

Internalization of Islamic Religious Education Values to Prevent Bullying Among Sixth-Grade Students at SDN 105 Baraka, Enrekang Regency	
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ABSTRACT : This thesis discusses the implementation of values of compassion, empathy, and brotherhood in Islamic Religious Education to form anti-bullying character in elementary school students. The main problem is: How are Islamic Religious Education values instilled to prevent bullying behavior among fourth grade students at SDN 105 Baraka, Enrekang Regency? This issue is examined through normative theological, pedagogical, and mental approaches and analyzed through data collection, data reduction, data presentation, and conclusion drawing. The results of this research indicate that bullying behavior in fourth grade at SDN 105 Baraka, Enrekang Regency is dominated by verbal, minor physical, and social bullying that is situational in nature, especially when teacher supervision is lax. The instilling of Islamic Religious Education values through religious habituation, teacher role modeling, advice, and religious activities has proven effective in preventing and mitigating bullying behavior by emphasizing values of good manners, compassion, empathy, and mutual respect. Although prevention has been running conductively, reinforcement through more structured monitoring and evaluation is needed to ensure that "excessive joking" behavior does not recur among certain students.	
Keywords: Islamic Religious Education, Value Internalization, Bullying Prevention, Student Character, Elementary School	

INTRODUCTION

Education is a conscious and systematic process aimed at developing students' potential holistically, including their spiritual, intellectual, emotional, and social dimensions. Islamic Religious Education (IRE) plays a strategic role in shaping students' personalities, particularly by fostering noble character and Islamic values. IRE is not limited to the acquisition of religious knowledge but also emphasizes the internalization of moral values in students' everyday lives. Instilling Islamic values during elementary education provides an important foundation for developing students' character, including empathy, tolerance, and the ability to establish healthy social relationships. Religious-based character education is therefore expected to serve as a moral foundation for addressing various social problems within school environments, particularly behaviors that negatively affect other students (Mulyasa, 2021).

Bullying in elementary schools has become a serious concern that threatens the fundamental objectives of education. Bullying refers to aggressive behavior that is

repeatedly directed by an individual or group with greater power toward a less powerful individual, and may occur in physical, verbal, or psychological forms. The effects of bullying are not limited to immediate harm but may also have long-term consequences for students' psychological development, self-confidence, and academic achievement. Fourth-grade elementary school students are in a developmental stage in which their social relationships are becoming increasingly complex. At this stage, children begin to develop their self-identity and establish broader peer relationships, making them potentially vulnerable to bullying when these processes are not supported by strong and continuous character education (Lickona, 2013).

Islam, as a religion that promotes mercy and universal compassion (rahmatan lil-'alamin), provides clear guidance concerning harmonious social relationships and prohibits behaviors that harm others. The prohibition against mocking, belittling, and insulting others is explicitly stated in Qur'an 49:11 (QS. Al-Hujurat: 11). In his interpretation, Ibn Kathir explains that this verse strongly prohibits individuals from looking down on others because such behavior can hurt their feelings and damage social bonds. A person who is being ridiculed may not necessarily be inferior in the sight of Allah to the person who ridicules them. This interpretation is highly relevant to verbal bullying in schools, including teasing, insulting, and assigning negative nicknames that may have detrimental psychological effects on victims (Ibn Kathir, 2003).

This prohibition is further reinforced by Qur'an 49:12 (QS. Al-Hujurat: 12), which emphasizes the importance of protecting the dignity and honor of others. The verse prohibits negative assumptions, searching for others' faults, and backbiting. Al-Qurtubi interprets backbiting as being metaphorically compared to eating the flesh of one's deceased brother, emphasizing the seriousness of such behavior. In the context of bullying, spreading rumors, humiliating peers, or discussing another person's weaknesses constitutes a form of psychological aggression that is strongly prohibited in Islam. These principles demonstrate that Islam places considerable emphasis on social ethics and the protection of individual dignity (Al-Qurtubi, 2006).

Furthermore, Qur'an 4:148 (QS. An-Nisa: 148) states that Allah does not approve of the public expression of hurtful speech, except in cases involving a person who has been wronged. In his interpretation, Al-Tabari explains that this verse teaches the importance of controlling one's speech and avoiding words that cause harm to others. This principle is particularly relevant to educational settings, where healthy communication among students needs to be cultivated. Harsh words, insults, ridicule, and verbal humiliation commonly associated with bullying are inconsistent with Islamic values. Therefore, Islamic Religious Education should cultivate students' awareness of the importance of speaking kindly and respecting the feelings and dignity of others (Al-Tabari, 2001).

The values of brotherhood and the prohibition against harming others are also emphasized in a hadith narrated by Muslim. The hadith explains that a Muslim is a brother to another Muslim and should neither oppress, humiliate, nor abandon them without assistance. The dignity, property, and life of every Muslim must be protected. This teaching provides an important moral foundation for developing a safe and harmonious educational environment. When these values are consistently integrated into Islamic Religious Education, students can develop greater awareness of the importance of respecting others and avoiding bullying behavior (Muslim, 2564).

From a legal perspective, the Indonesian government has demonstrated its commitment to protecting children from violence through Law No. 35 of 2014 on Child Protection and Ministerial Regulation of Education and Culture No. 82 of 2015. These regulations emphasize the responsibility of educational institutions to prevent and address violence within schools. However, the implementation of these regulations requires strong character education. Elementary schools, as formal educational institutions, have an important responsibility to create safe and child-friendly learning environments. Islamic Religious Education can serve as a strategic instrument in supporting these efforts through the cultivation of moral values, ethical conduct, and noble character among students from an early age.

Based on preliminary observations at SDN 105 Baraka, Enrekang Regency, behaviors indicating bullying were identified among fourth-grade students, particularly in verbal and psychological forms. This condition indicates a gap between the Islamic Religious Education values taught in the classroom and students' actual behavior in their daily interactions. The values promoted through IRE have not yet been fully internalized and consistently manifested in students' everyday lives. Therefore, this study is important for examining in depth how Islamic Religious Education values are instilled, what challenges are encountered, and what strategies can be implemented to optimize these efforts in preventing bullying among fourth-grade students at SDN 105 Baraka, Enrekang Regency.

METHODS

Research Location and Design

This study was conducted at SDN 105 Baraka, Enrekang Regency, South Sulawesi Province, Indonesia. The research site was selected purposively based on the relevance of its context to the research topic, accessibility, and the presence of phenomena consistent with the focus of the study, namely the internalization of Islamic Religious Education (IRE) values as an effort to prevent bullying among students. In qualitative research, the selection of a research setting should be based on theoretical and substantive considerations to ensure that the data obtained are relevant to the research objectives.

This study employed a descriptive qualitative research design. This approach was selected because the study aimed to provide an in-depth description of social phenomena occurring in the field without relying on statistical calculations. Qualitative research generates data in the form of spoken and written accounts obtained from participants, as well as observed behaviors (Moleong, 2018). Descriptive research aims to present a systematic, factual, and accurate description of the characteristics and phenomena under investigation (Sukardi, 2019).

Research Approach

The study employed a case study approach. A case study enables researchers to examine a particular phenomenon in depth within its real-life contemporary context through holistic analysis and detailed description (Yin, 2018). Participants were selected using purposive sampling, in which individuals were chosen based on specific criteria and their perceived ability to provide relevant information regarding the phenomenon under investigation.

In addition, the study incorporated normative-theological, pedagogical, and psychological approaches. The normative-theological approach was used to examine Islamic Religious Education values based on the Qur'an, Hadith, and national educational regulations, including Law No. 20 of 2003 on the National Education System. The pedagogical approach was employed to examine strategies for instilling Islamic values through the learning process, while the psychological approach was used to understand students' psychological conditions and behaviors in relation to character development and bullying prevention.

Data Sources

The data consisted of primary and secondary sources. Primary data were obtained through direct observations and interviews with the principal, Islamic Religious Education teacher, homeroom teachers, and subject teachers at SDN 105 Baraka, Enrekang Regency. Secondary data were obtained from school documents, reference books, and relevant institutional records related to the research focus.

Participants were selected based on several criteria: active involvement in the school environment, familiarity with the phenomenon under investigation, willingness to provide information, and the ability to provide objective and relevant data. Purposive sampling was used to ensure the depth and credibility of the information obtained.

Research Instruments and Data Collection Techniques

In qualitative research, the researcher serves as the primary instrument. The researcher was responsible for collecting, analyzing, interpreting, and validating the research data. Supporting instruments included interview guidelines, observation sheets, and documentation protocols. In naturalistic inquiry, the researcher functions

as the primary instrument because of the ability to respond flexibly to changing situations and contextual conditions in the field (Sugiyono, 2022).

Data were collected through observation, unstructured interviews, and documentation. Observation was conducted to examine students' behaviors and the implementation of the learning process directly in the school environment (Nasution, 2017). Interviews were conducted to obtain in-depth information from the participants regarding the implementation of Islamic Religious Education values and efforts to prevent bullying (Moleong, 2018). Documentation was used to supplement and verify information obtained through observation and interviews.

Data collection employed triangulation to enhance the credibility and consistency of the findings. Triangulation was conducted by comparing information obtained from different participants and through different data collection techniques.

Data Analysis

Data analysis was conducted interactively through three stages: data reduction, data display, and conclusion drawing and verification, following the framework developed by Miles and Huberman and described by Sugiyono (2022).

Data reduction involved selecting, organizing, simplifying, and focusing the collected information on aspects directly related to the research objectives, particularly the implementation of Islamic Religious Education values and their role in preventing bullying.

Data display involved organizing the relevant findings into systematic narrative descriptions and thematic categories. This stage facilitated the identification of patterns, relationships, and recurring themes emerging from the field data.

Conclusion drawing and verification constituted the final stage of the analysis. Conclusions were developed based on patterns and relationships identified in the data and were continuously verified against evidence obtained throughout the research process. This procedure ensured that the conclusions accurately represented the empirical conditions observed at the research site.

Data Trustworthiness

The trustworthiness of the data was assessed through four criteria: credibility, transferability, dependability, and confirmability. Credibility was established through prolonged engagement, persistent observation, triangulation of sources, techniques, and time, as well as member checking (Sugiyono, 2022).

Member checking was conducted by reconfirming interview findings with the respective participants to ensure that the interpretations accurately reflected the information they intended to convey. Transferability was supported by providing detailed descriptions of the research context and findings, allowing readers to assess the applicability of the findings to similar contexts. Dependability was maintained through systematic documentation of the research procedures, while confirmability

was strengthened by ensuring that the findings were grounded in empirical evidence rather than researcher assumptions or personal interpretations.

RESULT AND DISCUSSION

RESULTS

A. Forms of Bullying Behavior among Fourth-Grade Students at SDN 105 Baraka, Enrekang Regency

Based on preliminary observations and interviews with the homeroom teacher, teachers, principal, and parents, the social environment among fourth-grade students at SDN 105 Baraka was generally friendly and conducive. Students had established peer groups, and most were able to cooperate during learning activities and play. However, in certain situations, minor conflicts occurred, such as disputes over seating, stationery, or teachers' attention. These situations sometimes resulted in joking that exceeded acceptable boundaries.

In general, conflicts among students were mild and situational. The fourth-grade homeroom teacher reported that although teasing, light pushing, and disputes over belongings occasionally occurred, these situations could be managed through teacher guidance. Observations from teachers across grades I through VI indicated a relatively consistent pattern of students' social development. From the early grades, students had been accustomed to interacting directly with one another without systematically excluding their peers. Conflicts were generally brief and easily resolved, indicating that students were developing the ability to regulate their emotions during social interactions. The principal emphasized that the school consistently promoted togetherness, mutual respect, and discipline from an early age, thereby supporting a positive social climate.

Nevertheless, several behaviors that disturbed peers continued to occur, particularly when classroom supervision was reduced, such as when the teacher was writing on the board, temporarily left the classroom, during transitions between lessons, or during recess. Areas considered more vulnerable included locations near the classroom door, spaces between desks, the back of the classroom, the schoolyard, and corridors where students gathered and played. These findings indicate that environmental conditions and the level of adult supervision influenced the occurrence of behaviors that could potentially develop into bullying.

The observed behaviors could be categorized into several forms:

1. Physical bullying.

Physical behaviors included light pushing, tripping peers during play, tapping or pinching, pulling shirts or collars, and taking classmates' belongings, such as erasers and pencils. These incidents were generally spontaneous and brief and did not result in serious physical injuries. The students involved were typically active or impulsive,

and the behavior was usually carried out individually or in the presence of a small group of peers who laughed or encouraged the behavior.

2. Verbal bullying.

Verbal behaviors included teasing, assigning negative nicknames, making derogatory comments about a peer's abilities, using harsh words during joking interactions, and embarrassing classmates when they answered questions. Such behavior occurred more frequently when the classroom was noisy, during transitions between lessons, or during recess. Verbal bullying had the potential to trigger further social or physical responses when not addressed immediately.

3. Social exclusion.

Social exclusion occurred through the formation of relatively stable friendship or work groups, resulting in some students being left out, ignored, or placed on the margins of classroom or playground activities. However, this exclusion was generally situational and rarely persistent. It was usually associated with differences in personality, peer preferences, or temporary emotional states.

4. Preliminary indications of cyberbullying.

Limited incidents of teasing and inappropriate comments were identified in class messaging groups. These incidents occurred outside school hours and did not demonstrate a persistent or repeated pattern. Parental and teacher supervision was sufficient to stop the interactions.

Students who experienced these behaviors demonstrated varying responses. Some remained silent, withdrew from the situation, or cried, while others reported the incident directly or indirectly to teachers. Teachers responded by reprimanding the students involved, mediating between the students, rearranging seating, and reinforcing values of cooperation and mutual respect. The effects on students who experienced bullying included emotional changes, such as sadness, withdrawal, and anxiety, as well as reduced classroom participation and concentration. Nevertheless, the intervention mechanisms implemented by teachers and the school appeared to help students recover and reduce the likelihood of similar incidents recurring.

Overall, the findings indicate that although bullying-related behaviors occurred among fourth-grade students at SDN 105 Baraka, their frequency, intensity, and impact were generally limited and remained within the context of common social interactions among elementary school children. Environmental conditions, teacher supervision, and character education played important roles in limiting behaviors that could potentially develop into more serious bullying.

B. Internalization of Islamic Religious Education Values in Preventing Bullying among Fourth-Grade Students at SDN 105 Baraka, Enrekang Regency

Preliminary observations in the fourth-grade classroom at SDN 105 Baraka indicated that students' social interactions were generally active and friendly.

Students interacted through joking, formed particular friendship groups, and participated appropriately in learning activities. Most students demonstrated respectful behavior toward teachers and were able to follow classroom instructions. However, certain situations, particularly during noisy periods and transitions between activities, were associated with behaviors that could be considered bullying-related, including teasing, light pushing, and disturbing peers. Although these incidents did not constitute severe violence, repeated joking and teasing could create social and psychological pressure for the students involved.

The fourth-grade homeroom teacher reported that students generally demonstrated good manners and relatively well-controlled behavior. Peer interactions were mostly appropriate and characterized by mutual respect. Bullying-related incidents were generally mild, infrequent, and could be addressed promptly through classroom guidance and teacher intervention. The Islamic Religious Education teacher similarly explained that students' behavior was influenced by the religious values reinforced through daily school routines, resulting in peer interactions that generally remained appropriate for elementary school children.

The principal also stated that the overall social and behavioral conditions among fourth-grade students were conducive. Values of discipline, togetherness, mutual respect, and care for others were consistently emphasized throughout the school environment. From the parents' perspective, although some children had occasionally experienced disturbances from peers, the situations generally improved quickly following teacher intervention, and the children continued to engage positively with their classmates.

Thus, the overall social and moral conditions among fourth-grade students were relatively positive and conducive. Bullying-related incidents were generally mild, unstructured, and manageable through teacher guidance and collaboration with parents.

1. Internalization of Islamic Religious Education Values in Peer Interactions

Preliminary observations showed that the Islamic Religious Education values most strongly emphasized in students' peer interactions included:

- a) Proper manners toward teachers and peers;
- b) Responsible use of language and avoidance of harsh or insulting speech;
- c) Mutual respect and care; and
- d) Compassion and *ukhuwah* (brotherhood).

These values were cultivated through several strategies:

- a) Brief moral guidance during classroom instruction;
- b) Concrete examples of appropriate behavior provided by teachers;
- c) Immediate reinforcement when students violated behavioral expectations or disrupted classroom activities; and

- d) Teacher modeling through greetings, prayers before lessons, and respectful communication when asking or answering questions.

The fourth-grade homeroom teacher emphasized that these values were internalized through daily routines, classroom rules, and positive reinforcement during direct interactions. The Islamic Religious Education teacher stressed the importance of controlling one's speech, respecting peers, and practicing ukhuwah as essential components of good Islamic character. The principal explained that Islamic values were integrated into the broader school culture to create a harmonious and safe environment. Parents also observed behavioral changes at home, including increased politeness and concern for peers after children received consistent reinforcement at school.

2. Reinforcement of Islamic Religious Education Values in Real-Life Situations

The reinforcement of Islamic Religious Education values was not limited to theoretical instruction but was also implemented in real-life classroom situations. When teasing or disruptive behavior occurred, teachers immediately addressed the students involved and connected the behavior to classroom rules and Islamic teachings. This reinforcement was repeated to help students recognize that controlling their speech and behaving appropriately were essential elements of good character.

Teachers also emphasized that intentionally hurting or humiliating peers was unacceptable and reminded students of the moral consequences of such behavior according to Islamic teachings. Parents reported that their children often discussed these lessons at home, suggesting that students were beginning to develop an awareness of the importance of speaking respectfully and treating peers with dignity.

However, observations also indicated that some teasing and subtle negative comments continued to occur when teachers were occupied with other classroom activities. This finding highlights the importance of consistent reinforcement and continuous supervision in strengthening the internalization of Islamic values.

3. Religious Habituation as a Bullying Prevention Strategy

Religious habituation was implemented routinely in the classroom and broader school environment through activities such as:

- a) Morning greetings and welcoming routines;
- b) Prayers before and after lessons;
- c) Qur'an recitation (tadarus) and congregational prayer according to the school schedule; and
- d) Short religious talks (kultum) focusing on moral character.

These routines contributed to the development of discipline, self-control, and ethical behavior and therefore indirectly supported bullying prevention. The Islamic Religious Education teacher emphasized empathy, mutual respect, and compassion

through religious activities and stories about the exemplary behavior of the Prophet and his companions. Parents reported that their children became more polite, calmer, and less likely to use harsh language after participating in these religious activities.

4. Development of Empathy, Compassion, and Forgiveness

Empathy and compassion were developed through classroom instruction and everyday interactions. Teachers encouraged students to consider how their peers might feel, understand the consequences of their words and actions, and assist classmates who experienced difficulties.

Forgiveness and personal responsibility were promoted by encouraging students to apologize after conflicts, forgive their peers, and commit themselves to avoiding similar mistakes in the future. Teachers used reflective activities and personal example to develop students' moral awareness.

Observations indicated that students were beginning to understand the importance of empathy and responsibility. However, empathetic behavior did not always emerge spontaneously, particularly within dominant peer groups. Teachers therefore continued to strengthen these values through habituation, reflection, and discussion of real-life situations.

5. Integration of Religious and Extracurricular Activities

Religious and extracurricular activities, including Qur'an reading, Baca Tulis Al-Qur'an (BTQ), religious learning programs, and religious competitions, contributed positively to students' behavior. These activities helped students:

- a) Develop greater discipline and respectful behavior;
- b) Strengthen self-control in peer interactions; and
- c) Develop values of cooperation and responsibility.

Such activities were particularly effective as bullying prevention strategies when the values learned through them were reinforced in the classroom through homeroom teacher guidance, peer-interaction rules, and consistent reminders of Islamic values.

6. Evaluation and Integration of Islamic Religious Education Values in Bullying Prevention

The internalization of Islamic Religious Education values was evaluated through several mechanisms, including:

- a) Implementation of classroom rules emphasizing mutual respect and responsible speech;
- b) Continuous monitoring of students' behavior;
- c) Simple documentation of bullying-related incidents by teachers; and
- d) Collaboration with parents to provide consistent guidance at home.

The school emphasized that Islamic Religious Education values should function not merely as instructional content but also as behavioral guidelines integrated into the broader school culture. This systematic and collaborative approach focused on character development and contributed to preventing and reducing bullying-related behavior within the school environment.

Overall, the findings demonstrate that the prevention of bullying at SDN 105 Baraka was implemented through the integration of Islamic Religious Education values, teacher modeling, religious habituation, empathy development, behavioral reinforcement, and collaboration between school and family. These strategies helped students develop greater awareness of mutual respect, responsible communication, compassion, and self-control, which constitute important foundations for creating a safe and harmonious elementary school environment.

DISCUSSION

Bullying among fourth-grade students at SD Negeri 105 Baraka, Enrekang Regency, generally appeared in mild forms, such as teasing, excessive joking, and pushing, particularly when teacher supervision was reduced. This finding is consistent with Nurhayati (2020), who reported that bullying at the elementary school level is often social and situational rather than characterized by severe aggression. Elementary school children are still developing their social and emotional competencies; therefore, they may spontaneously express themselves through jokes, teasing, or other forms of interaction that can sometimes exceed acceptable boundaries. Although such behavior may appear minor, it can still cause psychological discomfort for victims and therefore requires consistent intervention from teachers as part of character development.

The social climate at SD Negeri 105 Baraka was generally conducive, characterized by harmonious relationships among students and conflicts that were usually resolved quickly. Putri and Wijayanti (2021) emphasized that school environments that promote togetherness and mutual respect from an early age tend to reduce social conflict among students. In the fourth-grade classroom, the nonphysical bullying that occurred was largely spontaneous and situational. Therefore, character education interventions are important to prevent such behavior from developing into more serious patterns of aggression. These findings indicate that the consistent cultivation of togetherness, mutual respect, and discipline at the elementary school level provides a strong foundation for healthy social interaction.

The occurrence of nonphysical behaviors, such as teasing and excessive name-calling, indicates the need to strengthen students' social skills and emotional self-control. This finding is consistent with Sari (2019), who emphasized that emotional regulation and empathy are important predictors in preventing bullying among elementary school students. In the present study, bullying appeared to be more

strongly associated with situational conditions and peer interactions than with deliberate aggressive intentions. Therefore, the implementation of Islamic Religious Education (PAI) values through habituation and teacher modeling represents an important strategy for developing polite and respectful social behavior among students.

Physical forms of bullying, such as pushing or pulling a peer's clothing, were also observed, although their intensity was relatively low. Basri and Hartono (2022) noted that even mild physical aggression can cause psychological discomfort and potentially affect children's self-confidence. This finding reinforces the importance of addressing all forms of bullying, even when they appear trivial. Consistent intervention and character-building activities are necessary to prevent negative behaviors from recurring and interfering with students' learning and social development.

The students who engaged in bullying-related behavior tended to display dominant and impulsive characteristics within peer groups. Kurniawan (2021) reported that dominance and impulsivity are common characteristics associated with bullying behavior among elementary school students. The absence of a structured pattern or consistent targeting of particular victims suggests that the behavior observed in this study was more closely related to children's developing social and emotional competencies than to an established culture of violence. This finding highlights the importance of preventive behavioral guidance through character education and the systematic internalization of PAI values in the classroom.

Victims' responses, including remaining silent, crying, or reporting incidents to teachers, indicate that elementary school students still rely considerably on adult authority to resolve interpersonal conflicts. Amalia (2023) emphasized that teachers' roles as mediators and facilitators of a safe social climate contribute significantly to restoring victims' emotional well-being. Teachers therefore function not only as instructors but also as protectors and facilitators of healthy peer relationships. This finding underscores the importance of proactive teacher involvement in identifying, addressing, and preventing bullying in the classroom.

The internalization of PAI values constitutes a key component of bullying prevention at the school. Values such as proper conduct (*adab*), mutual respect, responsible speech, compassion, and *ukhuwah* (brotherhood) serve as moral guidelines that discourage students from engaging in harmful behavior. Ramadhani (2022) argued that the internalization of religious values through consistent religious habituation can reduce aggressive behavior. In the present study, these values were reinforced through direct instruction, teacher modeling, religious routines, and the connection of moral lessons with real-life situations. Such an approach enabled students to understand that PAI values are not merely theoretical concepts but practical principles that should guide their everyday interactions.

The methods used to instill PAI values were varied and included advice, exemplary stories, corrective feedback, and reflective activities. Prabowo (2021) reported that religious routines, such as collective prayer, congregational prayer, and brief religious talks, can contribute to the development of an orderly and ethical school culture, thereby reducing opportunities for bullying. The findings of this study further suggest, however, that prevention efforts should be supported by stronger behavioral monitoring, systematic documentation of recurring incidents, and continuous communication between teachers and parents. Such measures are important to ensure that bullying prevention based on PAI values is not only reactive but also measurable, consistent, and sustainable.

The findings demonstrate that the prevention of bullying at SD Negeri 105 Baraka requires an integrated approach that combines PAI-based character education, teacher modeling, religious habituation, emotional regulation, empathy development, and collaboration with parents. The relatively mild and situational nature of bullying observed in the study should not lead to its dismissal, because repeated teasing, exclusion, or physical aggression can potentially develop into more persistent patterns if left unaddressed. Therefore, the consistent internalization of Islamic moral values, supported by a safe school climate and proactive teacher intervention, is essential for fostering respectful, empathetic, and nonviolent relationships among elementary school students.

CONCLUSION

This study shows that bullying among fourth-grade students at SDN 105 Baraka, Enrekang Regency, generally occurred in verbal, mild physical, and social forms. The behavior was largely situational and spontaneous, lacked a structured pattern, and was not repeatedly directed toward specific targets. Such behavior was influenced primarily by students' emotional development, excessive joking, and classroom conditions, particularly when teacher supervision was limited, such as during recess or transitions between lessons. Although the physical intensity of the incidents was relatively low, the impact on victims was primarily emotional and psychological.

The internalization of Islamic Religious Education (PAI) values through religious habituation, teacher modeling, classroom rules, moral guidance, and religious activities was found to be effective in reducing bullying-related behavior. Values such as proper conduct (*adab*), empathy, responsibility, mutual respect, and compassion served as moral guidelines for students' interactions. Teacher intervention therefore not only helped restore victims' emotional well-being but also contributed to the development of a positive, harmonious, and character-oriented classroom climate.

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