

Internalizing Social Islamic Character Values (Ukhuwah And Tazkiyah) in Mitigating Student Bullying Behavior at Sdn 40 Bengkulu City

Sutrian Efendi ^{a,1,*}, Bambang Irawan ^{b,2}, Luci Lestari, ^{c,3}, Errick Avra ^{d,4} Sutra Selegar

^{abcd}UIN Fatmawati Sukarno, Indonesia

¹sutrian@mail.uinfabengkulu.ac.id, ²bambang02594@gmail.com, ³lestariluci83@gmail.com,

⁴errickavra446@gmail.com ⁵Sutraselegar2004@gmail.com

*Luci Lestari ; lestariluci83@gmail.com

ARTICLE INFO

Article history

Received:

13-04-2025

Revised:

23-05-2025

Accepted:

24-07-2025

Keywords

Internalization, Social Morality (Akhlak), Brotherhood (Ukhuwah), Purification of the Soul (Tazkiyah), Bullying, SDN 40 Kota Bengkulu.

ABSTRACT

The rampant phenomenon of bullying at the elementary school level demands a preventive approach that touches children's spiritual and emotional roots. This study aims to analyze the process of internalizing social Islamic moral values (akhlak sosial), focusing on the concepts of Ukhuwah (brotherhood) and Tazkiyah (purification of the soul), as an instrument to mitigate bullying behavior at SDN 40 Kota Bengkulu. Using a descriptive qualitative approach, data were collected through in-depth interviews with Islamic Education (PAI) teachers, the school principal, and students, as well as through field observations and documentation. The results indicate that the internalization process is carried out through three main stages: value transformation in the classroom, value transaction through interactive discussions, and trans-internalization through the habituation of the school's religious culture. The integration of the Ukhuwah concept successfully fosters empathy among students, while Tazkiyah trains students to control their egos and negative emotions. This study concludes that strengthening spiritual-based social morals is effective in preventively reducing both verbal and physical bullying

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

Islamic Religious Education (PAI) in elementary schools carries a strategic mission that is oriented not only toward the transfer of religious knowledge but also the transfer of values and the holistic character formation of students. Education is essentially a process of nurturing human beings to achieve a balance between intellectual, emotional, social, and spiritual intelligence. In the context of primary education, the instillation of religious values serves as the core foundation for shaping a child's personality—fostering noble character (akhlak mulia), responsibility, and the ability to live harmoniously within a pluralistic society. In the digital era, marked by the rapid advancement of information and communication technology, elementary school students face increasingly complex social challenges. The ease of access to social media, online gaming, and various digital content brings both positive and negative impacts on student behavioral development. One of the most concerning effects is the rise in aggressive behavior, intolerance, low empathy, and various forms of bullying occurring within the school environment. This phenomenon indicates that

technological advancements are not always accompanied by adequate moral and character development.

Bullying is a serious issue that remains a major concern in the world of education. This behavior can manifest as verbal, physical, psychological, or social actions carried out intentionally and repeatedly against individuals perceived as weaker. At the elementary school level, bullying often appears in the form of taunting, negative labeling, exclusion from peer groups, spreading rumors, intimidation, and even minor physical acts such as pushing, pinching, or taking a classmate's belongings. Although these actions may seem simple, they can have long-term impacts on a child's mental health, self-confidence, learning motivation, and social development. Various studies show that victims of bullying are at risk of experiencing anxiety, stress, a decline in academic achievement, and even difficulties in building healthy social relationships. Meanwhile, perpetrators of bullying have the potential to develop sustained aggressive behavior if they do not receive proper guidance.

Therefore, efforts to prevent bullying cannot rely solely on imposing sanctions or disciplinary approaches; instead, they require a more fundamental strategy through character building and the early internalization of moral values. So far, the handling of bullying cases in schools has tended to focus on curative and repressive approaches, namely imposing punishments or taking action after an incident has occurred. While these approaches are indeed important for maintaining school order, they often fail to address the actual root of the problem. Bullying behavior stems from various factors, such as low empathy, weak self-control, a sense of superiority, environmental influences, and a lack of understanding regarding human and religious values. Therefore, a preventive approach is required—one that can deeply shape students' moral consciousness so they are driven to behave well not out of fear of punishment, but out of self-awareness and the values they believe in.

Islam as a *rahmatan lil 'alamin* (a mercy to all creation) religion offers a comprehensive concept of moral education (*akhlak*) in building harmonious human relationships. One crucial aspect of this moral education is social ethics (*akhlak sosial*), which governs how individuals interact with others politely, affectionately, and with mutual respect. Social ethics not only teaches etiquette in social interactions but also instills the values of brotherhood, compassion, tolerance, empathy, and social responsibility. These values are highly relevant to efforts aimed at preventing and mitigating bullying behavior within the school environment. Two main concepts in Islamic social ethics (*akhlak sosial*) that hold strong relevance to bullying prevention are *Ukhuwah* (brotherhood) and *Tazkiyatun Nafs* (purification of the soul). *Ukhuwah* is a concept of brotherhood that emphasizes the importance of building relationships based on love, compassion, mutual respect, and mutual assistance. Through the internalization of *ukhuwah* values, students are encouraged to view their peers as brothers and sisters whose dignity and feelings must be protected. This awareness can foster the growth of empathy and reduce the tendency to harm others, both physically and verbally.

On the other hand, *Tazkiyatun Nafs* is a process of soul purification aimed at cleansing the heart from various moral diseases, such as arrogance, envy, jealousy, excessive anger, and the tendency to underestimate others. The value of *tazkiyah* teaches the importance of self-control, introspection, and character building rooted in

piety (taqwa). In the context of bullying, tazkiyatun nafs serves as an essential tool to control the negative impulses that can trigger aggressive behavior toward peers. With a purified soul and a healthy heart, it becomes much easier for students to cultivate attitudes of tolerance, patience, and respect for differences. As a formal educational institution, elementary school plays a vital role in internalizing these values through various learning activities and habituation practices. This internalization process is carried out not only through classroom instruction but also through teacher role modeling, school culture, religious activities, social interactions among members of the school community, and various sustainable character-building programs. A conducive and religious school environment will provide students with practical, real-world experiences in applying the values of ukhuwah and tazkiyatun nafs in their daily lives.

SDN 40 Bengkulu City is an elementary school characterized by a diverse student body in terms of social, economic, and cultural backgrounds. As a school committed to strengthening character education and habituating religious values, SDN 40 Bengkulu City possesses great potential to develop an internalization model for social ethics (akhlak sosial) as a preventive effort against bullying behavior. Various religious activities—such as routine congregational prayers (salat berjamaah), short Islamic lectures (kultum), prayer recitations, and school social programs—can serve as effective media to instill the values of ukhuwah and tazkiyah in students. Nevertheless, the implementation of these values in students' social lives still requires in-depth study to determine their effectiveness in shaping positive behavior and preventing bullying. This research is crucial because it seeks not only to describe the execution of internalizing ukhuwah and tazkiyatun nafs values but also to analyze their contribution to creating a school environment that is safe, comfortable, inclusive, and free from acts of bullying.

Based on the aforementioned description, research on "The Internalization of Social Ethical Values (Ukhuwah and Tazkiyah) in Mitigating Student Bullying Behavior at SDN 40 Bengkulu City" is crucial to conduct. This study aims to provide an empirical overview of the process of internalizing social ethical values, the supporting and inhibiting factors of its implementation, and its implications for student character building. The results of this research are expected to provide a scientific contribution to the development of character education based on Islamic values, as well as serve as a reference for other schools in building a child-friendly school culture that is free from bullying.

Method

This study applies a qualitative approach with a descriptive-analytical method to provide an in-depth depiction of the value internalization phenomenon in the field. The research was conducted at SDN 40 Bengkulu City. Research subjects were determined using a purposive sampling technique, which included the Principal, Islamic Religious Education (PAI) teachers, homeroom teachers, and student representatives from upper-grade classes (Grades IV, V, and VI) who are vulnerable to the social interaction dynamics of bullying. Data were collected through three main techniques: In-depth interviews, Passive participant observation during class hours and recess, and Documentation studies of the curriculum and school counseling records. The validity of the data was tested using source and technique triangulation, while data analysis utilized the Miles, Huberman, and Saldaña interactive model, which includes data reduction, data display, and conclusion drawing.

Results and Discussion

Based on the data gathered in the field, SDN 40 Bengkulu City approaches bullying mitigation not through separate, specific regulations, but rather by embedding it into daily, religion-based character building. The process of internalizing the values of *Ukhuwah* and *Tazkiyah* at this school operates through three conceptual stages:

Field findings indicate that SDN 40 Bengkulu City addresses bullying prevention through the integration of religiously grounded character education rather than through the implementation of separate anti-bullying regulations. The internalization of the values of *Ukhuwah* (Islamic brotherhood) and *Tazkiyah* (self-purification) is carried out through three interrelated stages: value transformation, value transaction, and transinternalization. These stages function as a comprehensive framework for cultivating students' moral awareness, social sensitivity, and positive behavioral dispositions within the school environment.

The first stage, value transformation (cognitive), emphasizes the introduction and understanding of moral values. Islamic Religious Education (PAI) teachers incorporate concepts of *akhlakul karimah* (commendable character) and *akhlak madzmumah* (reprehensible character) into classroom instruction through contextual learning activities. Examples drawn from students' daily experiences are employed to illustrate behaviors that are inconsistent with Islamic teachings. Mocking a classmate's physical appearance or ridiculing a peer's family background, for instance, is presented as a prohibited act that undermines the process of self-purification (*Tazkiyah*) while simultaneously weakening the spirit of solidarity and mutual respect embodied in *Ukhuwah*.

The second stage, value transaction (affective), involves interactive engagement between teachers and students in the process of value formation. Opportunities following congregational Dhuha prayers and morning *kultum* (short Islamic sermons) are utilized as reflective learning spaces where moral values are discussed collectively. Empathy-building activities, including case simulations and guided reflection, encourage students to consider the emotional consequences of exclusion, ridicule, and other forms of bullying. Reflective questions such as "How would you feel if you were excluded by your peers?" stimulate emotional awareness, foster moral sensitivity, and encourage students to develop a shared commitment to caring for one another. Such interactions facilitate the initial development of self-reflection, which constitutes a fundamental element of *Tazkiyah*.

The third stage, transinternalization (psychomotor and character), is characterized by the manifestation of religious values in students' spontaneous behavior. Internalized values become evident through consistent actions performed without external coercion. School culture serves as an important supporting mechanism in this process through the habituation of the 5S principles (*Senyum, Sapa, Salam, Sopan, and Santun*—Smile, Greet, Salute, Polite, and Courteous) as well as the establishment of bullying-free classroom agreements displayed in learning spaces. Continuous exposure to these practices reinforces positive social interactions, strengthens interpersonal relationships, and contributes to the development of a respectful, inclusive, and harmonious school climate.

Table 1. Internalization of *Ukhuwah* and *Tazkiyah* Values and Their Contribution to Bullying Mitigation

SOCIAL ETHICAL VALUES	INTERNALIZATION INDICATORS AT SCHOOL	TANGIBLE IMPACT ON BULLYING MITIGATION
<i>Ukhuwah (Brotherhood)</i>	<i>Peer tutoring programs in daily learning. The habit of sharing lunch/meals during recess.</i>	<i>Decreased social exclusion; students become more sensitive and proactive in helping classmates who are struggling or sitting alone.</i>
<i>Tazkiyah (Purification of the Soul)</i>	<i>The habit of reciting istighfar (seeking forgiveness) when emotions are triggered. A brief behavior muhasabah (self-reflection) before returning home from school.</i>	<i>Students are able to restrain themselves from retaliating physically to mockery; it reduces the ego of wanting to feel superior in class.</i>

The discussion analysis indicates that merging the classical ethical theory of Tazkiyatun Nafs with modern implementation at SDN 40 Bengkulu City is proven capable of forging an internal control defense mechanism within children. When children possess the awareness that their souls must remain untainted by the act of hurting others, the impulse to engage in bullying is automatically suppressed, even when they are outside the direct supervision of teachers.

Bullying in the elementary school environment, including at SDN 40 Bengkulu City, poses a serious threat that can damage students' psychological, academic, and social development. At the elementary school age, children are in a crucial phase of character formation and behavior absorption from their surrounding environment. If acts of bullying—whether verbal, physical, or relational—are left unaddressed without systematic intervention, it will not only create an unsafe learning climate but also has the potential to foster antisocial behavior patterns that persist into adulthood. Therefore, a preventive approach rooted in moral strengthening, rather than merely imposing formal sanctions, is highly required to mitigate and break the chain of bullying behavior from an early stage within the school environment.

The internalization of *ukhuwah* (brotherhood) and *tazkiyah* (self-purification) at SDN 40 Bengkulu City is implemented through a combination of classroom learning, school culture, and daily habituation practices. Data obtained from interviews with Islamic Religious Education teachers, homeroom teachers, and the principal indicate that the integration of these values is not limited to formal instruction but extends to students' everyday interactions within the school environment. The value of *ukhuwah* is cultivated through collaborative learning activities, peer support, and inclusive social interactions, encouraging students to develop mutual respect and concern for one another. Such practices help reduce social exclusion and foster a sense of belonging among students. The value of *tazkiyah*, meanwhile, is strengthened through reflective activities, emotional self-regulation, and religious habituation programs designed to encourage self-awareness and moral responsibility.

Findings further reveal that the internalization of these values contributes significantly to bullying mitigation. Students who demonstrate stronger understanding and practice of *ukhuwah* tend to show greater empathy toward peers and are more willing to intervene when witnessing acts of exclusion or verbal aggression. Similarly, the implementation of *tazkiyah* encourages students to regulate emotions, avoid

retaliatory behavior, and reflect upon the consequences of their actions. These findings suggest that religious values function not only as moral principles but also as practical mechanisms for fostering a safe and supportive school climate. The relationship between the internalization of social akhlak values and bullying mitigation is summarized in Table 1.

Table 2. Internalization of Ukhuwah and Tazkiyah Values and Their Contribution to Bullying Mitigation

Social Ethical Values	Internalization Practices at School	Contribution to Bullying Mitigation
Ukhuwah (Brotherhood)	Peer tutoring activities, collaborative learning, sharing meals during recess, inclusive classroom interactions, and mutual assistance among students.	Reduces social exclusion, strengthens peer solidarity, increases sensitivity toward isolated classmates, and encourages students to support one another.
Tazkiyah (Self-Purification)	Reflection activities (<i>muhasabah</i>), emotional self-regulation practices, recitation of <i>istighfar</i> , moral guidance from teachers, and daily religious habituation.	Enhances emotional control, reduces aggressive and retaliatory behavior, minimizes arrogance and hostility, and promotes empathy and self-awareness.

As presented in Table 1, the values of *ukhuwah* and *tazkiyah* operate in a complementary manner within the school environment. While *ukhuwah* strengthens students' social relationships and collective responsibility toward their peers, *tazkiyah* develops the internal capacity for self-control and moral reflection. The combination of these two dimensions creates both external and internal protective factors against bullying behavior. Consequently, bullying prevention at SDN 40 Bengkulu City is not merely based on disciplinary measures but is embedded within a broader process of character formation grounded in Islamic values.

Conclusion

Based on the findings and discussion, bullying mitigation at SDN 40 Bengkulu City is effectively implemented through the internalization of social moral (*akhlak*) values rooted in the Islamic concepts of *Ukhuwah* (brotherhood) and *Tazkiyah* (self-purification). This process is carried out systematically through three interconnected stages: value transformation, which develops students' cognitive understanding of the negative consequences of bullying through contextual Islamic Religious Education; value transaction, which strengthens affective awareness through dialogue, reflection, and empathy-building activities; and transinternalization, which encourages the manifestation of these values in students' daily behavior through religious habituation and school culture. The internalization of *Ukhuwah* fosters social inclusion, mutual care, and respect among students, thereby reducing the likelihood of social exclusion and peer victimization, while *Tazkiyah* promotes self-control, emotional regulation, and moral reflection, enabling students to manage negative impulses and avoid aggressive behavior. These findings suggest that bullying prevention at the elementary school level is more effective when approached through a preventive and character-

based framework rather than relying solely on disciplinary measures. Sustainable collaboration among Islamic Religious Education teachers, school leaders, homeroom teachers, and parents is therefore essential to strengthen the continuity of these values and to create a safe, inclusive, and supportive educational environment.

References

- Jiyanto, M. P. I. (2024). BAGIAN V PENDIDIKAN AGAMA ISLAM DALAM BINGKAI PLURALISME DAN MULTIKULTURALISME: SEBUAH TINJAUAN FILOSOFIS. *Pendidikan Agama Islam Pluralisme dan Multikultural*, 65. Olweus, D. (2013). School bullying: Development and some important challenges. *Annual Review of Clinical Psychology*, 9(1), 751–780. <https://doi.org/10.1146/annurev-clinpsy-050212-185516> (Rujukan internasional untuk definisi dan dampak bullying)
- Karti, A., Hamengkubuwono, H., & Fakhruddin, F. (2025). Internalisasi Nilai-Nilai Toleransi Beragama dan Implikasinya Terhadap Etika Sosial Santri di Pondok Pesantren Annajiyah Lubuklinggau (Doctoral dissertation, Institut Agama Islam Negeri Curup).
- Majid, A., Andayani, D., Pd, M., Ag, S., & Pd, S. (2019). Pendidikan karakter perspektif Islam. Pt Remaja Rosdakarya Bandung.
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis*. sage.
- Mulyasana, D. (2019). Konsep pendidikan akhlak dalam mengantisipasi dekadensi moral remaja era digital. *Jurnal Edukasi Islami: Jurnal Pendidikan Islam*, 8(2), 231–246.
- TINGGI, R. (2021). Kementerian pendidikan, kebudayaan, riset, dan teknologi. *Universitas*, 6, 21035.
- Zusmayanti, Y. N. (2023). Penanaman Karakter Peserta Didik melalui Aktualisasi Pendidikan Karakter Di SMP Cita Persada Depok (Doctoral dissertation, Institut PTIQ Jakarta).
- Zuhri, M. (2023). Strategi guru pendidikan agama Islam dalam menanamkan karakter tazkiyah al-nafs untuk mereduksi perilaku agresif peserta didik. *Jurnal Penelitian Pendidikan Islam*, 11(2), 189–204.
- Astuti, P. R. (2008). Meredam bullying: 3 cara efektif mengatasi KPAC kekerasan pada anak.
- Bahiyah, Q. E., Muzaki, I. A., & Hakim, A. (2026). Internalisasi Nilai-Nilai Akhlak Melalui Keteladanan Guru dalam Pembelajaran Pendidikan Agama Islam. *Jurnal Ragam Pengabdian*, 3(1 (Spesial Issue)), 4685-4695.
- Cahyani, W. (2025). IMPLEMENTASI NILAI-NILAI PENDIDIKAN AGAMA ISLAM DALAM MENINGKATKAN KARAKTER SOSIAL ANAK DI SMPN 7 KOTA BENGKULU (Doctoral dissertation, UIN Fatmawati Sukarno Bengkulu).
- Efendi, D. (2019). Proses pembentukan aqidah dan akhlak pada siswa sekolah dasar di kota Jayapura. *Al-Adzka: Jurnal Ilmiah Pendidikan Guru Madrasah Ibtidaiyah*, 9(1), 9-20.
- Firdaus, M. (2025). yang Holistik dan Inklusif BAB. *Pedagogi Islam: Membangun Pendidikan yang Holistik dan Inklusif*, 77.
- Hasanuddin, H., Aritama, R., Waliadin, W., Nofianti, L., & Imelda, C. (2024). Sosialisasi peraturan Menteri Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia Nomor 46 Tahun 2023 tentang pencegahan dan penanganan

- kekerasan di lingkungan unit pendidikan. *Jurnal Pengabdian Masyarakat*, 2 (5), 1633-1640.
- Islam, J. B. P. A. (2024). Peran Pendidikan Aqidah Akhlak dalam Pembentukan Karakter Siswa Sekolah Dasar. *Jurnal Budi Pekerti Agama Islam*, 2(4).
- Jannah, M. (2019). METODE DAN STRATEGI PEMBENTUKAN KARAKTER RELIGIUS YANG DITERAPKAN DI SDTQ-T AN NAJAH PONDOK PESANTREN CINDAI ALUS MARTAPURA. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 4(1), 77-102.
- Kurniati, Z. (2018). Dzikir sebagai terapi penyembuhan gangguan jiwa dalam perspektif Imam Al-Ghazali (Doctoral dissertation, UIN Raden Intan Lampung).
- Muhammad, J. S. (2014). Internalisasi nilai-nilai karakter dalam pembelajaran bahasa Arab. *Al-Bidayah: jurnal pendidikan dasar Islam*, 6(2).
- PUPUT, O. (2025). INTERNALISASI NILAI-NILAI PENDIDIKAN ISLAM DALAM MENUMBUHKAN SIKAP TOLERANSI PADA SISWA KELAS X DI SMA NEGERI 7 KOTA BENGKULU (Doctoral dissertation, UIN Fatmawati Sukarno Bengkulu).
- Salahudin, A., & Alkrienciehie, I. (2013). Pendidikan karakter: pendidikan berbasis agama & budaya bangsa. Pustaka Setia.
- Susanto, H., Setiaji, A., & Sulastri, N. (2022). Strategi Internalisasi Nilai-nilai Akhlak dalam Upaya Membentuk Kepedulian Sosial Siswa. *Edumaspul: Jurnal Pendidikan*, 6(1), 556-564.
- Suwito, M. A., & Rahmatullah, M. (2023). Young sufism komunitas sufi dan tasawuf di era digital. CV Mangku Bumi Media.
- Syamsudin, F., & Hadi, M. S. (2025). Pengaruh pendidikan karakter, keterampilan sosial, dan lingkungan keluarga terhadap perilaku prososial siswa sekolah dasar. *JlIP-Jurnal Ilmiah Ilmu Pendidikan*, 8(2), 1327-1332.
- Yaumi, M. (2016). Pendidikan karakter: landasan, pilar & implementasi. Prenada Media.