

The Role Of Islamic Religious Education Teachers As Spiritual Counselors In Preventing Bullying Based On Islamic Values at SMP Negeri 1 Amuntai Utara

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Abstract. *The rampant occurrence of bullying behavior, specifically verbal teasing and social exclusion, at SMP Negeri 1 Amuntai Utara causes severe psychological and social impacts on students. This issue is viewed as a moral and spiritual deviation contradicting Islamic values. This study aims to analyze the role of Islamic Religious Education (PAI) teachers as spiritual counselors in preventing bullying and identify the application strategy of Islamic values in guiding students away from this behavior. This research employs a qualitative approach using field research (field research). Data were collected through observation, in-depth interviews, and documentation with PAI teachers, students, and school officials. The implemented strategies include modeling good behavior (uswah hasanah), individual and group spiritual counseling, habituation of Qur'anic values, and cultivating empathy and compassion among students. The findings show that PAI teachers play a strategic role as moral and spiritual guides, utilizing the spiritual approach to foster inner moral consciousness (taẓkiyah an-nafs) that bullying is a form of tyranny (ẓulm) that violates Islamic principles. The study concludes that PAI teachers are essential spiritual counselors in creating a religious, empathetic, and bullying-free school environment. This approach offers a significant contribution to developing Islamic guidance and counseling.*

Keyword: *PAI Teacher, Spiritual Counselor, Islamic Values, Bullying, Character Education*

INTRODUCTION

The primary function of education is to shape human personality and character, making schools vital places for cultivating moral, social, and spiritual virtues. However, educational institutions frequently grapple with serious issues that undermine this ideal, notably bullying or perundungan. Bullying, defined as deliberate, repetitive aggressive behavior where there is an imbalance of power, causes psychological and social harm, leading to anxiety, depression, and

reduced learning motivation. National data confirms that bullying is one of the highest forms of child violence in schools.

The core issue in this research context is the prevalence of *bullying* at SMP Negeri 1 Amuntai Utara, manifesting mostly as verbal teasing, exclusion, and verbal violence. This phenomenon stems from low moral awareness and weak social supervision. In the Islamic perspective, this behavior is viewed not merely as a social problem but as a moral and spiritual deviation conflicting with Islamic values, as Islam categorically prohibits behavior that violates human dignity. The Qur'an explicitly forbids ridiculing and insulting others (QS. Al-Hujurat (49):11). Such behavior is a form of tyranny (*ẓulm*) that violates the principles of compassion (*rahmah*), brotherhood (*ukhuwah*), and justice (*'adl*).

In comparison with relevant previous research, while studies by Mufidah et al. (2024), Huda and Khadavi (2025), and Astuti et al. (2025) have confirmed the general efficacy of PAI teachers in addressing bullying through spiritual and moral guidance, there is a gap in the literature concerning the direct, integrated application of the PAI teacher's spiritual counselor role that merges normative-teological and pedagogical-sociological approaches simultaneously in a field setting to tackle a complex issue like bullying.

Consequently, the most effective problem solution offered is the strategic intervention of the PAI Teacher acting as a Spiritual Counselor. The PAI teacher's role extends beyond academic instruction; they are *murabbi* and *mursyid* (spiritual guides) tasked with fostering moral consciousness and self-control based on faith. This approach involves using spiritual guidance to help students understand the religious consequences of their actions, aligning with the prophetic mission to perfect noble morals (HR. Ahmad).

The motivation for this study arises from the urgent need to address the rising trend of bullying post-pandemic and to provide a comprehensive, faith-based model for character intervention. The PAI teacher in the school has already shown initiative to combat this through religious guidance and modeling.

Therefore, the aims and objectives of this research are: (1) To analyze the form of the PAI teacher's role as a spiritual counselor in preventing bullying behavior. (2) To identify the PAI teacher's strategy in applying Islamic values to guide students away from bullying behavior.

This research offers significant contribution and advantages to theory by enriching the study of Islamic guidance and counseling, emphasizing the balance of intellectual, moral, and spiritual development. Practically, the findings serve as an applicable reference for PAI teachers and schools

seeking to develop contextual and applicable Islamic character building strategies to prevent social problems in the educational environment.

METHOD

This research employed a qualitative approach using field research (*field research*). The qualitative method was selected as it allows researchers to understand complex, contextual social realities based on the experiences and meanings constructed by the subjects. The research is descriptive-analytical, aiming to depict the role and strategies in detail without hypothesis testing.

The research location was SMP Negeri 1 Amuntai Utara, chosen purposively due to its robust religious guidance program and active PAI teacher involvement in student moral counseling.

The research subjects were selected using purposive sampling, consisting of the PAI Teacher (key informant), students (recipients of guidance), and school officials (Headmaster/homeroom teacher, providing supporting context). The research object was the role of the PAI teacher as a spiritual counselor in preventing bullying based on Islamic values.

Data collection techniques utilized were:

1. Observation: Conducted as participatory observation to capture the reality of social behavior, teacher-student interaction, and the implementation of PAI guidance, recorded in field notes.
2. In-Depth Interview: Used semi-structured interviews to elicit deep perspectives and experiences from participants regarding counseling strategies, challenges, and the integration of Islamic values.
3. Documentation: Collected supporting documents such as school work programs, conduct rules, religious activity schedules, and relevant academic literature.

Data analysis techniques followed the interactive model of Miles, Huberman, and Saldaña: Data Reduction (selecting and focusing raw data based on research focus), Data Display (presenting data thematically via narrative and matrix), and Conclusion Drawing and Verification (interpreting findings, seeking patterns, and validating conclusions via *member checking*).

Data Validity (*Keabsahan Data*) was checked using the criteria of Credibility (via triangulation of sources and techniques, and *member checking*), Transferability (via *thick description*), Dependability, and Confirmability.

FINDINGS

The findings, gathered through direct observation and in-depth interviews, are presented briefly but sufficiently to support the conclusion that PAI teachers play a central role in preventing bullying by integrating spiritual guidance into the school environment.

A. The Role of PAI Teacher as Spiritual Counselor

The PAI teacher is recognized as a strategic figure who moves beyond teaching religious subjects to acting as a moral and spiritual counselor. This role is realized through three main practices:

1. Direct Spiritual Counseling: The teacher applies *Aa'ishah Hashanah* (good counsel) 71717171 to address students involved in conflicts. This involves talking "heart-to-heart" to guide them to acknowledge their mistakes from the perspective of Islamic morality, teaching them repentance (*taubat*), empathy, and forgiveness. The approach is not confrontational but reflective.
2. Spiritual Reframing: The teacher reframes bullying behavior as tyranny (*ẓulm*) that contradicts the will of Allah SWT. They use core verses like QS. Al-Hujurat (49):11 and QS. Al-Isra (17):70 establish the theological foundation for respecting human dignity (*karâmah al-insân*). This reframing instills moral awareness that actions have consequences in the Hereafter (QS. Al-Zalzalah (99):7-8).
3. Uswah Hasanah (Good Modeling): The teacher serves as the principal moral model. They consistently demonstrate patience, justice, and empathy in all student interactions. This behavioral modeling directly influences students, reducing aggression.

B. Implementation of Islamic Values

The application of Islamic values is manifested in tangible school activities, forming a religious culture:

1. Religious Habituation: Regular activities like Jumat Religi (collective Qur'an recitation/tadarus and short sermons) and Dhuha Prayer in congregation are used to continuously implant moral messages like respect, forgiveness, and mutual aid.
2. Peer-Based Intervention: The "Peer Helper" program was established, involving students in proactively mediating small conflicts and reporting bullying. This promotes the value of social responsibility and mutual assistance (*ta'awun*) (QS. Al-Ma'idah (5):2).

3. Introspection Practices: Students are required to write Akhlak Reflection Journals (Jurnal Refleksi Akhlak) where they list their good deeds and mistakes, a practice aligned with the Islamic concept of *mubasabah* (self-introspection) (QS. Al-Hasyr (59):18).

C. Interpretation of Findings

The integration of spiritual consciousness directly correlates with positive changes in the school's social climate. Students reported feeling safer and more respected. The frequency of teasing and social exclusion reduced significantly, demonstrating that the spiritual approach successfully transformed the students' moral behavior (moral action). The core finding is that by focusing on faith and accountability to Allah, the PAI teacher builds self-control from within, making the solution sustainable and comprehensive.

DISCUSSION

This section critically analyzes the research findings and their implications.

1. Comparisons

The findings reinforce the consensus of prior studies (e.g., Mufidah et al., Huda & Khadavi, 2025) that PAI teachers are effective in reducing aggression through spiritual guidance. Specifically, the study confirms that modeling (*uswah hasanah*) by the teacher is a dominant factor, aligning strongly with Social Learning Theory (Bandura, 2023). However, this research distinctively highlights the effectiveness of coupling Humanistic Counseling principles (empathy, unconditional positive regard) with the spiritual imperative of tauhid (oneness of God), enriching the secular model with transcendent purpose.

2. Causal Arguments

The observed behavioral transformation is causally linked to two processes:

- a. 'Tazkiyah an-Nafs (Soul Purification): The teacher's emphasis on *mubasabah* and the condemnation of *ẓulm* (tyranny) directly addresses the pathological roots of bullying (e.g., arrogance and envy). By connecting unkind behavior to spiritual consequences (dosa/sin), the teacher builds internal moral control (*self-regulation*) driven by faith, which is a stronger deterrent than fear of social rules alone.
- b. Affective Transformation: The use of verses on *Rahmah* (compassion) and *ukhuwah* (brotherhood) (QS. Al-Hujurat (49):10) with the teacher's gentle manner (*mau'izhah hasanah*) creates a psychologically safe environment. This safety allows students (especially

perpetrators) to feel accepted and thus more receptive to moral guidance, fostering genuine repentance and empathy.

3. Contributions

This research offers a significant contribution by empirically validating a holistic Islamic educational model (*murabbi*, *Muallim*, *muaddib*, *mursyid*) that integrates pedagogical methods (Bandura's modeling, Lickona's character components) with spiritual theology (Al-Ghazali's *tazkiyah an-nafs*). It demonstrates that the PAI teacher's role, when properly executed, is a functional and strategic component in school safety and character formation, serving as a model for educational institutions mandated to cultivate moral and spiritual development (UU No. 20 Tahun 2003).

4. Limitations

The main limitations are the resource constraints faced by PAI teachers, including heavy administrative loads and limited time, which prevent the deep, individualized spiritual counseling necessary for every student. Furthermore, the study acknowledges the ongoing challenge posed by external factors like social media, which may fuel *cyberbullying* outside the school's immediate control.

5. Research Agenda and Recommendations

For further studies, research is recommended to: (1) Conduct a longitudinal quantitative study to assess the long-term impact and sustainability of this spiritual counseling model on student recidivism rates in aggressive behavior. (2) Explore the integration of specialized Islamic counseling techniques, such as mindfulness-based Islamic therapy, to enhance students' emotional regulation.

The primary implementation recommendations for schools are: (1) Mandating Professional Training for all PAI teachers in Integrative Islamic Counseling and conflict management. (2) Formalizing Collaboration between PAI teachers and Guidance and Counseling (BK) teachers, clearly defining their combined roles in addressing student social issues. (3) Strengthening Religious Culture by making programs like *Jumat Religi* and the "Peer Helper" scheme compulsory and structurally supported

CONCLUSION

The PAI teacher at SMP Negeri 1 Amuntai Utara plays a pivotal and strategic role as a spiritual counselor, successfully preventing bullying by implementing a holistic character-building approach

rooted in Islamic values. The core finding is that the use of internal moral control achieved through *tazkiyah an-nafs* (soul purification) and the implementation of *uswah hasanah* (good modeling) are far more effective than external disciplinary measures. The teacher's strategy of framing social issues through the lens of *rahmah*, *ukhuwah*, and *zulm* (tyranny) and integrating these values into practical school activities (e.g., *Jumat Religi* and Peer Helper Program) resulted in a measurable reduction of bullying and the cultivation of an empathetic, religiously guided school environment¹. This successful integration of theology, pedagogy, and counseling serves as a strong empirical confirmation that character education, anchored in Islamic spiritual awareness, is essential for fostering responsible and well-mannered young people. To sustain this achievement, it is recommended that the school formalize and mandate these religious guidance programs as institutional priorities and that teachers receive professional training in advanced Islamic counseling methods, while further research should conduct longitudinal studies to assess the long-term effectiveness of this spiritual intervention.

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