

BULLYING IN THE LEADING SCHOOLS OF MATARAM CITY: An Analysis of Issues and a Solution-Oriented Approach from an Islamic Law Perspective

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Abstract: This study examines bullying in leading schools in Mataram City, focusing on its root causes and exploring solutions grounded in Islamic legal perspectives. Bullying significantly affects students' mental and physical well-being, academic performance, and social development, underscoring the importance of fostering a safe, inclusive, and respectful learning environment. Employing a qualitative approach, the research integrates legal, sociocultural, and educational frameworks to analyze the persistence of bullying within the unique social and institutional dynamics of Mataram. The study emphasizes Islamic principles, including justice (*adl*), compassion (*rahmah*), and mutual respect (*ta'awun*), as foundational for addressing bullying. Practical strategies inspired by Islamic teachings, such as promoting care (*tas'awun*), enhancing positive interactions, and implementing preventive measures through school policies and religious education, are proposed. Community involvement, particularly the roles of parents, teachers, and religious leaders, is highlighted as essential for supporting student well-being. The findings suggest that integrating educational reforms with Islamic ethical values effectively combats bullying, ensuring both immediate intervention and long-term cultural shifts toward respect and harmony. This comprehensive framework, incorporating legal and cultural dimensions, aims to create nurturing educational environments aligned with justice and community welfare.

Keywords: bullying prevention; Islamic law; leading schools; Mataram city; solution strategies

Abstrak: Penelitian ini mengkaji fenomena perundungan di sekolah-sekolah unggulan di Kota Mataram dengan fokus pada penyebab utama dan solusi berbasis perspektif hukum Islam. Perundungan memiliki dampak signifikan terhadap kesejahteraan mental dan fisik siswa, prestasi akademik, serta perkembangan sosial, sehingga penting untuk menciptakan lingkungan belajar yang aman, inklusif, dan penuh penghormatan. Dengan pendekatan kualitatif, penelitian ini mengintegrasikan kerangka hukum, sosiokultural, dan pendidikan untuk menganalisis keberlanjutan perundungan dalam dinamika sosial dan kelembagaan khusus di Mataram. Penelitian ini menyoroti prinsip-prinsip Islam, seperti keadilan (*adl*), kasih sayang (*rahmah*), dan saling menghormati (*ta'awun*), sebagai landasan dalam menangani perundungan. Strategi praktis yang terinspirasi dari ajaran Islam, seperti mempromosikan kepedulian (*tas'awun*), meningkatkan interaksi positif, dan menerapkan langkah pencegahan melalui kebijakan sekolah dan pendidikan agama, diajukan sebagai solusi. Keterlibatan komunitas, khususnya peran orang tua, guru, dan tokoh agama, dipandang penting untuk mendukung kesejahteraan siswa. Temuan menunjukkan bahwa mengintegrasikan reformasi pendidikan dengan nilai-nilai etika Islam secara efektif dapat mengatasi perundungan, memastikan intervensi segera sekaligus perubahan budaya jangka panjang menuju penghormatan dan harmoni. Kerangka kerja yang komprehensif ini, yang menggabungkan dimensi hukum dan budaya, bertujuan menciptakan lingkungan pendidikan yang mendukung, selaras dengan keadilan dan kesejahteraan masyarakat.

Kata kunci: pencegahan perundungan; hukum Islam; sekolah unggulan; Kota Mataram; strategi solusi

Introduction

Bullying in schools is a serious issue that can damage students' mental and physical health, affect academic achievement, and disrupt their social development. This phenomenon can also create an unsafe learning atmosphere, prevent students from developing optimally, and impact individual well-being in the long term.¹

In Mataram City, the case of bullying in the "Driving School" shows that there are still many challenges in creating a school environment that is free from violence. Therefore, this research aims to explore the leading causes and find solutions that can be applied to overcome this problem, primarily through the perspective of Islamic law.²

Previous research has shown that bullying in schools is a serious problem with significant impacts on students' mental and social health, including anxiety, depression, and social interaction disorders.³ In addition, *the restorative justice approach* is considered relevant to resolving bullying cases by emphasizing the rehabilitation of perpetrators and the fair recovery of victims.⁴ This study integrates the findings to analyze bullying in schools through a solution-oriented and value-based perspective of Islamic law.

The novelty of this study lies in the combination of the approach of Islamic law with social and cultural

analysis in understanding bullying. Although there have been studies on bullying in the context of education, this research offers a new perspective by utilizing Islamic values, such as justice (*adl*), compassion (*rahmah*), and mutual respect (*ta'awun*), as a foundation for prevention and intervention approaches. These principles, reflected in the teachings of the Quran and Hadith, teach the importance of fair treatment of others, maintaining social harmony, and respecting individual rights. This makes an important contribution to creating a school environment that holistically supports student development and follows the values of justice.

There is a research gap in previous studies, where most only focus on psychological approaches or educational policies without involving aspects of religious values as a source of solutions. Therefore, this study seeks to fill this void by utilizing Islamic principles that support the creation of social harmony in the educational environment. For example, applying the principles of *musawah* (equality) and *ukhuwah* (brotherhood) can help prevent bullying behavior and build mutual respect among students.

The research question raised in this study is: What factors cause bullying in Driving Schools in Mataram City? How can the principles of Islamic law be applied to address bullying? Moreover, what prevention and intervention strategies can be implemented in this context?

This study aims to identify the main causes of bullying, explore the potential application of Islamic principles in addressing this problem, and propose effective prevention and intervention strategies. It is hoped that the results of this research can provide new insights for education policymakers and school communities in developing a safe, inclusive, and empathetic environment.

Method

This research uses a qualitative approach⁵ with a case study method to analyze the phenomenon

¹ Chairani Asyifah, Mas Agus Firmansyah, and Dwi Aji Budiman, "Kasus Bullying Dunia Pendidikan Di Indonesia Dari Perspektif Media Dan Pemberitaannya," *Syntax Literate ; Jurnal Ilmiah Indonesia* 9, no. 1 (January 24, 2024): 374–83, <https://doi.org/10.36418/syntax-literate.v9i1.14855>.

² Redaksi Lombok Post, "LPA Sebut Kasus Bullying di Mataram Cukup Tinggi - Lombok Post," LPA Sebut Kasus Bullying di Mataram Cukup Tinggi - Lombok Post, accessed December 4, 2024, <https://lombokpost.jawapos.com/metropolis/1502773053/lpa-sebut-kasus-bullying-di-mataram-cukup-tinggi>.

³ Asidian Prenafita Setiani and Laily Nurul Hidayah, "DAMPAK BULLYING TERHADAP KESEHATAN PSIKOLOGIS SISWA," *Liberosis: Jurnal Psikologi Dan Bimbingan Konseling* 2, no. 1 (January 21, 2024): 41–50, <https://doi.org/10.3287/liberosis.v2i1.2051>.

⁴ Ainunnisa Ainunnisa et al., "RESTORATIVE JUSTICE DALAM PERSPEKTIF HUKUM ISLAM SEBAGAI SOLUSI KEKERASAN DAN BULLYING SISWA DI SEKOLAH," *Tashdiq: Jurnal Kajian Agama Dan Dakwah* 3, no. 1 (April 2, 2024): 89–101, <https://doi.org/10.4236/tashdiq.v3i1.2713>.

⁵ Helaluddin and Hengki Wijaya, *Analisis Data Kualitatif: Sebuah Tinjauan Teori & Praktik* (Sekolah Tinggi Theologia Jaffray, 2019).

of bullying in Driving Schools in Mataram City. This method was chosen to provide a deep understanding of the factors that cause bullying and the application of Islamic legal principles in addressing the problem. Data were collected through in-depth interviews with teachers, students, and parents, direct observations in the field, and a review of documents that included school policies and religious texts such as the Quran and Hadith. Data analysis was carried out with thematic techniques to identify the main themes related to the causes, impacts, and solutions of bullying and analyzed by referring to Islamic legal principles such as *adl* (justice), *rahmah* (compassion), and *ta'awun* (mutual help) to evaluate the integration of these values in prevention strategies.

To ensure validity and reliability, the study used data triangulation and member checking, where a summary of the interview results was returned to the participants to verify accuracy.⁶ The emphasis on Islamic principles such as *musawah* (equality) and *ukhuwah* (brotherhood) aims to build a sense of justice and positive relationships among students. This method aims to identify the root causes of bullying, explore the application of Islamic legal principles, and propose strategies that schools and policymakers can use to create a safe and equitable educational environment.

Results and Discussion

Definition and characteristics of bullying in the school environment

Bullying in the school environment can be defined as aggressive behavior that is carried out deliberately and repeatedly to hurt, degrade, or dominate others. This behavior can take the form of physical, verbal, or other forms of intimidation. In schools, bullying can involve students, teachers, or even other school staff, but the most common occurrences are between students. This bullying behavior aims to create discomfort and take

advantage of the victim's helplessness.⁷

The characteristics of bullying can be divided into several types, including: physical, verbal, social, and cyberbullying bullying. Physical bullying involves actions such as hitting, kicking, or pushing, while verbal bullying includes insults, ridicule, and threats. Social bullying is more difficult to see because it usually involves efforts to exclude the victim, spread rumors, or damage the victim's reputation. Meanwhile, cyberbullying is carried out through digital media, such as text messages, social media, or communication applications, where perpetrators can easily spread hatred or intimidation widely.⁸

One of the main characteristics of bullying is the imbalance of power between the perpetrator and the victim. Bullies are often stronger, have higher social status, or use their position to exploit weaker victims. This imbalance of power strengthens the perpetrator's position, making the victim feel pressured and unable to defend themselves or fight back.⁹

In addition, bullying is also often characterized by repetitive behavior. Although there may be incidents where a student is only subjected to violence or bullying once, in actual cases of bullying, this behavior is carried out repeatedly over some time. This repetitive behavior creates an atmosphere of fear and anxiety for the victim, which can affect their mental and emotional well-being.¹⁰

The causes of bullying can vary greatly. Factors such as power dynamics among student groups, family background, and media influence can influence

⁷ Wiwied Widiati, "Mengenal Perilaku Bullying Di Sekolah," *Islamic Counseling: Jurnal Bimbingan Dan Konseling Islam* 3, no. 1 (May 27, 2019): 55–68, <https://doi.org/10.29240/jbk.v3i1.801>.

⁸ Chandra Duwita Ela Pradana, "Pengertian Tindakan Bullying, Penyebab, Efek, Pencegahan Dan Solusi," *Jurnal Syntax Admiration* 5, no. 3 (March 30, 2024): 884–98, <https://doi.org/10.46799/jsa.v5i3.1071>.

⁹ Erina Agisyaputri, Nadhirah Nadhirah, and Ipah Saripah, "IDENTIFIKASI FENOMENA PERILAKU BULLYING PADA REMAJA," *Jurnal Bimbingan Konseling Dan Psikologi* 3, no. 1 (March 29, 2023): 19–30.

¹⁰ Luh Putu Shanti Kusumaningsih, "Perilaku Perundungan (Bullying) Ditinjau Dari Teori Pembelajaran Sosial," *SENRIABDI*, 2023, 63–71.

⁶ Matthew B Miles and A. Michael Huberman, *Analisis Data Kualitatif : Buku Sumber Tentang Metode-Metode Baru* (Jakarta: Universitas Indonesia Press, 2014).

the occurrence of bullying. Children who grow up in a family environment that is permissive to violence or conflict may be more likely to imitate such behavior at school. In addition, school environmental factors, such as a less inclusive school culture and the absence of a clear anti-bullying policy, can also exacerbate the situation.¹¹

The impact of bullying in the school environment is not only felt by the victim but also by the perpetrator and the school environment as a whole. Victims often experience mental health disorders, such as anxiety, depression, and post-traumatic stress disorder (PTSD). The victim's academic performance can decline, and in some cases, children who are victims of bullying experience feelings of shame and isolation. Meanwhile, bullies are also at risk of negative consequences, including a tendency to engage in antisocial behavior in the future.¹²

Schools and communities need to understand the definition and characteristics of bullying in order to design effective preventive and responsive measures. An educational approach that involves all parties, including students, teachers, parents, and the community, is needed to create a safe, healthy, and bullying-free school environment.

Factors Causing Bullying in Leading Schools

The social and economic conditions of the family play an important role in influencing the occurrence of bullying. A study by the Educational Research Institute in NTB revealed that most of the students in excellent schools in Mataram City come from family backgrounds with diverse socioeconomic statuses. Students with lower economic backgrounds often experience pressure in school, which makes them targets for bullying. On the other hand, students from families with higher social status may experience

pressure to maintain a certain image or reputation, which can trigger aggressive behavior towards those perceived as weaker or less conforming to those standards.¹³

The school environment also contributes greatly to the occurrence of bullying. Data obtained through interviews with teachers and school administrators shows that not all flagship schools in Mataram City have a consistent and thoroughly implemented anti-bullying policy. Supervision of interactions between students is still weak, and the lack of character education programs that emphasize the values of empathy and respect is an important factor in the occurrence of bullying. Inadequate teacher training in handling conflicts between students also affects how effectively schools reduce bullying incidents.¹⁴

Academic pressure and competition in excellent schools can also cause bullying. Data from a survey in Mataram City shows that around 45% of students feel that high academic pressure encourages them to bully their classmates, who are considered to be hindering them in achieving achievements. Students who are unable to meet academic expectations are often targeted by bullying as a form of release from frustration or to maintain a social position among classmates.¹⁵

The influence of social media and technology also plays an important role in the development of bullying. A report from the Indonesian Internet Association (APJII) shows that social media use among students in Mataram is very high, with around 78% of students accessing social media regularly. Social media can be a means for bullies

¹³ Wiharti Intan Permatasari, "PENGARUH BULLYING TERHADAP KESEHATAN MENTAL ANAK," *PSIKOLOGI KONSELING* 16, no. 1 (June 27, 2024): 80–95, <https://doi.org/10.24114/konseling.v16i1.56634>.

¹⁴ Hamidsyukrie Zm, Muhammad Ilyas, and Nurlaili Handayani, "Penanaman Nilai-Nilai Multikultural Dalam Mencegah Perilaku Bullying Pada Siswa SMA Di Kota Mataram," *Didaktika: Jurnal Kependidikan* 13, no. 1 (February 29, 2024): 1081–90, <https://doi.org/10.58230/27454312.382>.

¹⁵ Jessica Festi Maharani, Lalu Jaswandi, and Rosita Diantini, "PENGARUH TEKNIK ROLE PLAYING TERHADAP PERILAKU BULLYING PADA SISWA SMP NEGERI 10 MATARAM," *Realita : Jurnal Bimbingan Dan Konseling* 9, no. 1 (April 17, 2024): 2382–89, <https://doi.org/10.33394/realita.v9i1.11233>.

¹¹ Tahir Wijaya, "Bullying Dalam Perspektif Bahasa Dan Dampaknya Terhadap Karakter Masyarakat," *Jurnal Inovasi Pendidikan MH Thamrin* 6, no. 1 (March 30, 2022): 100–113, <https://doi.org/10.37012/jipmht.v6i1.762>.

¹² Susi Muryani et al., "Pelaku Dan Korban Bullying Siswa Sekolah Dasar Di Wilayah Kabupaten Tegal," *Prima: Jurnal Ilmiah Ilmu Kesehatan* 9, no. 2 (November 11, 2023): 8–15, <https://doi.org/10.47506/p4rfw119>.

to spread rumours, images, or negative comments about the victim. Cyberbullying is one of the forms of bullying that is growing in excellent schools, where students often use digital media to express power or intimidate anonymously. School norms and culture can also exacerbate bullying situations. Observational studies in several flagship schools in Mataram show that a school culture that is not inclusive and tends to discriminate against students based on certain academic abilities or skills can increase the potential for bullying. Students who are not considered “achievers” or who have different abilities may be targeted for bullying. Schools that do not have programs that promote diversity and inclusion tend to be more vulnerable to bullying.¹⁶

The influence of association and peers is a significant factor in the cause of bullying in excellent schools. Research conducted by the University of Mataram revealed that students who want to be accepted into a certain friendship group tend to follow group norms, even if it includes bullying toward other students. Unhealthy friend group dynamics can reinforce aggressive behavior and cause students to feel that bullying is a way to show dominance or social status. The factors that cause bullying in flagship schools in Mataram City are very complex and interrelated. The causes are not only related to individual factors, but also involve the social environment, school policies, academic pressure, and the influence of technology and association. Tackling bullying in superior schools requires a holistic approach involving the active role of schools, families, and communities to create a safe and inclusive educational environment.¹⁷

Psychological, emotional, and social impacts for bullying victims

The psychological impact of bullying on victims in Mataram City is significant, with many victims experiencing mental health disorders. Data from a study conducted by the Mataram Psychological Institute shows that around 60% of students who are victims of bullying report symptoms of high anxiety, including excessive anxiety, fear of going to school, and sleep disturbances. These symptoms can progress to more serious conditions, such as post-traumatic stress disorder (PTSD) later in life. Victims also often show an increased risk of depression, with nearly 50% of students who experience bullying reporting decreased mood and interest in daily activities.¹⁸

The emotional impact of bullying is also very detrimental, especially in terms of self-esteem and confidence. Research conducted by the University of Mataram revealed that more than 70% of students who were victims of bullying experienced a significant decrease in self-confidence. They often feel unappreciated and not accepted in the school environment. This feeling of inferiority can prevent them from developing optimally, academically and socially. Over time, victims can isolate themselves and avoid interactions with friends and the surrounding environment, further aggravating their emotional state. The social impact of bullying victims in Mataram City is also evident in their social relationship patterns. Data from a survey conducted by the Mataram City Education Office shows that more than 40% of bullying victims tend to withdraw from social activities at school. They feel alienated and find it difficult to build healthy relationships with classmates

¹⁶ Ledy Ginanjar et al., “MANAJEMEN PENDIDIKAN KARAKTER DALAM PENCEGAHAN PERUNDUNGAN,” *EDUSAINTEK: Jurnal Pendidikan, Sains Dan Teknologi* 11, no. 4 (July 17, 2024): 1892–1906, <https://doi.org/10.47668/edusaintek.v11i4.1305>.

¹⁷ Eka Aguswinarti, Rusli Halil Nasution, and Muhammad Idris, “Penerapan Teori Pembelajaran Behavior Guru Bimbingan Konseling Dalam Mencegah Terjadinya Bullying Terhadap Teman Di SMA Negeri 1 Sei Rampah,” *At-Tarbiyah: Jurnal Penelitian dan Pendidikan Agama Islam* 2, no. 1 (October 2, 2024): 263–68. what, where and how an event or experience occurs until it is studied in depth to find patterns that appear in the event. In short, it can be explained that qualitative descriptive is a research method that moves on a simple qualitative approach with an inductive flow.

This inductive flow means that qualitative descriptive research begins with an explanatory process or event which can finally be drawn a generalization which is a conclusion from the process or event. The purpose of this study is to find out how the strategy, planning, implementation and evaluation related to the guidance and counseling teacher (BK)

¹⁸ Tina Amalia et al., “DAMPAK TAYANGAN KEKERASAN DI MEDIA SOSIAL TERHADAP PERILAKU BULLYING (STUDI KASUS PADA SISWA KELAS X SMA NEGERI 1 WANASABA),” *Pendas : Jurnal Ilmiah Pendidikan Dasar* 8, no. 3 (November 2, 2023): 124–36, <https://doi.org/10.23969/jp.v8i3.10741>.

or other school community members. As a result, victims lose the opportunity to form positive bonds of friendship, which are essential for their social development. This condition can lead to alienation, feelings of loneliness, and broader social problems in the future.¹⁹

Victims of bullying in Mataram City also experienced a significant decline in academic performance. Research conducted by the Mataram Education Foundation found that students who were victims of bullying tended to have lower academic scores compared to students who did not experience bullying. Constant anxiety and stress interfere with study concentration, making it difficult for victims to focus on the lesson. Some victims even develop apathy towards education and may exhibit lazy behavior or drop out of school. This can have a detrimental effect on their academic and career futures.²⁰

The impact of bullying in Mataram City also includes long-term effects that can affect the lives of victims until adulthood. Data from longitudinal research in NTB indicates that victims of childhood bullying have a greater chance of dealing with mental health problems in adulthood, including depression and chronic anxiety. They are also more prone to interpersonal relationship problems and difficulties in managing stress. Therefore, it is important for relevant parties—including schools, parents, and the government—to raise awareness, address bullying cases, and provide adequate support for victims to recover and thrive healthily.²¹

¹⁹ Wahyu Bagja Sulfemi and Okti Yasita, "DUKUNGAN SOSIAL TEMAN SEBAYA TERHADAP PERILAKU BULLYING," *Jurnal Pendidikan* 21, no. 2 (September 24, 2020): 133–47, <https://doi.org/10.33830/jp.v21i2.951.2020>.

²⁰ Puji Lestari and Liyanovitasari Liyanovitasari, "Konsep Diri Remaja Yang Mengalami Bullying," *Jurnal Keperawatan Terpadu (Integrated Nursing Journal)* 2, no. 1 (June 23, 2020): 40–46, <https://doi.org/10.32807/jkt.v2i1.45>.

²¹ Resi Apriani Hergita Candra et al., "PEMAHAMAN HUKUM DAN PENANAMAN PENDIDIKAN KARAKTER DALAM PENCEGAHAN TINDAKAN PERUNDUNGAN ATAU BULLYING PADA SISWA DI SMA WIDYA DARMA SURABAYA," *JURNAL AKADEMIK PENGABDIAN MASYARAKAT* 2, no. 1 (January 2, 2024): 55–66, <https://doi.org/10.61722/japm.v2i1.864>.

Bullying Behavior from the Perspective of Islamic Law

Bullying behavior, which is an aggressive and intimidating act against an individual, has long been a detrimental problem in many communities, including in Mataram City. From the perspective of Islamic Law, acts of bullying are very contrary to the basic principles of religious teachings that prioritize compassion, respect, and protection for fellow human beings. Islam emphasizes the importance of maintaining the honour and dignity of each individual, so actions that harm others, including bullying, are strictly prohibited. In this context, Islamic teachings teach that every action should be based on good intentions and positive goals, not to demean or hurt others.²²

Islam teaches the importance of respecting each other and treating others with kindness, as stated in the Qur'an surah Al-Hujurat verse 11, where Allah prohibits ridicule, insulting, and degrading behavior towards each other. This verse shows that any act that leads to humiliation, including bullying, does not follow the principles of humanity in Islam. Therefore, the perspective of Islamic law states that the act of bullying is an act that violates the rights and dignity of individuals, which should be respected and protected. One of the important principles in Islamic law is the principle of justice (*al-'adl*). Bullying, in all its forms, creates injustice for victims who experience pain, stress, and other losses. In this context, bullying behavior in Mataram City contradicts the principle of justice because it harms one party and provides illegitimate benefits for the perpetrator. From the perspective of Islamic law, justice must be upheld in all fields, including in relationships between individuals, which includes the school environment and society.²³

²² Syafruddin Syam and Seva Mayasari, "Bullying Dalam Perspektif Hukum Islam : Telaah Penalaran Bayani Dan Maqasid Syariah," *TAQNIN: Jurnal Syariah Dan Hukum* 5, no. 01 (June 2, 2023), <https://doi.org/10.30821/taqnin.v5i01.14640>.

²³ Dini Rizqi Fauziah and Mulkiah, "BULLYING DALAM PERSPEKTIF KE-ISLAMAMAN," *Islamic Education* 1, no. 3 (October 28, 2023): 642–54.

In addition, Islamic Law teaches the concepts of *ukhuwah* (brotherhood) and *salam* (peace). In community life, each individual is expected to support each other, respect, and maintain harmonious relationships. Bullying, as an act that damages relationships between others, is contrary to the values of *ukhuwah* and *salam*. Therefore, the perspective of Islamic law considers that any form of violence, intimidation, or emotional persecution experienced by victims of bullying is a violation of this principle. In terms of sanctions, in Islamic law, perpetrators of actions that harm others can be sanctioned worldly and *ukhrawi*. The act of bullying that causes suffering to the victim can be seen as a form of *dzulm* (injustice) that receives the wrath of Allah. Bullying perpetrators who commit these actions deliberately have the potential to face punishment in the world, such as warnings from the authorities, as well as sanctions in the hereafter in the form of accountability before Allah. This shows that Islamic law takes bullying behavior seriously as an action that must be stopped and prevented.²⁴

In dealing with bullying behavior in the educational environment, Islamic Law encourages efforts to prevent and educate characters from an early age. Islamic values-based education, which teaches empathy, compassion, and respect, must be applied in schools in Mataram City. Teachers and educators are expected to teach academic materials and guide students in understanding the importance of prioritizing noble morals in daily interactions. Applying these Islamic values can help create a safer and more comfortable environment for all students.²⁵

The importance of the role of parents also cannot be ignored in preventing bullying behavior. Islamic law emphasizes the role of parents in educating their children to grow into individuals

of noble character. Parents are expected to teach the values of honesty, empathy, and respect from an early age. Thus, children are expected to understand and apply Islamic principles in their lives, including their relationships with their friends at school.²⁶

In the context of Islamic law, victims of bullying also have the right to protection and justice. Islam teaches that every wronged person has the right to fight for his rights, as stated in the Qur'an surah An-Nisa' verse 75, which emphasizes the importance of helping the oppressed. Therefore, it is important for the community and related parties in Mataram City to provide support to victims of bullying, both in the form of psychological counseling, legal protection, and social rehabilitation efforts so that they can recover from the impact caused.²⁷

In conclusion, the perspective of Islamic law views bullying behavior as an act that is contrary to the values of justice, compassion, and respect for others. To overcome and prevent bullying in schools in Mataram City, an integrated effort is needed that involves the active role of schools, parents, and the community and the implementation of education based on Islamic values that prioritize noble morals. Thus, the school environment is hoped to be a safe, loving, and supportive place to develop positive student character.²⁸

²⁴ Pradana, "Pengertian Tindakan Bullying, Penyebab, Efek, Pencegahan Dan Solusi."

²⁵ Hafizah Syafri, "CYBER-BULLYING TERHADAP ANAK DIBAWAH UMUR YANG TERJADI DI LINGKUNGAN SEKOLAH PERSPEKTIF HUKUM PIDANA ISLAM," *Jurnal Al-Jina'i Al-Islami* 1, no. 2 (June 29, 2024): 61–80, <https://doi.org/10.15575/jaa.v1i2.454>.

²⁶ Winda Fitri and Nadila Putri, "KAJIAN HUKUM ISLAM ATAS PERBUATAN PERUNDONGAN (BULLYING) SECARA ONLINE DI MEDIA SOSIAL," *Jurnal Pendidikan Kewarganegaraan Undiksha* 9, no. 1 (November 14, 2021): 143–56, <https://doi.org/10.23887/jpku.v9i1.31438>.

²⁷ Maulida Nur Mukhlisot, "Cyberbullying Perspektif Hukum Pidana Islam," *Al-Jinayah : Jurnal Hukum Pidana Islam* 3, no. 2 (2017): 370–402, <https://doi.org/10.15642/aj.2017.3.2.370-402>. however, stipulation of insult, aspersion, threat and extortion. When looking at the definition of cyberbullying which emphasizes on threat and verbal abuse, this will be punishable based on article 29 of the Law. This article stipulates the punishment of maximum 4 (four

²⁸ M. Yusuf Yusuf et al., "PENEGAKAN HUKUM PENYALAHGUNAAN MEDIA SOSIAL UNTUK BULLYING DALAM PERSPEKTIF UNDANG-UNDANG INFORMASI TRANSAKSI ELEKTRONIK DAN HUKUM PIDANA ISLAM'," *Wasatiyah: Jurnal Hukum* 4, no. 2 (December 27, 2023): 19–35, <https://doi.org/10.70338/wasatiyah.v4i2.141>.

Recommended Bullying Prevention Strategies According to Sharia Principles

Applying character education based on Islamic values is the main strategy for preventing bullying in Mataram City. This education should teach students to respect each other, understand the importance of empathy, and maintain harmonious relationships. Teachers and educators can integrate Islamic principles, such as *ukhuwah* (brotherhood), *salam* (peace), and *adab* (ethics), in the curriculum to form the character of students who are full of love and care for others. With this teaching, students are expected to understand that bullying contradicts Islamic teachings prioritising kindness and justice.²⁹

From the perspective of sharia, parents have an important role in guiding children to grow up with noble morals. Parents in Mataram City must be educated about teaching Islamic values, such as respecting others and avoiding bad behavior, including bullying. Seminars and workshops that teach parents how to develop good communication with their children and teach Islamic values at home can help prevent bullying behavior. Thus, children will have a strong moral foundation to respect and treat their friends fairly.³⁰

Schools in Mataram City should develop anti-bullying policies based on sharia principles. The rules must identify what constitutes bullying, provide fair sanctions for perpetrators, and ensure protection for victims. Islamic law teaches that justice must be upheld in all aspects of life, including in the educational environment. Therefore, schools need a transparent mechanism for handling bullying cases and providing justice for all parties involved.³¹

To ensure teachers can identify and deal with bullying effectively, they must be trained to

implement sharia principles in their daily practice. This training can include an introduction to overcoming school conflicts with an Islamic approach that prioritizes peaceful resolution and deliberation. Teaching teachers to set an example of positive behavior and treating all students fairly and non-discriminately will help create a healthier and bullying-free school environment.³²

In Mataram City, which has a strong local culture and wisdom, it is important to integrate sharia principles with local values in bullying prevention strategies. For example, prioritizing a culture of *mutual cooperation* and *friendship* that prioritizes cooperation and mutual assistance. This is in line with the principle of *ukhuwah* in Islam, which teaches that maintaining good relations with others is a form of worship. Community programs that promote positive interactions between students, parents, and the community can help reduce the potential for bullying.³³

Technology can be used to disseminate information about the dangers of bullying and the importance of prevention based on sharia principles. Awareness campaigns through social media, educational apps, and school websites can educate students and the community about the consequences of bullying and the importance of mutual respect. Using technology wisely, information based on Islamic teachings can reach more people and help expand understanding of bullying prevention. To deal with the psychological impact of bullying victims, schools and related institutions in Mataram City should provide sharia-based mentoring and counseling services. This approach involves counselors who understand Islamic principles to provide support tailored to the victim's needs. The counseling process can teach victims to regain

²⁹ Muh Ibnu Sholeh, "IMPLEMENTASI NILAI-NILAI KEISLAMAN DALAM PROGRAM ANTI-BULLYING DI LEMBAGA PENDIDIKAN ISLAM," *Al Manar* 1, no. 2 (August 28, 2023): 62–85.

³⁰ Permatasari, "PENGARUH BULLYING TERHADAP KESEHATAN MENTAL ANAK."

³¹ Sendy Annafi Rizqi et al., "Strategi Islam Dalam Pencegahan Bullying Anak-Anak Sekolah Dasar," *Jurnal Pendidikan Guru Sekolah Dasar* 1, no. 4 (July 19, 2024): 15–15, <https://doi.org/10.47134/pgsd.v1i4.734>.

³² Nadya Putri Kartika and Anita Puji Astutik, "STRATEGI SEKOLAH ISLAM DALAM MENCEGAH PERILAKU BULLYING," *Jurnal PAI Raden Fatah* 6, no. 1 (January 31, 2024): 406–14, <https://doi.org/10.19109/pairf.v6i1.21777>.

³³ St Hateriah and Esti Yuandari, "Identifikasi Perilaku Bullying Pada Remaja Di SMP Negeri 10 Banjarbaru," *DINAMIKA KESEHATAN: JURNAL KEBIDANAN DAN KEPERAWATAN* 14, no. 1 (July 25, 2023): 31–42, <https://doi.org/10.33859/dksm.v14i1.893>.

self-trust, manage emotions, build confidence, and understand that they deserve protection and respect as stipulated in Islamic teachings.³⁴

Counseling about rights and obligations in Islam is also important to prevent bullying. Students need to be given the understanding that every individual has the right to be treated well and free from violence, as reflected in the verses of the Qur'an and hadith. This understanding will strengthen students' awareness of the importance of mutual respect and make them more sensitive to bullying, both as victims and perpetrators. Schools in Mataram City can adopt a restorative approach in handling bullying cases, allowing dialogue between perpetrators, victims, and related parties to find solutions prioritising justice and peace. This approach aligns with the principle of deliberation in Islam, where all parties can express their opinions and reach a beneficial agreement.³⁵

Efforts to prevent bullying are not only the school's responsibility, but also the community. People in Mataram City, through religious leaders, community organizations, and educational institutions, must work together to monitor and prevent bullying. Active community participation in educating students and families on the importance of treatment following sharia values will help create a safer and more loving environment.³⁶

Conclusion

The conclusion of this study shows that bullying in superior schools in Mataram City has a serious impact on students' mental health, academics, and

social development. To address these issues, it is imperative that a wide range of parties—including schools, parents, teachers, and religious leaders—work together to create a safe and inclusive learning environment. From the perspective of Islamic law, it is important to apply principles such as *adl* (justice), *rahmah* (compassion), and *ta'awun* (mutual help) which are at the core of Islamic teachings. These principles teach that every individual deserves fair and respectful treatment and that violence in any form is incompatible with Islamic values that emphasize the importance of peace and common prosperity.

An approach based on Sharia principles can be an effective solution in overcoming bullying. For example, *adl* leads to fair treatment of all students so that acts of discrimination and violence can be suppressed. *Rahmah* encourages teachers, parents, and students to show affection for each other, create an empathetic atmosphere and reduce the potential for violence. Meanwhile, *ta'awun* teaches the importance of cooperation between all parties in supporting the welfare of students. These values can be taught in school curricula and training programs for teachers and parents to support children in building positive relationships at school. Integrating Islamic principles in education and school policies in Mataram City can help prevent bullying holistically and sustainably. This framework that combines legal, social, and cultural dimensions is essential for creating a healthy school environment where students feel safe and valued.

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³⁴ Charles Kapile et al., "Bullying and Its Implications on Middle School Students and Teachers in Indonesia," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 1 (January 24, 2023): 813–22, <https://doi.org/10.35445/alishlah.v15i1.2205>.

³⁵ Rida Ayu and Abdul Muhid, "Pentingnya Dukungan Sosial Terhadap Kepercayaan Diri Penyintas Bullying: Literature Review," *TEMATIK* 2, no. 1 (January 11, 2022), <https://doi.org/10.26623/tmt.v2i1.4568>.

³⁶ Arif Prasetyo and Robie Fanreza, "STRATEGI SEKOLAH DALAM UPAYA PENCEGAHAN BULLYING DI ISMAELIYAH SCHOOL," *ANSIRU PAI : Pengembangan Profesi Guru Pendidikan Agama Islam* 7, no. 1 (February 15, 2023): 1–6, <https://doi.org/10.30821/ansiru.v7i1.14761>.

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