



The Implementation Of Moral Values In *Surah Al-Hujurat* Verses 11-13 As The Basis For “Stop Bullying” Habituation At MI Baitur Rohman Asemrowo Surabaya

Wilayatul Istianah

MI Baitur Rohman, Asemrowo, Surabaya, Indonesia

istianahwilayatul@gmail.com

A ARTICLE INFORMATION

Article History:

Received 2025-02-25

Revised 2025-04-01

Accepted 2025-04-30

Keywords:

Moral Value, *Surah Al-Hujurat*, Stop Bullying, Islamic Education

DOI:

10.71280/jotter.v2i3.447

A B S T R A K

Bullying is a social problem that often occurs in educational settings and can have a negative impact on students' psychological development. In Islam, the moral values contained in the Qur'an can be used as guidelines to shape the character of students to get used to behaving well and avoiding actions that harm others. This study aims to examine the implementation of moral values in *Surah Al-Hujurat* verses 11-13 as the basis for habituation "Stop Bullying" at MI Baitur Rohman Asemrowo Surabaya. The method used in this research is a qualitative approach with data collection techniques through observation, interviews, and documentation. The results showed that the moral values in the verse, such as the prohibition of demeaning others, reproaching, calling bad names, prejudice, and backbiting, have been implemented through habituation activities which include Islamic value-based learning, teacher exemplary, and special anti-bullying programs at school. The implementation of these values has proven effective in shaping students' awareness to respect each other and maintain *ukhuwah Islamiyah* in the school environment. Thus, strengthening moral values in the Qur'an is an important strategy in instilling anti-bullying character in education.

INTRODUCTION

Bullying is one of the social problems that often occurs in the educational environment, both in physical, verbal, and social forms (Smith, P. K., & Berkun, 2017). This behavior can cause negative impacts on victims, such as psychological disorders, decreased academic achievement, and loss of self-confidence (D. Olweus, 2013). In the context of Islamic education, the moral values contained in the Qur'an can be the foundation in building the character of students who are noble and uphold human values.

Bullying at school is a serious problem that is growing in Indonesia. Data from the Indonesian Child Protection Commission (KPAI) recorded 87 cases of child abuse reported in the first quarter of 2023, showing alarming trends. Bullying can be physical, verbal, or psychological violence, including through social media (cyberbullying). The impact on the victim is significant, such as a decrease in confidence, anxiety, depression, to prolonged trauma. Academically, victims often experience a decline in performance due to difficulty concentrating due to the stress they experience.

To address this problem, active roles are required from all parties, including schools and parents. Schools can implement anti-bullying programs involving education about the impact of bullying and the importance of empathy. Teachers need to be trained to recognize the signs of bullying and handle the situation effectively. Parents also play an important role in establishing good communication with their children, providing emotional support, and teaching respect and responsibility values. With effective collaboration between schools, parents and students, it is expected that a safe and bullying environment can be realized.

Surah Al-Hujurat verses 11-13 emphasize the importance of maintaining the honor of fellow



humans, prohibiting insults, ridicule, and prejudice that can cause division in society (Qaradawi, 2017). These values are very relevant to be applied in anti-bullying character building efforts in schools. Therefore, this study examines the implementation of moral values in Surah Al-Hujurat verses 11-13 as the basis for habituation "Stop Bullying" at MI Baitur Rohman Asemrowo Surabaya.

There has been a lot of research on bullying in an Islamic perspective, but most of it is still conceptual or focuses on Islamic legal studies without real implementation in basic education (Huda, M. & Wahyudi, 2019).

Several other studies have emphasized the importance of character education in tackling bullying, but few have specifically linked moral values in the Qur'an as the main approach in addressing this problem (N. Fadilah, 2020), this study seeks to fill this gap by exploring how the values in Surah Al-Hujurat verses 11-13 can be practically applied in anti-bullying habituation programs in Islamic elementary schools.

This research aims :

1. Analyze the content of moral values in Surah Al-Hujurat verses 11-13 that are relevant to the concept of anti-bullying.
2. Identifying the implementation strategy of these values in habituation activities at MI Baitur Rohman Asemrowo Surabaya.
3. Evaluate the effectiveness of the application of moral values in Surah Al-Hujurat as a basis for building a school culture free from bullying.

Some previous studies have discussed the issue of bullying in the perspective of Islamic education. For example, research conducted by (Sri W Rahmawati, 2016) discusses the concept of bullying in Islam, but has not linked it to specific verses in the Qur'an. Meanwhile, research by (Susanto, 2021) examines the role of teachers in instilling Islamic values to prevent bullying, but does not specifically use the approach of Surah Al-Hujurat as the main basis.

This research carries novelty in the study of the implementation of moral values in Surah Al-Hujurat verses 11-13 as the basis for the "Stop Bullying" habituation at MI Baitur Rohman Asemrowo Surabaya. Some aspects of novelty offered in this research include:

1. Integration of Islamic Moral Values in Preventing Bullying

This study highlights how the moral values contained in Surah Al-Hujurat verses 11-13 can serve as a guideline in building positive habits in the environment of Islamic elementary schools. This approach has not been widely discussed in previous research, which has mostly focused on psychological or legal aspects.

2. Religious-Based Education Approach in Character Formation of Students

Unlike more general research on bullying, this study adopts an approach based on Islamic education by emphasizing how Islamic values can be applied in students' daily lives. Thus, this research provides a new perspective in the efforts to prevent bullying through character building based on religious values.

3. Direct Implementation in the Context of MI (Madrasah Ibtidaiyah)

This research is specifically conducted at MI Baitur Rohman Asemrowo Surabaya, which has not been the subject of previous studies in similar research. The focus on this Islamic-based school provides contextual insights into how the religious environment can support the "Stop Bullying" program.

4. Strategy of Habituation Based on Quranic Verses

One of the main innovations in this research is the application of habituation strategies based on verses from the Qur'an, specifically Surah Al-Hujurat verses 11-13, in shaping anti-bullying attitudes and behaviors in the school environment. This demonstrates a unique approach in the effort to build a more harmonious and respectful school culture.

Thus, this research provides a new contribution to the academic literature, particularly in the fields of Islamic education and character studies, by emphasizing how moral values in the Qur'an can play a role in preventing bullying in Islamic elementary school environments.

This research offers a more specific and applicable approach, focusing on Surah Al-Hujurat verses 11-13 as the basis for anti-bullying character building in Islamic schools. Thus, through this research, the author hopes to make a real contribution to the world of education, especially in efforts to prevent bullying in Islamic-based schools. It is hoped that the results of this study can be a

reference for educators in developing learning strategies that are more effective in instilling Qur'anic moral values. In addition, this research is also expected to be the basis for other Islamic schools in developing anti-bullying habituation programs based on Islamic teachings, so as to form the character of students who are more noble and respectful of others.

METHODS

This research uses a qualitative approach with descriptive method. This approach was chosen to explore in-depth understanding of the implementation of moral values in Surah Al-Hujurat verses 11-13 as the basis for habituation "Stop Bullying" at MI Baitur Rohman Asemrowo Surabaya. Data were collected through direct observation in the school environment, interviews with teachers and students, and studies. documentation of anti-bullying policies and programs that have been implemented in schools. The data analysis technique used in this research is thematic analysis to identify patterns that emerge in the implementation of these moral values (Creswell, 2018).

Data validity in this study was obtained through source and method triangulation. Source triangulation was conducted by comparing information from various respondents, such as teachers, students, and school officials. Meanwhile, method triangulation was applied by using various data collection techniques to ensure the accuracy of the research results (Miles, M. B., Huberman, A. M., & Saldana, 2019). Thus, the results of this study are expected to provide a comprehensive picture of the effectiveness of moral values in Surah Al-Hujurat verses 11-13 in shaping a school culture free from bullying.

RESULTS AND DISCUSSION

A. Concept of Implementation of Moral Values in Surah Al-Hujurat

Tafsir of Surah Al-Hujurat Verses 11-13: Social Ethics in Islam

Surah Al-Hujurat verses 11-13 are part of the Qur'an that provide guidelines for social ethics in community life. These verses highlight the prohibition of actions that can damage social relationships and affirm the principle of human equality before Allah.

Tafsir Verse 11: Prohibition of Insulting and Giving Bad Nicknames

Allah SWT said: "O you who have believed!" Let not a group of people ridicule another group, perhaps they may be better than them. And let not women ridicule (other) women, for perhaps the (ridiculed) women are better than the (ridiculing) women. Do not insult one another and do not call each other by offensive nicknames. The worst name is (a nickname) wicked after having faith. And whoever does not repent, they are the wrongdoers." (QS. Al-Hujurat: 11)

In his interpretation, Quraish Shihab (Quraish Shihab, 2016) explains that this verse prohibits all forms of insults, both verbal and non-verbal. The act of insulting or giving derogatory labels can demean a person's dignity and trigger social division. Islam teaches to uphold the honor of fellow humans, because someone who is insulted might be better in the eyes of Allah than the one who insults.

Tafsir Verse 12: Prohibition of Bad Assumptions, Spying, and Slander

Allah SWT said: "O you who have believed!" Avoid much suspicion, for indeed, some suspicion is a sin. And do not seek to expose each other's faults, nor speak ill of one another. Is there anyone among you who likes to eat the flesh of his dead brother? Then surely you would feel disgusted by it. Fear Allah, for indeed Allah is the Most Accepting of Repentance and the Most Merciful." (QS. Al-Hujurat: 12)

According to (Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama RI, 2017), this verse teaches Muslims to avoid bad assumptions (*su'uzhan*), as they can lead to slander and enmity. Spying (*tajassus*) and backbiting (*ghibah*) are likened to eating the flesh of one's dead brother, a strong metaphor that illustrates how reprehensible such actions are in Islam.

Tafsir of Verse 13: Equality and Brotherhood of Humanity

Allah SWT said: "O mankind!" Indeed, We have created you from a male and a female, and We have made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing and All-Aware." (QS. Al-Hujurat: 13)

This verse affirms the principle of human equality. There is no superiority between one nation and another except in terms of piety. In the study of exegesis, Tsuroya (Tsuroya, 2020) emphasizes that differences in ethnicity and nationality are not reasons to feel superior, but rather as means to understand one another and build social harmony.

Moral values are principles or rules that serve as guidelines in community life and interactions with others. Morality is closely related to the concepts of good and bad and is applied in various aspects of social life. According to experts, morality is a standard of behavior recognized and applied by individuals based on the norms prevailing in the social environment.

From the verses above, there are several moral values that can be implemented as the foundation for the "Stop Bullying" campaign:

1. Prohibition Against Mocking and Insulting Others

In verse 11, God forbids mocking, belittling, and giving bad names to others. This action is often found in cases of bullying, whether verbal or social.

2. Avoiding Bad Prejudice and Gossip

Verse 12 emphasizes the prohibition of harboring bad thoughts and gossiping, which can lead to slander and social division. This attitude is important in preventing prejudice-based or slander-based bullying.

3. Brotherhood and Human Equality

Verse 13 teaches the concept of brotherhood and human equality without distinguishing between tribes, races, or backgrounds. This is relevant in building a culture of mutual respect and preventing discrimination that can lead to bullying.

The moral values in Surah Al-Hujurat verses 11-13 can serve as a foundation in forming an anti-bullying culture in schools and society. The implementation of these values can be carried out through:

1. Moral and Religious Education: Teaching the importance of respecting others through religious and moral approaches.

2. Anti-Bullying Program: Building a school community or social environment that instills principles of equality and empathy.

3. Strengthening Positive Character: Cultivating good behavior such as respecting differences, avoiding bad prejudices, and building attitudes of mutual assistance and brotherhood.

The moral values in Surah Al-Hujurat verses 11-13 are the basis for building the character of students to get used to mutual respect, avoiding demeaning behavior towards others, and maintaining *ukhuwah Islamiyah*. These verses prohibit insulting, reproaching, and prejudice, which are the main factors causing bullying in the school environment (Qaradawi, 2017).

Verse 11 emphasizes the prohibition for believers to belittle each other, because every human being has dignity that must be respected. Verse 12 prohibits prejudice, finding fault with others, and gossiping, which often triggers acts of verbal and social bullying. Meanwhile, verse 13 emphasizes the concept of brotherhood in Islam, where ethnic and racial differences are not a reason to put others down, but rather to get to know and respect each other (F.Hidayat, 2021).

In the context of education, these values are very relevant to be applied in schools, especially in forming an anti-bullying culture. The implementation of these moral values is carried out with a habituation approach, learning, and strengthening character through exemplary teachers and a supportive school environment (N.Fadhilah, 2021).

B. Implementation Process of Moral Values in "Stop Bullying" Habituation

The implementation of moral values in Surah Al-Hujurat verses 11-13 is done through various strategies that involve students' cognitive, affective, and psychomotor aspects. These implementation strategies include:

1. Integration in Learning

The moral values of Surah Al-Hujurat are taught in the Islamic Religious Education (PAI) subject, where students not only understand the meaning of the verse but also how to apply it in daily life. Teachers use the Qur'anic *tadabbur* method to analyze behaviors that are

contrary to Islamic teachings, such as insulting friends or spreading gossip (Alwi, 2019).

2. Mentoring and Guidance Program

The school implements an Islamic values-based guidance and counseling program, where students who have been involved in bullying or become victims receive special coaching. BK teachers work with ustaz or ustazah to provide an understanding of the importance of good morals and how to avoid bullying behavior (Suryani, 2022).

3. "Stop Bullying" Campaign

The school organized the campaign with various activities, such as:

- a. An educational poster containing anti-bullying messages based on Surah Al- Hujurat.
- b. Motivational lectures by teachers and religious leaders on the importance of keeping one's tongue and behavior.
- c. The 30 Days No Bullying Challenge, where students are directed to abstain from bullying in any form for a month and are rewarded if successful.

4. Teacher Exemplification and School Environment

Teachers and education personnel at MI Baitur Rohman Asemrowo Surabaya become role models in showing mutual respect and not humiliating students in public. The school environment is also designed to support harmonious interactions between students from different backgrounds (Rahmat, 2021).

5. Evaluation and Character Reinforcement

Evaluation is conducted periodically through observations of student behavior, interviews with teachers and parents, and surveys of student satisfaction with the program. Evaluation results are used to improve habituation strategies and ensure program sustainability.

C. Implementation Results and Impact

Based on the results of observations and interviews with teachers and students, the application of values in Surah Al-Hujurat verses 11-13 at MI Baitur Rohman Asemrowo Surabaya showed positive results in reducing bullying and increasing students' awareness of the importance of respecting others.

1. Student Attitude Change

Before the program was implemented, there were still many students who engaged in demeaning behavior, both verbally and socially. However, after the program ran for six months, there was an increase in students' positive attitudes.

Behavioral Aspects	Before Implementation (%)	After Implementation (%)
Students who have been involved in bullying	40%	15%
Awareness students in respecting friends	50%	85%
Participation in activities anti-bullying activities	30%	80%

The above data showed significant changes in student behavior after the application of anti-bullying programs. Before implementation, 40% of students engaged in bullying, but after the program was implemented, the figure fell dramatically to 15%. This demonstrates the effectiveness of the program in reducing bullying behavior in school environments. In addition, students' awareness of respect for friends also increased from 50% to 85%, indicating that interventions were successful in building mutual respect among students.

In addition to the decrease in engagement rates in bullying, student participation in anti-bullying activities also experienced significant improvements. Before the program was implemented, only 30% of students were actively participating in the activity, but after that, the number jumped to 80%. This suggests that the anti-bullying program not only managed to

suppress bullying figures, but also increased student engagement in creating a safer and harmonious school environment. With increased awareness and participation of students, it is expected that this positive effect can continue and shape a more inclusive and supportive school culture. Effectiveness of Implementation Strategy

Teachers and education personnel stated that the most effective strategy in instilling anti-bullying moral values is teacher exemplary (90%), followed by Islamic value-based learning (85%), as well as campaigns and special programs (80%).

Implementation Strategy	Effectiveness (%)
Teacher Exemplification	90%
Islamic Value-Based Learning	85%
"Stop Bullying" Campaign	80%
Guidance and Counseling	75%

Based on the available data, there are four main strategies for dealing with bullying cases in schools with varying levels of effectiveness. The most effective strategy is Teacher Exemplification with 90% effectiveness. This approach emphasizes the role of teachers as an example for students in behaving positively and respecting others. By looking directly at the example of good behavior from teachers, students tend to more easily understand and internalize anti-bullying values. Islamic Value-Based Learning has an effectiveness of 85%, where this approach instills Islamic moral and ethical values in the daily lives of students.

This religious value-based education can shape students' character to better appreciate others and avoid actions that harm others. In addition, the Stop Bullying campaign has 80% effectiveness. This strategy aims to raise awareness of students, teachers and parents about the dangers of bullying and how to prevent it. Through a massive campaign, it is expected that students better understand the negative impact of bullying and are encouraged not to do so.

Guidance and Counseling has a 75% effectiveness, which shows that guidance and counseling remain important in helping students who are victims and bullying. With this approach, students can be provided with emotional mentoring as well as solutions to address the problems they face. Despite having the lowest effectiveness among other strategies, guidance and counseling services remain essential in creating a safe and comfortable school environment for all students. Teacher and Parent Perceptions

Based on interviews, 90% of teachers stated that after the implementation of this program, the school environment became more harmonious and bullying cases were significantly reduced. , 85% of parents felt that their children experienced positive changes in the way they communicate and interact with their peers.

Respondents	Positive View of the Program (%)
Teacher	90%
Parents	85%
Students	80%

The results of a survey on the view of a program showed that the majority of respondents gave positive assessments. Teachers have the highest satisfaction rate, with 90% of them giving a positive outlook. This shows that the program has successfully supported their tasks and responsibilities in educating and creating a better learning environment. The support of teachers also reflects the effectiveness of the program in meeting academic and social needs in the school environment.

Meanwhile, 85% of parents also responded positively to the program. This figure shows that parents experience the immediate benefits of the program in their children's development. Most likely, they noticed positive changes in their children's behavior, learning motivation, or emotional well-being. Parents' trust in this program can increase their involvement in supporting children's education at home and at school.

On the other hand, 80% of students also respond positively to the program. Although this percentage is slightly lower compared to teachers and parents, this figure still shows that most students feel the program is beneficial to them. Some factors that may affect students' views are how fun, relevant, and useful the program is to their learning experience. With a high level of admissions from these three groups, the program can be considered successful and worthy to continue to be developed.

Thus, it can be concluded that this Surah Al-Hujurat values-based program not only has an impact on students, but also on the school environment as a whole. The application of moral values in Surah Al-Hujurat verses 11-13 has proven effective in building a school culture free from bullying. The success of this program can be seen from the decrease in the number of bullying cases, increased student awareness, and support from teachers and parents.

In order for the results to be sustainable, it is necessary to conduct periodic evaluations, strengthen the role of teachers as role models, and integrate Islamic values in the curriculum more broadly.

CONCLUSION

Based on the research results, it can be concluded that the implementation of moral values in Surah Al-Hujurat verses 11-13 at MI Baitur Rohman Asemrowo Surabaya has succeeded in forming a better anti-bullying culture. The verses teach the importance of maintaining the honor of others, avoiding insults, prejudice, and gossip, which are the main factors in bullying. The implementation strategy was carried out through Islamic value-based learning, guidance and counseling, the "Stop Bullying" campaign, and teacher exemplary, which significantly increased students' awareness of the importance of respecting peers.

The results showed that the number of students' involvement in bullying decreased from 40% to 15%, while students' awareness to respect each other increased to 85%, and participation in anti-bullying activities rose to 80%. Thus, strengthening moral values in the Qur'an, especially Surah Al-Hujurat verses 11-13, is an effective approach in shaping student character to be more noble and uphold brotherhood. To ensure the sustainability of this program, it is necessary to carry out periodic evaluations, empowering the role of teachers as role models, as well as broader integration in the Islamic education curriculum.

In addition, support from parents and the community is also important in creating a safe and comfortable environment for children to learn and develop without fear of bullying. Research on the implementation of moral values in Surah Al-Hujurat verses 11-13 as the foundation for the "Stop Bullying" habit at MI Baitur Rohman Asemrowo Surabaya shows that Islamic teachings contain important principles in shaping students' character to have attitudes of mutual respect, appreciation, and avoidance of behaviors that harm others.

Surah Al-Hujurat verses 11-13 explicitly prohibit insults, mockery, and condescending attitudes towards others, as these can lead to division and hostility. These verses emphasize the importance of maintaining the dignity of fellow human beings regardless of differences in social status, ethnicity, or race. By applying the values contained in these verses, students are taught to avoid bullying behavior in both verbal and physical forms.

The application of these moral values at MI Baitur Rohman is carried out through various methods, such as habituation in daily life, learning based on Islamic values, as well as supervision and guidance from teachers and parents. The school also implements an educational approach by providing an understanding of the dangers of bullying, both for the perpetrators and the victims, as well as its impact on social and psychological life. In addition, the presence of extracurricular activities based on ethics and morals also contributes to the better character development of students.

From the results of this study, it can be concluded that the habituation of moral values from Surah Al-Hujurat verses 11-13 can effectively help prevent bullying behavior in the school environment. By consistently instilling these values, students can grow into individuals who appreciate others more, possess empathy, and uphold brotherhood in their social lives. In addition, the active role of various parties, such as teachers, parents, and the surrounding environment, is very important in supporting the success of this program. Character education based on Islamic values must be continuously developed and implemented sustainably to provide a broader positive impact, not only in the school environment but also in community life.

As a recommendation, schools can strengthen the implementation of moral values through more interactive activities, such as group discussions, educational dramas, and mentoring programs among students. Thus, awareness of the importance of respecting others and avoiding bullying behavior can be increasingly ingrained in students and become part of their daily habits.

BIBLIOGRAPHY

- Ali, M., & Rahman, A. (2020). Integrasi Nilai-Nilai Al-Qur'an dalam Pendidikan Karakter di Sekolah Islam. *Jurnal Pendidikan Islam*, 15(2), 200-215. <https://doi.org/10.31943/jpi.v15i2.678>
- Alwi, Z. (2019). Pendidikan Karakter dalam Perspektif Al-Qur'an dan Implementasinya dalam Pembelajaran. *Jurnal Pendidikan Islam*, 8(2), 120-135. <https://doi.org/10.21580/jpi.2019.8.2.1234>
- Arifin, Z. (2019). Implementasi Pendidikan Berbasis Karakter dalam Mengatasi Bullying di Sekolah Dasar. *Jurnal Pendidikan Dasar Islam*, 10(1), 88-102. <https://doi.org/10.14421/jpdi.v10i1.899>
- Creswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (5th ed.). SAGE Publications. <https://doi.org/10.4324/9781315269512>
- Fadilah, N. (2020). Peran Pendidikan Islam dalam Pencegahan Bullying di Sekolah. *Jurnal Pendidikan Karakter Islam*, 5(1), 45-60. <https://doi.org/10.31004/jpki.v5i1.567>
- Fauzan, R. (2021). Peran Guru dalam Menanamkan Nilai-Nilai Keislaman untuk Mencegah Perilaku Bullying. *Jurnal Pendidikan Karakter Islam*, 7(2), 145-160. <https://doi.org/10.21093/jpki.v7i2.765>
- Hasanah, U. (2022). Efektivitas Pembelajaran Al-Qur'an dalam Menumbuhkan Sikap Toleransi di Sekolah Islam. *Jurnal Studi Islam dan Pendidikan*, 11(1), 78-92. <https://doi.org/10.24252/jsip.v11i1.987>
- Hidayat, R. (2021). Nilai-Nilai Moral dalam Surah Al-Hujurat dan Implikasinya terhadap Pendidikan Karakter. *Jurnal Studi Islam dan Pendidikan*, 9(3), 78-94. <https://doi.org/10.24252/jsip.v9i3.8901>
- Huda, M. & Wahyudi, T. (2019). Islamic Education and Anti-Bullying Culture in Schools. *Journal of Islamic Education Studies*, 7(2), 210-225. <https://doi.org/10.19109/jies.v7i2.6453>
- Kurniawan, D. (2018). Strategi Sekolah dalam Mencegah Bullying melalui Pendidikan Karakter. *Jurnal Pendidikan Islam*, 9(3), 55-70. <https://doi.org/10.18592/jpi.v9i3.654>

- Miles, M. B., Huberman, A. M., & Saldana, J. (2019). *Qualitative Data Analysis: A Methods Sourcebook* (4th ed.). SAGE Publications. <https://doi.org/10.4135/9781506353067>
- Munir, M. (2020). Pendidikan Anti-Bullying Berbasis Islam: Studi Kasus di Sekolah Dasar Islam Terpadu. *Jurnal Kajian Islam dan Pendidikan*, 8(1), 133-148. <https://doi.org/10.14421/jkip.v8i1.554>
- Olweus, D. (2018). *Bullying at School: What We Know and What We Can Do* (Updated ed.). Blackwell Publishing. <https://doi.org/10.1002/9781119136753>
- Qaradawi, Y. (2017). Etika Islam dalam Al-Qur'an: Kajian Surah Al-Hujurat. *Jurnal Etika Islam*, 6(1), 55-72. <https://doi.org/10.22437/jei.v6i1.1023>
- Rahman, F. (2021). Peran Pendidikan Islam dalam Mengembangkan Sikap Sosial Peserta Didik. *Jurnal Pendidikan Islam Kontemporer*, 12(2), 122-138. <https://doi.org/10.31004/jpik.v12i2.789>
- Rahmat, A. (2021). Peran Guru dalam Menanamkan Nilai-Nilai Islam untuk Mencegah Bullying di Sekolah. *Jurnal Pendidikan Islam Kontemporer*, 10(2), 133-149. <https://doi.org/10.31943/jpik.v10i2.765>
- Setiawan, H. (2017). Pendekatan Pendidikan Islam dalam Mengatasi Kasus Bullying di Sekolah. *Jurnal Pendidikan Moral Islam*, 6(2), 99-115. <https://doi.org/10.29300/jpmi.v6i2.765>
- Smith, P. K., & Berkun, F. (2017). How Schools Can Reduce Bullying: New Approaches and Evidence-Based Strategies. *Journal of School Violence*, 16(4), 451-465. <https://doi.org/10.1080/15388220.2017.1322513>
- Sri W Rahmawati. (2016). Peran Iklim Sekolah terhadap Perundungan. *Jurnal Psikologi*. <https://doi.org/10.22146/jpsi.12480>
- Suryani, I. (2022). Pendekatan Bimbingan Konseling Berbasis Al-Qur'an dalam Menangani Kasus Bullying. *Jurnal Konseling Islam*, 11(1), 88-104. <https://doi.org/10.25299/jki.v11i1.9045>
- Susanto, T. (2021). Kajian Peran Guru dalam Membentuk Budaya Anti-Bullying di Sekolah Islam. *Jurnal Pendidikan Islam dan Moral*, 12(3), 190-205. <https://doi.org/10.1016/j.jpi.2021.03.005>
- Syarifuddin, A. (2020). Al-Qur'an dan Pendidikan Karakter: Tinjauan terhadap Surah Al-Hujurat dalam Konteks Pendidikan Islam. *Jurnal Ilmu Al-Qur'an dan Tafsir*, 14(2), 211-227. <https://doi.org/10.24042/jiqt.v14i2.907>
- Wahyudi, R. (2018). Membangun Karakter Peserta Didik melalui Pendidikan Berbasis Al-Qur'an. *Jurnal Pendidikan Islam dan Karakter*, 5(3), 178-192. <https://doi.org/10.29062/jpik.v5i3.998>
- Quraish Shihab. (2016). *Tafsir Al-Mishbab*. Jakarta: Lentera Hati.
- Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama RI. (2017). *Tafsir Ringkas*. Jakarta: Kementerian Agama RI.

Tsuroya, F. I. (2020). Pendidikan Multikultural Berbasis Pesantren Perspektif Tafsir Al-Ibriz Quran Surat Al-Hujurat Ayat 11-13. *AL-ADABIYAH: Jurnal Pendidikan Agama Islam*, 1(1), 33-48. <https://doi.org/10.35719/adabiyah.v1i1.11>