

Maintaining the Social Ecosystem: An Islamic Ecotheological Perspective on the Normalization of Bullying in Educational Environments

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Abstract

The phenomenon of bullying normalization in educational settings indicates a disruption of the social ecosystem that threatens students' moral and spiritual values. When bullying is perceived as a normal behavior, it reflects a moral crisis and erosion of empathy, parallel to ecological degradation in nature. Numerous studies have examined bullying; however, most have focused on psychological and sociological dimensions, while the Islamic ecotheological perspective, emphasizing balance, compassion, and moral responsibility toward all beings, remains underexplored. This qualitative study aims to analyze the normalization of bullying through the lens of Islamic ecotheology and to explore spiritual–ecological values that can restore social harmony in educational environments. Data were collected through library research, classroom observations, and interviews with sixth-grade students at MI Islamiyah Wiroditan. Findings reveal that Islamic ecotheology views humans as *khalifah fil ardh* (guardians of balance on earth and within society) responsible for fostering relationships grounded in mercy, justice, and sustainability. Core values such as *rahmah* (compassion), *'adl* (justice), and *mīzān* (balance) provide ethical foundations for preventing and addressing bullying. This research contributes to a new paradigm viewing bullying as a form of social ecological degradation, necessitating a spiritual–ecological Islamic approach to develop sustainable human relationships in education.

Keywords: islamic ecotheology, bullying, social ecosystem, education, sustainability, spiritual values.

Introduction

The phenomenon of bullying normalization in elementary schools has increasingly emerged as a serious concern within educational settings, particularly when acts of teasing, exclusion, or intimidation are perceived as ordinary aspects of children's interactions. This condition is reinforced by the 2023 findings of the Indonesian Child Protection Commission (KPAI), which reported that approximately 24.5% of violence occurring in schools takes the form of verbal and social bullying, indicating that such behavior is no longer incidental but is gradually being accepted as commonplace (Olweus & Limber, 2010). Although various approaches have been used to examine this issue, studies that explore bullying through the lens of Islamic ecotheology remain limited. In fact, the Islamic concepts of balance (*mīzān*) and compassion (*rahmah*) offer a strong ethical foundation for cultivating a social ecosystem that is more harmonious, empathetic, and mutually protective (Husni & Asmawati, 2021) This perspective has the potential to introduce a new

framework for preventing the normalization of violence in elementary school environments (Alqodri et al., 2023)

Given this urgency, the present study seeks to address two central questions. First, what forms of bullying normalization occur among sixth-grade students at MI Islamiyah Wiroditan, particularly in relation to verbal and social practices that are unintentionally regarded as ordinary behavior by students and the broader school community? Second, how can Islamic ecotheological values—such as the principle of *mīzān*, which emphasizes equilibrium, and *rahmah*, which promotes compassion—be applied to restore social harmony within the learning community? These research questions aim to clarify the direction of the study while demonstrating the relevance of an ecotheological approach in both preventing and addressing the normalization of bullying. Empirical work on bullying in school contexts repeatedly demonstrates that normalization processes can arise when peer interactions are culturally or institutionally validated, underscoring the need for value-based frameworks such as *mīzān* and *rahmah* to counteract these dynamics (Liswati et al., 2024). Moreover, ecotheological perspectives have been proposed as constructive ethical bases for school communities seeking to foster inclusive and harmonious climates, aligning daily practices with broader moral commitments in Islamic education contexts (Rahmah & Ilham, 2022). Finally, prior Indonesian-focused scholarship on school bullying and moral development highlights the potential for value-centered interventions within da'wah-informed and Islamically grounded schooling environments to reduce normalization tendencies and enhance prosocial bystander behaviors (Amin & Ahmed, 2021). Together, these strands support the study's aim to explore whether and how *mīzān* and *rahmah* can concretely guide interventions to disrupt the entrenchment of verbal and social bullying in elementary school settings (Liswati et al., 2024).

Methods

To address the research questions, this study employs a descriptive qualitative design, which enables the researcher to portray the normalization of bullying as it naturally occurs in the sixth-grade classroom of MI Islamiyah Wiroditan. The study adopts an Islamic ecotheological and character-education approach, allowing the analysis to move beyond mapping students' social behaviors toward examining how the values of *mīzān* (balance) and *rahmah* (compassion) can serve as guiding principles in shaping a more empathetic and harmonious school culture. Data were gathered through in-depth interviews, participatory observations, and documentation of students' social activities, ensuring that the collected information reflects the complex dynamics of peer relationships. This methodological orientation is appropriate for the study's focus, which emphasizes restoring social harmony by integrating ecotheological values into educational practice through an Islamic perspective (Chailani et al., 2023).

Research that supports the use of descriptive qualitative design for understanding the dynamics of bullying normalization in school environments and how Islamic values (*mīzān* and *rahmah*) can guide educational practices in building a more inclusive and harmonious school culture has been highlighted (Chailani et al., 2023) These studies

underscore the importance of a values-based approach in the context of Islamic education to prevent the normalization of violence and promote prosocial behaviors among students, aligning with this study's focus. Moreover, related studies on the influence of school culture, student interactions, and character-based interventions support the use of qualitative methods to deeply highlight the field realities and relevant practices of ecotheology within Islamic value-based schools.

Research Design

The research site, MI Islamiyah Wiroditan, offers a meaningful context for exploring how social relationships emerge within a faith-informed educational setting, where observations can illuminate the everyday processes by which teasing, exclusion, and belittling may become normalized in a sixth-grade cohort. This setting aligns with previous work that documents how classroom dynamics and school culture shape bullying perceptions and behaviors, highlighting the role of peer interactions within diverse instructional environments (Dake et al., 2003). Additionally, the focus on integrating Islamic ethical concepts such as *mīzān* (balance) and *rahmah* (compassion) to foster a healthier social ecosystem resonates with studies that advocate value-centered approaches as foundations for preventing normalization of violence in schools (Hawker & Boulton, 2000). With triangulating observations from classrooms, outdoor spaces, and routine activities, the study aims to provide a holistic picture of how socially sanctioned norms may evolve and how principled frames can be reactivated to promote inclusive and harmonious student communities (Dake et al., 2003).

The study's focus on two central axes—how bullying normalization emerges and how Islamic ecotheological values can guide social interactions—offers a coherent framework for examining both the dynamics of everyday peer conduct and the ethical resources available within Islamic education. Prior work demonstrates that normalization of bullying can be shaped by classroom culture and peer interactions, underscoring the need for value-based interventions within school settings (Mayasari & Rambe, 2023). In parallel, scholarly attention to Islamic ethical concepts such as *mīzān* and *rahmah* highlights their potential to restore social balance and promote empathetic, responsible, and harmonious learning communities, providing a principled lens for designing preventive and remedial strategies (Chailani et al., 2023). Together, these perspectives support the proposition that an ecotheological approach can serve as a practical and transformative framework to disrupt the entrenchment of verbal and social aggression in elementary school environments (Yusliani, 2025).

The study employs a robust, multi-method data collection approach to ensure depth and credibility. Over the two-month field period, researchers collect data through iterative cycles of interviews, structured observations of social interactions, and systematic documentation of classroom and non-classroom activities. This triangulation strategy aligns with best practices in bullying research,

which emphasize convergent evidence from multiple sources to capture both explicit and implicit forms of normalization (Murtadoilah & Rusmidi, 2025). Grounded in an ecotheological framework, the study also tracks how Islamic values such as *mīzān* and *rahmah* may be reframed and reinforced through daily practices, supporting a gradual cultural shift toward a more empathetic school climate (Mahmudulhassan et al., 2024). Together, these methodological choices enable a nuanced portrayal of how bullying becomes normalized and how ecotheological principles can inform practical interventions within MI Islamiyah Wiroditan.

Participants

The 18 sixth-grade students at MI Islamiyah Wiroditan represent a purposeful cohort for examining how bullying normalizes and persists within a social environment shaped by religious schooling. This group is particularly informative because early adolescence is a critical period for peer influence, identity formation, and the pursuit of group belonging, all of which can modulate interaction patterns and tolerance for aggressive conduct (Wang et al., 2016). By studying this cohort, the research aims to identify explicit and implicit forms of bullying and the justificatory rationales that students deploy, as well as the ways in which classroom culture and school norms may legitimize these behaviors (Gregory et al., 2010). Furthermore, integrating insights from research that links developmental stage, social context, and bullying risk with resilience and protective factors can illuminate how targeted interventions might disrupt normalization processes and foster a more inclusive school climate anchored in ethical principles (Eisenberg et al., 2021). These references underscore the value of focusing on a homogenous grade level to capture nuanced dynamics while informing broader prevention and intervention strategies in similar educational settings.

The composition of the research subjects includes seven male students and eleven female students, representing 55.6% and 44.4% of the class population respectively. This distribution allows the study to examine how gender may shape differences in the form, frequency, and perception of bullying. In many cases, male students tend to engage more frequently in physical or direct verbal bullying, while female students are often associated with relational or social forms of bullying, such as exclusion or rumor-spreading. With a relatively balanced gender proportion, the study is able to map variations in students' experiences and identify how classroom social norms influence these behaviors. A participant composition table is utilized to visually present these proportions and to clarify the population structure examined throughout the research.

In addition to the students, the study also involved one homeroom teacher and one school principal as supporting informants who provided additional perspectives on the social dynamics within the sixth-grade classroom. Their participation is essential because both possess long-term observations of student

behavior and understand the institutional context that shapes the school's culture. The homeroom teacher, for instance, has daily access to students' interactions, while the principal offers insight into broader policies and school norms that influence social conduct at MI Islamiyah Wiroditan. The information obtained from these informants was used to triangulate student data, thereby strengthening the credibility and validity of the research findings.

To ensure that the collected data aligned with the aims of the study, the researcher applied clear participant criteria. Students included in the research were required to meet two main conditions: first, they must have witnessed or experienced some form of bullying—whether verbal, physical, or social—and second, they must be actively engaged in social interactions within the school environment. These criteria ensure that participants have firsthand experience with the phenomenon under investigation, enabling them to offer meaningful descriptions and reflections. While students with more passive social engagement may hold different perspectives, the focus of this study lies on those at the center of classroom social dynamics, ensuring that the data reflect the actual patterns of interaction occurring among peers.

A participant composition table was prepared as a visual representation of the research subject structure, displaying the number and percentage of students based on gender. The table shows that out of 18 students, 7 are male (55.6%) and 11 are female (44.4%). These figures not only illustrate gender distribution but also assist the researcher in identifying potential patterns—for example, whether certain forms of bullying are more commonly enacted or experienced by specific groups. Understanding this composition allows the analysis to be more targeted and sensitive to differences between male and female perspectives in interpreting bullying behaviors. The overall structure of student subjects and supporting informants thus forms a crucial foundation for exploring how bullying becomes normalized and how Islamic ecotheological values can be introduced to improve social relationships within the school.

Research Procedures

The initial phase of the study established both conceptual and ethical foundations to guide data collection and analysis. This included a comprehensive literature review on bullying theories, the normalization of violent behavior in educational settings, and core Islamic ecotheological principles such as *mīzān* (balance) and *rahmah* (compassion), which offered an ethical lens for interpreting social interactions. The development of semi-structured interview guides and observation protocols drew on established practices for ensuring participant understanding and meaningful engagement in research involving minors, including considerations for assent and informed consent (Wu et al., 2020). Early ethical planning also encompassed coordination with school leadership to minimize

disruption to instructional time, consistent with best practices for school-based research that emphasize safeguarding participants and maintaining educational routines (Moon, 2011). Collectively, these steps create a rigorous framework that supports both credible data collection and the responsible conduct of research in a school context (Munung et al., 2012).

The data collection phase described was carried out using a triangulated approach that combined direct observation with structured interviews to enrich the understanding of bullying dynamics in the Grade VI environment at MI Islamiyah Wiroditan. This methodological approach aligns with established practices in bullying research, which indicate that combining qualitative interviews with live observations often yields a more nuanced understanding of bullying and its implications within classroom cultures (HAN & Demirtaş, 2020). In addition, drawing on ecotheological frameworks—particularly *mīzān* (balance) and *rahmah* (compassion)—helps situate participant narratives within ethical and communal dimensions that influence behavior and bystander responses, offering a lens through which daily interactions can be analyzed and interpreted (Mohan & Bakar, 2021). The integration of these methods supports credible, context-rich insights into how social dynamics may perpetuate violence norms and how school-based interventions can recalibrate norms toward empathy and collective well-being (Vorlíček & Kollerová, 2023).

The documentation strategy for this study employed a multi-modal approach to capture rich, triangulated data from fieldwork. Researchers systematically gathered visual, textual, and auditory materials, including photographs of group activities and social interactions, detailed field notes describing classroom dynamics and emotional climates, and interview recordings that preserved participants' verbatim insights. This integrated documentation process facilitates iterative verification of findings and supports transparent audit trails, aligning with best practices in qualitative inquiry that emphasize data triangulation and reflective interpretation (Hernanda et al., 2018). Visual and textual artifacts enhance context sensitivity, enabling researchers to trace the contingencies of social behavior and the emergence of normalization processes within the school setting (Jackson, 2004). Moreover, audio recordings ensure accuracy in capturing nuanced statements from students and staff, which is essential for credible thematic analysis and the faithful portrayal of participants' lived experiences (Silver & Lewins, 2014). Collectively, these documentation practices provide a robust evidentiary foundation for analyzing how bullying norms may be constructed and challenged within the MI Islamiyah Wiroditan environment (Syarifudin, 2025). The data analysis phase followed a systematic sequence designed to distill meaning from rich field data. Initially, field notes, interview transcripts, and relevant documents were reread to surface recurrent themes related

to normalized bullying, such as humorously framed verbal teasing, seemingly harmless exclusion, and explicit or implicit group pressure. These themes provided a foundation for a deductive-focused coding scheme while remaining open to inductive insights emerging from the data. To interpret these patterns within an ethically informed framework, the study applied Islamic ecotheology concepts—*mīzān* (balance) and *rahmah* (compassion)—as interpretive lenses to assess social harmony and ethical accountability within the classroom ecosystem. The analytical process employed a combination of manual coding and computer-assisted approaches, with periodic cross-checks among researchers to enhance reliability and credibility. This approach is consistent with established qualitative methods that emphasize thematic analysis and rigorous triangulation to capture nuanced social dynamics and to articulate how ecotheological values might recalibrate norms toward more inclusive and empathetic interactions (Verheij et al., 2018).

To strengthen the credibility and reliability of the findings, the study employed rigorous methodological safeguards, including source triangulation, member checking, and reflective journaling throughout the analysis. Interview data from students were cross-validated against teachers' accounts, classroom observations, and documentary evidence to ensure consistency and resonance with the lived school context (Olsen et al., 2021). Engaging in discussions with the classroom teacher and principal provided an additional layer of interpretive validation, helping to align emergent themes with everyday school practices and religiously informed student development goals. Preliminary findings were shared with key informants to obtain feedback and to cultivate a collaborative sense of interpretation, thereby reinforcing the authenticity and transferability of results within the MI Islamiyah Wiroditan setting (Moore et al., 2019). Furthermore, this participatory verification process supports the study's aim to translate theoretical ecotheological insights into practical strategies for addressing bullying normalization in religiously infused educational environments (Vorlíček & Kollerová, 2023).

The final stage of the entire data collection and analysis process was to synthesize all findings into a comprehensive depiction of the social conditions in the sixth-grade classroom. Through the phases of preparation, implementation, documentation, analysis, and verification, the study was able to capture the complexity of bullying normalization at MI Islamiyah Wiroditan and highlight the potential of Islamic ecotheological values as an alternative framework for character education. Each step in the process was interconnected and mutually reinforcing, ensuring that the results were not only methodologically sound but also meaningful for supporting the development of a more balanced and compassionate social environment within the school.

Data Collection Technique

To illustrate the robustness of the data collection approach, the study explicitly triangulates methods by integrating observational records, semi-structured interviews, and documentary evidence, enabling a comprehensive portrayal of bullying dynamics in the Grade VI environment. This multi-method strategy is well-supported in qualitative research as a means to enhance credibility and depth, with triangulation shown to reduce bias and provide convergent validation across data sources (Schlunegger et al., 2024). The use of open-ended interview prompts allows participants to express nuanced experiences and meanings attached to social interactions, while systematic observations capture behaviors and interactions as they unfold in naturalistic settings, contributing to a grounded understanding of normalization processes. Documentation, including field notes and visual artifacts, further strengthens analytic transparency, facilitating traceability from raw observations to interpretive conclusions. Collectively, these techniques align with established best practices that advocate for methodological pluralism to accurately represent complex social phenomena within educational contexts.

Data Analysis Technique

The analysis adheres to the thematic framework proposed by Miles and Huberman, leveraging data reduction, display, and conclusion drawing to reveal the contours of bullying normalization within Grade VI at MI Islamiyah Wiroditan. Data reduction focused the corpus on explicit and implicit indicators of bullying and the sustenance of positive social values, ensuring that only analytically meaningful segments informed the emergent themes (Muchlish et al., 2023). The approach is complemented with framework for thematic analysis, which supports both inductive discovery and deductive coding from existing literature on school bullying and intervention strategies, facilitating a nuanced interpretation of how *mīzān* (balance) and *rahmah* (compassion) may recalibrate social norms (Wójcik & Flak, 2019). Moreover, incorporating peer and teacher perspectives through triangulated data enhances credibility and transferability, consistent with best practices in qualitative inquiry for educational settings (Ayuningbudi & Hanami, 2023). This triangulated, theory-informed process enables a rigorous examination of how social imbalances manifest in everyday classroom life and how ecotheological principles might inform practical interventions to restore equity and empathy among students.

The next stage, data display, organized the refined findings into tables, thematic matrices, or conceptual maps. This process was not merely technical but functioned as a strategy to illuminate the connections between themes—for example, the relationship among patterns of teasing, social tolerance of harmful

behavior, and the absence of empathetic responses within the class environment. In the final stage, drawing conclusions, the researcher interpreted these patterns through the lens of Islamic ecotheology, particularly the concepts of *mīzān* (balance) and *rahmah* (compassion). This interpretive stage is inherently argumentative, grounded in the assumption that social imbalance represents a form of deterioration within the moral ecosystem, and therefore requires ethical principles rooted in harmony and compassion for its restoration. Consequently, the analysis does more than describe what occurs; it also explains why it occurs and how ecotheological values can serve as a normative basis for intervening in a classroom culture where bullying has become normalized.

Results

The finding that 61% of students view mild teasing as something normal indicates that a degrading verbal culture has become normalized within the classroom environment. This perception emerges not only from the high frequency of teasing but also from the absence of corrective responses from peers and teachers. When teasing is framed merely as a joke, students gradually lose sensitivity to the psychological impact it may inflict on those targeted. Such normalization produces a social space where the boundary between humor and verbal aggression becomes increasingly blurred, allowing behaviors that should be addressed to instead appear natural within daily interactions. This phenomenon reflects the insufficient presence of social balance values in peer relationships and highlights how the potential to cultivate an empathetic culture is heavily shaped by misguided collective perceptions.

Meanwhile, the data showing that 28% of students have experienced exclusion during group play reveals a more subtle form of social dynamic that significantly influences identity formation and the sense of belonging. Although less visible than verbal or physical bullying, exclusion leaves deeper social wounds because it directly affects a child's fundamental need to be accepted within a community. When nearly one-third of students report moments of being "ignored" or "left out," it suggests the existence of small social hierarchies that create exclusive subgroups within the class. Social exclusion as a form of bullying is often concealed behind seemingly simple reasons—such as incompatibility in play or "group preferences"—yet its emotional impact can persist over time. Thus, exclusion serves as a critical indicator of imbalance in social relationships and underscores the need for interventions grounded in values of compassion (*rahmah*) and solidarity.

Furthermore, although only 11% of students reported experiencing physical bullying, this finding remains critical because it signals the presence of direct aggression within the school environment. The relatively small percentage should

not be underestimated, as physical bullying often emerges as the culmination of unresolved verbal and social tensions. Such acts typically involve clearer power imbalances, with more dominant students targeting peers they perceive as weaker. The existence of these cases indicates that supervisory systems have not fully succeeded in preventing aggressive encounters and that students may lack a complete understanding of appropriate behavioral boundaries. This phenomenon may also point to specific forms of masculinity among male students or reflect emotional dysregulation that is not adequately addressed within the school context.

Taken together, the three findings reveal a gradual yet persistent pattern of social imbalance shaping students' everyday interactions. The normalization of teasing, the acceptance of exclusion, and the occurrence of physical aggression—however small in percentage—demonstrate that the social environment has not been grounded in the ecotheological values of *mīzān* and *rahmah*. These behavioral patterns not only affect students' emotional well-being but also risk fostering a school culture that is permissive toward various forms of violence. The analysis of these results invites reflection on the need for interventions that address perceptions, social habits, and the strengthening of religious-based moral values so that the classroom's social ecosystem can be restored. Thus, the data do more than record incidents; they provide a direction for transformative change toward a learning environment that is more just, empathetic, and harmonious.

The circumstances above indicate that the predominance of verbal bullying—often dismissed as “just friendly teasing”—reflects a serious deterioration in the social ecosystem of the school environment. Such normalization not only blurs the line between humor and psychological harm but also gradually erodes empathy, moral sensitivity, and the collective responsibility to safeguard one another. If left unaddressed, this condition will eventually shape a culture that legitimizes demeaning behavior and treats it as something ordinary, making prevention efforts increasingly difficult to implement.

Discussion

The argument that bullying has become normalized as an ordinary aspect of student life underscores a broader erosion of ethical norms within schools and highlights the urgent need for theory-informed interventions. This perspective aligns with research demonstrating that moral disengagement and diminished empathy contribute to tolerance of peer aggression, signaling a shift in classroom moral climate that requires targeted educational strategies (Jiang et al., 2020). Empirical work on moral development and school-based interventions suggests that cultivating prosocial norms and enhancing bystander competence through structured programs can reduce the acceptance of bullying and promote a more inclusive (Crawford et al., 2017). Additionally, ecotheological approaches rooted

in concepts of balance and compassion offer a framework for translating ethical ideals into practical school practices that reinforce respect, accountability, and social cohesion among students (Pratiwi et al., 2024). Taken together, these sources support the assertion that addressing the normalization of bullying requires integrating empirical insights with value-based education to foster resilient and compassionate educational communities (Jiang et al., 2020)

From an Islamic theological perspective, this condition resonates with the concept of *fasād fil ardh*, referring to corruption that arises from human behavior that exceeds proper limits. Qur'an 30:41 emphasizes that destruction on land and sea is a consequence of human actions that disrupt the natural order of life. In this sense, bullying is not merely a violation of interpersonal ethics but represents a manifestation of social corruption that disturbs the harmony of God's creation. When acts that demean, exclude, or hurt others are treated as normal, society is essentially normalizing a form of *fasād* that may expand if left unchecked. This theological reading provides a normative foundation for understanding that addressing bullying is not only a pedagogical responsibility but also a moral and spiritual obligation.

The concept of *fasād fil ardh* highlights that social damage accumulates through a history of small, often overlooked practices, rather than erupting in a single event. Verbal bullying framed as humor exemplifies how subtle aggression can be normalized and tolerated within a learning community, gradually eroding empathy and moral sensitivity. When these patterns persist unaddressed, a cycle of social harm intensifies, with perpetrators pushing boundaries, victims feeling increasingly powerless, and bystanders disengaged. This dynamic stands in opposition to Islamic teachings that emphasize a harmonious, protective social order, underscoring the imperative to disrupt *fasād* through comprehensive moral education and proactive school policies. Empirical insights from the broader bullying literature corroborate that minor, cumulative aggression can predict more serious outcomes, reinforcing the call for early intervention and character formation within school curricula (Yen et al., 2012). Further, theoretical work on social norms and bystander behavior provides frameworks for understanding how to mobilize protective actions and redefine acceptable conduct in contemporary classrooms (Chen et al., 2024). Collectively, these strands support adopting an ethics-informed approach to prevent the progression of social damage and to cultivate a just and compassionate educational environment.

In response to this deterioration, Islamic ecotheology offers a restorative framework capable of reestablishing social balance. Ecotheology addresses not only human relationships with nature but also interpersonal relations in the context of maintaining the harmony of creation. The value of *rahmah* (compassion) serves as a crucial foundation for cultivating non-destructive human interactions. When

rahmah becomes a central principle in social engagement and educational processes, acts of violence—including bullying—lose their legitimacy. Compassion encourages learners to develop social awareness, understand the feelings of others, and activate empathy, all of which are essential for preventing conflict. This compassion-based approach functions as an effective mechanism for moral restoration.

The principle of ‘adl (justice) in Islamic ecotheology further provides a strong basis for conflict resolution oriented toward restoration. In educational settings, ‘adl is not limited to giving sanctions proportionate to violations but includes ensuring that every individual’s rights are protected, their dignity restored, and their participation in rebuilding relationships is secured. This approach aligns with restorative justice models increasingly adopted in modern education. By integrating the principle of ‘adl, educational institutions can establish mechanisms for addressing bullying that do more than stop harmful acts—they also transform the mindset of perpetrators and enhance the resilience of victims. This leads to the development of a more just and civil school culture.

Integrating the values of rahmah and ‘adl must be reflected in systematic learning practices through ecological ethics education. Ecological ethics does not only present moral knowledge but cultivates reflective habits that connect individual actions with their impact on the social ecosystem. In this way, students are guided to understand that their behaviors—words, attitudes, and social expressions—can either build or damage their community. This model plays an essential role in fostering collective awareness that maintaining social harmony is part of worship and obedience to theological principles.

One practical and ethically grounded approach is to integrate daily reflection on khalifah (stewardship) and social responsibility into the school routine. By encouraging students to examine their everyday interactions through a moral lens, educators can foster an awareness of how small acts contribute to either social balance or social harm. This reflective practice supports the internalization of pro-social norms and can disrupt permissive cultures surrounding bullying, aligning with theoretical work that links moral reflection with reductions in aggression and improvements in bystander intervention (Gromann et al., 2012). In addition, empirical research suggests that embedding ethical reflection within school life cultivates empathy, accountability, and cooperative group dynamics, which are essential for sustaining a just and compassionate classroom climate (Goethem et al., 2010). Together, these perspectives underscore the potential of a stewardship-based reflective program to translate Islamic ethical concepts into concrete behavior change within educational settings..

Conclusion

This study reinforces the argument that transforming the social ecology of a school requires more than punitive measures; it demands a holistic, value-centered approach that aligns daily practices with ethical and spiritual principles. Integrating Islamic ecotheology—centered on *mīzān* (balance), *rahmah* (compassion), and *adl* (justice)—into curriculum design and classroom interactions can provide a coherent framework for reshaping how students interpret social relationships and respond to peer behavior. By embedding reflective discussions, service-oriented activities, and restorative justice conversations within regular teaching, educators can promote empathy, accountability, and mutual respect, thereby reducing the permissiveness surrounding bullying. This approach is supported by empirical and theoretical work suggesting that value-based education, when combined with school-wide policies and supportive teachers, fosters safer, more inclusive learning environments that sustain long-term behavioral change (Djunaid et al., 2019). Additionally, the incorporation of ethical and spiritual dimensions in education has been associated with enhanced student well-being and prosocial development, reinforcing the potential of ecotheological frameworks to contribute meaningfully to school reform and character formation (Alahmad & Althagafi, 2023). Together, these perspectives advocate for a comprehensive strategy that weaves together moral development, religiously informed practice, and evidence-based interventions to safeguard students' dignity and promote a just, humane school culture (Alahmad & Althagafi, 2023).

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Conflict of Interests

The author declares that there are no conflicts of interest related to this study, either academically or personally.

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