

Internalization of *Islam* Faith and *Akhlak al-Karimah* in Aqidah Akhlak Subject Learning to Prevent Verbal Bullying at SMK Latifiyah Glagahwero Kalisat, Jember

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Abstract: *Verbal bullying remains a common problem in educational environments, including Islamic-based schools. This study aims to analyze forms of verbal bullying and the internalization of aqidah and akhlak values as preventive efforts at SMK Latifiyah Glagahwero Kalisat. This research used a qualitative descriptive approach with data collected through interviews, observations, and documentation involving teachers, school staff, and students. The results show that verbal bullying occurs in the form of mocking, harsh words, and degrading nicknames. The internalization of faith in God and Akhlak al-karimah values, such as guarding one's speech, empathy, tolerance, and mutual respect, is carried out through Aqidah Akhlak learning, teacher as role model, religious habituation, and character guidance. These efforts contribute to improving students' moral awareness and reducing verbal bullying behavior. Therefore, strengthening faith in Allah and noble moral values, including maintaining proper speech, empathy, tolerance, and mutual respect, plays an important role in creating a safe, religious, and bullying-free school environment.*

Keywords: *verbal bullying, moral beliefs, character education, value internalization*

Abstrak: *Perundungan verbal masih menjadi masalah umum di lingkungan pendidikan, termasuk sekolah berbasis agama Islam. Penelitian ini bertujuan untuk menganalisis bentuk-bentuk perundungan*

verbal dan internalisasi nilai-nilai aqidah dan akhlak sebagai upaya pencegahan di SMK Latifyah Glagahwero Kalisat. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan data yang dikumpulkan melalui wawancara, observasi, dan dokumentasi yang melibatkan guru, staf sekolah, dan siswa. Hasil penelitian menunjukkan bahwa perundungan verbal terjadi dalam bentuk ejekan, kata-kata kasar, dan julukan yang merendahkan. Internalisasi nilai keimanan kepada Allah dan nilai-nilai akhlak mulia, seperti menjaga lisan, empati, toleransi, dan sikap saling menghormati, dilakukan melalui pembelajaran Akidah Akhlak, keteladanan guru, pembiasaan keagamaan, dan bimbingan karakter. Upaya tersebut berkontribusi dalam meningkatkan kesadaran moral peserta didik serta mengurangi perilaku perundungan verbal. Upaya-upaya ini berkontribusi pada peningkatan kesadaran moral siswa dan mengurangi perilaku perundungan verbal. Oleh karena itu, penguatan nilai keimanan kepada Allah dan nilai-nilai akhlak mulia, yang mencakup menjaga lisan, empati, toleransi, dan sikap saling menghormati, memiliki peran penting dalam menciptakan lingkungan sekolah yang aman, religius, dan bebas dari perundungan.

Kata kunci: *perundungan verbal, keyakinan moral, pendidikan karakter, internalisasi nilai*

Introduction

The development of technology and social media in the era of globalization affects adolescents' interaction patterns in educational environments. The ease of communication not only has a positive impact, but also raises various social problems, one of which is verbal bullying behavior.¹

Verbal bullying is an act of bullying through speech, such as ridicule, insults, giving negative nicknames, and the use of abusive words, which can cause serious psychological impacts on the victim, such as low self-esteem, anxiety, fear, decreased motivation to learn, and mental health² disorders. In the long run, verbal bullying also has the potential to undermine a safe and conducive learning environment. The facts show that cases of bullying in schools are increasing day by

¹ Noor Afy Showmayanti, *Digital Generation: Honing Communication Skills in the Age of Technology* (Mega Press Nusantara, 2024).

² Nabila Ramadani et al., "The Impact of Verbal Bullying on the Self-Confidence of High-Grade Elementary School Students," *Tabsinia Journal* 6, No. 12 (2025): 1840–51.

day.³ Data from the Indonesian Education Monitoring Network (JPPI) noted that in 2023, there were 285 cases of violence in educational institutions, then increased sharply to 573 cases in 2024. Of these, bullying cases account for 31% of all forms of violence that occur in schools, madrasas, and Islamic boarding schools.⁴

Bullying as a form of aggressive action is a global problem, one that is in Indonesia.⁵ The phenomenon of *bullying* does not only occur in public schools, but is also found in Islamic-based educational institutions. This condition shows that religious education has not been fully able to prevent bullying behavior among students. In fact, Islamic schools have a responsibility in forming students who have faith, piety, and morals.

From an Islamic perspective, bullying behavior is contrary to the teachings of noble morals. The Qur'an expressly prohibits the behavior of insulting, mocking, and giving bad nicknames to others, as stated in QS. Al-Hujurat verse 11.

The verse emphasizes the importance of guarding the word and respecting fellow humans. Therefore, learning Aqidah Akhlak has a strategic role in instilling the values of faith and noble morals in students. Through this learning, students are expected not only to understand religious teachings theoretically, but also to be able to apply them in daily life.

The phenomenon of bullying among students is still a serious problem in the world of education in Indonesia.⁶ The latest case that occurred in Jember Regency shows that bullying does not only involve one individual, but can involve many perpetrators from across educational levels. A 1st grade high school student became the victim of an alleged bullying involving about 10 students from junior high to high school levels, who came from several different schools. The

³ M Paliyan Kurniawan, "Instilling Islamic Religious Education Values in an Effort to Prevent Bullying Behavior of the Islamic Religious Education Study Program, Raden Intan State Islamic University, Lampung 2024 M / 1445 H Instilling Islamic Religious Education Values in an Effort to Prevent Bullying Behavior 2024 M / 1445 H," 2024.

⁴ Tariza Alifah, "Legal Protection for Children Victims of Bullying in the City of Bandung," *The Glorification of the Law* 8, no. 2 (2025): 86–106.

⁵ "Bullying and Long-Term Impacts: Connections to Violence and Criminality in Dian Rachmawati's School Bullying of Others." 9, No. 1999 (2024).

⁶ Dwi Dasa Suryantoro, "The Effectiveness of the Implementation of the Law on Bullying Prevention Among Indonesian Students," *Journal Of Law And Security Studies* 2, no. 2 (2025): 218–31.

incident was allegedly triggered by communication conflicts through digital media, such as voice messages, as well as the existence of an old friendship between the victim and the perpetrators since junior high school. However, till this article was written, the police are still investigating the main motive and the role of each perpetrator in the case.

This shows that *bullying* among students cannot be seen as a simple problem, but as a complex problem involving social, communication, and social factors of adolescents.⁷ The involvement of students across educational levels also indicates weak social control and a lack of effective character education in the school and family environment.⁸ This research is expected to make a theoretical and practical contribution. Theoretically, this research is expected to be able to enrich the scientific treasures in the field of Islamic education, especially related to the internalization of the values of faith and noble morals in the learning of Aqidah Akhlak as an effort to prevent verbal bullying in the school environment.⁹ Practically, the results of this research are expected to be input for teachers, especially teachers of Aqidah Akhlak subjects, in designing and implementing effective learning strategies to instill the values of faith and noble morals to prevent verbal bullying.¹⁰

Based on the results of initial observations at SMK Latifyah Glagahwero Kalisat, verbal bullying behavior was still found in student interactions, such as ridicule related to physical condition, the use of harsh words, and the giving of negative nicknames. This behavior is often considered a joke, even though it has an impact on the psychological condition of the victim, such as a sense of inferiority, fear of interaction, and a decrease in enthusiasm for learning.

⁷ Bagus Ananda Kurniawan et al., "The Relationship Between Social Media Use and Bullying Behavior Among Adolescents: Service," *Journal of Community Service and Educational Research* 4, No. 3 (2026): 18504–14.

⁸ Ayi Abdurahman Et Al., *Character Education* (Pt. Sonpedia Publishing Indonesia, 2025).

⁹ Ilmika Sari, "Internalization of Islamic Religious Education Values in Preventing Bullying Behavior (at the Makrifatul Ilmi South Bengkulu Islamic Boarding School)" (Iain Bengkulu, 2019).

¹⁰ Hermin Hermin, "Strategies of Teachers of Moral Faith in Facing the Challenges of Cultivating Students' Character in the Digital Era (Mtsn Parepare Study)" (Iain Parepare, 2025).

Several previous studies have examined moral education and bullying prevention. Research by Diana Sophya (2023) shows that learning Aqidah Akhlak plays a role in the formation of students' character through example and habituation.¹¹ According to Ratna Megawangi (2012: 5), it is an effort to educate students to be able to make decisions wisely and practice them in their daily lives, so that they can make a positive contribution to their environment.¹² However, the research is still general and has not specifically discussed verbal bullying. Another study by Maisaroh and Romli (2025) concluded that strengthening religious values is effective in preventing bullying in madrasahs.¹³ However, the study emphasizes more on the religious aspect in general and has not examined in depth the specific role of aqidah and morals.¹⁴

The main difference between this study and previous research lies in the specification of the focus of the study, the object of research, and the value approach used. If previous research tended to discuss the formation of character and religious values in general, then this study specifically examines the internalization of the values of aqidah and akhlak as a preventive effort against verbal bullying in the school environment.

Based on these conditions, this study focuses on the internalization of the values of faith and noble morals in the learning of Aqidah Akhlak as an effort to prevent verbal bullying at SMK Latifiyah Glagahwero Kalisat. This research is important because Islamic-based vocational schools not only emphasize academic education, but also the formation of students' religious character.

This study aims to describe the form of verbal bullying that occurs at SMK Latifiyah Glagahwero Kalisat, analyze the process of internalizing the values of faith and noble morals in learning Aqidah

¹¹ Adi Wahyudi Dalimunthe, "The Implementation of Islamic Religious Education in Increasing the Value of Students' Nationalism in State High School (SMA) 3 Padangsidempuan" (Uin Syekh Ali Hasan Ahmad Addary Padangsidempuan, 2024).

¹² Syaiful Rizal and Abdul Munip, "Classroom Teachers' Strategies in Fostering Character Values in Elementary/Secondary Students," *Al Ibtida: Journal of Mi Teacher Education* 4, No. 1 (2017): 45.

¹³ Akhmad Iqbal and Wahyu Amalia, "The Transformation of Faith and Morals Learning in Internalizing the Values of Religious Character of Madrasah Ibtidaiyah Students," *Journal Of Indigenous Islamic Education* 1, No. 2 (2025): 78–91.

¹⁴ Sri Rahayu, "Prevention of Bully Behavior by Islamic Religious Education Teachers in Class VIII B Mts Negeri 3 Labuhan Batu" (Uin Sheikh Ali Hasan Ahmad Addary Padangsidempuan, 2025).

Akhhlak, and analyze the role of internalizing these values in preventing verbal bullying in the school environment.

This research is also expected to contribute to educational institutions in creating a safe, religious, and moral learning environment.¹⁵ In addition, this study is presented to complement the methodological shortcomings in previous research which generally only focused on the influence of the family environment on learning achievement in general, without examining in depth the role of parents in the context of the formation of religious character and student learning discipline in Islamic-based schools.

The novelty aspect in this study lies in the focus of the study that relates the role of parents to the improvement of student learning achievement in an Islamic-based vocational school, which has different educational characteristics than public schools, because it integrates academic, religious, and moral development. This research is important to be carried out in Islamic-based vocational schools because students are not only required to have academic abilities and vocational skills, but also the formation of Islamic morals and values, which are greatly influenced by the pattern of parental assistance at home. Thus, the results of the research are expected to be material for evaluation and development of cooperation between schools and parents in improving the quality of student education holistically.

Research Method

This study uses a qualitative approach with a type of descriptive method to understand the process of internalizing the values of faith and noble morals in the learning of Aqidah Akhlak as an effort to prevent verbal bullying at SMK Latifiyah Glagahwero Kalisat. The research subjects include Islamic Religious Education (PAI) teachers, student assistants, and students.

Data collection was carried out through interviews, observations, and documentation. Interviews were used to obtain information related to the form of verbal bullying and efforts to internalize the values of aqidah and morals. Observations are carried out to observe student behavior and learning processes in the school environment, while documentation is used to complete the research data.

¹⁵ Student Karimah, "Iches: International Conference On Humanity Education And Society," N.D.

Data analysis uses the Miles and Huberman model which includes data reduction, data presentation, and conclusions drawn. The validity of the data is tested through source triangulation and triangulation techniques to ensure the validity and credibility of the research results.¹⁶ These steps follow the principle of qualitative analysis that takes place gradually and reflectively.¹⁷

Result/Finding And Discussion

Internalization of Faith and Noble Morals in Learning Aqidah Akhlak as an Effort to Prevent Verbal Bullying at SMK Latifiyah Glagahwero Kalisat. Smk Latifiyah Glagahwero Kalisat is a vocational secondary education institution that not only focuses on mastering vocational skills, but also the formation of students' character through religious education.

In the implementation of learning, the school strives to instill the values of faith and noble morals in students through various learning activities and habituation activities. Learning Aqidah Akhlak at SMK Latifiyah Glagahwero Kalisat has an important role in shaping student behavior so that they have a polite attitude, respect each other, and are able to maintain good social relationships. One of the problems that the school is concerned about is the emergence of verbal bullying behavior among students, such as mocking, insulting, calling others bad names, and jokes that contain degrading elements.

Based on the results of observations and interviews conducted by researchers, verbal bullying is still found in students' daily interactions, both in the classroom and in the school environment. However, through the learning of Aqidah Akhlak, teachers try to internalize the values of faith and noble morals as an effort to prevent such behavior.

The results of the research were obtained through observations, in-depth interviews, and documentation conducted with Islamic Religious Education teachers, Student Affairs, and students of SMK Latifiyah Glagahwero Kalisat. The research data is focused on

¹⁶ Solekhah Nur Afifah, "The Application of the Full Day School Education Model in Improving Moral Faith Learning in Man 2 Surakarta for the 2024/2025 Academic Year," 2025.

¹⁷ "Integration of Spirituality and Rationality: A Literature Review Study Approach on the Relationship of Religious Science and Science Tribakti Lirboyo Islamic University Tribakti Lirboyo Islamic University" 10 (N.D.).

the form of verbal bullying that occurs in the school environment, as well as the process of internalizing the values of faith and noble morals in the learning of Aqidah Akhlak as an effort to prevent it.

Forms of Verbal Bullying at SMK Latifiyah Glagahwero Kalisat

Based on the results of an interview with Zakiyatun Nufus, a teacher of Islamic Religious Education (PAI), it was found that verbal bullying still occurs in students' daily social interactions. The most dominant form of behavior is making fun of friends, giving negative nicknames, saying rudely, and saying parents' names in a condescending tone. This behavior is often considered an ordinary joke by students, even though psychologically it can cause embarrassment, inferiority, and discomfort for the victim. The PAI teacher explained that this action is contrary to the moral value of akhlaq al-karimah because Islam teaches the importance of maintaining the oral and respecting the dignity of fellow human beings.¹⁸ PAI teachers play a lot of roles in building students' noble morals, one of which is being a good role model in behavior.¹⁹

The findings of this study are strengthened by the results of an interview with Inayatul Kholilah, a student of SMK Latifiyah, who stated that ridicule related to physical conditions, such as skin color and body shape, still often occurs in the school environment. In addition, there is also the behavior of crossing out friends' clothes, accompanied by verbal ridicule, that causes the victim to feel humiliated in front of his friends.

Meanwhile, the results of an interview with Subhan Faki, a Vice President of Student Affairs show that the school views verbal bullying as a behavior that cannot be considered trivial because it has an impact on the psychological condition and social relations of students. Therefore, schools provide guidance through educational and religious approaches.

Based on observations, verbal bullying behavior generally occurs during informal interactions between students, such as during break hours, in the classroom before learning starts, or in the

¹⁸ Ayu Safitri, "Instilling Moral Values of Students at Sekolah Menengah Eerste Negeri 22 Bengkulu City" (Iain Bengkulu, 2021).

¹⁹ "The Role of Pai Teachers in Building Students' Noble Morals in the Digital Era of Mahbubatul Khoiriyah State Islamic University Sunan Ampel Surabaya" 9 (2024): 230–47.

classroom. This shows that verbal bullying has become a communication pattern that is considered common by some students. The phenomenon of verbal bullying that still occurs in religious-based schools shows that the existence of religious education is not necessarily automatically able to shape students' social behavior ideally.

In practice, some students still understand religious values at the cognitive level and the formalities of learning, but have not fully internalized them in their daily behavior. This condition can be seen from the existence of students who understand the prohibition of insulting in Islamic teachings, but still make fun of and say rude things to friends because it is considered a form of joke or adolescent social culture.²⁰

In addition, the influence of the social environment and digital media is also a factor that strengthens verbal bullying behavior among students. Interactions on social media that tend to be free often affect students' communication patterns in the school environment so that the use of coarse language, negative nicknames, and derogatory jokes becomes normalized. This shows that the internalization of the values of faith and morals has not been fully able to compensate for the influence of the external environment on students.

These findings show that the effectiveness of internalizing the values of aqidah and morals is not enough only through the delivery of learning materials, but must be accompanied by consistent supervision, habituation, example, and social control from teachers, schools, and parents. Thus, the learning of Aqidah Akhlak not only functions as a transfer of religious knowledge, but also as a process of forming moral awareness that must be applied in real life in the daily social life of students.²¹

Internalization of the Value of Faith in Learning Aqidah Akhlak

The results of the study show that the internalization of the value of faith is carried out through the learning process of Aqidah Akhlak, which emphasizes students' spiritual awareness. Teachers associate learning materials with the belief that Allah SWT is All-Hearing and All-Seeing of every human speech and behavior.

²⁰ Dwi Rahayu, "Internalization of Islamic Religious Education Values in the Formation of Student Discipline Character at Bustanul 'Ulum Jaya Sakti High School Anak Tuha Central Lampung" (Iain Metro, 2025).

²¹ Rendi Setiyawan et al., "The Implementation of Moral Faith Learning in the Formation of Student Character at Mts Negeri 2 Wonosobo," *Nusantara Scientific Journal* 3, no. 1 (2026): 332–43.

Guru Aqidah Akhlak explained that the cultivation of faith values is carried out through providing an understanding of the importance of maintaining the word as a form of faith implementation. In the learning process, the teacher conveys verses of the Qur'an, especially QS. Al-Hujurat verse 11, which prohibits the behavior of insulting each other, mocking, and giving bad nicknames to others.

In addition to delivering material, the internalization of faith values is also carried out through religious habits, such as reading prayers before learning, coaching worship, giving religious advice, and strengthening students' spiritual awareness so that they feel supervised by Allah SWT in every action.²² The results of observations show that the religious approach is able to shape students' cautious attitudes in talking and interacting with peers. Although the internalization of faith values shows a positive impact on changes in student behavior, the results of the study show that its effectiveness is not fully optimal. This can be seen from the still finding verbal bullying behavior in some students, even though they have received Aqidah Akhlak learning and religious guidance at school. This condition shows that the process of internalizing the value of faith cannot take place instantly, because behavior change requires awareness, habituation, and reinforcement that is carried out continuously.

In addition, not all students have the same level of spiritual understanding and awareness. Some students have been able to apply the value of maintaining oral language in daily life, while others still understand the value of religion as limited to learning theory in the classroom.²³ Thus, the effectiveness of internalizing faith values is greatly influenced by the consistency of habituation, teacher example, social environment, and family support in shaping students' character.

These findings show that the internalization of faith values can be said to be effective as a preventive effort against verbal bullying, but this effectiveness is gradual and requires synergy between school education, the social environment, and parental supervision so that the values taught are truly embedded in students' daily behavior.

²² Ahmad Faqih Erfani And Moh Ulum, "Analysis of the Formation of Students' Religious Character through School Habituation Programs," *J-Symbol: Journal of Master of Indonesian Language and Literature Education* 13, no. 1 (2025): 468–80.

²³ Dede Abdul Hakim, "Internalization of Islamic Religious Education Values through the Habituation Method of Madrasah Ibtidaiyah Students," *Comserva Indonesian Journal Of Community Services And Development* 1, No. 12 (2022): 1231–51.

The results of the study also show that students' understanding of the value of faith and morals is still at different levels. Some students have shown a good understanding by applying politeness, maintaining speech, and respecting friends in daily life.²⁴ However, there are also students who carry out religious activities and participate in Aqidah Akhlak learning only limited to fulfilling school rules or the formalities of learning activities. This condition can be seen from the fact that there are still students who participate in religious activities in an orderly manner, but in daily social interactions they still make fun of them, speak rudely, or give negative nicknames to friends.

This shows that the success of internalizing values is measured not only by students' involvement in religious activities, but also by changes in their social attitudes and behaviors. Thus, the process of internalizing the values of faith and morals requires a more in-depth approach through emotional coaching, teacher example, continuous supervision, and consistent habituation so that students not only understand religious values theoretically, but are also able to implement them in real life in their daily lives.²⁵

Internalizing *Akhlak al-Karimah* in the Prevention of Verbal Bullying

The cultivation of noble moral values is carried out through the example of teachers, habituation of polite behavior, and continuous character development. Teachers set a direct example through the use of polite language, a respectful attitude towards students, and polite communication during the learning process. This example is an effective medium for internalizing grades because students tend to imitate the behavior of teachers they see every day. In addition, schools also implement positive behavior habits, such as the culture of greeting, shaking hands, respecting teachers, and the use of polite language in daily communication.²⁶

²⁴ Salsabila Octaviasari, Henry Aditia Rigianti, and Wahyu Kurniawati, "Analysis of Manners Attitudes on the Social Care Character of Students of Sd Negeri Mayangan," *Nusra: Journal of Research and Educational Sciences* 4, no. 4 (2023): 907–22.

²⁵ Nabila Syafinka Putri, Hasrian Rudi Setiawan, and Selamat Pohan, "The Strategy of Aqidah Akhlak Teachers in Developing Students' Religious Character," *Scientific Journal of Religiosity Entity Humanity (Jireh)* 7, no. 2 (2025): 765–74.

²⁶ Abdul Halim Rangkuti, "Teacher Exemplary in the Formation of Morals of Students at the Madrasah Tsanawiyah Level," *Journal Of Education And Social Sciences (Jedsoc)* 1, No. 4 (2025): 383–95.

The results of the interviews show that a persuasive approach takes precedence over repressive punishment. Teachers and schools conduct personal coaching for students involved *in* verbal bullying so that they understand the impact of this behavior on the victim. Based on the documentation of school activities, the internalization of moral values is also carried out through religious activities, discipline coaching, and strengthening school rules that prohibit bullying behavior in any form.

The Impact of Internalization of Values on Student Behavior

The results of the study show that the internalization of the values of faith and noble morals has a positive impact on changing student behavior. Some of the changes seen include:

Students begin to get used to using more polite language, Reduced mocking and rude behavior, Growing empathy and mutual respect between students. However, verbal bullying is still found in some students because it is influenced by social environment and social media factors.

Based on the results of observations and interviews conducted by researchers, the internalization of the value of faith and noble morals in the learning of Aqidah Akhlak has an influence on changes in student behavior in the school environment. These changes can be seen in communication patterns, social attitudes, and students' awareness in maintaining speech and respecting peers. To clarify the changes in student behavior before and after the learning of Aqidah Akhlak, the following table of research results is presented:

Table 1: Student Behavior Changes

| No. | Behavioral Aspects | Before Learning Aqidah Akhlak | After Learning Aqidah Akhlak |
|-----|--------------------------|--|--|
| 1. | Language use | Often using harsh words and ridicule | Start using more polite language |
| 2. | Attitude towards friends | Easy to mock and give negative nicknames | Be more appreciative and respectful of friends |

| | | | |
|----|------------------------|---|--|
| 3. | Awareness of oral care | Treating ridicule as a normal joke | Begin to understand that speech can hurt others |
| 4. | Social empathy | Lack of concern for the feelings of the victim of bullying | A sense of empathy and concern for friends arises |
| 5 | Social interaction | Relationships between students often lead to verbal conflicts | More harmonious and conducive interaction |
| 6. | Self-control | Difficulty controlling emotions and speech | Better able to resist harsh speech |
| 7. | Religious attitudes | Religious values are understood only as theories | Religious values began to be applied in daily behavior |
| 8. | Learning environment | The atmosphere of the classroom is uncomfortable due to verbal taunts | Safer and more religious learning environment |

Moral Values That are internalized in the learning of Aqidah Akhlak

Based on the results of observations and interviews, the internalization of moral values in learning Aqidah Akhlak at SMK Latifiyah Glagahwero Kalisat is focused on the formation of moral values in students' daily social interactions. The moral values that are instilled include good manners, mutual respect, empathy, maintaining verbal control, responsibility, and tolerance towards fellow friends.

The Aqidah Akhlak teacher explained that the cultivation of moral values is carried out through the provision of religious materials that are associated with the social life of students. In the learning process, students are given the understanding that every speech must be maintained so as not to hurt the feelings of others.²⁷ In addition,

²⁷ Eva Imania Eliasa, "The Importance of Respect for Educators in Learning," *Learning Scientific Magazine*, No. 1 (2011).

teachers also instill the importance of respecting friends regardless of physical condition, family background, or academic ability.²⁸

The results of observations show that the most visible forms of moral values in students' daily activities are the culture of greeting, the use of polite language, an attitude of respect for teachers and friends, and the habit of apologizing when making mistakes.

This habituation is carried out continuously so that it becomes part of the student's character. In addition, the school also implements moral development through religious activities such as reading prayers before learning, accustoming discipline, and providing religious advice related to the importance of maintaining harmonious social relationships. This form of coaching is a means of internalizing moral values so that students are able to control behavior and speech in daily life.²⁹

The Impact of Internalizing Moral Values on Student Behavior

The results of the study show that the internalization of moral values has a positive impact on the development of students' attitudes and behaviors in the school environment. This impact can be seen from the increase in student awareness in maintaining speech, the decrease in the use of abusive words, and the growth of mutual respect between students.

Some students begin to show behavior changes by getting used to more polite communication and reducing jokes that contain insults. In addition, students also become more concerned about the feelings of their friends and begin to understand that verbal bullying can have a bad psychological impact on the victim.

Another impact can be seen in the creation of a safer, more comfortable, and conducive learning atmosphere. Social relations between students become more harmonious because of the habituation of the values of empathy, tolerance, and morals in daily life in the school environment. However, the results of the study also show that the influence of the social environment and social media is still an inhibiting factor in the process of internalizing moral values. Therefore,

²⁸ Jordie Jhosua Steven et al., "Description of the Role of Teachers in Instilling Anti-Bullying Attitudes of Grade 4 Students in Elementary Schools," *Borneo Journal of Basic Education (Borneo Judikadas)* 8, No. 1 (2026): 1–10.

²⁹ Miftahul Alimin and Muzammil Muzammil, "Teacher's Example in Instilling Religious Values as an Effort to Foster Students' Moral Character," *Edukais: Journal of Islamic Thought* 4, no. 1 (2020): 43–54.

cooperation between teachers, schools, and parents is needed in fostering students' character in an ongoing manner.

Discussion

Internalizing the Islam Faith as Students' Spiritual Control

The findings of the study show that the internalization of the value of faith in the learning of Aqidah Akhlak is carried out through strengthening students' spiritual awareness that every speech and behavior is under the supervision of Allah SWT.³⁰ The cultivation of awareness is a form of self-control that is able to prevent students from engaging in verbal bullying behavior.

Theoretically, the process of internalizing value, according to Muhaimin, takes place through three stages, namely value transformation, value transaction, and value transinternalization. At the value transformation stage, the teacher delivered material on the prohibition of insulting and the importance of maintaining verbal control. The stage of value transaction is seen through the interaction of teachers and students in the learning process, while the stage of transinternalization is seen in the habituation of polite behavior in daily life.³¹ These findings show that the learning of Aqidah Akhlak is not only oriented to the transfer of knowledge, but also the formation of moral and spiritual awareness of students. In the perspective of Islamic education, the value of faith has a function as a controller of human behavior. When students have confidence that every speech will be accountable before Allah SWT, then students will be more careful in social interaction.

The results of this study are relevant to Ahmad Tafsir's theory which states that Islamic education does not only aim to provide knowledge, but also internalize values so that they are integrated into the personality of students.

Internalization of Noble Moral Values through Example and Habituation

The results of the study show that the internalization of noble moral values is carried out through the example of teachers and the habituation of positive behavior in the school environment. Teachers

³⁰ Ahmad Barokah, "The Implementation of Habituation of Moral Values in Learning Aqidah Akhlak at Mi Nurul Iman Pulosari," *At-Ta'dib: Journal of Teacher Education of Madrasah Ibtidaiyah* 2, No. 02 (2025): 175–91.

³¹ D i m t s n and e v a Kumalasari, "Internalization of Values of Religious Moderation through Islamic Religious Education Learning in Shaping Students' Social Attitudes," n.d.

of Aqidah Akhlak are exemplary figures in the use of polite language, respectful attitudes towards students, and humanistic communication.³² These examples indirectly shape students' behavior patterns in interacting.

This finding is in accordance with the concept of *uswah hasanah* in Islamic education which places teachers as a model of behavior for students. Imam Al-Ghazali explained that good morals are formed through habituation that is carried out continuously until it becomes a character in a person.³³ Habituation of religious culture in schools, such as greetings, shaking hands, and moral development, is also an important strategy in forming a conducive educational environment. In the context of character education, the habituation approach has proven to be effective in shaping student morale because values applied consistently will become habits inherent in daily behavior.

Verbal Bullying as an Deviation from Students' Social Interaction

The findings of the study show that verbal bullying appears in the form of ridicule, insults, negative nicknames, and jokes that contain derogatory elements. This behavior is often considered a form of ordinary humor so that the perpetrator is not aware of the psychological impact experienced by the victim. In fact, verbal bullying can cause shame, low self-esteem, fear, and even lower students' motivation to learn. According to Olweus, verbal bullying is the most common form of psychological aggression in the educational environment because it is difficult to recognize and is often normalized in adolescents' social interactions.³⁴

The results of this study show that low self-control, the influence of the social environment, and social media are the main factors that influence the emergence of verbal bullying. Therefore, the prevention of verbal bullying is not enough through punishment alone,

³² Wilda Widayani, "Teacher Communication as Ethical Communicators in the Formation of Student Moral Values in Ma Al-Arsyad Dungkait, Mamuju Regency" (Iain Parepare, 2025).

³³ Mohamad Imron, "Moral Development According to Al Ghazali in the Book of Ihya Ulumuddin," *Journal of Social Sciences, Education and Humanities* 2, No. 1 (2023): 23–32.

³⁴ Sulistiyana Sulistiyana et al., "The Contribution of Verbal Communication and Social Control to the Verbal Bullying Behavior of Students of SMA Negeri 2 Banjarmasin," *Ar-Rahman Guidance and Counseling Journal* 6, No. 1 (2020): 1–7.

but requires a character education approach and the strengthening of religious values.³⁵

The Effectiveness of Learning Aqidah Akhlak in the Prevention of Verbal Bullying

Based on the results of the research, Aqidah Akhlak learning has a strategic role in preventing verbal bullying at SMK Latifiyah Glagahwero Kalisat. This effectiveness can be seen from changes in students' behavior who begin to get used to polite communication, increased empathy for friends, and reduced use of foul language in daily interactions. Learning Aqidah Akhlak is effective because it not only emphasizes the cognitive aspect, but also touches the affective and spiritual aspects of students.

This finding is relevant to Thomas Lickona's theory which explains that character education includes three main aspects, namely moral knowing, moral feeling, and moral action. In this study, moral knowing is realized through students' understanding of the prohibition of verbal bullying, moral feelings can be seen from the growth of empathy for the victim, while moral action is seen in changing students' behavior to become more polite.³⁶ Thus, the internalization of the values of faith and noble morals through the learning of Aqidah Akhlak has proven to be able to be a preventive strategy in creating a safe, religious, and moral school environment.³⁷

Based on the results of the research and discussion above, it can be concluded that the internalization of the values of faith and noble morals in the learning of Aqidah Akhlak at SMK Latifiyah Glagahwero Kalisat is carried out through the process of value transformation, value transactions, and value trans internalization. These efforts are carried out through the delivery of religious materials, teacher examples, religious habits, giving advice, and the application of positive school culture.

³⁵ Hesim Muzedi and Ari Abdi Widodo, "Curriculum Management of Bullying Prevention Education and Religion-Based Intervention Pondok Modern Al Rifaie 2 Malang," *Al-Zayn: Journal of Social Sciences & Law* 3, no. 4 (2025): 4085–95.

³⁶ Ambrosius Tode et al., "The Model of Character Education in Catholic Schools (2010-2025): A Systematic Literature Review Based on the Lickona Framework," *Proceedings of the Faculty of Education, State University of Jakarta* 3, no. 1 (2025): 168–79.

³⁷ Siti Asiyah and Muhammad Umar Hasibullah, "The Efforts of Teachers of Moral Faith in Fostering Student Morals at Mts Raudlatus Syabab Sumberwringin Sukowono Jember," *Ta'lim Diniyah: Journal Of Islamic Education Studies* 1, No. 1 (2020): 84.

Learning Aqidah Akhlak has proven to play an important role in preventing verbal bullying because it is able to instill awareness in students about the importance of maintaining speech, respecting others, and having noble morals.³⁸ Although there are still some obstacles, such as the influence of the environment and social media, the internalization of the values of faith and noble morals still has a positive impact on changing student behavior for the better.

The Form of Moral Values in Learning Aqidah Akhlak

The results of the study show that the internalization of moral values in the learning of Aqidah Akhlak at SMK Latifiyah Glagahwero Kalisat is realized through various forms of moral and social values that are applied in students' daily lives. These forms of values include the values of manners, empathy, tolerance, mutual respect, oral care, and social responsibility.³⁹

The value of good manners is reflected in the use of good and polite language in interactions between students and teachers. The value of empathy can be seen from students' efforts to understand the feelings of friends and avoid words that can hurt others.⁴⁰ Meanwhile, the value of tolerance is manifested through an attitude of respecting differences in physical conditions, family backgrounds, and peer characteristics. The findings of this study show that learning Aqidah Akhlak not only functions as a process of religious knowledge transfer, but also as a means of forming students' social character. This is in accordance with the concept of character education from an Islamic perspective which places morality as the main goal of education.⁴¹

The form of internalization of moral values is also carried out through the method of example and habituation. Teachers provide examples of polite behavior in communication, while schools build religious culture through greetings, discipline, and moral development

³⁸ Adinda Sabrina Salsabila et al., "The Implementation of Moral Faith Education in Preventing Bullying at Mts Nurul Anwar," *Al-Ilmiya: Journal of Islamic Education* 1, no. 3 (2025): 899–903.

³⁹ Octaviasari, Rigianti, and Kurniawati, "Analysis of Manners Attitudes on the Social Care Character of Students of Sd Negeri Mayangan."

⁴⁰ Puspita Sari Cahya Ningrum et al., "The Application of Politeness Language in Classroom Activities and Its Impact on Student Character Development," *Lazuardi Journal* 8, no. 4 (2025): 22–32.

⁴¹ Zulfatus Sobihah, "Character Education (Akhlak) According to an Islamic Perspective," *Tarbaniyah: Scientific Journal of Education* 4, no. 1 (2020): 78–90.

in an ongoing manner. Thus, moral values are not only understood theoretically, but also applied in real life in students' social lives.⁴²

The Impact of Internalizing Moral Values on the Prevention of Verbal Bullying

The internalization of moral values has a significant impact on efforts to prevent verbal bullying in the school environment. Instilling the value of maintaining verbal control, respecting others, and empathy is able to form students' self-control in social interaction. Students become more careful in their speech because they understand that bad speech can hurt others and is contrary to the teachings of Islam.

The results showed that changes in student behavior were seen from reduced ridicule, demeaning jokes, and the use of harsh words in daily interactions. In addition, the growth of an empathetic attitude makes students better able to appreciate the feelings of friends and avoid actions that lead to verbal bullying.

This finding is relevant to Thomas Lickona's theory of character education which emphasizes the importance of the formation of moral knowing, moral feeling, and moral action.⁴³ In this study, students not only understood the prohibition of verbal bullying cognitively, but also had emotional awareness and the ability to apply polite behavior in daily life. From the perspective of Islamic education, the impact of internalizing moral values can be seen in the formation of moral values as the main character of students. Good morals not only form harmonious social relationships, but also create an educational environment that is safe, religious, and conducive to the learning process.⁴⁴

Relevance of Studies with Islamic Educational Literature and Moral Books

The discussion on the internalization of the values of faith and noble morals in preventing verbal bullying has strong relevance to various Islamic educational literature and classic books on morals. From the perspective of Islamic education, the formation of morals is

⁴² Nur Fajri, Ardianto Ardianto, and Maidatus Sholihah, "Fostering Religious Culture: Teacher Pai's Approach in Character Education," *Attaqwa: Journal of Islamic Education* 21, no. 2 (2025): 109–20.

⁴³ Ajeng Rahma Sari, "The Role of Schools in Fostering Student Awareness of the Dangers of Bullying for Students," 2025.

⁴⁴ Ipa Salma Alhamid and Indria Nur, "Internalization of Islamic Education Values in Character Formation in Students at Elementary School Inpres 2 Wagom," *Transformation: Journal of Islamic Leadership & Education* 7, no. 2 (2024): 29–56.

the main goal of education because morals are seen as a reflection of one's faith. Imam Al-Ghazali in the book *Ihya' Ulumuddin* explained that moral education is carried out through a process of habituation, example, and self-control so that humans are able to maintain their behavior and speech from actions that hurt others.⁴⁵ This concept is in line with the results of research that show that the habituation of polite behavior and teacher examples is able to form students' self-control in preventing verbal bullying. In addition, the book *Ta'lim al-Muta'allim* by Sheikh Az-Zarnuji also emphasizes the importance of manners in the educational process, especially maintaining respect for others, maintaining speech, and building good social relationships. The values of manners taught in the book are relevant to the school's efforts to familiarize itself with the culture of greeting, the use of polite language, and mutual respect in the school environment.⁴⁶

Abdullah Nasih Ulwan's thoughts in the book *Tarbiyatul Aulad fil Islam* also explain that moral and spiritual education must be carried out continuously through supervision, advice, and character development from an early age.⁴⁷ This approach is in accordance with the strategy implemented at SMK Latifiyah through religious coaching, strengthening faith values, and a persuasive approach to students.

Meanwhile, Ahmad Tafsir in the book *Islamic Education* emphasized that Islamic education is not only oriented to the transfer of knowledge, but also to the formation of Muslim personalities who have faith and noble character.⁴⁸ This opinion supports the results of the research that learning *Aqidah Akhlak* has a strategic function in shaping students' character and creating a safe and religious educational environment.

With the relevance between the results of the research and the theory of Islamic education and the books of morals, it can be understood that the internalization of the values of faith and noble

⁴⁵ *Ihya' Ulumuddin*, "The Concept of Children's Moral Education in the Perspective of Imam Al-Ghazali" (University of Muhammadiyah Surabaya, 2016).

⁴⁶ *Journal of Islamic Education*, "Journal of Islamic Education," 2025, 58–77.

⁴⁷ Siti Amaliati, "Character Education from the Perspective of Abdullah Nashih Ulwan in the Book of *Tarbiyatul Aulad Fil Islam* and Its Relevance in Answering Children's Problems in the Millennial Era," *Child Education Journal* 2, No. 1 (2020): 34–47.

⁴⁸ Muhammad Fariz Al-Kahfi, Mahmud Arif, and Ridwan Faqih Sihono, "Islamization of Knowledge in Education: A Study of the Book of Islamic Education Philosophy by Ahmad Tafsir," *Journal of Islamic Ethics* 3, no. 6 (2025): 167–77.

morals is an approach that is in line with the concept of classical and contemporary Islamic education in shaping the character of students.

Conclusion

Based on the results of the research, verbal bullying at SMK Latifiyah Glagahwero Kalisat still occurs in the form of ridicule, the use of abusive words, and the giving of negative nicknames to students. This behavior has a negative impact on the psychological condition and social relations of students in the school environment.

The internalization of the values of faith and noble morals in the learning of Aqidah Akhlak is carried out through classroom learning, teacher example, religious habituation, and continuous character development. The values instilled include good manners, empathy, mutual respect, tolerance, and keeping verbal in interaction. The results of the study show that learning Aqidah Akhlak has a strategic role in preventing verbal bullying through strengthening students' moral and spiritual awareness. Thus, the internalization of the values of faith and noble morals can be a preventive effort in creating a safe, religious, and moral educational environment.

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