

Characteristics of Bullying Behavior and the Urgency of Islamic Education in Students' Moral Development: A Study at SMAN 28 Tangerang Regency

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Abstract

Bullying behavior in secondary schools constitutes a serious problem that affects students' psychological, social, and moral development, thus requiring a comprehensive and value-based preventive approach. This study aims to analyze the characteristics of bullying behavior and to identify the urgency of integrating Islamic education into students' moral development at SMAN 28 Kabupaten Tangerang. The research employed a mixed methods approach with a sequential explanatory design. The quantitative phase involved 125 students using a 105-item questionnaire measuring seven dimensions of bullying, analyzed through descriptive statistics, independent sample t-tests, and Confirmatory Factor Analysis (CFA). The qualitative phase consisted of in-depth interviews with Islamic education teachers, school counselors, and the principal. The findings indicate that the level of bullying falls within the low to moderate category, with verbal bullying being the most dominant form and a relatively high bystander phenomenon with minimal intervention. It is concluded that integrating the values of rahmah (compassion), 'adl (justice), ukhuwwah (brotherhood), and amar ma'ruf nahi munkar should be systematically developed as a contextual and sustainable preventive strategy.

Keywords: Islamic Education; Moral Development; Bullying Characteristics

Abstrak

Perilaku perundungan di sekolah menengah merupakan permasalahan serius yang berdampak pada perkembangan psikologis, sosial, dan pembentukan akhlak siswa, sehingga memerlukan pendekatan preventif yang komprehensif dan berbasis nilai. Penelitian ini bertujuan menganalisis karakteristik perilaku perundungan serta mengidentifikasi urgensi integrasi pendidikan Islam dalam pembinaan akhlak siswa di SMAN 28 Kabupaten Tangerang. Penelitian menggunakan pendekatan mixed methods dengan desain sequential explanatory. Tahap kuantitatif melibatkan 125 siswa melalui angket 105 item yang mengukur tujuh dimensi perundungan, kemudian dianalisis menggunakan statistik deskriptif, uji independent sample t-test, dan Confirmatory Factor Analysis (CFA). Tahap kualitatif dilakukan melalui wawancara mendalam dengan guru PAI, guru BK, dan kepala sekolah. Hasil penelitian menunjukkan tingkat perundungan berada pada kategori rendah hingga sedang, dengan perundungan verbal sebagai

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bentuk paling dominan serta fenomena saksi yang relatif tinggi namun minim intervensi. Disimpulkan bahwa integrasi nilai rahmah, 'adl, ukhuwwah, dan amar ma'ruf nahi munkar perlu dikembangkan secara sistematis dalam program pembinaan akhlak sebagai strategi preventif yang kontekstual dan berkelanjutan.

Kata kunci : Pendidikan Islam; Pembinaan Akhlak; Karakteristik Perundungan.

I. Introduction

Bullying behavior among high school students has become a serious concern in the education sector in Indonesia. According to data from the Indonesian Child Protection Commission (KPAI), throughout 2023 there were 226 reported cases of bullying in educational settings, and this number tends to increase each year. This phenomenon not only negatively impacts the psychological development of victims but also reflects a decline in moral and ethical values among adolescents. Bullying can manifest in various forms, including physical, verbal, so-cial/relational, cyber, psychological bullying, and even identity-based and sexual bullying (Olweus, 1993; Coloroso, 2003). Amidst technological advancements and open access to information, bullying practices are becoming increasingly complex and difficult to detect. Bullying no longer only occurs directly in the school environ-ment but has also expanded into the virtual world through social media and other digital platforms (Kowalski et al., 2012).

Previous research has examined bullying from various perspectives. Olweus (1993), as a pioneer in bullying research, defines bullying as aggressive behavior that is carried out repeatedly with an imbalance of power between the perpetrator and the victim. Smith et al. (2019) emphasize the importance of school intervention and teacher involvement in preventing bullying through disciplinary policies that are firm yet remain educational. Rigby (2002) contributed insights into the psycho-logical consequences for bullying victims, while Swearer et al. (2010) highlighted the socio-ecological factors that influence the dynamics of bullying. In the Indonesian context, Ma'shumah (2018) shows that the weakness of character education in schools correlates with high levels of aggressive student be-havior, including bullying. Furthermore, Nurlina et al. (2024) demonstrated that an approach based on religious values can effectively reduce deviant behavior among students. Arifin and Masnawati (2024) also assert that Islamic religious education plays a strategic role as a pillar of students' ethical life.

However, the existing literature still reveals several significant gaps. First, most bullying research in Indonesia still uses qualitative or simple descriptive ap-proaches without adequate instrument validation. Second, research examining bul-lying from three perspectives simultaneously (perpetrators, victims, and bystand-ers) remains very limited. Third, and this is the most crucial gap, the integration be-tween Islamic educational values and bullying prevention strategies remains nor-mative-theological, not yet based on contemporary moral education theoretical frameworks or strong

empirical data. In fact, a dialogue between Islamic values (such as rahmah, 'adl, ukhuwwah) and Western theories has the potential to produce contextual and applicable bullying prevention models in Indonesia.

To address these normative weaknesses, this research is grounded in three pillars of contemporary moral education theory as a foundation for integration: First, Kohlberg's Theory of Moral Development (1984) which emphasizes that moral reasoning develops through cognitive stages. In the context of bullying prevention, this approach is relevant for designing interventions appropriate to the moral development stage of adolescent students (conventional stage towards post-conventional), where they begin to question rules and internalize values of justice autonomously. Second, Bandura's Social Learning Theory (1977) which explains that aggressive behavior (including bullying) is learned through observation and imitation of models in the surrounding environment. This theory provides justification for why Islamic values need not only to be taught cognitively but also to be concretely modeled by teachers, parents, and role models in schools. Third, Lickona's Character Education framework (1991, 2004) which emphasizes the importance of moral knowing, moral feeling, and moral action. This framework is highly relevant for operationalizing Islamic values such as rahmah (compassion) into concrete behavioral indicators that can be taught, felt, and habituated in students' daily lives.

By bringing these three theories into dialogue with Islamic values, this research does not merely repeat the normative claim that "Islam prohibits bullying," but systematically formulates how these values can be pedagogically and sociologically internalized within the school ecosystem. This research proposes the Three-Level Islamic Values Integration Model for Bullying Prevention.

This model combines core Islamic values with contemporary moral education approaches across three interrelated intervention levels (1) Individual Level: Internalization of Rahmah and Ukhuwwah Values, At this level, the values of rahmah (compassion) and ukhuwwah (brother-hood/sisterhood) are internalized through the strengthening of moral knowing and moral feeling, as conceptualized by Lickona. Students are not only taught that bullying is wrong cognitively, but are also trained to feel empathy for victims (moral feeling). This approach aligns with Kohlberg's theory of moral development, where students at the conventional stage begin to internalize social values and develop more mature moral reasoning. (2) Social Level: Exemplifying 'Adl and Amanah Values At this level, the values of 'adl (justice) and amanah (responsibility/trustworthiness) are manifested through the exemplary behavior of teachers, school staff, and other role models. Based on Bandura's social learning theory, pro-social and anti-bullying behavior is transmitted through the process of observation and imitation of models within the school environment. Teachers are not only instructors but also role models who demonstrate fair, non-discriminatory, and responsible attitudes in creating

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a safe environment. (3) Systemic Level: Actualization of Amar Ma'ruf Nahi Munkar Values
At this level, the value of amar ma'ruf nahi munkar (enjoining good and for-bidding wrong) is actualized through school policies, curriculum, and a conducive school culture. This level represents the implementation of moral action within Lickona's framework on an institutional scale. The school systemically creates an ecosystem that not only prevents bullying but also encourages all members of the school community to actively promote goodness and prevent negative behavior.

These three levels work simultaneously and reinforce each other. The inter-nalization of values at the individual level will be more effective if supported by ex-emplary behavior at the social level and policies at the systemic level. Conversely, systemic policies will be more meaningful if they are animated by social role-modeling and individual internalization. This model offers a holistic approach that integrates Islamic values pedagogically, not merely normatively-theologically. Be-low is a visual representation of the Islamic values integration model.

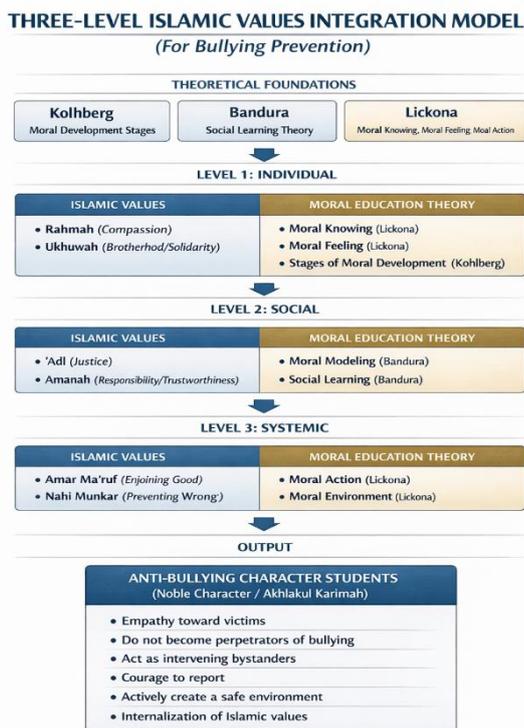


Figure 1. Three Level Islamic Values Integration Model

Based on the theoretical frameworks of Kohlberg, Bandura, and Lickona, this research proposes a Three-Level Islamic Values Integration Model for Bullying Pre-vention. This model combines core Islamic values with contemporary moral education approaches across three mutually reinforcing levels of intervention. First, the individual level

internalizes the values of rahmah (compassion) and ukhuwwah (brotherhood/sisterhood) through strengthening moral knowing and moral feeling (Lickona), aligned with Kohlberg's stages of moral development. Students not only understand that bullying is wrong but also feel empathy toward victims. Second, the social level manifests the values of 'adl (justice) and amanah (responsibility/trustworthiness) through the exemplary conduct of teachers and role models. Based on Bandura's social learning theory, anti-bullying behavior is transmitted through observation and imitation of prosocial models within the school environment.

Third, the systemic level actualizes the value of amar ma'ruf nahi munkar (enjoining good and forbidding wrong) through school policies, an integrated curriculum, and a conducive school culture. This level represents the implementation of moral action and moral environment (Lickona) on an institutional scale. These three levels operate simultaneously and reinforce one another. Individual internalization will be effective if supported by social role-modeling and systemic policies, and vice versa. This model offers a holistic approach that integrates Islamic values pedagogically, not merely normatively-theologically

II. Research Method

This study employs a mixed-methods approach with a sequential explanatory design (Creswell & Clark, 2017). The quantitative phase was conducted first to measure the characteristics of bullying, followed by the qualitative phase to explore the meaning behind the quantitative findings and to investigate the potential for integrating Islamic values in bullying prevention. The research population was all students of SMAN 28 Kabupaten Tangerang for the 2023/2024 academic year (N=985). Using stratified random sampling based on grade level, a sample of 125 students (82 male, 43 female) was obtained. This sample size meets the minimum requirements for Confirmatory Factor Analysis (CFA) with a 5:1 ratio between respondents and indicators (Hair et al., 2019), and is above the recommended minimum of 100 respondents for factor analysis (Kline, 2016).

The instrument was developed from the Olweus Bullying Questionnaire (Olweus, 1993) and adapted to the Indonesian context. It consists of 105 items measuring 7 dimensions of bullying (physical, verbal, social, cyber, racial, sexual, psychological) from 3 perspectives (perpetrator, victim, bystander) using a Likert scale of 1-5 (1 = Never, 5 = Very Often). Content validity was tested through expert judgment by three Islamic education experts and two psychometrics experts, yielding a Content Validity Ratio (CVR) value > 0.75 (Lawshe, 1975). Construct validity was tested using Confirmatory Factor Analysis (CFA) with LISREL 8.80. To evaluate the fit of the seven-dimensional bullying model, several goodness-of-fit indices were used: Chi-Square (χ^2), Root Mean Square Error of Approximation (RMSEA) with acceptable value < 0.08 and close fit < 0.05,

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Comparative Fit Index (CFI) and Tucker-Lewis Index (TLI) with values > 0.90 indicating good fit, and Standardized Root Mean Square Residual (SRMR) with a value < 0.08 (Hu & Bentler, 1999; Hair et al., 2019). Convergent validity was evaluated based on factor loading values (λ) > 0.50, Average Variance Extracted (AVE) > 0.50, and Construct Reliability (CR) > 0.70 (Fornell & Larcker, 1981; Hair et al., 2019). Instrument reliability was measured using Cronbach's Alpha and was considered good if the value was > 0.70 (Nunnally & Bernstein, 1994).

Data were analyzed using descriptive statistics (mean, SD), independent sample t-tests, and CFA to test the fit of the seven-dimensional bullying model. Participants were selected using purposive sampling with the criteria of having knowledge and experience related to bullying. The participants consisted of 5 individuals: Islamic Education teachers (n=2), Guidance and Counseling teacher (n=1), School Principal (n=1), and a student (n=1). Qualitative data were collected through: (a) in-depth interviews (45-60 minutes) using semi-structured guides; (b) participatory observation conducted over 5 sessions in the school environment; (c) documentation study of school policies and Islamic Education lesson plans.

Data were analyzed using the grounded theory method (Corbin & Strauss, 2015) through three stages: open coding, axial coding, and selective coding. Data validity was tested through member checking (confirming interview results with participants), peer debriefing (discussions with colleagues), and triangulation of sources and methods. This study adhered to research ethics principles including: (1) informed consent, where all participants were provided with an explanation of the research objectives and asked for written consent before participating; (2) anonymity and confidentiality, where respondents' identities were kept confidential and data were used only for research purposes; (3) the principle of non-maleficence, ensuring the research did not cause negative impacts on participants by providing counseling services for students in need; (4) research permission, where the study obtained approval from the Principal and school committee of SMAN 28 Kabupaten Tangerang

III. Result and Discussion

A. Research Finding

1. Bullying Levels at SMAN 28 Kabupaten Tangerang

Based on data analysis from 125 respondents, an overview of bullying levels at SMAN 28 Kabupaten Tangerang was obtained. The data are presented from three perspectives: perpetrator, victim, and bystander for each dimension of bullying.

Table 1. Average Bullying Scores by Dimension and Perspective (Scale 1-5)

Dimension	Perpetrator	Victim	Bystander	Average	Category
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Physical Bullying	1.26	1.34	1.74	1.45	Low
Verbal Bullying	1.31	1.56	1.85	1.57	Moderate
Social Bullying	1.23	1.44	1.73	1.47	Low
Cyber Bullying	1.15	1.29	1.59	1.34	Low
Racial Bullying	1.08	1.17	1.45	1.23	Low
Sexual Bullying	1.05	1.13	1.38	1.19	Low
Psychological Bullying	1.28	1.47	1.77	1.51	Moderate

Interpretation: 1.00-1.50 = Low; 1.51-2.50 = Moderate; 2.51-3.50 = High; 3.51-5.00 = Very High.

The research reveals that bullying levels at SMAN 28 Kabupaten Tangerang are generally in the low to moderate category, with an overall average score of 1.39 on a scale of 5. Among the seven dimensions measured, verbal bullying emerged as the most dominant form, with a victim score reaching 1.56 (moderate category) and the highest bystander score at 1.85 (moderate category). Psychological bullying ranked second with a victim score of 1.47, approaching the moderate category, while sexual bullying was recorded as the dimension with the lowest intensity (average 1.19). Another critical finding is the phenomenon of bystanders having the highest scores across all dimensions (average 1.64), indicating that bullying acts are witnessed by other students more frequently than they are directly experienced. However, the potential for intervention from these bystanders has not yet been optimally utilized.

2. Analysis of Differences based on Gender

Table 2. Differences in Bullying Patterns Based on Gender

Dimension	Perspective	Male (n=82)	Female (n=43)	Significance
Physical	Perpetrator	1.34	1.11	p < 0.01
	Victim	1.41	1.21	p < 0.05
	Bystander	1.79	1.65	Not significant
Verbal	Perpetrator	1.38	1.19	p < 0.05
	Victim	1.52	1.63	Not significant
	Bystander	1.88	1.80	Not significant
Social	Perpetrator	1.18	1.33	p < 0.05
	Victim	1.35	1.61	p < 0.01
	Bystander	1.70	1.79	Not significant
Cyber	Perpetrator	1.16	1.13	Not significant
	Victim	1.24	1.38	p < 0.05
	Bystander	1.58	1.61	Not significant
Racial	Perpetrator	1.12	1.03	p < 0.05
	Victim	1.20	1.12	Not significant
	Bystander	1.47	1.41	Not significant
Sexual	Perpetrator	1.09	1.01	p < 0.01
	Victim	1.08	1.22	p < 0.05
	Bystander	1.40	1.34	Not significant
Psychological	Perpetrator	1.27	1.30	Not significant
	Victim	1.39	1.62	p < 0.05

Bystander	1.75	1.81	Not significant
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Gender-based analysis reveals distinct and significant patterns between perpetrators and victims. Male students are proven to be significantly more dominant as perpetrators, particularly in physical bullying (1.34 vs 1.11), verbal bullying (1.38 vs 1.19), racial bullying (1.12 vs 1.03), and sexual bullying (1.09 vs 1.01). Conversely, female students are proven to be significantly more vulnerable as victims, especially in social bullying (1.61 vs 1.35), cyber bullying (1.38 vs 1.24), sexual bullying (1.22 vs 1.08), and psychological bullying (1.62 vs 1.39).

The phenomenon of bystanders having the highest scores across all dimensions (average 1.64) indicates that bullying acts are witnessed by other students more frequently than they are directly experienced. Interestingly, unlike the patterns observed for perpetrators and victims, no significant differences were found between male and female students in the bystander perspective across all bullying dimensions. This indicates that the experience of witnessing bullying is universal and not influenced by gender. The implication is that bystander intervention programs can be designed uniformly for all students without needing to differentiate approaches based on gender, so that the intervention potential of these bystanders, which has so far been underutilized, can be promptly activated.

3. Confirmatory Factor Analysis (CFA) Result

To validate the seven-dimensional bullying construct, Confirmatory Factor Analysis (CFA) was conducted with the following results:

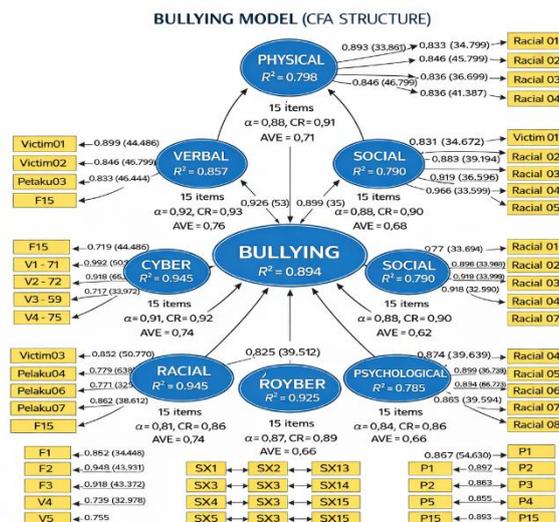


Figure 3. Instrument Validity and Reliability Test Results

The model fit test results indicate that the seven-dimensional bullying model is empirically fit and significant. Although the Chi-Square test yielded a significant value ($\chi^2=287.34$; $df=168$; $p<0.01$), which is common with a sample of 125 respondents, all other fit indices met the required criteria. The CFI value of 0.916 and TLI value of 0.902 exceeded the minimum threshold of >0.90 , indicating that the model has an excellent fit improvement compared to the baseline model. More importantly, the RMSEA value of 0.053 (90% CI: 0.044-0.062) and SRMR value of 0.055 were below the maximum threshold of 0.08, even approaching the close fit criteria. With all fit indices satisfied, supported by adequate factor loadings ($\lambda>0.50$), high reliability ($\alpha>0.80$), and good convergent validity ($CR>0.70$; $AVE>0.50$), the seven-dimensional bullying construct is proven to be valid and reliable for measuring bullying behavior at SMAN 28 Kabupaten Tangerang.

4. Qualitative Findings

Through grounded theory analysis of interview, observation, and documentation data, several bullying prevention strategies implemented at SMAN 28 Kabupaten Tangerang were identified:

(1) Enforcement of Rules and Anti-Bullying Socialization The school has regulations that explicitly prohibit bullying (physical, verbal, nonverbal). Socialization is conducted systematically through ceremonies, student orientation period (MPLS), student council meetings, group guidance by counseling teachers, and class meetings by homeroom teachers. Anti-bullying values are also integrated into the curriculum, particularly in Civics Education subjects. This approach aligns with the school bullying principles (Smith) emphasizing comprehensive policies and communication to all parties.

(2) Early Identification and Reporting Mechanism The school has developed proactive detection mechanisms through: (1) confidential complaint boxes in the counseling room, (2) direct observation by homeroom teachers of changes in student behavior, (3) monitoring of online class groups, and (4) supervision by teachers on duty in vulnerable areas (canteen, hallways). This strategy reflects proactive prevention theory (Rigby) emphasizing early identification before problems become serious.

(3) Counseling and Restorative Mediation Case handling focuses not only on sanctions but also on individual and group counseling for both perpetrators and victims. Mediation between parties is facilitated by counseling teachers accompanied by homeroom teachers. This approach adopts restorative justice principles focusing on relationship restoration, not merely punishment. This also aligns with character education (Lickona) which utilizes incidents as moral learning moments..

(4) Character Strengthening through Classroom Learning and Activities Values such as empathy, mutual respect, and mutual cooperation are integrated into subjects (Civics Education, Informatics). Class discussions about the impacts of bullying and cooperative

learning (group work) are used to build moral awareness experientially. This approach reflects Lickona's view that character education must be integrated into all aspects of school life..

(5) Extracurricular Activities as a Development Tool Student organization (OSIS), scouting, and other extracurricular activities are utilized to build a sense of togetherness and leadership. Teachers encourage the participation of passive or isolated students to prevent social isolation. This strategy aligns with experiential learning (Kolb) and the whole school approach, emphasizing learning through real experiences and the involvement of all school members.

(6) Collaboration with Parents and External Parties, The school involves parents in case handling and maintains regular communication. Additionally, SMAN 28 partners with the police and the Center for the Protection of Women and Children (P2TP2A) for legal counseling and violence prevention. This approach aligns with Epstein's theory of parental involvement and the principle of a holistic educational ecosystem.

(7) Digital Literacy for Cyberbullying Prevention Education on social media ethics is integrated into the Informatics subject. The school also conducts special socialization sessions on the dangers of cyberbullying and its legal consequences (Electronic Information and Transactions Law). This step aligns with research by Hinduja & Patchin emphasizing digital literacy as a key strategy for cyberbullying prevention

B. Discussion

Characteristics of Bullying at SMAN 28 Tangerang: Verbal Dominance and High Bystander Rates Research findings indicate that verbal bullying is the most dominant form at SMAN 28 Kabupaten Tangerang, with a victim score of 1.56 (moderate category) and the highest bystander score of 1.85. This indicates that practices of mocking, insulting, and giving negative nicknames are still common in the school environment, although their intensity is not yet alarming. Interestingly, the high bystander rate (average 1.64) across all bullying dimensions shows that bullying acts are witnessed by other students more frequently than they are directly experienced, yet the intervention potential of these bystanders has not been optimally utilized.

This finding aligns with Olweus's (1993) definition emphasizing bullying as repeated aggressive behavior with an imbalance of power. In the context of verbal bullying, the power imbalance is not always physical but can manifest as popularity, number of friends, or the perpetrator's superior verbal ability. Sharp and Smith (1994) refer to this as "systematic abuse of power" in social relationships. Coloroso (2003) reinforces this by stating that bullying is rooted in contempt and absence of empathy characteristics inherent in verbal bullying.

Compared to Smith et al.'s (2019) research which found physical bullying more dominant in European secondary schools, the SMAN 28 findings show a shift toward more "subtle" forms. This may be influenced by the school's strict supervision of physical violence, as revealed in qualitative findings about rule enforcement and teacher supervision in vulnerable areas. Students tend to shift to verbal forms that are more difficult to detect, yet their impact is no less serious. Swearer et al. (2010) assert that verbal bullying can cause deep emotional damage, affecting victims' self-esteem and personal identity, especially during adolescence. Research by Wang, Iannotti, and Nansel (2009) also found that verbal bullying is the most common form among American adolescents, with higher prevalence than physical bullying.

The phenomenon of high bystander rates (1.85 for verbal bullying) yet low active intervention confirms the bystander effect theory in the context of bullying. Rigby (2002) explains that bystanders often experience a dilemma between wanting to help and fearing becoming the next target. Salmivalli's (2010) research shows that bystander roles are crucial in bullying dynamics—they can reinforce perpetrator behavior through silence or stop it through intervention. The qualitative findings of this study reveal that the school does not yet have a systematic bystander empowerment program, so the great potential of bystanders to become agents of change remains unoptimized. Polanin, Espelage, and Pigott (2012) in their meta-analysis found that interventions targeting bystanders effectively reduce bullying by 20-30%. The implication is that future prevention programs need to explicitly train students to speak up when witnessing bullying.

Gender-based analysis reveals distinct and significant patterns between perpetrators and victims. Male students are proven to be significantly more dominant as perpetrators, particularly in physical bullying (1.34 vs 1.11, $p < 0.01$), verbal bullying (1.38 vs 1.19, $p < 0.05$), racial bullying (1.12 vs 1.03, $p < 0.05$), and sexual bullying (1.09 vs 1.01, $p < 0.01$). Conversely, female students are proven to be significantly more vulnerable as victims, especially in social bullying (1.61 vs 1.35, $p < 0.01$), cyber bullying (1.38 vs 1.24, $p < 0.05$), sexual bullying (1.22 vs 1.08, $p < 0.05$), and psychological bullying (1.62 vs 1.39, $p < 0.05$).

This finding is consistent with cross-cultural research conducted by Smith et al. (2019) in 12 countries, which found that males tend to engage in direct bullying such as physical and verbal forms, while females are more often involved in indirect bullying such as social and psychological forms, and are more vulnerable to becoming victims in these dimensions. Crick et al. (2010) explain that this relates to gender socialization: males are socialized to express aggression openly, while females are more likely to use subtle yet equally destructive relational aggression. Research by Carbone-Lopez, Esbensen, and Brick (2010) also found that girls are more likely to become victims of relational bullying and experience more severe psychological impacts.

Interestingly, no significant differences were found between male and female students in the bystander perspective across all bullying dimensions. This indicates that the experience of witnessing bullying is universal and not influenced by gender. This finding differs from the common assumption that females are more empathetic and inclined to intervene, and differs from the findings of Trach, Hymel, Waterhouse, and Neale (2010) who found that girls were more likely to defend victims. In the context of SMAN 28, both males and females are equally passive when witnessing bullying. The implication is that bystander intervention programs can be designed uniformly for all students without needing to differentiate approaches based on gender.

Construct Validity of the Seven Bullying Dimensions The results of Confirmatory Factor Analysis (CFA) prove that the seven-dimensional bullying construct adapted from the Olweus Bullying Questionnaire (Olweus, 1993) is empirically fit and valid in the context of SMAN 28 Kabupaten Tangerang. The CFI value (0.916) and TLI value (0.902) exceeded the minimum threshold of >0.90 recommended by Hu and Bentler (1999), while the RMSEA (0.053) and SRMR (0.055) were below the maximum threshold of 0.08 (Browne & Cudeck, 1993; Hair et al., 2019). All factor loadings (λ) were above 0.50, with Construct Reliability (CR) >0.70 and Average Variance Extracted (AVE) >0.50, indicating good convergent validity (Fornell & Larcker, 1981; Hair et al., 2019). Instrument reliability was also high with Cronbach's Alpha values >0.80, exceeding the minimum threshold of 0.70 recommended by Nunnally and Bernstein (1994).

This construct validity has important implications for bullying research in Indonesia. First, the instrument developed in this study can be reused by other researchers to comprehensively measure bullying across seven dimensions and three perspectives (perpetrator, victim, bystander). Second, confirmation that these seven dimensions are separate yet interrelated constructs strengthens the argument that prevention interventions must encompass all dimensions, not only focusing on the most visible physical bullying (Swearer et al., 2010). Third, this instrument validity addresses the methodological gap identified in the introduction, where most bullying research in Indonesia still uses qualitative approaches or simple descriptive methods without adequate instrument validation.

Compared to Ma'shumah's (2018) research which only measured bullying generally without instrument validation, this study offers a significant methodological contribution. Nurlina et al. (2024) and Arifin & Masnawati (2024) in their research on religious values and Islamic education also have not yet used standardized instruments with psychometric validation. Thus, this study fills the methodological gap that has existed in bullying studies in Indonesia.

Qualitative findings reveal that SMAN 28 has implemented various bullying prevention strategies, ranging from rule enforcement, anti-bullying socialization, early identification through complaint boxes and teacher supervision, counseling and restorative mediation, character strengthening through classroom learning and activities, utilization of extracurricular activities, collaboration with parents and external parties (police, P2TP2A), to digital literacy for cyberbullying prevention. These strategies reflect a comprehensive approach aligned with the whole school approach theory in bullying prevention (Olweus, 1993; Smith et al., 2019). This approach emphasizes that bullying prevention cannot be done partially but requires the involvement of all school elements: policy, curriculum, school culture, teachers, students, parents, and community. Research by Trofi and Farrington (2011) in their meta-analysis found that bullying prevention programs involving all school components are more effective than programs focusing on only one aspect.

The restorative approach in conflict mediation implemented by the school is interesting to analyze further. Instead of only imposing sanctions, the school facilitates mediation between perpetrators and victims with the assistance of counseling teachers and homeroom teachers. This aligns with the restorative justice principles proposed by Morrison (2006) emphasizing relationship restoration, not merely punishment. Research by Ahmed and Braithwaite (2012) indicates that restorative approaches are more effective in changing perpetrators' long-term behavior compared to punitive approaches. Lickona (2004) within the character education framework refers to this approach as utilizing incidents as moral learning moments, where perpetrators are not only punished but also invited to understand the impact of their actions and repair relationships with victims.

However, critical analysis of the qualitative findings shows that these strategies have not been explicitly formulated within an Islamic values framework, although practically these values have been implemented. For example, the restorative approach aligns with the value of *rahmah* (compassion) and *tau-bat* (giving opportunities to repent and improve oneself) as taught in the Qur'an Surah An-Nur (24:22). Collaboration with various parties reflects the value of *ta'awun* (cooperation in goodness) commanded in the Qur'an Surah Al-Maidah (5:2). Supervision of vulnerable areas and early detection align with the value of *amanah* (responsibility) of teachers in protecting students (Quraish Shihab, 2002). The future challenge is to formulate these strategies explicitly within a systematic and measurable Islamic values framework.

The findings of verbal bullying dominance (victim score 1.56) and high bystander rates (1.85) have profound relevance to Islamic values. The Qur'an Surah Al-Hujurat (49:11) explicitly prohibits bullying in the form of mockery, insults, and offensive nicknames:

عَسَىٰ نِسَاءٌ مِّنْ نِّسَاءٍ وَلَا مِنْهُمْ خَيْرٌ يُكُونُوا أَلَمْ يَكُونُوا أَعْسَىٰ قَوْمٍ مِّنْ قَوْمٍ يَسَخَرُ لَا أَمْثَلُ الَّذِينَ يَأْتِيهَا
الْإِيمَانَ بَعْدَ الْفُسُوقِ الْإِسْمُ بِئْسَ بِالْأَلْقَابِ تَنَابَزُوا وَلَا أَنْفُسَكُمْ تَلْمِزُوا وَلَا مِنْهُمْ خَيْرٌ يَكُنَّ أَنْ
الظُّلْمُونَ هُمْ قَوْلِكَ يَنْبَأُ لَمْ وَمَنْ

“O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent – then it is those who are the wrongdoers.” (Q.S. Al-Hujurat: 11).

This verse does not only provide a normative prohibition but also offers a unique moral argument: "perhaps they may be better than them." Psychologically, this argument serves as an antidote to the arrogance underlying bullying behavior. Research by Exline et al. (2008) confirms that cultivating humility and the ability to take others' perspectives can reduce aggressive tendencies. Quraish Shihab (2002) in his exegesis explains that this verse teaches respect for human dignity (*karamah insaniyyah*) as a fundamental principle in Islam.

The value of *amar ma'ruf nahi munkar* (enjoining good and forbidding wrong) provides a theological foundation for bystander empowerment. In the context of bullying, bystanders have a moral obligation not only to remain silent but to actively prevent the wrongdoing they witness. Al-Ghazali (2001) in *Ihya' Ulumuddin* explains that *nahi munkar* (forbidding wrong) is an obligation for every Muslim according to their capability, ranging from changing it by hand (direct action), by tongue (verbal reprimand), to by heart (despising it in the heart). The finding that bystander rates are high yet intervention is low indicates the need for pedagogical internalization of this value, not only through lectures but through concrete training on how to speak up and act when witnessing bullying. Schools can develop bystander intervention training programs based on the value of *amar ma'ruf nahi munkar*, with simulations and role-plays about safe ways to intervene (Polanin et al., 2012).

The significant gender difference pattern males dominant as perpetrators, females vulnerable as victims of social and psychological bullying demands the contextual application of the value of 'adl (justice). Justice in Islam does not always mean equal treatment, but treatment that is appropriate to the needs and characteristics of each individual (Quraish Shihab, 2002). Prevention programs need to consider gender-specific vulnerabilities: for male students, controlling physical and verbal aggression through the values of *rahmah* and *hilm* (self-restraint); for female students, strengthening psychological resilience against relational bullying through the values of *ukhuwwah* and social support.

Implications of Findings for an Islamic Values-Based Bullying Prevention Model

Integrating all quantitative and qualitative findings, this study confirms the relevance of the Three-Level Islamic Values Integration Model proposed in the introduction, which combines contemporary moral education theories (Kohlberg, 1984; Bandura, 1977; Lickona, 2004) with core Islamic values. At the individual level, the values of *rahmah* (compassion) and *ukhuwwah* (brotherhood/sisterhood) need to be internalized not only as cognitive knowledge but also as moral feeling and moral action within Lickona's (2004) framework. The finding of high bystander rates (average 1.64) yet low intervention indicates that students actually possess the knowledge that bullying is wrong (moral knowing), but lack sufficient courage and empathy to act (moral action). Pedagogical internalization of *rahmah* through reflective learning, case studies, and empathy habituation can bridge this gap. Research by Eisenberg (2000) shows that empathy can be trained through affective learning programs. Schools can integrate the value of *rahmah* in daily activities, such as "caring friend" pro-grams where students are trained to be sensitive to peers experiencing difficulties.

At the social level, the values of *'adl* (justice) and *amanah* (responsibility/trustworthiness) need to be manifested through the exemplary behavior of teachers and school figures. Bandura's (1977) social learning theory affirms that prosocial behavior is transmitted through observation and imitation of models. Qualitative findings about the role of counseling teachers and homeroom teachers in restorative mediation indicate that the school actually has positive models. However, this exemplary behavior needs to be strengthened and socialized more broadly to serve as a role model for all students. Teachers are not only instructors but also role models in demonstrating fair, non-discriminatory, and responsible attitudes. The value of *amanah* also needs to be internalized by all school members that protecting students from bullying is a shared responsibility, not only the task of counseling teachers. Research by Jennings and Greenberg (2009) shows that teachers with good social-emotional competence are more effective in creating positive classroom environments and preventing aggressive behavior.

At the systemic level, the value of *amar ma'ruf nahi munkar* (enjoining good and forbidding wrong) needs to be actualized through policies, curriculum, and a conducive school culture. Research findings indicate that the school already has various policies and programs, such as rule enforcement, complaint boxes, teacher supervision, and digital literacy. However, these programs have not been explicitly formulated within an Islamic values framework. The future challenge is to formulate existing strategies into a systematic and measurable integrated program, with Islamic values as its main foundation. For example, anti-bullying policies can be formulated by directly referencing the Qur'an Surah Al-Hujurat (49:11) and the value of *amar ma'ruf nahi munkar*, thus having theological legitimacy alongside legal-formal legitimacy. Research by Khoury-

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Kassabri, Benbenishty, and Astor (2005) shows that clear school policies supported by all school members are effective in reducing bullying incidents.

Thus, this three-level model offers a holistic approach that is not only normative but also responsive to the actual characteristics of bullying occurring at SMAN 28 Kabupaten Tangerang. This model addresses the gap identified in the introduction: the integration of Islamic educational values with bullying prevention strategies, which has previously been normative in nature, is now formulated pedagogically and systemically based on strong empirical data. Implementation of this model requires shared commitment from all school stakeholders, as well as policy support from the government and education offices, as recommended in Trofi and Farrington's (2011) research on success factors for bullying prevention programs

IV. Conclusion

The research conducted at SMAN 28 Kabupaten Tangerang revealed that verbal bullying is the most dominant form, with a victim score of 1.56 (moderate category) and a high bystander phenomenon (average 1.64) that has yet to be optimized. Gender-based analysis showed significant patterns where male students are more dominant as perpetrators of physical and verbal bullying, while female students are more vulnerable as victims of social and psychological bullying. The results of Confirmatory Factor Analysis (CFA) confirmed the construct validity of the seven-dimensional bullying model with adequate fit indices (CFI=0.916; RMSEA=0.053), proving that the developed instrument is valid and reliable for measuring bullying behavior in the Indonesian context. Qualitative findings revealed that SMAN 28 has implemented various prevention strategies ranging from rule enforcement, early detection, restorative counseling, character strengthening, to digital literacy yet these strategies have not been explicitly formulated within a systematic Islamic values framework.

The integration of Islamic Education values such as *rahmah* (compassion), *ukhuwwah* (brotherhood/sisterhood), *'adl* (justice), *amanah* (responsibility/trustworthiness), and *amar ma'ruf nahi munkar* (enjoining good and forbidding wrong) offers a transformative framework for addressing bullying. Rather than relying solely on punitive measures, this research recommends a proactive, values-based approach that emphasizes character development and moral education. The findings of this study contribute to the development of *fitrah*-based education, where the Three-Level Islamic Values Integration Model individual, social, and systemic represents an actualization of the human *fitrah* (innate disposition) that inclines toward goodness and rejects evil. Bullying behavior is viewed as a deviation from this sacred *fitrah* that needs to be restored through the processes of *tazkiyah* (soul purification) and *ta'dib* (education in propriety).

This study has several limitations. First, it was conducted in a single school context, which limits the generalizability of the findings. Second, the use of self-report instruments may introduce social desirability bias. Third, the cross-sectional design does not capture longitudinal behavioral changes. Fourth, the exploration of Islamic values was limited to the perspectives of teachers and students without broader stakeholder involvement. Finally, the study did not empirically measure the implementation impact of the proposed model, as it remains conceptual-empirical in nature..

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