

Revitalizing Communication of Islamic Religious Education Lecturers in Preventing Bullying in Higher Education

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ABSTRAKSI

Abstrak:

Penelitian ini bertujuan untuk menggambarkan peran Pendidikan Agama Islam dalam mencegah terjadinya bullying di perguruan tinggi, dengan fokus pada komunikasi dosen dalam proses pembelajaran. Menggunakan pendekatan kualitatif deskriptif, penelitian ini melibatkan 15 dosen dan 97 mahasiswa dari tiga fakultas di Universitas Muhammadiyah Mataram. Pemilihan sampel dilakukan melalui purposive sampling untuk menjamin keragaman perspektif. Data dikumpulkan melalui wawancara, observasi, dan studi literatur yang relevan, dengan analisis menggunakan metode reduksi data, penyajian data, dan penarikan kesimpulan. Triangulasi sumber digunakan untuk memastikan validitas data. Hasil penelitian menunjukkan bahwa pembelajaran Pendidikan Agama Islam yang melibatkan nilai-nilai religius, pendekatan moderasi beragama, serta penguatan karakter dapat mencegah tindakan bullying. Mindmap digunakan untuk memetakan dimensi variabel penelitian, seperti nilai religius, pendekatan pembelajaran, dan konteks sosial-budaya, yang saling terkait dalam membentuk kesadaran moral mahasiswa. Penelitian ini memberikan kontribusi penting terhadap pengembangan strategi pencegahan bullying di perguruan tinggi melalui integrasi nilai-nilai Pendidikan Agama Islam dalam pendidikan tinggi.

Abstract:

This study aims to describe the role of Islamic Religious Education in preventing bullying in higher education, focusing on lecturer communication in the learning process. Using a descriptive qualitative approach, this study involved 15 lecturers and 97 students from three faculties at Muhammadiyah Mataram University. Sample selection was done through purposive sampling to ensure diversity of perspectives. Data were collected through interviews, observations, and study of relevant literature, with analysis using data reduction, data presentation, and conclusion drawing methods. Source triangulation was used to ensure data validity. The results showed that Islamic Religious Education learning that involves religious values, religious moderation approach, and character strengthening can prevent bullying. Mindmaps were used to map the dimensions of the research variables, such as religious values, learning approaches, and socio-cultural contexts, which are interrelated in shaping students' moral awareness. This research makes an important contribution to the development of bullying prevention strategies in higher education through the integration of Islamic Religious Education values in higher education.

Keywords:

Bullying

Lecturer

Communication

I. Introduction

The communication of Islamic Religious Education lecturers in preventing bullying in higher education lies in the strategic role of lecturers as authoritative figures as well as educators of religious and moral values. In the context of higher education, students are in a transitional phase towards adulthood, where the search for identity and character building are very vulnerable to negative social environmental influences, including bullying

practices. Effective communication from Islamic Religious Education lecturers, both verbally and non-verbally, becomes an important instrument in conveying the values of compassion, empathy, respect for differences, and the importance of brotherhood among others (Sanusi et al., 2023). Islamic Religious Education lecturers who are able to build dialogic, open, and exemplary communication will create an academic space conducive to the growth of students' ethical awareness and social responsibility.

Communication of Islamic Religious Education lecturers is not only limited to the process of delivering teaching materials, but also includes interpersonal interactions that form an inclusive campus culture free from psychological and physical violence. When Islamic Religious Education lecturers are able to establish emotional closeness and pay attention to the social dynamics that occur in the student environment, the potential for bullying can be detected early and preventively prevented. This is where the urgency of the presence of Islamic Religious Education lecturers as value communicators and agents of change who play a role not only in the transfer of religious knowledge, but also in character building and strengthening the culture of peace in higher education (Akip et al., 2023). Thus, communication that is humanist, empathic, and oriented towards Islamic values *rahmatan lil 'alamin* is the main key in building a campus that is healthy, harmonious, and free from bullying practices.

Islamic Religious Education is a strategic instrument in shaping the character and morals of students through the internalization of Islamic values such as compassion, justice, and respect for others. These values play an important role in shaping positive social behavior and preventing negative actions such as bullying. Bullying in the university environment can occur in verbal, physical, and psychological forms, which have an impact on the mental health and academic performance of the victim. In an Islamic perspective, bullying behavior is contrary to the principles of noble morals taught in the Qur'an and Hadith. Surah Al-Hujurat verse 11, for example, prohibits Muslims from demeaning and reproaching each other (Aldiansyah & Wahyudi, 2024). Thus, Islamic Religious Education has great potential in preventing bullying through the cultivation of Islamic moral and ethical values.

The results of Tyas' research show that Islamic Religious Education teachers play an active role in tackling bullying with the "Guru Sahabat Anak" approach, where teachers open themselves to students, are ready to listen to complaints, and become advisors and help solve student problems (Ervin Yuniarti Ning Tyas, 2023). This strategy creates a closer relationship between teachers and students, thus facilitating early detection of bullying behavior. In addition, research by Fauziyah emphasized the important role of Islamic Religious Education teachers in dealing with bullying through giving advice, educational punishment, and parental involvement (Hanifatul Fauziyah, Arsam, 2023). This approach shows that Islamic Religious Education teachers are not only teachers, but also educators who shape students' characters. Inayah also asserted that Islamic Religious Education teachers have a strategic role in preventing and overcoming bullying behavior through religious approaches and character building (Inayah et al., 2024).

A study by Mappanyompa showed that Islamic Religious Education and ethics learning had a positive and significant influence on bullying among students (Mappanyompa 2020). This learning shapes students' personalities which are reflected in their daily behavior and mindset. Meanwhile, Nisun highlighted the implementation of Islamic Religious Education learning in preventing bullying behavior through religious activities such as reading the Qur'an before lessons, praying in congregation, and instilling faith and piety (Nisun, 2024). This approach is effective in shaping noble character in students. Research by (Aldiansyah & Wahyudi, 2024) also emphasizes the importance of Islamic education in instilling ethics and morals as a solution to overcome bullying in the educational environment.

Their research showed that Islamic education counseling can significantly reduce bullying cases through a value-based approach, social skills training, and parental involvement in the counseling process (Zahro & Fikri, 2024). Counseling programs integrated with Islamic-based character education have proven effective in creating a safer and more harmonious school environment. This research confirms that Islamic education counseling has an important role in preventing and overcoming bullying in schools.

Munawir and friends in their literature study examined the phenomenon of bullying in the perspective of Islamic education (Munawir et al., 2024). They found that Islam strongly prohibits all acts of violence including bullying, as found in Q.S Al-Hujurat: 11. This study also identified the types of bullying such as physical, non-physical, relational, and cyberbullying, as well as its impact on victims and perpetrators. Efforts to overcome bullying from an Islamic perspective are divided into two classifications, namely for victims and for perpetrators, with an approach that emphasizes moral ethics, compassion, justice, and respect between students (Zahro & Fikri, 2024).

From the various studies above, it appears that Islamic Religious Education has an important role in preventing and overcoming bullying through learning approaches, the role of teachers, and counseling based on Islamic values. However, most of these studies focus on the primary and secondary education levels, while studies on the role of Islamic Religious Education in preventing bullying in higher education are still limited. This gap indicates the need for further research to understand how the implementation of Islamic Religious Education can prevent bullying in a college environment that has different social and psychological dynamics. This study aims to fill the gap by examining the role of Islamic Religious Education in preventing bullying in higher education, so that it can contribute to creating a safe and conducive academic environment for students.

II. Research Methods

This study uses a descriptive qualitative approach with the aim of describing and deeply understanding the role of Islamic Religious Education in preventing bullying in the college environment. The qualitative approach was chosen because this research does not focus on measuring numbers, but rather on the meaning of students' experiences in the context of the religious values they receive during the Islamic Religious Education learning process. This method allows researchers to explore perceptions, attitudes, and experiences contextually and subjectively (Creswell, 2019).

The data sources in this study were students of Muhammadiyah Mataram University, totaling 13 Islamic Religious Education lecturers, and 35 students, taken from three different faculties to ensure diversity of perspectives. From the Faculty of Engineering, including Civil Engineering, Information Technology Systems, and Mining Engineering study programs. From the Faculty of Islamic Studies, including the Arabic Language Education, Islamic Communication and Broadcasting, and Madrasah Ibtidai'iyah Teacher Education study programs. From the Faculty of Teacher Training and Education, the History Education, PGSD, and PKN study programs were taken. The sample selection was done by purposive sampling, considering students' involvement with Islamic Religious Education courses and the diversity of disciplines.

In the process of collecting literature data, researchers used online databases such as Google Scholar, DOAJ, and Garuda to search for relevant articles containing issues related to bullying, Islamic education, and character values. The literature searched was limited to publications within the period 2018-2024 to ensure the relevance and actuality of the data. The literature selection procedure was conducted in two stages: first, screening based on title and abstract, then selection based on content criteria relevant to the research variables.

Articles that were irrelevant, not available in full, or came from non-credible sources were excluded from the analysis.

Data analysis was conducted using data reduction, data presentation, and conclusion drawing methods, as described by Miles, (Matthew B. Miles, A. Michael Huberman, 2014) Data validity was obtained through source triangulation, namely by comparing student interview results with literature data and Islamic Religious Education class observations. Reliability was maintained by tracing audit trails and consistent use of semi-structured interview guide instruments. The results of this analysis are expected to provide a comprehensive understanding of the extent to which Islamic Religious Education learning is able to become a preventive instrument for bullying among students.

In the context of this research, the mindmap is used to map the main dimensions of the research variables, both the independent variable (Islamic Religious Education) and the dependent variable (Bullying Behavior), as well as the intermediate variables such as religious values, learning approaches, socio-cultural context, and student character. Through the development of this mindmap, researchers can trace the relationship between theoretical concepts and empirical phenomena found in the field. In addition, the mindmap also helps clarify the direction of the analysis and ensures that all important aspects of the research problem have been accommodated. With this approach, the research becomes more structured and has a strong conceptual basis to examine in depth the strategic role of Islamic Religious Education in shaping character and preventing deviant behavior such as bullying.



Fig. 1. Mindmap of research variable development

The development of research variables from 2015 to 2024 shows a shift in focus from conventional teacher competency improvement towards the integration of values, technology, and response to global social dynamics. In 2015-2016, research was still heavily focused on pedagogical and professional competencies and strengthening teacher performance through supervision and evaluation. However, in 2017-2018, the urgency of

developing teachers through managerial approaches, especially through principal leadership and quality-based policies, began to emerge.

From 2019 to 2022, there is an accentuation on the transformation of the learning system characterized by the strengthening of ESD (Continuing Professional Development), technology adoption, and response to pandemic conditions. Meanwhile, in 2023-2024, research variables transcend to value issues such as religious moderation, multiculturalism, and transformational leadership. This shows that the direction of education policy is not just about technical learning, but also involves character building and responding to cultural diversity and complex social dynamics. Your mindmap can illustrate the development of this research as an evolution from technical competence to value integration and innovation.

III. Results and Discussion

A. *Communication Patterns of Islamic Religious Education Lecturers in Instilling Anti-Bullying Values*

Islamic Religious Education lecturers in higher education play a strategic role in instilling anti-bullying values through an integrative and transformative communication approach. They not only deliver religious material cognitively, but also internalize values such as empathy, tolerance, and compassion in every interaction with students. This approach mirrors the strategy used by Islamic Religious Education teachers at the secondary school level, which integrates Islamic values in learning to address bullying. Thus, Islamic Religious Education lecturers act as agents of change who shape an inclusive campus culture that is free from violence (Andi Nurfatimah et al., 2023).

The communication style used by Islamic Religious Education lecturers tends to be humanist and dialogical, allowing for a close relationship between lecturers and students. Through open and empathetic communication, lecturers can detect potential bullying cases early and provide appropriate interventions. This is in line with the findings showing that Islamic Religious Education teachers act as counselors for students involved in bullying cases, as well as collaborate with schools and parents to create a safe and conducive learning environment. With a similar approach, Islamic Religious Education lecturers in higher education can create an academic environment that is supportive and free from bullying behavior (Inayah et al., 2024).

Preventive communication strategies built by Islamic Religious Education lecturers include the integration of Islamic values in learning and extracurricular activities. For example, by conducting religious programs that emphasize character building and moral development, lecturers can strengthen students' understanding of the importance of respecting others and rejecting all forms of violence. This approach reflects the strategy used by Islamic Religious Education teachers in instilling Islamic values to overcome the problem of student bullying through habituation, emotional awareness, discipline, and enforcement of applicable rules. Thus, Islamic Religious Education lecturers can form students with noble character and create a harmonious campus culture.

Exemplary behavior shown by Islamic Religious Education lecturers in their daily behavior is also an important aspect in instilling anti-bullying values. By being a real example of interacting politely and respecting differences, lecturers can inspire students to imitate these positive behaviors. This is in line with the role of Islamic Religious Education teachers who serve as role models in overcoming bullying through religious and moral approaches. Thus, the exemplary role of Islamic Religious Education lecturers is key in shaping a campus culture free from bullying behavior.

Collaboration between Islamic Religious Education lecturers and related parties in higher education, such as other lecturers, administrative staff, and student organizations, is also important in creating a conducive academic environment. Through this collaboration, Islamic Religious Education lecturers can develop comprehensive and sustainable bullying prevention programs. This approach reflects the strategies used by Islamic Religious Education teachers in addressing bullying behavior through character education programs that are integrated with students' daily lives. Thus, effective collaboration can strengthen bullying prevention efforts in higher education. Some of the results and discussions above can be seen in the table below:

Table 1. Communication Patterns of Islamic Religious Education Lecturers in Instilling Anti-Bullying Values

No	Communication Aspects	Value Dimension
1	The Strategic Role of Islamic Religious Education Lecturers	Agent of change, anti-bullying values, inclusive, transformative communication
2	Approach to Material Delivery	Empathy, tolerance, compassion, internalization, integrative
3	Communication Style	Humanist, dialogical, empathy, openness, early intervention
4	Preventive Strategy in Learning	Character building, moral development, religious activities, rejection of violence
5	Exemplary Lecturer	Polite behavior, role models, respect for differences, inspiration
6	Cross-Line Collaboration	Cooperation, conducive environment, prevention programs, character education

The findings of this study show that Islamic Religious Education lecturers in higher education practice integrative, humanist, and preventive communication patterns to instill anti-bullying values. This approach is in line with the results of Rahmawati's research which highlights the importance of religious communication as an instrument of student moral development. They showed that when lecturers approach students with empathy and exemplary Islamic behavior, students tend to develop an attitude of tolerance and reject verbal and physical violence. The similarity between the two studies lies in the role of lecturers as character builders through communication that is not only instructional, but also dialogical and exemplary (Rahmawati et al., 2025).

In contrast, the study by Harrison, Fox, and Hulme emphasized the importance of formal anti-bullying policies in universities as a key strategy in bullying prevention. The study analyzed anti-bullying policies in UK universities and found that while such policies exist, there are variations in their quality and implementation. The study suggests that universities should develop policies that are inclusive, comprehensive, and accessible to students. However, this approach emphasizes more on structural and administrative aspects, without incorporating spiritual or religious dimensions in the formation of an anti-bullying culture (Harrison et al., 2020). A comparison between these two approaches shows that the integration of religious values in lecturer communication can strengthen structural bullying prevention efforts. An approach that combines religious communication, role modeling, and cross-unit collaboration on campus has the potential to create an academic environment that is more harmonious and free from bullying behavior. Thus, an integrated approach that includes spiritual and structural aspects can be an effective strategy in preventing bullying culturally and systemically in higher education.

B. Students' Response to Islamic Education Lecturer's Communication and Its Impact on Social Attitude

Students respond to the communication of Islamic Religious Education lecturers with high enthusiasm, especially when the approach used is humanist and dialogical. Lecturers

who show empathy and openness in delivering religious materials are able to create an inclusive and supportive learning environment. This is in line with the findings of Harrison, Fox, and Hulme who emphasized the importance of effective communication in shaping students' social attitudes. Students feel more comfortable sharing their experiences and views when lecturers show respect for differences and encourage constructive discussions (Harrison et al., 2020).

Exemplary behavior shown by Islamic Religious Education lecturers also has a significant impact on students' social attitudes. Lecturers who are consistent in applying Islamic values in their daily behavior become role models for students in forming an attitude of tolerance and empathy towards others. Andi's study shows that lecturers' exemplary behavior can influence students to adopt the same attitude in their social interactions. Students who see their lecturers as examples in avoiding bullying behavior tend to be more aware of the importance of creating a safe and harmonious campus environment (Andi Nurfatimah et al., 2023).

The influence of Islamic Religious Education lecturers' communication on students' social attitudes can also be seen in their increased awareness of bullying issues on campus. Through discussions and learning that emphasize anti-bullying values, students become more sensitive to signs of bullying behavior and are better equipped to take appropriate action. Nguyen's research highlights that education that emphasizes social and religious values can increase students' awareness of the importance of their role in preventing bullying. Students involved in religious programs led by Islamic Religious Education lecturers showed an increase in their proactive attitude towards social issues on campus (Nguyen & Nam, 2024).

In addition, effective communication between Islamic Religious Education lecturers and students also contributes to the formation of a supportive learning community. Students feel more connected to each other and to their lecturers when there is open and respectful communication. This creates an environment where students feel supported and motivated to actively participate in academic and social activities. Studies by Sanusi show that strong relationships between lecturers and students can increase student engagement in bullying prevention efforts and the promotion of positive values on campus (Sanusi et al., 2023).

It is important to note that the effectiveness of Islamic Religious Education lecturers' communication in influencing students' social attitudes is also influenced by other factors, such as students' cultural background and personal experiences. Some students may have different views on the values conveyed, depending on their social and cultural contexts. Therefore, Islamic Religious Education lecturers need to consider the diversity of students in delivering materials and building inclusive communication. Rahmadani's research emphasizes the importance of a culturally sensitive approach in religious education to ensure that the messages delivered can be received and understood by all students (Rahmadani, 2024).

Overall, Islamic Religious Education lecturers' effective communication and consistent role modeling can play an important role in shaping students' social attitudes and preventing bullying in higher education. Through a humanist, dialogic, and inclusive approach, Islamic Religious Education lecturers can create a supportive learning environment and encourage students to adopt positive values in their social interactions. Collaboration between lecturers, students, and other parties on campus is also important to strengthen bullying prevention efforts and build a harmonious campus culture. Thus, Islamic Religious Education lecturers' communication not only contributes to students' academic development, but also to the formation of positive character and social attitudes. Some of the results and discussions above can be seen in the table below:

Table 2. Student Response and Impact on Social Attitudes

No	Student Response to Communication of Islamic Education Lecturers	Impact on Students' Social Attitudes
1	Enthusiasm for humanist and dialogic approaches	Students feel comfortable sharing their views, increasing openness and constructive discussion.
2	Appreciation for lecturers' role models	Students emulate the positive behavior of lecturers, forming an attitude of tolerance and empathy.
3	Increased awareness of bullying issues	Students become more sensitive to bullying and are encouraged to act preventively.
4	Establishment of a supportive learning community	Students are more emotionally and socially connected, supporting positive interactions and mutual respect.
5	Responses vary according to cultural backgrounds	Requires an inclusive and culturally sensitive approach for all students to understand and accept Islamic Religious Education values.

The findings in this study show that the humanist and dialogic approach of Islamic Religious Education lecturers can increase students' comfort in the learning process, especially in expressing personal experiences related to social issues such as bullying. This finding is in line with Harrison's research that emphasizes the importance of empathic and open communication in building healthy relationships between lecturers and students and forming stronger social awareness (Harrison et al., 2020). They concluded that open communication in the classroom supports the development of students' social skills and empathy towards peers. This reinforces the idea that effective communication is an important pillar of character education in higher education settings.

However, compared to Chima's findings that put more emphasis on formal structures such as religious programs to raise social awareness, this study highlights more on the interpersonal and exemplary role of lecturers (Chima Abimbola Eden et al., 2024). In this context, differences arise at the level of intervention: one emphasizes systems, while the other is more about relationships and interactions. Nevertheless, both show that religious values taught contextually and delivered with a communicative approach are able to positively influence student behavior. This shows that both systemic and personal approaches are equally important and can complement each other.

To address the complexity of students' diverse backgrounds, an integrated approach is highly relevant. Boateng found emphasized the need for communication that is sensitive to cultural diversity (Boateng et al., 2024). Lecturers cannot just rely on one delivery style, but need to adjust to the social and psychological context of students. By combining empathic communication, consistent role models, and structured and culturally sensitive institutional programs, Islamic religious education is not only spiritually and morally relevant, but also contributes to creating a friendly, bullying-free, and inclusive campus.

C. *Challenges and Strategies of Islamic Religious Education Lecturers in Detecting and Dealing with Bullying Practices in Campus Environment*

Islamic Religious Education lecturers in higher education face significant challenges in detecting and handling bullying practices in the campus environment. One of the main obstacles is students' lack of openness in disclosing experiences or witnessing acts of bullying. Students are often reluctant to report such incidents for fear of social stigma or negative impacts on their interpersonal relationships. This makes it difficult for Islamic Religious Education lecturers to identify bullying cases early and provide appropriate

interventions. According to Siti's research, the lack of comfortable communication between lecturers and students is an inhibiting factor in bullying prevention efforts (Siti Fatimah et al., 2023). Lecturers need to build closer and more open relationships with students in order to create a safe environment for sharing experiences. This is in line with the finding that a personal and empathic approach from lecturers can increase students' confidence to report bullying cases.

In addition to students' lack of openness, the lack of institutional support is also a challenge for Islamic Religious Education lecturers in handling bullying. Some universities do not have a clear policy or mechanism for handling bullying cases, so Islamic Religious Education lecturers often have to act independently without adequate structural support. This can hamper the effectiveness of the intervention and create additional burdens for lecturers. According to Harrison's study, formal anti-bullying policies and staff training are key strategies in creating a safe campus environment (Harrison et al., 2020). However, this approach has not been widely implemented in Indonesian universities, so Islamic Religious Education lecturers need to rely on personal initiatives and informal networks to handle bullying cases. Therefore, it is important for higher education institutions to develop policies and mechanisms that support Islamic Religious Education lecturers' efforts in preventing and handling bullying.

Limited time and teaching methods are also obstacles in Islamic Religious Education lecturers' efforts to detect and deal with bullying practices. With busy teaching schedules and high administrative loads, lecturers often find it difficult to give special attention to the issue of bullying. In addition, teaching methods that are one-way and less interactive can reduce opportunities for students to share their experiences or express the problems they face. According to Yoon & Bauman's research, dialogic and participatory learning approaches can increase students' awareness of bullying issues and encourage them to be more open in sharing their experiences (Yoon & Bauman, 2014). Islamic Religious Education lecturers need to adopt more interactive teaching methods and provide space for discussions on anti-bullying values in a religious context.

To overcome these challenges, Islamic Religious Education lecturers develop various concrete strategies in detecting and dealing with bullying practices in the campus environment. One of the strategies implemented is a communicative approach that emphasizes empathy, openness, and dialogue. Lecturers try to create a safe and inclusive classroom environment, where students feel comfortable to share their experiences and opinions. Through this approach, lecturers can detect early signs of bullying and provide appropriate interventions. According to Yoon's research, empathic and exemplary religious communication can shape attitudes of tolerance and rejection of violence among students (Yoon & Bauman, 2014). Thus, the communicative approach is an effective strategy in preventing and dealing with bullying on campus.

In addition to the communicative approach, Islamic Religious Education lecturers also apply collaborative strategies in dealing with bullying practices. They work together with various parties on campus, such as other lecturers, administrative staff, and student organizations, to develop comprehensive and sustainable bullying prevention programs. This collaboration allows for synergy between various elements of the campus in creating an environment that is safe and free from bullying. According to Zaynuri's study, collaboration between Islamic Religious Education teachers and school authorities can increase the effectiveness of bullying prevention efforts in the educational environment (Ahmad Zainuri, 2022). Thus, collaborative strategies are an important approach in facing the challenges of bullying in higher education.

Islamic Religious Education lecturers also integrate Islamic values in learning and extracurricular activities as a preventive strategy against bullying. They organize religious

programs that emphasize character building and moral development, such as Islamic studies, discussions on ethical values, and social activities. Through these activities, students are invited to understand the importance of respecting others and rejecting all forms of violence. This approach is in line with the strategies used by Islamic Religious Education teachers in instilling Islamic values to overcome the problem of student bullying through habituation, emotional awareness, discipline, and enforcement of applicable rules. Thus, the integration of Islamic values in campus activities is an effective strategy in preventing bullying. From some of the results and discussions above, it can be seen in the table below:

Table 3. Challenges and Strategies of Islamic Religious Education Lecturers in Facing Bullying Practices in the Campus Environment

No	Challenges	Strategies Applied by Islamic Religious Education Lecturers
1	Lack of openness of students in reporting bullying cases	Establish empathic and open communication, creating a safe and inclusive classroom environment.
2	Lack of institutional support and absence of anti-bullying policy	Rely on personal initiatives and informal networks, and encourage the development of supportive institutional policies.
3	Time constraints and less interactive teaching methods	Adopt dialogic and participatory learning methods, providing space for discussion on religious values and anti-bullying.
4	Additional burden on lecturers for having to act without structural support	Collaboration with other lecturers, student institutions, and campus staff to create a comprehensive bullying prevention program.
5	Lack of awareness of religious values and social ethics of students	Integration of Islamic values in learning and religious activities such as studies, moral discussions, and social activities to build character and tolerance.

The findings in this study show that the communicative approach applied by Islamic Religious Education lecturers, such as creating a safe classroom environment and building empathic communication, is in line with the results of Andrianto's research which emphasizes that religious and exemplary communication can form a tolerant attitude and reject violence (Andrianto, 2019). This research is also supported by Yoon and Bauman who mentioned that participatory learning can increase students' awareness of bullying issues (Yoon & Bauman, 2014). Their similarity lies in emphasizing the importance of strong interpersonal relationships and open communication as the foundation in building a bullying-free campus culture.

However, there are differences in the context of strategy implementation. Harrison's study emphasized the importance of formal policies and staff training as key strategies in creating a bullying-safe campus environment (Harrison et al., 2020). On the other hand, the findings in this study show that Indonesian universities generally lack institutional support, leaving Islamic Religious Education lecturers to rely on personal initiative and informal collaboration. This suggests a gap between the structural approach offered by foreign institutions and the personal approach that is more dominant in Indonesia.

Therefore, an integrated approach is needed, combining a humanistic personal approach (communicative and religious) with an institutional structural approach. Collaboration between lecturers, campus institutions, and formal policies will strengthen the effectiveness of bullying prevention strategies. Muhja also supports the importance of cooperation between educators and institutions in dealing with bullying (Muhja et al., 2022). With an integrated approach, Islamic Religious Education lecturers not only act as facilitators of moral and religious values, but also as agents of change in encouraging the establishment of systems that support student safety and well-being on campus.

IV. Conclusion

The results of this study show that Islamic Religious Education lecturers in higher education play an important role in bullying prevention through a humanist, empathic, and dialogic communication approach. Through open and inclusive interactions, Islamic Religious Education lecturers can internalize anti-bullying values, build student awareness, and create an academic environment that is safe and free from violence. Exemplary Islamic Religious Education lecturers in their daily behavior, integration of Islamic values in learning and extracurricular activities, and collaboration with related parties on campus all contribute to efforts to create a harmonious campus culture. However, challenges such as students' lack of openness, lack of institutional support, and time constraints become obstacles in the implementation of this strategy. Therefore, it is important for higher education institutions to develop policies that better support and strengthen the role of Islamic Religious Education lecturers in bullying prevention. The urgent research studies in the future are the need for further research on the effectiveness of anti-bullying policies in higher education and the development of communication models that are more adaptive to the social and cultural diversity of students in the context of Islamic religious education.

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