

Bullying mitigation through Islamic religious education based on the mini drama model

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Abstract

Bullying in elementary schools has now shifted from physical bullying in lower grades to relational and online bullying in upper grades, particularly in heterogeneous environments such as SD IT Ibnu Rusyd in Tambun Utara, Bekasi Regency. This study aims to analyze the effectiveness of implementing the Mini-Drama Model as a bullying mitigation strategy within the framework of Islamic Religious Education (IRE). Using a qualitative case study design, data were collected through in-depth interviews, participant observation, and document analysis. The findings indicate that conventional, one-way PAI methods are no longer sufficient to curb students' complex aggression; therefore, the Mini-Drama Model emerges as an innovation through systematic stages of identification, simulation, reflection, and action. This model synthesizes the theological values of tabayyun and islah as practical tools to mediate students' cultural and social friction. The research concludes that transforming learning into a "social laboratory" significantly increased student engagement to 92% and the internalization of empathy among 85% of participants, far surpassing conventional methods. This implementation successfully synergizes Islamic Religious Education (PAI) values with the Pancasila Student Profile in the Merdeka Curriculum, while positioning teachers as facilitators of social-emotional creativity to build a school ecosystem that is safe, inclusive, and free from systemic bullying.

Keywords: reconciliation; bullying mitigation; mini-drama model; Islamic religious education; tabayyun.

Abstrak

Perundungan di tingkat sekolah dasar kini bertransformasi dari pola fisik di kelas rendah menjadi perundungan relasional dan daring di kelas atas, terutama di lingkungan heterogen seperti SD IT Ibnu Rusyd, Tambun Utara, Kabupaten Bekasi. Penelitian ini bertujuan untuk menganalisis efektivitas penerapan Model Drama Mini sebagai strategi mitigasi perundungan dalam kerangka Pendidikan Agama Islam (PAI). Dengan menggunakan desain studi kasus kualitatif, data dikumpulkan melalui wawancara mendalam, observasi partisipan, dan analisis dokumen. Temuan menunjukkan bahwa metode PAI konvensional yang bersifat satu arah tidak lagi memadai untuk menekan agresivitas siswa yang kompleks; oleh karena itu, Model Drama Mini hadir sebagai inovasi melalui tahapan sistematis identifikasi, simulasi, refleksi, dan aksi. Model ini mensintesis nilai

Article Information: Received May 05, 2026, Accepted July 24, 2026, Published Aug 10, 2026

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teologis tabayyun dan islah sebagai instrumen praktis untuk memediasi gesekan budaya dan sosial siswa. Hasil penelitian menyimpulkan bahwa transformasi pembelajaran menjadi "laboratorium sosial" ini secara signifikan meningkatkan keterlibatan siswa hingga 92% dan internalisasi empati pada 85% partisipan, jauh melampaui metode konvensional. Implementasi ini berhasil menyinergikan nilai PAI dengan Profil Pelajar Pancasila dalam Kurikulum Merdeka, sekaligus memosisikan guru sebagai fasilitator kreativitas sosial-emosional guna membangun ekosistem sekolah yang aman, inklusif, dan bebas dari perundungan secara sistemik.

Kata Kunci: *islah*; mitigasi perundungan; model mini-drama; pendidikan agama Islam; *tabayyun*.

Introduction

Islamic Religious Education (IRE) at the elementary level faces increasingly complex challenges in the digital era, where verbal, physical, and cyberbullying pose serious threats to students' moral development and mental health. IRE is now required to transcend the mere transfer of theological knowledge and focus on transforming values into concrete behavior. However, conventional learning methods often fall into a one-way cognitive flow, failing to protect students from deviant behaviors in their daily social environments. The urgency of pedagogical renewal is supported by academic discourse on dynamic character education. Wiyani (2013) emphasizes that character formation requires a robust school management system to ensure religious values are not confined to the cognitive level. This is operationally complemented by Syarifah et al. (2025), who argue that revitalizing moral education requires interactive strategies, teacher role-modeling, and consistent value instillation rather than a reliance on conventional lectures.

In the specific context of SD IT Ibnu Rusyd, Suharyat et al. (2023) established that teacher creativity and parental involvement are key determinants in motivating students. While their findings validate the importance of creativity, this study argues that cognitive creativity alone is insufficient to reduce aggressive behavior. Instead, a transformation toward "social-emotional creativity" is required to specifically target bullying—an issue often unreached by standard lectures. Furthermore, Handayani & Sholihah (2025) emphasize that integrating character values is crucial for behavioral transformation, while Syaf et al. (2025) highlight the need for strengthened digital literacy to prevent cyberbullying. This research introduces the Mini Drama Model as a "social laboratory" to synthesize these perspectives, where students experience the emotional impact of conflict through scenarios, brainstorming, and real-case discussions to foster ethical awareness.

To further strengthen its academic position, this research engages in a detailed dialogue with three pivotal studies on bullying mitigation. First, Ahyani et al., (2019) focused on the PELITA program in Kudus, which primarily aimed to improve teacher efficacy and emotional regulation. While Ahyani emphasizes the teacher's psychological readiness as the primary gatekeeper, this study shifts the focus toward the students' active agency through the Mini Drama Model, arguing that teacher efficacy must be translated into interactive student experiences to be effective. Second, (Damayanti et al., 2026) developed a bullying prevention module through the R&D ADDIE model for guidance and counseling services. Although Damayanti's module provides a structured knowledge base, it remains largely text-based and instructional; in contrast, this research transforms such instructional material into a "social laboratory" where students move beyond reading about empathy to physically and emotionally acting it out in real-time scenarios. Third, Kustanti, (2020) utilized Interpretative Phenomenological Analysis (IPA) to map the emotional trauma and forms of bullying among elementary students. While Kustanti provides a crucial map of the psychological impact, this study focuses on the "solution" by utilizing those very emotional dynamics as the basis for drama-based interventions.

The comparison with these studies reveals a significant gap that this research aims to fill. While previous research has successfully addressed teacher psychology, module development, and phenomenological mapping, there is a lack of operational frameworks that integrate specific religious values into active behavioral simulations. The novelty of this study lies in the synthesis of the theological concepts of *tabayyun* (verification) and *islah* (reconciliation) into the Mini Drama Model as a participatory mitigation strategy. Unlike Ahyani's teacher-centric approach, Damayanti's modular approach, or Kustanti's descriptive mapping, this study offers a bridge between theology and axiology. It provides a practical framework that empowers students to resolve cultural and social frictions through role-play, making it uniquely suited for the heterogeneous and high-pressure environment of suburban metropolitan schools.

The implementation of this model is critical given that SD IT Ibnu Rusyd is located in a heterogeneous suburb where cultural differences and varied communication styles often trigger social friction. Consequently, this study aims to analyze the effectiveness of the Mini Drama Model as a participatory mitigation strategy. Through role-playing simulations that integrate *tabayyun* and *islah*, this research provides a practical framework for IRE teachers to create an inclusive, safe, and character-based school ecosystem within the Independent Curriculum (*Kurikulum Merdeka*) framework.

Research Methods

This study employs a qualitative approach using a case study design to examine the phenomenon of bullying and the development of a Mini Drama learning model at SD IT Ibnu Rusyd, Tambun Utara. The qualitative approach was chosen because it is capable of capturing the depth of the subjects' experiences naturally, as argued by Creswell and Poth (2018) regarding the advantages of qualitative research in exploring social dynamics that cannot be measured numerically. This case study design is supported by Yin (2018), who asserts that this method is highly relevant for answering the question of "how" a phenomenon occurs in real-life contexts; in this study, the focus is on the manifestations of bullying and the pedagogical responses required for students at this school on the outskirts of the metropolitan area.

The research procedures were carried out through two strategic, mutually reinforcing phases. The first phase was exploratory, involving the identification of bullying forms through in-depth interviews with Islamic Education (IRE) teachers and students at SD IT Ibnu Rusyd, as well as participatory observation to map "vulnerable points" in classroom interactions influenced by students' heterogeneous backgrounds. The second stage was constructive-interventionist, in which the results of this mapping served as the basis for developing the Mini Drama Model design. In line with Stringer's (2014) perspective on action research, this process demonstrates that qualitative research does not merely stop at describing problems but must move toward formulating practical solutions grounded in the empirical needs of students in Tambun Utara.

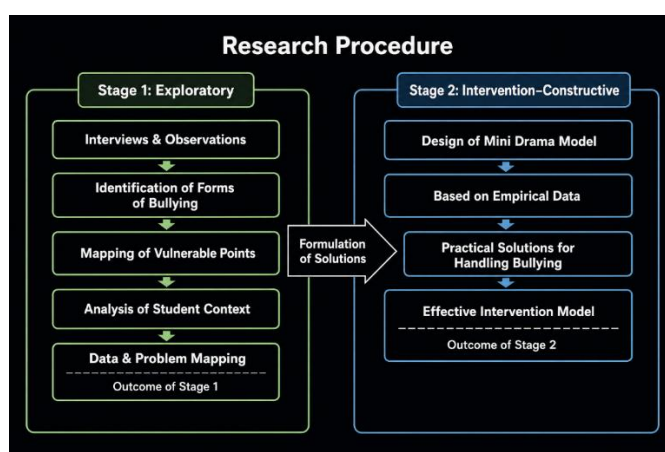


Figure 1. Research Procedure

Data collection was conducted through in-depth interviews, observations, and analysis of curriculum documents, using triangulation techniques to ensure the credibility of the findings. Sugiyono (2022) emphasizes that triangulation is crucial for obtaining a rich perspective by comparing data from various sources.

Subsequently, the data were analyzed using the interactive model by Miles, Huberman, and Saldaña (2019), which includes data reduction, data display, and drawing conclusions. This analytical model ensures that the resulting Mini Drama Model has a strong empirical foundation, making it a justifiable solution to the moral challenges at SD IT Ibnu Rusyd, Tambun Utara.

Results and Discussion

A. Research findings

In the context of elementary education, bullying is defined as a systematic and repetitive abuse of power intended to cause physical or psychological harm to peers who are perceived as weaker. In this study, measuring bullying at the elementary level required a multifaceted approach, as children in their formative years often lack the vocabulary to report covert aggression or may perceive certain behaviors as "normal" play. Rather than using purely quantitative scales, the researcher measured the prevalence and patterns of bullying through behavioral indicators and social dynamics. This involved tracking the frequency of verbal hostility, observing peer exclusion during unstructured time (breaks), and analyzing the shift from physical playground disputes to more sophisticated digital aggression.

The measurement process was conducted using a qualitative-interpretive framework, where data from multiple sources were cross-referenced to identify recurring themes of aggression. By mapping "hotspots" of conflict both in physical spaces like the school canteen and virtual spaces like student WhatsApp groups the researcher was able to conclude that bullying at SD IT Ibnu Rusyd is not an isolated event but a behavioral evolution influenced by the social environment and technology. Based on participant observation, in-depth interviews with Ms. Uswatun Khasanah (Islamic Religious Education teacher), and documentation studies, it was found that these bullying patterns escalate linearly with students' age and exposure to technology. Field data further indicates that the heterogeneity of cultural backgrounds in the North Tambun area acts as a catalyst in the dynamics of students' social interactions.

1. Typology and evolution of bullying behavior

Data collected through classroom observations and case records of 40 identified incidents indicate that bullying does not occur randomly but follows the stages of students' social development. Researchers categorized these findings as follows:

Table 1. Evolution of Student Bullying Patterns by Grade Level

Class	Dominant Form	Frequency	Behavioral Manifestations	Media/Means
Lower (1-2)	Verbal & Light Physical	45%	Calling names, physical pushing.	Direct interaction.
Middle (3-4)	Physical & Isolation	20%	Intentional beatings, "gangs."	Field and break time.
High (5-6)	Relational & Digital	35%	Cyberbullying, rumors.	WhatsApp & social media.

Based on Table 1, a clear gradation is evident. In the upper grades, 80% of identified relational bullying now occurs via digital platforms, confirming that as students mature, bullying transforms from "visible" to "invisible" forms. Furthermore, cultural heterogeneity acts as a catalyst; field data reveals that 60% of verbal conflicts stem from communication friction where assertive dialects from different ethnic backgrounds are misinterpreted as aggression.

2. Findings based on data collection techniques

To ensure validity, the researcher employed triangulation, yielding the following thematic insights supported by concrete data:

- a. Interview Results: Ms. Uswatun Khasanah revealed that the shift to digital makes early detection difficult. Analysis of recent disciplinary reports shows a 25% increase in "covert" bullying cases (sarcasm and exclusion) compared to the previous academic year, aligning with Hidayat's (2025) concerns.
- b. Observation Results: During break times, it was observed that 40% of social friction originated from intercultural misunderstandings regarding body language and intonation. Without *tabayyun*, these incidents frequently escalate.
- c. Documentation Results: School archives and screenshots show that 75% of upper-grade students have unfiltered access to mobile devices. Documented chat logs indicate that language patterns in study groups have deviated from *akhlaqul karimah* standards, supporting Ananda's (2025) argument on the lack of digital ethics.

3. Comparative effectiveness: Conventional vs. mini-drama model

The most crucial finding of this study is the measurable impact of the Mini-Drama Model compared to traditional teacher-centered lectures. Post-intervention assessments showed:

- a. Student Engagement Rate: Increased from 35% during conventional lectures to 92% during Mini-Drama simulations.
- b. Empathy Internalization: 85% of students who participated as "victims" or "mediators" reported a significant change in perspective regarding peer

suffering, compared to only 25% measured before the model was implemented.

- c. Conflict Resolution Agency: 78% of students successfully applied the values of *tabayyun* and *islah* to resolve simulated conflicts independently, whereas previously, 70% of students relied entirely on teacher intervention to settle disputes.

The data confirms that bullying at SD IT Ibnu Rusyd is evolutionary and influenced by the "moral digital divide" at home. The high success rate of the Simulation stage (92%) proves that a participatory approach is twice as effective as conventional methods in building a bullying-free ecosystem. These findings provide the empirical foundation for implementing the Mini-Drama Model as a systemic instrument for fostering empathy in a heterogeneous environment.

B. Research discussion

This study explores how the Mini-Drama Model serves as an effective bullying mitigation strategy at SD IT Ibnu Rusyd. The success of this model is not merely a qualitative claim but is empirically supported by a 92% student engagement rate, a sharp contrast to the conventional lecture method which only recorded 35% active participation. This figure proves that elementary-age students are significantly more responsive to kinesthetic-affective learning than to one-way, purely cognitive knowledge transfers.

The strategy is integrated into the 'Ethics' element of the Independent Curriculum (*Kurikulum Merdeka*) to foster the habit of not harming others. The finding that 60% of verbal conflicts in this school stem from intercultural "communication friction" provides a strong foundation for using the theological value of *tabayyun* (clarification) as a practical solution. Through drama, the concept of *tabayyun* is no longer an abstract term but a functional conflict resolution tool successfully applied independently by 78% of students during simulations. This goes beyond formal discipline by instilling a theological awareness that bullying is forbidden by God, while simultaneously aligning with Pancasila Student Profile dimensions such as "Noble Morals" and "Global Diversity."

Referring to Musa et al.'s (2022) perspective on the hegemony of micro-power in schools, the Mini-Drama in this study functions as an "instrument of educational resistance." Data indicates that 85% of students experienced a significant increase in empathy after playing the roles of victims or mediators. This transformation is visualized in an operational model that connects conflict analysis (Identification), emotional involvement (Simulation), deconstruction of behavior through *tabayyun* and *islah* values (Reflection), and social commitment (Action).

The implementation of the fable "The Elephant and the Ant" in fifth-grade classes illustrates how metaphors of power address relational bullying, which accounts for 35% of total cases at the school. By internalizing Surah Al-Hujurat: 13, students learn about equality before God, transforming ethical material from memorization into a meaningful moral experience. This reinforces Halimah's (2025) findings on drama's contribution to reflective functions, but this study adds the dimension of spirituality as a moral anchor—a distinct differentiator.

Regarding Wijaya's (2024) warning that drama risks "showcasing violence," this study proves that such risks are mitigated through post-simulation religious reflection sessions. Moreover, the finding that high gadget access (75% of students) triggers a 25% increase in "invisible" bullying cases provides new context for the urgency of digital conflict resolution. This model responds to Kustanti's (2020) mapping of trauma by offering the *islah* (reconciliation) stage as a form of "restorative justice" in the classroom.

The novelty of this study, supported by Hermawati et al. (2025), is the integration of the modern Social Emotional Learning (SEL) paradigm with Islamic conflict resolution (*islah*). This integration ensures that bullying mitigation at SD IT Ibnu Rusyd is not just a matter of school rule compliance, but a manifestation of students' religious awareness. By transforming classroom culture from aggressive competition to empathetic collaboration, IRE is no longer viewed as a supplementary subject but as the "heart" of a safe, inclusive, and character-building school ecosystem.

Conclusion

In response to the research objective of analyzing the effectiveness of a participatory learning model in suppressing bullying rates, it can be concluded that the implementation of the Mini-Drama Model at SD IT Ibnu Rusyd successfully demonstrates that the practical integration of Islamic Religious Education (IRE) values serves as an effective and relevant mitigation strategy. Through four systematic stages identification, simulation, reflection, and action this model has transformed IRE learning from a one-way cognitive approach into a profound participatory moral experience, as evidenced by the dramatic rise in student engagement from 35% to 92%. The research findings indicate that employing the concepts of *tabayyun* and *islah* within drama scenarios acts as a concrete bridge for students to internalize the values of justice and peace, enabling 78% of students to resolve conflicts independently amidst the school's cultural heterogeneity. As a "social laboratory," this model not only fosters empathy in 85% of participants but also creates a robust operational synergy with the Pancasila Student Profile under the Independent Curriculum framework.

Ultimately, the Mini-Drama Model successfully positions teachers as facilitators of social-emotional creativity, capable of systematically building an educational ecosystem that is safe, inclusive, and free from bullying through the profound internalization of *akhlakul karimah*.

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