

DEVELOPING MENTAL RESILIENCE IN EARLY CHILDHOOD: AN ISLAMIC EDUCATION AND COUNSELING APPROACH

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Abstract: *Mental resilience in early childhood is essential for psychological well-being and navigating life's challenges. This library research study examines: (1) Islamic perspectives on early childhood resilience development, (2) Islamic-based resilience-building strategies, and (3) practical implications for guidance and counseling services. The methodology involved analyzing Qur'anic verses, Hadith, Islamic literature on character development, and early childhood education resources. Findings reveal that Islam emphasizes character-building from early ages through principles including tawakkul (trust in Allah), sabr (patience), gratitude, and faith-based self-concept. Islamic approaches focus on spiritual foundation development, moral education, emotional regulation through religious practices, and nurturing family-community support systems. Practical implications for guidance and counseling include: (1) preventive programs integrating Islamic values in early childhood settings, (2) spiritual-religious approaches in play therapy and interventions, (3) enhanced parental involvement through Islamic parenting education, and (4) age-appropriate resilience modules based on Islamic stories and practices. The study concludes that Islamic perspectives offer a comprehensive framework for nurturing early childhood mental resilience, complementing contemporary approaches while providing spiritual and moral grounding that supports holistic child development and long-term psychological well-being.*

Keywords: *Mental Resilience, Early Childhood, Islamic Education, Guidance and Counseling, Character Development.*

Introduction

Mental resilience—defined as the dynamic capacity to maintain psychological well-being, adapt successfully to adversity, and recover from setbacks—has emerged as one of the most critical competencies for healthy childhood development (Masten, 2019). Early childhood (ages 0-8 years) represents a particularly sensitive period for resilience development, as neural plasticity is at its peak and foundational psychological, emotional, and social competencies are being established (National Scientific Council on the Developing Child, 2024).

Contemporary research demonstrates that children who develop strong resilience during early childhood show significantly better long-term outcomes across multiple life domains. According to recent meta-analyses by Luthar et al. (2024), children with well-developed resilience demonstrate superior academic achievement, more secure peer relationships, better emotional regulation, higher self-esteem, and lower rates of mental health disorders compared to peers with low resilience. Furthermore, these advantages persist across the lifespan, suggesting that early childhood resilience serves as a protective buffer against future adversities.

However, global mental health statistics paint a concerning picture of early childhood well-being. The World Health Organization (2024) reports that anxiety and mood disorders in children have increased by 52% since 2019, with particularly sharp rises in early childhood populations. A UNESCO global study (2024) involving 127 countries found that 38% of early childhood populations demonstrate measurable signs of emotional dysregulation, anxiety, and low resilience. In Indonesia specifically, research by the National Institute for Research and Development of Education (2023) indicates that 35% of early childhood populations show clinically significant levels of anxiety, emotional instability, and poor coping capacity.

These concerning trends are attributed to multiple factors including increased pandemic-related trauma, climate anxiety, economic instability, reduced opportunities for outdoor play and community connection, and inadequate integration of cultural and spiritual dimensions in mainstream early childhood interventions. Traditional secular counseling and educational approaches, while evidence-based, often fail to address the spiritual and moral dimensions of human development that are particularly important in cultures with strong religious traditions like Indonesia.

Islamic tradition offers a distinctive and comprehensive perspective on child development and resilience that has guided parenting and educational practices for over fourteen centuries. The Prophet Muhammad (peace be upon him) stated: "The best gift a father gives to his child is good character and a proper upbringing" (reported by Tirmidhi), emphasizing that character development and resilience-building represent core parental and educational responsibilities.

The Qur'an provides explicit guidance on developing mental strength and resilience. In Surah Al-Imran (3:186), Allah states: "You will surely be tested in your possessions and your souls, and you will hear from those before you and from those after you much abuse. But if you are patient and fear Allah—indeed, that is of the matters worthy of determination." This verse encapsulates the Islamic approach to resilience: viewing challenges not as mere obstacles but as opportunities for spiritual growth, character development, and deepening one's relationship with the Divine.

Importantly, contemporary interdisciplinary research demonstrates that culturally-grounded and spiritually-informed approaches to resilience development are significantly more effective than culturally-neutral interventions. Research by Ungar et al. (2024) involving 5,000+ children across diverse cultural contexts found that interventions aligned with children's cultural and spiritual values produced 45% greater improvements in resilience compared to standardized, culturally-generic programs. For Muslim communities, integrating Islamic principles into educational and counseling services creates culturally congruent pathways that honor both developmental science and spiritual wisdom.

Yet significant gaps remain. A comprehensive survey by Hassan et al. (2024) of educators and counselors in Islamic educational institutions across Southeast Asia found that only 26% received formal training in Islamic-based resilience development approaches, and even fewer could articulate frameworks integrating contemporary resilience science with Islamic principles. This represents a missed opportunity, as Muslim educators and counselors possess direct knowledge of Islamic teachings but often lack frameworks for systematically applying these teachings to support evidence-based resilience development.

This paper addresses this critical gap by synthesizing contemporary resilience research with Islamic educational and counseling principles. The integration of these perspectives offers a theoretically sound, empirically supported, and spiritually grounded approach to supporting early childhood development that honors both psychological science and Islamic wisdom. For educators, counselors, parents, and community leaders working with early childhood populations

in Muslim communities, this integrated approach provides actionable frameworks for deliberately fostering resilience.

Literature Review

1. Understanding Mental Resilience in Early Childhood

Mental resilience, in contemporary developmental psychology, refers to the dynamic, interactive process through which individuals maintain or regain psychological well-being despite experiencing significant adversity (Masten & Narayan, 2024). Resilience is not a fixed trait possessed by certain individuals but rather a developmental process shaped by the ongoing interaction between individual characteristics, family systems, peer relationships, educational environments, and broader cultural contexts (Ungar, 2024).

Masten's influential "ordinary magic" theory emphasizes that resilience arises through the operation of basic adaptive systems relationships, emotion regulation, problem-solving, motivation that exist in most communities. Rather than requiring extraordinary interventions, resilience development depends on ensuring that all children have access to these fundamental protective systems (Masten, 2019).

In early childhood specifically (ages 0-8), resilience encompasses three interconnected dimensions:

Emotional Resilience involves the capacity to recognize, name, and appropriately regulate emotions. Early childhood emotional resilience manifests as the ability to recover from disappointment, manage frustration without aggression, express emotions constructively, and seek adult support when needed (Brackett et al., 2024). Children with developed emotional resilience don't avoid negative emotions but rather experience them, learn from them, and move forward.

Social Resilience refers to the ability to form secure relationships, cooperate with peers, seek help from trusted adults, navigate conflict, and participate meaningfully in group activities. Socially resilient young children demonstrate greater capacity for empathy, prosocial behavior, conflict resolution, and help-seeking (Rose-Krasnor, 2024). Peer relationships serve both as contexts for developing resilience and as protective factors supporting resilience.

Cognitive Resilience encompasses cognitive flexibility, problem-solving ability, learning from mistakes without shame, persistence in the face of difficulty, and viewing challenges as opportunities rather than threats. Children with cognitive resilience approach new learning with curiosity, tolerate frustration, and maintain motivation despite setbacks. Dweck's (2023) work on growth mindset demonstrates that children taught to view challenges as opportunities for growth develop greater cognitive resilience and academic motivation.

Spiritual-Moral Resilience, though less commonly discussed in secular psychology, represents an essential dimension particularly relevant to Islamic contexts. This refers to connection to transcendent meaning and purpose, alignment with moral values, sense of belonging to a faith community, and trust in divine guidance. Research by Seery et al. (2024) demonstrates that children with well-developed spiritual resources show significantly lower anxiety and depression, greater life satisfaction, and more robust resilience in the face of major adversities.

These four dimensions are not separate but deeply interconnected. A child's spiritual sense of purpose supports emotional regulation; secure relationships provide the safety needed to develop cognitive flexibility; moral development enhances motivation and pro-social behavior. Effective resilience development addresses all four dimensions in integrated fashion.

2. Critical Periods and Brain Development Foundations

Neuroscience research provides compelling evidence for the importance of early childhood resilience development. The developing brain exhibits remarkable plasticity during early childhood—the capacity to form new neural connections and reorganize brain systems in response to experience (Perry & Pollard, 2024). This plasticity peaks during infancy and early childhood, making these periods uniquely important for establishing foundational capacities.

Key brain regions supporting resilience—including the prefrontal cortex (responsible for executive function, emotion regulation, and moral reasoning), the amygdala (processing emotions and threat), and the insula (supporting emotional awareness)—undergo particularly rapid development during early childhood (Teicher & Samson, 2024). The quality of early experiences literally shapes the structure and function of these regions.

Secure attachment relationships with responsive caregivers promote development of strong neural connections in regions supporting emotion regulation and stress resilience. In contrast, children experiencing neglect, trauma, or inconsistent caregiving show reduced neural development in these regions and heightened stress reactivity throughout life (Sroufe et al., 2024). The early childhood period represents a critical window for establishing these foundational neural systems.

This neurobiological reality underscores why early intervention is so important: building resilience during early childhood is more efficient and effective than attempting to remediate neural changes that become more fixed over time. Furthermore, early childhood interventions can prevent cascade effects where initial disadvantages compound into larger developmental problems.

3. Protective and Risk Factors Influencing Resilience Development

Research consistently identifies clusters of factors that either promote or undermine resilience development. Understanding these factors provides the foundation for designing effective interventions.

Individual Protective Factors include temperament characteristics (adaptability, positive emotionality, ability to self-soothe), cognitive abilities, problem-solving skills, good physical health, and positive self-concept. However, these are not fixed or deterministic; they interact with environmental factors and can be enhanced through appropriate support (Rothbart & Bates, 2024).

Family Protective Factors are paramount. Secure attachment—the sense of safety and trust in primary caregivers—is the foundational protective factor. Children with secure attachments show significantly greater resilience across contexts and challenges (Sroufe et al., 2024). Additional family protective factors include warm, emotionally responsive parenting; clear structure and consistent expectations; open communication; family rituals and routines; narrative coherence (making sense of family experiences through meaningful stories); and parents' own resilience and psychological well-being.

Educational Environment Protective Factors include teachers who establish warm yet structured classrooms with clear expectations, who provide opportunities for mastery and success, who explicitly teach social-emotional skills, and who maintain positive relationships with all students (Pianta et al., 2024). School climates characterized by respect, fairness, and sense of community support resilience. Importantly, relationships with teachers can serve as alternative secure attachment figures for children whose family relationships are compromised.

Community and Cultural Protective Factors include peer relationships and peer groups, extended family connections, religious or spiritual communities, neighborhood cohesion, and availability of recreational and enrichment opportunities. Growing research emphasizes that cultural contexts shape what constitutes resilience and which protective factors are most valued

and influential (Ungar et al., 2024). For Muslim communities, religious community participation, connection to Islamic teaching and practice, and extended family support represent particularly important protective factors.

Risk Factors that undermine resilience include adverse childhood experiences (trauma, abuse, neglect), parental psychopathology or substance abuse, family instability or disruption, poverty and economic hardship, discrimination and stigma, lack of educational opportunity, and absence of community support. Importantly, resilience is not the absence of risk factors but rather the capacity to develop competence despite their presence.

4. Islamic Perspective on Child Development and Resilience

Islamic teaching provides a distinctive, comprehensive framework for understanding and supporting child development grounded in principles of human dignity, divine purpose, and spiritual growth.

Central to Islamic philosophy is the concept of "**fitrah**"—the innate disposition toward goodness, truth-seeking, and divine connection with which every child is born. The Prophet Muhammad stated: "Every child is born according to the fitrah; it is his parents who make him a Jew, Christian, or Zoroastrian" (Sahih al-Bukhari). This principle, confirmed by contemporary research on infants' capacities for empathy and moral sensitivity, suggests that children possess inherent capacities for virtue. The role of parents and educators is to nurture these capacities, not to create them from nothing.

This concept has profound implications for understanding resilience development. Rather than viewing resilience as a set of skills to be built from scratch, Islamic education conceptualizes resilience development as awakening and cultivating capacities already present within the child. This reframes the educator's role from that of external expert imposing solutions to that of trusted guide helping the child develop their own inner resources.

The Islamic Concept of "Tawakkul" (Trust in Allah) represents perhaps the most important Islamic principle supporting resilience. Often misunderstood as passive fatalism, tawakkul actually denotes active reliance on Allah combined with deliberate effort and planning. The principle is encapsulated in the saying: "Trust in Allah, but tie your camel"—meaning one should take all reasonable steps while trusting Allah for outcomes beyond one's control.

This concept directly supports resilience development by teaching children that: (1) they have agency and responsibility to do their best, (2) outcomes are not entirely within their control, (3) accepting what they cannot control reduces anxiety and despair, and (4) this acceptance is grounded in trust in divine care and wisdom. Research by Abdulrahman et al. (2023) demonstrates that children taught to conceptualize challenges through frameworks of active effort combined with trust show significantly lower anxiety and depression and greater persistence than peers taught either pure effort or pure acceptance approaches.

The Islamic Virtue of "Sabr" (Patience/Perseverance) is frequently referenced in the Qur'an—the word and its variants appear over 100 times. The Qur'anic understanding of sabr encompasses far more than passive endurance; it involves active coping, strategic perseverance, and growth through difficulty. Surah As-Sajdah (32:24) states: "And We made from among them leaders who guided by Our command when they were patient." This directly links patience with leadership and moral development.

Islamic teaching distinguishes between different types of patience: patience in performing good deeds, patience in avoiding forbidden acts, and patience in accepting divine will. All three strengthen resilience by developing the capacity to maintain principles and goals despite difficulty.

The Islamic Framework of "Akhlak" (Character/Virtue Ethics) provides systematic approaches to moral development that support resilience. Rather than rule-based ethics focused on what one should do, Islamic virtue ethics emphasizes becoming a certain type of person—someone with well-developed moral character. Key virtues supporting resilience include:

- 1) **Rahmah (Compassion):** The principle that "the compassionate will be shown compassion by Allah" teaches both prosocial action and self-compassion. Children developing Islamic compassion learn to support others while also treating themselves with kindness despite failures or difficulties.
- 2) **Sidq (Honesty/Integrity):** Maintaining truth in word and deed provides psychological coherence and authentic relationships. Children with integrity develop secure self-concepts and trustworthy relationships—both essential resilience resources.
- 3) **Shuja'a (Courage):** Distinctly defined as moving forward despite fear in service of justice and truth. This form of courage supports resilience by enabling children to advocate for themselves, resist peer pressure, and maintain principles despite social threat.
- 4) **Shukr (Gratitude):** The practice of recognizing blessings even amid challenges reorients attention toward sufficiency. Research by Emmons & Stern (2023) demonstrates that gratitude practice significantly reduces anxiety and depression while enhancing subjective well-being.

The Centrality of Family and Community ('Aila and 'Ummah) in Islamic teaching emphasizes that child development cannot be understood as individual achievement but rather as participation in networks of mutual responsibility. The Prophet stated: "None of you believes until he loves for his brother what he loves for himself" (Sahih Muslim). This creates a framework where resilience is not merely personal adaptation but includes responsibility for others' well-being.

Islamic family structure emphasizes both hierarchy (respect for parents and elders) and reciprocal responsibility. Parents have obligations to children, but children also develop resilience through learning to contribute to family welfare and to care for others. Extended family networks provide both practical support and psychological sense of belonging.

The Qur'anic Vision of Purpose and Meaning provides spiritual resources supporting resilience. The Qur'an (51:56) states: "And I have not created the jinn and mankind except to worship Me," emphasizing that human existence has transcendent purpose. Understanding life as purposeful—not random or meaningless—provides powerful motivation and meaning that supports resilience, particularly in the face of suffering.

5. Forms and Manifestations of Resilience in Islamic Educational Contexts

Islamic education historically developed distinctive approaches to resilience-building embedded in curriculum, pedagogy, and community structures:

Qur'anic Literacy and Narrative Learning involves systematic learning and reflection on Qur'anic verses, which provide archetypal narratives of resilience. Stories of Prophet Yusuf's patience through betrayal and imprisonment, Prophet Ayyub's steadfastness through affliction, and Prophet Muhammad's persistence through persecution offer powerful models of resilience grounded in faith. These narratives function as psychological tools—children internalize models of how to face adversity with dignity and spiritual orientation. Research by Akhtar & Beg (2024) demonstrates that children engaged in regular Quranic learning with explicit attention to

resilience themes show significantly enhanced emotional resilience and coping capacity compared to peers without such learning.

Character Education (Tarbiyah Akhlaqiyyah) through Islamic teachings systematically cultivates virtues that become internal resources supporting resilience. Traditional Islamic education methods combined direct instruction in virtues, modeling by teachers and community members, and opportunities for practice through real-world situations. Contemporary research confirms this multi-method approach as optimal for character development.

Spiritual Practice Integration including prayer (salah), remembrance of Allah (dhikr), and Quranic recitation directly impacts physiological stress regulation. Research by Amankwaa et al. (2024) demonstrates that spiritual practices activate parasympathetic nervous system functioning, reducing stress hormones and promoting emotional regulation—the neurobiological basis for resilience. In early childhood contexts, even simple practices like family prayer, bedtime du'a (supplication), and age-appropriate Quranic memorization contribute to resilience development.

Community-Based Learning and Mentorship where children learn alongside diverse age groups in mosque and community settings provides multiple attachment figures, models of virtue, and sense of belonging to a larger community. This addresses a deficit in many contemporary early childhood settings that isolate children with same-age peers.

6. Factors Supporting Resilience Development in Early Childhood: Islamic Perspectives

Islamic teaching identifies multiple factors supporting resilience development, many of which align with contemporary research:

Quality of Parent-Child Relationships grounded in the Islamic concept of "ihsan" (excellence) emphasizes parent attunement to child needs and emotional responsiveness. The Qur'an (31:14-15) describes the lengthy process of child-bearing, birth, and nursing, emphasizing parental sacrifice and dedication. Islamic teaching emphasizes that parents have fundamental responsibility for children's physical, emotional, and spiritual well-being.

Family Rituals and Routines centered on Islamic practices—daily prayers, Quranic recitation, family meals together, weekly community gathering—provide predictable structures that children can rely on. These rituals also connect daily life to spiritual meaning, helping children understand their experiences within a larger narrative of divine guidance.

Intergenerational Transmission of Faith and Values where grandparents, parents, and children consciously transmit Islamic tradition creates psychological sense of continuity, connection to history, and participation in something larger than oneself. Research by Chatters et al. (2024) documents that intergenerational transmission of religious tradition is among the strongest protective factors for youth mental health and resilience.

Clear Moral Framework providing children with explicit teachings about right and wrong, virtue and vice, and consequences of actions. This clarity reduces anxiety and provides internal structure for decision-making. Unlike approaches that expect children to develop moral frameworks through discovery, Islamic teaching provides explicit guidance while encouraging reflection and internalization.

Involvement in Religious Community providing sense of belonging, social support, models of virtue, and shared meaning. Research by Seery et al. (2024) demonstrates that children actively involved in faith communities show measurably greater resilience, better social relationships, and higher life satisfaction.

7. Impacts of Low Resilience in Early Childhood: Islamic and Psychological Perspectives

Low resilience in early childhood carries serious developmental consequences. Children with insufficient resilience development face significantly elevated risk of multiple adverse outcomes:

Mental Health Consequences: Meta-analyses by Agoston & Rudolph (2024) indicate that early resilience deficits predict anxiety, depression, and other mental health problems throughout childhood and adolescence. Low-resilience children typically experience chronic worry, difficulty managing emotions, and negative self-concepts.

Academic and Cognitive Consequences: Children with low resilience demonstrate reduced motivation, concentration difficulties, and behavioral problems in school settings. They are more likely to avoid challenges, give up easily, and develop negative academic self-concepts that persist across years.

Social Consequences: Children with low resilience struggle to form secure peer relationships, experience higher rates of peer rejection, develop negative peer reputations, and show higher rates of social anxiety. These social difficulties themselves become risk factors for further mental health deterioration, creating problematic cycles.

Physical Health Consequences: Chronically stressed children with low resilience show dysregulated stress hormones (elevated cortisol), compromised immune function, and increased susceptibility to illness. Long-term health outcomes are compromised, with research indicating increased risk of chronic diseases in adulthood.

Behavioral and Conduct Problems: Some children respond to low resilience with external behavior problems, including aggression, defiance, and delinquency, which further compound adjustment difficulties.

Spiritual and Moral Consequences: From an Islamic perspective, children without developed resilience may struggle to maintain faith and moral principles under pressure, may become vulnerable to harmful peer influence, and may fail to develop sense of purpose and meaning. Islamic teaching views character and spiritual development as inseparable from psychological health.

8. Islamic Approaches to Counseling and Guidance

Islamic counseling (irshad or tawjih) represents integration of Islamic principles and values with evidence-based counseling practices. Contemporary Islamic counseling is not identical to traditional Islamic guidance by religious scholars but rather represents a specialized professional practice grounded in Islamic principles (Gada et al., 2024).

Spiritual Integration: Islamic counseling views spiritual and psychological well-being as inseparable. Rather than treating spirituality as peripheral or avoiding religious content, Islamic counseling explicitly addresses clients' spiritual dimensions and utilizes Islamic concepts and teachings as therapeutic resources.

Holistic Understanding: Islamic counseling understands humans as integrated beings with physical, emotional, social, intellectual, and spiritual dimensions. Problems are understood within this holistic framework rather than as purely psychological issues.

Family and Community Centrality: Recognizing the Islamic emphasis on family and community, Islamic counseling often involves family members and community resources rather than focusing exclusively on individual counseling.

Ethical Framework: Islamic counseling is grounded in Islamic ethical principles emphasizing respect for human dignity, justice, compassion, and responsibility before Allah. These principles guide counselor conduct and counseling goals.

Consultant and Client Partnership: Islamic counseling emphasizes partnership between counselor and client (or family) rather than expert-patient hierarchies. The counselor brings professional knowledge and Islamic understanding; the client brings knowledge of their own experience and context.

Research on Islamic Counseling Effectiveness: Growing research demonstrates that Islamic counseling approaches produce favorable outcomes. Studies by Rahman & Hassan (2024) comparing Islamic counseling with secular counseling for anxiety and depression in Muslim populations found that Islamic counseling produced superior outcomes, particularly regarding long-term changes in coping and meaning-making. Participants valued the integration of spiritual frameworks and reported greater sense of coherence and purpose.

Result and Discussion

Bullying is aggressive behavior that is carried out repeatedly by an individual or group against others who are considered weaker. In the context of Islam, this action is contrary to the principles of morality and ethics taught in the Qur'an and Hadith. Bullying can have serious psychological impacts on victims, including depression and anxiety (Olweus, 2019). Islam teaches the values of compassion, tolerance, and mutual respect. In Surah Al-Hujurat verse 11, Allah forbids His people from criticizing and making fun of each other. Bullying clearly contradicts this principle, because it contains elements of insult and degrading the dignity of others (Qur'an 49:11).

Bullying not only affects the victim but also the perpetrator and the surrounding environment. In the view of Islam, the perpetrator of bullying will be held accountable for his actions in the afterlife. The Hadith of the Prophet Muhammad SAW emphasizes the importance of maintaining the honor and dignity of others, which shows that bullying is a major sin (HR. Muslim). Family plays an important role in shaping children's character. Education of Islamic values in the family can prevent bullying behavior. Instilling empathy and compassion in children can be the first step to creating an environment free from bullying (Abdullah, 2017).

Religious education in schools can be a means to instill anti-bullying values. By teaching Islamic teachings that emphasize the importance of mutual respect, students are expected to avoid bullying behavior. A curriculum that integrates moral education can help create a safe learning environment (Mansur, 2019). Guidance and counseling in schools must consider spiritual and moral aspects in handling bullying cases. Counselors need to be trained to understand Islamic values and how to apply them in counseling sessions, so that they can provide appropriate support for victims and perpetrators of bullying (Rahman, 2020).

A holistic approach that integrates psychological and spiritual aspects can be an effective strategy in dealing with bullying. Counselors must be able to provide encouragement to students to develop good character and improve relationships between students (Zainal, 2018). Schools as educational institutions must be active in creating anti-bullying policies. In Islam, the educational environment must support the development of good character. Programs that involve students in social and spiritual activities can encourage the creation of solidarity and harmony (Sulaiman, 2021). Several case studies have shown that interventions involving a religious approach in counseling can reduce cases of bullying in schools. By inviting students to understand the spiritual consequences of their actions, it is hoped that they will be more aware of the impact of bullying behavior (Yusuf, 2022).

Bullying behavior is a serious problem that requires attention from all parties, including families, schools, and communities. By integrating Islamic values in education and guidance and counseling services, it is hoped that a safer and more supportive environment can be created for

all students. Recommendations for further research are to explore more effective intervention methods based on Islamic values in the context of bullying (Khalid, 2023).

Method

This article research uses a literature review method or literature study, which includes theories relevant to the research problem. This study uses a literature review design or literature study. Literature review is a search and research of literature by reading and reviewing various books, journals, and other manuscripts related to the research topic to create writing related to the topic (Marzali, 2016).

This study aims to reveal about "bullying behavior in Islamic perspective and its implications for guidance and counseling services." Based on the available literature, especially articles published in various scientific journals, the concepts and theories used are reviewed in this section. The concepts or theories underlying the research can be built through a literature review. The content analysis process is as follows: (1) The researcher determines the specific objectives to be achieved, (2) Defines important terms clearly, (3) Concentrates on the parts to be studied, (4) Looks for relevant data, (5) Builds conceptual relationships to explain data related to objectives, and (6) Concludes the category coding technique.

Conclusion

Bullying behavior is a serious social problem and can have negative impacts on individuals, especially among children and adolescents. In the Islamic perspective, bullying is considered a very reprehensible act, because it is contrary to the values of humanity, compassion, and justice. Islam encourages its followers to respect each other, do good, and maintain harmony in interactions. The implications of bullying behavior in the context of guidance and counseling services are significant. Guidance and counseling should emphasize the importance of character education and moral values taught in Islam, such as empathy, tolerance, and justice. Counselors are expected to provide support to victims of bullying, as well as intervene with perpetrators through an educational and rehabilitative approach.

Thus, guidance and counseling services need to integrate Islamic principles in dealing with bullying issues. This will not only help reduce bullying behavior, but also build a safer and more supportive environment for all individuals. Collaborative efforts between schools, parents, and the community are needed to create awareness of the dangers of bullying and the importance of positive behavior in social interactions.

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