

A Systematic Literature Review on the Formation of Global Diversity-Anti-Bullying Character in Madrasah Students

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Abstract:

Education is the foundation of human life that cannot be separated from the lifelong learning process. However, education today is often focused on cognitive aspects, neglecting the importance of character and moral formation. Phenomena such as bullying in schools show the low and real moral degradation among students, even though they have good academic achievements. This article examines the role of Islamic religious education in shaping the character of global diversity in Madrasah Ibtidaiyah, by emphasizing the importance of moral and spiritual values in education. Through this approach, it is expected that students will not only become intelligent individuals but also have noble characters and are able to get along well in society and in the school environment. This research uses the Systematic Literature Review method to explore relevant literature, and the results show that character education based on religious values can overcome the problem of negative behavior among students. Thus, Islamic religious education plays an important role in creating a generation that is not only intellectually intelligent but also has high moral integrity.

Keyword: *Global Diversity, Character Education, Madrasah.*

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INTRODUCTION

Education is an inseparable part of human life, as it is life itself. This means that education encompasses all aspects of the life process, aiming to seek knowledge and learn throughout one's lifetime. It is not limited by place or situation, as long as it positively influences individual development, thus qualifying as education (Pristiwanti & Bai Badariah, Sholeh Hidayat, 2022). Education is a conscious effort intended to help and guide individuals toward experiences,



knowledge, and intellectual development in line with desired outcomes (Smith Musya'adah, 2018). This aligns with the goals of education as stipulated in the National Education Law, which states that the function of education is: "To develop the potential of learners to become human beings who believe in and are devoted to God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and responsible citizens within a dignified national civilization." (Hakim, 2015).

Education is often interpreted as an effort by humans, particularly educators or teachers, within the school environment to shape and nurture individuals according to the norms and values of a society (Rambe et al., 2023). Moreover, education aims to develop the character and morals of students to become devout individuals. Various approaches are undertaken in the education process, including teaching methods, delivery of lessons, learning media, the approaches used by teachers, and even the evaluation process.

Given that education strives to improve individuals through various efforts, it is necessary to evaluate the success of these efforts. According to Djamaluddin, schools are educational institutions that aim to shape individuals in accordance with life values. Thus, the success of education can also be measured by how well individuals form within educational institutions align with societal norms and values.

Currently, educational efforts seem to focus primarily on improving cognitive domains. Education aims to enhance intellectual capabilities, often measured by high grades or academic achievements. As (Rizal et al., 2020) pointed out, education today largely focuses on teachers' efforts to improve student learning outcomes, with success defined by cognitive achievements. Teachers often consider education successful when students can answer exam questions and achieve high rankings. However, upon closer examination, education today has not produced a shortage of intelligent individuals but rather a decline in moral values. High cognitive scores are not accompanied by improvements in students' quality of life. Instances of bullying, for example, are increasingly prevalent, not only among peers but also involving acts of violence toward teachers. In extreme cases, there have been incidents of students attacking teachers with weapons.

This situation reflects the degradation of moral values in education, as (Fikriyah et al., 2022) stated. This moral decline is evident in alarming behaviors among students, such as experimenting with and becoming addicted to alcohol, smoking on school premises, and even committing acts of sexual violence. Such instances show that individuals with high academic scores often lack proper behavior or attitudes, both within and outside the school environment. Many intellectuals are still found to be far from reflecting the values and norms that uphold a nation's integrity. This fact represents just a small portion of the moral

decline occurring within the realm of education, which has led to disorder and underscores the urgent need for greater efforts to improve individual quality through the enhancement of students' character and morals.

One alarming trend is the increase in bullying cases among students. Reports indicate that bullying has become a serious issue in Indonesia's education system. According to the 2011 Trends in Mathematics and Science Study (TIMSS), 55% of Indonesian children aged 11–15 years had experienced bullying at school (Lestari et al., 2020). A recent case in 2023 involved a madrasa student who suffered a broken bone due to bullying (Andriyani et al., 2024).

Educational efforts must address the current realities and take new steps with greater emphasis on character education. The improvement of students' morals and character must become one of the primary goals of education. The education system must implement serious efforts to make character development an integral part of the learning process. Acts of violence and bullying in the education sector today are serious problems that require immediate action to eliminate them. The widespread violence and bullying among intellectuals are largely a result of the current secular education system (Rehayati, 2011). Secularism, or the separation of religion from daily life, produces students who are intellectually capable but lack strong character (Silaen et al., 2023). Character serves as one of humanity's key defenses for consistently doing good. Educating or developing individuals solely in terms of intellectual intelligence without considering moral aspects poses a significant threat to society (Ansori, 2020).

Character development is the primary objective of education today, where learning efforts are aimed at instilling good character in students (Zulfikar & Dewi, 2021). It is crucial for a nation and its younger generation to improve the quality of education, which currently tends to neglect manners and morals (Tirtoni, 2022). Considering the widespread moral degradation, often exhibited by intellectuals, this issue must become a central focus of education, emphasizing the importance of instilling character within individuals. Education serves as a means of improvement, including the enhancement of individual character (Salisah et al., 2024).

Character education is a tangible effort aimed at helping individuals gain understanding, internalize, and apply values promoted by educators in both formal and non-formal educational settings to shape individuals into the best version of humanity envisioned by education (Juliandarini et al., 2023). Efforts to improve individual character can be supported through global diversity-based character education, which guides students to embody the values of Indonesian character while prioritizing devotion to Allah SWT (Elsa Putri et al., 2023).

This moral improvement can be achieved through the role of Islamic religious education in addressing the moral degradation of students today. Islam emphasizes the importance of following the exemplary character of Prophet Muhammad (SAW) (Junaidi et al., 2023). Therefore, Islamic religious education offers opportunities to learn about and delve deeper into such exemplary values. With an increasing role for Islamic religious education within the education system, it is expected that students' morals and character will improve alongside cognitive development. In essence, education should not only produce intellectually capable individuals but also nurture those with noble character (Daulay, 2015).

This research focuses on exploring the role of Islamic religious education in shaping students' character, particularly in madrasas, to foster harmonious living. One effective approach is integrating global diversity-based character education into Islamic religious studies.

METHOD

The Systematic Literature Review (SLR) in this research is conducted by identifying, examining, evaluating, and interpreting all existing studies. Using this method, the researcher systematically and methodically reviews and identifies relevant journals while adhering to the research steps and procedural processes (Wahyudin & Rahayu, 2020). This study aims to further investigate the role of Islamic religious education at the madrasa level. Data collection is carried out by sourcing and reconstructing various references from books, journals, and recent studies published within the last ten years (2015–2025) to ensure the research's relevance and data accuracy.

In this study, theories from various related literature are explored as a reference and analyzed for their relevance to the research (Ridwan et al., 2021). The collected literature is critically and thoroughly analyzed to support the propositions and ideas presented in this study.

RESULT AND DISCUSSION

Global diversity education is a form of character education integrated with diversity values, combining elements of individuals who exhibit commendable behavior, critical thinking, helpfulness, and a spirit of collaboration. It also includes diversity aspects such as self-awareness, respect for others, the ability to build effective communication, self-reflection, and responsibility (Agustina et al., 2023). Diversity-based character education aims to develop individuals who embody the best qualities by merging these elements, resulting in individuals who can understand and appreciate themselves and others while fostering effective communication with their peers (Albana, 2023).

Character education through school-based learning can be implemented using global diversity principles. In global diversity education, one approach to shaping character is by instilling faith and values in God Almighty. A spirit that upholds divinity will lead to noble character and strengthen global diversity character education through school culture (Maulidya, 2024). School culture efforts should be accompanied by engaging and non-monotonous practices to ensure that instilling these values does not become a burden for students, such as through traditional games played at school to reinforce diversity-based character (Izzah et al., 2023). A fundamental aspect of diversity-based character education is emphasizing faith in God Almighty (Al Hamid, 2022).. The instillation of these values can be carried out in Islamic religious education because diversity-based character that upholds faith in God Almighty should inherently align with Islam itself (Aziz & Rana, 2020). This alignment enables students to live and act in accordance with Islamic principles (Ellawati et al., 2023). Therefore, integrating diversity-based character education into Islamic religious education is essential in fostering comprehensive character development (Istianah et al., 2024).

Considering that Islamic religious education prioritizes the practice of all that is learned, including moral conduct, its significant role greatly influences the success of instilling diversity-based character in schools (Hasanah, 2022). It is undeniable that religion plays a crucial role in building a balanced and harmonious society (Irawan, 2022).. Islamic religious education is also the most appropriate foundation for educational processes because Islam represents the ultimate truth, originating from a flawless source. Education grounded in Islamic principles is capable of shaping individuals toward the best practices and behaviors, as envisioned by the current educational aspirations (Fadriati, 2020).

Islamic religious education consists of two key terms: education and Islam. Education refers to a conscious and deliberate effort to create and shape individuals who are knowledgeable and capable of developing their potential, aiming to foster individuals with spiritual strength, moral character, and intelligence (Baehaqi & Hakim, 2020). Through Islamic religious education, the objective is to nurture individuals who are obedient, submissive, and compliant with the rules and norms of religion and societal values. Islamic religious education goes beyond mere knowledge transfer. It involves guiding individuals, particularly students, toward holistic maturity, equipping them with comprehensive knowledge and understanding that can influence their life path. This life path encompasses their roles as Abdullah (servants of Allah) and as khalifah fil ard (stewards of the Earth) (Nasution, 2023).

The character of being a khalifah fil ard (leader on earth) ensures that students do not act arbitrarily toward others, including their peers. As stated by (Lewol et

al., 2023), the leadership traits found in students include humility, maturity, self-discipline, and collaboration, rather than isolation. In Islamic religious education, this character refers to the example of the Prophet Muhammad, one of which is good social interaction. The Prophet Muhammad is a figure who should be emulated in shaping students' character, as he provided an exemplary model for humanity 15 centuries ago, with impeccable conduct and unparalleled virtues (Hidayat et al., 2019). These character values should be present and prioritized by educational institutions, especially in elementary schools (Kamila, 2023).

In Islamic religious education, students are taught to cultivate good social interactions and apply them directly in community life. Good social interaction is an integral aspect of a Muslim's character, closely related to the sense of togetherness in Islamic values. Islam emphasizes that individuals should not be individualistic but should engage with others, following the principle of *amar ma'ruf nahi munkar* enjoining good and forbidding evil which signifies that Muslims should not be indifferent to their surroundings. This principle is embedded in Islamic religious education taught to students in *Madrasah Ibtidaiyah* (Islamic elementary schools).

Through Islamic religious education in *Madrasahs*, efforts are made to guide students toward fostering good social interactions. One such effort is to instill the understanding that they are all servants of Allah, equal in His sight, and thus should neither undermine others nor judge individuals based on differences. This teaching aims to produce individuals who respect one another and refrain from belittling their peers simply due to differences, as it has been deeply instilled that all humans are equal before Allah (Alfiani & Ismaraidha, 2024).

The outcomes of Islamic education instilled in students prevent occurrences such as bullying, particularly in the school environment. Islamic education fosters individuals who engage in positive social interactions and show respect for all people, especially their peers. By nurturing the values of diversity through Islamic religious education, individuals are shaped to respect others, express their feelings through effective communication, and avoid causing harm. This ensures that communication does not lead to hurtful exchanges, recognizing that the root of bullying often begins with inappropriate jokes or language, escalating to verbal abuse and group judgment. Such an educational atmosphere will resonate broadly in society, producing children who grow into the best generation—one that excels not only academically but also spiritually. The success of Islamic education in *Madrasah Ibtidaiyah* is reflected in the transformation and development of behavior and thought patterns, as demonstrated in daily actions (Ainiyah, 2013).

CONCLUSION

Education plays a crucial role in human life, not only in cognitive aspects but also in shaping character and morality. Education should focus on the holistic development of individuals, including their moral and ethical potentials, to nurture a generation that is not only intellectually capable but also possesses noble character. In the context of education in Madrasah Ibtidaiyah, Islamic religious education is identified as an effective tool for instilling global diversity values in students' character. Through religious education, students are taught to respect themselves and others, as well as to exhibit good behavior in daily interactions. This is expected to reduce bullying cases and enhance the moral quality of students. Character education emphasizing the values of diversity and spirituality aims to develop individuals who are responsible, able to communicate effectively, and refrain from engaging in violent or bullying behavior. Hence, Islamic religious education plays a vital role in creating a generation that is not only intelligent but also morally upright and capable of making positive contributions to society.

The effort to instill global diversity values in students aims to shape their sense of responsibility and self-control, preventing bullying from occurring. The primary goal of character education in global diversity is to form individuals who respect others and themselves, thereby eliminating bullying. Through Islamic religious education, the inculcation of global diversity values enables students to build positive social interactions and apply them directly in community life. Good social interaction is a fundamental aspect of a Muslim's character. Islam teaches that individuals should not be individualistic but instead should engage socially with everyone, as emphasized by the principle of *amar ma'ruf nahi munkar* enjoining good and forbidding evil which signifies that Muslims should not be indifferent to their surroundings. The success of Islamic religious education in Madrasah Ibtidaiyah is reflected in the transformation of behavior and mindset, as demonstrated in students' daily actions.

This research has its limitations, and future researchers are encouraged to further develop and refine this study. Future studies should involve direct field approaches in Madrasah Ibtidaiyah and conduct comparative analyses or field trials by implementing global diversity in character formation through Islamic education. Additionally, evaluating the success of character development in students will provide deeper insights into the effectiveness of this theory.

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