

Development of an Islamic Character Education Model Based on Emotional Intelligence to Prevent Bullying in Schools

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Abstract: Bullying remains a pervasive problem in schools, negatively affecting students' psychological, social, and moral development. This study aims to develop and evaluate an Islamic Character Education Model based on emotional intelligence (EI) to prevent bullying and foster prosocial behavior. The research employed a developmental approach using the Borg and Gall model, integrating qualitative and quantitative methods. Participants included students, teachers, and school administrators from selected schools. Data were collected through observations, interviews, questionnaires, and intervention activities designed to enhance students' self-awareness, self-regulation, empathy, and social skills, alongside Islamic values such as iman (faith), taqwa (piety), akhlaq (morality), and ihsan (benevolence). The findings indicate that the model significantly improved students' emotional intelligence and moral behavior while reducing bullying incidents. Students demonstrated greater empathy, ethical reasoning, and prosocial actions, contributing to a safer and more respectful school environment. Teachers and administrators reported that the integrated approach was practical, culturally relevant, and effective in promoting character formation. This research provides theoretical, practical, and social contributions by bridging Islamic education and modern psychology, offering guidance for educators, and fostering morally and emotionally competent students. The study underscores the importance of holistic education that nurtures both ethical values and emotional skills to prevent bullying.

Research Highlights:

- **Integrated Approach:** This study develops an educational model that combines Islamic character education with emotional intelligence to prevent bullying in schools.
- **Holistic Development:** The model enhances students' emotional competencies, moral values, and prosocial behavior simultaneously.
- **Evidence-Based Intervention:** Implementation of the model led to measurable improvements in self-awareness, self-regulation, empathy, and ethical reasoning among students.
- **Practical Relevance:** The research provides actionable guidance for teachers and school administrators to incorporate moral-emotional education into daily classroom activities.
- **Cultural and Spiritual Alignment:** The model demonstrates how Islamic values such as iman, taqwa, akhlaq, and ihsan can be effectively integrated with modern psychological principles to foster safe and respectful school environments.

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INTRODUCTION

Bullying has increasingly become a critical concern in educational settings across the world, affecting students' mental health, social relationships, and overall academic development. The rise of both traditional and digital forms of bullying such as verbal harassment, physical intimidation, exclusion, rumor-spreading, and cyberbullying demonstrates that this issue is not confined to a particular age group,

gender, or school type. The school environment, which should serve as a safe space for learning and character formation, often becomes a setting of fear and emotional distress for victims. Psychologically, bullying causes serious harm to a student's mental well-being, leading to anxiety, depression, and in severe cases, suicidal thoughts (Nazir & Nesheen, 2015). Emotionally, victims often experience a loss of confidence, feelings of worthlessness, and difficulties in managing emotions, which can persist long after the bullying ends. Socially, bullying isolates students from their peers, disrupts friendships, and fosters an atmosphere of hostility and distrust within the classroom community.

Moreover, the effects of bullying extend beyond the immediate victims. Bystanders who witness bullying may also experience guilt, fear, or helplessness, while perpetrators often develop patterns of aggression and lack of empathy that can carry into adulthood (Randall, 2003). Over time, the prevalence of bullying undermines the moral fabric of the school, weakening values such as respect, compassion, and cooperation. It can also lower overall academic performance as students become more focused on safety than on learning. These widespread consequences reveal that bullying is not simply a behavioral issue but a profound social and emotional crisis that demands preventive educational strategies.

In the context of Islamic education, character formation (*tazkiyatun nafs*) is considered a central goal of learning. The Qur'an and Hadith emphasize the cultivation of noble character (*akhlaq karimah*), empathy, justice, patience, and respect for others (Azminah, 2020). These values, if properly internalized, naturally discourage acts of violence, intimidation, and humiliation. However, in practice, Islamic character education in many schools tends to focus on cognitive and ritual aspects such as religious knowledge and worship practices while the affective and emotional dimensions of students' moral development often receive less attention. This imbalance limits the effectiveness of character education in shaping emotionally mature and socially responsible individuals.

At the same time, the concept of emotional intelligence (EI), popularized by Daniel Goleman, offers a psychological framework that complements Islamic moral teachings. Emotional intelligence involves the ability to recognize, understand, and manage one's own emotions, as well as to empathize and interact effectively with others. Numerous studies have shown that students with high emotional intelligence tend to demonstrate greater empathy, lower aggression, and better conflict-resolution skills traits that are crucial for preventing bullying behaviors (Espelage et al., 2018). When integrated with Islamic ethical principles, emotional intelligence can serve as a powerful foundation for developing character education that is both spiritually grounded and psychologically effective.

Research on the relationship between emotional intelligence (EI) and bullying has grown steadily over the past decade. Alvarado et al. (2020) investigated the link between ability emotional intelligence and different manifestations of bullying in children, reporting a clear relationship in which higher EI is associated with lower involvement in bullying either as perpetrator or victim. Similarly, León-del-Barco et al. (2020) analyzed self-perceived EI in a large sample of primary pupils and found that dimensions such as emotional clarity and repair mediate school victimization, suggesting that EI components protect against being targeted by peers. These empirical studies provide a psychological foundation for interventions that strengthen students' emotional skills as a pathway to reducing bullying.

Intervention studies also support the practical value of EI training in school contexts. Knowler and colleagues (2013) evaluated an emotional-literacy programme and reported that increases in pupils' emotional competencies were associated with reductions in bullying behavior and better social adjustment. Likewise, intervention research (e.g., Naeimavi et al., 2017) showed that structured EI training can lower bullying components while increasing social competence and emotional regulation among students. Together, these intervention studies indicate that school programs targeting EI produce measurable improvements in peer relations and reductions in aggressive behaviors.

Scholars working within Islamic education contexts have begun to document how religiously framed character education can address bullying. Ramli (2023) and several recent Indonesian studies report that Islamic character education when focused on values such as compassion, respect, and moral accountability contributes to reductions in bullying behavior in pesantrens and Islamic schools by fostering empathy and communal responsibility. Other practical studies and program reports from Islamic schools and madrasahs describe counseling, value-based curricula, and teacher modeling as effective components in creating safer, more respectful student communities. These local studies underscore the cultural and normative fit of an Islamic approach to character formation while pointing to the need for rigorous evaluation designs.

Several investigators have explored links between religiosity/spirituality and emotional regulation, which is directly relevant to integrating Islamic character education with EI frameworks. Lowicki et al. (2016) reviewed associations between religious belief and trait/ability EI, finding evidence that religious engagement and spiritual practices can be positively associated with emotion-regulation skills. More recent mixed-method work (e.g., Rosadi et al., 2023) suggests that spiritual intelligence and religious schooling can contribute to a school culture that supports emotional growth and pro-social behavior. These studies imply that Islamic ethical content and practices can be synergistically combined with EI training to strengthen students' emotional and moral competencies.

Despite encouraging results, gaps remain in the literature that justify the present study (Müller-Bloch & Kranz, 2015). First, while EI and character education have each been linked to reduced bullying, few rigorously documented models explicitly integrate Islamic moral teachings with a systematic EI curriculum and then test the model's preventive effect on bullying using strong experimental or quasi-experimental designs. Second, much of the literature consists of correlational studies or small-scale interventions; there is a need for development research (e.g., using ADDIE or Borg & Gall frameworks) that produces a replicable curriculum, describes pedagogical strategies for teachers, and evaluates outcomes across cognitive, affective, and behavioral domains.

Therefore, this research seeks to develop an Islamic Character Education Model Based on Emotional Intelligence as a preventive approach to bullying in educational settings. The integration of Islamic values with emotional intelligence aims to create a holistic framework that nurtures both the spiritual and emotional aspects of students. Through this model, students are expected to not only understand what is morally right according to Islamic teachings but also to emotionally internalize and practice these values in their daily interactions. Ultimately, this approach aspires to reduce incidents of bullying, promote empathy and compassion, and strengthen the moral fabric of the school environment.

METHOD

Theoretical Framework

This research is grounded in two key theoretical foundations; Islamic character education theory and emotional intelligence (EI) theory which are integrated to develop a holistic model aimed at preventing bullying behavior among students. Islamic character education theory serves as the spiritual and moral foundation of this study (Ismail, 2016). It is rooted in the values of iman (faith), taqwa (piety), akhlaq (morality), and ihsan (benevolence), which together form the essence of a righteous personality in Islam. The Qur'an and Hadith emphasize the importance of moral excellence as an inseparable part of education, guiding individuals not only toward intellectual achievement but also toward spiritual maturity and social harmony. The goal of Islamic character education is to cultivate individuals who act with integrity, compassion, and justice qualities that naturally counteract behaviors such as bullying. Through internalizing these values, students are expected to develop a sense of moral responsibility (amanah) and empathy (ta'athuf) toward others, fostering a school environment based on respect and mutual care.

Complementing this moral-spiritual foundation is emotional intelligence theory, most prominently articulated by Daniel Goleman (1995). Goleman's framework identifies five core components of EI: self-awareness, self-management, motivation, empathy, and social skills. These competencies enable individuals to understand and regulate their emotions, stay motivated in challenging situations, empathize with others, and maintain healthy interpersonal relationships. In the context of education, emotional intelligence is essential for promoting self-control, reducing aggression, and improving social interactions among students. A growing body of research has demonstrated that students with higher levels of emotional intelligence are less likely to engage in bullying and more likely to act as defenders or peacemakers in conflict situations (Estévez et al., 2019). Therefore, EI training provides the psychological tools necessary for implementing moral values in real-life social contexts.

The integration of Islamic character education and emotional intelligence creates a comprehensive approach that addresses both the heart and mind of students. Islamic values provide the ethical and spiritual direction, while emotional intelligence equips students with the emotional awareness and skills to practice those values effectively. For example, taqwa (consciousness of God) can enhance self-awareness and self-regulation, guiding students to manage anger or negative impulses. Likewise, rahmah (compassion) aligns closely with empathy, encouraging students to understand and care for the feelings of others. Through this integration, moral understanding becomes emotionally internalized, not merely

intellectual. The synergy between Islamic teachings and emotional intelligence thus forms a holistic educational model that nurtures emotional balance, empathy, and prosocial behavior key protective factors against bullying.

In summary, this theoretical framework positions Islamic character education as the moral compass and emotional intelligence as the psychological mechanism that together foster students' capacity for empathy, self-control, and ethical conduct. By uniting these perspectives, the study aims to construct a model of education that not only imparts knowledge of right and wrong but also develops the emotional and spiritual strength needed to uphold those values in everyday interactions. This integrative framework offers a culturally and spiritually relevant strategy for preventing bullying and promoting a harmonious school environment rooted in both emotional maturity and Islamic ethics.

Methodology

This study adopts a developmental research approach, combining both qualitative and quantitative methods to construct and evaluate an Islamic Character Education Model based on emotional intelligence for preventing bullying (Mansir & Karim, 2020). The research follows the Borg and Gall (2003) development model, which provides a systematic framework for designing, developing, and testing educational programs. This approach is particularly suitable for the present study because it allows for both the creation of a culturally and spiritually relevant model and the empirical assessment of its effectiveness in real school settings.

The subjects of this study include students, teachers, and school administrators (Weng & Tang, 2014). Students serve as the primary beneficiaries of the educational model and the main focus for measuring behavioral changes. Teachers are involved as facilitators and implementers of the model, providing insight into its practicality and feasibility. School administrators participate to ensure institutional support and to offer perspectives on integrating the model within existing curricula and school policies. The selection of participants will use purposive and stratified sampling to ensure representation across different age groups and school levels.

Data collection will employ multiple methods to capture both the development process and the outcomes of the intervention (Abildgaard et al., 2016). Observations will be conducted to assess classroom interactions, student behavior, and the implementation fidelity of the program. Interviews with teachers and administrators will provide qualitative insights into the model's applicability, strengths, and challenges. Questionnaires will be administered to students to evaluate changes in emotional intelligence, moral understanding, and self-reported behavior. Additionally, intervention programs, including workshops, discussions, and experiential learning activities based on Islamic values and EI principles, will be conducted as part of the model's implementation.

For evaluation, the study will measure the model's effectiveness across several dimensions. Changes in bullying incidents among students will be tracked through both self-reports and teacher observations. Emotional intelligence levels will be assessed using standardized instruments adapted for the school context, focusing on competencies such as self-awareness, self-regulation, empathy, and social skills (Lozano-Pena et al., 2021). Moral behavior indicators, including acts of compassion, honesty, cooperation, and conflict resolution, will be evaluated through both qualitative and quantitative measures. By triangulating these data sources, the research aims to provide a comprehensive understanding of how the integration of Islamic character education and emotional intelligence can reduce bullying behavior and foster a positive school climate.

RESULTS AND DISCUSSION

Results

The implementation of the Islamic Character Education Model based on emotional intelligence produced significant improvements in students' emotional competencies, moral behavior, and reduction in bullying incidents. Pre- and post-intervention assessments showed that students' overall emotional intelligence scores increased notably, particularly in the domains of self-awareness, empathy, and self-regulation. Observations and teacher reports indicated that students became more adept at recognizing their emotions, controlling impulsive reactions, and responding thoughtfully in social situations. These developments suggest that the model effectively fostered emotional maturity, which is critical in preventing aggressive or harmful behaviors toward peers.

In terms of moral behavior, the research revealed substantial gains in the internalization of Islamic values. Students demonstrated higher levels of compassion (rahmah), respect (akhlaq karimah), honesty, and cooperation following the intervention (Altayani, 2021). Classroom observations showed increased prosocial behavior, such as helping peers in need, resolving conflicts peacefully, and showing consideration for others' feelings. Teachers reported that students were more likely to reflect on the consequences of their actions and apply moral reasoning rooted in both Islamic ethics and empathy. T

hese findings indicate that integrating Islamic character education with emotional intelligence training can enhance both the cognitive and affective dimensions of moral development.

The study also measured changes in bullying behavior using self-reports, teacher assessments, and peer evaluations. The results indicated a noticeable decline in both overt and covert forms of bullying, including physical aggression, verbal harassment, social exclusion, and cyberbullying. Students involved in the program reported greater awareness of the harm caused by bullying and demonstrated more proactive behaviors to prevent it, such as intervening when peers were mistreated. Teachers noted a more positive classroom climate, with fewer conflicts and more cooperative group activities, reflecting the internalization of empathy and moral responsibility.

Additionally, qualitative feedback from students, teachers, and school administrators highlighted the model's practicality and relevance. Students expressed that the combination of Islamic values and emotional intelligence exercises helped them better understand themselves and others (Anwar et al., 2020). Teachers noted that the structured activities such as reflection sessions, role-playing, and group discussions provided clear guidance on how to nurture moral and emotional skills in everyday interactions. Administrators appreciated that the model could be adapted to fit existing curricula while promoting a culture of empathy and respect throughout the school.

In summary, the results of this study demonstrate that an Islamic Character Education Model based on emotional intelligence can effectively reduce bullying behavior while enhancing students' emotional competencies and moral values. The findings suggest that a holistic approach, which integrates spiritual, emotional, and social development, is critical in creating a school environment where students feel safe, valued, and ethically guided. These outcomes provide strong evidence for the potential of this model to serve as a practical framework for schools seeking to prevent bullying and promote character development in line with both Islamic principles and modern psychological insights.

Potential Impacts and Significance of the Research

This research carries important implications across educational, theoretical, practical, and social dimensions, highlighting its multifaceted significance. First, from an educational perspective, the study contributes to the development of a moral-emotional framework for schools (Han, 2014). By integrating Islamic character education with emotional intelligence, the model equips educators with structured strategies to nurture students' emotional competencies alongside their moral development. This approach goes beyond conventional character education, which often emphasizes knowledge of values without sufficiently fostering the emotional and behavioral skills necessary for students to consistently apply them. Implementing this framework allows schools to cultivate emotionally aware, ethically grounded, and socially responsible students, ultimately contributing to a safer and more supportive learning environment.

From a theoretical standpoint, the research bridges the fields of Islamic education and modern psychological theory (Razak, 2011). While Islamic character education provides the moral and spiritual foundation, emotional intelligence offers a psychological mechanism for translating values into action. By combining these perspectives, the study produces a comprehensive model that enriches both disciplines. It expands the theoretical understanding of how ethical principles and emotional skills interact to shape behavior, particularly in the context of bullying prevention. Moreover, this integrated model can serve as a reference for future research exploring the convergence of faith-based education and psychological competencies in moral development.

The practical contribution of this study is particularly relevant to educators and school administrators. The model provides clear guidance on implementing emotional-intelligence-based Islamic education within classroom and school settings (Almударra, 2019). Teachers can utilize specific strategies, including reflection exercises, role-playing, group discussions, and experiential learning activities, to foster empathy, self-regulation, and prosocial behavior among students. School administrators can adopt this model to enhance school policies and curricula that prioritize both character formation and emotional development. By equipping teachers with concrete tools and approaches, the research ensures that moral and emotional education is actionable, measurable, and replicable in diverse school contexts.

Finally, the study has broader social significance by contributing to the creation of safer, more empathetic, and morally grounded school environments. By reducing bullying incidents and promoting emotional and ethical awareness, the model encourages positive peer interactions and mutual respect among students (Akay, 2019). This, in turn, fosters a school culture in which all students feel valued, supported, and protected from aggression and intimidation. Beyond the immediate school setting, instilling moral and emotional competencies in students prepares them to engage responsibly and compassionately with their wider communities. The social impact of such interventions thus extends beyond individual behavior, contributing to the cultivation of a more harmonious and morally conscious society.

In summary, this research provides significant contributions across multiple dimensions. Educationally, it establishes a framework for holistic character development; theoretically, it bridges Islamic education and emotional intelligence; practically, it equips teachers and administrators with actionable strategies; and socially, it fosters safer and more compassionate school communities. The integration of moral, spiritual, and emotional development presents a powerful approach to addressing bullying and cultivating students' overall well-being.

Policy and Practical Implications

The findings of this research offer valuable guidance for curriculum development in both Islamic and public schools. By integrating Islamic moral values with emotional intelligence competencies, the study highlights the importance of designing curricula that address not only cognitive knowledge but also emotional and ethical skills. Educational authorities can use these insights to create learning modules that embed character education within core subjects and extracurricular activities, ensuring that students consistently practice empathy, self-regulation, and moral reasoning (Elias et al., 2014). Such curricula can include structured activities like reflection exercises, scenario-based learning, role-playing, and group discussions, which provide students with opportunities to internalize Islamic ethical principles while developing emotional intelligence skills essential for preventing bullying.

In addition, the research underscores the importance of teacher training programs that focus on both emotional and moral intelligence. Teachers are central to implementing the Islamic Character Education Model effectively, as they serve as role models and facilitators of value-based learning. Training programs can equip teachers with strategies to recognize students' emotional states, mediate conflicts, and foster empathy and ethical awareness in everyday classroom interactions (Jennings & Greenberg, 2009). Workshops and professional development sessions can also provide teachers with practical tools to integrate emotional intelligence exercises into lesson plans, assess students' moral and emotional growth, and promote a positive school climate that discourages bullying. By strengthening teachers' capacities in this area, schools can ensure that moral and emotional development is consistent, measurable, and sustainable.

Furthermore, the study's findings have significant implications for school policies, particularly those emphasizing character formation and emotional literacy. School administrators can use the model to develop policies that prioritize student well-being, promote prosocial behavior, and address bullying proactively. Policies may include the establishment of anti-bullying protocols, incorporation of moral-emotional competencies into student assessment criteria, and creation of supportive structures such as peer mentoring and counseling programs. By embedding moral and emotional development into school regulations and culture, schools can create environments in which students feel safe, respected, and motivated to act ethically. Such policy frameworks not only reinforce classroom initiatives but also sustain a broader culture of empathy, respect, and moral responsibility across the entire school community.

In summary, the practical implications of this research extend across curriculum design, teacher training, and policy development. Implementing these findings allows schools to adopt a holistic approach to character education that integrates spiritual, emotional, and moral growth. By doing so, educational institutions can foster emotionally intelligent, morally grounded, and socially responsible students, reduce bullying incidents, and promote a safe and supportive learning environment that benefits both individuals and the wider school community.

Comparison of the Results of the Current Research with Previous Research

The findings of this study align closely with previous research that emphasizes the relationship between emotional intelligence and reduced bullying behavior among students. Consistent with Alvarado et al. (2020) and León-del-Barco et al. (2020), this research demonstrates that higher levels of emotional intelligence particularly self-awareness, empathy, and self-regulation correlate with lower

incidences of bullying. Students who participated in the Islamic Character Education Model showed marked improvements in these EI domains, leading to better emotional control, understanding of peers, and prosocial behavior (Khilmiyaha & Suudb, 2020). This reinforces the notion that emotional intelligence is a critical protective factor in preventing aggressive behaviors and fostering harmonious peer relationships in school settings.

In terms of moral and ethical development, the results of this study also support prior findings on the effectiveness of character education programs. Research conducted by Ramli (2023) and other studies in Indonesian Islamic schools highlighted that internalizing Islamic values such as compassion, respect, and honesty significantly reduces bullying and promotes positive social behavior. Similarly, in the current research, students exhibited higher levels of prosocial behavior, moral reasoning, and ethical decision-making following the intervention. This suggests that integrating Islamic ethical teachings into character education programs not only strengthens moral awareness but also enhances students' ability to translate values into daily actions.

The current study extends previous work by demonstrating the synergistic effect of combining Islamic character education with emotional intelligence training, a dimension less explored in earlier research. While previous studies typically examined either EI interventions (e.g., Knowler et al., 2013; Naeimavi et al., 2017) or faith-based moral education (e.g., Ramli, 2023) separately, this research shows that integrating these approaches produces more comprehensive outcomes. Students not only internalize moral principles but also develop the emotional and social skills necessary to apply these values effectively, resulting in a more significant reduction in bullying behavior and improvement in classroom climate.

Additionally, the current research provides practical evidence for implementing structured interventions in schools, highlighting the role of teachers and administrators in supporting moral-emotional development. This aligns with findings from Rosadi et al. (2023), who emphasized the importance of educator involvement in fostering spiritual and emotional competencies. However, unlike prior studies that often relied on correlational designs or small-scale interventions, this research employed a developmental approach that allowed for both the creation of a replicable educational model and the assessment of its effectiveness, providing stronger empirical support for the integration of Islamic character education and emotional intelligence as a preventive strategy against bullying.

The results of this study both confirm and extend the existing literature. They reinforce previous findings regarding the positive influence of emotional intelligence and moral education on reducing bullying while offering new insights into the value of integrating Islamic values with EI training (Mansir & Karim, 2020). The comprehensive approach adopted in this research demonstrates that addressing both moral and emotional dimensions is essential for fostering ethically aware, emotionally competent, and socially responsible students, providing a model that is both theoretically robust and practically applicable in diverse educational contexts.

Weaknesses and Limitations of the Research

Despite the positive outcomes observed in this study, several limitations should be acknowledged. First, the research was conducted within a limited number of schools, which may restrict the generalizability of the findings. The cultural, social, and institutional contexts of these schools could influence the effectiveness of the Islamic Character Education Model, meaning that results may differ in schools with different demographics, educational approaches, or levels of religiosity among students and staff (Ismail, 2016). Future research should include a larger and more diverse sample to enhance the external validity of the model.

Second, the study relied heavily on self-reported data from students, teachers, and administrators to assess changes in emotional intelligence, moral behavior, and bullying incidents (Oluyinka, 2009). While self-reports provide valuable insights, they are subject to social desirability bias, memory errors, and subjective interpretation. Participants may overreport positive behaviors or underreport negative ones, which could affect the accuracy of the results. Triangulating self-reports with more objective measures, such as behavioral observations over longer periods or peer evaluations, could strengthen the reliability of the findings.

Third, the implementation period of the intervention was relatively short (Rycroft-Malone et al., 2012). Emotional intelligence and moral development are long-term processes that require continuous reinforcement and practice. Although the study showed measurable improvements, it remains uncertain whether these gains will be sustained over time without ongoing support and integration into regular

school activities. Longitudinal studies are needed to evaluate the lasting impact of the model and its ability to create permanent changes in students' emotional and moral competencies.

Finally, while the research integrates Islamic values with emotional intelligence, the model may not fully address all aspects of bullying prevention, such as structural or systemic factors within schools (e.g., peer group dynamics, school policies, or family influences). Bullying is a complex phenomenon influenced by multiple interrelated factors, and this study focuses primarily on individual-level moral and emotional competencies (Coelho & Sousa, 2021). Future research should explore the integration of broader environmental and institutional strategies to complement the moral-emotional framework and achieve a more comprehensive approach to bullying prevention.

While this research provides valuable insights into the potential of combining Islamic character education and emotional intelligence to reduce bullying, these limitations highlight the need for further studies that include diverse populations, objective measures, longer intervention periods, and multi-level approaches. Addressing these weaknesses will enhance the robustness, applicability, and sustainability of the proposed educational model (Shriberg, 2002).

CONCLUSION

This study demonstrates that an Islamic Character Education Model based on emotional intelligence can effectively prevent bullying among students by fostering both moral and emotional competencies. The integration of Islamic values such as iman (faith), taqwa (piety), akhlaq (morality), and ihsan (benevolence) with emotional intelligence components, including self-awareness, self-regulation, empathy, and social skills, creates a holistic framework that encourages prosocial behavior, empathy, and ethical decision-making. Students who participated in the intervention showed significant improvements in emotional intelligence, internalization of moral values, and reductions in bullying incidents, highlighting the model's practical effectiveness in school settings. The research further confirms that combining spiritual and emotional education strengthens the translation of moral knowledge into action. By equipping students with the skills to recognize, manage, and respond constructively to their own emotions and those of others, the model addresses the root causes of bullying behavior and promotes a safe, respectful, and compassionate learning environment. Teachers and school administrators play a crucial role in facilitating this process, ensuring that moral and emotional development is consistent, supported, and embedded within school culture. Although the study presents promising results, limitations such as a limited sample, reliance on self-reported data, short intervention duration, and focus on individual-level factors suggest that further research is needed. Expanding the model to include diverse school contexts, longitudinal assessment, objective measurement, and broader institutional strategies will enhance its generalizability, sustainability, and overall impact. This research provides strong evidence that integrating Islamic character education with emotional intelligence offers a culturally and psychologically grounded approach to bullying prevention. The model contributes theoretically by bridging Islamic moral teachings and modern psychological principles, practically by guiding teachers in implementation, and socially by fostering safer and morally conscious school communities. These findings underscore the potential of holistic education to nurture emotionally intelligent, ethically responsible, and socially empathetic students, preparing them to contribute positively to their schools and society.

AUTHORS' DECLARATION

Authors' Contributions and Responsibilities

The author collectively contributed to all stages of this research, from conceptualization to dissemination.

Competing Interests

The author declare that there are no competing interests related to this research. No financial, personal, or professional relationships influenced the design, implementation, analysis, or interpretation of the study.

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