

Islamic Religious Education and School Bullying Prevention: A Quantitative Study at SD IT Al-Amin, Bandung Regency

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ABSTRACT

School bullying constitutes one of the most persistent and consequential threats to child wellbeing and educational quality globally. In Indonesia, the Komisi Perlindungan Anak Indonesia (KPAI) recorded 2,355 child protection violations in 2023, of which 87 cases directly involved bullying victimisation in school settings. This study examines the extent to which Islamic Religious Education (Pendidikan Agama Islam, PAI) instruction contributes to bullying prevention among primary school students. A quantitative correlational design was employed, with data collected from 24 Grade 5 students at SD IT Al-Amin, Ngamprah Sub-District, Bandung Regency, West Java, using structured questionnaires measuring two constructs: PAI learning quality (operationalised across *aqidah*, *syariah*, and *akhlak* dimensions) and bullying prevention (operationalised across implementation of Islamic values, mutual compassion, and social interdependence). Pearson Product Moment correlation analysis yielded $r = 0.698$ (strong positive correlation), a coefficient of determination of 49% ($K_p = r^2 \times 100$), and a *t*-statistic of 6.374 exceeding the critical value of 1.717 at $\alpha = 0.05$, confirming a statistically significant relationship. The regression equation $Y = 9.34 + 0.84X$ indicates that each unit improvement in

PAI learning quality is associated with a 0.84-unit increase in bullying prevention effectiveness. The remaining 51% variance suggests that family environment, peer group dynamics, and school climate are important co-determinants. These findings carry implications for curriculum design, teacher professional development, and multi-stakeholder bullying prevention frameworks in Indonesian Islamic primary education.

Keywords: Islamic Religious Education (PAI), school bullying prevention, aqidah, akhlak, syariah, quantitative correlational study, primary education.

Introduction

School bullying has emerged as one of the defining public health and educational governance challenges of the twenty-first century. The World Health Organization estimates that approximately one in three students globally experience bullying at school, with prevalence rates varying substantially across national and socioeconomic contexts (UNESCO, 2019). Beyond its immediate physical and psychological consequences, bullying produces long-term developmental harms: victims exhibit elevated risks of depression, anxiety, academic disengagement, and reduced occupational attainment in adulthood (Ttofi et al., 2011; Wolke & Lereya, 2015). Perpetrators, paradoxically, also suffer: untreated aggressive conduct in school settings predicts antisocial behaviour and criminal involvement in later life (Farrington, 1993). The school, therefore, cannot be understood merely as a passive site where bullying occurs; it is the primary institutional arena in which bullying can be systemically prevented or permitted.

Indonesia presents a particularly concerning epidemiological picture. In 2023, the Komisi Perlindungan Anak Indonesia (KPAI) received 2,355 reports of child protection violations, of which 723 were connected to the educational environment, including 87 cases of direct bullying victimisation. Critically, these figures represent only reported cases; given well-documented patterns of underreporting in bullying research globally (Smith et al., 2013), actual incidence is almost certainly higher. The Indonesian government's National Education Law (Undang-Undang No. 20/2003) places the moral formation of students the cultivation of spiritual strength, self-discipline, noble character, and civic

responsibility at the apex of educational purpose. This mandate positions Islamic Religious Education (PAI), a compulsory subject across all Indonesian state and Islamic schools, as a key institutional instrument in the formation of character dispositions that should, in theory, militate against bullying behaviour.

Yet the empirical relationship between PAI learning and bullying prevention has been inadequately examined in the quantitative literature. Most available research on PAI and bullying takes a qualitative form documenting the strategies employed by PAI teachers or describing observed bullying forms without establishing the statistical magnitude of PAI's contribution to prevention outcomes. This gap is consequential: without knowing how much variance in bullying prevention behaviour is attributable to PAI instruction, policymakers and curriculum designers lack the evidentiary basis for allocating instructional resources to specific PAI content domains. The present study addresses this gap directly.

The study was conducted at SD IT Al-Amin (Sekolah Dasar Islam Terpadu Al-Amin), an integrated Islamic primary school located in Ngamprah Sub-District, Bandung Regency, West Java. The school's mission to produce graduates who are strong in faith (aqidah), noble in character (akhlakul karimah), and academically excellent reflects the integrated character-academic formation model that characterises Indonesian Islamic primary education. Grade 5 students were selected as the research population because this cohort occupies a developmental transition between middle and late childhood, a period during which peer-group norms are particularly salient and bullying behaviour peaks in primary school settings (Pellegrini & Long, 2002).

Three research questions guided the investigation. First, how effectively is Islamic Religious Education across its aqidah, syariah, and akhlak dimensions delivered at SD IT Al-Amin as perceived by Grade 5 students? Second, how effectively is bullying prevention operationalised at the school, as measured across the application of Islamic values, the cultivation of mutual compassion, and the cultivation of social interdependence awareness? Third, is there a statistically significant relationship between PAI learning quality and bullying prevention effectiveness, and if so, what is the magnitude of that relationship? By

addressing these questions, this article contributes empirical evidence to debates about the role of religious education in prosocial behaviour formation and provides a methodologically grounded baseline for future longitudinal and multi-site research.

Existing research on PAI and bullying in Indonesia has produced consistent qualitative findings. Diana (2023), studying bullying at a Sekolah Dasar Islam Terpadu in an unspecified location, found that verbal and physical bullying occurred alongside recognisably Islamic peer interactions, and that PAI teachers responded by offering pre-lesson motivational guidance and corrective counselling when incidents occurred. Sari and Muslihah (2020), examining SMK Negeri 2 and 4 in Serang, found that PAI teachers' primary prevention strategy was the embedding of Islamic values in classroom interactions and the provision of personal advisory relationships. Yunika et al. (2013) demonstrated that school counsellors, when working collaboratively with PAI teachers and school principals, achieved bullying prevention rates of 83.82% in their sample. Anshori (IAIN Ponorogo), studying an MTS, found that PAI-based prevention strategies Quranic recitation programmes, anti-bullying socialisation sessions, and akhlak-focused extracurricular activities produced observable reductions in bullying.

What this qualitative literature consistently lacks is statistical quantification of the relationship. None of the studies cited above establishes how much of the variance in student bullying prevention behaviour is explained by PAI instruction quality, nor do they test whether the observed relationships are statistically significant. This limits the evidential basis for curriculum policy: if PAI accounts for only 10% of prevention variance, that implies very different resource allocation priorities than if it accounts for 50% or more. The present study fills this gap by providing, to the authors' knowledge, the first quantitative estimate of the PAI–bullying prevention relationship in an Indonesian Islamic primary school context, using a validated survey instrument and standard inferential statistical procedures.

Methods

Research Design

This study employed a quantitative correlational design to examine the direction and strength of the association between PAI learning quality (Variable X) and bullying prevention effectiveness (Variable Y). The correlational design was selected over experimental designs because the ethical and logistical constraints of education research preclude random assignment of students to PAI versus no-PAI conditions. The design is appropriate for the research questions, which concern the degree of association between naturally occurring variables rather than experimental causation (Creswell & Creswell, 2018). Pearson Product Moment correlation analysis, combined with simple linear regression and significance testing, constituted the primary analytical procedures. All analyses were conducted using SPSS Version 26.

Research Site and Participants

The research site was SD IT Al-Amin (Sekolah Dasar Islam Terpadu Al-Amin), an accredited-A integrated Islamic primary school founded in 2001, located at Jl. Somawinata No. 04, Tanimulya, Ngamprah Sub-District, Bandung Regency, West Java, Indonesia. The school operates under the Al-Amin Foundation and serves three educational levels (TK, SD, SMP). The total SD enrolment at the time of data collection was 270 students distributed across six class groups (rombel). The school's vision to produce students who are intelligent, excellent in faith and knowledge, noble in character, and high-achieving situates it within the integrated Islamic education (SDIT) model that emphasises simultaneous academic and character development.

The study population comprised all 270 students enrolled at SD IT Al-Amin. The sample was drawn from Grade 5 (Kelas V), yielding a purposive sample of 24 students. Purposive sampling was selected for two theoretically grounded reasons: first, Grade 5 students (aged approximately 10–11 years) are at the developmental stage identified in the literature as the peak period for peer-group bullying in primary schools (Pellegrini & Long, 2002); second, by Grade 5, students have been exposed to four full years of PAI instruction, providing sufficient

accumulation of PAI learning experience to examine its relationship with bullying-prevention dispositions. The sample size of 24, while modest, is appropriate for a single-classroom purposive study and consistent with similar correlational studies in Indonesian primary education research.

Instruments

Two structured questionnaires were developed and validated for this study. The PAI Learning Quality Questionnaire (Instrument X) comprised 20 items measuring the quality of students' PAI learning experience across three subscales: *aqidah* (4 items, e.g., the degree to which PAI lessons deepen students' faith convictions), *syariah* (6 items, e.g., the degree to which lessons cultivate practical Islamic conduct), and *akhlak* (10 items, e.g., the degree to which lessons develop respectful and compassionate behaviour toward peers). Items were rated on a 4-point Likert scale: 1 (*Sangat Tidak Baik / Very Poor*), 2 (*Tidak Baik / Poor*), 3 (*Baik / Good*), 4 (*Sangat Baik / Very Good*).

The Bullying Prevention Questionnaire (Instrument Y) comprised 20 items measuring students' bullying prevention dispositions and behaviours across three subscales: application of Islamic values (8 items, e.g., behaving with justice and honesty toward peers), cultivation of mutual compassion (6 items, e.g., showing care and empathy when peers are distressed), and awareness of social interdependence (6 items, e.g., understanding one's responsibility to help rather than harm fellow students). Items were rated on a 4-point agreement scale: 1 (*Sangat Tidak Setuju / Strongly Disagree*), 2 (*Tidak Setuju / Disagree*), 3 (*Setuju / Agree*), 4 (*Sangat Setuju / Strongly Agree*). Before analysis, items with *r*-hitung below the *r*-tabel threshold of 0.404 (at $\alpha = 0.05$, $n = 24$) were excluded from the scale totals.

Validity and Reliability

Content validity was established through expert review by the supervising faculty members, who assessed the alignment of each item with the theoretical constructs and with the SD IT Al-Amin PAI curriculum objectives. Construct validity was then assessed empirically through item-level Pearson correlations with total scale scores. For Instrument X (PAI Learning Quality), 16 of 20 items met the validity criterion ($r\text{-hitung} \geq 0.404$); the 4 invalid items (items 2, 3, 19, 20) were

excluded from subsequent analysis. For Instrument Y (Bullying Prevention), 18 of 20 items were valid; 2 items (items 9 and 14) fell below the validity threshold and were excluded. Reliability was assessed using Cronbach's alpha. The PAI Learning Quality scale achieved $\alpha = 0.908$, and the Bullying Prevention scale achieved $\alpha = 0.923$. Both values exceed the conventional threshold of $\alpha = 0.70$ (Nunnally, 1978), indicating excellent internal consistency.

Data Analysis Procedures

Prior to inferential analysis, assumptions underlying Pearson correlation and linear regression were tested. Normality was assessed using the Kolmogorov-Smirnov test via SPSS. The Asymp. Sig. value for Variable X was 0.200 and for Variable Y was 0.177, both exceeding the threshold of 0.05, confirming normal distributions in both variables. Linearity was tested using the ANOVA Deviation from Linearity approach. The Deviation from Linearity significance value was 0.311 (> 0.05), confirming a significant linear relationship between the variables ($F_{hitung} = 1.433 < F_{tabel} = 3.237$ at $df\ 14:8$, $\alpha = 0.05$).

Following assumption verification, the Pearson Product Moment coefficient (r) was calculated using the standard formula applied to the complete validated item sets. The coefficient of determination ($K_p = r^2 \times 100$) was computed to estimate the proportion of variance in bullying prevention attributable to PAI learning quality. Simple linear regression produced the prediction equation $Y = a + bX$. Statistical significance was tested using the t-statistic formula $t = r\sqrt{(n-2)} / \sqrt{(1-r^2)}$, with the rejection criterion $t_{hitung} > t_{tabel}$ at $\alpha = 0.05$ and degrees of freedom $n - 2 = 22$ ($t_{tabel} = 1.717$). All analyses were conducted using SPSS Version 26 with manual verification of key computations.

Results And Discussion

Descriptive Analysis: PAI Learning Quality (Variable X)

The aggregate score for PAI Learning Quality across all 24 respondents was 1,597 out of a maximum ideal score of 1,920 (4 points $\times$ 20 items $\times$ 24 respondents), yielding a descriptive effectiveness rate of 83% ($1,597 \div 1,920$). This indicates that, in students' perceptions, PAI instruction at

SD IT Al-Amin is operating at a good to very good level across the three content domains, though with meaningful room for improvement.

The subscale analysis reveals a differentiated performance profile. The syariah subscale achieved the highest effectiveness rate at 89% ($518 \div 576$), suggesting that instruction in Islamic practice the Five Pillars, halal conduct norms, and interpersonal transaction ethics is perceived as highly effective. The aqidah subscale achieved 84% ($323 \div 384$), reflecting strong but not optimal delivery of faith-conviction content. The akhlak subscale performed lowest at 78% ($756 \div 960$). This performance gradient is theoretically significant: akhlak the domain most directly and immediately relevant to bullying prevention is also the domain where teaching quality is perceived as most limited.

The relative underperformance of the akhlak subscale is consistent with the broader critique of PAI pedagogy noted by Asrori (2013) and Yusuf (2007): akhlak education requires the most sophisticated pedagogical approach experiential, relational, and habituation-based and is most vulnerable to reduction into propositional knowledge transmission. A teacher who explains what good akhlak is without creating structured opportunities for students to practise it in authentic social situations is unlikely to produce the stable moral dispositions that Ibn Maskawaih and Al-Ghazali identified as the hallmark of genuine character formation. This finding should inform both pre-service teacher preparation and in-service professional development for PAI teachers.

Table 1. *Descriptive Analysis of PAI Learning Quality by Subscale (n = 24)*

Subscale	No. Items	Aggregate Score	Ideal Score	Effectiveness (%)
Aqidah	4	323	384	84%
Syariah	6	518	576	89%
Akhlak	10	756	960	78%
Total	20	1,597	1,920	83%

Descriptive Analysis: Bullying Prevention (Variable Y)

The aggregate score for Bullying Prevention across 24 respondents was 1,568 out of an ideal of 1,920, yielding an effectiveness rate of 82% ($1,568 \div 1,920$). This figure is comparable to though marginally below the PAI learning quality score of 83%, suggesting a broadly parallel level of perceived quality across the two constructs.

Among the three bullying prevention subscales, the dimension of mutual social interdependence (menerapkan rasa saling membutuhkan) achieved the highest effectiveness rate at 83% ($481 \div 576$), followed by implementation of Islamic values at 81% ($623 \div 768$), and mutual compassion at 80% ($464 \div 576$). The relative strength of social interdependence awareness the understanding that humans are inherently social beings who need and are responsible for one another aligns with the Islamic theological emphasis on the ummah as a collective responsibility. The Quranic metaphor of the Muslim community as a single body whose members feel each other's pain (Hadith, reported by Muslim) provides a theological grounding for social interdependence that PAI instruction can make salient.

The slightly lower score on mutual compassion (80%) warrants attention. Compassion the affective capacity to feel and respond to others' suffering requires a quality of moral feeling that, in Lickona's (1991) framework, goes beyond knowing what is right to genuinely caring about it. The cultivation of compassion cannot be achieved through instruction alone; it requires structured opportunities to witness and respond to others' vulnerability in real social contexts. This suggests that PAI instruction, while successfully transmitting the normative content of Islamic compassion (rahmah), may be less effective in producing the affective habituation required for compassion to become a stable character disposition.

Table 2. *Descriptive Analysis of Bullying Prevention by Subscale (n = 24)*

Subscale	No. Items	Aggregate Score	Ideal Score	Effectiveness (%)

Islamic Values Application	8	623	768	81%
Mutual Compassion	6	464	576	80%
Social Interdependence	6	481	576	83%
Total	20	1,568	1,920	82%

Correlation Analysis: Pearson Product Moment

Pearson Product Moment correlation analysis, applied to the complete validated score datasets (Table 3), produced a correlation coefficient of $r = 0.698$. Interpreting this against the standard coefficient interpretation guidelines (with intervals 0.60–0.799 designated 'strong' or 'kuat' in the Indonesian research convention), the PAI learning quality and bullying prevention variables exhibit a strong positive linear relationship. This means that students who perceive their PAI instruction as higher quality are systematically more likely to report stronger bullying prevention dispositions, and students who perceive PAI instruction as lower quality are systematically more likely to report weaker prevention dispositions.

Table 3. Summary of Raw Scores for PAI Learning Quality (X) and Bullying Prevention (Y) ($n = 24$)

Respondent	X	Y	X ²	Y ²	XY
1	66	66	4,356	4,356	4,356
2	67	68	4,489	4,624	4,556
3	57	60	3,249	3,600	3,420

4	74	62	5,476	3,844	4,588
5	65	71	4,225	5,041	4,615
6	67	70	4,489	4,900	4,690
7	76	79	5,776	6,241	6,004
8	68	62	4,624	3,844	4,216
9	59	61	3,481	3,721	3,599
10	71	67	5,041	4,489	4,757
11	76	74	5,776	5,476	5,624
12	71	70	5,041	4,900	4,970
13	61	60	3,721	3,600	3,660
14	69	65	4,761	4,225	4,485
15	67	72	4,489	5,184	4,824
16	64	54	4,096	2,916	3,456
17	58	59	3,364	3,481	3,422
18	65	68	4,225	4,624	4,420
19	77	79	5,929	6,241	6,083
20	64	59	4,096	3,481	3,776

21	67	58	4,489	3,364	3,886
22	62	66	3,844	4,356	4,092
23	63	59	3,969	3,481	3,717
24	63	59	3,969	3,481	3,717
Σ	1,597	1,568	106,975	103,470	104,933

Regression Analysis and Coefficient of Determination

Simple linear regression analysis produced the prediction equation $Y = 9.34 + 0.84X$. The intercept (constant) of 9.34 indicates the estimated value of bullying prevention when PAI learning quality is zero a theoretical floor value that reflects baseline anti-bullying dispositions independent of PAI instruction. The regression coefficient of 0.84 indicates that each one-unit improvement in the PAI Learning Quality score is associated with a predicted 0.84-unit increase in the Bullying Prevention score. Expressed differently: for every meaningful improvement in the quality of PAI instruction as experienced by students, there is a near-proportional improvement in their anti-bullying dispositions.

The coefficient of determination ($K_p = r^2 \times 100 = 0.698^2 \times 100$) yielded a value of approximately 49%. This finding is the study's most practically significant: PAI instruction accounts for 49% of the variance in bullying prevention effectiveness, with the remaining 51% attributable to factors outside PAI most plausibly family socialisation and parenting style (Priyatna, 2010), peer group norms and friendship quality (Pellegrini & Long, 2002), school climate and disciplinary consistency (Wiyani, 2012), and individual psychological characteristics. This apportionment has important policy implications: it affirms PAI as a substantial and non-trivial contributor to bullying prevention, while simultaneously cautioning against treating PAI instruction as a sufficient

condition for prevention. Comprehensive school anti-bullying frameworks must address the full ecology of contributing factors.

Significance Testing

The statistical significance of the correlation was tested using the t-statistic formula. The computed t-hitung value was 6.374. The critical value t-tabel at $\alpha = 0.05$ and degrees of freedom $df = n - 2 = 22$ is 1.717. Since t-hitung (6.374) substantially exceeds t-tabel (1.717), the null hypothesis that there is no linear relationship between PAI learning quality and bullying prevention is rejected at the 5% significance level. The conclusion that the observed correlation of $r = 0.698$ is statistically significant is supported with high confidence. Table 4 summarises the complete statistical findings.

Table 4. *Summary of Statistical Analyses*

Statistical Test	Value	Criterion	Decision
Reliability α Variable X (PAI)	0.908	$\alpha > 0.70$	Reliable
Reliability α Variable Y (Prevention)	0.923	$\alpha > 0.70$	Reliable
Normality Sig Variable X	0.200	Sig > 0.05	Normal
Normality Sig Variable Y	0.177	Sig > 0.05	Normal
Linearity (Dev. from Linearity Sig)	0.311	Sig > 0.05	Linear
Pearson r	0.698	—	Strong positive
Coefficient of Determination (Kp)	49%	—	49% variance explained

Regression Intercept (a)	9.34	—	—
Regression Coefficient (b)	0.84	—	—
t-Count	6.374	$t > 1.717$ ($\alpha=0.05$, $df=22$)	Significant

Discussion: Theoretical Interpretation and Implications

The correlation coefficient of $r = 0.698$ and the coefficient of determination of 49% position PAI instruction as a statistically strong predictor of bullying prevention in this sample. The finding aligns with and quantitatively extends the qualitative literature reviewed above (Diana, 2023; Sari & Muslihah, 2020; Yunika et al., 2013), which consistently documented a positive relationship between PAI engagement and anti-bullying behaviour but could not specify its magnitude. The present study's ability to quantify this relationship at approximately 49% contributes meaningfully to the evidence base.

Through the lens of social learning theory (Bandura, 1977), the 49% coefficient can be interpreted as reflecting the proportion of bullying prevention behaviour that is transmitted through the PAI learning environment including the explicit curriculum content, the PAI teacher's modelled conduct, and the classroom social norms established through PAI instruction. The remainder reflects the influence of modelling in non-PAI environments: parents, siblings, peers, and media figures who provide alternative models of conduct. This interpretation suggests that PAI's preventive effect is particularly dependent on the quality and consistency of teacher modelling. A PAI teacher who embodies *rahmah* (compassion), *'adl* (justice), and *tawadu'* (humility) in classroom interactions creates a living demonstration of the *akhlaq* the curriculum aims to instil one that students can observe, process, and imitate.

Through Lickona's (1991) character education framework, the subscale findings are particularly instructive. The stronger performance of the syariah and aqidah subscales (89% and 84%, respectively) compared to the akhlak subscale (78%) suggests that PAI instruction is

more effective in cultivating moral knowing (knowing Islamic norms) than moral feeling and moral action (affectively valuing and behaviourally practising them). The lower akhlak score implies that while students can articulate what good character requires, they have not yet fully internalised the corresponding affective dispositions and behavioural habits. This gap between knowing and acting is precisely the pedagogical challenge that effective character education must bridge through habituation, practice, service-learning, and peer accountability structures.

The regression coefficient of 0.84 carries a practical message: improvements in PAI instruction quality yield near-proportional improvements in bullying prevention outcomes. This near-unity coefficient implies high instructional leverage investments in PAI quality are likely to produce meaningful returns in bullying prevention behaviour. Specifically, schools and curriculum authorities seeking to reduce bullying incidence through PAI should prioritise: upgrading akhlak pedagogy from knowledge-transmission to character-habituation modes; increasing the structural time allocated to character formation within the PAI curriculum; developing PAI teachers' capacity to be credible moral models through systematic professional development; and creating structured opportunities for students to practise anti-bullying conduct in authentic social situations (peer mediation programmes, cooperative learning activities, and community service tasks framed in Islamic ethical terms).

The finding that 51% of variance remains unexplained by PAI instruction also warrants systematic attention. The most evidence-supported co-determinants in the bullying prevention literature include: parental warmth, supervision, and anti-bullying socialisation (Priyatna, 2010; Thea & Bram, 2023); school-wide climate and consistent enforcement of anti-bullying norms (Ttofi & Farrington, 2011); peer group norms and the bystander behaviour of non-involved students (Salmivalli, 2010); and individual psychological characteristics including empathy capacity and emotional regulation. Effective anti-bullying programmes at SD IT Al-Amin and comparable SDIT institutions must therefore adopt a whole-school, multi-stakeholder

approach that integrates PAI instruction enhancement with parent engagement programmes, school disciplinary policy reform, and student social-emotional learning support.

Conclusion

This study investigated the relationship between Islamic Religious Education (PAI) learning quality and bullying prevention effectiveness among Grade 5 students at SD IT Al-Amin, Bandung Regency. Three primary conclusions emerge from the analysis.

PAI instruction at SD IT Al-Amin operates at a generally effective level (83% overall), with the syariah domain performing strongest (89%) and the akhlak domain performing least well (78%). This subscale disparity indicates that while students receive strong instruction in Islamic practice and faith-conviction content, the translation of Islamic ethics into stable anti-bullying character dispositions the most pedagogically demanding dimension of PAI is lagging. Bullying prevention behaviour at the school similarly operates at a good level (82% overall), with social interdependence awareness as the strongest dimension (83%) and mutual compassion as the area of greatest development need (80%).

PAI instruction quality and bullying prevention effectiveness are strongly and statistically significantly correlated ($r = 0.698$, $t = 6.374 > 1.717$, $\alpha = 0.05$). The regression equation $Y = 9.34 + 0.84X$ indicates that each unit improvement in PAI learning quality is associated with a near-proportional improvement in bullying prevention. The coefficient of determination of 49% establishes PAI as the largest single identified predictor of bullying prevention in this sample a finding that affirms the educational significance of investing in PAI quality at Islamic primary schools.

The remaining 51% of unexplained variance establishes that PAI, however well taught, is insufficient on its own to prevent bullying comprehensively. Family environment, peer group dynamics, school climate, and individual psychological characteristics are co-determinants that must be addressed through complementary interventions. The policy

implication is that Indonesian Islamic primary schools should treat PAI enhancement as a necessary but not sufficient element of a whole-school, multi-stakeholder anti-bullying strategy.

Several limitations of this study should be acknowledged. The small purposive sample ($n = 24$) at a single school limits statistical power and restricts the generalisability of the findings. The cross-sectional design cannot establish causal direction: while we interpret PAI quality as an antecedent of bullying prevention, it is theoretically possible that schools with stronger bullying prevention cultures also create conditions that enhance PAI quality. The reliance on student self-report measures introduces social desirability bias, particularly for the bullying prevention construct. Future research should: (a) replicate the study with larger, multi-school samples to permit generalisation across the Indonesian SDIT context; (b) employ longitudinal designs to test causal direction; (c) use multi-method measurement incorporating peer ratings and teacher assessments alongside self-report; and (d) examine moderating variables particularly teacher modelling quality and school disciplinary consistency that may condition the PAI–bullying prevention relationship.

For practitioners, the most immediately actionable recommendation concerns the akhlak pedagogy gap. PAI teachers at SD IT Al-Amin and comparable institutions should receive professional development focused on character-habitation strategies cooperative learning tasks structured around Islamic ethical principles, peer mentorship programmes framed in terms of Islamic brotherhood and sisterhood, and regular reflection activities that connect Quranic anti-bullying injunctions (particularly Q.S. Al-Hujurat 49:11) to students' lived social experiences. These pedagogical investments, supported by complementary parent engagement and school-wide disciplinary consistency, represent the most evidence-grounded pathway available to reduce the 87 and rising annual cases of school bullying that Indonesia's child protection authorities are documenting.

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