



Moral Education and Madrasah Social Control in the Prevention of Student Bullying at MA Miftahul Huda Tugu Agung

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Abstract:

Bullying of students is a moral and social problem that requires a prevention strategy based on moral development and control of the madrasah environment. This study aims to analyse moral education and social control in madrasahs to prevent student bullying. The research uses a qualitative approach with a case study type. Data were collected through interviews, observations, and documentation with the head of the madrasah, Akidah Akhlak teachers, Counselling Guidance teachers, homeroom teachers, parents, and students. The results of the study showed that the dominant forms of bullying were verbal and social, such as ridicule, negative nicknames, derogatory jokes, and ostracism. Moral education plays a role in shaping moral awareness through oral manners, empathy, teacher examples, learning Moral Faith, and religious habits. Madrasah social control runs through discipline, reprimands, coaching, BK services, mediation, class agreements, parental involvement, and homeroom supervision. These findings confirm that the prevention of bullying in madrasahs needs to be carried out in an educational, religious, restorative, and collaborative manner.

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Introduction (مقدمة)

Bullying of students shows that there are serious problems in moral development, school climate, and social control in the educational environment. This behaviour often appears when empathy is weakened, aggressive actions are considered reasonable, school rules are less effective, and teacher-student relationships do not run in a guiding manner manner (Huang et al., 2024; Montero-Carretero et al., 2021). Bullying also undermines a sense of security, peer

cooperation, social support, and a healthy school culture (Ivaniushina & Alexandrov, 2022; Wang & Chen, 2024). In the context of madrasas, this issue is important because madrasas are tasked not only with imparting knowledge but also with shaping students' morals, manners, care, and social behaviour. Therefore, the moral education and social control within madrasas need to be studied as strategies to prevent bullying at MA Miftahul Huda Tugu Agung.

Several previous studies have shown that student bullying is an educational problem that is closely related to moral development, religiosity, school climate, the role of teachers, social support, family, and counselling services. Bullying needs to be understood as a moral problem that can be prevented by strengthening Islamic education, moral development, teacher role modelling, religious guidance, the habituation of worship, and the internalisation of spiritual values in the school environment (Abbas 2026; Isnaeni, Rahmat, and Anwar 2026). Bullying prevention is also related to religious maturity and religious moderation education, as both can shape students' ability to self-regulate, respect differences, resist violence, and build peaceful social relationships (Partono et al., 2025; Zannah et al., 2025). In addition, the role of teachers, peer support, positive activities, and a safe school environment are important factors in suppressing the emergence of bullying behaviour in educational units (Muzakki et al., 2025; Wardhani et al., 2024). Psychologically, school climate, emotional regulation, self-esteem, social support, and self-resilience play an important role in helping students, especially victims of bullying, cope with social pressure and restore confidence (Subagio & Virilia, 2024; Virilia et al., 2024). Bullying prevention also requires counselling services, student coaching, attention to mental health, and cooperation among schools, families, and the broader social environment to ensure more effective control of student behaviour (Sumarmi et al., 2024; Wardah et al., 2024).

Based on the previous research, studies on bullying have discussed many aspects of Islamic education, religiosity, religious moderation, the role of teachers, school climate, social support, mental health, and counselling services. However, studies that specifically link moral education with madrasah social control in preventing student bullying still need to be deepened, especially in the context of Madrasah Aliyah. Therefore, this study aims to examine how moral education and social control in madrasas are carried out to prevent bullying of students at MA Miftahul Huda Tugu Agung. This research not only sees bullying as a problem of student behaviour but also as a problem of moral development and of social control mechanisms carried out by madrasas through teacher role modelling, religious habits, discipline, supervision, advice, educational sanctions, and the strengthening of a safe and educational madrasah culture.

This research has contributed to strengthening the study of bullying prevention in madrasas by placing moral education and social control as the main strategies. Theoretically, this study emphasises that preventing bullying through discipline alone is insufficient; it must be complemented by moral coaching, teacher role modelling, religious culture, and social supervision. In practical terms, the results of this research can serve as a reference for madrasas in building an educational, religious, and restorative bullying-prevention system.



Method (منهج)

This research uses a qualitative approach with a case study type. The qualitative approach was chosen because this study aims to understand in depth the practice of moral education and social control in madrasahs in preventing student bullying at MA Miftahul Huda Tugu Agung. Case studies are used to explore bullying in the natural context of madrasas, particularly verbal and social forms of bullying, moral development strategies, disciplinary mechanisms, the role of teachers, counselling and guidance services, parental involvement, and madrasah culture in fostering a safe learning environment. In qualitative research, case studies are seen as relevant

when researchers want to understand a phenomenon in depth based on the context, informant experience, and social dynamics surrounding it (Creswell & Creswell, 2023; Flick, 2022).

The research was carried out at MA Miftahul Huda Tugu Agung. The selection of locations was carried out purposively because the madrasah has activities related to moral development, religious habituation, discipline, counselling and guidance services, and teacher involvement in supervising student behaviour. The research informants consisted of the head of the madrasah, the Akidah Akhlak teacher, the Counselling Guidance teacher, the homeroom teacher of class X, the homeroom teacher of class XI, two student parents, and eight students. Informants were selected based on direct involvement in moral development, supervision of student behaviour, handling bullying, and experience with social interaction in the madrasah environment. Purposive informant selection is suitable for qualitative research because researchers select data sources considered most knowledgeable, experienced, and directly involved with the phenomenon under study (Ahmad & Wilkins, 2025).

The research data consists of primary and secondary data. Primary data were obtained through in-depth interviews and field observations. Interviews were conducted on June 9, 2026, with madrasah heads, Akidah Akhlak teachers, Counselling Guidance teachers, homeroom teachers, parents, and students. Interview data were used to explore informants' views on the form of bullying, moral education strategies, madrasah social control, the role of discipline, counselling guidance services, parental involvement, and barriers to bullying prevention. Observations were conducted to examine students' social interactions, religious habits, classroom communication patterns, discipline implementation, and teachers' responses to student behaviour. Secondary data were obtained from the madrasah's supporting documents, such as student discipline records, religious habituation programs, coaching records, and documentation of madrasah activities.

Data collection techniques include interviews, observations, and documentation. Interviews are conducted in a semi-structured manner so that researchers can delve into the information in depth while remaining focused on the research. Observations were carried out to obtain a direct picture of the practice of moral education, madrasah culture, students' social relations, and the form of teacher supervision in the madrasah environment. Documentation is used to strengthen interview and observation data, particularly regarding discipline, habituation programs, religious activities, and forms of student coaching. The use of several data collection techniques in qualitative research is important to obtain a complete picture of the phenomenon, both through verbal data, observed behaviours, and supporting documents (Annur 2018; Flick 2022; Ruslin et al. 2022).

To maintain the direction of data collection, this study uses a grid of instruments organised by the research focus. This grid serves as a guideline for interviews, observations, and documentation to ensure that the data obtained aligns with the research objectives.

Table 1. Instrument Grid

No.	Research Focus	Data Indicators	Data Source	Data Collection Techniques
1	Forms of student bullying	Ridicule, insults, negative nicknames, ostracisation, hurtful jokes, and demeaning behaviour of friends	Madrasah head, Counselling Guidance teacher, homeroom teacher, students	Interviews, observations
2	Moral education in the prevention of bullying	Inculcating empathy, manners, mutual respect, manners of guarding the language, the example of teachers, and religious habits	Moral Faith Teacher, Madrasah Head, Student	Interviews, observations, documentation

3	Madrasah social control	Discipline, reprimands, advice, coaching, educational sanctions, mediation, Counseling Guidance services, and class agreements	Madrasah head, Counselling Guidance teacher, homeroom teacher, students	Interviews, observations, documentation
4	Parent and peer involvement	Madrasah communication with parents, family supervision, peer response, reporting, reprimands, and social support	Parents, homeroom teachers, Counseling Guidance teachers, and students	Interviews, observations
5	Supporting and inhibiting factors	Teacher support, madrasah culture, religious habituation, social media influence, socialising, lack of supervision, and students who find it difficult to receive advice	Madrasah heads, Moral Faith teachers, Counselling Guidance teachers, homeroom teachers, parents, students	Interviews, observations, documentation

Data analysis is carried out thematically through transcription, repeated reading, coding, category grouping, theme preparation, and conclusion. This analysis was used to identify meaningful patterns in interview data, observations, and documentation related to verbal and social bullying, moral education, madrasah social control, and parental and peer involvement. Thematic approaches are relevant because they help researchers identify, organise, and interpret findings systematically based on field data (Braun and Clarke 2021; Hopwood et al. 2024).

The validity of the data was tested through source triangulation, triangulation techniques, and member checking. Source triangulation was conducted by comparing data from the head of the madrasah, the Akidah Akhlak teacher, the Counselling Guidance teacher, the homeroom teacher, parents, and students. The triangulation technique was carried out by comparing the results of interviews, observations, and documentation. Member checking is carried out by reconfirming key information with the informant to ensure that the data obtained aligns with experience and field conditions. In qualitative research, member checking can be used to strengthen the credibility of data, but it needs to be done directionally and reflectively so that it is not only an administrative procedure (Lloyd & Gifford, 2024; McKim, 2023).

The ethical aspects of the research are upheld by anonymising the informant, obtaining the informant's consent before the interview, using the data only for academic purposes, and presenting interview excerpts proportionately. The identity of the informant is disguised with codes, such as KM for the head of the madrasah, GAA for Akidah Akhlak teachers, GBK for Counselling Guidance teachers, WK for homeroom teachers, OT for parents, and PD for students. This disguise is important because the research discusses students' experiences related to bullying, so informant protection is an important part of qualitative research ethics (Creswell and Creswell 2023; Flick 2022)

Result (نتائج)

The results of the study show that the prevention of bullying of students at MA Miftahul Huda Tugu Agung is carried out through the integration of moral education and the madrasah's social control. Moral education plays a role in shaping students' moral awareness so that they can maintain their speech, respect friends, control themselves, and avoid hurting others. Meanwhile, madrasah social control is carried out through discipline, reprimands, coaching, counselling services, class agreements, parental involvement, and the strengthening of religious and polite madrasah culture.

Forms of Verbal and Social Bullying of Students

The first findings show that the bullying that occurred at MA Miftahul Huda Tugu Agung was more dominant in verbal and social forms. This form is evident in ridicule, insults, undesirable nicknames, humiliating jokes, exclusion, and remarks that touch on sensitive aspects of students' lives, such as family, physical, and economic aspects. The head of the madrasah emphasised that bullying cannot be justified because it has a bad impact on the social and psychological development of students.

"It is not justified and must be given an understanding to children that it is not good and has a bad impact. The bullying that has occurred is in the form of speech/verbal." (Interview, KM, June 9, 2026)

This information was reinforced by BK teachers, who explained that bullying in madrasahs is more verbal and social. Bullying does not always appear as physical violence, but can show up through hurtful words and the act of ostracising friends.

"Some students were insulted with words, some were ostracised. Bullying is more likely to occur in verbal and social forms." (Interview, GBK, June 9, 2026)

The observation results showed that, in general, student interaction in the classroom was quite good. Students appear to communicate, cooperate, and get along with their peers. However, in informal interactions, jokes can still hurt, especially through nicknames, mild taunts, or comments about a friend's personal condition. This kind of joke is often considered ordinary by some students, but it can cause embarrassment or offence to those targeted.

Student data also shows that jokes that lead to bullying often touch on personal matters. One of the students said that the painful form of jokes can be related to family, economic, and physical circumstances.

"The form of joke that can hurt a friend is to bring the elderly, economically, and physically." (Interview, PD5, June 9, 2026)

Other students also said that hurtful jokes can take the form of mocking parents' names and calling friends by nicknames they don't like. This shows that some students do not fully understand the boundary between ordinary jokes and degrading speech.

"Jokes that can hurt friends are like mocking parents' names. I've also seen friends called by unpopular nicknames." (Interview, PD8, June 9, 2026)

The homeroom teacher of class XI gave a more emphatic explanation about the boundary between jokes and bullying. According to the homeroom teacher, jokes can turn into bullying if they cause embarrassment, sadness, or offence, or are repeated.

"If the joke makes the friend offended, sad, embarrassed, or done repeatedly, then it has led to bullying. Meanwhile, ordinary jokes do not make the other party feel disadvantaged." (Interview, WK XI, June 9, 2026)

Based on these findings, bullying at MA Miftahul Huda Tugu Agung can be understood as a problem of students' communication and social relations. Forms of verbal and social bullying need serious attention because they often appear through normalised jokes. If not directed, degrading jokes can develop into bullying behaviour that disturbs students' sense of security in the madrasah environment.

Table 2. Synthesis of Findings on Forms of Verbal and Social Bullying of Students

No.	Aspects of the Findings	Synthesis of Results
1	Common forms of bullying	The bullying that occurred at the Supreme Court, Miftahul Huda Tugu Agung, was more dominant in the form of verbal and social violence, not physical violence.
2	Verbal bullying	Verbal forms appear through ridicule, insults, negative nicknames, embarrassing jokes, and remarks that touch on students' personal matters.
3	Social bullying	The social form is evident in exclusion, treatment that leaves students feeling left out, and unhealthy friendships.
4	Jokes that lead to bullying	Joking becomes a problem when touching the names of parents, economic conditions, physical conditions, personal shortcomings, or is done repeatedly to make friends embarrassed and offended.
5	Limits of jokes and bullying	Jokes can turn into bullying if they cause sadness, embarrassment, offence, or discomfort, or if they are directed at certain students constantly.
6	Student interaction conditions	Overall, student interaction went well, but during informal socialising, there were still jokes that could hurt or degrade friends.
7	The Significance of the Findings	Bullying in madrasahs is a problem of communication and social relations among students that often arises through normalised jokes.
8	Implications of the findings	Madrasahs need to strengthen moral education, teacher supervision, student awareness, and the habit of polite communication so that jokes do not develop into bullying.

Moral Education as a Bullying Prevention Strategy

The second finding shows that moral education is the main strategy in preventing bullying. Moral education is understood not only as a subject matter but also as a process of developing students' moral awareness. Through moral education, students are directed to respect, appreciate, love others, maintain speech, and avoid actions that can hurt others.

"Moral education has a very close relationship with the prevention of bullying. Through moral education, students are taught to respect, appreciate, and love others so that hurtful behaviour can be prevented from an early age." (Interview, GAA, June 9, 2026)

The moral values instilled in learning include empathy, good manners, mutual respect, compassion, tolerance, responsibility, and self-control. These values form the basis for fostering students' social behaviour, especially in controlling their speech and actions when interacting with friends.

"The most important moral values to be instilled include empathy, good manners, mutual respect, affection, tolerance, responsibility, and self-control in speaking and acting." (Interview, GAA, June 9, 2026)

The learning observation results showed that teachers connected the Moral Faith material to students' daily behaviour. Learning does not only take place through the conveyance of concepts. Still, it is also directed toward concrete examples, such as how to talk to friends, respect teachers, work together in groups, and use polite language. Teachers also get students used to listening to their friends' opinions and not degrading other students' answers during the learning process.

Moral education is specifically directed at the construction of oral manners. This is important because the most common form of bullying in madrasahs is verbal bullying. Teachers of Moral Faith teach students to be careful in their speech and to understand that speech can be a source of good or, conversely, can hurt others.

"I teach manners to maintain oral language through the habit of speaking politely, exemplary in daily communication, and relating the material of Akidah Akhlak with the evidence of the Qur'an and hadith about the importance of saying good and not hurting others." (Interview, GAA, June 9, 2026)

The learning strategies used by teachers are also participatory. Teachers not only give advice but also use discussions, role-playing, case examples, group work, and reflection on the victim's feelings. This strategy is important because it is not enough for learners to know that bullying is forbidden, but also to understand the impact of bullying on the victim's feelings and self-esteem.

"The methods I use to instil empathy include discussions, role-playing, giving case examples, group work, and inviting students to understand the feelings of victims of bullying." (Interview, GAA, June 9, 2026)

The students' information shows that learning the Moral Faith helps them understand the importance of maintaining speech and attitude. Students view maintaining speech as part of noble morals and as important for creating good social relations in the madrasah.

"The Moral Faith lesson helps me understand that maintaining good speech and attitude is part of noble morals. I understand that every word must be guarded so as not to hurt others." (Interview, PD6, June 9, 2026)

In addition to learning, moral education is strengthened by the madrasah's religious culture. The head of the madrasah explained that moral development is fostered through the habits of tadarus, kultum, greeting teachers, shaking hands with teachers, and showing empathy for friends who have experienced disasters.

"Habituation of tadarus and cult before entering class, getting used to saying greetings and shaking hands with teachers when meeting anywhere, visiting and empathising with fellow students who have been in a disaster." (Interview, KM, June 9, 2026)

The results of the observation show that religious habituation is part of the madrasah routine and fosters a more polite social atmosphere. Students are accustomed to starting activities with religious activities, greeting teachers, and showing respect in daily interactions. This habituation provides a space for internalising moral values, as students not only receive moral teachings in theory but also practice them within madrasah culture.

Thus, moral education at MA Miftahul Huda Tugu Agung runs through three paths, namely learning the Moral Faith, teacher example, and religious habituation. The three paths complement each other in shaping students who can maintain their language, respect their friends, show empathy, and not normalise mocking behaviour as an ordinary joke.

Table 3. Moral Education as a Bullying Prevention Strategy

No.	Aspects of the Findings	Synthesis of Results
1	Moral education position	Moral education is the primary strategy for preventing bullying because it fosters students' moral awareness, helping them avoid hurting others.
2	Moral values instilled	The main values emphasised include empathy, good manners, mutual respect, compassion, tolerance, responsibility, and self-control.
3	Manners of oral care	Moral education is directed to accustom students to speak politely, maintain speech, and avoid words that mock, insult, or demean friends.
4	Integration of materials with everyday life	The material on Moral Beliefs is associated with students' behaviour in socialising, talking with friends, respecting teachers, cooperating, and behaving on social media.
5	Learning strategies	Teachers use discussions, role-plays, case studies, group work, and reflection on the victim's feelings to foster students' empathy.

6	The role of teacher role models	Teachers become role models through polite speech, respect for students, non-discrimination, and wise problem-solving.
7	Impact on students	Students understand that maintaining speech and attitude is part of noble morals and important for creating safe and polite associations.
8	Religious habituation	Moral education is strengthened through tadarus, culture, greetings and handshakes with teachers, and by cultivating empathy for friends who have experienced disasters.
9	The Significance of the Findings	Moral education not only takes place in the classroom but also becomes a madrasah culture that fosters an attitude of respect, care, and politeness.
10	Implications of the findings	Prevention of bullying needs to be strengthened through learning Moral Beliefs, teacher role modelling, religious habits, and improved students' communication skills.

Madrasah Social Control through Discipline, Coaching, and Service BK

The third finding shows that the madrasah's social control is carried out through discipline, teacher appeals, direct reprimands, coaching, BK services, mediation, class agreements, and parental involvement. Discipline is a formal instrument that regulates student behaviour, while reprimand, advice, and coaching are informal controls used by teachers in daily life.

"The rules contain prohibitions, sanctions, and awards so that students' behaviour can be controlled. The teacher also gave an intense appeal, even though there were still some students who violated." (Interview, KM, June 9, 2026)

The observation results show that discipline serves as a guideline for students' behaviour in the madrasah environment. Teachers supervise by attending class, monitoring students' attitudes, and issuing reprimands for inappropriate speech. However, the effectiveness of the rules depends heavily on the consistency of supervision. One of the students assessed that the rules were not fully effective without strong supervision.

"Discipline has not helped because supervision is not strict." (Interview, PD5, June 9, 2026)

When an act of bullying occurs, madrasahs not only use a punitive approach but also foster and restore social relationships. Students who commit bullying are directed to realise their mistakes, apologise, and repair relationships with friends who are victims.

"Be given guidance so as not to repeat the act and be required to apologise and reconcile between the two." (Interview, KM, June 9, 2026)

Moral Faith Teachers also exercise direct social control when they see students mocking or demeaning friends. Reprimands are delivered wisely, accompanied by advice, an explanation of the behaviour's impact, and encouragement to apologise.

"When I see students mocking or belittling their friends, I immediately reprimand them wisely, give advice, explain the impact of the behaviour, and invite them to apologise and improve their relationship with their friends." (Interview, GAA, June 9, 2026)

BK services are an important part of the social control of madrasahs. BK teachers identify cases by gathering information separately from the victim, the perpetrator, and witnesses. After that, the BK teacher conducted a verification to understand the incident better objectively. Handling is carried out with the perpetrator and the victim to help the perpetrator realise their mistake, and the victim gain a sense of security.

"BK asked for information from the victim, perpetrator, and witnesses separately to verify the incident. After that, BK provides handling to the perpetrator and the victim so that the perpetrator realises the mistake and the victim feels safe." (Interview, GBK, June 9, 2026)

BK teachers also provide emotional support to victims and character development to perpetrators. This approach shows that the handling of bullying is not only disciplinary, but also educational and restorative.

"I provide emotional support and focus on restoring the mental health of the victim. For the perpetrator, a small punishment is given as a warning and an in-depth evaluation of the character of the abuser." (Interview, GBK, June 9, 2026)

Social control also takes place at the class level through class agreements. Homeroom teachers play a role in maintaining a safe and polite classroom atmosphere. At the beginning of the learning year, homeroom teachers reach a mutual agreement with students on the importance of respecting one another, speaking politely, refraining from mockery, and respecting differences.

"At the beginning of the school year, we made a class agreement that we will implement while in the classroom and the madrasah environment. In the classroom, we have rules to respect each other, speak politely, not mock friends, and respect the differences that exist between students." (Interview, WK X and WK XI, June 9, 2026)

The results of the observation show that the homeroom teacher is the first party to monitor students' social dynamics in the classroom. When minor problems occur, the homeroom teacher provides advice and direction. If the problem cannot be solved at the classroom level, the homeroom teacher coordinates with the BK teacher. This pattern shows that the social control of madrasahs occurs in stages, progressing from classes, subject teachers, homeroom teachers, and BK teachers to madrasah heads.

Table 4. Synthesis of Madrasah Social Control Findings in Bullying Prevention

No.	Aspects of Social Control	Synthesis of Results
1	Madrasah rules	Discipline is a formal instrument to limit student behaviour, regulate against bullying, and serve as the basis for imposing sanctions and awards.
2	Teachers' appeals and reprimands	Teachers exercise informal control through appeals, direct reprimands, counselling, and explanations of the consequences of ridicule or demeaning behaviour.
3	Coaching of actors	Students who commit bullying are encouraged to realise their mistakes, not repeat their actions, apologise, and improve their social relationships.
4	Recovery of victims	Victims of bullying receive emotional support to feel safe and able to recover from their psychological condition.
5	Counselling Guidance Services	BK teachers identify cases by separately reviewing statements from victims, perpetrators, and witnesses, then verify and educationally handle them.
6	Restorative approach	Handling bullying emphasises not only punishment, but also mediation, apology, peace, and improving relationships between students.
7	Class agreements	Homeroom teachers establish class rules about respecting each other, speaking politely, not mocking friends, and respecting differences.
8	Multi-level surveillance	Social control is carried out in stages through subject teachers, homeroom teachers, BK teachers, and madrasah heads.
9	Implementation limitations	The effectiveness of discipline still depends on the consistency of teacher supervision and a quick response to behaviour that leads to bullying.
10	The Significance of the Findings	Madrasah social control functions as a mechanism for prevention, coaching, and recovery to prevent bullying behaviour from developing in the madrasah environment.

Parent, Peer Involvement and Barriers to Bullying Prevention

The fourth finding suggests that bullying prevention requires parental and peer involvement. Madrasah involves parents in fostering discipline and students' activity, especially when students' behaviour is repeated or beyond reasonable limits. Parental involvement is important because students' behaviour is shaped not only in madrasahs but also by their families, social environments, and social media.

"Parents are involved in student discipline and activeness, both in learning and self-development activities." (Interview, KM, June 9, 2026)

"If the problem is beyond the reasonable limits of the students, then I involve the parents." (Interview, GBK, June 9, 2026)

"I involve parents, especially if the behaviour happens repeatedly." (Interview, WK XI, June 9, 2026)

Parents also said that madrasahs are quite active in establishing communication through parent meetings, communication groups, WhatsApp groups, and the distribution of report cards. This communication helps parents monitor the development of children's behaviour and equalise moral development between home and madrasah.

"The madrasah is quite active in communicating, both through parent meetings and communication groups. This really helps us in monitoring the development of children." (Interview, OT1, June 9, 2026)

"The madrasah often conveys information through student guardian meetings, WhatsApp groups, and during the distribution of report cards regarding the development of students' morals." (Interview, OT2, June 9, 2026)

The results of observations show that communication between madrasahs and parents is an important part of supervising student behaviour. Coaching in madrasahs will be more effective if supported by supervision at home, especially in the use of social media, association, and children's communication habits.

Peers also have a role in bullying prevention. Some students have shown positive responses when they see friends being ridiculed, such as reprimanding, forbidding, advising, dispersing, calming the victim, or reminding the perpetrator to stop mocking. However, there are still students who laugh at the victim, so that the social control of peers is not yet fully strong.

"If there is a friend who is ridiculed, there are usually those who reprimand, forbid, advise, or disperse. I tried to calm the friend down and remind the perpetrator to stop mocking." (Interview, PD6, June 9, 2026)

"Some laugh, but there are also those who defend and remind us not to mock." (Interview, PD6, June 9, 2026)

Obstacles in bullying prevention come from the habits of some students who still like to mock, peer influence, social media, social environment, lack of parental supervision, and the existence of students who find it difficult to receive advice. The head of the madrasah and teacher of Akidah Akhlak said that these obstacles can still be minimised through intensive guidance and reprimands.

"The obstacle is when there are some students who are used to bullying their friends, but it can be minimised intensely in providing guidance or reprimands." (Interview, KM, June 9, 2026)

"Obstacles in instilling moral values include the influence of the social environment, unwise use of social media, lack of parental supervision, and the presence of students who find it difficult to receive advice." (Interview, GAA, June 9, 2026)

Social media is a powerful factor in influencing the way students communicate. The BK teacher explained that some students imitate negative behaviour from social media. Students also consider that social media can make communication less polite, although it still has a positive side when used wisely.

"Social media is influential because there are some perpetrators who imitate social media." (Interview, GBK, June 9, 2026)

"The influence of social media on the way students communicate is positive and negative, but it can also make communication less polite." (Interview, PD5 and PD6, June 9, 2026)

These findings show that preventing bullying at MA Miftahul Huda Tugu Agung requires strengthening moral education, madrasah supervision, parental involvement, peer control, and digital literacy. Bullying cannot be prevented by written prohibitions alone; it needs to be addressed through value coaching, teacher role modelling, counselling, social supervision, and a madrasah culture that fosters mutual respect.

Table 4. Parent, Peer Involvement and Barriers to Bullying Prevention

No.	Aspects of the Findings	Results
1	Parental involvement	Parents are involved in fostering students' behaviour, especially when bullying occurs repeatedly or exceeds reasonable limits.
2	Madrasah and family communication	Madrasah establishes communication with parents through parent meetings, communication groups, WhatsApp groups, and report card distribution to monitor students' moral development.
3	The role of peers	Peers can exert social control by reprimanding, dispersing, advising, calming the victim, and reminding the perpetrator to stop mocking.
4	Disadvantages of peer control	Some students still laugh at the victim when others ridicule them, so the culture of defending the victim and rejecting bullying needs to be strengthened.
5	Main obstacles	Barriers to bullying prevention include bullying habits, social influences, social media, lack of parental supervision, and learners who find it difficult to receive advice.
6	The Significance of the Findings	Bullying prevention requires synergy between madrasahs, family, peers, social supervision, moral development, and digital literacy.

Overall, bullying at MA Miftahul Huda Tugu Agung is more dominant in verbal and social forms, such as ridicule, negative nicknames, demeaning jokes, and exclusion. Moral education plays a role in shaping students' awareness through manners in speech, empathy, good manners, teacher examples, and religious habits. At the same time, madrasah social control is carried out through discipline, reprimands, coaching, BK services, mediation, parental involvement, and supervision by teachers and homeroom teachers. These findings confirm that bullying prevention needs to be strengthened through consistent supervision, digital literacy, and peer coaching so that ridicule is not normalised as a joke.



Discussion (مناقشة)

The results of the study show that bullying prevention at MA Miftahul Huda Tugu Agung is carried out through the integration of moral education and the madrasah's social control. The dominant forms of bullying are verbal and social, such as ridicule, insults, negative nicknames, ostracism, and demeaning jokes. These findings are in line with Olweus' theory that bullying is an aggressive act that hurts, occurs in an unbalanced power relationship, and makes it difficult

for victims to defend themselves. (Andrews et al. 2023; Awiria 2026). These results are also reinforced by previous research that verbal bullying is often normalised as a joke, but has an impact on students' sense of security, self-esteem, psychological well-being, and mental health (Barus, Safitri, and Husaini 2023; Hungo 2024; Zhang et al. 2023). Thus, verbal and social bullying in madrasahs needs to be understood as a serious problem in student relations, as it is often hidden within a normalised culture of jokes.

Moral education in this study is the primary strategy for bullying prevention because it fosters students' moral awareness, helping them maintain their language, respect their friends, control themselves, and avoid hurting others. This finding is in line with Lickona's theory of character education, which emphasises three main elements, namely moral knowledge, moral feelings, and moral actions. In the context of madrasahs, moral knowledge appears in the students' understanding of the prohibition of mocking and demeaning friends; moral feelings appear in the cultivation of empathy and compassion; while moral action appears in the habit of speaking politely, apologising, and improving social relationships (Duck 1993; Lickona 1991). These results are also reinforced by previous research showing that religious education, character education, empathy, and self-regulation play an important role in reducing aggressive behaviour and building a safe and well-mannered school culture (Asrie Refi Salshabila, Muhaimin, and Rofiqoh 2025; M. Jaedi et al. 2025; Muslih Hidayat et al. 2026; Sahri and bin Mohd Saufi 2025).

The social control of madrasahs in this study runs through discipline, teacher reprimands, coaching, counselling services, mediation, class agreements, homeroom supervision, and parental involvement. These findings are relevant to Hirschi's theory of social control, which asserts that deviant behaviour can be prevented if students have strong ties to shared rules, teachers, families, educational institutions, and values (Hirschi 2017). In the context of madrasahs, discipline serves as formal control, while teacher advice, example, religious habituation, peer concern, and parental communication serve as informal control. These findings reinforce the results of previous research that bullying prevention is more effective when carried out through a comprehensive school-based approach, not only punishment, but also counselling, coaching, mediation, victim recovery, perpetrator awareness, parental involvement, and strengthening the school climate (Aptasari, Falah, and Akbar 2024; Efianingrum et al. 2023; Gaffney, Ttofi, and Farrington 2021; Hidayati, Marianty, and Kamila 2025). Thus, madrasah social control is an important mechanism for preventing bullying because it combines rules, supervision, coaching, and the restoration of students' social relations.

The novelty of this research lies in the finding that the prevention of bullying in madrasahs is not understood solely as the application of discipline, but as an integration of moral education, social control, religious culture, and collaborative communication among madrasahs, parents, and peers. This study shows that the manner of maintaining oral hygiene is an important factor in preventing verbal and social bullying, especially since mocking behaviour is often considered a joke. Thus, this study contributes by showing that moral education can be a typical approach for madrasahs in preventing bullying through learning Akidah Akhlak, teacher examples, habituation to *tadarus* and *kultum*, greeting culture, class agreements, and BK services that are educational and restorative.

The limitation of this research lies in its location, which was limited to MA Miftahul Huda Tugu Agung, so the results cannot be generalised to all madrasahs. This research also emphasises verbal and social bullying, while digital bullying or cyberbullying has not been studied in depth. Therefore, this study recommends that madrasahs consistently strengthen teacher supervision, develop morality-based digital literacy programs, involve parents more intensively, strengthen the role of peers as protectors of victims, and make BK services a centre for early detection and recovery in bullying cases. Further research is suggested to expand the study's scope, compare several madrasahs, and examine the relationship among religious culture, social media, and

students' bullying behaviour.



Conclusion (خاتمة)

Bullying prevention at MA Miftahul Huda Tugu Agung is built through the integration of moral education and madrasah social control. The main findings show that the bullying that occurs is more dominant in verbal and social forms, such as ridicule, negative nicknames, derogatory jokes, exclusion, and remarks that touch the personal condition of students. Moral education plays a role in shaping moral awareness by fostering oral hygiene, empathy, good manners, teacher role modelling, learning Moral Faith, and religious habits. Madrasah social control strengthens prevention through discipline, reprimands, coaching, counselling services, mediation, class agreements, parental involvement, and homeroom supervision. This finding confirms that preventing bullying in madrassas cannot be achieved through formal rules alone but requires support from moral development, religious culture, social supervision, and the restoration of relationships among students. The implications of this study underscore the need for madrasahs to develop an educational, religious, restorative, and collaborative bullying-prevention system that involves teachers, students, parents, and counselling and guidance services on an ongoing basis.



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