

Islamic Ethics in Student Social Interactions as an Effort to Combat Bullying

Sugiarjo, Mhd. Habibu Rahman

Abstract

The 2024 report from the Indonesian Child Protection Commission (KPAI) recorded a 12% increase in bullying cases compared to the previous year, primarily in the form of cyberbullying and verbal abuse in the school environment. This situation indicates a moral crisis and a degradation of social values among students. This study aims to examine in-depth the concept of Islamic ethics in student social interactions as a preventive and solution-based strategy for combating bullying in schools. The method used was a literature review, examining various primary and secondary sources. The analysis used a descriptive-qualitative approach to identify relevant Islamic ethical values in shaping students' social character. The results indicate that Islamic ethics plays a central role in shaping civilized social behavior through moral values such as honesty (sidq), compassion (rahmah), and justice ('adl). The implementation of these values in the school environment can be realized through habituation programs, teacher role models, strengthening the Islamic Religious Education curriculum, and family and community involvement. Furthermore, the application of the principles of *uswah hasanah* (good character) and *ukhuwah Islamiyyah* (Islamic brotherhood) can build a harmonious social climate and reduce the tendency for bullying behavior.

Keywords: Islamic Ethics, Social Interaction, Students, Bullying, Moral Education

Sugiarjo¹

¹Master of Islamic Religious Education, Universitas Pembangunan Panca Budi, Indonesia e-mail: ajosuke87@gmail.com¹

Mhd. Habibu Rahman²

²Master of Islamic Religious Education, Universitas Pembangunan Panca Budi, Indonesia e-mail: mhdhabiburahman@dosen.pancabudi.ac.id²

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Introduction

The phenomenon of social violence and moral crisis among adolescents has become a global concern in the past two decades. Education, which should be a place for character formation, often becomes a place where aggressive, discriminatory, and unempathetic behavior emerges. The World Health Organization (WHO) notes that cases of bullying in schools remain high in many developing countries, including Indonesia, with serious impacts on students' mental health and the quality of their social interactions (WHO, 2020).

Education, from both classical and modern philosophical perspectives, always serves a dual function: transferring knowledge and shaping personality. Effective character education must incorporate universal moral values such as justice, empathy, and social responsibility, which are internalized in everyday behavior (Abu Fatih, 2023). In Indonesia, this idea has been integrated into the curriculum through the Pancasila Student Profile, which emphasizes faith, noble character, and mutual cooperation. However, the implementation of these values in schools is often ineffective, resulting in frequent bullying.

The problem of bullying in schools not only indicates weak social control but also a crisis of values among students. In the context of Islamic education, this phenomenon contradicts the primary goal of education according to Ibn Miskawaih, namely the Purification of Morals and the Purification of Character (*Tahdzibul Akhlak wa Tath-hirul A'raq*) (Miskawaih, 2025). When the moral dimension is neglected and learning focuses solely on cognitive aspects, social spaces in schools have the potential to be filled with deviant behavior, including intimidation of fellow students.

Empirically, various media reports in 2025 showed an increase in bullying cases in Indonesia. Some even resulted in student deaths. For example, the case of a junior high school student in North Musi Rawas, South Sumatra, who was assaulted and recorded by her peers, and the bullying case in Pesisir Barat, Lampung, involving a 13-year-old student (DetikEdu, 2025). These incidents confirm that bullying is no longer a casual behavior, but a form of systemic violence involving power relations between students.

The government, through the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) and the Indonesian Child Protection Commission (KPAI), has issued various policies to curb bullying practices, such as the prohibition of hazing during school orientation (MPLS) and the child-friendly school campaign. However, structural policies without moral and ethical guidance are often ineffective, as criticized by the KPAI in 2025, which assessed that handling bullying cases had not yet had a deterrent effect (News, 2024).

In this context, Islamic ethics (*al-akhlaq al-karimah*) has strong relevance as a foundation for moral education. Islamic ethics not only discusses right and wrong normatively, but also teaches *habl min al-nas*, namely harmonious social relationships filled with compassion and social responsibility. Basic values such as *rahmah* (compassion), *adl* (justice), and *ukhuwwah* (brotherhood) shape students' social orientation, leading to respect for the dignity of others (Quran, Al-Hujurat: 13).

According to Abuddin Nata, moral education in Islam is not merely the transfer of values (*ta'lim*), but rather an integrated effort that encompasses *tarbiyah* (potential development), *ta'lim* (teaching knowledge), and *ta'dib* (moral and ethical formation). He emphasized that this process aims to shape the perfect human being, a person who is spiritually, intellectually, and socially complete, so that he can carry out his role as a servant of Allah and caliph on earth with full responsibility (Nata, 2021).

Several recent studies support the importance of a religious values approach in preventing bullying. Rijal found that Islamic-based character education programs in Islamic boarding schools (*pesantren*) reduced the tendency for aggressive behavior among students through the

habituation of collective worship and moral guidance (Rijal, 2025). Meanwhile, Rahmawati reported a negative correlation between bullying behavior and the quality of students' social interactions in secondary schools that implemented intensive religious activities (Rahmawati, 2025).

In other words, the stronger the moral values and ethical social interactions instilled, the lower the tendency for students to engage in bullying. Furthermore, an Islamic ethical approach can also be applied to address new challenges in the digital era, namely cyberbullying. Student interactions now often occur online through social media, which is often free from moral controls. Digitalization has become a crucial element in various aspects of life, including education (Tumiran, Siregar, Agustia, & Azhari, 2024). According to Suryani, the integration of Islamic ethics into digital literacy (e.g., communication etiquette and the principle of *tabayyun*) can reduce online aggressive behavior and increase digital empathy among adolescents (Suryani, Asyraf, Mustofa, & Muntafi, 2024).

Thus, the urgency of this research lies in the search for a conceptual and applicable model for how Islamic ethics can be integrated into students' social interactions as an effort to combat bullying, both in the real world and online. This approach is not only preventative but also rehabilitative in shaping students' character with noble morals, empathy, and respect for others.

Literature Review

2.1 The Concept of Islamic Ethics in Education

Ethics (*akhlaq*) in Islam occupies a central position in the education system. It is not only related to individual morality but also serves as a pillar in shaping a civilized society (*madani*). In Miskawaih's view, true education is a process of *tahdzib al-nafs* (purification of the soul) and *ta'dib* (formation of *adab*), not merely the transfer of knowledge (Miskawaih, 2025). Ethics in Islam encompasses the relationship between humans and God (*habl min Allah*) and with other humans (*habl min al-nas*).

Abuddin Nata explains that Islamic ethics is rooted in the Quran and Sunnah and is implemented in universal values such as honesty, compassion, justice, and social responsibility (Nata, 2021). In the context of modern education, these ethics play a role in guiding students to become not only intellectually intelligent but also spiritually and socially mature. According to Al-Attas, the concept of *adab* is at the core of authentic Islamic education. *Adab* means placing everything in its proper place, whether in actions, intentions, or social relations (Hamka, Handriyanto, & Agusman, 2024). Therefore, Islamic education must be oriented towards developing individuals who recognize boundaries, respect differences, and maintain the honor of others.

In the contemporary context, Islamic ethics learning needs to be actualized through a contextual approach, connecting classical Islamic values with modern moral issues such as hedonism, individualism, and social violence among adolescents (Amanah, Zulfikar, Kustati, & Sepriyanti, 2024). Value-based learning models have proven effective in instilling ethics through habituation, teacher role models, and integration into the character curriculum (Gofur, Huda, Hakim, & Suhartiningsih, 2025).

2.2 Student Social Interaction from an Islamic Education Perspective

Student social interaction is the process of communication and reciprocal relationships between students that occurs in the school environment. In Islam, social interaction holds high moral value because it fosters *ukhuwah* (brotherhood), *ta'awun* (mutual assistance), and *tasamuh* (tolerance) (Amaliya, 2025). Healthy social relationships among students reflect the success of education in fostering good manners (Ardiningrum, 2025). Positive interactions can

foster solidarity, empathy, and a sense of responsibility toward others. Conversely, negative interactions can lead to conflict and aggressive behavior such as bullying.

Islamic education places teachers in the primary role of shaping social ethics. Through exemplary behavior (*uswah hasanah*), teachers instill moral values that are applied in interactions between students. This aligns with Surah Al-Hujurat, verses 10–12, which emphasizes the importance of maintaining honor and avoiding behavior that belittles others. Meanwhile, research by Sulaeman (2025) found that collaborative learning activities (cooperative learning) accompanied by the instillation of Islamic values can significantly increase students' social empathy (Sulaeman & Abdillah, 2025). Thus, Islamic education not only educates individuals, but also forms a civilized school social culture.

2.3 The Phenomenon of Bullying in Educational Environments

Bullying is an aggressive act carried out intentionally and repeatedly against a weaker individual, whether physically, verbally, socially, or digitally (Pradana, 2024). This phenomenon has become increasingly complex with the development of communication technology, giving rise to new forms such as cyberbullying. In 2024, the Indonesian Child Protection Commission (KPAI) reported data on child protection in the digital world as a form of supervision in the Special Child Protection Cluster. There were 41 cases of children being victims of pornography and cybercrime, accounting for 2.0% of the total complaints in the Special Child Protection Cluster. This figure ranks third in terms of the number of complaints, with the most frequently reported cases being child victims of sexual crimes and cyberbullying (KPAI, 2025). The most common forms of bullying are teasing, social exclusion, and the distribution of demeaning content on social media.

From an Islamic educational perspective, bullying violates the principles of *akhlaq alkarimah* (morality) and strictly prohibits *zulm* (injustice). The Prophet Muhammad (peace be upon him) said, "A Muslim is a brother to another Muslim; he does not oppress or allow another to be harmed." (Narrated by Bukhari and Muslim). This value emphasizes that respect for others is the primary moral foundation in students' social interactions.

Research by Hafizhah et al. (2025) confirms that the main causes of bullying are weak social control and low internalization of religious moral values (Hafizhah, Meylani, Andini, & Kurnia, 2025). Therefore, bullying prevention needs to be implemented by strengthening students' spiritual dimensions and interpersonal ethics.

2.4 Integrating Islamic Ethics as an Effort to Combat Bullying

The integration of Islamic ethics in combating bullying can be achieved through three main approaches: values education, habituation, and moral-based social supervision.

First, values education emphasizes the teaching of Islamic values such as compassion (*rahmah*), justice (*adl*), and empathy. Internalization of values through thematic learning and spiritual guidance effectively shapes more civilized social behavior (Aeni & et al., 2024). Second, cultivating moral habits. Routine activities such as group prayer, religious mentoring, and student social activities can foster solidarity and reduce social inequality in schools (Anikoh, Robiansyah, & Suprianto, 2024). Third, ethics-based social supervision. Schools need to build a social control system through teacher role models, peer supervision, and school ethics committee programs that adhere to Islamic values (Syafei & et al., 2024).

Empirical research supports the effectiveness of this approach. Rijal (2025) demonstrated that character education based on Islamic ethics in Islamic boarding schools reduced student aggressive behavior by 45% within one year (Rijal, 2025). Similarly, Suryani (2024) demonstrated that integrating Islamic values into digital literacy successfully reduced cases of cyberbullying among students (Suryani, Asyraf, Mustofa, & Muntafi, 2024).

Thus, the application of Islamic ethics is not only normative, but also practical and applicable in shaping the social culture of schools. Islamic ethics provides moral and spiritual direction for students so that social interactions take place in a spirit of compassion and social responsibility (Ghoni & Agustiar, 2024).

Research Methodology

This study employed a qualitative approach with library research through the exploration, collection, analysis, and synthesis of various literature relevant to Islamic Ethics in Student Social Interaction as an Effort to Combat Bullying (Sugiyono, 2020). The researchers not only presented data but also interpreted the relationship between Islamic ethics and student social behavior in the context of combating bullying in schools.

The data sources in this study consisted of primary sources, namely works or literature that directly address the core research theme, such as books, journals, or scholarly articles on Islamic ethics, character education, and the phenomenon of bullying from an Islamic educational perspective. Secondary sources included reports from institutions such as the Indonesian Child Protection Commission (KPAI) and the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), popular scholarly articles, and books on Islamic research and education methodology, which provided a theoretical framework for the analysis. The data analysis technique used was content analysis by Miles and Huberman (Qomaruddin & Sa'diyah, 2024). The analysis process was carried out through four main stages: data reduction, categorization, interpretation, and drawing conclusions.

Results

4.1 Islamic Ethics as the Basis for Student Social Interaction

Islamic ethics (al-akhlaq al-Islamiyyah) is a set of moral values derived from the Qur'an and Sunnah, which regulate the relationship between humans and God (hablun minallah) and humans with each other (hablun minannas) (Nata, 2021). This ethics serves as the primary foundation for shaping students' social behavior, encouraging them to interact with civility, empathy, and moral responsibility. In the context of education, Islamic ethics is not only theoretical but also practical; it must be embodied in a civilized attitude that reflects a balance between knowledge and morals. Al-Attas emphasized that the goal of Islamic education is not merely to instill knowledge, but also to shape civilized individuals who are aware of their responsibility to the truth (Muslina & Rahman, 2021). Therefore, when the value of civility begins to erode among students, behaviors such as bullying emerge as a symptom of an ethical crisis and moral degradation.

This phenomenon was also recognized by the Indonesian Child Protection Commission (KPAI), which noted that cases of bullying in schools increased significantly after the pandemic, particularly through social media and online communication (A & Asfari, 2022). This demonstrates that technological advancements are not always accompanied by ethical maturity. Therefore, the implementation of Islamic ethical values such as ukhuwah (brotherhood), tasamuh (compassion), hilm (gentleness), and 'adl (justice) needs to be systematically integrated within the school environment to restore the social function of education as a space for character formation (Amaliya, 2025).

4.2 Student Social Interaction and Factors Causing Bullying

Social interaction is a reciprocal process between individuals and groups that forms the basis for the dynamics of social life. In the school environment, social interaction occurs in various forms, such as group work, communication between peers, and relationships between teachers and students (Yasin, Selfiana, & Mas'ud, 2024). However, social interactions that are

not based on ethics often give rise to deviant behavior such as bullying. According to Olweus (2021), bullying occurs when an individual or group intentionally and repeatedly commits physical, verbal, or social aggression against others perceived as weak (Pradana, 2024). In the context of students, the causal factors can be categorized as:

1. Psychological factors, such as low empathy and the need to demonstrate dominance.
2. Environmental factors, such as a school culture that is permissive of verbal abuse or seniority.
3. Digital factors, such as the use of social media to spread ridicule or humiliate peers (cyberbullying).

Research by Lestari & Ali (2020) shows that students with high levels of religiosity and social ethics are less likely to engage in bullying behavior (Saputra, Lestari, & Ali, 2020). This confirms that education based on Islamic values plays a significant role in building moral awareness towards others.

4.3 The Relevance of Islamic Ethical Values in Combating Bullying

Islamic ethical values have great potential to serve as a moral framework for preventing bullying behavior. Among the main relevant principles are:

1. The Principle of Justice ('adl)
Allah commands humans to treat everyone fairly, regardless of social status (QS. AnNahl [16]: 90). In the context of students, justice means respecting the rights and dignity of friends, and not treating anyone arbitrarily.
2. The Principle of Compassion (rahmah)
The Prophet Muhammad (peace be upon him) said: "No one believes until he loves for his brother what he loves for himself" (Narrated by Bukhari and Muslim). This compassion and empathy foster social solidarity that eliminates violence and teasing between students.
3. The Principle of Ukhuwah Islamiyyah (Brotherhood)
Islamic ethics emphasize the importance of maintaining brotherhood, mutual respect, and helping others in good deeds (ta'awun 'ala al-birr wa al-taqwa). Students who internalize the principle of ukhuwah will prefer cooperation over destructive competition (Dinta, Rahayu, & Habib, 2025).
4. The Principle of Enjoining Good and Forbidding Evil
In the school context, this principle encourages students to counsel one another, prevent unethical behavior, and reinforce a positive culture.

By implementing these principles in school life, bullying is not only prevented through regulations but also addressed through the moral awareness that develops within students.

4.4 Strategies for Implementing Islamic Ethics to Prevent Bullying in Schools

The implementation of Islamic ethics to prevent bullying can be implemented through three strategic levels:

1. Institutional Level (School)
 - a. Integrating Islamic ethical values into the Islamic Religious Education (PAI) curriculum and the Pancasila Student Profile.
 - b. Building a culture of respect through habitual activities such as greetings, smiling, greetings, and praying together.
 - c. Developing a school code of conduct based on religious and social values (Andesta, 2024).
2. Educator and Education Personnel Level

- a. Teachers should serve as role models (*uswah hasanah*) in social interactions (Panggabean, Hasanah, & et al., 2021).
 - b. Conducting educational interventions for students involved in bullying, not just disciplinary sanctions.
 - c. Conducting empathy education and conflict resolution training based on Islamic values (Insani, et al., 2023).
3. Student Level
- a. Instilling self-control and spiritual awareness through religious guidance and spiritual mentoring (Saragih & Abrianto, 2025).
 - b. Strengthening solidarity-based extracurricular activities, such as Rohis (Islamic Spiritual Group) (Abrianto, Latifah, & Imran, 2023).

This strategy aligns with the character-building approach implemented in several modern Islamic schools, where moral values are translated into concrete social behavior (Atin & Maemonah, 2022).

4.5 Conceptual Analysis: Integration of Islamic Ethics and Character Education

Islamic ethics and character education intersect in the formation of a civilized personality. In modern education, character is often measured through attitudes of responsibility, discipline, and tolerance, while in Islam, character stems from the values of faith, *ihsan*, and piety (Kurniasih, Rulia, Hasanah, & Arifin, 2024). Thus, integrating Islamic ethics into character education means instilling Islamic values not only in the cognitive aspects, but also in the affective and psychomotor aspects of students. Through this approach, students learn to recognize the moral consequences of their every social action.

Research by Hasan (2025) shows that schools that successfully reduce bullying rates are those that consistently implement moral development and establish an Islamic peer mentoring system (Hasan, 2025). This strengthens the argument that Islamic ethics can function not merely as moral values, but as a social system that shapes collective ethical behavior.

4.6 Challenges and Implementation Recommendations

Although the concept of Islamic ethics has great potential in shaping students' social behavior, its implementation still faces several challenges, including:

1. Lack of internalization of values in the formal curriculum.
Many schools only discuss ethics in a theoretical context without cultivating practical habits.
2. Crisis of role models in the educational environment.
Some teachers or school leaders do not fully reflect Islamic ethical values in their social behavior.
3. The influence of digital media on student character.
Free access to social media often reinforces aggressive behavior and verbal abuse.

As a solution, it is recommended that:

- a. Islamic ethics education be developed based on a whole-school approach, in which all school components play an active role.
- b. Collaboration between schools, families, and the community be strengthened in building a culture of civility.
- c. The government, through the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) and the Ministry of Religious Affairs (KemenPPPA), provide guidance on integrating Islamic values into anti-bullying policies (KemenPPPA, 2020).
- d.

Conclusion

5.1 Conclusion

Based on the analysis of the above description, several important points can be concluded as follows:

- 1. Islamic ethics is the main foundation for building civilized social interactions among students.**

Islamic ethics not only serves as moral rules but also as a guideline for life that guides students to behave according to the values of justice ('adl), compassion (rahmah), and brotherhood (ukhuwah). These values have proven relevant and effective in shaping social behavior that respects others and reduces the potential for bullying in schools (Sholeh, 2023).

- 2. The phenomenon of bullying among students reflects an ethical crisis and a degradation of social values.**

The causal factors are not solely individual character, but also the influence of the school environment, social media, and weak moral oversight. Cases of bullying, whether physical, verbal, or digital (cyberbullying), highlight the need to revitalize moral education in schools (Nurhayati, Lubis, Hafizh, & Khair, 2025).

- 3. Integrating Islamic ethical values into character education can be a strategic solution to combat bullying.**

An approach that combines moral knowing, moral feeling, and moral action based on Islamic values can shift the educational paradigm from mere knowledge to the development of moral character (Susanti, 2022).

- 4. The implementation of Islamic ethics in schools needs to be designed comprehensively through institutional, educational, and personal approaches.**

Schools need to create a culture of good manners through habituation, teacher role models, and strengthening contextual religious programs. Furthermore, family and community involvement is crucial for the successful internalization of ethical values in students (Khasanah, Emosda, Rinjani, & Anggraini, 2024).

Thus, Islamic ethics is not merely a normative concept, but also a relevant social and educational system to address moral challenges in the modern era, particularly in preventing bullying among students.

5.2 Recommendations

- 1. For Educators and Schools**

Sustainable efforts are needed to instill Islamic ethical values integratively in the learning process and school culture. Teachers must be role models (uswah hasanah) and facilitators who encourage empathy, tolerance, and social responsibility among students.

- 2. For the Government and Islamic Educational Institutions**

It is recommended that the Ministry of Religious Affairs and the Ministry of Education, Culture, Research, and Technology strengthen the Islamic Religious Education curriculum and the Pancasila Student Profile by focusing on fostering Islamic social ethics and providing anti-bullying guidelines based on religious values.

- 3. For Parents and Society**

Parents need to play an active role in monitoring their children's social behavior and making the home the primary setting for moral education. The community must also participate in creating an environment that supports a culture of mutual respect and avoids verbal and digital violence.

4. For Future Researchers

This research is still in the literature stage. To strengthen its findings, future research can be conducted using field research methods to empirically test the effectiveness of implementing Islamic ethics in addressing bullying in Islamic schools.

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