The Implementation of Aqidah Akhlak Teachers in Addressing Bullying Cases at Mts. Darut Taqwa 02 Purwosari Pasuruan

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Abstract
Mts. Darut Taqwa 02 Purwosari Pasuruan is a junior high school educational institution located under the auspices of the pondon of pesantren ngalah Purwosari Pasuruan, which is located in the yellow flower of purwosari pasuruan east java. Seeing cases that often occur in the world of education makes researchers want to know the forms and factors of bullying in Mts. Darut Taqwa 02 Purwosari Pasuruan and the implementasies of moral akidah teachers in overcoming them. The purpose of this study was to introduce the strategy of moral teachers in overcoming bullying cases in Mts. Darut Taqwa 02 Purwosari Pasuruan. The implementasies used include: exemplary, educational learning and cooperation with all teachers, staff and students themselves. The approach used by researchers in this study is a qualitative approach, while the research instruments used for data mining are observation, documentation, and interviews. The respondents in this interview were: Head of Mts. Darut Taqwa 02 purwosari pasuruan, Student Affairs, BP Teacher, Akidah Akhlak Teacher, Student mts. Darut Taqwa 02. From the results of the study, it was found that basically the forms of bullying that occurred in Mts. Darut Taqwa 02 Purwosari Pasuruan were divided into two forms. First, verbal bullying Second, bullying physically. The factors that cause bullying in Mts. Darut Taqwa 02 Purwosari Pasuruan such as, new students, students who do not get along, students who have physical deficiencies and students who do not have a certain group or groups. The strategy used by the moral teacher is quite helpful in overcoming bullying cases. Of course, by placing implementasies in the right class, so that students can understand and can create a calm and peaceful educational environment.

Keywords:
Teacher Strategy; Moral Apostasy; Bullying

A. INTRODUCTION

Education is essential for human survival and development. It serves as a transformative force that enables individuals to overcome limitations in knowledge and understanding.(Lee, 2024) Therefore, the existence of educational institutions is of great importance, as they function to provide knowledge, skills, and competencies necessary to achieve educational objectives.

Law Number 20 of 2003 on the National Education System, Article 3, stipulates that: "National education functions to develop capabilities and to form the character and civilisation of a dignified nation in order to educate the life of the nation. It aims to develop the potential of learners so that they become individuals who believe in and are devoted to God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens."(No, 20 C.E.)

In relation to this matter, there are several human faculties that serve as instruments for learning, namely hearing, sight, and feeling. This is in accordance with the Qur'anic verse Surah An-Nahl [16:78].

وَاللّٰهُ اَخْرَجَكُمْ مِّنْ بُطُوْنِ اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ شَيْـًٔاۙ وَّجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۙ لَعَلَّكُمْ تَشْكُرُوْنَ ٧٨

"And Allah brought you forth from the wombs of your mothers while you knew nothing; and He gave you hearing, sight, and hearts so that you might give thanks." (Surah An-Nahl 16:78)(Kementerian Agama, 2020)

One of the recent phenomena that has drawn significant attention in the field of education is violence in schools, both by teachers and students. It is not uncommon to see cases of children mocking, ridiculing, or fighting with their peers. Such cases are often considered normal and merely a part of child development, whereas, in reality, these behaviours constitute acts of bullying.

The rapid advancement of the modern era can serve as both a solution and a source of new problems, particularly for children and adolescents. Society often fails to recognise the serious consequences that may occur when a child experiences bullying.(Li et al., 2024) Therefore, all stakeholders must understand what bullying is and how it occurs, so that preventive measures can be taken comprehensively to avoid undesirable outcomes.

In this context, moral education becomes a crucial aspect that must be instilled early in the nation's children.(Mortari, 2025) Recent alarming cases such as sexual harassment involving religious leaders (kyai) and other moral misconducts demonstrate the urgency of early moral education. These incidents reflect a decline in moral consciousness and the potential for violent acts within society that may have been previously unimaginable.

Unfortunately, many people, including teachers, still perceive bullying as a trivial or normal phase during puberty and thus unworthy of serious attention. In fact, this issue requires serious handling and preventive actions, particularly within schools. As stated in Law No. 23 of 2002, Article 54, "Children within and around educational institutions must be protected from acts of violence committed by teachers, school administrators, peers, or others within the educational environment."

Effective classroom management is essential because students' behaviour and attitudes change constantly. One day they may study well and behave properly, but the next, competition and conflict may arise among them. The classroom environment is inherently dynamic, shaped by students' mental, emotional, and behavioural fluctuations.

Bullying is a form of violent behaviour that involves physical or psychological coercion of an individual or group perceived to be weaker by another individual or group who assume they have power or authority over the victims. In this sense, school bullying refers to repeated aggressive and negative actions by one or more students that exploit an imbalance of power to intentionally harm the target, whether mentally or physically, within the school environment.(Wiyani, 2012)

Hence, there is a strong need for teachers especially Aqidah Akhlak teachers to take an active role in implementing preventive strategies. This can be achieved through the teaching of religious values and collaboration with other educators to reduce the prevalence of bullying.

This research was conducted at Mts. Darut Taqwa 02 Purwosari Pasuruan due to the recurring issues observed there, which motivated the researcher to explore how Aqidah Akhlak teachers handle and implement strategies to address bullying cases effectively so that the problems do not persist.

Mts. Darut Taqwa 02 Purwosari Pasuruan, which is part of the Ngalah Islamic Boarding School (Pesantren), is recognised for its academic excellence and accreditation. Beyond academic achievements, the institution aims to foster morally upright students in accordance with Islamic teachings. However, various bullying incidents both verbal and physical still occur among students. Therefore, the role of Aqidah Akhlak teachers is indispensable, not only in teaching and educating but also in taking preventive measures against bullying and its impacts. As teachers who uphold Islamic-based moral and spiritual values, they play a vital role in guiding students toward becoming better individuals with noble character.

In light of the aforementioned phenomenon, this study is entitled "The Implementation of Aqidah Akhlak Teachers in Addressing Bullying Cases at Mts. Darut Taqwa 02 Purwosari Pasuruan." It is expected that this research will contribute to minimising the occurrence of

bullying in the school environment and provide a model for moral education based on Islamic principles.

B. METHODS

The research approach employed in this study was qualitative in nature. Qualitative research is defined as a method used by researchers to understand the natural conditions of a phenomenon, in which the researcher serves as the key instrument for data collection and interpretation.(Sugiyono, 2019) Furthermore, according to Moleong, qualitative research aims to understand the phenomena experienced by research subjects in a holistic manner and to present them descriptively in the form of words and language, within a specific natural context, by employing various scientific methods.(Sugiyono, 2010)

The qualitative research approach was chosen because it enables an in-depth exploration of how interactions between Aqidah Akhlak teachers and students occur within the context of addressing bullying cases, including the mechanisms, meanings, and dynamics that cannot be easily measured through questionnaires alone. The phenomenological approach allows the researcher to capture students' perceptions and strategies related to bullying through in-depth interviews and focus group discussions.(Nurhayati, 2024) In addition, a study by Antonia Paljakka demonstrates that teacher–student interactions concerning bullying can be examined qualitatively through discourse and content analysis methods to reveal the types of teachers' responses to bullying.(Paljakka, 2025)

The use of the qualitative method in this study is intended to:

1. Describe the natural conditions within the school environment (Mts. Darut Taqwa 02 Purwosari Pasuruan) as they occur, particularly the daily interactions between teachers and students in learning activities and character development.
2. Reveal the meanings and internal processes embedded within these interactions, such as how teachers communicate the values of moderation, how students respond, and how bullying is managed within the pesantren's cultural framework.
3. Present the findings systematically and accurately through data obtained using appropriate and contextually relevant methods.

Operationally, the data were collected through participatory observation, semi-structured interviews with teachers and students, and institutional document analysis. The validity of the data was strengthened through source and technique triangulation, in accordance with contemporary qualitative research practices.(Nuroniah et al., 2025)

Thus, the qualitative approach is most appropriate for this study because it allows for direct observation of teacher–student interactions in real-life situations rather than through theoretical or numerical representations. It enables the exploration of moderation and character values conveyed through practice and behaviour rather than solely through quantitative measurement. Moreover, it facilitates the revelation of the pesantren's cultural context including traditions, habits, and social systems that influence how bullying occurs and is managed.

C. RESULT & DISCUSSION

The discussion in this study is divided into two main sections, each corresponding to the research setting and focus. The first section examines the forms and contributing factors of bullying at Mts. Darut Taqwa 02. The second section explores the implementation of Aqidah Akhlak teachers' strategies in addressing and mitigating bullying cases at Mts. Darut Taqwa 02.

Forms and Factors of Bullying at Mts. Darut Taqwa 02 Purwosari Pasuruan Forms of Bullying

Olweus identifies two main types of bullying: direct bullying and indirect bullying. Direct bullying involves overt physical or verbal aggression, such as physical assault, threats, or name-calling. In contrast, indirect bullying refers to more covert behaviours, such as social exclusion, spreading rumours, or deliberate isolation from peer groups.(Wiyani, 2012)

Based on interviews with the school counsellor (guidance and counselling teacher), the most common forms of bullying occurring at Mts. Darut Taqwa 02 are physical bullying and verbal teasing or mockery.

From the observations conducted by the researcher, bullying problems at Mts. Darut Taqwa 02 manifest in various forms, ranging from mutual ridicule to physical aggression such as hitting. One notable case involved a student in classes IX A and VIII C who was socially excluded by peers because of their quiet personality and difficulty in socialising. As a result, the student became a frequent target of ridicule within the class environment.

This perspective aligns with the definition of bullying proposed by Novan Andry, who explains that the term bullying originates from the English word bull, meaning a bull that recklessly charges in all directions. The term was later adopted to describe destructive or aggressive behaviour.(Wiyani, 2012) From the above theory, it can be inferred that bullying symbolically refers to an uncontrollable and aggressive force like a wild bull that acts impulsively without restraint. Bullying may occur at any time, especially when such behaviour has become habitual for the perpetrator.

Field observations revealed that some students engage in bullying as a routine habit, performing such actions unconsciously. Interestingly, one student even admitted awareness of the wrongdoing and the moral sin involved in insulting a peer, yet continued the behaviour. This reinforces the metaphorical meaning of bullying as a form of untamed behaviour. Once normalised, such actions can spread widely within the social environment, particularly in school settings, and become a persistent behavioural pattern that is difficult to eradicate.

Results should be presented clearly and concisely. This section should summarize the scientific findings rather than providing raw data in excessive detail. Authors are encouraged to highlight the differences between their results and those of previous studies. he Discussion should focus on the significance of the findings, rather than merely restating them. A combined Results and Discussion section is often appropriate. Avoid extensive citations and unnecessary repetition of published literature.

There are also opinions stating that various forms of violence against children may occur within educational institutions. The forms of bullying can be categorised as follows:

1. Physical bullying, which may include actions such as hitting, kicking, or taking another person's belongings.
2. Verbal bullying, which involves mocking another student's name, insulting, or using offensive and hurtful language.
3. Indirect bullying, which includes spreading false rumours, excluding or isolating a student, making someone the target of cruel jokes, or sending abusive text messages or letters.
4. Sexual violence (sexual abuse), which may take the form of non-contact sexual acts involving children and older individuals (such as verbal harassment, inappropriate touching, exposure to sexual imagery, or exhibitionism), as well as direct sexual contact such as incest, rape, or sexual exploitation.(Al Adawiah, 2024)

The aforementioned opinion corresponds with what was observed in the field, although it extends further by including the element of sexual violence. In general, the forms of bullying can be broadly classified into two categories: first, direct bullying, which includes physical violence and sexual harassment; and second, indirect bullying, which involves verbal teasing, mockery, and the spreading of false rumours.

There are several factors that may contribute to the occurrence of bullying in schools. These include:
1. New students adapting to the school environment;
2. Socio-economic background differences among students;
3. Cultural or religious background diversity;
4. Physical appearance, such as skin or hair colour;
5. Intellectual factors, including differences in academic ability. (Wiyani, 2012)

This finding is consistent with the results of observations and interviews conducted at Mts. Darut Taqwa 02 Purwosari Pasuruan. It was revealed that bullying occurs due to several contributing factors, such as the presence of new students, racial or ethnic differences, and the formation of exclusive peer groups or factions. These factors often create social divisions that lead to bullying incidents. Moreover, the environment of Mts. Darut Taqwa, being part of a pesantren community, also influences this phenomenon. Santri (students) are accustomed to giving one another peculiar or humorous nicknames, a cultural practice that, while seemingly harmless, can sometimes evolve into verbal teasing or psychological bullying if not properly guided.

The Implementation of Aqidah Akhlak Teachers in Addressing Bullying Cases at Mts. Darut Taqwa 02 Purwosari Pasuruan

A teacher holds the responsibility to educate and guide students in both intellectual and moral development. Considering the significant role of teachers, it is essential that they possess adequate competencies both academic and non-academic to fulfil their educational duties effectively. This principle is reflected in the following hadith:

صحيح البخاري ٩٥: أَخْبَرَنَا مُحَمَّدٌ هُوَ ابْنُ سَلَام حَدَّثَنَا الْمُحَارِبِيُّ قَالَ حَدَّثَنَا صَالِحُ بْنُ حَيَّانَ قَالَ قَالَ عَامِرٌ الشَّعْبِيُّ حَدَّثَنِي أَبُو بُرْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَهُمْ أَجْرَانِ رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللهِ وَحَقَّ مَوَالِيهِ وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا فَلَهُ أَجْرَانِ

'Amir al-Sha'bi narrated that Abu Burdah reported from his father, who said: The Messenger of Allah (peace and blessings be upon him) said, "There are three persons who will be granted a double reward: A person from among the People of the Book who believes in his own Prophet and also believes in Muhammad (peace be upon him); a slave who fulfils his duty to Allah and to his master; and a man who owns a female slave, treats her kindly, educates her well, and teaches her in the best possible manner, then frees her and marries her — for him there will be a double reward."(Imam Al Bukhari, 2010)

Teachers' professional competence alone is not sufficient; without effective communication between teachers and students, the teaching and learning process cannot run optimally. At times, teachers merely deliver material in accordance with established guidelines without taking into account the developmental progress and individual needs of their students.

وَاللهُ اَخْرَجَكُمْ مِّنْ بُطُوْنِ اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ شَيْئاً وَّجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْئِدَةَ ۙ لَعَلَّكُمْ تَشْكُرُوْنَ ٧٨

"And Allah brought you forth from the wombs of your mothers while you knew nothing; and He gave you hearing, sight, and hearts so that you might give thanks." (Surah An-Nahl 16:78)(Kementerian Agama, 2020)

The aforementioned verse provides guidance that human beings possess inherent potential for education from birth through the faculties bestowed by Allah, namely sight, hearing, and the heart. All of these blessings must be appreciated with gratitude. Therefore, educating children is of great importance, both for parents and especially for teachers at school, who must implement appropriate educational methods and strategies.

Based on the results of observations and interviews, there are several key forms of implementation applied by the Aqidah Akhlak teachers at Mts. Darut Taqwa 02 Purwosari Pasuruan, which can be summarised as follows:

Educative Learning

Educative learning refers to a form of learning that motivates students to engage actively in the learning process, rather than merely transferring knowledge and skills.(Putri et al., 2024) In the context of religious education, the learning process can be implemented through the formation of study groups consisting of students from diverse ethnic and racial backgrounds. This approach not only fosters academic growth but also nurtures social harmony and intercultural understanding among learners.(Syamsuardi et al., 2024)

As demonstrated by the Aqidah Akhlak teacher of Year VII, in addition to teaching, he also educates students by engaging their attention, motivating them during each lesson, and instilling the values of akhlaqul karimah (noble character). He teaches students to behave in accordance with Islamic principles in their daily lives and consistently reminds them to refrain from acts of bullying. In practice, this implementation is carried out more intensively, as teachers in this context not only teach but also educate meaning they guide, direct, and nurture their students.

According to Syaiful Anwar, educative learning is not merely concerned with behavioural changes in specific competencies, but rather aims to develop all dimensions of the human personality comprehensively. These dimensions include:

1. Learning to know acquiring understanding and insight;
2. Learning to transfer and apply knowledge;
3. Learning to do developing practical and technical skills;
4. Learning to be cultivating self-awareness and self-identity;
5. Learning to live together developing the ability to coexist and adapt within a social environment.(Asy'arie & Suseno, 2024)

Therefore, the design of learning activities by teachers should take into account strong motivational principles so that the learning process can effectively influence students' capacity and willingness to learn.

Based on the researcher's observations, the Aqidah Akhlak teacher began the lesson with a prayer and the recitation of Al-Fatihah, dedicated to senior teachers and parents. The teacher then provided examples of traditional teaching methods previously applied to students and continuously offered motivation to help them understand the material more effectively while encouraging the habituation of good behaviour.

According to all Aqidah Akhlak teachers, reciting Al-Fatihah for parents and senior teachers serves as a spiritual form of encouragement, complementing direct motivation. This practice reflects the integration of spiritual and moral elements within the teaching process, reinforcing the connection between intellectual learning and emotional-spiritual development in Islamic education.

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢ اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٥ (العلق)

"Read in the name of your Lord who created; He created man from a clot of congealed blood. Read, and your Lord is the Most Generous, Who taught by the pen, Taught man that which he knew not." (Surah Al-'Alaq, 96:1–5)(Kementerian Agama, 2020)

The verse implicitly conveys the essence of the educational process, namely reading, learning, and teaching. It also highlights the use of educational media, represented by the "pen". Although the Prophet Muhammad (peace be upon him) was illiterate, he possessed exceptional intelligence and successfully educated his Companions. In his educational and teaching practices, the Prophet utilised various forms of educational media — both human and non-human. The human media included his own exemplary behaviour, speech, hands, fingers, facial expressions, and other gestures; while the non-human media encompassed elements of creation such as the sky, the earth, the sun, the moon, buildings, gold, silver, and mountains.

Practice and Habituation

The educational medium applied by the Prophet to ensure that Islamic teachings were easily understood and internalised by his followers was through his own actions, serving as a direct example known as uswah hasanah (the model of good conduct). Every action of the Prophet was a form of moral education and a living example for his followers.

Based on the results of observations and interviews conducted at Mts. Darut Taqwa 02 Purwosari Pasuruan, the implementation of this exemplary practice (keteladanan) is applied in all Aqidah Akhlak classes Years VII, VIII, and IX. This process is carried out gradually. In Year VII, students are introduced to the school environment while teachers model small but significant moral actions, such as offering prayers for parents and teachers before lessons begin. In Year

VIII, similar routines are maintained, reinforcing moral behaviour through consistent practice. By Year IX, students are expected to embody and apply the values of akhlaqul karimah (noble character) in daily interactions such as speaking politely to teachers, showing respect to peers, and setting a good example for younger students.

This aligns with the view of Abdurrahman al-Nahlawi, who states that role modelling (keteladanan) is an integral aspect of Islamic education that has been practised since the time of the Prophet. It holds a central place in Islamic pedagogy, as it introduces and reinforces good behaviour through lived example effectively translating the value system of Islam into tangible and observable actions.(Sulaiman, 2024)

This modelling technique (teknik teladan) is part of a teaching method that involves repeated practice until students become proficient in performing what they have learned. This technique is based on the principle that learning through consistent repetition yields more optimal results compared to tasks performed only occasionally.

The application of the modelling technique requires careful consideration of several key aspects, including:

1. Stimulating students' motivation, interest, and enthusiasm for learning;
2. Ensuring the progressive development of students' learning abilities;
3. Encouraging creative expression and personal growth;
4. Inspiring greater learning effort and persistence;
5. Supporting independent learning skills;
6. Avoiding excessive verbalism in instruction;
7. Guiding students towards a sense of personal and social responsibility.(Aminah et al., 2024)

Through mutual tolerance, educational institutions can indirectly establish a moral and ideological safeguard that prevents susceptibility to radical influences.

Habituation (pembiasaan) also plays a vital role in this context. It is implemented from Year VII through Year IX, as explained by the Year IX Aqidah Akhlak teacher, who serves as the coordinator of all Aqidah Akhlak teachers. He stated that all teachers must serve as uswah hasanah (good role models) for their students. Although moral habituation is introduced in Years VII and VIII, it is particularly emphasised in Year IX to ensure that the implementation of moral and behavioural guidance is fully internalised by the time students complete their studies.

Factors Inhibiting the Learning Process

According to Slameto, numerous factors influence the learning process, which can generally be categorised into two main groups: internal factors, originating from within the student, and external factors, arising from outside the student. These factors may either support or hinder the effectiveness of the learning process.

1. Internal factors consist of three main elements: physical conditions, psychological aspects, and fatigue.
2. External factors can be grouped into three categories: family environment, school environment, and community environment.(Sihombing et al., 2024)

Based on the researcher's observations, educative learning is significantly disrupted when students experience fatigue or external problems such as family or peer-related issues. Moreover, Aqidah Akhlak lessons are usually conducted after the break period, which often reduces students' concentration and engagement, thereby affecting the overall effectiveness of the learning process.

Collaboration with Other Teachers

To maximise the effectiveness of teaching and the implementation of exemplary practices, Aqidah Akhlak teachers engage in follow-up activities through collaboration with other teachers and staff members. Innovation, in this context, refers to the behaviour of individuals who pursue educational goals aligned with the cultural and moral values desired by students, yet adapt methods and norms in a way that remains pedagogically and ethically appropriate.

Aqidah Akhlak teachers maintain regular communication and coordination with colleagues from other grade levels (Years VII, VIII, and IX), as well as with the entire teaching and administrative staff at Mts. Darut Taqwa 02 Purwosari Pasuruan. Such collaboration is essential in addressing and minimising cases of bullying.

As stated by Mr. Nur Qomari, the Year IX Aqidah Akhlak teacher, he cannot handle such cases alone. Collaboration with other Aqidah Akhlak teachers, as well as with staff such as the guidance counsellor (Guru BP), student affairs coordinators, and disciplinary officers (Tatib), is crucial. These cooperative efforts help lighten his responsibilities, especially as one of the senior teachers in the department, who is often regarded as the "first responder" in both academic and behavioural matters.

From these findings, it can be concluded that effective coordination among Aqidah Akhlak teachers across different grade levels is necessary to reduce the workload and to produce optimal outcomes in both teaching and student character development.

Based on field observations, when a bullying case occurs, both the victim and the perpetrator are first referred to the student affairs division for an initial assessment. The case is then recorded and submitted to the guidance counsellor (Guru BP). Subsequently, the Aqidah Akhlak teacher follows up in class through educative and reflective teaching methods, providing moral advice based on hadiths, stories of Prophets, scholars, and local kyai, as well as testimonials from former students who once engaged in similar behaviour but successfully changed their lives.

This approach aligns with Novan Andry's "Peace for School" theory, which emphasises that teachers must collaborate in resolving students' behavioural issues. Effective teamwork among teachers is therefore essential in promoting a peaceful, inclusive, and morally grounded school environment.

D. CONCLUSION

In essence, the forms of bullying that occur at Mts. Darut Taqwa 02 Purwosari Pasuruan are categorised into two main types: verbal bullying, which involves mockery and ridicule, and physical bullying, which involves acts of physical aggression or intimidation.

The implementation of learning strategies employed by Aqidah Akhlak teachers in addressing bullying cases at Mts. Darut Taqwa 02 Purwosari Pasuruan can be classified into two main approaches: The implementation of educative learning, which consists of two stages — instructional learning and practical habituation. In practice, this implementation is more intensive, as teachers not only deliver academic content but also provide moral and behavioural guidance, both inside and outside the classroom. The role of the teacher extends beyond that of an instructor to that of a mentor and moral guide. The implementation of collaborative practice, in which Aqidah Akhlak teachers actively communicate and cooperate with other Aqidah Akhlak teachers across Years VII, VIII, and IX, as well as with all staff and teachers at Mts. Darut Taqwa 02 Purwosari Pasuruan. Such collaboration is crucial in order to effectively address and minimise bullying cases, fostering a supportive and ethically grounded school environment.

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