

Analysis of Islamic Religious Education teachers' strategies in handling self-harm cases

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Suggested Citation:

Aulia, Fitri; Maesak, Cantri; Nurfadila, Hikma; Harahap, Yasmin. (2025). Analysis of Islamic Religious Education teachers' strategies in handling self-harm cases. *Jurnal Iman dan Spiritualitas*. Volume 5, Number 3: 433–444. <https://doi.org/10.15575/jis.v5i3.47780>

Article's History:

Received June 2025; *Revised* August 2025; *Accepted* October 2025.
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Abstract:

This study aims to examine in more depth how Islamic Religious Education teachers' strategies are in handling self-harm cases in elementary schools, especially in Elementary School (SDN) Cikampek Utara 3, and how effective the spiritual and educational approach is in overcoming the problem. Not only analyzing the strategies of Islamic Religious Education teachers carried out in overcoming self-harm cases against 6th-grade children at Elementary School Cikampek Utara 3, but also revealing the factors that cause a child to commit self-harm. This study employs a qualitative approach, specifically a case study. The case study used in this study is an Intrinsic Case Study. The case study aims to fulfil the researcher's personal interests in a particular problem. The data collected are in the form of words, stories, or analysis results, through conducting closed interviews. Other data collected also cites literature studies from relevant journals, books, and related websites. Islamic Religious Education (PAI) teachers have an important role in handling self-harm cases against grade 6 students. The strategies implemented by PAI teachers include emotional approaches, spiritual guidance, and providing education about religious values and the importance of self-care. PAI teachers also foster open communication with students and collaborate with parents and schools to create a safe and supportive environment. This study can be both theoretically and practically useful. Theoretical benefits are useful for readers or other research experts. For practical benefits, it is useful for campuses and academics at a higher education institution. And useful for students as a reference for new research. The novelty of this study lies in the research conducted at SDN Cikampek Utara 3, a school in the Karawang district. The benefits of this study are prioritized for employees or educators at SDN Cikampek Utara 3.

Keywords: character education; internet growth; Islamic Religious Education; learning strategy; self-harm

INTRODUCTION

Technological and information developments have led to rapid growth in the internet. From December 2023 to January 2024, APJII (Indonesian Association of Internet Users) announced that the number of internet users in Indonesia had reached 221,563,479 out of a total population of 278,696,200 in 2023. The highest penetration rate was among Generation Z, at 34.40%. With this rapid growth, the media offers a variety of attractive features on social media. Indonesia is one of the top ten countries in 2024, with more than 68.9% of its population highly active on social media. Young people account for 48% of social media users (Salsabila & Rahmasari, 2024). Adolescence (ages 18-24) is often referred to as emerging adulthood, a transitional period in which individuals tend to actively use social media to increase independence, explore themselves, and build relationships. Although this period is often characterized by instability and inappropriate behavior, social media plays a significant role in influencing these behaviors. Early adulthood is also considered a crucial period in individual development (Agustin & Nurfadillah, 2024).

Emotional instability in early adolescence indicates behavior self harm. Self-harm is a deliberate behavior carried out by individuals to harm themselves. This behavior can include deliberate physical actions to cause pain or injury to the body without any intention of ending one's life. According to WHO data in 2017, the prevalence of self-harm behavior among adolescents aged 13 to 17 in Indonesia was 4.3% for males and 3.4% for females, out of the total Indonesian population. In 2015, Indonesia experienced an increase of approximately 3.9% in the number of adolescents engaging in self-harm behavior, both male and female (Hidayah et al., 2022). Self-harm in elementary school-aged children, including sixth graders, is a serious concern because it indicates a disruption in their mental and spiritual development. At a relatively early age, children lack the capacity to understand and resolve inner conflicts. Therefore, the role of the environment, especially schools and teachers, is crucial in providing guidance and development (Chiu, 2024). Islamic Religious Education (PAI) is not only tasked with providing theoretical religious understanding but also plays a strategic role in shaping students' character and personality. Islamic Religious Education teachers in elementary schools hold a crucial position in instilling spiritual, moral, and emotional values in students. In this context, Islamic Religious Education teachers are expected to be able to provide companions who understand children's psychological conditions and act as healing agents in dealing with cases such as self-harm.

Cikampek Utara 3 Public Elementary School, located in Karawang Regency, is not immune to these challenges, as a primary education institution. The emergence of self-harm cases results of 6th-grade students indicates that a purely cognitive educational approach is insufficient. Appropriate strategies, particularly from Islamic Religious Education (PAI) teachers, are needed to address and prevent this deviant behavior. Most of the students there who engage in this behavior, self-harm harm it were triggered because of FoMO (Fear of Missing Out) (Agustin & Nurfadillah, 2024). This research is important to conduct in order to examine the strategies of Islamic Religious Education teachers in handling cases in more depth. Self-harm in elementary school environments, especially at Cikampek Utara 3 Public Elementary School, and how effective spiritual and educational approaches are in addressing these problems.

This viral trend of self-harm and having a negative impact on adolescent behavior is called self-harm or self-injury, using sharp objects such as razors and knives (Prasanti & Prihandini, 2019). Self-harm has become a topic of conversation among teenagers recently. Based on the results of a YouGov Omnibus survey, approximately 36.09% of Indonesians have self-harmed, with adolescents having a higher prevalence. As many as 20.21% of adolescents self-harmed by doing self-harm. Research on self-harm In adolescents, 18-year-olds are vulnerable to self-harm, with a percentage of 40% (Salsabila & Rahmasari, 2024).

This research offers both theoretical and practical benefits. Theoretical benefits are useful for readers and other research experts. Practical benefits are useful for universities and academics at higher education institutions. It can also be useful for students as a reference for new research. The novelty of this research lies in the fact that it was conducted at Cikampek Utara 3 Elementary School in Karawang Regency. The benefits of this research are primarily for the employees and teaching staff at Cikampek Utara 3 Elementary School.

A journal entitled "Social Media Community Service and Its Impact on Self-Harm Behavior Through Information Services" by Kasamanah, et al. (2024). This study aims to serve as a form of community service by providing information and support to parents and teachers in helping children who use social media. The

method applied in the community service (Abdimas) activities uses an active, ongoing participatory approach between the implementing team and partners. Through direct data collection in the field, the team identified existing problems and designed a solution concept in the form of mentoring and coaching. Data collection was conducted through interviews and documentary studies to gather information related to program implementation. The data includes the profile of the Integrated Islamic School, under the auspices of the RKI Foundation in Makassar, East Jakarta (as a partner), as well as the conditions of its teaching staff and students. To enrich the material, the team also searched for relevant books, explored information via search engines, used Google Scholar to find research articles and Abdimas reports, and utilized reference sources from the Indraprasta PGRI University library. The results show that the Community Service program entitled "Literacy on Social Media Use and Its Impact on Self-Harm Behavior through Information Services" at the RKI Foundation was successfully implemented. This program has proven to be very helpful in improving the insight, understanding, skills, principles, and attitudes of parents and teachers in Kebon Pala, Makasar, East Jakarta (Kasmanah et al., 2024).

The journal entitled "The Effectiveness of Emotional Intelligence Training to Increase Resilience in Junior High School Students Who Commit Self-Injury" by Lebda Katodhia et al. (2020) aims to increase the level of resilience in junior high school students. X in Surabaya through emotional intelligence training. Using a single-case experimental design, 19 female students who had self-injured were selected as participants. Resilience was measured using the Resilience Scale (RS), while emotional intelligence was assessed using the Assessing Emotions Scale, based on Mayer-Salovey's model. Data analysis used a Paired Sample T-test, followed by a Wilcoxon Signed-Rank test. Emotional intelligence training was conducted in four sessions over a two-day period. Quantitative results showed a significance value of $p = 0.009$ ($p < 0.05$), indicating a significant change in resilience levels before and after the training. Thus, the training was deemed successful in improving student resilience. Improved emotional intelligence increases their resilience in facing daily challenges, thereby reducing the likelihood of re-injury (Katodhia & C. Sinambela, 2020).

The journal entitled "Case Study of the Application of Individual Counseling Using Rational Emotive Behavior to Overcome Self-Injury in Students" by Wina Aristia et al. (2024) aims to investigate in depth the phenomenon of self-injury in students VIII in Public Middle School 14 Pontianak. Two grade VIII students, who experienced self-injury, were selected as the subjects of the case study. The method employed was descriptive, with a qualitative approach, in the form of a case study. Data were collected through observation, interviews, and documentation. Data analysis was conducted based on the case study stages: problem identification, diagnosis, prognosis, treatment, evaluation, and follow-up.

For treatment, researchers implemented individual counseling services using Rational Emotive Behavior Therapy (REBT), supported by emotion control card techniques and role-playing, for two subjects. The results showed that self-injury was influenced by internal (psychological) factors and external factors such as family, environment, and the influence of social media. After receiving treatment for five sessions, both subjects showed positive changes. Subject I: was able to control his emotions, felt self-respect, and no longer self-injured. Subject II: also managed to control his emotions, was more open with friends, felt valuable, and stopped the habit of self-injury (Aristia, Wina, Halida, 2024).

METHOD

This research methodology employs a qualitative approach, utilising a case study, which enables researchers to delve deeply into the subjective perspectives, experiences, and interpretations of individuals directly involved in the phenomenon under investigation (Rahman, 2020). Case studies were chosen because they are able to reveal complex dynamics in real-life situations, particularly those related to social events, behaviors, or discourses that cannot be explained partially or linearly. This approach does not attempt to generalize, but rather to deeply understand the context and reality unique to a particular case. In practice, data were collected through closed-ended interviews to elicit personal and reflective narratives from participants, which were then analyzed thematically and contextually. In addition to empirical data from the field, this study strengthened the analysis through a literature review of various sources, including scientific journals, academic books, and credible and relevant websites. This combination of direct experience data and theoretical literature aims to develop a comprehensive, sharp, and meaningful understanding of the phenomenon under study, while still considering the surrounding social, cultural, and ideological background (Brodsky et al., 2016).

RESULTS AND DISCUSSION

Results

Based on the results of interviews conducted with Islamic Religious Education teachers at SDN Cikampek Utara 3, including the causal factors and the teachers' methods in handling self-harm cases towards 6th-grade children. Students are given an understanding of the habit of self-harm. It is not a good thing if it persists. Therefore, teachers play a crucial role in implementing strategies to reduce or even stop this behavior (Schuck et al., 2022). One strategy taught is to help students accept themselves and their emotions, even if it means going through emotional processes like crying. This process of self-acceptance helps students realize that continually self-harming as an emotional outlet will only exhaust them physically and mentally. The teacher provides occasional affirmations and consistently warns students to stop self-harming, interspersed with providing reasons for the self-harm is a painful action, and the one who will bear the pain is ourselves (da Cunha Lewin, 2025).

Indeed, in today's digital era, various types/forms of social media have dominated civilization worldwide. Minimizing social media use is crucial for maintaining mental health, improving the quality of social relationships, and enhancing daily productivity (Zhou et al., 2021). Excessive exposure to social media content can lead to feelings of anxiety, envy, and even low self-esteem due to unrealistic comparisons with others' lives (Tandon et al., 2025). Furthermore, excessive use can disrupt sleep and concentration, as well as reduce direct interactions with family and friends. By limiting time spent on social media, one can focus more on truly important things, such as self-development, learning, or rest. Controlling social media use does not mean rejecting it entirely, but rather using technology wisely to avoid compromising one's well-being (Abbas et al., 2024).

Here, the Islamic Religious Education teacher emphasized to the sixth-grade students to avoid watching harmful content or viewing inappropriate content. This could disrupt learning or lead to laziness during class. Furthermore, the teacher also regularly checks students who bring cell phones to school. Students, especially sixth-grade students, are often caught carrying cell phones. While this is handled by the guidance counselor, the Islamic Religious Education teacher has a separate schedule for checking whether students bring cell phones to class. The schedule follows the subject day, which is every Wednesday. The guidance counselor conducts raids every Tuesday and Friday.

Building a relationship with God is one way to reduce self-harm. For example, this can be achieved by making a habit of listening to Quranic recitations (Çinici, 2024). Islamic Religious Education teachers at SDN Cikampek Utara 3 encourage sixth-grade students to read the Quran before the start of lessons. This activity involves the following steps: First, read Surah Al-Fatiha, and then be accompanied by reading Muawwizat, specifically Surah 3, Qul (Al-Ikhlâs, Al-Falaq, and An-Naas). After that, read Surah Al-Inshira and accompany it with a study prayer.

Adolescents who receive social support from those closest to them tend to experience more positive and healthy development (Chi et al., 2023). Support from their environment also plays a crucial role in helping adolescent girls stop self-harming behavior. The most important support a child receives is from their parents. Parents play a crucial role in laying the primary foundation for a child's character, emotions, and values. At SDN Cikampek Utara 3, Islamic Religious Education (PAI) teachers approach parents to provide input on limiting their children's online interactions through social media. The PAI teachers also emphasize reducing their children's gadget use at home, and emphasize that children must always be supervised by their parents. Children should also be selective about who they socialize with. Parents can monitor who their children play with.

There are also factors that cause 6th-grade children at SDN Cikampek Utara 3 to do this. self-harm, among them: First, they follow the trend on social media, which has a lot of users, namely TikTok; Second, they feel that by doing so, they self-harm, so that they look cool. This is caused by them not receiving enough attention from their parents, a lack of affection, especially from a child, and those who often experience conflict with their parents at home. Additionally, they often have difficulty completing assignments.

This third point, another way Islamic Religious Education teachers build students' enthusiasm for completing assignments, is by engaging them emotionally. Typically, the teacher will ask their students, "Why aren't you doing your homework?" or "Why don't you seem enthusiastic about school?" Most students will answer that it's due to the factors mentioned above. Here, the Islamic Religious Education teacher attempts to

assist students with any parts of the assignment they don't understand and provides guidance on how to complete it.

Discussion

If-harm is the act of intentionally causing bodily harm. One of the most common ways to do this is by cutting the skin with a sharp object. However, any act that intentionally causes self-harm is considered self-harm. (Toftthagen et al., 2022). Some individuals may be compelled to burn themselves, pull out their hair, or pick at wounds to prevent them from healing. In extreme cases, these actions can lead to serious injuries such as broken bones. Other related definitions self harm namely according to the American Psychiatric Association (2013), Nonsuicidal Self Injury (NSSI) or can also be called self harm Self-harm is defined as deliberate self-harm—such as cutting, burning, or stabbing—that results in bleeding, bruising, or pain, with the intention of causing minor physical harm without any intention of ending one's life. According to NICE and WHO (2015), self-harm is the act of someone intentionally injuring their body in various ways, regardless of whether or not they have an intention of ending their life (Apsari, 2022).

Behaviour self-harm—or even just the desire to do so—is a sign of severe emotional distress. If someone consistently uses this method to cope with emotional pain, the uncomfortable emotions can become stronger. Self-harm is also often embarrassing. Wounds or scars from repeated cuts or burns can become permanent. The risk of serious injury increases when someone cuts themselves while consuming alcohol or drugs (Gunnarsson, 2020). According to an article published on the AloDokter website, there are several reasons why someone does this self harm namely to vent, divert attention, or overcome excessive emotions, for example, stress, anger, anxious, sad, lonely, hopeless, numb, guilt, or self-loathing (Adrian, 2025). This model postulates that an individual turns to self-destructive actions. self-harm due to the inability to express anger openly, which in turn leads to increased tension (Mangnall & Yurkovich, 2008).

Self-harm is not a mental illness, but rather a behaviour that indicates the need for better coping skills. Several illnesses are associated with it, such as borderline personality disorder, depression, eating disorders, anxiety, and post-traumatic stress disorder (Townsend et al., 2021). Self-harm most often occurs during adolescence and young adulthood, although it can also occur later in life. Those most at risk are those who have experienced trauma, neglect, or abuse. For example, if someone grows up in an unstable family and then drinks alcohol excessively or uses drugs, they are at greater risk of self-harm, as alcohol and drugs lower self-control (Odokonyero et al., 2025).

The desire to do self harm It can start with intense anger, frustration, or pain. When someone is unsure how to deal with emotions or has learned as a child to hide emotions, self-harm may feel like a release. Self-harm is not the same as attempting suicide. Usually, someone who does self harm, they are at higher risk of feeling suicidal (Woodley et al., 2020). Self-harm Self-harm behavior is generally characterized by scars or injuries to the hands, such as from cutting, biting, or burning the skin. This behavior is a form of behavior that intentionally damages the body, with the intention of harming oneself, but without the intention of ending one's life (Azizah & Yasin, 2022).

Although suicidal ideation and the urge to self-harm are two different things, various studies have shown a very close relationship between the two. self harm is often a strong indicator of potential suicide attempts. In fact, research shows that approximately 70% of suicide attempts are made by individuals who have previously engaged in suicidal behavior self-harm without suicidal intent (Apsari, 2022). The main points of DSH (Deliberate Self Harm) are self-harm with non-fatal results. If it is fatal, by definition, it is suicide. DSH behavior differs from attempted suicide because the goal is not death but rather psychological improvement (Mangnall & Yurkovich, 2008).

So, someone who engages in self-harm is experiencing various life problems, but they also don't want to end their life prematurely, so they vent by harming themselves. However, if this behavior continues or is repeated, and the impact of the life problems they experience becomes increasingly severe, they are at risk of committing suicide. Based on the expert definition above, suicide is not the primary goal of someone who engages in self-harm.

According to Fadhli Rizal Makarim (2024) as reported on the Halodoc website, several factors drive people to self-harm, including: 1) To cope with pain or negativity. Some people self-harm because they believe it provides relief. 2) To distract themselves. Some use self-harm as a way to distract or control their emotions, for example, by punishing themselves. 3) To communicate or seek support. Some people use

self-harm as a way to express that they are experiencing difficulties or need attention and support from others (Makarim, 2024a).

Quoting from Nur Azizah and Ahmad Alamuddin Yasin (Azizah & Yasin, 2022), apart from being caused by stress or depression, self-harming behavior can also be triggered by drug use, the influence of friends who also do self-harm, low self-confidence, conflict with parents, difficulty completing schoolwork, and anxiety disorders (Azizah & Yasin, 2022). Furthermore, loneliness and poor social relationships are contributing factors to self-harm. Loneliness is a common experience among adolescents aged 12 to 22, with approximately 20 to 50% reporting experiencing it. Therefore, these individuals need social support from their environment. Social support can provide a sense of security, peace, and well-being. Adolescents who receive social support tend to have a 26% lower risk of engaging in self-harming behavior (Hanan et al., 2024).

Most people who engage in self-harm are teenagers, aged 10-17. According to Thesalonika (2021), according to Dr. Yunias Setiawati, Sp.KJ., a mental health specialist at Dr. Soetomo Regional General Hospital, on average, ten adolescent patients aged 13 to 15 come in a week with self-harm symptoms, such as cutting their hands, scratching themselves, or banging their bodies against walls. Self-harm behaviors can also include choosing to have sex with anyone, positioning themselves in relationships that are rejected, misusing prescription medications, distancing themselves from God as punishment, engaging in relationships that are emotionally/psychologically abusive to their partners, engaging in relationships that are sexually abusive to their partners, and intentionally leaving their jobs (Apsari, 2022).

Based on literature in PubMed journals conducted by several experts (such as doctors at the Mental Health Institute in Melbourne, Australia; Psychiatric Students at Oxford University; and Psychological Students at King's College London, England), self-harm is more common in adolescents from lower socioeconomic groups. In children and adolescents admitted to hospital, the most common method of self-harm is self-poisoning, with overdose of analgesics (especially paracetamol) being common in several countries, particularly high-income countries. In a multicenter study of self-harm presentations in children and adolescents admitted to hospital in the UK, three-quarters of the individuals were girls, and self-poisoning occurred in only three-quarters of the episodes. Relationship problems are common in adolescents involved in self-harm, particularly problems with family members. Relationship problems with partners are more common in older adolescents than in younger adolescents. There may also be a history of emotional, physical, or sexual abuse. Psychiatric disorders are common in adolescents hospitalized for self-harm, with depression, anxiety, ADHD, and eating disorders being the most common (Hawton et al., 2015).

A person who commits self-harm has very specific characteristics, such as: 1) Unexplained wounds or scars; 2) Often isolating themselves or avoiding social interaction; 3) Drastic mood swings; and 4) Wearing covered clothing even in hot weather (Fadli, 2025). Rizal Fadli, a general practitioner, also mentioned several treatments and ways to help someone who self-harms, including: 1) Listen without judgment. Provide emotional support by listening to their story without making judgments; 2) Encourage them to seek professional help. Suggest they consult a psychologist or psychiatrist for appropriate treatment; 3) Maintain open communication. Stay connected and show that you care about their well-being (Fadli, 2025).

Starting from the characteristics or signs that someone often commits self-harm, one of them is often wearing closed clothing, the function of which is to cover wounds on the body (Makarim, 2024). As educators, especially Islamic Religious Education teachers, they play a significant role in fostering spiritual well-being. This is explained because spirituality and faith have a positive impact on mental health. For example, it's been stated that any activity related to spirituality can be beneficial in addressing post-traumatic stress disorder (PTSD) (Fadli, 2020).

According to Nurushshobah and Ahmad Aidil Fitra (2025), their research indicates that psychology suggests that closeness to God can bring inner peace and help individuals overcome life's challenges. A comparison between the perspectives of the Qur'an (religion) and modern psychology (mental health) reveals similarities in the principles of stress management and acceptance of uncontrollable circumstances. Both approaches emphasize the importance of accepting uncertainty and focus on ways to calm the mind, such as through meditation techniques or dhikr (Fitra, 2025).

Their self-harming behavior is claimed to be caused by FOMO (Fear of Missing Out), which can also be interpreted as the fear of missing out on something. They do this by imitating it on the TikTok app. FoMO on TikTok has a negative impact, namely, self-injurious behaviour. Fear of Missing Out (FoMO) on social media can cause problems such as anxiety, sleep disturbances, lack of focus, and dependence on social media for

gratification. Usually, the reason for someone's FOMO is intense pressure, lack of social support, especially from their family (Agustin & Nurfadillah, 2024).

To support and strengthen the findings of this study, Albert Bandura's social learning theory was employed. This social learning theory strongly supports the environmental or social aspects of a person's life, which, in cases of self-harm, many individuals often emulate through imitation of those they observe, whether through social media or in person. The theory developed by Albert Bandura is known as "Social Learning Theory." One aspect of Bandura's theory that stands out is the notion that most human learning takes place in a social environment (Warini et al., 2023). This theory also emphasizes that human cognitive processes play a role in activities and in maintaining behavioral patterns. This theory believes in the importance of external situations and the role of reinforcement in determining behavior (Tullah & Amiruddin, 2020).

Social learning is a learning process formulated in a triangular social interaction between humans, the environment, and behavior. Bandura states that the basic mental-cognitive potential possessed by humans as social beings allows them to accept or reject the stimuli they receive, which can include happiness, sadness, and enthusiasm, during the learning process. Therefore, for Bandura, environmental factors can provide various experiences and complex behavioral models for humans through the process of observation (Lesilolo, 2019).

Based on Albert Bandura's perspective, as stated above, cognitive function (mental activity) that enables individuals to consider an event in humans plays a very important role in controlling behavioral patterns in humans (Bandura, 2023). Therefore, cognitively, people who engage in self-harm need guidance so they understand that this behavior is dangerous and can threaten their lives. This theory also prioritizes external situations and reinforcement or social support from those around them.

Therefore, in the case of self-harm experienced by a sixth-grade student at SDN Cikampek Utara 3, Islamic Religious Education teachers need to provide frequent attention. One way to do this is by teaching or encouraging students to build a closer connection with God through lessons. Examples of activities include practicing sunnah prayers at school, or by encouraging all students in the class to read the Quran before each lesson begins.

Within the framework of social learning theory developed by Albert Bandura, there are four main assumptions which are important foundations in understanding the learning process, especially for teachers in designing meaningful and contextual learning interactions (Mashuri, 2006). First, Bandura emphasized the importance of the reciprocal relationship between individuals, their behavior, and their environment. This means that a person's behavior is not only influenced by their environmental conditions but can also have a reciprocal impact on the surrounding social environment. These interactions are dynamic and mutually shape each other (Caprara, 2025). Second, the concept of self-regulation of behavior shows that human behavior does not occur randomly, but is formed and controlled by social patterns that develop in the environment (Margolis et al., 2023). Individuals learn to recognize prevailing norms and standards, and gradually adjust their actions according to these social expectations.

Third, social cognitive theory, in Bandura's view, places high value on human abilities as rational and social beings (Bağış, 2021). Through cognitive processes, humans not only absorb information but also analyze, interpret, and learn from their varied life experiences. Learning is a process closely linked to interpersonal relationships and meaningful social interactions. Finally, Bandura highlighted the potential for cognitive process errors, namely, when someone internalizes erroneous or biased information from their social environment (Gupta et al., 2025). Misunderstanding and imitating behavior can have negative consequences, especially in educational contexts. If students absorb incorrect models or information, their learning process risks being disrupted emotionally and intellectually. Therefore, teachers are required to be sensitive in guiding the learning process so that it is not only informative but also reflective and contextualized to students' social realities.

The models or stages of social learning theory proposed by Bandura are the rules for a child to imitate the behavior of a model he observes, including: 1) Attention (paying attention). Before someone can imitate a certain behavior, he must first pay attention to the model he is imitating; 2) Retention (remembering). After paying attention to and observing a model, the child will then show similar behavior to that model at another time; 3) Producing motor movements. In order for someone to imitate a behavior correctly, he needs to have adequate motor skills; 4) Reinforcement and motivation. If someone has a strong motivation, for example because they expect a certain reward or benefit, then he is more likely to display that behavior. Conversely, without motivation, the behavior may not appear (Warini et al., 2023).

Teachers have a big role in the mentality, behavior, potential and competencies of students in learning (Yang, 2021). Not only do teachers play a significant role, but parents also play a crucial role in a child's growth and development. From childhood to adulthood, children receive care, education, and even parenting from their parents. They educate and guide their children, from providing basic needs to developing character and positive values. Parents also train their children's cognitive functions, ensuring they are trained and able to use their minds effectively. Likewise, parents can serve as good role models for their children when it comes to behavior. There are two social learning theory methods that can be applied by teachers, as educators at school, and parents, as educators at home: the role model method and the habituation method (Syakur et al., 2022).

First, the role model method is an educational approach that provides positive examples in behavior, speech, and thought patterns to others. The application of this method can be traced back to the morals of the Prophet Muhammad (peace be upon him), who serves as the primary role model for Muslims. The Prophet Muhammad (peace be upon him) employed this role model method in his preaching, and it is believed to have had a profound influence on the successful dissemination of Islamic teachings. From a psychological perspective, from an early age, humans have a tendency to imitate the behavior of those around them, such as parents, teachers, and the environment. Therefore, the use of role model methods in the educational process is crucial. Second, the habituation method. This method is carried out by guiding children to repeatedly carry out habits in accordance with Islamic teachings, so that these behaviors become automatic and firmly embedded in the child's memory (Wahyuni & Fitriani, 2022).

In social learning theory, the learning process is not only dependent on the individual but is also greatly influenced by the social environment and support systems surrounding them. In this context, a support system encompasses various elements that enable individuals to observe, imitate, and effectively practice learned behaviors. The support system in social learning theory encompasses individuals who serve as role models for others. Some support systems in social learning theory include support from social models, such as teachers at school, parents at home, community leaders, peers, and figures in the media (Fauziah & Mujiburohman, 2023).

Albert Bandura, a central figure in social learning theory, explains that individual behavior is formed not only through direct experience but also through the process of observing the behavior of others, known as observational learning. In this process, observed models or figures, such as teachers, parents, peers, or media figures, serve as sources of information and behavioral inspiration that students can emulate (Pohan et al., 2024). This process will be more effective if supported by a conducive system and environment.

A learning environment that encourages social interaction, provides opportunities to observe positive behavior, and ensures psychological safety in experimenting or making mistakes will foster healthy social learning. The environment serves not only as a setting but also as an active part in character formation (Zhao et al., 2024). In addition, reinforcement systems play a crucial role. Bandura divides them into three forms: external reinforcement in the form of praise or punishment from adults; vicarious reinforcement, which occurs when individuals learn from the rewards or punishments received by others; and internal reinforcement, which comes from personal satisfaction, such as pride in positive actions (Bandura, 2023).

Emotional support and motivation are also important parts of the social learning system. Teachers who provide constructive feedback, parents who encourage children without pressure, and peers who offer encouragement all strengthen character development through healthy interactions (Fauziah & Mujiburohman, 2023). In today's context, media and technology also play a significant role. Educational videos, online simulations, and various digital platforms provide easily accessible behavioral models. However, Bandura cautioned that the media can also be a source of negative modeling if not properly managed (Aisyah & Novita, 2025).

Every theory in social science has two inseparable sides: positive and negative impacts. This also applies to the social learning theory developed by Albert Bandura. This theory emphasizes that humans learn not only through direct experience but also through observing the behavior of others. Thus, individuals can imitate what they see and hear in their surroundings, whether in the context of family, school, or the media. Behavioral models are central to the social learning process (Bandura, 2021).

On the positive side, social learning theory makes a significant contribution to the formation of positive character and behavior. By observing good behavior, individuals, especially children and adolescents, can emulate attitudes and actions that reflect moral and social values. The concept of self-efficacy, or an individual's belief in their ability to achieve goals, is an important aspect of this theory (Shengyao et al., 2024).

When individuals feel capable and confident in themselves, they are more motivated to develop and overcome various challenges. In the context of religious education, the application of social learning theory has been shown to improve the understanding and practice of religious values (Ali et al., 2021). Students not only acquire theoretical knowledge but also learn through real-life examples from teachers, religious figures, and their surroundings. Furthermore, in social life, this theory explains how individuals learn from everyday interactions. Children, for example, learn how to behave, interact, and address problems from their parents, older siblings, and other community members.

However, this theory also carries significant risks. One of the most prominent negative impacts is the potential for imitation of inappropriate or even harmful behavior. In today's digital age, social media and other online platforms often display content that is violent, unethical, or contrary to social values (Rauf, 2021). Children and adolescents who are not yet able to critically filter information are highly susceptible to imitating such behavior. Another risk is dependence on external reinforcement. If individuals receive excessive external motivation, such as gifts, praise, or awards, their intrinsic motivation can become weakened. They will only behave positively when there is a reward, not because of internal motivation. Furthermore, the negative influence of the media also requires attention. Mass media has a significant power in shaping perceptions and behavior, so exposure to inappropriate content can significantly impact character development (Bergold et al., 2020).

Therefore, the use of social learning theory must be accompanied by a critical awareness of the context in which it is applied. A conducive learning environment, the selection of appropriate models, and the reinforcement of moral values must be part of the educational strategy (Letuma, 2024). In this way, the benefits of this theory can be maximized and the negative impacts minimized, especially in efforts to form individuals who have character, are self-confident, and are able to face social challenges in a healthy manner.

Albert Bandura's social learning theory provides profound insights into how individuals learn through observation and social interaction. Applying this theory to various contexts, such as education, family, and community, can have a positive impact on shaping individual behavior and character. However, it is important to recognize and manage potential negative impacts, such as imitation of negative behavior and dependence on external reinforcement (Jiang et al., 2024). With the right approach, social learning theory can be an effective tool in supporting positive and adaptive individual development.

CONCLUSION

Islamic Religious Education (PAI) teachers play a crucial role in addressing self-harm cases among sixth-grade students at SDN Cikampek Utara 3, Karawang, Indonesia. The strategies implemented by the PAI teachers include self-acceptance, minimizing social media use, building relationships with God, and providing social support. The PAI teachers also foster open communication with students and collaborate with parents and the school to create a safe and supportive environment. Through this approach, students who previously exhibited self-harming behaviors gradually began to show positive changes. Thus, the strategies implemented by the PAI teachers have proven effective in providing support and reducing self-harm behavior among elementary school-aged children.

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