education Teacher Interview, August 26, 2025).

In addition to integrating values, Islamic Religious Education (PAI) teachers employ participatory learning models such as class discussions, Problem-Based Learning (PBL), role-playing, and project-based learning. Through these approaches, students are encouraged to analyze cases of bullying, seek solutions grounded in the Quran and Hadith, and practice empathy and tolerance in simulated scenarios. Learning activities are also designed to foster cooperation, mutual respect, and a sense of responsibility through group work, post-lesson reflection, and creative projects, such as creating posters or anti-bullying campaign materials based on Islamic values.

I employ discussion or Problem-Based Learning by presenting students with a bullying scenario and asking them to find solutions based on the Quran and Hadith. I also use role-playing, where students enact the Prophet's gentle demeanor when facing mockery, making it easier for them to emulate his character (FN, Islamic Religious Education teacher interview, August 20, 2025).

Learning activities include the integration of character education into every subject, class discussions on empathy and tolerance, conflict resolution simulations, and project-based learning that fosters cooperation among students. (WO, interview with Islamic Religious Education teacher, August 27, 2025)

We organize project-based activities; such as creating anti-violence posters that incorporate Quranic verses or Hadith, as well as group discussions on the importance of ukhuwah (brotherhood), (SB, interview with Islamic Religious Education teacher, September 9, 2025).

I incorporate Islamic values regarding non-violence and compassion through Quranic verses and hadiths; such as the prohibition against oppression and the injunction to help one another. I connect these values to the students' daily lives, so they learn that Islam teaches gentleness, respect for others, and the avoidance of bullying (MJ, Islamic Religious Education Teacher Interview, August 20, 2025).

During the learning process, I encourage students to practice gentleness in speech, respect differences, and help classmates in need. I also engage in reflection and discussion with students following religious activities or thematic projects to gauge the extent to which they have understood the messages conveyed. (WA, Islamic Religious Education teacher interview, August 27, 2025)

The implementation of instructional strategies demonstrates that Islamic Religious Education (PAI) teachers act as managerial figures who oversee the learning process to shape students' moral awareness and social behavior. The integration of Quranic values and participatory teaching methods transforms PAI instruction into a preventive instrument that not only builds cognitive understanding but also fosters empathy, self-control, and social ethics as a foundation for preventing bullying.

Secondly, the implementation of strategies beyond the classroom. In addition to classroom instruction, bullying prevention strategies are implemented through various non-instructional activities that are routine, thematic, and contextual in nature. These out-of-class activities serve as a laboratory for practicing values, a setting where students can tangibly apply anti-violence attitudes in their daily lives. Routine spiritual practices constitute one such prevention strategy. Islamic Religious Education (PAI) teachers utilize spiritual activities; such as communal prayers, Quranic recitation, *dhikr* (remembrance of God), and weekly religious events like "Friday Worship", to instill values of compassion, courtesy, and social concern. Simple habits, such as the "5S" practice (greeting, smiling, and saying hello), are consistently applied during daily interactions at school.

I implement several activities, both within the instructional setting and outside the classroom. First, religious activities such as communal prayers and Quran recitation. Second, extracurricular and Student Council activities, such as organizing campaigns for a friendly, bullying-free school environment. Third, daily character building, such as cultivating the habit of smiling, greeting, and exchanging salutations

upon entering the classroom. Fourth, collaboration with guidance counselors and teachers of other subjects. Fifth, occasional activities, such as commemorating major Islamic holidays like the Prophet's Birthday. Thus, Islamic Religious Education (PAI) in the classroom aligns with non-instructional activities outside the classroom, fostering a school culture that is friendly, safe, and free from bullying. (SR, PAI Teacher Interview, August 22, 2025)

In our daily routine, I encourage students to greet one another, participate in communal prayers before and after lessons, and engage in collective Quran recitation or dhikr. These simple activities have proven effective in fostering a sense of togetherness and reducing the potential for bullying. (NN, Islamic Religious Education teacher interview, September 9, 2025)

Spiritual practices serve as a mechanism for internalizing anti-bullying values in a preventive and sustainable manner. Religious routines foster a warm and inclusive emotional climate within the school, thereby curbing the potential for conflict and aggressive behavior among students.

Another prevention strategy extending beyond standard classroom instruction involves the implementation of thematic activities and religious projects designed to actively engage students; this ensures that anti-bullying values are not merely understood theoretically but are also put into practice through creative, collaborative, and religiously grounded activities. By integrating elements of faith, creativity, and cooperation, these activities effectively instill values such as compassion and mutual respect, while also fostering social skills. This approach contributes to the creation of a school climate that is conducive to learning, participatory, and free from bullying behavior. Thematic activities and religious projects reinforce student understanding through hands-on experience. By fostering emotional and social engagement, the strategy ensures that anti-bullying values are not just grasped intellectually but are internalized and practiced collaboratively.

...has organized thematic activities or projects grounded in religious values to prevent bullying; these activities typically take the form of collaborative projects; such as dakwah (religious outreach) competitions, Islamic plays focusing on noble character, or religious-social initiatives, that instill values of brotherhood and mutual respect (WS, Islamic Religious Education Teacher Interview, August 20, 2025).

One of the activities we conducted was the "Noble Character Project," in which students were divided into groups to create creative campaigns themed "Islam Teaches Compassion, Not Violence." For this project, they produced posters, short videos, and Islamic-themed skits that highlighted Quranic verses and hadiths regarding the prohibition against harming others. We also held a thematic study session on anti-bullying, linking bullying behavior to the sins of ghibah (backbiting), fitnah (slander), and kezhaliman (oppression/injustice) from an Islamic perspective (WO, interview with Islamic Religious Education teacher, August 27, 2025).

There are also character-building initiatives based on social activities. Islamic Religious Education (PAI) teachers foster character development through social activities such as "Friday Sharing" (*Jumat Berbagi*). These activities cultivate empathy, care, and social solidarity among students toward others. Socially oriented character building extends bullying prevention beyond the school environment into the broader social sphere. Through the experience of sharing, students learn to curb selfishness and enhance emotional sensitivity, qualities that serve as protective factors against bullying behavior.

One such initiative is "Friday Sharing," which involves distributing food or basic necessities to underprivileged individuals in the vicinity of the school. This activity greatly helps foster a sense of empathy among students (WA, interview with Islamic Religious Education teacher, August 27, 2025).

Leading by example and offering guidance are highly effective strategies for preventing bullying in schools. The example set by Islamic Religious Education (PAI) teachers plays a crucial role in implementing

bullying prevention measures. Teachers consistently demonstrate courtesy, fairness, and respect for diversity in their daily interactions. Furthermore, moral guidance is imparted through short religious talks, briefings before and after lessons, and other religious occasions. Leading by example and providing moral counsel reinforce the internalization of anti-bullying values through tangible examples. This strategy is effective because students tend to emulate their teachers' behavior; consequently, Islamic values are not merely conveyed verbally but are embodied in daily practice.

I also make it a habit to use polite language when communicating with students so as to set an example (FI, Islamic Religious Education Teacher Interview, August 25, 2025).

I also model that behavior during daily classroom interactions so that students see and emulate it (ML, Islamic Religious Education Teacher Interview, August 20, 2025).

I usually take advantage of the brief Friday religious talk, as well as the time before lessons begin, to provide guidance. These activities are simple yet quite effective in instilling positive values and reminding students to steer clear of bullying (MT, Islamic Religious Education Teacher Interview, August 22, 2025).

As an Islamic Religious Education (PAI) teacher, I always offer words of wisdom before students leave the classroom. I consistently convey simple messages regarding mutual respect, the importance of mindful speech, and the avoidance of bullying so that these values become ingrained in the students. I weave in Islamic values by offering counsel or guidance before the lesson begins. (IM, PAI teacher interview, August 28, 2025)

The anti-bullying declaration ritual for new students is a unique practice found exclusively at SMP Negeri 30 Konawe Selatan. Upon successfully passing the admission process, all students are guided by the Islamic Religious Education (PAI) teacher and the student affairs team to sign an anti-bullying declaration banner. This symbolic act goes beyond mere ceremony; it is an integral part of the school culture, affirming that every individual bears a personal and social responsibility to maintain an educational environment characterized by safety and mutual respect. Through this approach, the PAI teacher reinforces values-based education outside the classroom by fostering awareness, commitment, and self-control, ensuring students understand that opposing bullying is not merely a formal rule but a guiding principle to be internalized in their daily school life.

What distinguishes our school from others is, in fact, the tradition of an anti-bullying declaration. Every student who passes the selection process is required to sign a declaration banner before officially commencing their studies. This has become part of our school culture over the past few years. We want students to establish a moral commitment from the very beginning to refrain from bullying. In practice, I along with the other teachers, personally guide them through this process. Before the students sign, the teachers (myself included) typically explain the significance of the declaration through the lens of Islamic values; such as respecting others, avoiding harm, and shunning unjust behavior. I emphasize that the signature is not merely a formality, but a demonstration of their genuine commitment to looking out for themselves and their peers (Interview with Islamic Religious Education teacher, August 23, 2025).

Third, bullying prevention efforts led by Islamic Religious Education (PAI) teachers are further strengthened by involving relevant parties with expertise in addressing bullying; such as task forces or organizations dedicated to preventing bullying and violence in educational settings. The involvement of external parties is crucial, as they offer broader perspectives and raise student awareness regarding the serious psychological, social, and legal consequences of bullying. Furthermore, collaboration with internal school staff,

including guidance and counseling teachers, homeroom teachers, and teachers of other subjects, forms an integral part of the collaborative strategy being implemented.

We also brought in a task force specifically focused on the prevention of bullying and harassment. The presence of these external parties was quite helpful in providing students with a broader understanding (SS, interview with Islamic Religious Education teacher, August 24, 2025).

We also collaborate with external parties; such as the police through the "Police as Friends to Children" program, local community health centers for student mental health support, and child protection agencies for assistance with specific cases. These collaborations provide the school with professional support and comprehensive resources to create a safe, bullying-free learning environment (LO, Principal Interview, August 27, 2025).

We have a dedicated team, the Violence Prevention and Handling Team (TPPK), established by the school (IR, interview with the school principal, August 24, 2025).

Our school has a dedicated team responsible for preventing and addressing bullying cases, comprising guidance and counseling teachers, homeroom teachers, subject teacher representatives, and members of the school leadership. This team is tasked with monitoring the situation, receiving and following up on reports, providing guidance, and mediating between the parties involved (LA, Principal Interview, August 27, 2025).

The involvement of both external and internal stakeholders in bullying prevention demonstrates that the strategies implemented by Islamic Religious Education (PAI) teachers are collaborative and systemic in nature. The participation of task forces, child protection agencies, the police, and healthcare services provides a multidisciplinary perspective that broadens students' understanding of the impact of bullying, encompassing not only moral and religious dimensions but also psychological, social, and legal aspects. Internally, the establishment of the Violence Prevention and Handling Team (TPPK) strengthens mechanisms for early detection, support, and the coordinated handling of cases. This cross-stakeholder synergy underscores that effective bullying prevention relies on integrated, professional, and sustainable institutional cooperation.

Evaluation of Islamic Religious Education Teachers' Strategies for Preventing Bullying Behavior in Junior High Schools in Southeast Sulawesi

Strategy evaluation is a crucial step in ensuring that the bullying prevention efforts implemented by Islamic Religious Education (PAI) teachers align with intended goals. Through evaluation, PAI teachers can assess the effectiveness of their strategies in creating a safe and conducive classroom environment while fostering mutual respect among students. PAI teachers at state junior high schools in Southeast Sulawesi employ various methods to evaluate these bullying prevention strategies. One such method is the observation of students' daily behavior, both inside and outside the classroom. A more conducive classroom atmosphere, a low incidence of reported bullying, and heightened student awareness regarding the dangers of bullying serve as indicators of the strategies' success. PAI teachers do not merely focus on classroom supervision but also engage directly, as noted by several informants:

I evaluate the strategy's success by observing changes in students' day-to-day attitudes, reviewing reports from homeroom teachers or guidance counselors, and considering feedback from the students themselves. If instances of bullying decrease and the classroom atmosphere becomes more conducive to learning, it indicates that the strategy has succeeded (MJ, Islamic Religious Education Teacher Interview, August 20, 2025).

Evaluation is conducted in two ways. First, through the observation of student behavior, both inside and outside the classroom. Indicators of success include a reduction in teasing or conflict, increased

cooperation among students, and the emergence of positive behavior. Second, through attitude assessment using the teacher's daily journal, for instance, by noting whether students refrain from teasing peers, show empathy toward classmates facing difficulties, and exhibit other positive behaviors (SR, Islamic Religious Education Teacher Interview, August 22, 2025).

Secondly, the evaluation employs a more holistic approach by combining quantitative and qualitative data. From a quantitative perspective, teachers examine the number of bullying reports received from students, homeroom teachers, and guidance counselors. Qualitatively, they assess students' social interactions, classroom culture, and the overall sense of comfort within the school environment. Some teachers note that student safety surveys and discussions with the principal and colleagues further enrich the evaluation, resulting in findings that are more objective and comprehensive. This holistic evaluation reflects an effort to view the issue of bullying not merely in terms of statistics, but also through the lens of the quality of social relationships within the school.

The evaluation is conducted holistically, rather than from a single perspective. I utilize a combination of quantitative data (such as the number of bullying reports from guidance counselors, homeroom teachers, or myself) and qualitative data (observations of student interactions both inside and outside the classroom). This ensures the evaluation results are more objective and comprehensive. Indicators or benchmarks for the strategy's success (WS, Interview with Islamic Religious Education Teacher, August 20, 2025).

I coordinate with homeroom teachers, guidance counselors, and school administrators to review data on disciplinary infractions or bullying incidents and determine whether the numbers have decreased following the implementation of the strategy. Additionally, I gather feedback from parents, through both informal communication and official forums, to gauge whether the guidance provided at school is having a positive impact on the students' behavior at home. (WO, Islamic Religious Education teacher interview, August 27, 2025)

In addition, several teachers emphasized the importance of reflection, by both teachers and students. Teachers utilized discussion forums with the school administration to assess the effectiveness of the strategies, while students were given the opportunity to write about their personal experiences regarding their sense of comfort following the implementation of anti-bullying measures. This process allowed teachers to gauge the extent to which the strategies genuinely impacted the students' sense of safety, feeling of being valued, and overall comfort. Such reflection not only reinforced evaluation findings but also served as a basis for revising strategies when necessary, ensuring that the approach remained relevant to real-world conditions.

In addition to observation, I also provide space for student self-reflection. They can write about their personal experiences; such as whether they feel more comfortable, more valued, and safer from bullying, following the implementation of these strategies (FN, Islamic Religious Education teacher interview, August 20, 2025).

Reflection is conducted daily by subject teachers, weekly by homeroom teachers, and monthly in collaboration with guidance and counseling teachers to assess the effectiveness of the strategies implemented (WhatsApp, interview with Islamic Religious Education teacher, August 27, 2025).

I typically reflect on or revise my bullying prevention strategy at the end of each semester, coinciding with the evaluation of the Islamic Religious Education learning program. However, if a case or situation arises mid-semester that necessitates adjustments, I revise the strategy sooner by consulting with the guidance counselor, homeroom teacher, and school administration. This reflection involves reviewing the effectiveness of the methods used, student participation levels, and student responses to the activities conducted. Through this pattern of periodic evaluation and flexible adjustment, the implemented

strategy remains relevant, effective, and aligned with student needs (WO, Islamic Religious Education teacher interview, August 27, 2025).

Overall, interview results indicate that the evaluation of Islamic Religious Education (PAI) teachers' strategies for preventing bullying employs a comprehensive, adaptive, and participatory approach. This evaluation encompasses behavioral observation, intensive guidance, the integration of quantitative and qualitative data, and reflection by both students and teachers. The process underscores that evaluation is not merely a final stage but a continuous cycle that drives ongoing strategic improvements. Furthermore, the evaluation process not only provides information on the reduction of bullying incidents but also illustrates the development of a school culture that is more positive, character-driven, and grounded in religious values.

Discussion

Interviews with teachers and students at several junior high schools in Southeast Sulawesi reveal a wide variety of bullying forms within the school environment, including verbal, physical, and social/relational bullying, as well as cyberbullying. These findings align with international literature classifying traditional bullying (verbal, physical, and relational) and cyberbullying as increasingly complex forms of peer violence in the digital era (Li et al., 2024). Consistently, research by Anggraini & Dewi (2023) also identifies these four forms as the most prevalent types of bullying in Indonesian schools. Within a theoretical framework, Coloroso (2006) asserts that these four forms represent common manifestations of bullying behavior in educational settings. The presence of cyberbullying in primary and secondary school contexts is inextricably linked to the rising ownership and use of mobile phones among students, both at school and at home.

Among the identified forms of bullying, verbal bullying appears to be the most prevalent. Almost all informants confirmed that taunting, insults, the use of derogatory nicknames, and the habit of using abusive language are the behavioral patterns that occur most frequently at school. These results align with national findings indicating that the prevalence of verbal bullying in Indonesia is higher than that of other forms (Erskine et al., 2025). This prevalence can be attributed to the nature of verbal bullying, which is spontaneous, easily perpetrated, and often normalized as "banter", even though it constitutes a form of psychological violence capable of triggering more serious types of bullying, such as physical, relational, or cyberbullying. Findings by Hidayati et al. (2025) reinforce this, demonstrating a strong correlation between verbal bullying and physical and social forms of bullying.

Regarding prevention efforts, the managerial strategies of Islamic Religious Education (PAI) teachers were found to operate through a planned, collaborative, and religiously grounded approach. The school principal acts as a policy director and shapes the school climate, while PAI teachers serve as the primary agents in internalizing religious values aimed at character building. This integrated policy demonstrates a synergy between institutional planning and the implementation of moral values through instruction; consequently, bullying is prevented not merely through administrative measures, but through the systemic internalization of positive values. This aligns with the concept of transformational leadership, which emphasizes the importance of collective participation, role distribution, and a moral orientation in shaping school culture (Northouse, 2021).

The strategies employed by Islamic Religious Education (PAI) teachers are identified across three primary domains. First is the integration of anti-bullying values into instruction, wherein teachers go beyond merely imparting religious knowledge to instill empathy, gentleness, respect for diversity, and self-control. This integration is achieved through case discussions, role-playing, participatory methods, value reflection, and the incorporation of Quranic verses and hadiths that condemn oppression. Such an approach fosters moral knowing, moral feeling, and moral acting, as outlined in character education theory (Lickona, 1991).

Instilling religious values through Islamic Religious Education (PAI) has proven effective in reducing tendencies toward aggressive behavior and fostering social awareness among students (Sulaeman et al., 2025).

Secondly, moral-spiritual habituation takes place outside of formal instruction. Islamic Religious Education (PAI) teachers cultivate a religious culture through routine activities such as communal prayer, Quran recitation, "Worship Fridays" (*Jumat Ibadah*), and the practice of the "5S" values (smiling, greeting, acknowledging others, politeness, and courtesy). These practices serve to internalize Islamic values in daily school life and act as a natural filter against negative behaviors. These findings align with the work of Isnaini (2013) and Taja et al. (2021), who emphasize that moral habituation and religiously oriented activities strengthen character traits that prevent bullying. Programs such as "Sharing Fridays" (**Jumat Berbagi**) also foster empathy and social solidarity, transforming the school into a laboratory for positive character development.

Third, collaboration across various school stakeholders. Islamic Religious Education (PAI) teachers collaborate with guidance counselors, homeroom teachers, and the Violence Prevention and Handling Team (TPPK) to establish an integrated bullying prevention system. Through this collaboration, prevention efforts are no longer viewed as an individual responsibility but rather as a collective commitment shared by the entire school community. This synergistic, cross-role approach aligns with the multi-stakeholder partnership framework proposed by Epstein et al. (2018), which emphasizes the importance of involving diverse school and community elements in fostering a safe and harmonious school culture. Furthermore, this collaboration extends to partnerships with external entities; such as child protection agencies, particularly regarding awareness-raising activities and case support.

The evaluation of prevention strategies is conducted continuously through observation, supervision, reflection, and the analysis of case reports. Islamic Religious Education (PAI) teachers assess not only the reduction in bullying incidents but also monitor improvements in students' empathy, courtesy, and social harmony. This evaluative approach aligns with character education principles that prioritize assessing behavioral changes and the quality of social relationships over mere numerical data (Nurdini & Iriantara, 2025). Evaluation is conducted using qualitative instruments; such as observation notes and student behavior journals, allowing for a more comprehensive mapping of character dynamics. In line with this, Fahreza et al. (2025) highlight that the success of school strategies in shaping student character is measured not only by a reduction in bullying behavior but also by increased care, cooperation, and social harmony within the school environment.

Conceptually, these findings indicate that bullying prevention is not merely a matter of disciplinary intervention but a process of cultivating a moral culture through the learning and habitual practice of Islamic values. Strategies employed by Islamic Religious Education (PAI) teachers can transform the school's emotional climate, enhance the quality of social interactions, and foster a sense of security within the educational environment. Thus, bullying prevention proves effective when it simultaneously engages spiritual, affective, social, and managerial dimensions. Collectively, these findings underscore the critical role of PAI teachers as character mentors, managers of values, and agents in fostering a school culture that is religious, humanistic, and free from violence.

This study produced a bullying prevention model based on the managerial strategies of Islamic Religious Education (PAI) teachers, grounded in four key pillars: value reinforcement, role modeling, positive habituation, and collaboration. These pillars serve not merely as normative guidelines but are internalized within school practices, fostering a culture that is religious, humanistic, and non-violent. The model is operationalized through three interconnected strategic stages: planning, implementation, and monitoring and evaluation. During the planning stage, PAI teachers map potential bullying risks, formulate integrative lessons

based on Islamic values, and design character-strengthening programs in coordination with the school principal, guidance counselors, and homeroom teachers. The implementation stage involves integrating Quranic values into instruction, employing participatory methods, habituating religious activities, conducting socio-religious events, and organizing anti-bullying campaigns, digital literacy initiatives, and student anti-bullying declarations. The monitoring and evaluation stage entails early detection of at-risk behaviors, collaborative case management with guidance counselors and the School Prevention and Handling Team (TPPK), victim support, guidance for perpetrators, and periodic assessment of program effectiveness. The model's impact is evident in the creation of a safe, harmonious, and religiously grounded school environment; a reduction in the intensity of bullying; and enhanced empathy, tolerance, and noble character among students.

Theoretically, this study extends character education and transformational leadership frameworks by demonstrating that managerial strategies grounded in Islamic religious values can function as a systematic mechanism for bullying prevention, thereby positioning the PAI teacher not merely as a moral instructor but as a managerial actor who plans, implements, and evaluates value-based interventions. Practically, the findings offer school principals and education policymakers a replicable model built on four pillars, value reinforcement, role modeling, positive habituation, and collaboration, that can inform teacher training curricula, school policy on violence prevention, and the design of religiously grounded character-building programs. For PAI teachers specifically, the study underscores the importance of integrating anti-bullying content into lesson planning, instructional methods, and daily habituation, while for school administrators it highlights the necessity of embedding cross-stakeholder collaboration, involving guidance counselors, homeroom teachers, parents, and violence prevention task forces, into a coherent institutional strategy rather than treating bullying prevention as an isolated or reactive measure.

This study is subject to several limitations that should be acknowledged. First, the research was conducted using a qualitative phenomenological design confined to a limited number of state junior high schools in Southeast Sulawesi, so the findings reflect the contextual realities of these specific settings and cannot be statistically generalized to PAI teachers or schools in other regions with different socio-cultural and institutional characteristics. Second, data were primarily derived from interviews, observations, and document analysis, which, despite triangulation, remain susceptible to informants' subjectivity and social desirability bias, particularly when students and teachers reflect on sensitive experiences of bullying. Third, the cross-sectional nature of the data collection captures managerial strategies and their perceived effects at a single point in time, meaning the study cannot verify the long-term sustainability or causal effectiveness of the bullying prevention model in reducing bullying incidence over an extended period.

Future research is encouraged to employ mixed-methods or longitudinal designs across a broader range of schools and regions in Indonesia to test the transferability of the proposed bullying prevention model and to measure its sustained impact on bullying incidence over time. Comparative studies examining how PAI teachers' managerial strategies interact with those of other subject teachers, guidance counselors, and school leadership could further clarify the relative contribution of religious value-based approaches within the broader school ecosystem. Subsequent studies would also benefit from incorporating students' voices more directly, for instance through participatory or survey-based methods, to validate teachers' and principals' perspectives against students' lived experiences, and from investigating targeted digital literacy interventions given the growing prevalence of cyberbullying identified in this study. Finally, researchers may consider quantitative validation of the four pillars, value reinforcement, role modeling, positive habituation, and collaboration, to establish measurable indicators that schools and policymakers can use to monitor and refine bullying prevention practices.

CONCLUSION

This study reveals that bullying in public junior high schools in Southeast Sulawesi is a complex issue encompassing verbal, physical, relational, and cyberbullying, with verbal bullying being the most prevalent form. Given the significant impact of this phenomenon on students' psychological well-being and academic performance, systemic prevention strategies are required. Islamic Religious Education (PAI) teachers implement managerial strategies through integrative, participatory, and collaborative planning that embeds Islamic values into instruction and character-building programs. These strategies are executed using participatory methods, the integration of Quranic and Hadith values, the cultivation of religious habits, socio-religious activities, anti-bullying declarations, and teachers leading by example. These efforts are reinforced through collaboration across various school stakeholders. Strategies are continuously evaluated through student behavior observation, mentoring, reflection, and the synthesis of quantitative and qualitative data, providing a comprehensive picture of behavioral changes and the school's social climate. Overall, the managerial strategies employed by PAI teachers have proven effective in reducing the intensity of bullying and fostering a school environment that is safe, harmonious, religious, and humane.

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