

Reevaluating Moral Education: Addressing Bullying in Schools Through a Collaborative Framework

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Abstrak

Perundungan di lingkungan pendidikan tetap menjadi tantangan signifikan, meskipun pendidikan moral telah diintegrasikan dalam kurikulum untuk membentuk karakter siswa dan mengurangi perilaku negatif ini. Penelitian ini bertujuan untuk mengeksplorasi efektivitas pendidikan moral dalam mengatasi perundungan sekaligus mengidentifikasi hambatan yang menghalangi keberhasilannya. Metode penelitian menggunakan pendekatan campuran dengan survei kuantitatif dan wawancara kualitatif yang melibatkan siswa dan pendidik sebagai subjek penelitian. Data dianalisis secara tematik dan statistik deskriptif untuk mendapatkan gambaran menyeluruh. Temuan utama menunjukkan adanya ketidaksesuaian antara nilai moral yang diajarkan di sekolah dan perilaku sehari-hari siswa. Faktor penghambat meliputi aplikasi nilai moral yang tidak konsisten, pengaruh eksternal seperti media sosial, keterlibatan keluarga yang terbatas, dan fokus berlebihan pada praktik keagamaan formal tanpa internalisasi nilai moral. Penelitian ini menyimpulkan bahwa pendekatan sistematis dan kolaboratif yang melibatkan sekolah, keluarga, dan masyarakat diperlukan untuk secara efektif mengurangi perundungan, seperti penyempurnaan pendidikan moral dengan pendekatan yang lebih komprehensif dan praktis untuk diterapkan dalam kehidupan sehari-hari siswa.

Kata Kunci: Karakter, Pendidikan Moral, Perundungan, Pendekatan Kolaboratif

Abstract

Bullying in educational settings remains a significant challenge, despite the integration of moral education into the curriculum aimed at shaping students' character and reducing negative behaviors. This study aims to explore the effectiveness of moral education in addressing bullying while identifying barriers to its success. The research employed a mixed-methods approach, combining quantitative surveys and qualitative interviews with students and educators as participants. Data were analyzed thematically and through descriptive statistics to provide a comprehensive understanding. The key findings reveal a discrepancy between the moral values taught in schools and students' daily behavior. Barriers include inconsistent application of moral values, external influences such as social media, limited family involvement, and an overemphasis on formal religious practices without the internalization of moral values. This study concludes that a systematic and collaborative approach involving schools, families, and communities is essential to effectively reduce bullying, including refining moral education with a more comprehensive and practical approach applicable to students' daily lives.

Keywords: Character, Moral Education, Bullying, Collaborative Approach

1. INTRODUCTION

The Constitution of the Republic of Indonesia, Article 31, paragraph (3), affirms the government's commitment to implementing a national education system oriented towards enhancing faith, piety, and noble character to enlighten the life of the nation (Elbasuony et al., 2018; Wibowo & Veronica, 2022). This commitment is further reinforced by the National Education System Law No. 20 of 2003, which defines education as a conscious and planned effort to shape individuals with noble character, knowledge, and creativity. The goal of education in Indonesia, as stipulated in Article 3 of the National Education System Law, is to develop the potential of learners to become individuals who are faithful, pious, and possess noble character (Khunaifi & Matlani, 2019; Limpo et al., 2018). However, despite these noble intentions, the reality often significantly differs from the expected outcomes.

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In the context of Aceh, despite its formal implementation of Sharia, educational institutions frequently witness negative behaviors such as student brawls and bullying. The phenomenon in Aceh's education system, reflecting a moral decline among students, is increasingly concerning as cases of violence and bullying also occur in religious institutions like pesantrens and madrasahs (Manan, 2017; Suyatno, 2013). For example, a widely publicized bullying incident in a Pesantren in Pidie Regency involved two teenagers assaulting an orphaned student; the perpetrators were the victim's roommates (Afridinata et al., 2018; Fauziah et al., 2019). These frequent cases of student brawls, bullying, and other forms of violence indicate that character education, including the implementation of the 2013 Curriculum, has not been fully effective. This situation highlights the gap between aspirations and actual achievements in instilling noble character through education.

Data from various sources paint a troubling scenario. The Indonesian Child Protection Commission (KPAI) reported that student brawl cases increased to 1.1% in 2018 and in 2019, KPAI received 153 complaints related to physical and psychological violence against students (Khan & Ahmed, 2021; Laurensius et al., 2019). Additionally, the 2018 Programme for International Student Assessment (PISA) survey results indicated that 41.1% of students in Indonesia experienced bullying, among the highest observed across the 78 surveyed countries (Afriyanti et al., 2018; Supriatna, 2013). Various media reports also indicate that violence by students, such as bullying, remains a serious issue within these educational settings (Kasman et al., 2022; Laurensius et al., 2019). This situation not only tarnishes the reputation of religious educational institutions expected to nurture a generation with noble character but also indicates that current educational approaches are ineffective in instilling moral values, particularly in preventing bullying.

Several studies affirm that moral education is an effective strategy for combating bullying in educational environments (Fika & Lu'luil Maknun, 2023; Husnunnadia & Slam, 2024; Yuyarti, 2018). Moreover, these studies emphasize the importance of a holistic approach in implementing moral education to address bullying issues. Research shows that madrasahs are crucial for imparting moral education, which helps prevent bullying (Suleymanova, 2020). Furthermore, a positive school climate, where empathy and moral understanding are emphasized, helps to reduce bullying. Moral disengagement—detachment from moral norms—is frequently linked to bullying, and moral education in madrasahs can address this issue (Montero-Carretero et al., 2021; Waters et al., 2020).

The urgency of this research is underscored by these persistent issues. This study seeks to address this gap by examining the ineffectiveness of moral education in preventing bullying in madrasah tsanawiyah environments in Pidie Regency. The novelty of this study explores three main aspects: 1) bullying occurrences in madrasah environments, 2) the implementation of moral education, and 3) its effectiveness in addressing bullying. This research aims to analyze the specifics of moral education's role in preventing bullying, presenting a unique or novel angle by focusing on madrasah tsanawiyah environments in Pidie Regency.

2. METHODS

This study employs a mixed-methods approach, integrating quantitative surveys and qualitative in-depth interviews to provide a comprehensive analysis of bullying practices in Madrasah Tsanawiyah environments in Pidie Regency (Creswell, 2014). The research involves 218 students from nine public Madrasah Tsanawiyah, selected through purposive sampling, and teachers as well as stakeholders from three madrasahs known for high incidents of bullying (MTs Negeri 3, 5, and 7). This dual approach allows for effective

triangulation, enhancing the reliability and depth of the findings. Data were collected using a structured questionnaire and a semi-structured interview guide. The questionnaire, administered anonymously to students, included items on verbal, physical, and social bullying, with its validity confirmed through a pilot study with a separate sample from the same population. In-depth interviews with teachers and stakeholders provided insights into the implementation of moral education and responses to bullying incidents, offering a qualitative perspective that complements the quantitative data. Quantitative data were processed using descriptive statistics to identify trends and patterns in bullying incidents, helping to quantify the extent of the issue and the relationship between different types of bullying behaviors. Qualitative data from interviews were analyzed through thematic coding to extract key themes concerning the effectiveness of moral education.

3. RESULTS AND DISCUSSION

Results

Bullying in Madrasah Tsanawiyah of Pidie Regency

This study's findings indicate that bullying in Madrasah Tsanawiyah in Pidie Regency remains a significant concern. In a survey conducted in Madrasah Tsanawiyah of Pidie Regency, respondents were asked if they had ever been victims of bullying. Out of 218 respondents, 119 students, or 54.6%, stated that they had never been victims of bullying. Conversely, 99 students, or 45.4%, reported that they had been victims of bullying. The cumulative percentage shows that nearly half of the total respondents have experienced bullying. The frequency distribution of bullying cases in Madrasah Tsanawiyah of Pidie Regency is shown in Figure 1.

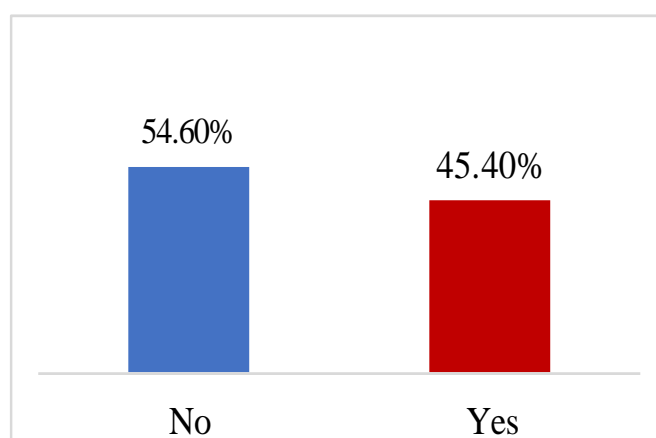


Figure 1. Frequency of Bullying in Madrasah Tsanawiyah of Pidie Regency

The findings also show that bullying practices in Madrasah Tsanawiyah in Pidie Regency manifest in various forms, such as verbal, physical, and social or relational bullying. The survey results revealed the following percentages for each form of bullying as shown in Figure 2. Based on Figure 2, survey data indicate a prevalence rate of 79.36% for verbal bullying, 45.41% for physical bullying, and 30.28% for social or relational bullying. Verbal bullying, such as teasing and humiliating, is the most dominant form, while physical bullying, such as hitting, is the most frequent within the physical category. Verbal and physical bullying are more frequently reported because these forms are easier to identify and prove compared to other types of bullying. Verbal and physical bullying generally have more

obvious impacts, such as pain, injury, and even death. Additionally, victims of verbal and physical bullying may be more likely to report incidents due to feeling supported by the existing systems, especially if the school or madrasah has clear anti-bullying policies and accessible reporting mechanisms. Consequently, verbal and physical bullying cases are the most frequently reported due to ease of identification and evidence, clear and significant impacts, lower stigma, and the victims’ willingness to report. Furthermore, the study found that classmates are the primary perpetrators in bullying incidents, accounting for about 53.5%, followed by students from different classes at 31.3%. Classmates often become the main perpetrators in bullying incidents because they regularly interact with the victims, giving them opportunities to explore and exploit the victims’ weaknesses in various situations. Differences in social status can also trigger bullying by classmates.

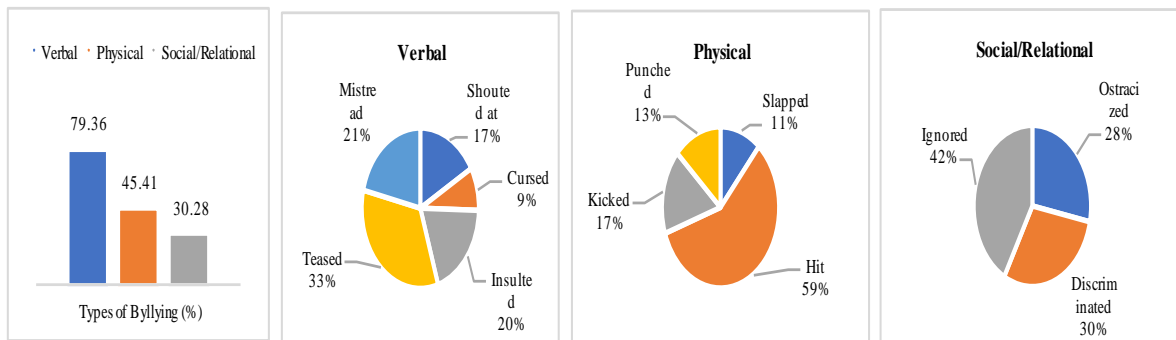


Figure 2. Percentage and Forms of Bullying in Madrasah Tsanawiyah of Pidie Regency

Moral Education at Madrasah Tsanawiyah Negeri 3 Pidie

The implementation of moral education at MTs Negeri 3 Pidie is conducted through various methods aimed at shaping students’ character and addressing bullying behavior. Activities include the communal recitation of Surah Yasin every Friday, followed by brief religious sermons from teachers to internalize moral values in students’ daily lives. Observations and interviews revealed that these activities are routinely and systematically conducted. Additionally, based on an interview with Ms. HS, there are also sessions for learning prayers and practicing religious rituals, consistently organized to support a deeper understanding of religion. Ms. MS, the Vice Principal for Student Affairs, added that the madrasah holds a special Quran reading assistance program for students who are not yet fluent. This program is conducted during the first hour of each school day, with homeroom teachers playing an active role in this intensive learning process. Ms. MS explained, “This program has been running for a long time, focusing on addressing students’ difficulties in reading the Quran, including through tests of prayer and prayer recitations.” (Interview with Ms. MS, Vice Principal of MTs Negeri 3 Pidie, October 2023).

Interviews with informants revealed that moral education in this madrasah is closely tied to religious instruction, including an intensive Quran reading program in the morning before classes begin, demonstrating the madrasah’s commitment to improving students’ abilities, especially those facing difficulties. This approach actively involves homeroom teachers to support students’ success in Quran recitation. Additionally, the emphasis on learning prayer recitations and prayers highlights the madrasah’s efforts to create an environment that supports students’ religious practices comprehensively, both academically and spiritually.

In the context of bullying, the moral education at MTs Negeri 3 has not been specifically addressed. Interviews conducted by the author indicated that informants have not clearly explained how this moral education can be directly linked to the bullying cases

occurring in the madrasah environment. Informants acknowledged that moral education could indeed be a primary solution in addressing bullying practices. However, it is still seen as a phenomenon of lesser urgency. This is reflected in the statement of the guidance counselor, who mentioned that bullying cases are common and can be resolved by summoning the perpetrators.

Although teachers at Madrasah Tsanawiyah Negeri 3 Pidie, including the guidance counselors and the vice principal, have emphasized a personal and direct approach in moral guidance, they face several challenges, particularly in reducing bullying practices. One of the main obstacles is the lack of active participation from families and the community in the process of character education. Ms. EN, a school supervisor, highlighted that the family and social environment are crucial in shaping students' character but are often not sufficiently involved, especially in families with lower economic conditions. Additionally, teachers tend to focus more on achieving curriculum targets rather than character building, potentially neglecting moral education. External factors such as the negative influence of social media also exacerbate this situation. Furthermore, although teachers are expected to incorporate moral values into the teaching process, there is no specific program designed to focus on this aspect, indicating a need for the development of more relevant and engaging teaching methods.

Moral Education at Madrasah Tsanawiyah Negeri 5 Pidie

The implementation of moral education at MTs Negeri 5 Pidie is similar to that at MTs Negeri 3 Pidie. Based on observations and interviews conducted with various informants, including teachers, supervisors, the vice principal, and the school committee, it was found that moral education is a top priority at this madrasah. Ms. NR, the Vice Principal for Student Affairs, emphasized that the moral education program at MTs Negeri 5 Pidie is well-planned to teach moral values to students. This program includes the recitation of Surah Yasin every Friday, attended by all students and teachers. Additionally, there are religious activities held in the afternoon, such as religious innovation classes, where students who choose this field receive intensive guidance. The interview indicated that the moral education program at MTs Negeri 5 Pidie is well-planned, integrating various aspects of madrasah life and extracurricular activities. Ms. NR also stressed that moral education is not only about knowledge but also about applying it in daily behavior. Observations confirmed Ms. NR's statements, where the communal recitation of Surah Yasin on Fridays is conducted routinely, with teachers providing guidance on the importance of morals. This activity is led by students and followed by all teachers and students.

Another form of moral education at MTs Negeri 5 Pidie includes integrating moral education into both formal lessons and non-academic activities. Moral education integrated into formal lessons involves incorporating moral values into subjects such as Aqidah Akhlak and other related subjects, both general and religious. In non-academic activities, moral education is integrated into various student organization activities within the madrasah (OSIM). Additionally, MTs Negeri 5 Pidie utilizes Islamic holidays to foster students' sense of care, encouraging them to participate in sacrificial activities and organizing halal-bihalal events where students and teachers seek forgiveness from one another. If a student faces a calamity, the madrasah has a program for visiting the student's home.

To address the prevalence of bullying, the madrasah has also implemented a specific program to raise awareness and prevent bullying among students. This includes posting posters and images related to anti-bullying efforts and conducting special anti-bullying awareness sessions during the flag ceremony on Mondays. The principal emphasized, "Stop bullying at MTs Negeri 5 Pidie; we will follow up on all forms of bullying, both verbal and non-verbal. Therefore, students, let us maintain good behavior towards our friends."

Despite these efforts, the effectiveness of the moral education program at this madrasah shows varied results. While there are efforts to educate students about morals, minor incidents such as teasing parents' names still occur. The persistence of such cases, as revealed by the survey, indicates ongoing challenges in the implementation of moral education at MTs Negeri 5 Pidie. Ms. NR pointed out that external influences, such as the environment and social media, which are difficult for the school to control, play a significant role. Ms. NR emphasized that the external environment and students' interactions on social media greatly influence their behavior, making it challenging to enforce the moral values taught.

Regarding bullying, the moral education implemented at MTs Negeri 5 Pidie has not fully addressed the issue. Interviews revealed that moral education is still primarily focused on reinforcing religious values and has not extensively covered aspects of daily student behavior. Observations confirmed that the integrated moral education in various student activities has not deeply impacted students' morals.

Ms. NA's statement highlights the shortcomings in the implementation of moral education at MTs Negeri 5 Pidie, particularly concerning bullying. The statement indicates that the moral education being implemented has not met expectations in shaping students' behavior, especially in dealing with and preventing bullying. Ms. NA stressed that students have not received appropriate and comprehensive behavior models to emulate. She also noted that some teachers have not been able to serve as effective role models for students. This indicates a gap between the religious values taught and their application in students' daily lives, particularly in interactions with peers. In this context, the "model" referred to by Ms. NA can be interpreted as the positive behaviors that teachers and the school environment should demonstrate, focusing not only on academic and religious aspects but also on good behavior, attitudes, and interpersonal interactions. This underscores the importance of moral education not only in theory or taught values but also in daily practice, where students can learn from the real-life examples they observe and experience in the madrasah environment.

Moral Education at Madrasah Tsanawiyah Negeri 7 Pidie

The implementation of moral education at MTs Negeri 7 Pidie is similar to that of the two previously mentioned madrasahs. Based on observations, it was found that there is a consistent pattern in the madrasah's approach to moral education, which includes communal Yasin recitation on Fridays and integrating moral education into daily learning activities. Additionally, Ms. YN emphasized the importance of individual and family environments in the moral education process. She acknowledged that students come from diverse backgrounds with different parenting styles. This indicates that while the madrasah strives to integrate moral values into education, there is recognition that external factors such as family and social environments also play a crucial role in shaping students' character. This view was also confirmed by Mr. MR, the principal of the madrasah. The principal's statement highlights that one of the madrasah's main focuses in moral education is through habituation. According to Mr. MR, habituation in moral education is the key and a special program at the madrasah he leads. This habituation encompasses various aspects of student life at the madrasah, from daily interactions with teachers and classmates to more structured activities designed to instill certain values.

Furthermore, in addressing bullying practices in the educational environment, Mr. MR emphasized the importance of moral education as the foundation for shaping students' character. The madrasah, according to him, has made efforts to implement character education through various good habits, such as greeting, shaking hands, and communal Yasin recitation. However, he also acknowledged the challenges faced, such as effectively monitoring and shaping positive student behavior. To combat bullying, the approach includes

counseling and parental involvement. From her perspective as a guidance counselor, Ms. YN added that the challenge in implementing moral education lies in the diverse backgrounds of the students. The diverse backgrounds and parenting styles that students bring from home sometimes do not align with the moral values taught at school. Nevertheless, she believes that moral education has been effective in shaping students' character and helping to address bullying, with teachers playing an active role in setting examples and monitoring student behavior.

Discussion

Bullying among children and adolescents is a longstanding phenomenon, yet recent studies have begun to view it as an international public health issue (Masiello & Schroeder, 2014; Rivara & Menestrel, 2016). Research on bullying commenced in the 1970s in Scandinavia. Since then, numerous studies have documented the nature, prevalence, and consequences of bullying. Generally, bullying is recognized as a form of aggressive behavior that is intentionally perpetrated or exhibited by one individual repeatedly towards another who is unable to defend themselves, manifesting in physical, verbal, relational, and cyberbullying forms (Pranintasari & Wachidah, 2021; West-Olatunji et al., 2018). The findings of this study indicate that nearly half of the respondents in Madrasah Tsanawiyah in Pidie Regency have experienced bullying. These findings are consistent with other research at the junior high school level in Aceh in 2021, which reported that 46.9% of junior high school students in Banda Aceh had experienced bullying (Afriani & Denisa, 2021). This percentage is comparable to neighboring countries like Malaysia, with a prevalence rate of 55.1% (Isa et al., 2021), and is similar to studies conducted in the Philippines (Sanapo, 2017), countries in Africa (Owusu et al., 2011), and the United States (Wang et al., 2009). The rate is slightly higher compared to some other Asian countries as reported in Hong Kong, Taiwan, and Macau (Karmaliani et al., 2017; Mok et al., 2014). Overall, these findings reinforce the reality that bullying is a prevalent issue in schools across various geographic and cultural regions.

The findings also show that bullying practices in Madrasah Tsanawiyah in Pidie Regency manifest in various forms. Survey data indicate a prevalence rate of 79.36% for verbal bullying, 45.41% for physical bullying, and 30.28% for social or relational bullying. Verbal bullying, such as teasing and humiliating, is the most dominant form, while physical bullying, such as hitting, is the most frequent within the physical category. These findings align with other studies indicating that verbal and physical bullying are the most common forms of bullying in educational settings (Marela et al., 2017; Purba, 2023). According to previous study, verbal violence is the most prevalent form of bullying, experienced by 87.6% of respondents (Samsudi & Muhid, 2020). This is also consistent with research by Sri Lestari from the University of Lampung, which found that physical and verbal bullying are the dominant forms (Lestari et al., 2018).

Furthermore, the study found that classmates are the primary perpetrators in bullying incidents, accounting for about 53.5%, followed by students from different classes at 31.3%. These findings are consistent with existing literature, which states that bullying is often perpetrated by classmates. A study conducted in Jambi City in 2019 showed that 81.3% of students experienced bullying from their classmates (Herlambang et al., 2019). Similarly, another study in 2023 reported that bullying incidents were more commonly perpetrated by classmates, with a percentage of 42.7% (Wasito & Fauziah, 2023). Some research also indicates that the quality of peer relationships plays a crucial role in determining whether students are likely to bully or become victims (Berchiatti et al., 2020; Huang et al., 2013). Previous research explains that classmates and peers often become bullies due to a social and school environment that "supports" such behavior. Environments where aggressive behavior

is accepted or even rewarded can encourage students to bully as a way to gain social status or dominance (Puspita et al., 2023).

In the context of Aceh, this study's findings are corroborated by data showing similar trends in bullying. The Aceh social service recorded 32 bullying cases at various educational levels (Suryati Putri, 2018; Syapsan, 2019). In 2019, data showed that 41.1% of students in Indonesia, including Aceh, had been bullied, the fifth-highest rate in the world (Mutia et al., 2021). Moreover, in the first quarter of 2021, 137 cases of child abuse were recorded (Jenkins et al., 2016). In 2021, out of 11,000 cases of violence against children in Indonesia, 1,752 occurred in Aceh. In 2023, a notable bullying incident drew public attention when a student at a renowned high school in Aceh was physically assaulted by seniors, resulting in a head injury and other wounds. Additionally, in North Aceh, three teenagers were arrested on September 9, 2023, for bullying, assaulting, and extorting a minor after a video of their actions went viral on social media (Sindiani et al., 2020; Suwarti et al., 2019).

Why Moral Education Fails to Address Bullying

Based on these findings, it can be said that moral education is fundamentally considered a crucial foundation for character building in educational settings, including madrasahs. However, the continued prevalence of bullying in several madrasahs in Pidie Regency indicates a failure to effectively implement moral education to address this issue (Aiyub et al., 2021; Dewi et al., 2021). This research identified several conditions contributing to the failure of moral education implementation in addressing bullying practices in Madrasah Tsanawiyah in Pidie Regency.

First, there is inconsistency in the application of moral values. Although moral education has been integrated into the curriculum and daily activities, its practical realization is often inconsistent or formalistic. Teachers and staff at madrasahs have not consistently modeled good moral behavior, which is essential for setting an example for students (Brilianti, 2023; Kaliannan & Chandran, 2010). Without consistent real-life examples from educators, students struggle to apply the taught values in their daily behavior. This aligns with study who stated that the inconsistent or ineffective habituation of moral values can result in students failing to internalize these values in their daily actions (Darmiah, 2023). The lack of good role models among educators and adults around students prevents them from having a positive behavioral example to follow, leading to a disconnect between the taught moral values and their actions.

Second, there is the influence of external environments. Students spend a significant amount of time outside the madrasah environment, where they are exposed to various influences that may not support the moral values taught at madrasah. Social media and the broader social environment can display behaviors contrary to these values, influencing students to adopt negative behaviors, including bullying (Elbasuony et al., 2018; Jie & Jiahui, 2023). In the digital age, students are exposed to a range of online influences that can either support or oppose the values taught at madrasah. The social and media environment, especially social media, often contradicts the moral values taught at madrasah, affecting students' behavior and creating a gap between what is taught and what is practiced (Mat Daud et al., 2020; Sarah Ayu Ramadhani & Fitri Sari, 2022).

Third, there is a lack of family involvement in the moral education process. Many students come from diverse backgrounds where moral values may not be emphasized at home. The lack of support and reinforcement of moral values from families makes the madrasah's efforts less effective (Retnasari et al., 2021; Xu et al., 2022). Fourth, moral education focuses too much on formal religious aspects. While there are positive initiatives in implementing moral education, such as communal Yasin recitation and Quran reading assistance, these efforts do not show a direct correlation with reducing bullying behavior

(Laela & Arimbi, 2021; Yahya et al., 2021). This suggests that while moral education might be effective in shaping fundamental values, its programs might not be specific or direct enough to address bullying behavior. A more holistic approach, combining moral education with social and emotional skill development, might be necessary to tackle complex issues like bullying.

Fifth, challenges in effectively monitoring and addressing bullying cases within the madrasah environment also contribute to this failure. Although madrasahs may have anti-bullying policies, the effectiveness of implementing and supervising these policies is often lacking, leaving many bullying cases undetected or not taken seriously. The ineffectiveness of the implemented moral education in addressing bullying practices is also related to the madrasah's awareness of bullying practices. This research found that bullying is not fully perceived as a real threat among the three studied madrasahs. This is evident from the informants' responses, which seemed normative when discussing the bullying phenomenon and often regarded it as normal. This indicates a lack of awareness among the school, community, and parents about the importance of cooperation to maintain a child-friendly and bullying-free education environment, which is a contributing factor (Halid, 2023; Utari & Afendi, 2022). The main part of scientific articles, containing: final results without data analysis process, hypothesis testing results. Results can be presented with tables or graphs, to clarify the results verbally.

4. CONCLUSION

Moral education holds the promise of significantly shaping students' character and addressing bullying in educational settings. However, the persistent prevalence of bullying among students in Madrasah Tsanawiyah in Pidie Regency indicates that the current implementation of moral education is not achieving its intended outcomes. This disconnects underscores a critical need to reevaluate how moral values are taught and applied within the school environment. The study identifies that true effectiveness in moral education requires more than just curriculum integration; it demands a consistent and holistic approach that permeates every aspect of a student's life. To be effective, moral education should not only address spiritual growth but also actively foster empathy, respect for differences, and practical skills to counteract bullying.

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