The Application of Anti-Bullying Character Education:
A Living Qur'an Study

Safwa Adila*
Universitas Islam Negeri Raden Intan Lampung
e-mail: safwaadila2609@gmail.com
Kiki Muhamad Hakiki
Universitas Islam Negeri Raden Intan Lampung
e-mail: kiki.hakiki@radenintan.ac.id
Beko Hendro
Universitas Islam Negeri Raden Intan Lampung
e-mail: beko@radenintan.com

Abstract

This study aims to describe the application of Qur'an-based character education as an effort to prevent bullying at SMPIT Insan Robbani, and analyze the concept of living Qur'an that is manifested in the program. Using a qualitative case study method with a living Qur'an approach, 9 participants (teachers and students) were involved through observational data collection techniques, semi-structured interviews, and document analysis. The results of the study show that bullying prevention at SMPIT Insan Robbani is carried out through three main programs: Islamic Personal Development (BPI), which specifically instills Qur'anic values, such as the prohibition of insulting (Surah Al-Hujurat: 11), Counseling Guidance (BK), and Islamic Spiritual Extracurricular (Rohis) which plays a role in habituating positive behavior and providing religious-based solutions. Analysis of the living Qur'an identified that the program reflects three forms of Qur'anic reception: Exegesis Reception, in which teachers interpret and instill an understanding of anti-bullying verses; Functional Reception, utilizing the Qur'an as a source of solutions and spiritual guidance in BK services and improving student behavior (according to Surah Yunus: 57); and Socio-Cultural Reception, forming school traditions and culture that reflect family values, harmony, and habituation of positive behavior to prevent violence.

Keywords: Character Education; Anti-Bullying; Living Qur'an

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan penerapan pendidikan karakter berbasis Al-Qur'an sebagai upaya pencegahan bullying di SMPIT Insan Robbani, dan menganalisis konsep living Qur'an yang terwujud dalam program tersebut. Menggunakan metode kualitatif studi kasus dengan pendekatan living Qur'an, melibatkan 9 partisipan (guru dan siswa) melalui teknik pengumpulan data observasi, wawancara semi-terstruktur, dan analisis dokumen. Hasil penelitian menunjukkan bahwa pencegahan bullying di SMPIT Insan Robbani dilaksanakan melalui tiga program utama: Bina Pribadi Islami (BPI), yang secara spesifik menanamkan nilai-nilai Qur'ani, seperti larangan mencaci maki (Surah Al-Hujurat: 11), Bimbingan Konseling (BK), dan Ekstrakurikuler Rohani Islam (Rohis) yang berperan dalam pembiasaan perilaku positif dan pemberian solusi berbasis agama. Analisis living Qur'an mengidentifikasi bahwa program ini mencerminkan tiga bentuk resepsi Al-Qur'an: Resepsi Eksegesis, di mana guru menafsirkan dan menanamkan pemahaman ayat-ayat anti-perundungan; Resepsi Fungsional, memanfaatkan Al-Qur'an sebagai sumber solusi dan petunjuk spiritual dalam layanan BK dan perbaikan perilaku siswa (sesuai Surah Yunus: 57); dan Resepsi Sosial Budaya, membentuk tradisi dan budaya sekolah yang mencerminkan nilai kekeluargaan, kerukunan, dan pembiasaan perilaku positif guna mencegah kekerasan.

Kata Kunci: Pendidikan Karakter; Anti *Bullying*; *Living* Qur'an

INTRODUCTION

The problem that is still faced in education today is bullying in schools, both physically and psychologically. Every year there are cases of students who deliberately bully or bully at

various levels of education, including junior high school (SMP).[1] For example, a *case of bullying* reported by the media, such as Tribunnews.com, revealed that a student with a disability, junior high school in Surabaya, admitted to being bullied by six of his friends for the past three years, he experienced verbal and physical violence, even to the point of being naked in public.[2] Bullying cases like this become a very worrying thing if they are not addressed immediately. Through the *Programme for International Students Assessment* (PISA) 2018, 41.1% of Indonesian students experienced bullying. This figure exceeds the average of OECD member countries of 22.7%, and puts Indonesia at number 5 out of 78 countries.[3]

Bullying is not a behavior that should be underestimated because it can have serious impacts, such as mental health disorders, depression, physical disability and even loss of life.[4] In addition, victims who are school students will have difficulty concentrating on learning, declining academic achievement, and dropping out of school.[5] As experienced by junior high school students in Bandar Lampung, since 2023 the victim has been*bullied* by his friends with the nickname "scavenger child", which makes him feel insecure so he does not continue his education.[6] This phenomenon not only harms the individual who is a victim, but also hinders the learning process that should be running well.[7] Therefore, efforts to prevent *bullying* in schools are very important and urgent.

One approach that can be taken to prevent *bullying* in schools is through character education. Character education aims to shape students into individuals who have positive values such as empathy, tolerance, being able to regulate emotions, and controlling behavior so as not to harm others.[8] According to Nurleli, character education cannot be carried out only within theoretical limits, its implementation requires the support of a conducive school and community environment because of the nature of children who always emulate the behaviors

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[1] Samsul Hadi Mungawan et al., "Bullying and Its Solutions in the Qur'an," *Shad: Journal of Qur'an Science and Tafsir* 01 (2023): 1–18.

[2] Yohanes Liestyo Poerwoto, "Junior High School Students in Surabaya Bullied to Naked: Report to the Police, Allegedly Bribed by School to Shut Up," Tribunnews.Com, 2024, https://www.tribunnews.com/regional/2024/12/13/siswa-smp-di-surabaya-di-bully-hingga-ditelanjangi-lapor-polisi-diduga-disuap-sekolah-agar-bungkam.

[3] Satmah Rahmai Noviyanti Ernawati, Chaira Saidah Yusrie, Dhini Sesi Yarrini, Diana, "The Role of Teachers in Handling and Preventing Bullying Behavior," *Reslaj: Religion Education Social Laa Roiba Journal* 7 (2025): 360–74, https://doi.org/10.47476/reslaj.v7i2.5036.

[4] Ahmad Bakir, "Pendidikan Anti Bullying : Telaah Hadis Dan Pendekatan Psikologi," *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 3, no. 1 (2025): 221–29.

[5] N Sakila et al., "Efektivitas Pendidikan Karakter Terhadap Permasalahan Bullying Di Lingkungan Sekolah," *Jurnal Review Pendidikan Dan Pengajaran* 7, no. 1999 (2024): 8159–64.

[6] Pujiansyah, "Karena Dibully Sebagai Anak Pemulung, Siswi Di Bandar Lampung Putus Sekolah Dan Kubur Cita-Cita Jadi Guru Karena Dibully Sebagai Anak Pemulung, Siswi Di Bandar Lampung Putus Sekolah Dan Kubur Cita-Cita Jadi Guru," Lampung.Viva.Co.Id, 2025, https://lampung.viva.co.id/berita/7076-karena-dibully-sebagai-anak-pemulung-siswi-di-bandar-lampung-putus-sekolah-dan-kubur-cita-cita-jadi-guru.

[7] dkk Yuvita Nur Arofah, "Pendidikan Karakter Sebagai Upaya Mencegah Bullying Pada Siswa Sekolah Dasar: Studi Kasus SDN Negeri Sraturejo II Kecamatan Baureno," *Rungkat: Ruang Kata Jurnal Inovasi Pembelajaran, Bahasa, Dan Sastra* 1, no. 2 (2024): 33–38.

[8] Analisis Strategi et al., "Analisis Strategi Penerapan Pendidikan Karakter Untuk Mencegah Bullying Di Sekolah Dasar," *JPDP: Jurnal Pendidikan Dan Pembelajaran* 4, no. 2 (2024): 54–59.

in the surrounding environment. Character education requires habituation in behavior and is applied continuously.[9]

Based on initial observations, the Integrated Islamic Junior High School (SMPIT) Insan Robbani implements character education through several subjects and extracurricular activities. This program specifically instills material based on the verses of the Qur'an, which serves as the main guideline for mankind in teaching moral values and noble morals to prevent reprehensible acts.[10] One of the verses of the Qur'an that was implemented was Surah Al-Hujurat verse 11.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًاۗ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّأْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُۗ وَاتَّقُوا اللّٰهَۗ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ

"O you who believe, stay away from many prejudices! Actually, some prejudices are sins. Do not look for the faults of others and do not gossip about others. Is there any of you who likes to eat the flesh of his dead brother? Of course you feel disgusted. Fear Allah! Indeed, Allah is the Repentant and the Most Merciful."[11]

This verse emphasizes the prohibition of demeaning behavior, denigrating and giving bad calls to others, which are closely related to various forms of *bullying*.[12] In line with that, Quraish Shihab interprets the pronunciation السخرية as mentioning the shortcomings of the other party with the aim of laughing at both in speech and actions.[13] By making the Qur'an as the main foundation, SMPIT Insan Robbani shows its seriousness to overcome and prevent the rampant cases of *bullying* in schools through Qur'an-based character education.

The research and scientific studies that have been carried out previously on character education as a prevention of *bullying*, such as the writings of Yuvita Nur Arofah and Nisaul Barokati Selirowangi entitled "Character Education as an Effort to Prevent *Bullying* in Elementary School Students: A Case Study of SDN Negeri Sraturejo II, Baureno District". Through a qualitative approach of case studies, this study focuses on the effectiveness of character education programs at SDN Negeri Sraturejo II, Baureno District as an effort to reduce and prevent *bullying* in the school environment. Next is the article by Syahidah Rena, et al, entitled "Implementation of Anti-Bullying Policy in Schools (Case Study of MTS Madinatunnajah Ciputat)". Through a qualitative approach of case studies, this study focuses on discussing anti-bullying policies implemented at MTS Madinatunnajah Ciputat in anticipating *bullying* which includes, providing points of violation of *bullying cases*, providing

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[9] Siti Annisa Jumarnis et al., "Strategi Penanaman Pendidikan Karakter Dalam Meminimalisir Terjadinya Bullying Siswa Sekolah Dasar : Studi Literatur .," *Jurnal Elementaria Edukasia* 6, no. 3 (2023): 1103–17, https://doi.org/10.31949/jee.v6i3.6398.

[10] Dede Dwi Kurniasih, "Nilai-Nilai Sosial Dalam Al-Qur ' an Dan Implikasinya Terhadap Pendidikan Karakter Di Madrasah Ibtidaiyah," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 5, no. 3 (2024).

[11] Al-Qur'an Kemenag, "Surah Al-Hujurat Ayat 11," Quran.Kemenag.Go.Id, https://quran.kemenag.go.id/quran/per-ayat/surah/49?from=11&to=18.

[12] Erina Friesca Ariana et al., "Transformasi Pendidikan Anti-Bullying Berdasarkan QS. Al Hujurat Ayat 11," *Al-Murabbi: Jurnal Studi Kependidikan Dan Keislaman* 12, no. 1 (2025): 1–12.

[13] Prof. Quraish Shihab, *Tafsir Al-Mishbah (Pesan, Kesan, Dan Keserasian Al-Qur'an) Jilid 13* (Lentera Hati, 2002).

advice and direction to students regarding *bullying*, consequences of spending on students who commit *bullying*, and so on.

Although previous studies conducted by Yuvita Nur Arofah and Nisaul Barokati Selirowangi, as well as Syahidah Rena, et al., have provided an overview of the application of anti-bullying character education, ranging from the form of activities to policies for bullying perpetrators, this research offers significant contextual novelty. This novelty lies in the effort to explore the application of anti-bullying character education based on the Qur'an through the *living Qur'an* approach. Thus, the main purpose of this study is to find out how the application of Qur'an-based character education plays a role as an effort to prevent *bullying* at SMPIT Insan Robbani, as well as analyze the concept *of living Qur'an* in the program.

RESEARCH METHOD

This study uses the *living* Qur'an method, especially the version of UIN Sunan Kalijaga Yogyakarta. In contrast to the version of UIN Syarif Hidatullah Jakarta, this version of the approach focuses more on the study of the phenomenon of social practices, traditions, ceremonies, or behaviors that exist in society as a reception of the Qur'an.[14] This *living* Qur'an method is used to examine the practice of teachers and students of SMPIT Insan Robbani in the implementation *of* the Qur'an-based anti-bullying curriculum. This practice is an exegesis, functional, and socio-cultural reception of the Qur'an, where the verses of the Qur'an are taught, utilized, and applied in daily life so as to produce anti-bullying behavior.[15] This type of research is qualitative case study, which is conducting in-depth research on certain aspects of the social environment.[16] Participants in this study are teachers, students, and guardians, with selection criteria who have followed the anti-bullying curriculum for at least one school year. This research was conducted from January to May 2025. Data collection was carried out through three main stages, namely observation: researchers were directly involved in Islamic Personal Development (BPI) and Counseling Guidance (BK) learning activities.

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[14] The difference between the Living Qur'an version of UIN Syarif Hidayatullah Jakarta and the version of UIN Sunan Kalijaga Yogyakarta lies in the focus and approach of the study. Living Qur'an UIN Jakarta emphasizes more on studies based on Islamic studies such as studying classical interpretation, but on a more contextual and responsive approach to contemporary issues. While Living Qur'an UIN Yogyakarta emphasizes social and cultural studies, it usually examines the phenomenon of social practices, traditions, rituals, or behaviors that live in society. Abdul Ghoni and Gazi Saloom, "ARTICLE Idealization of Qur'an's Living Method," *Himmah* 5, no. 2 (2021): 413–24.; Saifuddin Zuhri and Subkhani Kusuma Dewi, *Living Hadith; Practice, Reception, Text, and Transmission* (Q-Media, 2018).

[15] The reception of the Qur'an is exegesis interpreted as acceptance that refers to the understanding of the verses of the Qur'an. The reception of the Qur'an is functionally a text (Qur'an) that is presented as a contribution or as a guide in shaping a person's practical life in life. while socio-cultural reception is the acceptance of the text (the Qur'an) by forming traditions or the values of the Qur'an applied in daily life. Muhammad Amin and Muhammad Arfah Nurhayat, "Public Reception of the Quran," *Journal of Religious Sciences: Examining Religious Doctrines, Thoughts, and Phenomena* 21, no. 2 (2020): 290–303, https://doi.org/10.19109/jia.v21i2.7423.: 292.

[16] Tri Sukitman and M Ridwan, "The Implementation of Living Values Education in Social Studies Learning (Study on Children's Character Formation at the Elementary School Level)," *Basic Education* Profession 3, no. 1 (2016): 30–41, https://doi.org/10.23917/ppd.v3i1.2717.

This research was carried out at SMPIT Insan Robbani, from January to May 2025. Participants were selected through *purposive sampling techniques* with the criteria of participants who had participated in anti-bullying character education at SMPIT Insan Robbani for at least one academic year. This study involved 9 participants, including 4 teachers and 5 student representatives, who had participated in anti-bullying character education for at least one school year. Informant (1) a teacher with the initials YN (41) as the Deputy Curriculum Officer. (2) teachers with the initials FG (37) as Vice Student Affairs. (3) a teacher with the initials DAP (36) as a teacher of Islamic Personal Development (BPI) and an Islamic Spiritual Extracurricular Coach (Rohis). (4) teachers with the initials LES (25) as accompanying teachers of Counseling Guidance (BK). (5) students with the initials MAY (14) as 7th grade students. (6) FAR (13) as a 7th grade student. (7) students with the initials YYH (14) as 8th grade students. (8) students with the initials KA (15) as grade 9 students. (9) students with the initials MT (15) as a 9th grade student. The following nine participants consisted of YN, FG, DAP, LES, MAY, FAR, YYH, KA, and MT.

The data validity technique uses source tringulation and technique or method trigulation. Source tringulation is a method to test the credibility of data by examining data obtained from several sources, in this study interviewing teachers and student representatives. Tringulation technique or method, which is a method of validating data from the same source using different techniques, the data obtained through interviews is then verified through observation and documentation.[17] This study uses qualitative data analysis of the Miles and Huberman model which includes data reduction, data presentation, and drawing conclusions.

RESULTS AND DISCUSSION
Anti-Bullying *Curriculum* at SMPIT Insan Robbani

SMPIT Insan Robbani is one of the private schools with Islamic characteristics, located on Jalan Soekarno Hatta, South Kotabumi, North Lampung Regency. With a land area of 11,300 m², this school was established in 2010 under the auspices of the Ash-Shohwah Foundation (Social Education and Da'wah Foundation).[18] The vision of SMPIT Insan Robbani is to become a leading Islamic educational institution that gives birth to a generation of the Qur'an with noble character, knowledge, knowledge, and ready to adapt to the challenges of the times. To realize this vision, this school has a mission to create a conducive learning environment, fun, and encourage students to achieve academic and non-academic excellence.[19] Towards this vision and mission, this school continues to strive to improve the quality of education with various innovative programs, one of which is implementing an anti-bullying curriculum based on the Qur'an.[20] The anti-bullying curriculum is defined as a program that contains teaching

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[17] Dr Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D*, Alfabeta, 2013, https://digilib.unigres.ac.id.

[18] Zekolah, "Profile of SMPIT Insan Robbani," Data-Sekolah.Zekolah.Id, 2024, https://data-sekolah.zekolah.id/sekolah/smp-it-insan-robbani-154575.

[19] SMPIT Insan Robbani, "Academic Guidebook,": 1.

[20] Lutfi Arya, *Fighting Bullying: Initiating an Anti-Bullying Curriculum in Schools* (CV. Sepilar Publishing House, 2018).

materials about *bullying* designed to prevent and overcome *bullying behavior* in the school environment.

Based on the results of an interview with Mrs. Yusanti Natalia, M.pd. Gr. as the Deputy Head of the curriculum of SMPIT Insan Robbani, the anti-bullying curriculum based on the Qur'an began to be implemented in 2021. This implementation was inspired by the activation of the Counseling Guidance (BK) program of SMAN 2 Kotabumi, when the principal and teacher staff of SMPIT Insan Robbani attended an event at the school. Followed by a joint meeting, the curriculum representative compiled this program by adjusting the curriculum and school environment. This curriculum is designed based on the merger of the independent curriculum program; the ROOTS (*Respect, Observance, Outreach, Togetherness, and Support*) program, and the JSIT (Integrated Islamic School Network) curriculum; Islamic Personal Development (BPI) and Counseling Guidance (BK) programs.[21]

The implementation of the *anti-bullying curriculum* based on the Qur'an at SMPIT Insan Robbani indirectly forms a pattern of interaction with the Qur'an. According to Sam D. Gill, there are two models of interaction with the Qur'an, namely interaction with texts that produce understanding of the text, and interaction with texts that trigger actions and behaviors.[22] The practice of this program encompasses both models. As stated by Asia Padmopuspito if a person interacts with the Qur'an, where the Qur'an itself is a book of instruction that occupies the main position for its readers, they can respond to the object of their reading in certain ways as a form of reception of the Qur'an.[23]

The reception of the Qur'an is classified into several forms by *living* Qur'an figures such as Ahmad Baidhowi and Ahmad Rafiq.[24] Among them is aesthetic reception: the acceptance of the beauty of the text (Qur'an) manifested through writing and sound. Hermeneutical reception/exegesis: a form of acceptance that refers to the understanding of the text (Qur'an) obtained through scientific studies, studies of the book of tafsir, and certain studies. socio-cultural reception; acceptance of the text (Qur'an) by forming traditions or principles of the Qur'an applied in daily life. Functional Reception: the text (Qur'an) presented has a role or is used as a guide in shaping one's practical life.This [25] anti-bullying curriculum based on the Qur'an is not just a theory or dogma, but a program that is taught to students, then students practice it in their daily lives. This practical action is that students internalize the anti-bullying values of the Qur'an and apply them in their social interactions. This practice includes an example of the reception of the Qur'an, as in accordance with the classification of the reception

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[21] Yusanti Natalia, Interview on Steps to Implement the Anti-Bullying Curriculum, March 13, 2025.

[22] Muhammad Zainul Hasan, "The Reception of the Qur'an as a Medium of Healing in the Bejampi Tradition in Lombok," *Journal of the Study of Qur'an and Hadith Sciences* 21, no. 1 (2020): 133, https://doi.org/10.14421/qh.2020.2101-07.

[23] Abdul Fatah Fatah, "Living Qur'an: The Tradition of Wirid Al-Ma'Tsūrāt at Smait Abu Bakar Boarding School Kulon Progo," *JURNAL At-Tibyan Journal of Qur'an Science and Tafsir* 5, no. 1 (2020): 1–19, https://doi.org/10.32505/tibyan.v5i1.1398.

[24] Tri Faizah Anggraini, "Living Qur'an on Social Media: QS Reception. Al-Ashr (1-3) in the inspirational film 'Al-Qur'an Misses You' on Gontor TV," *Living Islam: Journal of Islamic Discourses* 7, no. 1 (2024).

[25] Amin and Nurhayat, "Public Reception of the Quran.": 292.

concept of the figures above. In this context, the application *of the Qur'an-based anti-bullying curriculum is part of the realm* of living *Qur'an study.*

Apart from that, the programs in the Qur'an-based anti-bullying curriculum are a reference and guide for teachers and students in fostering and forming noble morals. Moral education plays an important role in instilling ethics and morals in students as a solution to overcome *bullying* in the school environment. According to Mrs. Yusanti, the content in the verses of the Qur'an aimed at fostering morals can prevent *bullying*, because students who consistently receive lessons on morals at school will have a better awareness of ethical and moral principles, they will also be better able to control themselves and avoid bullying others.[26]

Dalam kurikulum anti *bullying* berbasis Al-Qur'an, ayat yang diaplikasikan sebagai landasan teologis yaitu Surah Al-Hujurat ayat 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّۖ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِۖ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِۚ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

O you who have believed, do not let one group of men despise another, for the one who is laughed at may be better than them. And do not let one group of women demean another group, perhaps the one who is degraded is better. And do not reproach yourself and do not call with titles that contain ridicule. The worst is the bad (calling) after faith, and whoever does not repent, then they are the wrongdoers.[27]

The pronunciation السخرية has the same meaning as the pronunciation استهزاء. Among them are laughing, mocking, insulting, and condescending.[28] According to the tafsir of Al-Misbah, the pronunciation السخرية is interpreted as mentioning the shortcomings of the other party with the aim of laughing both in words and actions.[29] This verse emphasizes the prohibition against demeaning behavior, denigrating and giving bad calls to others, which is closely related to various forms of bullying. In addition to Surah Al-Hujurat verse 11, there are also verses about *bullying* and other moral development that are the basis of this program such as Surah Al-Baqarah verse 212, Surah At-Taubah verse 79, and Surah Hud verse 38-39, and so on. The implementation of anti-bullying programs in educational institutions is a strategic step towards creating a protected and comprehensive educational environment that is in line with Islamic principles. Mrs. Yusanti explained, the first step in practicing the Qur*'an-based anti-bullying curriculum* is to provide comprehensive insight related to *bullying*, its various forms, impacts, and signs that all students need to watch out for. After that, the values in the verses of the Qur'an related to *bullying* or its prohibition are introduced, so that they can be practiced in daily behavior.[30]

Anti-Bullying Curriculum Program

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[26] Yusanti Natalia, Interview on Moral Education as a Solution to Bullying, March 13, 2025.

[27] Arham bin Ahmad Yasin, *Mushaf Ash-Shahib* (Hilal Media, 2015).

[28] Ahmad Warson, *Al-Munawwir: Arabic-Indonesian Dictionary* (Pustaka Progressif, 1997).

[29] Prof. Quraish Shihab, *Tafsir al-Mishbah (Message, Impression, and Compatibility of the Qur'an) Jiid 13* (Lentera Hati, 2002).

[30] Yusanti Natalia, Interview on the Practice of Implementing the Anti-Bullying Curriculum, March 13, 2025.

Islamic Personal Development

Bina Pribadi Islami, commonly known as BPI, is a program created by Integrated Islamic Institutions throughout Indonesia to strengthen the development of students in forming Islamic morals and character.[31] Mrs. Yusanti Natalia as the Vice Curriculum Officer said that this program has been part of the curriculum of SMPIT Insan Robbani since 2013, previously this program was called mentoring. In 2021, since the implementation of the Qur'an-based anti-bullying curriculum, this program is called Bina Pribadi Islami (BPI).[32] Based on the results of an interview with Mrs. Dwi Astria Peratiwi, S.Th.I. as the supervisor of BPI, the BPI program has types of activities inside and outside mentoring. Mentoring activities are held every Monday, Tuesday, and Wednesday, from 14.00 to 15.30. Each group consists of 8 to 10 students with a division separating between akhwat (women) and ikhwan (men), each of which is fostered by one ustaz and ustazah.[33] In accordance with the observations of the researcher when participating in this program directly, the activities began with MC, recitation, cult reading, delivery of material by the coach, discussion of the latest news, and finally reading the evening dhikr (Al-Ma'tsurat) together before the closing of the activity. Based on the researcher's review of the BPI guidebook and syllabus, the materials taught are related to aqidah, sirah, hadith, fiqh, morals, and skills, where these materials reveal the content of the verses of the Qur'an.[34]

In the study *of the living* Qur'an, providing an understanding of the content of the verses of the Qur'an is a form of exegesis reception.[35] For example, the material "Take care of your mouth", material for grade 7 students related to verbal bullying. This material includes a deepening of attitudes in speaking. One of them is to avoid scolding attitudes. Scolding is the use of harsh words (unkindness) to curse someone.[36] *Verbal bullying* includes hurtful, degrading, or threatening remarks, such as mocking, insulting, swearing, or slandering.[37] In this context, the relevant verse is Surah Al-Hujurat verse 11.[38] Another material is "Applying asmaul husna in daily life", a material for grade 8 students that presents an understanding of

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[31] Hanif Agra, "The Implementation of the Islamic Personal Development Program (BPI) in Shaping the Character of Students," *Educative: Journal of Education* 3, no. 5 (2021): 2268–76, https://doi.org/10.31004/edukatif.v3i5.802.

[32] Yusanti Natalia, Interview on the Islamic Personal Development Program (BPI), March 13, 2025.

[33] Dwi Asrita Peratiwi, Interview on Islamic Personal Development Program, March 13, 2025.

[34] Results of Observation of the BPI Program Implementation Series, April 14, 2025.

[35] Tri Faizah Anggraini, "Living Qur'an on Social Media: QS Reception. Al-Ashr (1-3) in the inspirational film 'Al-Qur'an Misses You' on Gontor TV.": 390.

[36] Analysis of BPI Textbook for Grade 7 SMPIT Insan Robbani, March 20, 2025: 46.

[37] Neily Fitriyah Suparman Rais et al., "The Study of Living Qur'an in Islamic Boarding Schools to Overcome Verbal Violence in Children," *Tarbiyatuna: Journal of Scientific Education* 7, no. 2 (2022): 117–34, https://doi.org/10.55187/tarjpi.v7i2.4898.

[38] Li Izza Diana Mauzila, "The Qur'an Views the Issue of Anti-Bullying 'A Study of Thematic Interpretation of Verses on Anti-Bullying,'" *Al-Munir: Journal of the Science of the Qur'an and Tafsir* 4, no. 112 (2022): 1.

the names of Allah (Asmaul husna) that can be applied in daily practice. For example, imitating the traits of *Ar-Rahman* (Most Compassionate) and *Ar-Rahim* (Most Compassionate) will foster empathy in us, so that we do not have the heart to hurt others, either physically or emotionally. The nature of *Al-Adl* (Most Just) teaches us to be fair and impartial, and dare to defend victims of *bullying*. The nature of *Al-Halim* (the Most Merciful) helps us to suppress anger and emotions that can trigger bullying actions.[39] Indirectly, this material provides an understanding related to Surah Al-A'raf verse 180. [40]

Furthermore, in addition to mentoring activities, the BPI program has other coaching activities such as rihlah, mabit, and taklim. These activities are aimed at maintaining harmony and positive behavior between students so that they get used to it in daily life. Coaching through habituation must be carried out from an early age and continued continuously. In line with this, Al-Ghazali stated that human personality is generally formed from habituation.[41] As Mrs. Dwi said, students are always guided to always get used to positive things inside or outside of school, for example not to overdo it when joking with friends, to physical play and throw ridiculous or insulting words, tolerate differences in the classroom and school environment, cooperate in positive things; such as cleaning garbage, planting plants, and the like. Meanwhile, positive habituation outside school (at home) uses *the escort of mutaba'ah yaumiyah* which is evaluated every week. In addition to supporting the prevention of *bullying behavior*, this maintains the development of positive character of SMPIT Insan Robbani students.[42]

Counseling Guidance

Guidance and counseling services are services designed as tools to help students deal with problems related to their personal development.[43] Based on the results of an interview with Mrs. Yusanti as the Vice Curriculum Officer, she said that counseling guidance services (BK) have an important role in the Qur'*an-based anti-bullying curriculum* , namely as a tool for self-development and overcoming every problem in students.[44] As a result of the researchers' observations at SMPIT Insan Robbani, this BK service is held by two supervisors, namely Mrs. Lasmi Eva Salsabillah, S.Pd. and Mrs. Sarah Nur Afifah, S.Psi.[45] As the results of the interview with Mrs. Lasmi Eva Salsabillah, S.Pd., the subject of counseling guidance (BK) has 2 main services, namely basic services and individual planning services.

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[39] Analysis of BPI Textbook for Grade 9 SMPIT Insan Robbani, March 20, 2025: 19.

[40] Fahrul Usmi and Raja Muhammad Kadri, "Living Quran: The Habit of Reading Asmaul Husna in Elementary School," *Asatiza: Journal of Education* 2, no. 3 (2021): 188–96, https://doi.org/10.46963/asatiza.v2i3.362.: 193.

[41] Wati Karmila and Uci Tarmana, "Instilling Islamic Character Values through the Bpi (Islamic Personal Development) Program in Smpit Al Khoiriyah Garut," *Al-Hasanah : Islamic Religious Education Journal* 6, no. 1 (2021): 88–96, https://doi.org/10.51729/6133.: 92.

[42] Dwi Asrita Peratiwi, Interview on the Habituation Approach in the BPI Program, March 13, 2025.

[43] Nur Aziz et al., "The Effectiveness of the Educational Counseling Guidance Program: A Case Approach at MAS YBH Cimindi," *Journal of Pelita Nusantara* 1, no. 3 (2023): 343–49, https://doi.org/10.59996/jurnalpelitanusantara.v1i3.271.

[44] Yusanti Natalia, Interview about the Counseling Guidance Program (BK), March 13, 2025.

[45] Analysis of the Academic Handbook of SMPIT Insan Robbani, March 13, 2025: 9.

First is the basic service, which has a classical service program. As Mrs. Lasmi said, this service is a classroom *setting* service that uses the AKPD (Student Needs Questionnaire) dissemination system in learning. The method of delivering the material is in the form of *Powerpoint presentations* or inspirational films. The form of material or impressions presented is such as life materials in the community or taken from the results of the AKPD with the most students. As an example of material about *bullying*, this service displays *bullying material* starting from its definition, various forms of *bullying*, causative factors, signs of *bullying*, solutions to deal with and handle *bullying*, and so on. Inspirational films are also not much different from showing life shows, for example, a film about "protecting the environment from human violence" this film explains the content of Surah Al-A'raf verse 56 which prohibits doing damage on the earth, but can be interpreted broadly to include maintaining the "environment" of social interaction so that it is not polluted by violence and hatred of fellow humans. Furthermore, there is group guidance-counseling, which is the process of providing assistance to students in overcoming problems and self-development in a group setting. Mrs. Lasmi explained, the concept of this learning is that the supervisor provides advice containing solutions after understanding the students' complaints. For example, in the context of reconciling the two students directly, Mrs. Lasmi gave an example *of "F spread R's disgrace with another friend, namely A, with the intention of accidentally, this was known to S who was a classmate of class A. This caused R to get emotional and invited F to fight, the incident was reported by the witness to BK. The BK coach called the two students to reconcile by using advice in the form of understanding the parable of spreading disgrace is the same as eating the flesh of one's own brother's carcass, which shows how disgusting and bad the act is (Al-Hujurat verse 12)".*

Both individual planning services. This service has an individual guidance-counseling program, which is a service that provides understanding and monitoring to students individually.[46] The concept of this service is similar to group counseling but students come to BK individually. The BK coach calls the most problematic students from the category of point notes or reports from homeroom teachers, subject teachers, fellow friends, or victims who are aggrieved. In this service, students are often given sanctions in the form of direct punishment or registered note points if they really make problems.[47] Preventing students from committing problematic actions is not an easy task because often cases are not detected properly, including bullying cases. In the Qur'an-based anti-bullying curriculum program, counseling guidance services at SMPIT Insan Robbani, offering anti-bullying programs, some of them use the verses of the Qur'an as a solution. In *living* Qur'an, concepts like this are included in the category of functional reception of the Qur'an (the Qur'an is used as a source of medicine or guidance).[48] As in surah Jonah verse 57:

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[46] Nur Aziz et al., "The Effectiveness of the Educational Counseling Guidance Program: A Case Approach at MAS YBH Cimindi.": 348.

[47] Lasmi Eva Salsabillah, Interview on the Concept of Implementation of BK Program Services, March 19, 2025.

[48] Tri Faizah Anggraini, "Living Qur'an on Social Media: QS Reception. Al-Ashr (1-3) in the inspirational film 'Al-Qur'an Misses You' on Gontor TV.": 390.

يَٰٓأَيُّهَا النَّاسُ قَدْ جَاءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

O people, there has indeed come to you a lesson (Qur'an) from your Lord, a healer for a disease in the breast, and guidance and mercy for the believers.[49]

This verse explains that the Qur'an has a use as وَشِفَآءٌ لِّمَا فِى الصُّدُور (healer for what is in the chest).[50] The mention of chest refers to the heart, meaning anything that is uneasy in the heart.

Islamic Spiritual Extracurricular (ROHIS)

SMPIT Insan Robbani has various extracurriculars, one of which is Rohis. Based on its purpose, the rohis extracurricular is an extracurricular that aims to shape the character of its members through programs that are implemented based on Islamic values. Based on the results of the interview, FG revealed that SMPIT Insan Robbani has various extracurriculars, but those that are directly related to moral development are Islamic Spiritual Extracurriculars (Rohis). "If we are extracurriculars in general, we have a lot of saf, there is rohis, science, there is English, there is badminton, there is archery, there is murattal, there is robotic, yes that's saf, so if it is directly related to morals, this is rohis". According to FG, Rohis extracurricular has three main focuses, namely, Islam, ability, and events. FG revealed that one of the materials presented was the stories of the prophets, the purpose of which was for students to be able to draw the lessons understood from these stories, then apply them in their daily lives. "Yes, if this is done, there are three elements, saf that is prioritized, Islam, student ability, and events, so if the character education can be taken, Mrs. Dwi, for example, conveying the material on the story of the prophet, then if it is about bullying, maybe it can be from the story of the prophet Yusuf".

FG argues that actually the more times develop, the more difficult it is to form the character of students, this is due to the increasingly intense sophistication of technology and the reactive attitude of parents, but the habituation method carried out in every activity at SMPIT Insan Robbani, such as behaving well from morning to evening, is always reminded if you make a mistake, the existence of a point system during violations is very helpful in character formation in students. "If you want to compare, yes, because the more you come here, the more advanced the technology, the higher their intensity towards the gadget, then the parents are also more reactive, yes, saf and their children, so teachers can't, they can't, the harder it is to ignore their children, if in the past, it was up to parents to get angry or ignorant like that, Now if they are reactive with teachers, that's in general that doesn't only happen in the classroom itself, we are fortunately still what, helped by the good habits that we do from morning to evening to do positive things, whether there is an assembly, then always being reminded right, even if there is a violation of saying rude and dirty things has a point, Then yes, doing negative things has points, so it's more difficult, yes, it's better than out there".

DAP revealed that Rohis extracurricular activities are activities outside of school hours, held every Friday, at four o'clock in the afternoon. "Rohis, yes, if Rohis is extracurricular, the

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[49] Yasin, *Mushaf Ash-Shahib*.

[50] Prof. Quraish Shihab, *Tafsir al-Mishbah (Message, Impression, and Compatibility of the Qur'an) Jiid 6* (Lentera Hati, 2002).

program is outside of study hours, the meeting is every Friday at four o'clock in the afternoon". The extracurricular learning method begins with a group discussion between the members of the group and the core management of each group (male or female). The core board is responsible for members from the beginning of the opening of the assembly, the recitation of the Qur'an, and the discussion of monthly events. DAP added that after the discussion between the management and members, the supervisor took over the activity, in this session Rohis members listened to the material through Powerpoint slides given by the supervisor until the end of the activity. "Rohis is a system of groups, brotherhood and akhwat, what, men and women, so there are core administrators, chairman, vice chairman, secretary, treasurer, and the same divisions are Ikhwan, as well as those who are akhwat, each group starts with the management first, from the opening, recitation of the Qur'an, if there is an event from the chairman that has not been carried out, they discuss it before the coach enters the class, After that, the coach delivers the material, now the material is from the material slides, powerpoint, and so on, for example, there will be a competition tone, so they practice the competition after the delivery of the material or the coach gives a game, that's it, yes until the closing".

DAP mengungkapkan pembentukkan pengurus inti dilakukan setiap satu setengah tahun sekali di awal semester pengurus inti lama membentuk adik-adik kelas menjadi pengurus baru. "Kalau pengurus rohis ini dibentuk setiap satu setengah tahun sekali, dari awal kelas 8 sampai kelas 9 semester 2 sudah ganti lagi kak". Menurut DAP program ekskul Rohis tidak hanya mencakup penyampaian materi saja, tetapi juga terdapat kegiatan yang menunjang minat dan bakat siswa. DAP menguraikan program-program yang dilaksanakan dalam ekskul Rohis di antaranya kajian keIslaman, game edukasi, latihan minat dan bakat siswa, outbond, malam bina iman dan takwa (Mabit), lomba-lomba, dan sebagainya. "Ini kan salah satu programnya, yaitu kajian keislaman, selain itu ada lomba-lomba juga, seperti adzan, grafiti, kerja bakti, jadi program rohis ini sering ganti-ganti sesuai program ketuanya, yang konsistennya belajar tentang Islam, game edukasi, outbond, mabit, sama lomba-lomba tadi, tapi kalau ketuanya punya program sendiri seperti kemarin kan muhadits, program dia ada peduli sosial, jadi kita bagi-bagi makanan keluar, terus, lomba kaligrafi, gitu".

If you look at the purpose of holding Rohis extracurriculars, one of which is as a program to shape the character of students, DAP admits that the effectiveness of the extracurricular is quite good. "Effectiveness, yes, if based on the goal earlier, it is to form the personality of children as well, maybe yes the attitude of responsibility, their discipline, honesty, then brotherhood, with activities involving several people, they are more sure of what kind of interest and what their talents are, this is one of the expectations, the effectiveness so far is quite good, the elements are formed from them".

FAR told the beginning of registering for Rohis in grade 7, because FAR wanted to delve into Islam. "If I entered from the 7th grade, from the beginning, I chose to enter Rohis because it was MPLS time, right, I was curious, I wanted to explore Islam, so I knew what Islam was". FAR revealed that after participating in Rohis, FAR gained knowledge about religion, one of which is honesty. "There's a sister, a religious science, so to be honest with me, sister." In the Rohis extracurricular there were many activities carried out, FAR revealed that he and his friends made events including the Prophet's Birthday by distributing basic necessities, drama

performances, graffiti competitions, and poetry competitions. "Yes, it's like making an event, at that time it was like a drama, what did you share, when the Prophet's birthday was distributed, then if this year it has been carried out, make graffiti competitions and poetry competitions".

MAY revealed that he entered Rohis since the third week after MPlS, MAY was interested because of the exciting stories of his friends that the coaches often told the stories of the Prophet. "I first entered the rohis in the third week after the mpls, then that's why I entered because I heard that the rohis was from friends who had participated from the section, when the mpls was immediately joined by the people, hearing it said that the rohis discussed Islam, deepening Islam, there is a story about the prophet's story, that's why I was interested in rohis". MAY admitted that the impression he got after becoming a member of Rohis was that it was exciting because he often played games and made new friends. "The impression is exciting, because the story is not just a story, but after the material is finished, there must be a game, and I will add friends as well".

YYH revealed that he entered Rohis since the middle of the semester, because after YYH left the Islamic boarding school, YYH felt that his faith had decreased. "In the middle if I enter the Rohis, in the middle of that, I enter the Rohis why, yes, coming home from the cottage I feel like I need to enter the Rohis, but entering the Rohis is not forced, it's like I just want to strengthen my faith, because I came out of this Hut feeling that my faith was getting weaker, at first it was narrow". According to YYH, the impression he got was not much different from MAY, but YYH was happy because he often participated in the Precise Fast Competition."Yes, it's exciting, it's the same as Sham earlier, but I'm really happy because from the beginning I've been following the Precise Fast Competition, hehe".

The train revealed that the train has been participating in the Rohis extracurricular since grade 7, which has been running for three years. "Yes, come along, if I'm three years old, since 7th grade". According to KA, in the Rohis extracurricular there is a lot to get, the KA divides it into two forms of understanding, namely explicit and implicit. KA argues that the explicit material he gets is material that is really conveyed such as about Islam or the world globally, while what is implied is that KA learns about how to have a good personality. "If what you get in the rohis is a lot, there are some that are explicit, some are implied, if it is about the material, it is not always specific to Islam or sometimes to the global as well as the news in the world, then that is what is implied that we learn about personality, about leadership as well". KA revealed that in addition to understanding the materials presented, KA experienced developments in its behavior. KA became a person who was easy to socialize, kind, and did not bully his friends anymore. "Well, at first it was a bit difficult to socialize with the children, so it was a bit difficult, then I participated in the spiritual extracurricular, then when I was told to socialize with the other students, the same as the other classmates, I was told to try it like a speech in front of my friends, like every assembly, usually there is material that is shared with the same class, So I'm used to socializing, and then ee besides that I used to be a really wayward student when I was in elementary school, I was really a very stubborn student, stubborn, I was bullied too, but if I was bullied back like I didn't like it, after participating in Rohis I kept listening to the materials, God willing, I will try to be better".

MT has followed Rohis since the 8th grade, MT admitted that only a few months after he followed Rohis and was appointed as Rohis' administrator. "If I have just joined the 8th grade, I will become an administrator". MT also agreed with the train that since participating in Rohis' extracurricular, MT is more active and easy to socialize well. "It's the same, it's easier to socialize, blend in, the same so you know better".

The results of observations show that one of the extracurriculars related to character education is the Islamic Spiritual Extracurricular (Rohis). The activities observed were Islamic studies which were carried out routinely on Friday, at 16.00 WIB. The implementation of this study was very structured, starting with the formation of separate groups between men and women coordinated by the core management of Rohis. The initial group session included opening, prayer, and reciting the Qur'an alternately reciting 2-3 verses of the Qur'an. After that, the core management evaluates the monthly event plan. This structure ensures leadership responsibility and interaction between members before entering the core session. After the internal group session was over, Rohis members reconvened in the same room, remaining in separate positions between men and women, for a session of delivering the core material by the coach. The material is delivered through Powerpoint slides, members listen and record the material carefully. Then the activity continued by playing educational games and practice competitions if there was a competition. Finally, the coach regathers the members of the rohis to close the activity, give greetings, and pray.

Rohis extracurriculars have an important role in the development of students' character. Interaction in Islamic studies is a practice of character education, namely the interaction between administrators and members directly forms an attitude of responsibility and leadership. Furthermore, discussion and cooperation activities through games increase family and harmony among members. Indirectly, this positive character development functions as an effort to prevent potential disputes or bullying in the school environment. The Islamic Spiritual Extracurricular Program (Rohis) has routine activities in the form of Islamic studies which are carried out every Friday. This activity was in the form of delivering material by the coach using PowerPoint slides, with the main focus on discussing the values contained in the Qur'an. These materials are delivered as support for the formation of positive character in students. In addition to the Islamic Studies program, the Chairman of Rohis also carries a special program in the form of the Prophet's Birthday Celebration. This activity includes the organization of graffiti competitions and poetry creation which is open to all students of SMPIT Insan Robbani.

CONCLUSION

The implementation of Qur'an-based character education at SMPIT Insan Robbani plays an effective role as an effort to prevent bullying through three main programs, namely, Islamic Personal Development (BPI), Counseling Guidance (BK), and Islamic Spiritual Extracurricular (Rohis). This success is supported by intense habituation methods and supervision systems, ranging from daily routines in the classroom (through BPI) to evaluation of worship at home (Mutaba'ah Yaumiyah). BPI specifically instills relevant Qur'anic values, such as the prohibition of insulting (Surah Al-Hujurat: 11), while BK services utilize religious values to provide solutions and handling problems individually and in groups, so that negative behaviors such

as bullying can be prevented and dealt with fundamentally. By integrating Islamic values in all school activities including extracurriculars, the program has succeeded in fostering a sense of family, harmony, responsibility, and mutual respect, which collectively creates a positive and non-violent school environment. The concept of living Qur'an in the anti-bullying character education program at SMPIT Insan Robbani is practiced in three main forms of reception. First, the reception of exegesis, where the teacher not only conveys the material but also explains the deep meaning of the verses of the Qur'an for students to understand and appreciate in their behavior. Second, functional reception, which makes the Qur'an a source of solutions and guidance (syifā'ul limā fiṣ-ṣudūr) for students' problems, which is shown through the effectiveness of BK in providing solutions based on religious values and positive behavior changes in Rohis members. Third, socio-cultural reception, which uses the values of the Qur'an as the foundation to form anti-bullying school traditions and culture.

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