



ANTI-BULLYING EDUCATION FOR THE MOSLEM MILLENNIAL GENERATION IN UIN MAULANA MALIK IBRAHIM MALANG

**As'aril Muhajir¹, Budi Harianto¹, Bobby Rachman Santoso¹,
Heru Arif Pianto²**

¹UIN Sayyid Ali Rahmatullah Tulungagung, ²STKIP PGRI Pacitan

*Correspondence e-mail: arilmuhajir@gmail.com

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As'aril Muhajir, Budi
Harianto, Bobby Rachman
Santoso, Heru Arif Pianto

Abstract

Anti-bullying education is a strategic initiative to prevent and address intimidation in educational environments, particularly among the Moslem millennial generation who are vulnerable to the interplay of social dynamics and rapid technological developments. While previous studies have examined bullying from various perspectives—such as Islamic educational principles, self-control development, and cognitive-behavioral interventions—there is limited research integrating Islamic education values with Stoicism philosophy in the context of higher education. This study addresses that gap by exploring the implementation of anti-bullying education at the State Islamic University (UIN) Maulana Malik Ibrahim Malang and assessing the effectiveness of its integrated approach. Employing a descriptive qualitative method, data were collected through interviews with students, lecturers, and educational staff involved in anti-bullying programs. The findings reveal that combining Islamic ethical principles with Stoic concepts of self-discipline and resilience can foster a more inclusive and bullying-free campus culture. The study also highlights the role of technology and social media in both perpetuating and preventing bullying. Recommendations are provided for strengthening the character education curriculum, integrating moral philosophy into student development programs, and enhancing institutional policies to create a safer and more supportive academic environment.

Introduction

The campus is a formal educational institution as a place to gain knowledge, develop skills, as well as form noble morals as provisions for life in society when students return to society in the future (Liu et al., 2024). The availability of a conducive campus environment is the main thing that needs to be considered so that the campus can carry out its functions (Merrin et al., 2023). However, recently there have been many cases that conflict with educational values that seek to form noble morals, including bullying behavior (Cretu & Morandau, 2024).

Bullying is the behavior of consciously hurting, harassing, or intimidating other people because they are considered weaker than themselves to gain satisfaction from the perpetrator resulting in feelings of oppression for the victim (Hsiao et al., 2024). Bullying can also be defined as behavior that continuously annoys or annoys other people, causing the person to feel depressed (Shafaei et al., 2024). This bullying behavior can take the form of physical, verbal violence, and non-verbal or physical violence (Loes, 2024). Physical bullying, for example, kicking, hitting, pushing, pinning. Verbal bullying includes teasing and threats. Meanwhile, non-verbal or physical bullying includes, for



example, spreading rumors/slander, excluding someone from a social group, and rejecting other people's expectations (Tuckey et al., 2024).

Bullying behavior is not behavior that should be taken lightly because this behavior can have serious impacts such as mental health problems, depression, physical disability, and even the loss of a person's life due to murder or suicide (Rigby, 2024). In the case of Jambi, female students were locked in an elevator. Case in Jember Student hanged herself because she was bullied for not being able to do her thesis. Case in Metro Lampung, new students were beaten by seniors because they were late coming to campus, etc. Other data shown by Aryuni, (2017) surveyed 739 students in Yogyakarta. The research results showed that 13.53% of the students reported that they had experienced bullying behavior, and 53.58% said that they had witnessed bullying behavior on campus (Lyu et al., 2024).

Islam strictly prohibits bullying behavior because it is despicable morals. These prohibitions are not only conveyed in the Al-Qur'an but also in the Hadiths of the Prophet Muhammad, both of which are life guidelines for Muslims. Apart from that, bullying also has an impact on students' psychological conditions (Hikmat et al., 2024). This research analyzes in-depth anti-bullying education from an Islamic educational perspective and Stoicism philosophy, focusing on the general description of bullying behavior, the impact of an Islamic educational perspective, and the view of bullying from a Stoicism philosophical perspective (Munifah et al., 2024).

Research that discusses the author's object of study includes Bullying in an Islamic Education Perspective by Siti Maisah. This research reviews bullying actions from an Islamic education perspective where the factors that influence bullying in schools are examined. Islamic prohibitions against bullying behavior are studied through verses from the Al-Quran and Hadith. This research provides a solution to reduce bullying in schools based on the factors that cause bullying.

Research that discusses other bullying behavior is research titled The Relationship between Self-Control and Student Bullying Behavior by Salmi, Rezki Hariko, and Afdal. This research is a correlational type of quantitative descriptive research using a questionnaire to collect data and analyze using the correlational product moment formula to provide an overview of the relationship between self-control and bullying behavior. The results of his research show that good self-control can prevent bullying behavior at school because with good self-control individuals can lead themselves to determine attitudes toward other people's actions, adapt easily, and can act objectively. This research only focuses on acts of bullying at school that involve interactions with peers.

Another research that examines bullying behavior is Cognitive-Behavioral Therapy to Handle the Anger of Bullying Perpetrators at School by Erna Hervina Ahmad, this research shows concern for bullies at school by intervening through Cognitive Behavioral Therapy (CBT), the conclusion in this research is that the perpetrator Bullying can stop bullying by implementing CBT. If the bully does not want to stop his negative actions, it is feared that his future will become bleak, and he may even be involved in criminal acts.

The similarity of the research in this study with the three studies above lies in the object of study of bullying. If Siti Maisah's research analyzes bullying from an Islamic education perspective which examines the prohibition of bullying in the Al-Qur'an and

Hadith, in this research the prohibition of bullying is analyzed in depth. from the perspective of Islamic education and Stoicism philosophy. Research conducted by Salmi, Rezki Hariko, and Afdal focused on students' self-control with peers to prevent bullying at school. The conclusion of this research provides a solution to strengthen students' self-control through counselors. However, strengthening students' self-control also needs to be done by parents. Therefore, in this research, the solution to prevent bullying, which is studied from the perspective of Islamic education and its impact on education itself, needs to involve parents, campus regulations/activities, and the students themselves. If Erna Hervina Ahmad's research paid attention to the perpetrators of bullying, in this research the focus is not only on the perpetrators but also on the victims.

The researcher assumes that anti-bullying education is a necessity in the world of Indonesian higher education, especially among the millennial generation, by instilling and cultivating character education from an early age and starting from the immediate environment such as family, school, campus, and community (van Aalst et al., 2024). Parents, teachers, lecturers, and the people around them have a great influence in supporting this (Cabrera et al., 2022). Knowledge about sensitivity and tolerance towards others must be ingrained in the minds of the millennial generation, to create polite individuals, thereby creating comfort and togetherness in social and state life (Chen et al., 2024). This, pedagogically, provides an understanding that anti-bullying education should be developed by applying the grand theory of "Islamic education" stated by Sheikh Umar Ahmad Baradja, which asserts that "Moral education from the start is important and must not be forgotten, and is the key to happiness in the future" (Galanis et al., 2024).

The reason the researcher chose UIN Maliki Malang as research subjects was due to several very crucial reasons, including: First, UIN Maliki Malang received a mandate from the Directorate General of Higher Education through the Center for Gender and Child Studies (PSGA) UIN Maliki Malang to encourage its realization. justice and equality for gender and children in the campus environment and the general community. Second, UIN Maliki Malang has a high level of concern in handling bullying as evidenced by the Faculty of Sharia and Legal Sciences at UIN Maliki Malang which held a Legal Seminar with the theme "Bullying among Children: Juridical and Sociological Perspectives" on November 7, 2023. Third, UIN Maliki Malang entered an MoU with the Indonesian Advocates Association (Peradi) Malang Raya on September 29, 2023, in the context of a joint commitment to preventing cases of bullying and sexual violence in the campus environment.

Based on the background explanation above, the author compiled a study with the title: "Anti-Bullying Education for the Millennial Generation at PTKIN (Perspective on Islamic Education and Stoicism Philosophy)" with the hope of making a scientific contribution to the development of scientific treasures and theoretical insights that specifically examine the formation of anti-bullying education in the campus environment for society at large, especially for PTKIN residents in Indonesia.

Research Method

This study adopts a qualitative research approach, in which findings are interpreted based on religious and national character education values, and their implementation in

a higher education setting. The research specifically employs a phenomenological approach, which aims to uncover the meaning of lived experiences from the perspective of the participants. In line with phenomenological principles as outlined by Husserl (1970) and Moustakas (1994), the researcher seeks to identify the essence of anti-bullying education for the millennial generation at PTKIN by interpreting how participants perceive, experience, and give meaning to bullying prevention efforts. This approach requires active engagement between the researcher and the participants, with the researcher serving as the primary instrument to reveal underlying meanings based on participants' opinions, feelings, and intentions.

The phenomenon under investigation is the implementation of Anti-Bullying Education for the Millennial Generation at PTKIN from the perspectives of Islamic education and Stoicism philosophy. The research instrument is the researcher, who functions as planner, data collector, analyst, interpreter, and reporter of findings. Data sources include key informants, events or activities, locations, and relevant documents or archives. Data were collected through in-depth interviews, observation, and documentation (Bogdan & Biklen, 1997).

Data analysis followed the interactive model of Miles and Huberman (2014), conducted iteratively until saturation, involving data reduction, data display, and conclusion drawing/verification. Both inductive and deductive reasoning were applied, complemented by comparative analysis to connect findings with existing theoretical perspectives. Data validity was ensured through triangulation of methods and sources, prolonged engagement, peer debriefing with colleagues and research partners, and cross-checking interview, observation, and document data for consistency and credibility.

Results and Discussion

Results

Implementation of Anti-Bullying Education for the Moslem Millennial Generation at UIN Maulana Malik Ibrahim Malang

Strengthening the anti-bullying curriculum for students in the KKM (Student Work Lecture) program

Student Work Lectures (KKM) are one of the intra-curricular courses that all UIN Maulana Malik Ibrahim Malang students must take, with the guidance of Field Assistant Lecturers (DPL), and are in several areas, especially rural areas. KKM is a practical course that aims to train and equip students to apply their knowledge, learn to solve various problems that occur in society, develop community potential, and have an attitude of siding with small, weak, or marginalized communities.

Anti-bullying outreach carried out by lecturers and students through the Community Service program

UIN Maulana Malik Ibrahim Malang continues to prioritize PkM activities carried out in areas around campus which are packaged in the UIN Serve program. In 2022, these activities will be directed at creating a Qaryah Thayyibah (smart village) at the PkM location. Qaryah Thayyibah is a group of Zurriyyah Thayyibah groups (harmonious

families) that exist in a community or society. Therefore, service in the context of community empowerment must start with the family or Head of the Family (KK).

Indicators of Qaryah Thayyibah include (1) A society that is free from *Mo Limo* (*maling, madon, main, madat, dan mabuk*); (2) A safe, clean, healthy, and beautiful environment; (3) Residents who live in harmony, peace and prosperity, and (4) Places of worship that are widespread and bring blessings to all residents.

Bullying and Sexual Violence Prevention Program in the Internal Campus Environment

To increase awareness and preventive action against acts of bullying and sexual violence on campus, UIN Malang emphasizes the proactive role of lecturers and educational staff in preventing cases of sexual violence on campus. The importance of the Anti-Sexual Violence Management System (PSGA) as the main sector in preventing and handling sexual violence (PPKS) and bullying.

Instilling an anti-verbal bullying attitude at Ma'had Al-Jami'ah UIN Maliki Malang

The Ma'had Al-Jami'ah program aims to help students adapt to the university's internal environment and master the language and basic competencies in religious practice. This program applies equally to all students at UIN Maulana Malik Ibrahim Malang. There is no difference in treatment for domestic students or foreign students. Every student has the same rights and obligations to explore broad knowledge.

Establishment of the Qoryah Thoyyibah Program with the main agenda of Anti-Bullying prevention

In 2023, UIN Maliki completed the flagship program "UIN Serving-Qaryah Thayyibah" which is located in East Java. With a spirit of collaboration, lecturers and the academic community at UIN Malang work together in planning and implementing various service activities supported by research. This concept leads to a deeper understanding of community problems, as well as efforts to develop more effective and sustainable solutions, as well as in the context of anti-bullying prevention.

Sholawat Al-Irfan as the official prayer of UIN Maliki Malang teaches a social life full of love and peace

Each university certainly has characteristics that describe that university. This includes UIN Maulana Malik Ibrahim Malang which has *Sholawat* Irfan. *Sholawat* Irfan seems to be a mandatory song that must be memorized by every level of the UIN Malang academic community. *Sholawat* Irfan is always sung at every major event at UIN Malang, including during the graduation procession. Not only is he famous within UIN Malang, but *Sholawat* Irfan is also known throughout the country.

Anti-Bullying Education for the Moslem Millennial Generation at UIN Maliki Malang from an Islamic Education Perspective

Producing graduates with a moderate Islamic perspective, based on spiritual depth, moral nobility, breadth of knowledge, and professional maturity

UIN Maliki Malang has the vision to become a leading Islamic university in providing education and teaching, research, and community service to produce graduates who have spiritual depth, moral nobility, breadth of knowledge, and

professional maturity, and become a center for the development of science, technology, and art that breathes Islam and is a driver of societal progress

Using the Book of *Bidayah Al-Hidayah* by Imam al-Ghazali which was studied at Ma'had Al-Jami'ah as an Anti-Bullying Prevention Curriculum

Efforts to understand students to prevent bullying behavior using methods carried out by Ma'had Al-Jami'ah UIN Maliki Malang depart from the book *Bidayah Al-Hidayah*, it is by instilling the values contained therein. Ma'had Al-Jami'ah UIN Maliki Malang adopted the value of love of peace contained in the book *Bidayah Al-Hidayah* because this value is very important to use as a provision for students to have good morals.

Safe and inclusive lecture facilities

To facilitate the teaching and learning process, UIN Maulana Malik Malang has equipped adequate educational facilities such as (a) Lecture Rooms, (b) Computer Laboratories, (c) Language Laboratories, (d) Digital Libraries, (e) Libraries, (f) Seminar Room, and (g) Internet Room.

UIN Maliki Malang's slogan is the Friendliest and Best Campus

UIN Maulana Malik Ibrahim Malang developed the *Ulul Albab* concept. This slogan is always internalized in learning, which is characterized by four important aspects, 1) standardization of *Ulul Albab* values, 2) internalization of *Ulul Albab* values, 3) Development of *Ulul Albab* values as the basis for every individual behavior, 4) Maintenance of *Ulul* values *Albab* thus becomes a culture.

Anti-Bullying Education for the Moslem Millennial Generation in UIN Maliki Malang from the Perspective of Stoicism Philosophy

Implementing Anti-Bullying Education with a Sociological Approach

The implementation of religious education that is fun and non-violent is reflected in learning strategies. This educational concept was born from an integrated non-violent pattern in religious education and was built on programs using a sociological approach. Sociological approach implemented through an anti-bullying program (discipline policy).

Implementation of strict policies and regulations to prevent bullying, as in the opinion of the Stoicist philosophical figure named Zeno (334–262 BC)

Resilience is defined as the ability to recover from adversity, adapt well to various problems, withstand difficulties, and improve oneself so that one has more intelligence and strength. Resilient individuals can soar and develop social and academic competence, even under severe pressure.

Development of a legal protection program for victims of bullying, as stated in the opinion of a Stoicism philosophical figure named Panaetius of Rhodes (185–110 BC)

Panaetius is considered a Stoic thinker in the field of ethics, he modified and made original ethical ideas, emphasizing the practical side, action for wise people. Panaetius' other ideas can be found in Cicero's book entitled *De Officiis*, it is about the state system

which he calls the second-best system after the Stoic system itself. Apart from that, his ideas are also found in the books *On Appropriate Actions and Duties*. According to Panaetius, the state system with its laws is important for regulating people who are not yet able to live by practicing the Stoic thinking system, it is being wise and free in life when living a virtuous life and aligning oneself with divine order. Panaetius realized that every region and every condition has a different culture, so generalizing Stoic ideas for everyone is not appropriate.

Anti-bullying education must be able to shape the character of responsible students, as stated in the opinion of a Stoicist philosophical figure named Cleanthes (331–232 BC).

The most prominent Stoic teaching which is Cleanthes' contribution is how humans act according to the regularity of natural laws organized by the Divine. Cleanthes wrote several versions in vivid expression of an appeal to the elements insisted upon by his faith,

“ἄγου δέ μ', ὦ Ζεῦ, καὶ σύ γ' ἡ πεπρωμένη,

ὅποι ποθ' ὑμῖν εἰμι διατεταγμένος: ὡς ἔψομαί γ' ἄοκνος· ἦν δέ γε μὴ θ' ἔλω κακὸς γενόμενος, οὐδὲν ἥττον ἔψομαι.

The literal translation in English:

Guide me, oh Zeus, guide me, O my creator Until the place where You will take me, I will not run from you, but follow you, and if my heart rebels, I will still follow you" — Kleanthes of Assos. Kleanthes divided philosophy into six branches, but more into 3 divisions. He developed Zeno's thoughts on logic, physics, and ethics. He divided logic into the branches of rhetoric and dialectics, physics divided into physics and theology, and ethics into political ethics and ethics only.

In terms of ethics, Kleanthes states that happiness is centered on oneself, not on the generosity of others or anything that plays a role outside of oneself. Human happiness is obtained when the person has the right behavior, chooses the right actions, and has the right goals.

Discussion

The findings of this study demonstrate that anti-bullying education at UIN Maulana Malik Ibrahim Malang is implemented through a combination of curriculum integration, community service activities, institutional policies, boarding-school-based programs (*Ma'had*), the *Qaryah Thayyibah* initiative, and the strengthening of campus culture through *Sholawat Al-Irfan*. This comprehensive approach aligns with Sheikh Umar Ahmad Baradja's theory of value-based character education, which emphasizes that moral cultivation from an early age is the key to future happiness and success.

Integration of Islamic Values in Bullying Prevention

The integration of Islamic values into anti-bullying programs, particularly through the study of Imam al-Ghazali's *Bidayah al-Hidayah*, provides a strong moral foundation. This finding is consistent with Munifah et al. (2024), who asserted that tawhid-based moral education can prevent bullying by fostering spiritual awareness and empathy. However, this study expands on their work by incorporating Stoic philosophy into the framework—an area rarely examined in the context of Islamic higher education in Indonesia.

Stoic Approaches to Character Development

The adoption of Stoic principles—such as resilience, emotional regulation, and living in harmony with moral order—contributes to developing students who are less susceptible to provocation and social pressure. This reflects the ethical ideas of Panaetius and Cleanthes, who emphasized wisdom and moral responsibility. This study suggests that the combination of Islamic ethics and Stoicism creates a dual moral-philosophical framework that strengthens the internalization of anti-bullying values, an approach not found in prior works such as Salmi, Hariko, & Afdal, which primarily focused on self-control as a singular factor.

Role of Curriculum and Academic Activities

The integration of anti-bullying content into the KKM (Student Work Lecture) program and *Ma'had Al-Jami'ah* demonstrates that both curricular and co-curricular initiatives can effectively shape students' social behavior. This finding aligns with van Aalst et al. (2024), who highlighted that the success of bullying prevention largely depends on educators' active involvement in early detection and intervention. However, this study adds a unique dimension through the *Qaryah Thayyibah* community service program, which emphasizes family-based prevention strategies—an aspect rarely highlighted in previous research.

Institutional Policies and Prevention Systems

The Anti-Sexual Violence Management System (PSGA), which also addresses bullying cases, illustrates that formal institutional policies can enhance campus safety. This is consistent with Cretu & Morandau (2024), who found that well-structured management systems and clear regulations significantly reduce the prevalence of bullying in educational institutions. This study, however, stands out by combining such policy frameworks with character-building initiatives and campus traditions.

Promoting a Peace Culture through Campus Traditions

The use of *Sholawat Al-Irfan* as a cultural and identity symbol of peace is a distinctive innovation. This tradition, which reinforces emotional and collective internalization of peace values, is not observed in prior anti-bullying studies. It contributes new insight to the literature by showing that religious cultural symbols can serve as effective vehicles for instilling non-violence and harmonious social relations in higher education environments.

Conclusion

The implementation of anti-bullying education for the Moslem millennial generation at UIN Maulana Malik Ibrahim Malang is carried out through multiple, mutually reinforcing strategies: strengthening the anti-bullying curriculum in the KKM (Student Work Lecture) program; conducting anti-bullying outreach through community service; implementing prevention programs for bullying and sexual violence on campus; fostering anti-verbal bullying attitudes at *Ma'had Al-Jami'ah*; integrating anti-bullying awareness into the flagship *Qaryah Thayyibah* program; and reinforcing a culture of peace through *Sholawat Al-Irfan*.

From the perspective of Islamic education, the university promotes a moderate Islamic worldview grounded in spiritual depth, moral integrity, breadth of knowledge, and professional maturity, supported by the study of *Bidayah al-Hidayah* by Imam al-Ghazali as part of the anti-bullying curriculum, safe and inclusive facilities, and the slogan “The Friendliest and Best Campus.” From the perspective of Stoicism, anti-bullying education is strengthened through resilience training, strict regulatory measures, legal protection for victims, and the cultivation of responsibility in accordance with Stoic ethical principles.

This study is limited to a single institutional context—UIN Maulana Malik Ibrahim Malang—thus the findings may not be directly generalizable to other Islamic higher education institutions with different sociocultural contexts. The qualitative design also relies on participants’ perceptions and reported experiences, which may be subject to bias. Furthermore, the study primarily focuses on programmatic and philosophical aspects, leaving quantitative measurement of behavioral change unexplored.

Future studies could expand the scope by including multiple PTKIN campuses across diverse regions to assess the transferability of the integrated Islamic-Stoic model. Longitudinal or mixed-methods research could be employed to measure changes in students’ attitudes and behaviors over time, thereby providing stronger empirical evidence for program effectiveness. Additionally, comparative studies between faith-based and secular institutions could offer deeper insight into the role of religious and philosophical integration in bullying prevention.

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