

Managing a Program to Strengthen Anti-bullying Attitudes in Students Based on Religious Values in the Artificial Intelligence Era

Zuri Pamuji^{1*}

Yanti Sam Amir²

¹*UIN Prof. K. H. Saifuddin Zuhri Purwokerto, Indonesia*

²*IAI Persis Garut, Indonesia*

ABSTRACT

This study aims to develop a concept for a management program to strengthen students' anti-bullying attitudes grounded in religious values in the era of artificial intelligence (AI). This research is based on a literature review using a descriptive-qualitative method, with data collection focusing on documentation techniques in both printed and electronic formats. Data analysis was conducted in three stages: editing, organizing, finding, and conducting further analysis. The results of the study indicate that each school can implement the program management pattern using several stages: the planning stage, where the school analyses the types and forms of bullying that may arise, maps relevant religious values, and strengthens its programs, especially in the form of basic and responsive services. The organizing stage, where the school establishes an organizational structure to implement the program and prepares to use relevant AI. The implementation stage involves the school implementing the planned religious-values-based strengthening program, primarily through AI in behavior analysis, problem identification, and recommendation making. The monitoring stage, in which the school reviews the implemented program and its impact on strengthening students' anti-bullying attitudes. These findings can be an alternative for schools in improving anti-bullying attitudes in students, especially when linked to religious values and the use of AI.

Keyword: anti-bullying; religious values; artificial intelligence

Introduction

The phenomenon of bullying among students is an increasingly worrying social problem (Andris Noya et al., 2024; Rheina Aini Safaat, 2023), as its impacts are not only felt physically, but also psychologically and emotionally (Desri Oktaviany & Zaka Hadikusuma Ramadan, 2023; Douglas Vanderbilt & Marilyn Augustyn, 2010; Inmaculada Méndez et al., 2019; Siti Nur Elisa Lusiana & Siful Arifin, 2022). Bullying can occur in various forms, from physical violence, teasing, insults, social exclusion, to cyberbullying (Chanda Maurya et al., 2022; Mi-Kyoung Cho et al., 2017). Often, students who are victims feel afraid, anxious, and helpless, resulting in decreased motivation to learn, mental health problems such as depression or anxiety, and, in extreme cases, can even drive victims to self-harm or suicide. The school environment, which should be a safe and supportive place for student growth and development, has instead become a source of dangerous pressure. Worse still, bullying that is not addressed seriously can create a

* Corresponding author: zuripamuji@uinsaizu.ac.id

continuous cycle of violence, where both perpetrators and victims experience long-term psychological damage.

The phenomenon of bullying among students is a complex problem caused by various interrelated factors (Ching-Tsai Wong et al., 2013; MS. Afroz Jan, 2015). One of the main factors is the lack of character education (Hayani Wulandari & Sri Ade Ningsih, 2023; Mohammad Bilutfikal Khofi & Heridianto, 2024; Ririn Nurlafika Dewi Fika & Lu'luil Maknun, 2023), both in the family and school environment, which prevents children from understanding the importance of empathy, tolerance, and respect for differences. Furthermore, authoritarian or overly permissive parenting styles can shape children into aggressive personalities or those lacking responsibility for their own behavior. School environmental factors also play a significant role, particularly if there is a culture of unhealthy competition, minimal teacher supervision, and weak enforcement of rules against verbal and physical violence. Social media also exacerbates the situation, as it provides a space for forms of cyberbullying that often go unmonitored by adults. Furthermore, students who become perpetrators of bullying frequently have a background of unaddressed personal problems or psychological trauma, leading them to take it out on their peers. This combination of internal and external factors contributes to the persistence of bullying. It makes it difficult to address without a comprehensive approach from various parties, including schools, families, and the community.

Minimizing the potential for bullying in schools can be done in various ways, one of which is by strengthening anti-bullying attitudes among students (Alfin Nursyifa et al., 2025; Diva Kartika Meilania et al., 2025; Riko Adi Pratama & Himmatul Husniyah, 2025; Zainul Anwar et al., 2024). This is a very important part of schools' preventive efforts to create a safe and comfortable learning environment that supports positive character development. Schools serve not only as places to transfer knowledge but also as forums for the formation of morals and social values. Hence, instilling attitudes of mutual respect, empathy, and tolerance is an important part of education. By strengthening anti-bullying attitudes through character education, outreach activities, training, and the active involvement of teachers and parents, students will be more aware of the negative impacts of bullying and encouraged to reject and confront such behavior, whether as perpetrators, victims, or witnesses. Furthermore, strengthening these attitudes can also promote solidarity among students and a school culture that upholds justice and respects differences.

Strengthening anti-bullying attitudes in students needs to be based on religious values so that character development is not only normative but also touches on deeper spiritual aspects (Muh Ibnu Sholeh, 2023; Musyafa Ali & Cesilia Prawening, 2024; Rudi Sulaeman et al., 2025; Saifullah Saifullah et al., 2025). Every religion fundamentally teaches compassion, peace, and respect for fellow human beings, so making these values the basis for developing anti-violent attitudes can strengthen students' moral awareness. Through a religious lens, students are encouraged to understand that bullying not only violates social norms but also contradicts their religion's teachings. Values such as empathy, honesty, justice, and a sense of moral responsibility to God can form a strong foundation for developing civilized behavior and respect for others. Thus, the integration of religious values in anti-bullying education will not only shape students who are intellectually intelligent but also have the spiritual awareness to avoid actions that harm others.

There is considerable research on strengthening anti-bullying attitudes in schools, including: first, research on the socialization of anti-bullying attitudes by providing knowledge and character development for students (Niswatun Illiyyah et al., 2023; Zaenal Abidin & Ardiansyah Farel, 2023). Second, there is research on the implementation of training in the development of anti-bullying educational media in schools (Ni Komang Arie Suwastini et al., 2023). Third, research on the internalization of tolerance in school programs to support the anti-bullying movement (Zetty Ni'mah, 2024). Fourth, quasi-experimental research on the application of anti-bullying

psychoeducational materials to improve students' understanding of bullying (Valencia et al., 2024). These studies generally indicate that strengthening anti-bullying attitudes has only been carried out on a limited basis, primarily through socialization and anti-bullying campaigns, and has not been structured through school programs. However, strengthening anti-bullying attitudes requires a systematic, ongoing approach, as introducing and internalizing these attitudes is not enough if done incidentally. This is especially true if anti-bullying strengthening programs are implemented based on religious values in the era of Artificial Intelligence. Therefore, this research is important and strategic to carry out as an initial step toward developing management programs that strengthen anti-bullying attitudes in schools.

Method

This research is based on a literature study, namely a data collection technique by reviewing books, newspapers, and magazines, research journals, and online documents related to the problem to be solved (Magdalena et al., 2021). The data analysis technique is carried out in two stages: the first, analysis during data collection, to better capture the essence or core of the research focus that will be carried out using the sources collected. This is done through a process of identification, selection, and initial assessment of the relevance and quality of documents regarding program management, strengthening programs in the school environment, anti-bullying attitudes, religious values, and the use of Artificial Intelligence. The second stage is data analysis from various documents that have been collected by determining their relationships with each other (Milya Sari & Asmendri, 2020). The second stage is a more in-depth analysis that compares, organizes, and interprets various information to identify patterns, concepts, or new understandings that support the research objectives. Thus, data analysis in the literature study is continuous and complementary between the data collection and processing stages.

Results

First Finding, planning stage

A. Analysis of types and forms of bullying

Some types and forms of bullying (Dody Riswanto & Rahmiwati Marsinun, 2020; Fajriatul Hidayah et al., 2022; Lina Muntasiroh, 2019; Ristiyani & Mila Roysa, 2019), that could potentially arise include:

Table 1. Types and forms of bullying

| No | Types | Form of bullying |
|----|-------------------------------|--|
| 1 | Verbal bullying | Saying or writing something to the victim that is humiliating or demeaning |
| 2 | Non-verbal bullying | Using gestures, facial expressions, and indirect behavior to demean, threaten, or harass someone. |
| 2 | Social or relational bullying | Damaging someone's reputation or relationships in a particular social setting |
| 3 | Physical bullying | Hitting, slapping, pushing, biting, kicking, pinching, scratching, and sexual harassment |
| 4 | Cyberbullying | Ostracizing, threatening, humiliating, demeaning, or harassing someone through social media/online |

Source:(Fajriatul Hidayah et al., 2022)

The various types and forms of bullying that can potentially arise in educational settings require serious attention because they can directly impact students' mental health, social development, and academic achievement. Actions such as verbal, physical, social, and digital bullying not only create fear and discomfort but can also lower self-confidence and hinder the learning process. Therefore, all stakeholders must work together to create a safe, inclusive, and bullying-free environment.

B. Mapping relevant religious values

Religious values relevant to anti-bullying attitudes include:

1. Tolerance, namely the attitude of accepting and respecting differences (religion, ethnicity, opinions, customs, lifestyle choices) without imposing one's own will and without violence (Agus Supriyanto & Amien Wahyudi, 2017; Lailia Novitasari & Naniek Sulistya Wardani, 2020; Purwati et al., 2022; Sheila Julia Ningrum et al., 2022). Several verses from the Quran that are related to tolerance include: Q.S. Al-Baqarah: 256, Q.S. Al-Kafirun: 1-6, Q.S. Al-Mumtahanah: 8 (Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ), 2023). Some indicators of tolerance include: 1) Accepting and respecting differences in religion, ethnicity, culture, and opinion. 2) Not insulting, mocking, or discriminating against people who are different. 3) Willingness to cooperate with anyone regardless of background. 4) Able to restrain oneself when disagreeing and expressing differences politely. 5) Not imposing personal beliefs or opinions on others.
2. Compassion for Others, namely feelings of care, attention, and the desire to do good to others, accompanied by actions that help and do not harm them (Ali Akbar et al., 2025; M. Syahran Jailani, 2013; Nabawi Sakdiah, 2017). Some of the Surahs and Verses of the Qur'an that are related to the attitude of compassion for others include: Q.S. Al-Hujurat: 10, Q.S. An-Nisa: 36, Q.S. Maryam: 96 (Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ), 2023). Some indicators of compassion for others include: 1) Like to help people who are in trouble without expecting anything in return. 2) Provide support (moral or material) to friends/family in need. 3) Show a gentle attitude and do not be rude in speech or actions. 4) Do not have the heart to hurt others physically or emotionally. 5) Be sensitive to the conditions of people around you, for example, when someone is sad, sick, or in trouble.
3. Mutual Respect and Appreciation for Others, namely the attitude of treating others politely and recognizing the value, rights, and dignity of each person, without demeaning (Asti Widiastuti et al., 2023; Hoki Diana Siregar & Mia Aulina Lubis, 2024; Hondi Panjaitan, 2015). Some Surahs and Verses of the Qur'an that are related to the attitude of mutual respect for others include: Q.S. Al-Hujurat: 13, and Q.S. An-Nisa: 86 (Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ), 2023). Some indicators of mutual respect, among others, include: 1) Using polite language when speaking to anyone. 2) Listening to others when speaking, not interrupting. 3) Respecting the opinions of others, even if they differ from your own. 4) Not making fun of, belittling, or demeaning others in public or on social media. 6) Respecting the rights of others (for example: queuing, not cutting in, not taking other people's things without permission).
4. Empathy, which is the ability to feel and understand what others feel, as if in their position, and then respond in an appropriate and caring manner (Ainul Yaqin, 2021; Murhima A. Kau, 2010; Rizki Amalia, 2019). Some Surahs and Verses of the Qur'an that are related to empathy include: Q.S. Al-Ma'un: 1-3, Q.S. An-Nisa: 8, Q.S. Al-Isra: 7 (Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ), 2023). Some indicators of empathy include: 1) Trying to understand other people's feelings before judging or criticizing. 2) Showing concern when someone tells you about their problems. 3) Not laughing at or belittling other people's sadness/distress. 4) Trying to help or comfort others when they are

having problems. 5) Thinking about the impact of one's own words and actions on other people's feelings.

5. Justice, namely the attitude and action of treating everyone equally and proportionally, according to rights and obligations, without favoritism or discrimination (Afifa Rangkuti, 2017; Inge Dwisvimiar, 2011; Muhammad Tahir Laming, 2021). Some Surahs and Verses of the Qur'an that are related to justice include: QS. An-Nahl: 90, QS. Al-Maidah: 8, QS. Al-Hujurat: 9 (Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ), 2023). Some indicators of justice include: 1) Not being biased in treating friends, subordinates, or group members. 2) Giving equal opportunities to everyone (for example, in the division of tasks, turns, or facilities). 3) Making decisions based on rules and facts, not because of closeness or likes/dislikes. 4) Admitting mistakes if wrong and being willing to accept the consequences. 5) Defending people who are treated unfairly, for example, victims of bullying or discrimination.
- C. Strengthening program design

The design of this reinforcement program is based on basic and responsive services that can be carried out by the school, with the following description:

1. Basic services through:

- a. Classical tutoring programs in the classroom

Classical guidance is a service activity that is provided to a number of students/counsellors in one study group and is carried out in the classroom in the form of face-to-face interaction between guidance and counselling teachers or counsellors and students/counsellors. Classical guidance is one of the basic service strategies, as well as individualistic specialisation and planning services, in the components of the guidance and counselling program. Classical guidance is provided to all learners/counsellors and is developmental, preventive, and maintenance. Classical guidance service activities aim to help students/counsellors achieve independence in their lives, complete and optimal development (Muh Farozin, 2016). Classical tutoring programs within the learning process can be systematically designed through a policy of integrating character values into all subjects, so that every teacher in every class has the same guidelines for instilling the values of tolerance, compassion, empathy, fairness, and mutual respect (Anggun & Haifaturrahmah, 2025; Anik Ghufon, 2010; Sri Latifah, 2014). For example, schools can develop thematic learning materials that require discussion activities, group work, or collaborative projects during class hours that explicitly address issues of diversity and anti-bullying, such as case studies about friends who are frequently teased, ostracized, or bullied on social media. Students are then asked to analyze the causes, impacts, and solutions from an empathetic and compassionate perspective. Throughout this process, teachers are directed by the school to implement classroom rules that uphold tolerance and mutual respect, such as providing equal opportunities to speak, prohibiting teasing and taunting, encouraging students to encourage and help friends in difficulty, and assessing students not only cognitively but also for their cooperative attitudes and social awareness as a form of fairness in assessment. In addition, schools can also determine that in certain meetings in each subject, teachers are required to insert a short reflection at the end of the lesson, for example by asking students to write about their experiences in respecting friends that day, or write down small commitments that they will make to prevent bullying in the classroom, so that the values of tolerance, compassion, empathy, fairness, and mutual respect do not only appear as slogans, but are actually practiced and reviewed regularly.

b. Classical tutoring programs outside the classroom

Classical programs outside the classroom can be implemented through various planned activities such as thematic morning assemblies, regular counseling, extracurricular activities, and peer mentoring programs that consciously incorporate the values of tolerance, compassion, empathy, fairness, and mutual respect (Abd Rahim & Suyitno, 2024; Gladys Carissa Ardhanay & Suroso, 2024; Zulian Fikry et al., 2022). For example, schools can hold an "Anti-Bullying Week" featuring seminars with counselors or psychologists, experience-sharing sessions from students who have been victims or witnesses of bullying (with teacher guidance), and the screening of inspirational short films about the importance of respecting differences. This allows students not only to receive information but also to experience and understand the real-world impacts of bullying. Additionally, schools can establish "Anti-Bullying Ambassadors" from student representatives who are specially trained to model tolerance, compassion, and empathy. These roles include welcoming friends who appear withdrawn, serving as a confidant for students experiencing problems, and helping mediate minor conflicts fairly and impartially. Extracurricular activities can also be directed at strengthening the value of mutual respect, for example, through community service projects (social service, orphanage visits, or community service) that train concern, a sense of justice, and empathy for others, regardless of background. In addition, schools can install posters and student-friendly counseling corners as safe spaces for reporting and sharing information, and establish strict school regulations against bullying while still prioritizing a coaching approach rather than punishment, so that both victims and perpetrators receive fair and humane treatment.

c. Responsive Program

Responsive services are the provision of assistance to students/counselors who have needs and problems that require immediate assistance. The content of this responsive service is related to handling issues of study, personal, social, and career problems, among others. The following types of responsive services can be done are as follows (Muh Farozin, 2016):

1) Individual Mentorship Program

School-designed individual tutorial programs that incorporate the values of tolerance, compassion, empathy, fairness, and mutual respect can be implemented through face-to-face counseling services provided by guidance counselors or counselors to students identified as victims, perpetrators, or witnesses of bullying (Adiena Filosofianita et al., 2023; Arum Setiowati & Siti Irene Astuti Dwiningrum, 2020; Haniyah Nur Lailia & Bakhrudin All Habsy, 2024; Nurul Hidayatul Ulum et al., 2025). The goal is to help them understand, process, and change their attitudes and behaviors in a more personal way. In the process, counselors can begin by establishing a warm and compassionate relationship so that students feel safe and accepted for who they are. They then explore the background of the student's problems with empathy and without judgment, so that students feel valued and heard. For students who are bullies, counselors can encourage them to recognize the negative impact of their actions on the victim's feelings and life through role reversal techniques (imagining themselves as the victim) and reflective discussions about feelings of guilt, fairness, and responsibility. This fosters an awareness that every peer deserves to be treated humanely and equally, regardless of differences. For students who are victims of bullying, counselors can re-instill self-confidence, help them accept themselves, and reinforce their value and right to fair and respectful treatment. They can also

develop assertiveness skills, encouraging them to say "no" to mistreatment and to seek help. For witnesses of bullying, individual guidance can focus on strengthening empathy and the moral courage to remain silent. This can be achieved by helping them understand that tolerance and respect do not mean condoning injustice, but rather that they should report or help victims appropriately.

2) Group mentorship programs

Group guidance programs can be implemented through regular meetings facilitated by a guidance counselor or school counselor (Aida Hairani & Agus Purnomo Ahmad Putikadyanto, 2025; Akhmad Rifqi Azis, 2015; Bakhrudin All Habsy, 2018; Devi Ilmia Sari et al., 2022). The group consists of a heterogeneous group of students (with different characters, backgrounds, and abilities), creating a model of diversity within the school. Each session, the counselor can begin with a game or icebreaker that fosters a sense of togetherness and compassion among students. Then, they can share experiences about how they feel when they are valued or belittled, so that students learn to understand each other's perspectives and develop empathy. Furthermore, the counselor can address specific themes such as "Respecting Differences," "Courage to Reject Bullying," or "A Fair and Trustworthy Friend" through small-group discussions, brainstorming, and role-playing bullying situations (such as being shunned, ridiculed, or bullied on social media). Students can then play the roles of victims, perpetrators, and witnesses to experience the emotional impact of each position firsthand.

3) Crisis Counseling Program

This counselling activity refers to efforts to reduce the level of psychological impact due to bullying experienced by students, such as anxiety, insecurity, and decreased self-confidence. The achievement of mastery of this material/counseling session can be seen through two mastery indicators, namely: (1) counselors are actively involved and show willingness to cooperate with counselors in each counseling session, and (2) counselors can express their mindsets, feelings, and perceptions related to the bullying experiences they experience, as well as formulate attitude strategies and follow-up plans that are more adaptive in dealing with social situations in the school environment.

A crisis counseling program can be implemented as a rapid response service when a serious bullying case occurs or causes psychological distress for students, including victims, witnesses, and even perpetrators (Ahmad Syarofudin, 2023; Ardini Farzana Yurianto, 2022; Helmuth Y. Bunu, 2020). Immediately after a case is detected, the school, through the guidance counselor, homeroom teacher, and the special violence response team within the educational unit, conducts an initial assessment of the victim's emotional state using a compassionate, empathetic, and non-judgmental approach. They provide a safe space for victims to talk, cry, or express their feelings of fear, anger, shame, or sadness, while affirming that they are valued, protected, and entitled to fair treatment. Furthermore, perpetrators of bullying are also called upon and seriously counseled to acknowledge their mistakes, not through verbal abuse, but through empathetic dialogue that challenges them to re-examine their actions from the victim's perspective, understand the pain experienced by others, and recognize that there is no justification for actions that demean other human beings. In this crisis counseling process, the school also involves the parents of the victim and the perpetrator with the principle of fairness and mutual respect. This means not immediately cornering one party without clear data, but inviting all parties to sit together to build understanding and solutions that are oriented

towards recovery (restorative), not just punishment. In this case, the counselor can facilitate a mediation meeting or restorative conference where the victim is allowed to express their feelings, the perpetrator is asked to listen attentively and empathetically, then express regret and a commitment to change, while the school ensures that this process takes place in an atmosphere of tolerance, without ridicule, without excessive pressure, and upholds the dignity of each individual. As a follow-up, the school can develop a plan for additional support for the victim, including regular monitoring, peer mentoring, and adjustments to the learning environment to help them feel safe and valued again. As well as a development program for the perpetrator, such as individual guidance, involvement in social activities, and tasks that foster care and compassion for others.

Second Finding, Organizational Stage

A. Program Implementation Organizational Structure

1. Determining the Structure

The procedure for determining the structure of the anti-bullying strengthening program essentially begins with a needs analysis stage (Arif Prasetyo & Robie Fanreza, 2023; Dafid Ariyanta et al., 2024; Sabrina Kaneishia et al., 2025; Yeni Puspitarini et al., 2024), where the school, through a special team (principal, guidance counselor, homeroom teacher, and religious education teacher representatives), maps bullying-related issues occurring in the school environment and identifies the core spiritual values that will serve as the foundation, such as compassion, respect for others, justice, brotherhood, avoiding violence, and maintaining the honor of others. The results of this analysis are then used to formulate clear, measurable program objectives. Next, after the objectives are established, the school develops a systematic program structure that includes the type of activity, program targets, parties involved, implementation schedule, and success indicators. This structuring process should be documented in a written document, such as a guide or Standard Operating Procedure (SOP), that outlines the flow of activities from planning through implementation, evaluation, and follow-up, and integrates relevant religious teachings as material for reflection and character building. Furthermore, the school needs to establish a clear coordination mechanism and division of tasks. The program structure is then tested and evaluated periodically through observations of student behavior, attitude questionnaires, records of bullying cases, and input from students, teachers, and parents, and is revised and refined accordingly.

2. Personnel Placement

Parties involved in the school's anti-bullying program based on religious values should encompass all key elements within the school environment (Dafid Ariyanta et al., 2024; Dwi Nurhayati et al., 2024), to ensure the program runs comprehensively and consistently. This includes the principal, who is primarily responsible for and responsible for policymaking, who provides the inclusion of the anti-bullying program in the school's work plan; the vice principal for student affairs and curriculum, who oversees the integration of anti-bullying religious values into the rules and learning process; and the guidance counselor, who serves as the technical coordinator of guidance services (individual, group, class, and crisis) and monitors bullying cases. Furthermore, religious education teachers should be involved as responsible for reinforcing religious values such as compassion, brotherhood, justice, and the prohibition against harming others, which are then internalized in worship and spiritual study activities (Pathul Mubin, 2025; Suriani, 2024). Teachers are also a crucial element in the structure because they are the ones closest to students daily, and can be at the forefront of early detection of bullying behavior and instilling mutual respect in the classroom (Rustiya & Rini Rahman, 2025). The program structure should also include representatives from other subject teachers as role models who apply anti-bullying religious values in interactions and learning, and involve student council (OSIS)

administrators or student organizations (Firsty Oktaria Grahani et al., 2020; Henrikus Wawan Kurniawan et al., 2025), including "Religious-Based Anti-Bullying Ambassadors," who serve as role models and promote positive campaigns among peers. Furthermore, the school committee or parent representatives should be included in the structure as partners who support policies and help oversee and strengthen the instillation of values at home (Muhammad Rivad et al., 2025). Schools can also collaborate with religious or community leaders as advisors or resource persons for specific activities.

B. Preparing relevant AI utilization

1. Creating media to support strengthening programs

Several types and examples of relevant AI to help create media to support programs to enhance anti-bullying attitudes based on religious values in schools include:

- a) AI for graphic design and campaign posters, such as Canva AI or Canva for Education (Novan Wijaya et al., 2022; Ratna Wati Simbolon et al., 2022), Adobe Express, and Adobe Firefly (Rollan Banez, 2024; Rosie Sue, 2023) can be used to create posters, brochures, short videos, and images with anti-bullying themes based on religious values, using generative AI carefully designed for classroom safety.
- b) AI for quizzes and learning games, such as Kahoot! (Herwina Bahar et al., 2020; Marwah Mariam Mohammad & Prima Mutia Sari, 2021), to help create interactive quizzes on anti-bullying attitudes and religious values.
- c) AI for multimedia content (video and audio), such as Canva AI to support the creation of short educational videos from templates and text prompts (Rifki Zaitul Ikhlas et al., 2023; Sri Hapsari Wijayanti et al., 2024), for example, the "My School is a Bullying-Free Zone" campaign video with religious values.

2. Provision of materials relevant to strengthening programs

Several types and examples of AI relevant to creating or developing materials for anti-bullying strengthening programs based on religious values in schools include:

- a) AI for writing materials (text, modules, scenarios), including: ChatGPT, Microsoft Copilot, Gemini, and Claude (Asnawi et al., 2025; Rosita et al., 2024), which can be used to create the module/pocket book "Anti-Bullying Based on Religious Values."
- b) AI for presentations and lecture/counseling materials, such as Beautiful.ai, Tome, Gamma, or Copilot in PowerPoint (Iqbal Anas, 2024; Roki Hardianto et al., 2023), which can be used to create counseling slides, compile key points on religious values (compassion, justice, respect) related to anti-bullying, and make concise presentation slides.
- c) AI for developing video and audio materials, for example: Canva Video (Rifki Zaitul Ikhlas et al., 2023; Sri Hapsari Wijayanti et al., 2024), Adobe Express Video, Kapwing, and InVideo. AI-powered tools can be used to create short videos for anti-bullying campaigns with religious themes, or to provide audio narration (voice-over) for fairy tales or stories about the values of compassion and brotherhood.

3. Utilizing chatbots to support strengthening programs

AI-based chatbots are digital assistants that students, teachers, or parents can interact with via text (WhatsApp, school website, app) and are specifically designed to provide information, behavioral guidance, and emotional support aligned with religious teachings and anti-bullying values (Dicki Wahyudi Harahap & Liza fitria, 2020; Likitha Sai Donta et al., 2024; Mendoza-Pinto, 2023; Vicky Dwi Wicaksono et al., 2025). These chatbots utilize artificial intelligence technology to understand user questions and respond automatically, for example, when students ask, "What should I do if my friend is being bullied?" or "According to religious teachings, how should I treat friends who are different?"

These chatbots offer numerous benefits: (1) They serve as a 24/7 educational platform for religious values and anti-bullying, enabling students to learn and ask questions at any time without feeling embarrassed or afraid of being judged. (2) Helping teachers and schools provide consistent materials (definition of bullying, examples of behavior, religious teachings/verdicts about compassion, justice, brotherhood, prohibition of hurting) so that the messages received by students are not confusing; (3) Being the initial channel for students who are hesitant to talk directly to the teacher to share their concerns or report, by encouraging them to then contact the guidance counselor or homeroom teacher if the case is serious; (4) Instilling the values of tolerance, compassion, empathy, fairness, and mutual respect repeatedly through short messages, reflective quizzes, or short religious stories sent periodically; (5) Encouraging parental involvement by providing quick answers on how to accompany children who are victims/perpetrators of bullying from a religious perspective; and (6) Helping schools map problems through frequently asked questions (for example, many students ask about being physically teased or ostracized), which can then be used as a basis for developing more targeted classical guidance programs, groups, or religious activities.

Third Finding, Implementation Phase

In the implementation phase of an AI-based anti-bullying strengthening program in schools, the activities may include a series of concrete, interconnected steps, starting with the implementation of digital educational media and guidance services powered by artificial intelligence. First, schools implement the use of AI platforms (e.g., a religious-edu chatbot, an AI content writer, or an interactive quiz app) to assist teachers in delivering material on the definition of bullying, its types, its impacts, and the religious values that reject it, such as compassion, brotherhood, justice, and the prohibition against harming others. This material is presented in the form of digital posters, short videos, presentation materials, and engaging, inspirational stories for students. Second, guidance counselors, religious teachers, and homeroom teachers facilitate classroom learning or guidance sessions by utilizing AI to create case studies, role-plays, and reflective quizzes that encourage students to practice tolerance, empathy, and mutual respect, for example, by answering scenarios such as "how to behave toward friends who have different religions, physical appearances, or family backgrounds," which are then linked to religious teachings. Third, the school operates a religion-based anti-bullying chatbot that students can access as a medium for initial questions and answers, and sharing. The chatbot provides calming, religious, and educational answers, then directs students to contact the guidance counselor if a serious case is detected, so that the values of compassion, justice, and protection for victims are truly felt. Fourth, teachers and the school team use AI to analyze patterns of questions, quiz responses, or student attitude surveys (anonymously) to identify areas of weakness, such as a lack of empathy for physical differences or a tendency to ridicule on social media, then use this as the basis for developing follow-up activities such as group guidance, thematic sermons/sermons, or religious-themed social service projects. Fifth, in every activity, the school ensures value reflection, namely inviting students to link what they learn through AI with religious teachings, for example, writing a personal commitment "not to bully because religion teaches compassion and justice," which is collected and monitored periodically; all these implementation steps must be accompanied by active teacher guidance, monitoring of AI content to ensure it remains in line with religious teachings and ethics, and documentation of activities (reports, digital portfolios, student testimonials) for evaluation purposes.

Fourth finding, Monitoring stage

Measuring the impact of the anti-bullying attitude-strengthening program on students can be done through a combination of direct monitoring by teachers and data analysis generated by the digital system (Dedi Muliadi et al., 2025; Permendikbud Ristek RI No 46 Tahun 2023, 2023; Rizqi Widyaningtyas & Rochman Hadi Mustofa, 2023; Yuni Ertinawati et al., 2023), using various well-designed instruments. Schools can establish a program monitoring team that periodically reviews student activity data from the AI platform, such as attitude quiz results, reflection response patterns, statistics on the use of the religious-anti-bullying chatbot (question topics, access time, frequency of complaints), and student participation in digital activities (watching educational videos, reading materials, or completing surveys), while maintaining the confidentiality of identities and privacy ethics.

Various instruments that can be used include online attitude questionnaires/surveys (Google Forms or other platforms) containing a Likert scale on anti-bullying attitudes and the appreciation of religious values (compassion, tolerance, justice, and mutual respect), teacher observation sheets to record changes in student behavior in the classroom and school environment, and interview guides or focus group discussions (FGDs) to explore students', teachers', and parents' experiences with the program and the use of AI. On the other hand, the AI system could be equipped with a simple dashboard that displays summary data, such as the most frequently asked bullying themes to the chatbot, average quiz scores on religious values, or indicators of "hot spots" (e.g., certain classes or grades that frequently appear in reports), so that the school team has an objective basis for evaluating the program's effectiveness and designing follow-up interventions. Schools could even use a character assessment rubric instrument completed by homeroom teachers/guidance counselors to assess individual student development in empathy, self-control, and respect for differences before and after the program, then compare the results with quantitative data from the AI for consistency.

Examples of instruments to help evaluate and monitor anti-bullying attitude-strengthening programs in the school environment that students have participated in can be described as follows:

Table 2. Form in assessing and monitoring anti-bullying strengthening programs

| No | Statements | Yes | No |
|----|--|-----|----|
| 1 | I understand that physical teasing, insulting family members, or excluding friends are considered bullying. | | |
| 2 | I believe that religious teachings prohibit hurting friends, whether through words, actions, or on social media. | | |
| 3 | I feel more able to appreciate the differences between friends (religion, ethnicity, physical appearance, ability, economic background). | | |
| 4 | I try to help or defend friends who are being bullied because I believe this is part of religious teachings. | | |
| 5 | I feel more loving and caring toward friends who seem sad, alone, or often teased. | | |
| 6 | I am fair and impartial when conflicts arise between friends. | | |
| 7 | Learning media and materials created with AI (posters, videos, quizzes) helps me understand bullying from a religious perspective. | | |
| 8 | I feel comfortable using the school chatbot/AI to ask questions about bullying and about how to behave in accordance with religious teachings. | | |

Source: research data processing

Discussion

A program to strengthen anti-bullying attitudes in schools based on religious values and utilizing AI is highly relevant to Thomas Lickona's character education theory because it substantially fulfills Lickona's three main dimensions of character: moral knowing, moral feeling, and moral action, while also aligning with his concept of schools as moral communities (Thomas Lickona, 1991). In terms of moral knowledge, this program provides students with a clear understanding of what bullying is, why it is morally and religiously wrong, and which values should be upheld (compassion, justice, tolerance, and respect for human dignity). Here, AI serves as cognitive support, helping teachers develop modules, videos, infographics, quizzes, and chatbots that explain the definition, types, and impacts of bullying, and then link them to religious teachings. In this way, moral knowledge does not exist as an abstract slogan ("bullying is forbidden"), but rather becomes a systematic knowledge structure, rich in examples and repeated across various media close to students' world.

More deeply, this program also touches on the moral feeling aspect that Lickona emphasizes, because a character must not only know what is good, but also feel that it is good and important. This is where the integration of religious values and AI becomes relevant (Moh Restu Hoeruman et al., 2024; Muhamad Hadziq et al., 2024; Rosmaini, 2025). Religious values contain an inner dimension: fear of doing injustice, compassion for fellow creatures of God, guilt when hurting others, and peace when helping. The program can use AI to create reflective stories, case simulations, digital role-plays, or chatbots that invite students to imagine the feelings of victims and connect them to religious teachings. This process generates empathy, compassion, and moral concern that are at the core of moral sense. AI here does not replace teachers, but becomes a structured "trigger for emotional experiences," specifically helping to present moral situations that may not always occur in the real world but can be simulated to hone students' sensitivity.

Furthermore, this program also strengthens moral action (Thomas Lickona, 1991), which, according to Lickona, is the pinnacle of character education, particularly the ability to act according to one's values concretely. In the context of anti-bullying, this means students not only know that bullying is wrong and feel sorry for the victim, but also dare to refuse to join in the teasing, stand up for the victim, report it, and consistently treat friends with respect. AI can be used to design scenario-based decision-making practices: for example, quizzes that force students to practice moral decision-making, followed by feedback linked to religious values. Beyond that, data from chatbots or quizzes can help teachers identify students who are still hesitant to act, so they can then be given further guidance. At this point, it is clear that AI can be used to train moral competencies (character) relevant to the times (Farah Indrawati & Leny Hartati, 2024; Nurhayati & Esti Setiawati, 2024; Syamsul muqorrobin et al., 2024).

From Lickona's perspective on schools as moral communities, programs grounded in religious values and AI are also relevant because they go beyond the individual level and target cultural formation (Dina Atika Hesti et al., 2025; Farah Indrawati & Leny Hartati, 2024; Ismaul Fitroh, 2025). The underlying religious values provide a strong and stable moral framework (e.g., prohibiting harm, enjoining justice, and upholding the honor of others). At the same time, AI helps disseminate and reinforce those values more broadly and consistently: through daily moral messages, uniform digital materials across all classes, and safer, more accessible reporting mechanisms for bullying. This aligns with the principle that character education should be integrated into the school climate, policies, and daily relationships, not just within formal classroom hours (Aldarmono, 2016; Eva Darnela et al., 2021). As long as all uses of AI remain under the control of clear moral and religious values, and are supervised by teachers and school officials, programs like this actually actualize Lickona's theory in the current

context, namely, using modern technology to strengthen "moral knowledge, feelings, and actions" while building a caring, fair, and bullying-free school community.

CONCLUSSION

The ongoing phenomenon of bullying in schools requires various efforts to address it. One effort schools can undertake is implementing an anti-bullying strengthening program that utilizes AI as part of technological advancements. Based on the findings of literature-based research that has been conducted, the governance of this strengthening program can be carried out through several stages, namely: the planning stage, where schools analyze the types and forms of bullying that may arise, map relevant religious values, and strengthen the program, especially in the form of basic and responsive services. The organizing stage, where schools establish an organizational structure for program implementation, prepares for the use of relevant AI. The implementation stage includes schools implementing the planned religious values-based strengthening program, especially through AI in behavior analysis, problem identification, and recommendation making. The monitoring stage, in which schools review the implemented program and its impact on strengthening students' anti-bullying attitudes. These findings can be an alternative for schools in improving anti-bullying attitudes in students, especially when linked to religious values and the use of AI.

References

- Abd Rahim, & Suyitno. (2024). Program Pelatihan Upaya Anti Bullying di Sekolah dan Lingkungan. *Jurnal Pengabdian Kepada Masyarakat*, 2(5). <https://doi.org/10.59561/sabajaya.v2i05.437>
- Adiena Filosofianita, Mamat Supriatna, & Nadia Aulia Nadhirah. (2023). Strategi Guru Bimbingan dan Konseling dalam Menangani Korban Perundungan (Bullying). *Jurnal Mahasiswa BK An-Nur*, 9(3).
- Afifa Rangkuti. (2017). Konsep Keadilan dalam Perspektif Islam. *Tazkiya: Jurnal Pendidikan Islam*, 6(1).
- Agus Supriyanto, & Amien Wahyudi. (2017). Skala Karakter Toleransi: Konsep dan Operasional Aspek Kedamaian, Menghargai Perbedaan dan Kesadaran Individu. *Jurnal Ilmiah Counsellia*, 7(2).
- Ahmad Syarofudin. (2023). Implementasi Konseling Krisis untuk Mengatasi Trauma Korban Bullying di Sekolah Menengah Atas. *Realita: Jurnal Bimbingan Dan Konseling*, 8(1). <https://doi.org/10.33394/realita.v8i1.6759>
- Aida Hairani, & Agus Purnomo Ahmad Putikadyanto. (2025). Penanganan Siswa Korban Bullying DI SMPN 2 Pamekasan. *Jurnal Consulenza: Jurnal Bimbingan Konseling Dan Psikologi*, 8(1).
- Ainul Yaqin. (2021). Analisis Faktor-faktor yang Mempengaruhi Empati Peserta Didik dan Metode Pengembangannya. *Tarbiya Islamia: Jurnal Pendidikan Dan Keislaman*, 11(1). <https://doi.org/10.36815/tarbiya.v11i1.1080>
- Akhmad Rifqi Azis. (2015). Efektivitas Pelatihan Asertivitas untuk Meningkatkan Perilaku Asertif Siswa Korban Bullying. *Jurnal Konseling Dan Pendidikan*, 3(2).

- Aldarmono. (2016). Membangun Pendidikan karakter Berbasis Iklim Sekolah. *Al Mabsut: Jurnal Studi Islam Dan Sosial*, 10(1). <https://doi.org/10.56997/almabsut.v10i1.108>
- Alfin Nursyifa, Muhamad Dias Adhipramana, Neng Hilmi Nurmaltuffah, Nida Nabila Salwa, Vanya Maulida Ainunnazah, & Dindin Nasrudin. (2025). PsyCare Series Sebagai Implementasi Program Edukasi Emosi dan Anti-Bullying Pada Peserta Didik Kelas VI SDN Manglayang II, Sumedang. *Jurnal Pengabdian Masyarakat Bangsa*, 3(7). <https://doi.org/10.59837/jpmba.v3i7.3034>
- Ali Akbar, Arifin Syaputra, & M. Dzaki Al-Habsy. (2025). Konsep Kasih Sayang dalam Al-Qur'an. *Tashdiq: Jurnal Kajian Agama Dan Dakwah*, 17(3). <https://ejournal.cibinstitute.com/index.php/tashdiq/article/view/1535>
- Andris Noya, Josias Taihuttu, & Erlin Kiriwenno. (2024). Analisis Faktor-Faktor Penyebab Perilaku Bullying Pada Remaja. *Journal of Psychology Humanlight*, 5(1). <https://doi.org/10.51667/jph.v5i1.1741>
- Anggun, & Haifaturrahmah. (2025). Peran Guru Kelas dalam Implementasi Nilai Islam untuk Pembentukan Karakter Anti-Perundungan di Sekolah Dasar. *Action Research Journal Indonesia*, 7(4). <https://doi.org/10.61227/arji.v7i4.611>
- Anik Ghufron. (2010). *Integrasi Nilai-nilai Karakter Bangsa pada Kegiatan Pembelajaran*.
- Ardini Farzana Yurianto. (2022). Layanan Konseling Krisis: Mengatasi Masalah Traumatik Siswa Yang Menjadi Korban Bullying. *INSIGHT: Jurnal Bimbingan Dan Konseling*, 11(2). <https://doi.org/10.21009/INSIGHT.112.03>
- Arif Prasetyo, & Robie Fanreza. (2023). Strategi Sekolah dalam Upaya Pencegahan Bullying di Ismaeliah School. *Jurnal Ansiru PAI*, 7(1). <https://doi.org/10.30821/ansiru.v7i1.14761>
- Arum Setiowati, & Siti Irene Astuti Dwiningrum. (2020). Strategi Layanan Bimbingan dan Konseling di Sekolah Dasar untuk Mengatasi Perilaku Bullying. *Elementary School*, 7(2).
- Asnawi, Muhammad Mukhlis, Sri Wahyuni, & Febrina Dafit. (2025). Pelatihan Pembuatan Materi Ajar Berdiferensiasi Menggunakan ChatGPT bagi Guru-Guru SMAN 2 Tapung Hilir. *Sajak: Jurnal Penelitian Dan Pengabdian Sastra, Bahasa, Dan Pendidikan*, 4(1). <https://doi.org/10.25299/s.v4i1.21399>
- Asti Widiastuti, Hikmatul Ghina, Hilda Fahira, & Tin Rustini. (2023). Menumbuhkan Sikap Saling Menghargai Melalui Pembelajaran IPS pada Materi Berbagai Jenis Pekerjaan di Sekitar Kita. *Didaktik: Jurnal Ilmiah PGSD FKIP Universitas Mandiri*, 9(5).
- Bakhrudin All Habsy. (2018). Model Bimbingan Kelompok PPPM Untuk Mengembangkan Pikiran Rasional Korban Bullying Siswa SMK Etnis Jawa. *JP (Jurnal Pendidikan): Teori Dan Praktik*, 2(2).
- Chanda Maurya, T. Muhammad, Preeti Dhillon, & Priya Maurya. (2022). The effects of cyberbullying victimization on depression and suicidal ideation among adolescents and young adults: a three year cohort study from India. *BMC Psychiatry*, 22.

- Ching-Tsai Wong, Ying-Yao Cheng, & Li-Ming Chen. (2013). Multiple perspectives on the targets and causes of school bullying. *Educational Psychology in Practice*, 29. <https://doi.org/10.1080/02667363.2013.837030>
- Dafid Ariyanta, AY Sugeng YSH, & Maryanto. (2024). Implementasi Program Anti Bullying dalam Upaya Mewujudkan Sekolah Ramah Anak . *Jurnal Inovasi Pembelajaran Di Sekolah*, 5(2). <https://doi.org/10.51874/jips.v5i2.257>
- Dedi Muliadi, Syaibatul Aslamiyah, Mega Mesra Resmi, Dede Rosyada, & Popi Puadah. (2025). Evaluasi Pelaksanaan Program Pencegahan dalam Menciptakan Lingkungan Belajar Aman dari Bullying dan Kekerasan Seksual di MTs Nurul Huda Jakarta. *Instructional Development Journal (IDJ)*, 8(1).
- Desri Oktaviany, & Zaka Hadikusuma Ramadan. (2023). Analisis Dampak Bullying Terhadap Psikologi Siswa Sekolah Dasar. *Jurnal Educatio FKIP UNMA*, 9(3). <https://doi.org/10.31949/educatio.v9i3.5400>
- Devi Ilmia Sari, Amien Wahyudi, & Shopyan Jepri Kurniawan. (2022). Layanan bimbingan kelompok teknik sosiodrama untuk meningkatkan resiliensi diri siswa korban bullying. *Terapeutik: Jurnal Bimbingan Dan Konseling*, 6(1).
- Dicki Wahyudi Harahap, & Liza fitria. (2020). A Web Based Chatbot Application using The Diagflow Method: Chatbot Application Using the Dialogflow Method. *Jurnal Informatika Dan Teknologi Komputer (J-ICOM)*, 1(1). <https://doi.org/10.55377/j-icom.v1i1.2796>
- Dina Atika Hesti, Grimonia Ozora, Venti Mayranda Silalahi, YuliaHanoselina, & Rahmadhona Fitri Helmi. (2025). Pemberdayaan Siswa dan Siswi dalam Pemanfaatan Kecerdasan Buatan (AI) secara Etis dan Produktif di Lingkungan Sekolah. *Jurnal Ilmiah Pengabdian Pada Masyarakat*, 2(4).
- Diva Kartika Meilania, Fuji Lestari, Syifani Nur Aliifah, & Vanny Najwa Saphira. (2025). Sosialisasi Edukasi Anti Bullying Terhadap Penguatan Karakter Moral Disekolah Dasar. *Dedikasi: Jurnal Pengabdian Lentera*, 2(7).
- Dody Riswanto, & Rahmiwati Marsinun. (2020). Perilaku Cyberbullying Remaja di Media Sosial. *Analitika: Jurnal Magister Psikologi UMA*, 12(2). <https://doi.org/10.31289/analitika.v12i2.3704>
- Douglas Vanderbilt, & Marilyn Augustyn. (2010). The effects of bullying. *Paediatrics and Child Health*, 20(7). <https://doi.org/10.1016/j.paed.2010.03.008>
- Dwi Nurhayati, Ghufroon Abdullah, & Rosalina Br. Ginting. (2024). Peran Kepala Sekolah sebagai Manager dalam Mewujudkan Anti Bullying. *Urnal Inovasi Pembelajaran Di Sekolah*, 5(2).
- Eva Darnela, Bukman Lian, & Rohana. (2021). The Influence of School Climate on Strengthening Student Character Education in SMP Baturaja Timur District. *Proceedings of the International Conference on Education Universitas PGRI Palembang (INCoEPP 2021)*.
- Fajriatul Hidayah, Maulana Rezi Ramadhana, Tejarukmi Mutiara, & Nina Purnamasari. (2022). *Panduan Implementasi Bimbingan dan Konseling untuk jenjang Pendidikan Dasar dan Menengah*. Badan Standar, Kurikulum, dan Asesmen Pendidikan, Kemendikbud Ristek.

- Farah Indrawati, & Leny Hartati. (2024). Penguatan Pendidikan Karakter Melalui Penggunaan Artificial Intelligence (AI) Di Era 6.0. *Prosiding Diskusi Panel Nasional Pendidikan Matematika Universitas Indraprasta PGRI Jakarta*.
- Firsty Oktaria Grahani, Aironi Zuroida, & Bergitha Dhei. (2020). Pemberdayaan Kader OSIS Sebagai Bentuk Preventif Bullying pada Remaja di Sekolah. *Prosiding PKM-CSR*. <https://doi.org/10.37695/pkmscr.v3i0.832>
- Gladys Carissa Ardhany, & Suroso. (2024). Pelatihan Anti Bullying Pada Siswa Sekolah Dasar. *Jurnal Pengabdian Sosial*, 1(9).
- Haniyah Nur Lailia, & Bakhrudin All Habsy. (2024). Program Layanan Bimbingan dan Konseling Sebagai Upaya Meningkatkan Kesadaran Anti Bullying Pada Peserta Didik. *Jurnal BK Unesa*, 14(2).
- Hayani Wulandari, & Sri Ade Ningsih. (2023). Penguatan Pendidikan Karakter Sejak Dini Untuk Melawan Aksi Bullying Era Revolusi 5.0. *Inovative: Journal Of Social Science Research*, 3(2).
- Helmuth Y. Bunu. (2020). Peran Konseling Krisis dalam Mereduksi Traumatik pada Siswa yang Mengalami Bullying. *Cendekia: Jurnal Pendidikan Dan Pembelajaran*, 14(2). <https://doi.org/10.30957/cendekia.v14i2.625>
- Henrikus Wawan Kurniawan, Sugiarto, & Winda Listyasari. (2025). Strategi Manajemen Sekolah untuk Mencegah Perundungan Peserta Didik. *Didaktika: Jurnal Kependidikan*, 14(3). <https://doi.org/10.58230/27454312.2651>
- Herwina Bahar, Dewi Setiyaningsih, Laily Nurmalia, & Linda Astriani. (2020). Efektivitas Kahoot bagi Guru dalam Pembelajaran di Sekolah Dasar. *Kacaneegara: Jurnal Pengabdian Pada Masyarakat*, 3(2). <https://doi.org/10.28989/kacaneegara.v3i2.677>
- Hoki Diana Siregar, & Mia Aulina Lubis. (2024). Menumbuhkan Sikap Saling Menghargai dan Menghormati Antar Sesama Pada Anak di Yayasan Pendidikan Islam Ashabul Muhajirin Medan. *Jurnal Sains Student Research*, 2(1). <https://doi.org/10.61722/jssr.v2i1.493>
- Hondi Panjaitan. (2015). Pentingnya Menghargai Orang Lain. *Humaniora*, 5(1).
- Inge Dwisvimiar. (2011). Keadian dalam Perspektif Filsafat Ilmu Hukum. *Jurnal Dinamika Hukum*, 11(3).
- Inmaculada Méndez, Cecilia Ruiz-Esteban, & Enrique Ortega. (2019). Impact of the Physical Activity on Bullying. *Frontiers in Psychology*, 10. <https://doi.org/10.3389/fpsyg.2019.01520>
- Iqbal Anas. (2024). Penggunaan Aplikasi Gamma bagi Guru dalam Membuat Presentasi yang Menarik dan Otomatis. *Journal of Information System and Education Development*, 2(1). <https://doi.org/10.62386/jised.v2i1.52>
- Ismaul Fitroh. (2025). Antara Artificial Intelligence (AI) dan Moral: Relevansi Pendidikan Karakter dalam Pembelajaran di Sekolah. *Jurnal Review Pendidikan Dan Pengajaran*, 8(1).

- Lailia Novitasari, & Naniek Sulistya Wardani. (2020). Pengembangan Instrumen Sikap Toleransi dalam Pembelajaran Tematik Kelas 5 SD. *PeTeKa: Jurnal Penelitian Tindakan Kelas Dan Pengembangan Pembelajaran*, 3(1).
- Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ). (2023). *Software Al-Qur'an in Word Kementerian Agama* (1). Kementerian Agama.
- Likitha Sai Donta, Pothina Praveen, & Supraja P. (2024). Cyberbullying Advisory Chatbot: AI Support and Action. *Grenze International Journal of Engineering and Technology*.
- Lina Muntasiroh. (2019). Jenis-jenis Bullying dan Penanganannya di SD N Margonoharjo Kota Semarang. *Jurnal Sinektik*, 2(1). <https://doi.org/10.33061/js.v2i1.2983>
- M. Syahrani Jailani. (2013). Kasih Sayang Dan Kelembutan Dalam Pendidikan. *Al-Fikrah: Jurnal Kependidikan Islam*.
- Magdalena, Bestari Endayana, Aflah Indra Pulungan, Maimunah, & Nurazmi Dalila Dalimunthe. (2021). *Metode Penelitian untuk Penulisan Laporan Penelitian dalam Ilmu Pendidikan Agama Islam*. Penerbit Buku Literasiologi.
- Marwah Mariam Mohammad, & Prima Mutia Sari. (2021). Efektivitas Kuis Interaktif Aplikasi Kahoot Dalam Pembelajaran IPA Di Sekolah Dasar. *Jurnal Educatio*, 7(3). <https://doi.org/10.31949/educatio.v7i3.1324>
- Mendoza-Pinto. (2023). Artificial Intelligence in the Fight Against Bullying: Integration of ChatGPT in an Emotional Support Chatbot. *CISETC 2023: International Congress on Education and Technology in Sciences 2023*.
- Mi-Kyoung Cho, Miyoung Kim, & Gisoo Shin. (2017). Effects of Cyberbullying Experience and Cyberbullying Tendency on School Violence in Early Adolescence. *The Open Nursing Journal*, 11. <https://doi.org/10.2174/1874434601711010098>
- Milya Sari, & Asmendri. (2020). Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA . *Natural Science: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA*, 6(1), 41-53.
- Moh Restu Hoeruman, Riyan Terna Kuswanto, Rahman Subha, Agnes Fransiska Dewi, & Khoirunnisa. (2024). Transformasi Pendidikan Agama Islam Menuju Era Digital dan Artificial Intelligence. *Muaddib : Islamic Education Journal*, 7(2).
- Mohammad Bilutfikal Khofi, & Heridianto. (2024). Efektivitas Pendidikan Karakter dalam Mencegah Bullying. *Ihtikom: Jurnal Manajemen Pendidikan Islam*, 3(1). <https://doi.org/10.70412/itr.v3i1.121>
- MS.Afroz Jan. (2015). Bullying in Elementary Schools: Its Causes and Effects on Students. *Journal of Education and Practice*, 6(19).
- Muh Farozin. (2016). *Panduan Operasional Penyelenggaraan Bimbingan dan Konseling Sekolah Dasar (SD)* (Sunaryo Kartadinata; Syamsu Yusuf, Ed.). Kementerian Pendidikan dan Kebudayaan.
- Muh Ibnu Sholeh. (2023). Implementasi Nilai-nilai Keislaman dalam Program Anti Bullying di Lembaga Pendidikan Islam. *Al Manar*, 1(2). <https://journal.unusida.ac.id/index.php/almanar/article/view/987>

- Muhamad Hadziq, Labiebatul Badriyah, & Dian Ayu Havifah. (2024). Transformasi Pendidikan Agama Islam di Era Digital: Peran Artificial Intelligence (AI) dalam Memperkuat Nilai-nilai Islami. *Mauriduna: Journal of Islamic Studies*, 5(3).
- Muhammad Rivad, Henni Muchtar, Fatmariza, & Susi Fitria Dewi. (2025). Upaya sekolah dalam mencegah bullying melalui program anti-perundungan. *Journal of Education, Cultural and Politics*, 5(2).
- Muhammad Tahir Laming. (2021). Keadilan dalam Beberapa Perspektif: Suatu Kajian Beberapa Paradikma Tentang Keadilan. *Meraja Journal*, 4(2).
- Murhima A. Kau. (2010). Empati dan Perilaku Prosocial pada Anak. *Jurnal INOVASI*, 7(3).
- Musyafa Ali, & Cesilia Prawening. (2024). Pencegahan Tindakan Bullying Pada Anak Usia Dini Berbasis Penguatan Nilai Agama Dan Moral. *Jurnal Tumbuh Kembang Anak Usia Dini*, 2(1). <https://doi.org/10.60623/jtkaud.v2i1.308>
- Nabawi Sakdiah. (2017). Pendidikan Karakter melalui Pembinaan Kasih Sayang dalam Pandangan Islam. *Utile: Jurnal Kependidikan*, 3(2). <https://doi.org/10.37150/jut.v3i2.78>
- Novan Wijaya, Hafiz Irsyad, & Akhsani Taqwiym. (2022). Pelatihan Pemanfaatan Canva Dalam Mendesain Poster. *Jurnal Pengabdian Kepada Masyarakat Fordicate*, 1(2). <https://doi.org/10.35957/fordicate.v1i2.2418>
- Nurhayati, & Esti Setiawati. (2024). The Use of Artificial Intelligence (AI) Technology in The Formation of Student's Values and Character in Social Study Learning. *Proceedings of International Conference on Applied Social Science in Education 2024*.
- Nurul Hidayatul Ulum, Budi Astuti, & Agus Basuki. (2025). Peran Konselor Sekolah dalam Mencegah Bullying: Tinjauan Literatur Tentang Strategi dan Efektivitas Intervensi. *Cerdika: Jurnal Ilmiah Indonesia*, 5(1). <https://doi.org/10.59141/cerdika.v5i1.2425>
- Pathul Mubin. (2025). Inovasi pengembangan model peran guru PAI dalam Preventif Bullying berbasis Karakter Islami untuk mewujudkan Sekolah Ramah Anak. *Borobudur Educational Review*, 5(2). <https://doi.org/10.31603/bedr.14971>
- Permendikbud Ristek RI No 46 Tahun 2023, Kementerian Pendidikan, Kebudayaan, Riset dan Teknologi (2023).
- Purwati, Dede Darisman, & Aiman Faiz. (2022). Tinjauan Pustaka: Pentingnya Menumbuhkan Nilai Toleransi dalam Praksis Pendidikan. *Jurnal Basicedu*, 6(3). <https://doi.org/10.31004/basicedu.v6i3.2733>
- Ratna Wati Simbolon, Sariadin Siallagan, Erni Dewi Munte, & Berlin Barus. (2022). Desain Poster Menarik Memanfaatkan Canva. *Jurnal Pengabdian Kepada Masyarakat*, 3(3). <https://doi.org/10.31949/jb.v3i3.2904>
- Rheina Aini Safaat. (2023). Tindakan Bullying di Lingkungan Sekolah yang Dilakukan Para Remaja. *Jurnal Global Ilmiah*, 1(2). <https://doi.org/10.55324/jgi.v1i2.13>
- Rifki Zaitul Ikhlas, Rusdee Japakiya, & Tika Muzayanah. (2023). Utilization of Canva Application as a Learning Media Video Creation. *Journal of Social Science Utilizing Technology*, 1(3). <https://doi.org/10.70177/jssut.v1i3.558>

- Riko Adi Pratama, & Himmatul Husniyah. (2025). Efektivitas Program Anti-Bullying Terhadap Karakter Siswa di Sekolah Menengah Atas. *Studi Religia: Jurnal Pemikiran Dan Pendidikan Islam*, 9(1). <https://doi.org/10.30651/sr.v9i01.25628>
- Ririn Nurlafika Dewi Fika, & Lu'luil Maknun. (2023). Urgensi Pendidikan Karakter Bagi Anak Usia SD Untuk Mencegah Perilaku Bullying. *Jurnal Pendidikan Guru Madrasah Ibtidaiyah Al-Amin*, 2(1). <https://doi.org/10.54723/ejpgmi.v2i1.16>
- Ristiyani, & Mila Roysa. (2019). Bullying verbal sebagai Bentuk Disfemisme Tuturan di Sekolah. *Jurnal Educatio*, 5(2). <https://doi.org/10.31949/educatio.v5i2.276>
- Rizki Amalia. (2019). Empati Sebagai Dasar Kepribadian Konselor . *Jurnal Pendidikan Dan Konseling*, 1(1). <https://doi.org/10.59837/j2hek682>
- Rizqi Widyaningtyas, & Rochman Hadi Mustofa. (2023). Implementasi Kebijakan Anti-Bullying Sekolah Adipangastuti di SMAN 1 Surakarta. *G-COUNS: Jurnal Bimbingan Dan Konseling*, 8(1).
- Roki Hardianto, Wirdahchoiriah, & Muammar Revnu Ohara. (2023). Pelatihan Membuat Slide Presentasi Berbasis AI Menggunakan Tome.app Kepada Siswa SMKN 1 Pangkalan Kuras. *Mejuajua: Jurnal Pengabdian Pada Masyarakat*, 3(1). <https://doi.org/10.52622/mejuajujabdimas.v3i1.8>
- Rollan Banez. (2024). *Extending Creativity With Adobe Firefly*. Packt Publishing.
- Rosie Sue. (2023). *Express Your Creativity with Adobe Express*. Packt Publishing.
- Rosita, Jumrah, Sitti Rahmayani, & Hamdana. (2024). Transformasi Digital dalam Pendidikan: Pelatihan Tools AI untuk Mendukung Pengajaran dan Administrasi Guru. *Journal Room of Civil Society Development*, 3(6). <https://doi.org/10.59110/rcsd.438>
- Rosmaini. (2025). Transformation of Islamic Education in The Era of Artificial Intelligence (AI): Opportunities, Challenges, and Ethics of Its Use. *Jurnal Ilmiah Teunuleh*, 6(3).
- Rudi Sulaeman, Rasyid Za'far Siddik, Dendra Wijaya Daerobi, & M. Syakir. (2025). Pendidikan Agama Islam sebagai Benteng Anti-Bullying: Pendekatan Nilai Islami dan Pembinaan Karakter. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 8(10). <https://doi.org/10.54371/jiip.v8i10.9405>
- Rustiya, & Rini Rahman. (2025). Strategi Sekolah Dalam Mencegah Perilaku Bullying. *Bintang: Jurnal Pendidikan Dan Sains*, 7(1).
- Sabrina Kaneishia, Mila Nurfanayah, Netty Berliana Herman, & Singgih Bektiarso. (2025). Strategi Manajemen Kesiswaan dalam Menghadapi Tantangan Bullying di Sekolah Menengah Atas. *Al-Marsus: Jurnal Manajemen Pendidikan Islam*, 3(1). <https://doi.org/10.30983/al-marsus.v3i1.9029>
- SaifullahSaifullah, Muhammad Fazlurrahman Hadi, & Rahmat Arofah Hari Cahyadi. (2025). Karakter Anti Bullying Berbasis Hadis: Mengendalikan Lisan Dan Tangan. *Halaqa: Islamic Education Journal*, 9(1). <https://doi.org/10.21070/halaqa.v9i1.1710>

- Sheila Julia Ningrum, Putu Rahayu Ujianti, & Putu Aditya Antara. (2022). Instrumen Penilaian Sikap Toleransi Pada Anak Usia Dini. *Jurnal Pendidikan Anak Usia Dini Undiksha*, 10(3). <https://doi.org/10.23887/paud.v10i3.52851>
- Siti Nur Elisa Lusiana, & Siful Arifin. (2022). Dampak Bullying Terhadap Kepribadian dan Pendidikan Seorang Anak. *Kariman: Jurnal Pendidikan Keislaman*, 10(2). <https://doi.org/10.52185/kariman.v10i2.252>
- Sri Hapsari Wijayanti, Alfonso Harrison, Rodemeus Ristyantoro, Kasdin Sihotang, Theodora Jessica, & Cecilia Francessa. (2024). Pembuatan Video Pembelajaran Menggunakan Aplikasi Canva untuk Menunjang Pembelajaran Siswa Sekolah Dasar. *Widya Laksana*, 13(1). <https://doi.org/10.23887/jwl.v13i1.69195>
- Sri Latifah. (2014). Integrasi Pendidikan Karakter dalam Pembelajaran di Sekolah. *Jurnal Ilmiah Pendidikan Fisika Al-Biruni*, 3(2).
- Suriani. (2024). Kolaborasi Guru PAI Dalam Mengatasi Perilaku Bullying. *Jurnal Ilmu Tarbiyah Dan Keguruan*, 2(2). <https://ejournal.edutechjaya.com/index.php/jitk/article/view/982>
- Syamsul muqorrobin, Risma Fahrul Amin, Urwatul Wutsqah, & Zakaria Bintang Pamungkas. (2024). Membangun Karakter di Era AI (Menggabungkan Teknologi dan Nilai Kemanusiaan dalam Pendidikan). *Hikamatzu Journal of Multidisciplinary*, 1(1).
- Thomas Lickona. (1991). *Educating for Character; How Our Schools Can Teach Respect and Responsibility*. Bantam Book.
- Vicky Dwi Wicaksono, Nurul Murtadho, Imron Arifin, Eddy Sutadji, Zaenal Abidin, Eddy Soeryanto Soegoto, & Amadhila Elina Penehafo. (2025). Development of Web Platform: A Digital Solution For School Bullying Prevention And Intervention. *Journal of Engineering Science and Technology*, 20(3).
- Yeni Puspitarini, Endang Wuryandini, & Rasiman. (2024). Implementasi Program Anti Bullying pada Sekolah Ramah Anak di SMAN 1 Brebes Kabupaten Brebes. *Jurnal Inovasi Pembelajaran Di Sekolah*, 5(2). <https://doi.org/10.51874/jips.v5i2.265>
- Yuni Ertinawati, Ai Siti Nurjamilah, & Ichsan Fauzi Rachman. (2023). Inovasi Penanganan Bullying di Sekolah Berbasis Aplikasi Digital di Era Society 5.0. *Pedamas: Pengabdian Kepada Masyarakat*, 1(4). <https://pekatpkm.my.id/index.php/JP/article/view/120>
- Zainul Anwar, Karwadi, & Yuni Masrifatin. (2024). Analisis Program Anti Bullying sebagai Penunjang Karakter Profil Pelajar Pancasila di Madrasah Ibtidaiyah. *Mentari : Journal of Islamic Primary School*, 2(1).
- Zulian Fikry, Gumi Langerya Rizal, & Muhammad Rayyan Ramadhan. (2022). "Sekolah Tanpa Bullying Membudayakan Asertivitas (Stand by Me)" untuk Menciptakan Lingkungan Sekolah Anti-Bullying di SMPN 6 Padang. *Jurnal Abdi Masyarakat Indonesia*, 3(1).