



## Instilling the Values of Religious Moderation in Preventing Bullying Behavior in Islamic Boarding School-Based Educational Institutions

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### Abstrak

Perilaku bullying yang marak terjadi di lingkungan sekolah menengah pertama yang mendorong perlunya pendekatan pendidikan karakter berbasis nilai, khususnya melalui penanaman nilai-nilai moderasi beragama. Penelitian ini bertujuan untuk menganalisis bagaimana nilai-nilai moderasi beragama dapat berfungsi sebagai manifestasi preventif terhadap perilaku bullying di SMP Nurul Jadid. Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif dengan strategi penelitian lapangan (*field research*) melalui studi kasus, yang dilaksanakan melalui teknik observasi, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa kegiatan yang mengintegrasikan nilai-nilai moderasi seperti toleransi, empati, keadilan, dan musyawarah baik dalam kegiatan keagamaan maupun sosial berkontribusi dalam membentuk sikap siswa yang lebih inklusif dan mencegah terjadinya perilaku diskriminatif atau agresif terhadap teman sebaya. Selain itu, keterlibatan guru, struktur pembelajaran yang dialogis, dan lingkungan sekolah yang suportif menjadi faktor pendukung dalam penguatan nilai moderasi beragama. Pendekatan ini membuktikan bahwa moderasi beragama bukan sekadar konsep normatif, tetapi praktik pendidikan yang hidup dalam keseharian peserta didik. Penelitian ini menyimpulkan bahwa Penanaman nilai-nilai moderasi beragama secara sistematis dan berkelanjutan berpotensi menciptakan iklim sekolah yang aman, harmonis, dan menjadi strategi efektif dalam pencegahan jangka panjang terhadap bullying di SMP Nurul Jadid Paiton Probolinggo.

**Kata Kunci:** *Bullying, Manifestasi Preventif, Moderasi Beragama*



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## **Abstract**

The prevalence of bullying in junior high schools has prompted the need for a values-based character education approach, particularly through the instillation of religious moderation values. This study aims to analyze how religious moderation values can serve as a preventive measure against bullying behavior at Nurul Jadid Junior High School. The study employs a qualitative approach with a field research strategy, implemented through case studies that involve observation, in-depth interviews, and documentation. The results show that activities that integrate moderate values, such as tolerance, empathy, justice, and deliberation, in both religious and social contexts contribute to shaping more inclusive student attitudes and to preventing discriminatory or aggressive behavior towards peers. In addition, teacher involvement, a dialogic learning structure, and a supportive school environment strengthen the value of religious moderation. This approach shows that religious moderation is not merely a normative concept but an educational practice lived in students' daily lives. This study concludes that the systematic and sustainable instillation of religious moderation values has the potential to create a safe and harmonious school climate, making it an effective long-term strategy for preventing bullying at Nurul Jadid Paiton Probolinggo Junior High School.

**Keywords:** *Bullying, Preventive Manifestation, Religious Moderation*

## **INTRODUCTION**

The increasing phenomenon of verbal and physical violence among adolescents, including bullying, has become a serious problem in the world of education. This behavior not only damages the psychological well-being of victims but also disrupts harmony and solidarity in schools, especially in Islamic boarding schools (pesantren), which are supposed to uphold peace. In Indonesia's diverse society, intolerance and violence from an early age have the potential to become a source of division in the future. Therefore, internalizing the values of religious moderation is an important preventative strategy for developing a tolerant and inclusive character (Jamiludin, 2025). Therefore, the study of religious moderation is relevant to addressing the increasing social problems adolescents face.

National and international data show that bullying remains a real threat to students. The WHO states that one in three students worldwide experience bullying, while in Indonesia, the Indonesian Child Protection Commission (KPAI) and the Indonesian Child Protection and Inclusion Commission (FSGI) recorded hundreds of cases in 2020–2022, with physical bullying being the most prevalent form. These cases happened across educational levels, particularly in elementary and junior high schools. In 2023–2024, the number increased again, indicating a weak teaching of

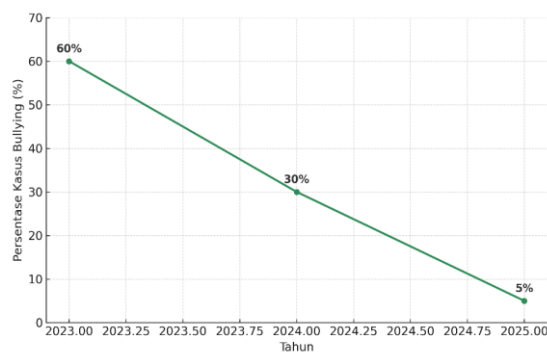
the values of compassion and tolerance in education (Aslamiyah & Fernadi, 2025). Therefore, strengthening character education based on religious moderation is an urgent need.

Nurul Jadid Junior High School faces the challenge of bullying due to the diversity of students' social status, culture, and religious beliefs. This situation gives rise to demeaning actions against students perceived as different, such as those who are shy, underachieving, or from low-income families, which results in decreased self-confidence and motivation to learn (Johnson et al., 2024; Nurafifah et al., 2025). To address this, the school integrated P5 into the Independent Curriculum with the Santri Trilogy and Panca Kesadaran Santri values, through activities focused on tolerance, cooperation, and religious habits. This integration reflects the actualization of religious moderation in the Islamic boarding school environment.

In an effort to strengthen student character, Nurul Jadid Junior High School systematically implements a strategy to instill religious moderation. Programs such as morning spirit, *istighasah*, rotibul haddad, and sholawat (prayer recitation) before class to foster a spiritual and compassionate atmosphere. In addition, Nurul Jadid Junior High School established the Good Character Habits Program (PKB), an anti-bullying team, and the "Budi Terpatri", to instill discipline, positive communication, and mutual respect (Warsah & Istan, 2025). Through these programs, the school strives to build a safe, humane environment that fosters students' character, morals, and respect for differences.

Nurul Jadid Junior High School has successfully built a safer and more harmonious educational environment through the collaboration of the Merdeka Curriculum, P5, the Santri Trilogy, and the Five Awarenesses of Santri, which is reflected in the habituation of the values of tolerance, discipline, and mutual respect through the "Budi Terpatri" program. These efforts have contributed to a decrease in various cases of bullying that were previously quite frequent, such as verbal harassment in the form of demeaning taunts and negative labels between students, minor physical violence such as pushing and slapping outside of teacher supervision, and acts of social exclusion against certain students who are considered different in class social circles.

Based on school data, the graph of the decline in bullying cases shows a very significant trend, namely from 60% in 2023 down to 30% in 2024, and is predicted to reach around 5% in 2025 among a total of 1,500 students. This decrease is reflected in an increasingly conducive classroom atmosphere, fewer reports of student conflict, and greater empathy and openness in daily interactions. Thus, the graph strengthens the finding that implementing character education grounded in religious moderation is an effective preventive strategy for suppressing bullying behavior and fostering students who are more peaceful, tolerant, and moral.



Picture 1: Bullying Cases Decrease in NJ Middle Schools

Several studies on religious moderation have been conducted, including Yusuf et al. (2025), which examined religious moderation as a basis for children's character education. This research provides a strong theoretical foundation but remains conceptual and therefore does not yet demonstrate how the implementation of religious moderation directly addresses specific social problems, such as bullying. Nurdiana et al. (2025) study on instilling a religiously moderate attitude to prevent bullying at Ma'had Ulul Albab also makes a significant contribution. Still, its scope is limited to one institution and uses a simple descriptive approach, thus not delving deeply into the dynamics of student behavior change. Meanwhile, Siddik et al. (2025) study on the recognition of religious moderation through the Declaration of the Three Major Sins of Education at SMP Pelita Al-Qur'an focuses more on institutional policy aspects and does not discuss in detail the process of internalizing the value of moderation in students' daily lives.

The limitations of previous studies are evident in the lack of in-depth analysis of the mechanisms of religious moderation practices in suppressing bullying, the limited measurement of changes in student behavior, and the limited research

context, particularly in Islamic boarding schools with their unique fostering culture. Furthermore, many studies use descriptive qualitative methods without adequate data triangulation, thereby failing to provide a comprehensive picture of the effectiveness of religious moderation as a preventive strategy. Therefore, this study aims to fill this gap by more specifically examining the application of religious moderation values in preventing bullying in Islamic boarding schools and analyzing the practices, implementation dynamics, and their impact on students' social behavior. This research is expected to make a more comprehensive contribution to understanding the role of religious moderation in creating a safe, tolerant, and character-based educational environment.

This research focuses on Nurul Jadid Junior High School, a pesantren-based educational institution with a distinctive religious culture and guidance system, making it a relevant context for examining the internalization of religious moderation values. In practice, this institution faces social challenges, including the emergence of bullying behavior, influenced by the diversity of student backgrounds and the dynamics of interactions within school and pesantren environments. To address these challenges, this study examines various school interventions for implementing religious moderation, ranging from value reinforcement models and curriculum integration as preventive measures to internalization strategies aimed at fostering anti-bullying behavior. By analyzing implementation and its impact on student behavior, this study is expected to identify indicators of successful religious moderation and provide concrete recommendations for educational institutions to design sustainable bullying prevention programs.

This study argues that instilling the values of religious moderation in a structured, consistent manner can reduce bullying in schools. By integrating the values of tolerance, justice, and respect for differences into all aspects of school life, students are expected to develop a stronger understanding of the importance of respecting others. This approach not only affects educational practices at Nurul Jadid Junior High School but also has the potential to serve as a model for character building grounded in religious moderation for other schools in Indonesia. Empirically, this study will test the effectiveness of this strategy as a preventative measure against bullying. Thus, implementing the principles of religious moderation

in educational environments is a relevant alternative and encourages the author to conduct a study on instilling religious moderation to prevent bullying at Nurul Jadid Junior High School.

## **METHODS**

This study employed a qualitative, field-based case study design to obtain an in-depth understanding of the internalization of religious moderation values as a preventive strategy against bullying at Nurul Jadid Junior High School. The case study approach was selected to enable an intensive, contextual analysis of value internalization processes within an Islamic boarding school-based educational environment. The research focused on the implementation of moderation values across formal and non-formal educational settings, including institutional programs, student interactions, and school policies that foster a tolerant, bullying-free culture. Nurul Jadid Junior High School was purposely selected due to its strong religious guidance system alongside the presence of adolescent social dynamics, including bullying behavior.

Data were collected from key informants holding strategic roles in school management and student development, namely the principal, vice principal for curriculum, vice principal for student affairs, and the guidance and counseling coordinator, selected through purposive sampling based on their relevance to the research focus. Data collection techniques included participant observation, in-depth interviews, and document analysis of institutional programs, regulations, and student development reports. To ensure data trustworthiness, this study applied source and technique triangulation, member checking, and peer debriefing. Data analysis followed the qualitative data analysis framework proposed by Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing and verification, conducted iteratively throughout the research process to produce valid and robust findings. Ethical considerations were addressed by obtaining formal permission from the institution, ensuring participants' confidentiality, and conducting all interviews and observations voluntarily, thereby safeguarding research integrity and participant privacy.

## FINDING AND DISCUSSION

Instilling the values of religious moderation is a significant preventive strategy in addressing bullying behavior in educational settings, particularly at Nurul Jadid Junior High School. Religious moderation, which encompasses tolerance, anti-violence, respect for differences, and love of country, is continuously instilled through habituation, role models, and character-building programs.

Table 1. Results of Research on Bullying Cases at Nurul Jadid Junior High School

<b>Form of Bullying</b>	<b>Specific Case Examples</b>	<b>Cases 2023</b>	<b>Cases 2024</b>	<b>Prediction 2025</b>
Verbal Harassment	Physical taunts (“fat”, “stuff”), derogatory language based on region of origin, insulting nicknames	28 cases	12 cases	2 cases
Mild Physical Violence	Pushing when fighting for a seat, light slapping when joking excessively	18 cases	10 cases	1 cases
Social Exclusion	Expelling friends from study groups, not inviting them to play, and being excluded from their circle of friends.	14 cases	6 cases	1 cases
Psychological Bullying	Threatening, scaring new juniors, and spreading scary comments verbally	10 cases	7 cases	1 cases
Gadget/Chat - Based Bullying (Mild Cyberbullying)	Taunting through class group messages, sending derogatory stickers/emojis, and sharing photos without permission	(Not recorded) 5 cases	3 cases	0–1 cases

Research data shows that bullying cases at Nurul Jadid Junior High School have decreased significantly after the implementation of the religious moderation program, as seen in the decrease in verbal harassment cases from 28 to 12 cases and physical violence from 18 to 10 cases in 2024. This decrease reflects the effectiveness of habituating values of tolerance, discipline, and structured religious activities, such as Budi Terpat and P5, in shaping changes in student behavior.

Based on initial monitoring, the 2025 trend is also predicted to show a further decrease to one to two cases per category, even though cyberbullying is approaching

zero, supported by an increasingly conducive classroom atmosphere and increased concern and cooperation between students. Thus, integrating religious moderation values has proven to be an effective and sustainable preventive strategy for shaping students who are tolerant, moral, and able to foster an educational environment free of bullying.

### **Design for Building a Culture of Tolerance**

The design for building a culture of tolerance at Nurul Jadid Junior High School is formulated as part of an integrative character education strategy rooted in Islamic boarding school culture. The culture of tolerance at this school is not developed through an instructional or repressive approach alone, but through a systematic process of value internalization in students' everyday lives. Two main programs—Good Character Habits (PKB) and Budi Terpatri—serve as key instruments in this strategy. PKB functions to instill universal moral values such as mutual respect, acceptance of differences, and the rejection of violence, which are integrated into classroom learning, routine religious practices, and daily social interactions. Meanwhile, Budi Terpatri regulates patterns of disciplined, orderly, and compliant behavior, including the habituation of queuing, as a concrete expression of respect for the rights of others.

The strengthening of a culture of tolerance at the school takes place through three systematically structured stages. First is value internalization, which introduces fundamental principles of tolerance—such as respect for diversity and cooperation—through thematic learning, curriculum integration, religious activities, and self-development programs. Second is habituation, namely the consistent practice of tolerant behaviors, including greeting others courteously, working collaboratively across groups, and engaging in polite and respectful communication. These practices are reinforced through the enforcement of PKB and Budi Terpatri regulations. Third is reinforcement and reflection, in which character development is evaluated through student journals, group discussions, and ongoing teacher monitoring, ensuring that tolerance does not remain at the level of cognitive understanding but develops into sustained moral awareness.

This approach is further strengthened by Guidance and Counseling (GC) services, which actively foster caring attitudes and prevent deviant behaviors,

particularly bullying. The Spirit Morning activity—conducted weekly before classroom lessons begin—serves as a space to reaffirm values, deliver moral guidance, and strengthen emotional connections between teachers and students. Field findings indicate that this forum contributes significantly to creating a safer, more inclusive, and caring learning environment, as students feel acknowledged, supported, and respected.

This implementation aligns with character education perspectives that emphasize the interrelationship between moral knowledge, moral feeling, and moral action. These three elements are clearly reflected in the design of PKB and Budi Terpatri, which not only transmit moral concepts but also provide students with direct experiences that transform tolerance into everyday behavior. Field evidence shows that teachers, homeroom teachers, and pesantren administrators function as role models, and this exemplary conduct has a significant impact on shaping students' empathy and non-violent behavior.

Table 2. Mapping of Programs, Implementation, and Impact on Strengthening a Culture of Tolerance

<b>Component</b>	<b>Conceptual Focus</b>	<b>Empirical Implementation</b>	<b>Key Field Evidence</b>	<b>Impact on Tolerance</b>
Good Character Habits (PKB)	Internalization of universal moral values.	Integrated into learning, religious activities, and social interaction.	Increased mutual respect among students.	Reduced interpersonal conflict.
Budi Terpatri	Discipline and respect for others' rights.	Queuing, orderly behavior, and polite communication.	Stable rule compliance without coercion.	Habitual tolerant behavior.
Value Internalization	Cognitive understanding of tolerance.	Curriculum and thematic activities.	Students explain tolerance contextually.	Awareness of diversity.
Behavior Habituation	Daily practice of tolerance.	Greetings, collaboration, and respectful interaction.	Consistent, tolerant behavior.	Tolerance as social habitus.
Spirit Morning (GC)	Affective reinforcement	Moral messages and dialogue sessions.	Positive teacher–	Safer, inclusive climate.

	and bullying prevention.		student relations.	
Role Modeling	Moral learning through example.	Exemplary teacher behavior.	Students imitate positive conduct.	Empathy and non-violence.
Reflection & Evaluation	Sustained character formation.	Journals and monitoring.	Improved self-regulation.	Peaceful problem-solving.

The table above illustrates that strengthening a culture of tolerance at Nurul Jadid Junior High School is achieved through an integrated, continuous character education framework. Tolerance is not treated as a standalone concept but is embedded across moral programs (Good Character Habits), institutional discipline (Budi Terpatri), and curriculum-based value internalization. These components are reinforced through daily habituation, affective interventions such as Spirit Morning, and consistent role modeling by teachers and pesantren caregivers, which together foster both cognitive understanding and behavioral practice of tolerance. The inclusion of reflective evaluation mechanisms ensures that tolerance develops beyond surface compliance into self-regulated, empathetic behavior. Collectively, this collaboration transforms tolerance into a social habitus, contributing to a safer, more inclusive school environment and functioning as an effective preventive strategy against bullying.

Overall, these findings reinforce the conclusion that the bullying prevention strategy at Nurul Jadid Junior High School does not rely solely on strict supervision but instead on building a healthy social ecosystem. The integration of behavioral habituation, institutional systems, and counseling reinforcement creates an environment that consistently cultivates tolerance. Consequently, religious moderation is not merely curricular content but is embedded in school culture and functions as a practical preventive approach to minimize bullying.

**Curriculum Design Approach**

Nurul Jadid Junior High School (SMP Nurul Jadid) has developed a holistic, integrative curriculum-based educational design that integrates the National Curriculum, the Independence Curriculum through the Pancasila Student Profile Strengthening Project (P5), an anti-bullying curriculum, and Islamic boarding school

values. This integration aims to produce students who excel academically, are morally and spiritually mature, and possess tolerant social attitudes. This approach forms an educational framework that emphasizes a culture of tolerance as a hallmark of Islamic boarding school-based educational institutions. Structurally, the integrated curriculum at Nurul Jadid Junior High School combines character building, social literacy, and the internalization of religious moderation values such as *tawasuth* (moderation), *tasamuh* (tolerance), *i'tidal* (justice), *musawah* (egalitarianism), and *ishlah* (improvement). Value implementation is carried out through collaborative projects, empathy training, digital ethics education, spiritual activities, and social interactions within the school environment. Bullying prevention efforts are implemented personally through the role of homeroom teachers and guidance counselors, institutionally through strengthening the Student Council (OSIS), and technologically through CCTV monitoring. All components support the development of students' character, embracing noble morals and freedom from bullying. The relationship between these elements is illustrated in the following table.

Table 3. Integrated Curriculum Design Approach Program/Activity at NJ Middle School

<b>Curriculum Resources</b>	<b>Main Activities</b>	<b>Moderation Values</b>
National Curriculum	Character Education (PPK)	Religiosity, responsibility, nationalism
Independence Curriculum (P5)	Diversity projects, entrepreneurship, ecology	Tolerance, cooperation, and environmental awareness
Anti-Bullying Curriculum	Education, monitoring team, CCTV	Empathy, sense of security, social equality
Islamic Boarding School Curriculum	<i>Istighasah</i> , rotib, sholawat, Trilogy & Panca Kesadaran	Recitation, Obedience, discipline, spirituality
LMNJ	Motivation and character training	Enthusiasm for learning, self-confidence
Student Affairs (OSIS)	Strengthening and Activities	Leadership Roles, Collective Responsibility
BK & Homeroom	Spirit Morning (Weekly <i>tausiyah</i> )	Caring Attitude, Compassion

This approach is realized through various programs such as Good Character Habits (PKB), Budi Terpat (Culture of Discipline, Order, Obedience, and Queuing), strengthening caring attitudes through Guidance and Counseling services, and Spirit Morning (a weekly forum containing sermons, moral messages, and calls for tolerance). PKB plays a role in instilling universal ethical values, such as mutual respect and the rejection of violence. At the same time, Budi Terpat serves as a structural instrument for cultivating discipline, order, and respect for others' rights. The values of Islamic boarding schools are also internalized through the Santri Trilogy and the Five Awarenesses of Santri, which serve as spiritual and social foundations in fostering discipline, responsibility, and caring among students.

Research findings indicate that the most prevalent form of bullying at Nurul Jadid Junior High School is verbal, while physical bullying or exclusion only accounts for around 20% of total cases. In the past year, reported cases have decreased significantly, indicating the effectiveness of the integrated curriculum and consistent character development. The value of moderation, rooted in Islamic *wasathiyah*, is understood as self-control from extreme behavior and serves as a foundation for social ethics (Firdaus & Suwendi, 2025).

The curriculum integration at Nurul Jadid Junior High School aligns with the view of Rokhimawan et al. (2025) and Shaoan et al. (2025) of an integrated curriculum that not only combines content across subjects but is also relevant to students' life experiences and contextual challenges. This approach is enriched by a hidden curriculum in the form of religious habits such as reciting *istighasah*, *rotibul haddad*, and *sholawat*, as well as character development by the Nurul Jadid Motivation Institute (LMNJ). From a behaviorist perspective, Srinio et al. (2025) argue that student behavior is shaped not only by stimulus-response but also by instilled transcendental values. The use of CCTV surveillance technology at Nurul Jadid Junior High School is not repressive, but rather serves as a value education that encourages self-control through awareness of social consequences, in line with Hirshi's theory of social control (Hay et al., 2025; Manouchehri et al., 2025). This approach aligns with the principle of restorative justice in education, where violations are seen as indications of the breakdown of values that must be restored through dialogue and reflection, rather than simply punishment. This strategy has proven

effective in reducing bullying rates and building an inclusive school climate (Nuryanti et al., 2025).

In addition to implementing a systemic approach, Nurul Jadid Junior High School also integrates character development and bullying management into its structured academic calendar. Routine activities such as spirit mornings, homeroom teacher meetings, and counseling sessions with guidance counselors reinforce the values of anti-violence, empathy, and social responsibility. This regularly structured schedule allows for a sustainable, non-reactive coaching process, making it an integral part of the school's educational system. This finding aligns with research by Musfirah et al. (2025), which emphasized that the sustainability of a scheduled, systematic character development program is crucial to the success of an anti-bullying program. Therefore, bullying prevention efforts at Nurul Jadid Middle School do not rely solely on incidental interventions but are part of a consistent institutional culture that strengthens student character.

The conceptual contribution of this research is the confirmation that bullying prevention in Islamic boarding schools can be effectively implemented through the instillation of religious moderation values integrated into the curriculum, school culture, and teacher role models. The values of *tawasuth* (religious tolerance), *tasamuh* (compassion), *i'tidal* (spiritual understanding), and *deliberation* (*musyawarah*) are not only taught theoretically but are also lived out in students' daily lives. This approach enriches anti-bullying studies with a cultural and religious perspective, complementing the dominance of commonly used psychological or legal-formal approaches (Wardi & Mappanyompa, 2025).

However, this study has limitations: its scope is limited to a single school, its qualitative method cannot measure effectiveness statistically, and it does not examine the influence of digital interactions on cyberbullying practices. Moving forward, pedagogical innovations that adapt to technological developments are needed, as is collaboration among schools, Islamic boarding schools, families, and other stakeholders to ensure that the values of moderation remain relevant and sustainable amid social dynamics.

Thus, the character education model at Nurul Jadid Middle School demonstrates that preventing violence in schools cannot simply rely on monitoring

mechanisms or sanctions; it must be rooted in the inculcation of values, role models, and a conducive social ecosystem. Internalizing the value of religious moderation has proven to be an effective, context-specific strategy that aligns with the principles of peace education and is relevant for implementation across various value-based educational institutions.

## CONCLUSION

This study concludes that the internalization of religious moderation values at Nurul Jadid Junior High School is an effective preventive strategy against bullying behavior. Core values such as *tawasuth* (moderation), *tasamuh* (tolerance), *i'tidal* (justice), and *islah* (improvement) are embedded through an integrative model that combines the national and Independent Curriculum (P5), anti-bullying initiatives, pesantren values, spiritual practices, and character-building programs (PKB, Budi Terpatriti, and Spirit Morning), supported by ethical social control mechanisms. These findings contribute theoretically to a religious-moderation-based character education paradigm aligned with restorative justice and social control theory, while, practically, offering an applicable model for Islamic educational institutions; however, further quantitative or mixed-method research is required to test its generalizability and replicability across diverse contexts.

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