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Table Of Contents

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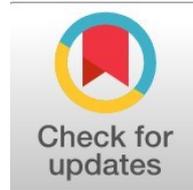
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Framing Anti-Bullying Da'wah Messages in Local Radio Talkshow

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Abstract

General Background: Bullying is apervasivesocialissue requiring ethical communication responses across various environments. **Specific Background:** Local radio, such as the Jelita Talkshow on LPPL Radio Suara Lumajang, functions as a medium for integrating religious values into discussions of social problems. **Knowledge Gap:** There is limited research on how anti-bullying da'wah messages are constructed through media framing based on Islamic communication ethics. **Aims:** This study analyzes the construction of anti-bullying messages using Robert N. Entman's framing analysis from an Islamic communication ethics perspective. **Results:** The findings indicate that bullying is framed as a social problem with moral and spiritual dimensions, emphasizing ethical communication, collective responsibility, and Qur'anic values. The causes are linked to weak ethical awareness and permissive environments, while solutions focus on moral education and polite communication. **Novelty:** This study offers a framing-based perspective on da'wah messages in local radio grounded in Islamic ethics. **Implications:** The results highlight the role of local radio as a contextual da'wah medium in fostering ethical awareness and supporting Islamic communication studies.

Highlights:

- Media narratives position harmful behavior as a collective moral concern grounded in spiritual values.

- Identified causes include low ethical literacy and permissive social environments.

- Proposed approaches emphasize moral education and polite interaction across social contexts.

Keywords: Preaching, Bullying, Framing Analysis, Islamic Communication Ethics, Radio

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Introduction

The phenomenon of bullying is a social issue that increasingly makes life uneasy for people, especially among parents today.[1] Because bullying behaviors such as insulting, belittling, and humiliating someone or a certain group can now happen anywhere, from immediate social environments like schools and workplaces, and it is now also starting to spread on social media.[2] For this reason, as an initiative to minimize the occurrence of such things, mass media is not only used as a medium for delivering information, but also as a space for shaping public opinion that influences the way people think and their ethics in communication[3]

From an Islamic perspective, the practice of bullying certainly contradicts the ethical values of Islamic social communication, which prioritize respect for human dignity. In fact, the Qur'an explicitly prohibits acts of bullying such as mocking, belittling, or calling someone by a bad or inappropriate nickname, as stated in Surah Al-Hujurat, verse 11. This verse contains Allah's commandment forbidding Muslims from insulting, mocking, ridiculing, or calling others by derogatory names, because the one being insulted may be better in the sight of Allah. It also emphasizes that the worst kind of name-calling occurs after faith, and it warns those who do not repent that they are considered unjust.[4] This value indicates that communication in Islam is not just about providing information, but also about conveying moral messages and social responsibility. Therefore, social da'wah in Islam plays an important role in addressing bullying issues by delivering messages that are persuasive, context-appropriate, and aimed at shaping positive perceptions and good ethics.[5]

Radio broadcasting media, especially Local Public Broadcasting Institutions (LPPL), as mass communication media have a close social connection with the community and great potential to serve as a medium for social da'wah. As a local public broadcasting institution, LPPL Radio Suara Lumajang provides a platform to discuss current social issues through the public dialogue talk show Jelajah Informasi dan Berita (Jelita), one of which is the issue of bullying for both victims and perpetrators, linked to Islamic values and social ethics, by presenting speakers from certain groups such as religious community organizations Fatayat NU, Muslimat NU, Aisyiyah, and Nasyiyatul Aisyiyah, so that the da'wah narrative is easily understood by the audience as communicants.

Based on this background, this study aims to analyze the methods of social preaching in the Jelita Talkshow program on LPPL Radio Suara Lumajang, which delivers messages about bullying for both perpetrators and victims. This analysis uses a framing approach from the perspective of Islamic communication ethics. This research is expected to provide a theoretical perspective for the development of studies in the field of Islamic Communication and Broadcasting, especially in research on social preaching through mass media. In addition, this study is also expected to be significant in practical terms for developing broadcast content through mass media that focuses on shaping social communication ethics or positive social perceptions.

Method

This study uses a qualitative field research approach with a case study design in the program.[6] This study aims to gain a deep understanding, using the chosen approach, of how anti-bullying da'wah messages are constructed through discussions of bullying issues for both victims and perpetrators, from a religious perspective, in the Jelita Talkshow program on LPPL Radio Suara Lumajang. The researcher uses qualitative research because it allows for the exploration of meaning, context, and the process of interpreting da'wah messages in these interactive dialogue activities, as well as understanding experiences from the perspectives of speakers and listeners, which can only be measured through Robert N. Entman's framing indicators, including problem definition, cause determination, moral evaluation, and solution recommendations. In addition, the da'wah messages conveyed in the discussion are also based on the principles of Islamic communication ethics as a normative parameter in assessing the construction of anti-bullying messages.

The case study design chosen in the research is about how social da'wah messages regarding anti-bullying in the episode of the Jelita Talkshow "Bullying for Victims and Perpetrators from a Religious Perspective," which was broadcast live on 104.1 FM Radio Suara Lumajang, live on the radiosuaralumajang YouTube account, as well as live on the LPPL Suara Lumajang Facebook account, was selected to analyze this phenomenon by examining the framing of the messages conveyed. This design is even considered suitable for use in understanding media and the process of creating and framing messages in local radio broadcasts. The Jelita Talkshow program on LPPL Radio Suara Lumajang especially in discussing the issue of bullying from the perspective of Islam and communication ethics is chosen as the object of research because this local public broadcasting institution functions as a medium for information and interactive local da'wah. It not only involves competent speakers in the field but also engages listeners to provide feedback through Q&A during the live streaming. Moreover, the research object focuses on the issue of bullying because the talk show clearly discusses case studies of bullying from the perspective of Islam and communication ethics, constructed through stories, dialogues, and even verses from the Qur'an such as Surah Al-Hujurat verse 11, which can also be applied in broadcast dialogues to reinforce the message of da'wah in responding to social issues.

In the study, the researcher used a primary source in the form of a recorded rebroadcast of the Jelita Talkshow live streaming on "Bullying for Victims and Perpetrators from a Religious Perspective," which took place on Wednesday (27/8/2025). At that time, the researcher was also part of the event's success team because it coincided with the Field Experience Practice (PPL), also taking notes of the important points from the interactive dialogue on the YouTube social media account of Radio Suara Lumajang. Based on this data collection design, it is suitable for use in understanding mass media as a medium and the framing process of messages in the interactive dialogue broadcast, such as how the issue of bullying was selected, discussed, and presented as a topic, as well as the Islamic communication ethical values that emerged

in the anti-bullying messages, for example, messages of empathy and prohibitions against demeaning fellow human beings.

Regarding the data collected using several methods, namely through data collection based on live streaming replays on the YouTube social media account, moderator talkshow notes, transcription of broadcast narratives analyzed to observe speech patterns and the values of dakwah conveyed, conducting observations by listening to broadcasts to recognize framing elements that appear directly during the broadcast, and through semi-structured interviews with sources and broadcasters to understand the reasons behind the narrative choices and messages used, as well as how to interpret the dakwah messages delivered. Meanwhile, data analysis was carried out using the framing model developed by Robert N. Entman, which has proven effective in studies on how the media communicates social issues, such as content and narrative framing based on several elements, namely problem definition, cause determination, moral evaluation, and solution recommendations. The data were then analyzed interactively using the Miles and Huberman model, namely through the stages of data reduction, data display, and conclusion drawing in terms of identifying themes and patterns in the conveyed da'wah messages. To also enhance the credibility of the research findings, the researcher employed source triangulation by comparing the results of broadcast transcripts with interview results and other documents. Subsequently, data validation was conducted again by matching it with rebroadcasts to ensure the researcher's interpretation aligned with what was conveyed in the live Talkshow broadcast.

Results and Discussion

The research results show that the Jelita Talkshow Program in the episode "Bullying for Victims and Perpetrators Viewed from a Religious Perspective" directly constructs the issue of bullying as a social problem that has moral and spiritual dimensions. Based on the analysis, it also shows that the religious messages in the discussion on anti-bullying are built through the process of issue selection, narrative emphasis, and the use of Islamic normative references. [7] Within Entman's framing analysis framework, it is explained that in shaping public perception regarding anti-bullying at the stage of defining the problem, this program frames bullying as a form of communication behavior, whether verbal, such as teasing and insults, or nonverbal, such as exclusion or social manipulation, which contradicts human values and Islamic teachings.[8] This was emphasized in an interactive dialogue during the Jelita Talkshow by a speaker from a women's religious organization in Lumajang, stating that the practice of insulting, belittling, or humiliating others, which has been normalized in everyday life and even in digital media, is beyond the bounds of social communication ethics.

In the next stage of framing analysis, which is the diagnosis of causes, the causes of bullying are linked to weak communication ethics literacy, lack of self-control, and insufficient understanding of spiritual values in communication practices, both verbal and nonverbal.[9] Bullying is not positioned as solely the fault of the perpetrator, but is also suspected to result from a social environment that is permissive of hate speech. This approach shows that in the Jelita Talkshow program, in the episode themed "Bullying for Victims and Perpetrators, Viewed from a Religious Perspective," a structural framing pattern is used, not an individualistic one, thereby encouraging listeners or the audience, who act as communicants, to understand bullying as a collective problem that requires shared responsibility.

The next stage of framing analysis is the stage of making moral judgment (the moral values used), by applying the principles of the Qur'an, Surah Al-Hujurat verse 11, as the main reference, which shows that the framing of da'wah messages is not only informative but also normative. Therefore, da'wah messages delivered based on the Qur'an in mass media tend to be more accepted by the audience, because they have strong religious legitimacy.[10] Furthermore, in the final stage of framing analysis, namely treatment recommendation (solutions or courses of action offered), the Jelita program offers solutions such as strengthening awareness of ethical communication, moral education, and the important role of family, close people, and educational institutions in shaping a culture of ethical and civilized communication. Social preaching through the Jelita Talkshow program, which focuses on bullying issues, is not only aimed at social sanctions but also at moral guidance and social perception for future behavioral change. In this regard, it demonstrates that the Jelita Talkshow program can integrate the function of social preaching, amar ma'ruf nahi munkar, within a mass communication format that is contextual.[11]

1. Bullying as a Moral and Social Issue

In the Jelita Talkshow Program, which focuses on analyzing the issue of bullying, it was concluded from the speakers' discussion that the issue is framed as a dual problem. This means that the audience or listeners not only gain educational results in the form of facts about bullying, but also about the values of civilized Islamic communication in accordance with Sharia teachings. The first framing of the issue points to a social problem. Bullying behavior, whether in the form of verbal acts such as insults or taunts toward others, belittling and humiliating others, manipulation and threatening others, as well as negative communication such as spreading lies to damage someone's reputation.[12] As well as non-verbal bullying behaviors, which include actions such as sneering looks, contemptuous expressions, sticking out the tongue, ostracizing, making threatening gestures, and even damaging the victim's belongings. In addition, it also intersects with issues of religious moral matters, because bullying undermines the principles of ethical communication in Islam by exerting pressure on others and prohibiting actions that demean fellow human beings. As stated in a broadcast on LPPL Radio Suara Lumajang, during the interactive dialogue program Talkshow Jelita, one of the speakers from a women's community organization, Muslimat NU Lumajang, consistently referred to the guidance from the Qur'an, Surah Al-Hujurat, verse 11:

يٰٓاَيُّهَا الَّذِيۡنَ اٰمَنُوۡا لَا يَسۡخَرۡ قَوۡمٌ مِّنۡ قَوۡمٍ عَسٰٓى اَنۡ يَّكُوۡنُوۡا خَيۡرًا مِّنۡهُمۡ وَلَا نِسَآءٌ مِّنۡ نِّسَآءٍ عَسٰٓى اَنۡ يَّكُنَّ خَيۡرًا مِّنۡهُنَّۚ وَلَا تَلۡمِزُوۡٓا اَنۡفُسَكُمۡ وَلَا تَنَابَزُوۡا بِالۡاَلۡقَابِؕ بِئۡسَ الِاسۡمُ الۡفُسُوۡقُ بَعۡدَ الۡاِيۡمَانِۚ وَمَنۡ لَّمۡ يَتُبۡ فَاُولٰٓئِكَ

همُ الظّٰلِمُوْنَ ۟ ١١

Which means: "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them, nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers." (Qur'an, Al-Hujurat: 11) From the argument, it shows that the practice of bullying, whether verbal or non-verbal, is behavior that is prohibited in Islam. This is also in line with Herliana's research, which shows that Islamic values derived from these verses are often used in examining social phenomena related to interpersonal relationships. This emphasis also demonstrates that the framing of the religious messages conveyed is not only informative but also normative, encouraging the audience to reconsider their way of communicating in social interactions.

2. Emphasis on Islamic Communication Ethics in Problem Framing Analysis

In analyzing a message based on Robert N. Entman's framing analysis, the issue of bullying discussed in the Jelita Talkshow on LPPL Radio Suara Lumajang shows that the anti-bullying message aligns with the stages of the framing analysis components. Starting from the depiction of bullying discussed as the introduction to the dialogue, highlighting that such actions, according to social norms, can erode the politeness of public communication. Even from the results of the interactive dialogue discussion, the discussion about bullying practices for victims and perpetrators from a religious perspective specifically shows that such practices are reprehensible behaviors based on the principles of Quranic teachings. After identifying the problems in the discussion as an introduction, presenting the causes, and providing assessments based on specific evidence or references, offers for solutions were also found to reinforce Islamic educational and moral values and character. These include strengthening Islamic value education, improving social communication ethics both within the family environment and educational institutions, and encouraging ethical communication among communities. The form of moral narrative construction in interactive dialogues, which influences the audience's perception of bullying behavior in the program, shows that mass media or local broadcasting media are not only capable of communicating information but also of constructing the narratives being conveyed.

Table 1. Framing of Anti-Bullying Da'wah Messages in the Jelita Talkshow Program from the Perspective of Islamic Communication Ethics

Framing Elements (Robert N. Entman)	Findings in the Jelita Talkshow Program Episode (27/8/2025)	Emphasis on Islamic Communication Ethics
Define Problem	Bullying is framed as a form of social communication behavior that is unethical and has the potential to damage social relationships, especially in the era of digital media and social media.	Islam forbids actions of insulting, belittling, and calling others by bad nicknames as stated in the Qur'an, Surah Al-Hujurat: 11.
Diagnose Causes	The causes of bullying are associated with weak self-control, low literacy in social communication ethics, as well as the influence of social environments and media that are permissive of hate speech, both directly and indirectly.	Moral responsibility in speech (qaulan sadidan) and safeguarding the tongue from hurting others, which is emphasized in Islamic communication ethics.
Make Moral Judgement	Program evaluation in bullying as a despicable act that contradicts humanitarian values and Islamic teachings, and has a negative impact on both the victims and the perpetrators.	Applying the principle of enjoining what is right and forbidding what is wrong as a moral foundation to reject bullying practices in social life.
Treatment Recommendation	Recommended solutions include strengthening moral education, fostering polite communication habits in the family, school, and surrounding environment, as well as persuasive preaching through broadcast media.	The emphasis on using gentle language (qaulan layyinan) and meaningful words of goodness (qaulan ma'rufa) as a social solution in the ethics of Islamic communication.

3. Jelita Talkshow Program Episode "Bullying for Victims and Perpetrators, Viewed from a Religious Perspective" as a Role in Contextual Da'wah Media
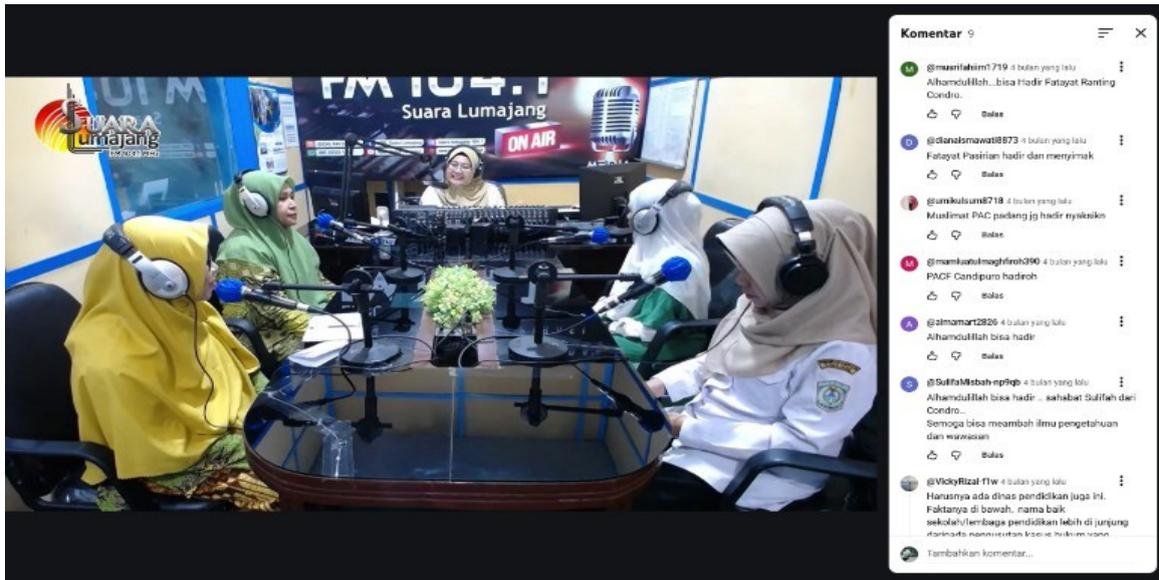

Figure 1. Jelita Talkshow

In the daily Talkshow Jelita program, in the episode discussing the issue of "Bullying for Victims and Perpetrators, Viewed from a Religious Perspective," in addition to acting as a medium for conveying information, radio as a mass medium also serves as a communication space that facilitates interactive religious dialogue on social issues that occur frequently but receive little social awareness, such as cases of bullying. The research results also indicate that the program carries out the function of da'wah through mass media contextually through interactive dialogues between the speakers and the public.

The rise of bullying practices occurring in school environments, social media, and even within families, which were then brought up as one of the discussion themes in an interactive dialogue on LPPL Radio Suara Lumajang, specifically in the Talkshow Jelita program, can be identified as a form of da'wah contextualization that is relevant to the everyday experiences of the audience or listeners as communicants. By applying a certain communication pattern, such as starting with an introduction by the host using simple and communicative language, and then directing the conversation towards an Islamic perspective on the issue of bullying with the guest, this becomes a specific communication pattern applied in the program. Thus, by applying a certain pattern of communication, the da'wah message delivered is not only implied monologically, but also dialogically, that is, through an interaction process that allows listeners not only to understand an issue or message as individual deviant behavior, but also as a matter of social communication ethics.

In addition to citing textual evidence sourced from verses of the Qur'an, the speaker also explained its relevance to the phenomenon of bullying, which occurs frequently in public spaces and on digital media, presenting it contextually and even directly linking it to everyday communication practices. This approach shows that social preaching in the Jelita Talkshow program is not only built through a rigid normative approach but is also aimed at developing the moral awareness of listeners or communicants through understanding. These findings are in line with research on the role of community radio as a medium of preaching that can foster awareness and community engagement through educational content grounded in religious values and remain relevant as a rapidly developing digital medium. From this, it can be understood that local radio can make the message of dakwah feel emotionally closer to the listeners, because it not only provides information but also pays attention to who delivers the information or source. In addition to influencing effective communication, this certainly also affects the relevance of radio in the digital media era as a medium for contextual dakwah in the contemporary era.[13]

Thus, the role of the daily Talkshow Jelita program on LPPL Radio Suara Lumajang, specifically in social da'wah on the theme of bullying issues for victims and perpetrators from a religious perspective, can be concluded that mass media in the form of local radio not only serves as a channel for delivering information, but also as an interactive da'wah dialogue space capable of building Islamic communication ethics contextually through interaction strategies, communicative language structures, and references to spiritual values relevant to the experiences of the audience or listeners as communicants in daily life.

4. Audience Perceptions Constructed from the Impact of Da'wah Messages in Radio Programs

The construction of anti-bullying messages for victims and perpetrators in the Jelita Talkshow program, based on qualitative research with a descriptive approach, shows a significant impact on how the audience or communicants interpret bullying issues. Through the observation of audience responses during the question-and-answer session on the program, as well as feedback from the speakers, the impact of the program focused on the narrative of the messages conveyed was identified. The research data indicates that there is a shift in audience perception, from understanding bullying as merely an individual issue to seeing it as a matter of communication ethics and shared moral responsibility. Even consistently, the framing of

messages used in the Jelita Talkshow in the episode 'Bullying for Victims and Perpetrators, Reviewed from a Religious Perspective' places the issue of bullying within a framework of spiritual values, such as the prohibition against harming others, the obligation to guard one's speech, and the importance of proper manners in communication. In audience responses during the Q&A session via telephone during the live streaming of this Jelita Talkshow episode, there appeared to be a tendency for self-reflection and empathy toward the victims, along with an awareness that bullying perpetrators also need guidance through educational and religious approaches, rather than simply being subjected to punitive sanctions.

In the context of this study, the framing carried out by broadcasters and sources is not only provocative but also persuasive and normative, so that the audience receives the conveyed religious messages without any opposition or resistance. This is because radio, as an auditory medium (auditory media), is a personalized mass medium, which strengthens the internalization of the conveyed message, making the audience feel invited to engage in interactive dialogue rather than being lectured. These findings are in line with the framing theory in mass communication studies, which states that the media has the ability to shape the structure of social reality through the selection of perspectives, issue emphasis, and the language used. [14] In addition, in the discussion of bullying issues on the Jelita Talkshow broadcast on LPPL Radio Suara Lumajang, the framing of bullying issues is not directed at scapegoating as a way to shift responsibility and blame, ego defense mechanisms, venting anger, manipulation, or eliminating threats, but rather on fostering collective awareness about the importance of communication ethics, so that the audience is encouraged to look for value-based solutions, not merely emotional reactions. These qualitative empirical findings also support empirical studies on the role of media framing in shaping public perceptions of social issues, and also show that media framing influences how audiences, as listeners, assess the actors, causes, and solutions of a social event, such as bullying issues.[15]

Similarly, from the perspective of Islamic communication and broadcasting, the da'wah messages conveyed through the Talkshow Jelita program also have an impact as a form of internalizing Islamic communication ethics. Da'wah messages that prioritize the principles of qaulan ma'rufa, qaulan laina, and qaulan sadida have been proven relevant in responding to contemporary communication problems such as bullying. Based on the research findings, da'wah media is stated to have a strategic role in shaping the attitudes and behaviors of the community when the messages are delivered contextually and in accordance with the social realities of the audience. From this explanation, it can be concluded that the daily Talkshow Jelita program on LPPL Radio Suara Lumajang, with the theme focus of Bullying for Victims and Perpetrators from a Religious Perspective, contains da'wah messages that can be constructed to form audience perceptions that are more ethical and reflective towards the issue of bullying. The impact on communicants is not manifested in the form of behavior changes that can be measured quantitatively, but also through changes in perspective, moral awareness, and the audience's understanding in carrying out daily communication practices. This also emphasizes that local radio still holds symbolic and intellectual power as a medium of da'wah, capable of framing social issues in a meaningful and contextual way.

Conclusion

This study aims to analyze how anti-bullying preaching messages are constructed in the daily program Talkshow Jelita on LPPL Radio Suara Lumajang through a framing analysis from the perspective of Islamic communication ethics. The data were obtained based on qualitative analysis of broadcast recordings and the narratives of interactive dialogues within them, with the purpose of finding that during the broadcast of the episode Bullying for Victims and Perpetrators from a Religious Perspective, the issue of bullying was consistently framed as a social problem with moral and spiritual dimensions. In this discussion, bullying is not positioned merely as a deviation in individual behavior, but rather as an ethical communication problem rooted in the weak awareness of spiritual values in everyday communication practices. In the program, the construction of dakwah messages is presented through four framing elements of Robert N. Entman's model, namely problem definition, cause diagnosis, moral evaluation, and solution recommendation. In the Talkshow Jelita program, there is also an emphasis on prohibiting insulting, belittling, and humiliating others, as explained in the Qur'an Surah Al-Hujurat verse 11, which serves as a normative basis for assessing bullying practices. The proposed solutions within the program do not focus on a repressive approach, but rather on strengthening Islamic communication ethics, moral education, and the habituation of polite communication within the family, educational, and societal environments. The findings of this study indicate that local radio, particularly LPPL Radio Suara Lumajang, still holds a strategic role as a contextual dakwah medium capable of shaping the ethical awareness of its audience through spiritual dialogue that is relevant to social reality. Thus, this research contributes to enriching the study of Islamic communication and broadcasting, particularly related to social da'wah through local public broadcasting media. Furthermore, future research can be directed to examine the impact of da'wah messages more broadly by involving the audience as research subjects or using a descriptive qualitative method approach.

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