

Integration of Islamic Religious Education and Character Education in Preventing Bullying at MTs DDI Majene

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Abstract

This study aims to analyze the integration of Islamic Religious Education (IRE) and character education in efforts to prevent bullying among eighth-grade students at MTs DDI Majene. This study employs a qualitative approach using field research. Data were collected through observation, interviews, and documentation, with the primary informants being the Aqidah Akhlaq teacher and the Guidance and Counseling teacher. Data analysis was conducted using the Miles and Huberman model, which includes data reduction, data presentation, and concluding. The results of the study indicate that the integration of Islamic Education (PAI) and character education is implemented through modeling, habit formation, providing guidance, and enforcing discipline that is internalized within both learning activities and the madrasah's culture. This implementation is supported by the Character Education Strengthening Program (PPK), which involves the entire madrasah community and is integrated into the curriculum as well as extracurricular activities. As a result, bullying behavior tends to be minimized, although challenges remain due to the diversity of students' backgrounds and the influence of the external school environment. This study implies that the systematic and sustained integration of religious and character values can foster positive student behavior and create a safe and conducive educational environment.

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INTRODUCTION

Education is a deliberate effort aimed at cultivating an intelligent and enlightened society. In this regard, education holds a strategic role in preparing high-quality human resources capable of facing future challenges. This aligns with Article 3 of the Indonesian National Education System Law No. 20 of 2003, which states that national education functions to develop learners' abilities and shape a dignified national character and civilization. Furthermore, education aims to nurture learners so they become individuals who are faithful and devoted to God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, democratic, and responsible citizens (Maisaro et al., 2018).

In the contemporary era, education plays an increasingly vital role in shaping competent and civilized generations who meet societal expectations. This competence encompasses personality, mental resilience, moral integrity, knowledge, and good character. Therefore, one of the fundamental functions of education is the formation of individual character (Kusmanto et al., 2023).

Bullying is a form of social interaction that can cause significant negative impacts on individuals who become victims. It is understood as an abuse of power that occurs repeatedly within a relationship through verbal, physical, or social behaviors that inflict physical or psychological harm. Bullying also constitutes aggressive actions carried out by one or more children with the intention of hurting or disturbing another child who is perceived as unable to defend themselves. In its various forms and motivations, bullying has the potential to create long-term consequences for all parties involved, including victims, perpetrators, and peers who witness the behavior directly (Mayasari et al., 2019).

Based on the initial findings, the researcher views that character education must be strengthened to address deviant behaviors, including bullying. Through character education, students are expected to develop noble character and apply positive values in daily life, creating a safe, peaceful, and conducive school environment. This forms the basis for conducting the present study.

Research on character education shows that the formation of students' character becomes more effective when carried out through learning activities, habituation, teacher role-modeling, and the cultivation of a strong school culture. In the context of Islamic education, Islamic Religious Education plays a strategic role in internalizing religious, moral, and *akhlakul karimah* values, enabling the development of students with positive character. Nevertheless, the implementation of character education still faces various challenges, indicating the need for more integrated and comprehensive strategies.

From a mental-health perspective, behaviors that harm others cannot be considered trivial, as they fall within the category of conduct disorder. Bullying and peer victimization are forms of violence frequently found at MTs DDI Majene, and these phenomena appear to be increasingly widespread. In school environments, male students are found to engage in bullying more often than female students (Ramdhani, 2016).

Ramdhani further explains that cyberbullying involves unpleasant verbal, physical, or social behaviors occurring both in real-life interactions and in digital spaces, causing discomfort and psychological pressure for victims. Indonesian Law No. 35 of 2014, Article 9 Paragraph (1a), affirms that every child has the right to protection from all forms of violence within educational settings. At the elementary school level, students begin interacting with new environments, making this stage a crucial foundation for their subsequent educational and social development. Therefore, ensuring students' comfort, safety, and emotional well-being at school is essential.

Maskuroh adds that Character Education Strengthening (PPK) is a movement aimed at reinforcing the formation of students' character through the harmonization of spiritual, emotional, intellectual, and physical development. This process involves collaboration among educational institutions, families, and the wider community. Through such synergy, the implementation of character education becomes more structured and well-directed, ensuring that the resulting character aligns with the goals and functions of character education itself (Maskuroh, 2019).

According to Gafar, character education carries a broader meaning than moral education because it is not limited to distinguishing right from wrong. Instead, it focuses on cultivating habitual good behavior in daily life. Through this process, students are expected to develop awareness, understanding, concern, and strong commitment to applying moral values in real situations. Thus, character can be understood as an individual's disposition to respond to situations morally, expressed through concrete actions such as good conduct, honesty, responsibility, respect for others, and other noble values (Kesuma, 2011).

Presidential Regulation No. 87 of 2017 on Character Education Strengthening states in Article 3 that PPK is implemented through the application of Pancasila values, including religiosity, honesty, tolerance, discipline, hard work, creativity, innovation, independence, democracy, curiosity, national spirit, patriotism, appreciation of achievement, communication, peace, love of reading, environmental and social awareness, and responsibility.

This study aims to identify the potential occurrence of bullying among students at MTs DDI Majene and examine preventive efforts through enhanced character education. In its implementation, this research seeks to integrate two government policies aimed at improving educational quality through the affective domain: bullying prevention in schools and character education strengthening.

The goal of national education is to instill character or moral virtue, which aligns with the objectives of Islamic education. However, Islamic-based character education has not yet received sufficient attention, and its implementation remains limited and not fully comprehensive. Based on this understanding, Islamic character education can serve as one of the solutions to address cyberbullying in Indonesia. Hatta explains that Islam, as a religion of *rahmatan lil 'alamin*, upholds and protects human life, intellect, dignity, and property. Therefore, Islam prohibits any act that humiliates, harms, destroys, or violates the rights of others without permission (Hatta, 2018).

Based on the initial observations, a general picture of students' behavior during classroom learning activities was obtained. When the teacher is present, students appear to pay attention and participate well in the lesson. However, when the teacher leaves the classroom, some students are seen playing, making noise, joking excessively, teasing one another, and walking around inside or outside the classroom. During break time, several students also engage in teasing, pulling their friends' sleeves, clothes, or hijabs, and even performing physical actions such as hitting or pushing, although often intended as jokes which sometimes lead to conflicts among students. The most common form of bullying at MTs DDI Majene is verbal bullying, including mocking names, academic abilities, physical appearance, and skin color. Social exclusion occurs in limited cases, while physical bullying is relatively rare.

The Islamic Religious Education teacher explains that bullying causes victims to become reluctant to attend school, lose interest in learning, experience decreased self-confidence, and feel isolated due to the lack of supportive friendships. Verbal bullying creates feelings of shame, discomfort, and inferiority, while social exclusion leads victims to withdraw

and feel unsupported by their surroundings. Other deviant behaviors reflecting a lack of manners and discipline, such as hitting desks, were also observed. To address these behaviors, teachers provide guidance and advice, while the school has attempted to implement character education, although its execution has not yet been optimal.

Although numerous studies have examined bullying and character education, most of them analyze these aspects separately. Research on bullying generally focuses on its causes, forms, and impacts, whereas studies on character education emphasize general strategies for character formation. Research specifically exploring the integration of Islamic Religious Education and character education as a preventive strategy against bullying in madrasah environments remains relatively limited. Therefore, this study seeks to fill that gap by analyzing the implementation of integrated Islamic Religious Education and character education in preventing bullying among students at MTs DDI Majene.

Based on this description, the present study aims to describe the implementation of integrated Islamic Religious Education and character education in preventing bullying among students at MTs DDI Majene, as well as identify the supporting factors that contribute to the effectiveness of this program in building a safe and character-oriented madrasah culture.

From the observations, character education needs to be implemented more optimally as an effort to address deviant behaviors, including bullying and cyberbullying. Through strengthened character education, students are expected to develop noble character and apply positive values in their daily lives. In this way, various behavioral problems can be minimized, creating a safer, more comfortable, peaceful, and conducive school environment for achieving educational goals.

RESEARCH METHOD

This study employs a qualitative research design using a field research approach, in which data are collected directly at the research site to obtain a comprehensive understanding of the social conditions being examined. Through field research, the researcher is able to observe phenomena as they occur naturally, allowing the data obtained to be more factual and reflective of actual conditions.

A qualitative approach was used, focusing on gaining an in-depth understanding of events, behaviors, and social symptoms through descriptive data in the form of words, actions, and documents. The research was conducted at MTs DDI Majene, located in Majene Regency, over a period of two months.

The data sources in this study consist of primary and secondary data. Primary data were obtained directly from the main informants (the Aqidah Akhlaq teacher and the Guidance and Counseling teacher) through observation and interviews. Secondary data were collected from school documents, books, journals, archives, and other relevant references related to the focus of the study.

Data collection techniques included observation, interviews, and documentation. Observation was carried out systematically to examine conditions in the field, while interviews were conducted directly with informants to obtain detailed information. Documentation was used to complement the data through archives, records, and supporting documents.

The data analysis technique refers to the Miles and Huberman model, which consists of three stages: data reduction, data display, and conclusion drawing. Data reduction involves selecting and simplifying the data obtained; data display is carried out by presenting the information in a systematic narrative to facilitate understanding; and conclusion drawing is

conducted through continuous verification to ensure the validity and accountability of the research findings.

RESULTS AND DISCUSSION

The Integration of Islamic Religious Education For Teachers

The integration of Islamic religious education is a process of deeply instilling religious values into individuals so that their thoughts, emotions, and behaviors are consistently guided by Islamic teachings. This process is not limited to understanding religious material but also involves internalizing the meaning of religious teachings in everyday life.

The integration of religious values is formed through a comprehensive understanding of Islamic teachings, followed by the development of awareness regarding the importance of these values. This awareness then encourages individuals to implement religious teachings in various aspects of real-life situations.

Based on an interview with Informant 1, the Aqidah Akhlaq teacher at MTs DDI Majene, she explained:

“The integration of Islamic religious education is a process of deeply instilling religious values into students so that their attitudes, ways of thinking, and behaviors align with Islamic teachings. At MTs DDI Majene, this integration covers a wide scope but remains oriented toward the same goal, namely the formation of students’ religious character. In the madrasah context, Islamic religious education is carried out through several areas of study, including Aqidah Akhlaq and Guidance and Counseling (BK). These areas have their own disciplines and strategic roles in shaping student behavior, including efforts to prevent and address bullying. One of its implementations is the habituation of performing prayer, which serves as a means of instilling discipline, self-control, and noble character.”

The performance of obligatory prayers has a significant influence on shaping students’ personalities and contributes to reducing deviant behavior. The habit of performing the five daily prayers, especially when done routinely and in congregation, helps cultivate inner peace, enhance spiritual quality, and maintain emotional stability. These conditions play an important role in fostering discipline and positive behavior within the school environment.

In addition to obligatory prayers, the practice of sunnah prayers such as *rawatib* and other voluntary acts of worship, including *tahajjud*, also provides positive impacts on spiritual development and mental well-being. Through the habituation of worship, students are guided to develop closeness to religious values, which in turn fosters better character formation.

In addition, fasting also plays an important role in training self-control and managing emotions. Since various forms of student misbehavior are often influenced by emotional instability, the habituation of fasting both obligatory and voluntary can serve as an effective preventive measure. Therefore, these worship values need to be instilled from an early age. This aligns with the view of Informant 2, the Guidance and Counseling (BK) teacher at MTs DDI Majene, who stated:

“Guidance and Counseling (BK) learning materials contribute significantly to shaping students’ behavior and character, especially in topics related to worshipping Allah Swt. These materials function not only as knowledge but also as a means of fostering religious and moral character. Before beginning the lesson, the teacher provides advice as a form of guidance and motivation. The learning materials are then connected to real-life situations so that students can

understand and apply the values they learn. For example, in the topic of *thaharah* (purification), students are taught the importance of maintaining personal cleanliness, environmental hygiene, and purity in worship. This learning is expected to cultivate habits of cleanliness and discipline in daily life.”

Furthermore, Informant 1 also shared her perspective regarding the implementation of Aqidah Akhlaq learning at MTs DDI Majene:

“Islamic religious education in the Aqidah Akhlaq subject not only emphasizes instilling belief in Allah Swt., but also strengthens students’ faith in unseen matters that cannot be perceived directly yet must be believed according to Islamic teachings, thereby enhancing their spiritual dimension. In addition, moral education includes introducing the attributes of angels as part of faith. Although humans do not possess these attributes, they can still serve as models in daily life. These exemplary values include patience, *qana’ah* (accepting one’s circumstances sincerely), and *tawakkal* (trusting and relying on Allah Swt.). Such values are expected to shape students into individuals with better character, noble conduct, and alignment with Islamic principles.”

A conducive learning process allows students to feel comfortable during teaching and learning activities and enables them to express their opinions or personal concerns. This aims to create an active, participatory, and enjoyable classroom atmosphere. Additionally, the Aqidah Akhlaq teacher strives to serve as a role model for students through disciplined behavior, such as arriving on time, dressing neatly, and using polite language in communication. These efforts require synergistic cooperation among teachers, students, and parents to support the development of good character.

In the Aqidah Akhlaq learning process, several methods are used depending on the material being taught. Initially, the teacher provides an explanation of the lesson, and in subsequent meetings, media or teaching aids are used to strengthen understanding. For example, when discussing the Day of Judgment, the teacher may use a simple demonstration, such as bursting a balloon, to illustrate destruction as a concrete representation of the events of the Last Day, helping students grasp the concept more clearly.

In addition, the cultivation of moral values is carried out through continuous evaluation and through the teacher’s role as a model of exemplary behavior. Before guiding students, teachers must first demonstrate good attitudes and conduct so that students can emulate them directly. Considering the diverse characteristics of students, some respond well to mild reprimands, while others require a more specific approach or intervention to help them understand their mistakes. Therefore, a variety of strategies is needed in moral development. In relation to this, Informant 1, the Aqidah Akhlaq teacher at MTs DDI Majene, emphasized:

“Patience is an essential value for every individual, especially for those who encourage others toward goodness. It is the ability to remain wise even when one’s good deeds are not always reciprocated equally. This value needs to be instilled in students so that they develop steadfastness and self-control in daily life. Through the internalization of prophetic moral values and the exemplary lives of the Prophet’s companions, it is hoped that violent behavior, verbal insults, and various negative actions among students can be reduced or even eliminated, creating a more harmonious, religious, and morally upright environment.”

Furthermore, Informant 2, the Guidance and Counseling teacher at MTs DDI Majene, also emphasized:

“MTs DDI Majene provides a library equipped with various book collections, including Guidance and Counseling (BK) materials that students can use as reading resources to support character development and the application of values in daily life. The collection includes stories of the Prophet’s companions, the lives of prophets and messengers, and other Islamic literature related to moral development. In addition, teachers deliver supplementary materials on sirah nabawiyah and the history of the caliphs to broaden students’ perspectives and deepen their knowledge, particularly those rooted in Islamic exemplary values.”

The integration of Islamic religious education values in students is influenced by various external factors that play an important role in character formation. The family is the primary factor, particularly in relation to parents’ background and parenting patterns in instilling religious values from an early age, which form the foundation for successful integration of Islamic education. Teachers also hold a strategic role, not only as transmitters of learning material but also as moral and character guides who are expected to model good behavior. The environment contributes through habits such as maintaining cleanliness and utilizing facilities that support the development of religious values, while the wider community serves as a social space that influences the internalization of religious values in students’ daily lives.

In the implementation of value education, experts propose various approaches. According to Hersh, there are six approaches: rational development, value judgment, value clarification, cognitive moral development, social behavior, and value inculcation. The value formation process occurs through five stages: receiving, responding, valuing, organization, and characterization, which gradually shape the internalization of values until they become part of the student’s personality.

Krathwohl’s stages of value formation are fundamentally influenced by how individuals receive values from their external environment and then internalize them so that they become part of their attitudes and behavior. This process does not occur spontaneously; rather, it progresses through a series of stages that allow values to be understood, accepted, and deeply embraced by the individual.

The integration of Islamic religious education values within an educational institution cannot be carried out instantly; it must be implemented gradually, systematically, and continuously. According to Informant 1, the Aqidah Akhlaq teacher, several strategies are applied to integrate Islamic religious education values in preventing bullying at MTs DDI Majene. These include exemplary behavior, habituation, providing advice, and enforcing discipline.

The strategy of modeling (role-modeling) is one of the primary approaches in Islamic educational institutions, which place strong emphasis on moral development. This exemplary behavior encompasses two dimensions: the leadership’s example for teachers, and the teachers’ example for students. In its implementation, the institution also develops several principles or instruments that serve as guidelines for all components of the madrasah in shaping a religious culture. This was explained by Informant 2, the Guidance and Counseling teacher:

“Exemplary conduct is a crucial aspect in realizing a high-quality educational institution. There are several key indicators of exemplary behavior. First is the readiness to be evaluated by others, meaning that a role model must be someone who can be assessed both by the environment and by themselves. Second is possessing adequate competence; for instance, teachers of Islamic Religious Education—including BK, Aqidah Akhlaq, and SKI teachers, should

be able to recite the Qur'an fluently, especially if entrusted to lead prayers, and must be able to communicate politely and respectfully with anyone. Furthermore, exemplary behavior is marked by *istiqamah* and consistency in practicing good values continuously."

Exemplary conduct is a fundamental principle in Islamic education, demonstrated since the time of the Prophet Muhammad (peace be upon him). It plays a significant role in shaping students' character through real examples provided by educators, ensuring that values are not only understood theoretically but also internalized through daily practice. In its implementation, exemplary behavior is reflected in the attitudes and actions of teachers, which are constantly observed by students, such as honesty, sincerity, piety, and responsibility. These values are indirectly internalized through the consistent behavior of educators in their daily lives. In line with this, the Islamic Religious Education teacher emphasized that exemplary conduct plays a vital role in the moral development of students:

"Providing exemplary behavior is one of the strategies for instilling religious values in students, because the positive attitudes and behaviors demonstrated by teachers will be directly imitated by students. As the saying goes, teachers are figures who are 'trusted and imitated,' therefore educators must be able to serve as good role models in every aspect of behavior. It would be inappropriate for a teacher to demand perfect behavior from students while being unable to demonstrate it themselves, as this creates contradictions in the educational process. Thus, exemplary conduct should begin with simple actions such as respecting senior teachers, speaking politely, practicing friendliness by smiling, and showing mutual respect toward students in daily interactions."

Exemplary conduct is an effective method for instilling Islamic religious values in students because teachers who demonstrate good character naturally become models whose behavior is imitated by learners. Within the madrasah environment, teachers are positioned as parental figures, so every aspect of their conduct, including arriving on time, dressing neatly, speaking politely, and showing respect toward others, serves as an example that shapes students' behavior.

However, its implementation at MTs DDI Majene still faces challenges, particularly when external influences do not align with educational values. This includes the lack of exemplary behavior from parents, which can affect students' understanding of right and wrong. In addition to modeling, the strategy of habituation is also applied. Habituation refers to the educational process of repeating positive actions consistently so that these values become ingrained habits within students. This point was emphasized by Mrs. Mariany, the Guidance and Counseling teacher.

"Habituation is an important aspect in realizing a high-quality educational institution. There are several indicators that must be considered. The first is readiness to be evaluated by others, because individuals worthy of being role models must be able to serve as objects of evaluation both by others and by themselves. The second is possessing adequate competence, especially for Islamic Religious Education teachers, including BK, Aqidah Akhlaq, and SKI teachers, who are expected to recite the Qur'an fluently, particularly if entrusted as an imam, and to communicate politely and respectfully with anyone. Furthermore, habituation requires *istiqamah* and consistency in practicing good values continuously."

Habituation is one of the essential aspects of Islamic education that has been practiced since the time of the Prophet Muhammad and plays a significant role in shaping students'

character. Through habituation, good behaviors are introduced in concrete ways, allowing students not only to understand values theoretically but also to observe their implementation in daily life. The habituation strategy is carried out through the integration of concrete examples provided by educators, as teachers' behavior is always the primary focus of students during the learning process. In practice, moral and religious values such as piety, honesty, sincerity, and responsibility are not always explicitly stated in lesson plans. Instead, they are internalized through the exemplary conduct and routines embedded in daily activities as part of the hidden curriculum.

Implementation of Character Education in Preventing Bullying at MTs DDI Majene

The implementation of the Character Education Strengthening Program at MTs DDI Majene involves all members of the madrasah community, including the principal, teachers, administrative staff, students, and parents. The success of this program depends greatly on the presence of synergistic cooperation among all parties involved. This aligns with the view of Informant 1, the Aqidah Akhlaq teacher, who emphasized that the implementation of character education requires continuous collaboration from every element of the madrasah to ensure that the goals of student character formation can be achieved optimally.

This point is also reinforced by Informant 2, the Guidance and Counseling teacher, who stated that all elements, including the madrasah committee which consists of parents, participate in the implementation of the program. Their involvement may be direct or indirect, such as through invitations to serve as speakers or through the provision of suggestions and feedback during madrasah meetings. In this way, the participation of all parties is accommodated to support the success of the Character Education Strengthening Program.

The principal serves as the main person responsible for the implementation of the Character Education Strengthening Program as an effort to prevent bullying at MTs DDI Majene. However, in practice and in the management of activities in the field, the principal delegates tasks to teachers, who monitor the progress of the program's implementation. This was explained by Informant 1, the Aqidah Akhlaq teacher.

"Each activity within the Character Education Strengthening Program has a coordinator who is responsible for planning, implementation, evaluation, and follow-up. Technically, implementation in each class is adjusted to the role of the homeroom teacher as the controller of activities, although the substance of the activities remains the same across all classes."

"The Character Education Strengthening Program is an educational movement under the responsibility of educational institutions. It aims to strengthen students' character through the development of conscience, emotional sensitivity, intellectual ability, and physical well-being, involving cooperation among schools, families, and the community."

In accordance with the National Movement for Mental Revolution initiated by President Joko Widodo, this program became the foundation for the issuance of Presidential Regulation Number 87 of 2017 concerning Character Education Strengthening.

Character education needs to be implemented continuously within the school environment through the reinforcement of five core values, namely integrity, religiosity, nationalism, independence, and cooperation. These values serve as the foundation for shaping students' personalities.

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"Character Education Strengthening is carried out through explicit and implicit activities. Explicitly, character values are reflected in the Basic Competencies of Civics Education and Islamic Religious Education, particularly in Competency 1 and Competency 2. In other subjects, these values are integrated into Competency 3 and Competency 4 through lesson plans. The implementation appears in habitual behaviors such as completing assignments on time, which are later assessed in the report card through descriptive evaluations and ratings such as excellent, good, or sufficient. In addition, character education is also implemented through extracurricular activities such as Scouts, the Youth Red Cross, and other programs that contribute to strengthening students' character formation."

The level of success of the Character Education Strengthening Program cannot be measured directly through quantitative indicators. It can only be observed through the extent to which students apply the values taught while they are in the madrasah environment. These observations are limited to student activities at school, because character is part of attitude formation, and its development is difficult to monitor comprehensively. Students also spend most of their time at home, which means that parents play an essential role in supervising and guiding their children's character development. The family and social environment significantly influence character formation, including the potential emergence of bullying behavior due to external influences.

Furthermore, the implementation of character education involves all members of the madrasah community in efforts to prevent bullying, since such behavior can occur at any time, in any place, and involve anyone. Based on the observations of Informant 2, the Guidance and Counseling teacher at MTs DDI Majene, there have been no reported cases of bullying at the madrasah, and students generally demonstrate good behavior toward their peers.

Supporting and Inhibiting Factors in the Integration of Islamic Religious Education and Character Education for Bullying Prevention at MTs DDI Majene

The implementation of the Character Education Strengthening Program is influenced by supporting and inhibiting factors that determine its overall success. Supporting factors play an important role in enhancing the effectiveness of the program within the educational environment. This was explained by those responsible for carrying out the character education program.

"Supporting factors in the implementation of the Character Education Strengthening Program include an understanding of the Merdeka Curriculum, which emphasizes the obligation to instill character values in students continuously. In addition, the availability of facilities and infrastructure is also an important factor, such as the mosque facilities used for congregational prayers as part of the effort to develop students' religious character."

The inhibiting factors in the implementation of the program, as stated by Informant 1, include the diverse backgrounds of students. Differences in character and parenting styles

result in varying levels of responsiveness to guidance. Some students easily accept advice, while others are more difficult to direct. These conditions cannot be avoided because they are influenced by the family and community environment, which shape students' initial character before they enter the madrasah.

The Character Education Strengthening Program plays an important role in anticipating the occurrence of bullying within the madrasah environment. According to the program coordinator, successful implementation of character education can reduce the level of bullying among students. However, conditions in the field do not always fully reflect this, because although students may demonstrate good behavior within the madrasah, supervision outside the school cannot be carried out optimally. Even so, no cases of bullying have been found at MTs DDI Majene, indicating that the internalization of character values through the program has had a positive impact in guiding students to behave well toward teachers and peers.

Furthermore, as explained by Informant 2, the Character Education Strengthening Program has a significant impact on shaping students' character, particularly in the areas of independence and social development. Through character education, students are guided to develop a more mature personality, both individually and in social interactions, which helps cultivate sensitivity to their surroundings. The formation of positive character is expected to enhance mutual respect among students, ultimately serving as a preventive measure against bullying within the madrasah.

The supporting factors for the implementation of the Character Education Strengthening Program in preventing bullying at MTs DDI Majene include teachers' understanding of the 2013 Curriculum, which emphasizes the continuous integration of character values into the learning process. This understanding encourages teachers to incorporate character education without waiting for specific instructions. In addition, the availability of facilities such as places of worship, CCTV, cleaning equipment, extracurricular materials, and other supporting resources contributes to the optimal implementation and evaluation of the program.

The integration of Islamic religious education and character education in the madrasah begins with the formulation of a vision and mission grounded in Islamic values. For example, the vision of MTs DDI Majene emphasizes the realization of a madrasah that embodies cultural values and the religious character of the nation. Its mission includes strengthening the understanding and practice of religious teachings, developing attitudes of tolerance, and implementing a curriculum aligned with national standards, while fostering a religious culture both inside and outside the madrasah.

Character education must also be implemented through appropriate strategies that consider three essential components: moral knowing, moral feeling, and moral action. These components form the foundation for developing students' character holistically through learning processes that encompass cognitive, affective, and psychomotor domains.

Furthermore, the integration of character education into the curriculum, particularly in Islamic Religious Education, plays an important role in instilling moral values to prevent bullying. This is achieved through the development of learning tools such as syllabi and lesson plans that incorporate character values into each learning topic. These efforts are supported by strategies that strengthen ethical values, the establishment of a caring madrasah community, and the involvement of families and society as educational partners, accompanied by regular evaluations to ensure the effectiveness of character education.

CONCLUSION

The implementation of the integration between Islamic Religious Education and character education at MTs DDI Majene involves all members of the madrasah community, including the principal, teachers, administrative staff, students, and parents. All parties work together actively in carrying out the program. These activities are realized through habituation and exemplary practices such as reading the Qur'an, performing congregational prayers, and applying the 5S culture, which consists of smiling, greeting, offering salutations, being polite, and showing courtesy in daily interactions within the madrasah environment.

This study provides a conceptual contribution in the form of an integration model between Islamic Religious Education and character education as a preventive strategy against bullying in the madrasah setting. In addition, the integration of character education into the curriculum, particularly in Islamic Religious Education, plays an important role in instilling students' character values. Its implementation is carried out through the development of learning tools such as lesson plans and syllabi that incorporate character values into each learning topic as part of bullying prevention efforts.

The findings of this study imply that strengthening character education based on Islamic values needs to be implemented in an integrated manner through learning activities, school culture, habituation, and teacher role modeling. The supporting factors for the implementation of this program include teachers' understanding of the Merdeka Curriculum, which emphasizes the importance of strengthening character education, as well as the availability of facilities such as a mosque to support worship activities. Future research is recommended to develop an implementation model of character education based on Islamic Religious Education across different educational levels and regions, so that a more comprehensive model can be obtained.

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