



## IMPLEMENTATION OF ANTI-BULLYING EDUCATION VALUES IN AKIDAH AKHLAK SUBJECTS

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### Abstract

This article aims to determine the values of anti-bullying education in the Akidah Akhlak subject and its implementation, the obstacles faced in its application, and the positive impact after the learning is carried out. This research uses descriptive qualitative research with data collection techniques through observation, interviews, and documentation. The findings in this study reveal that the values of anti-bullying education in Akidah Akhlak subjects at SMPs Al-Azhar Medan are the values of khauf, obedient, patient, kind, tolerant, helping, brave and communicative. Meanwhile, in its implementation, Akidah Akhlak teachers use interesting learning stages and varied methods such as the story method. The obstacles faced include internal and external factors. Meanwhile, after the implementation of anti-bullying education, the positive impacts were that there were no more reports from anti-bullying change agent students about students bullying their friends and the report notes were empty about students who were brought to the BK (Counseling Guidance) room about bullying problems.

**Keywords:** Values, Anti-Bullying Education, Akidah Akhlak Subjects.

### Abstrak

Penelitian ini bertujuan untuk mengetahui nilai-nilai pendidikan anti perundungan pada mata pelajaran Akidah Akhlak serta implementasinya, hambatan yang dihadapi dalam penerapannya serta dampak positif setelah pembelajaran dilaksanakan. Penelitian ini menggunakan jenis penelitian kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara dan dokumentasi. Adapun temuan dalam penelitian ini mengungkapkan bahwa nilai-nilai pendidikan anti perundungan pada mata pelajaran Akidah Akhlak di SMPs Al-Azhar Medan ialah seperti nilai khauf, taat, sabar, baik sangka, toleransi tolong menolong, berani dan komunikatif. Sedangkan dalam pengimplementasiannya guru Akidah Akhlak menggunakan tahapan pembelajaran yang menarik serta metode yang variatif seperti metode kisah. Hambatan yang dihadapi diantaranya berasal dari faktor internal dan faktor eksternal. Adapun setelah dilaksanakannya pendidikan anti perundungan, dampak positif yang ditemukan diantaranya ialah tidak terdapat lagi laporan dari siswa agen perubahan anti perundungan tentang siswa yang membully temannya serta catatan laporan telah kosong tentang siswa yang dibawa ke ruangan BK (Bimbingan Konseling) tentang masalah perundungan.

**Kata Kunci:** Nilai, Pendidikan Anti Perundungan, Mata Pelajaran Akidah Akhlak

## INTRODUCTION

Education in Islam is a series of processes of human empowerment towards maturity, both logically, mentally, and morally, to carry out the functions of humanity carried out as a servant before Allah Swt and also as *Khalifa fi al-ardh* (preserver) in this universe, so that the primary role of education is to prepare the next generation (students) with their necessary abilities and skills to have the knowledge and readiness to plunge into the middle of this universe so that the primary function of education is to prepare the next generation (students) with their necessary abilities and skills to have the knowledge and readiness to plunge into the middle of this universe so that the primary function of education is to prepare the next generation (students) with their necessary abilities and skills to have the knowledge and readiness to plunge into the middle community environment.<sup>1</sup> It is undeniable that education plays a vital role in efforts to realize the quality of human resources.<sup>2</sup> Based on this, education is considered capable of developing the quality of Indonesian people who have faith, piety, and noble character and master science and technology.

As for today, the quality of human beings with noble characters has begun to fade. Negative behavior among students and college students has been rife such as deviant behavior, ethics, morals, and laws from small to large, from mild to severe, often occurring in plain sight. One concrete example currently is the violence (bullying) that occurs many times in the educational environment, both in schools and on campuses.<sup>3</sup> Bullying is a form of child abuse that peers commit against someone (child) who is "inferior" or weaker to obtain a particular benefit or satisfaction.<sup>4</sup>

The rise of bullying cases in schools has become a global problem. Ironically, this bullying problem seems to have received less serious attention because it considers bullying behavior as juvenile delinquency that is taken for granted and does not affect the victim who is bullied. However, the fact is that victims who are forced get bad results from their psychic, physical and social sides who often feel uncomfortable being around the environment that is usually passed to play and interact with their friends has become a horrible reality that she has experienced.<sup>5</sup> Bullying has both short-term and long-term adverse effects on victims and perpetrators. In 2015, the Minister of Social Affairs said that almost 40% of suicides in Indonesia were caused by bullying. The violence received by the victim, exploitation, discrimination, intimidation, toxic (rude) remarks to the insults and insults he receives on social media can damage his colonial mentality, so it is appropriate that the victim who receives bullying will feel inferior and helpless to face the problems he experiences.<sup>6</sup>

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<sup>1</sup> Hasan Asari, *Hadis-Hadis Pendidikan: Sebuah Penelusuran Akar-Akar Pendidikan Islam* (Bandung: Citapustaka Media Perintis, 2014).

<sup>2</sup> Rizki Akmalia, "Pengaruh Perilaku Individu, Kelompok Dan Tim Kerja Terhadap Kinerja Guru Di Sekolah Menengah Atas Negeri 3 Medan" (Universitas Islam Negeri Sumatera Utara, 2019), <http://repository.uinsu.ac.id/11863/>.

<sup>3</sup> Yuyarti, "Mengatasi Bullying Melalui Pendidikan Karakter," *Jurnal Kreatif: Jurnal Kependidikan Dasar* 9, no. 1 (2018).

<sup>4</sup> Filyan Kusumas Hasjim and Dewi Komalasari, "Perilaku Bullying Pada Aktivitas Bermain Anak Umur 5-6 Tahun (Studi Kasus)," *UNESA: Universitas Negeri Surabaya*, n.d.

<sup>5</sup> R. Saraswati and V Hadiyono, "Pencegahan Perundungan/Bullying Di Institusi Pendidikan: Pendekatan Norma Hukum Dan Perubahan Perilaku," *Jurnal Hukum, Politik Dan Kekuasaan (JHPK)* 1, no. 1 (2020): 1-12.

<sup>6</sup> Direktorat Jenderal Pendidikan, *Petunjuk Pelaksanaan Bantuan Pemerintah Pencegahan Perundungan Di Sekolah Menengah Pertama* (Jakarta: Direktorat Jenderal Pendidikan, 2021).

The results of previous studies revealed that bullying is strictly forbidden in Islamic law, so the perpetrators can be subject to *jinayah* law in the form of *ta'zir* from those who have the authority.<sup>7</sup> Bullying can interfere with the psychology of the perpetrator and the victim, so the role of parents and teachers dramatically influences children's behavior.<sup>8</sup> The party of Islamic religious education teachers with schools in minimizing bullying is through two stages: the prevention stage and the follow-up stage.<sup>9</sup> Meanwhile, the anti-bullying education method by Sheikh Umar Ahmad Baradja in his book *Al-Akhlaq li al-Banin* uses two main ways in the form of advice and stories.<sup>10</sup> The impact of bullying is that victims of bullying will be disturbed in their learning, thereby reducing learning achievement in school.<sup>11</sup> Based on this, Religious Education is essential in providing values and preventing social violence in madrasas, especially PAI teachers.<sup>12</sup>

Based on the results of previous studies above, this study tries to analyze how the implementation of anti-bullying education values in akidah Akhlak subjects at Al-Azhar Junior High School in Medan. With the presence of Islamic Religious Education teachers, it is hoped that they can change the attitudes and behaviors of students through the learning of moral akidah given, considering that the teacher's task is as a facilitator and mediator for their students, especially in the role of akhlakul karimah. Therefore, bullying must be prevented because bullying is very far from the order of akhlakul karimah.<sup>13</sup> With this anti-bullying education, it is hoped that anti-bullying values are embedded in students' hearts so that Akidah Akhlak learning brings out an attitude of faith, mutual respect, help, and praise for one another.

### RESEARCH METHODS

This research uses a type of descriptive qualitative research analysis. This type of research is intended to analyze, describe, or detail the implementation of anti-bullying education values in akidah Akhlak subjects. This research was conducted to understand the importance of anti-bullying education carried out by Akidah Akhlak teachers to students in teaching their learning materials. The target to be achieved in this study is how Akidah Akhlak teachers implement the values of anti-bullying education in the classroom.

Data collection is done in natural settings, namely observation, interview, and documentation. Meanwhile, primary data sources were taken through observations and interviews, which included the principal, Akidah Akhlak teachers, and students of bullying

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<sup>7</sup> Muhammad Hatta, "Tindakan Perundungan (Bullying) Dalam Dunia Pendidikan Ditinjau Berdasarkan Hukum Pidana Islam," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 41, no. 2 (2018), <https://doi.org/http://dx.doi.org/10.30821/miqot.v41i2.488>.

<sup>8</sup> Siti Maisah, "Bullying Dalam Prespektif Pendidikan Islam," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 5, no. 1 (2020), <https://doi.org/10.24235/tarbawi.v5i1.6317>.

<sup>9</sup> Prisca Tamadarage and Lukman Arsyad, "Peran Guru Pendidikan Agama Islam (PAI) Dalam Meminimalisasi Bullying (Perundungan) Di MTs Negeri 1 Kota Gorontalo," *PEKERTI: Jurnal Pendidikan Agama Islam & Budi Pekerti* 1, no. 2 (2020): 1–11, <https://journal.iaingorontalo.ac.id/index.php/pekerti/article/view/1234>.

<sup>10</sup> Elok Nur Azizah, "Pendidikan Anti Bullying Dalam Kitab Al-Akhlaq Li Al-Banin" (UNIVERSITAS ISLAM NEGERI WALISONGO, 2020).

<sup>11</sup> M. Agus Samsudi and Abdul Muhid, "Efek Bullying Terhadap Proses Belajar Siswa," *SCAFFOLDING: Jurnal Pendidikan Islam Dan Multikulturalisme* 2, no. 2 (2020): 122–33.

<sup>12</sup> Firman Mansir, "Peran Guru Pendidikan Agama Islam Dalam Mencegah Kekerasan Peserta Didik Di Madrasah," *Intiqad: Jurnal Agama Dan Pendidikan Islam* 13, no. 2 (2021): 186–203, <https://doi.org/10.30596/intiqad.v13i2.8164>.

<sup>13</sup> Samsudi and Muhid, "Efek Bullying Terhadap Proses Belajar Siswa."

change agents. In digging up the data refers to the source of the research data by taking the following steps: (1) The main informant chosen by the researcher is a person who has in-depth information critically knowing the values of anti-bullying education in the subject of Akidah Akhlak; (2) The researcher involves the principal, PKS 3 in the field of Student Affairs to obtain more detailed information; (3) For the information to be broad, the researcher conducts more specific research on the homeroom teachers of classes VII and VIII who have contributed to implementing the values of anti-bullying education; (4) Then involve the teacher of the Akidah Akhlak subject as a personal figure who reflects a high religious attitude to students so that they have a contribution in obtaining data.

The secondary data sources are additional data sources such as photos, videos, writings, and recordings related to the process, strategy, and implications of SMPs Al Azhar Medan in implementing the values of anti-bullying education.

The observation process is collecting data by seeing, observing, and observing the behavior of a person who is used as a research subject that is carried out in a planned and systematic manner. As an initial stage of observation, observations are carried out to observe directly what is happening in the field so that the research process on anti-bullying education gets accurate data. In this study, researchers used participant observation techniques that were directly involved in research activities at SMPs Al-Azhar Medan, which researchers carried out since January 10, 2022. Researchers have made observations three times at SMPs Al-Azhar Medan.

Interviewing is one of the techniques that can be used to collect research data. In simple terms, it can be said that the interview or interview and the source of information or the person in the interview communicate directly.<sup>14</sup> Researchers conduct interviews with speakers to obtain information on what will be studied. Interviews are conducted by following guidelines based on data acquisition to make the discussion more focused on the problem. Interviews were conducted with the principal, vice principal (PKS 1), moral teacher, and homeroom teacher.

A document is a record or work of a person about something already past relating to a group of people, events, or events in a social situation that corresponds to the focus of qualitative research.

Determining the validity of data in qualitative research is carried out, and triangulation techniques are carried out. According to Moleong, the triangulation technique is used to measure the validity of data that utilizes somutlisesther than the data to check or compare the data.<sup>15</sup> Test the credibility or trust in the data from qualitative research results, among others, by conducting: (1) Extension of Observations. Researchers carry out the extension of observations until they get to the point of data saturation; (2) Increased Research Persistence. Increased persistence of researchers in observing means that researchers make more careful and continuous observations so that data certainty is more recorded and clear; (3) Triangulation. Triangulation is carried out to check the data source by comparing the interview results with the results of observations, comparing with what is conveyed by data sources from teachers, and cross-checking the information obtained.

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<sup>14</sup> A. Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan*, Cetakan Ke (Jakarta: Prenadamedia Group, 2017).

<sup>15</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2006).

## RESULT AND DISCUSSION

### Anti-Bullying Education Values Contained in akidah Akhlak Subjects and Their Implementation at SMPs Al-Azhar Medan.

Based on the results of the analysis that has been carried out, there are no students who mock their peers. Before the teaching and learning process begins, students are always taught to pay homage to the Akidah Akhlak teacher both at the beginning and end of the study. Teacher Akidah Akhlak contains the ultimate goal of learning in the app in the form of good speech and an appeal to leave bullying in schools. The values of anti-bullying education included in the Akidah Akhlak are found in developing classroom learning materials. Not only that, but the learning methods used are also adapted to the values of anti-bullying education. This is in line with the results of an interview conducted with Akidah Akhlak's teacher, which revealed that:

"I teach students by emphasizing the concept of QS. Al-Zalzalah verses 7-8 that whoever does good deeds, even if only a few, will Allah repay with multiple goodness, and vice versa if they do bad deeds, even if only a few then Allah will repay with badness as well. Not only to God, if we do good to others, of course, but others will do good to us as well, and if we do evil, of course, people will repay the evil. If you ask anything about the values of anti-bullying education contained in the subject of Akidah Akhlak, there are quite a lot of them in each of the material. There are eight, namely: khauf value, obedient value, patient value, husnuzhon value, tasamuh, ta'awun, bold value, and communicative value. Not only that, some anti-bullying educational values are not directly written in the material, but the development of many noble moral materials leads to the prevention of bullying in schools."

The same thing was also conveyed by the chief executive of the Anti-Bullying Change Agency at SMPs Al-Azhar Medan Sir Ahmad Fadhli, M.Hum:

"Bullying is an act or activity that is not pleasing to others that are carried out repeatedly and continuously, so training is held to prevent bullying in collaboration with UNICEF and this training is carried out only to driving schools that have been written by selecting 30 students who can be influential in the classroom, can communicate and dare to fight bullying by reporting it to the authorized teacher. To find out the 30 students, a questionnaire was distributed which aimed to influence their classmates, preferably students who were active and quick to respond. The values of anti-bullying education that must be present in students after the spread of the questionnaire are the values of being brave, communicative, having the value of influence and being able to influence others, having the value of fearing God and his religion, the value of obeying, the value of being kind, patient, tolerant and helping each other."

From the results of the observations that have been carried out along with the results of the interview above, it can be concluded that the values of anti-bullying education taught by akidah Akhlak teachers to students include the value of khauf (fear), the value of obeying, the value of patience, tolerance, mutual respect, husnuzhon, tasamuh, ta'awun, the value of daring to help each other and students are taught to dare to fight for the truth and convey it (communicative). In the development of Akidah Akhlak material in the classroom by teachers

Akidah Akhlak is part of the hidden curriculum so that the application or implementation of anti-bullying educational values carried out by teachers becomes effective and on target so that learning in the classroom becomes meaningful and always remembered well by students. In addition, in applying and implementing the values of anti-bullying education at the school, akidah Akhlak teachers use several fun methods in the learning process, such as exemplary methods, mau'zhoh hasanah, good stories, and also demonstration methods so that students understand what is learned.

### **Obstacles in the Application of Anti-Bullying Education Values in Akidah Akhlak Subjects at SMPs Al-Azhar Medan**

From the results of observations that have been made, it can be seen that every learning process and application of anti-bullying material in Akidah Akhlak lessons has obstacles that are sometimes difficult to face and cannot be avoided. There are two inhibiting factors in the learning process, namely: external factors, including a) Wrong use of social media and unsupportive spectacles to point in a good direction if students are online, b) There is still a lack of students trained as agents of change so that there are still obstacles to influence other students. Other factors include internal factors: a) students do not understand materials related to anti-bullying, b) students sometimes feel themselves joking by throwing dirty words through social media or directly, and c) fussing or talking to their deskmates during learning. This is to the results of an interview with the Principal, which revealed that:

"The obstacles that I saw when the teacher Akidah Akhlak carried out learning included students laughing when the teacher explained anti-bullying in the learning process. Also, during the learning process, students do not consider that anti-bullying education is important in learning in the classroom. The lack of motivation for funding and training of students anti-bullying change agents who are only 30 people so that it is not optimal. also in the classroom, students there are noisy and not focused on receiving learning, so there are important materials about bullying that are not pervasive and meaningful to themselves."

The same thing was also conveyed by the homeroom teacher of class 7 Plus A who revealed that:

"In learning, of course, there are obstacles, but this is not to be avoided but must be faced and a solution is sought. These obstacles usually occur in hard-tempered students and perhaps this is derived from the teaching received from their home or the environment in which he or she is doing their daily activities. The spectacle also affects learners who are feared to have a bad disposition, where sometimes the intention is just joking but has gone overboard by issuing mocking remarks, has been demeaning but the victims who hear it already don't like it. Until it will eventually give rise to conflict."

From some of the statements above, it can be concluded that the inhibiting factors in implementing the values of anti-bullying education at Al-Azhar Junior High School Medan consist of two factors, namely external factors and internal factors. These various factors include the lack of facilities or funds to train students to understand the maximum of the world of bullying, the lack of change agents trained to campaign for the dangers of the boom, and the lack of optimal monitoring of parents and teachers so that students use social media incorrectly

and are free to see the spectacle that is not good. When this happens, the Teacher Akidah Akhlak directs students to good deeds, given advice but some do not care and do not pay attention to the advice conveyed.

### **Positive Impact After Anti-Bullying Learning on Akidah Akhlak Subjects at SMPs Al-Azhar Medan**

Based on the results of a document study that has been carried out by looking directly at the WhatsApp group, the records of the Guidance and Counseling (BK) teacher report and a direct survey to each class to see a clinical record report (a report of each student who committed delinquency and bullying) in the classroom which was recorded by every teacher who entered that there had been a reduction in bullying behavior carried out by students during moral learning about the cultivation of anti-bullying education. bullying is given. This can be proven from the results of an interview with mr. PKS in the student affairs sector which states that:

"The application of the values of anti-bullying education in schools has many benefits including being able to minimize crimes by introducing to them the dangers of bullying for victims and perpetrators, as evidenced by the existence of mutual respect, an attitude of awareness, harmony, not throwing harsh words, the absence of reports from change agents and non-change agent students to homeroom teachers and BK (Counseling Guidance) teachers, there are no records from students' clinical books of student reports of such bullying. This awareness is due to the training and appeals carried out almost every time after the Dhuha prayers in the mosque so that awareness arises and the positive impact of anti-bullying. The role of teachers is also very important, especially teachers of Akidah Akhlak in fostering student morals, and also to all teachers have been urged during supervision meetings. In addition, the school is very quick to respond to bullying, the low level may only be reprimanded if it is a level that can hurt the victim, and the school will expel students by the regulations that all students already know and agree on together."

The same thing was also conveyed by the teacher Akidah Akhlak:

"In the application of anti-bullying educational values, there is a positive change. The change can be seen in the WA (WhatsApp) group which is commonly used to receive reports in case of bullying, both verbal, non-verbal, relational, and cyberbullying. In addition, students are very passionate about campaigning for anti-bullying movements on their social media by uploading posters, photos, and videos about the dangers of bullying that can cause victims of suicide and perpetrators to enter prison."

From the research that has been carried out, it can be concluded that applying the values of anti-bullying education to the subject of Akidah Akhlak has a positive impact on students because, before the implementation of anti-bullying education, students like to call the names of students' parents when calling their friends.

The existence of this positive impact is inseparable from the various ways that schools are doing in campaigning and implementing the values of anti-bullying education both by creating training that brings in experts from UNICEF, in collaboration with organizations related to bullying, and other programs that are packaged in such a way as to reduce bullying at SMPs Al-Azhar Medan.

## DISCUSSION

### Anti-Bullying Education Values Contained in akidah Akhlak Subjects and Their Implementation at SMPs Al-Azhar Medan

The values of anti-bullying education in the subject of Akidah Akhlak at SMPs Al-Azhar Medan, include khauf value, obedient value, brave value, patient value, good value, tasamuh value, Ta'awun value, communicative value. Khauf comes from Arabic which means trepidation or fear. In language khauf is fear, anxiety, and vacillation can also be interpreted as faza" which means worry.<sup>16</sup> The fearful nature here means that students have fear for their teachers, for their parents, or fear of the applicable criminal law so that students will not dare to commit acts of bullying that can endanger themselves.

Likewise with the value of obedience, the value of courage, the value of patience, the value of both expectations, and the value of tasamuh that every student must have to prevent the emergence of mutual suspicion, resentment, envy, or spite of other friends. In contrast, the value of Ta'awun in Arabic (quoting from the al-ma'ani dictionary) means helping each other, helping each other, cooperating, supporting each other, expanding each other, supporting each other, and helping each other,<sup>17</sup> and needing each other to cultivate an attitude of mutual respect and be able to live in harmony in association with one another through good communication. Communication plays an essential role in everyday life such as for the safety of a person's life, depending on how a human being can convey a good message to others.<sup>18</sup>

The eight values of anti-bullying education are contained in the lessons of Akidah Akhlak, including:

Table 1.  
Anti-Bullying Education Values Contained in akidah Akhlak Material

No	The Value of Anti-Bullying	Material Akidah Akhlak	Class
1	The Value Of <i>Khauf</i>	Praiseworthy Morals to Allah swt	VII
2	The Value of Obeying	Praiseworthy Morals to Allah swt	VII
3	The Value of Patience	Commendable Morals to Oneself	VIII
4	Good Values Of Sangka	Commendable Morals to Others	VIII
5	Value <i>Tasamuh</i>	Commendable Morals to Others	VIII
6	Value <i>Ta'awun</i>	Commendable Morals to Others	VIII
7	Bold Value	Social Procedures	VII
8	Communicative Value	Social Procedures	VII

<sup>16</sup> Ibnu Mazūr, *Lisān Al-Arab* (Kairo: Dār al-Ma'ārif, 1119).

<sup>17</sup> Zulkarnain, Abdul Wahab, and Syaharuddin, "Peran Ta'awun Dalam Mengentas Kemiskinan Di Kota Makassar," *Al-Buhuts* 16, no. 2 (2020): 1–16, <https://doi.org/https://doi.org/10.30603/ab.v16i2.1755>.

<sup>18</sup> Samsuddin and Rizki Akmalia, "Tafsir Ayat-Ayat Alquran Tentang Komunikasi Pendidikan," *Almuftida* II, no. 02 (2017): 95–106.

### **Obstacles in the Application of Anti-Bullying Education Values in Akidah Akhlak Subjects at SMPs Al-Azhar Medan**

Obstacles are a negative symptom in the delivery of knowledge in the classroom so that learning objectives that are considered necessary are sometimes not optimal and meaningful to students. Then it is necessary to carry out preventions against such obstacles.<sup>19</sup> The obstacles that occur during the process of teaching and learning activities in anti-bullying learning are that there are still students who think that anti-bullying materials are not essential for themselves to, then understanding the materials from anti-bullying is considered a bit difficult for some students to digest. Not only that, some students are still telling stories during learning so that the essence of the material is not understood optimally. This is in line with the results of Samsudi's research that in order to be successful in handling bullying can be done by emphasizing the commitment of all parties involved. For this reason, it is important to instill positive values towards oneself and others, tolerance for differences, mutual respect, not being selfish, having a sympathetic and empathetic nature, and having a sense of love for others.<sup>20</sup> This can be obtained from family environmental factors. Habituation of a peaceful and polite environment will cultivate a good person.<sup>21</sup> The child who spends a lot of time with the family, everything that is a habit of the parents can be imitated by the child<sup>22</sup>, so that the role of parents is very large in anticipating bullying. Then, if it is associated with the issue of religiosity, especially for Muslims, the cultivation of moral learning (morals) is very important for students, even starting at an early age.<sup>23</sup>

### **Positive Impact After Anti-Bullying Learning on Akidah Akhlak Subjects at SMPs Al-Azhar Medan**

The application of anti-bullying education values at SMPs Al-Azhar Medan has gone very well and has a positive impact on students, namely the prevention of bullying in each class. Another positive impact can also be found through a WhatsApp (WA) group that is quiet about reports, then the absence of student records brought to the BK (Counseling Guidance) room due to bullying or delinquency. This is in line with Ayu's presentation that the implementation of the school-based anti-bullying program model shows a positive response where children can develop an understanding of emotions as a process of developing their social abilities.<sup>24</sup> In line

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<sup>19</sup> Idrus et al., "Hambatan-Hambatan Belajar Yang Mempengaruhi Hasil Belajar Mahasiswa Dalam Pembelajaran Mata Kuliah Dasar Desain Jurusan IKK FPP UNP," *Gorga Jurnal Seni Rupa* 8, no. 1 (2019): 124, file:///C:/Users/ACER/Downloads/Documents/12878-27876-1-SM.pdf.

<sup>20</sup> Samsudi and Muhid, "Efek Bullying Terhadap Proses Belajar Siswa."

<sup>21</sup> Maisah, "Bullying Dalam Prespektif Pendidikan Islam."

<sup>22</sup> Samsudin, "Pentingnya Peran Orangtua Dalam Membentuk Kepribadian Anak," *SCAFFOLDING: Jurnal Pendidikan Islam Dan Multikulturalisme* 1, no. 2 (2019): 50–61, <https://doi.org/https://doi.org/10.37680/scaffolding.v1i2.119>.

<sup>23</sup> R Solihin, "Akidah Dan Akhlak Dalam Perspektif Pembelajaran PAI Di Madrasah Ibtidaiyah," *Ibriez: Jurnal Kependidikan Dasar Islam Berbasis Sains* 5, no. 1 (2020): 83–96, <https://doi.org/https://doi.org/10.21154/ibriez.v5i5.92>.

<sup>24</sup> Z Dian Ayu, "Model Program Intervensi Anti Bullying Berbasis Sekolah," *LITE Jurnal Bahasa, Sastra Dan Budaya* 15, no. 2 (2019): 1–156.

with this, anti-bullying attitudes in students before receiving information services tend to be low while anti-bullying attitudes in students after receiving information services tend to be high.<sup>25</sup>

## CONCLUSION

Based on the facts that have been obtained in the field, it can be concluded that the application of anti-bullying educational values carried out by akidah Akhlak teachers is very good and has a real positive impact which can be seen from changes in the behavior of students in a better direction such as no longer mocking their friends' physique. The values of anti-bullying education in the subject of Akidah Akhlak at SMPs Al-Azhar Medan are fear value, obedient value, patient value, good value, tolerance value, help value, courageous value and communicative value. The method used by Akidah Akhlak teachers in applying the values of anti-bullying education uses the method of memorization, lectures, mau'izhah hasanah, story method, demonstration method, and role play method. In its implementation, there are several obstacles faced, including internal and external factors.

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