

**ANDLING BULLYING BEHAVIOR BASED ON FRIDAY WORSHIP  
AT THE AISYIYAH SUNGGUMINASA GOWA  
ISLAMIC SENIOR HIGH SCHOOL**

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**Abstract**

*This study aims to analyze efforts to overcome bullying behavior based on Friday prayers at Madrasah Aliyah Aisyiyah Sungguminasa. In terms of application and implementation, using Bandura's social theory perspective. The research approach used was descriptive qualitative with a case study method. Data collection was carried out through observation, interviews, and documentation techniques. Data were analyzed through three stages: data reduction, data presentation, and conclusion drawing. Data validation was tested through triangulation of data sources and collection techniques. The results of the study indicate that The Friday Worship program has significant implications for shaping student character and addressing bullying at Madrasah Aliyah Aisyiyah Sungguminasa. This activity has raised students' awareness of the negative impacts of bullying on both victims and perpetrators. Furthermore, the religious atmosphere fostered through Friday Worship creates a more conducive madrasa environment, one filled with tolerance and empathy. Students have demonstrated positive behavioral changes, such as increased concern for their peers, reduced interpersonal conflict, and a growing culture of mutual respect.*

*Keywords: Bullying, Friday Worship, Character Education.*

**Abstrak**

*Penelitian ini bertujuan untuk menganalisis upaya penanggulangan perilaku bullying berbasis Jumat Ibadah di Madrasah Aliyah Aisyiyah Sungguminasa dari segi aplikasi dan implementasinya dengan menggunakan perspektif teori sosial Bandura. Pendekatan penelitian yang digunakan adalah deskriptif kualitatif dengan metode studi kasus. Pengumpulan data melalui teknik observasi, wawancara, dan dokumentasi. Data dianalisis melalui tiga tahapan yakni reduksi data, penyajian data, serta penarikan kesimpulan. Validasi data diuji melalui triangulasi sumber dan teknik pengumpulan data. Hasil penelitian menunjukkan bahwa Program Jumat Ibadah memiliki implikasi yang signifikan dalam membentuk karakter siswa serta menanggulangi perilaku bullying di Madrasah Aliyah Aisyiyah Sungguminasa. Kegiatan ini mampu meningkatkan kesadaran siswa akan dampak buruk perilaku bullying terhadap korban maupun pelaku. Selain itu, suasana keagamaan yang dibangun melalui Jumat Ibadah menciptakan lingkungan madrasah yang lebih kondusif, penuh toleransi, dan rasa empati. Para siswa menunjukkan perubahan perilaku ke arah yang lebih positif, seperti meningkatnya kepedulian terhadap teman, berkurangnya konflik interpersonal, dan tumbuhnya budaya saling menghormati.*

*Kata Kunci: Bullying, Jumat Ibadah, Pendidikan Karakter.*



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## INTRODUCTION

Education encompasses all forms of learning experiences that occur in various contexts and throughout life. Education plays a crucial role in human survival, as it enables individuals to move from ignorance to understanding. In general, education is a deliberate process carried out by adults to guide immature individuals. Furthermore, education serves as a means of preserving the culture and values developed in one generation so that they can be passed on to the next.<sup>1</sup>

Educational success lies not only in short-term intellectual achievement, but also in the cultivation of noble values. Therefore, the educational process must involve all stakeholders to instill and apply these values in daily life, particularly in the school environment.<sup>2</sup>

Character building is crucial for students, especially those entering junior high and senior high school, where they are no longer considered children but are entering adolescence. Adolescence is the transition from childhood to adulthood. This period begins around the ages of 10 to 12 and ends between the ages of 18 and 21. Erikson described adolescence as a period of suspension, a gap in time and mental development between the security of childhood and the independence of adulthood. During this time, adolescents begin to explore alternatives for achieving their identity.

School is a place for teenagers to develop their identity. In school, students gain many new experiences and learn from what they experience and observe. However, amidst the euphoria of excessive reform, numerous negative behaviors are occurring in various environments, both inside and outside of school. Incidents of anarchic behavior, conflict, brawls, vigilantism, the increasingly liberal transformation of global ethics, and the loss of ethical values and personal decency are concerns for the world of education.

Bullying is an act intentionally carried out to cause discomfort to another individual. This includes insults, demeaning behavior, inappropriate nicknames, physical violence such as kicking, pushing, or hitting, and other actions such as blackmail, avoiding, or refusing to be friends. One form of bullying that often occurs among adolescents is the marginalization of new students under the pretext of "educating" them about school norms. This phenomenon often goes undetected by schools.<sup>3</sup>

Muliyasari showed that at MI Ma'arif Cekok Babadan Ponorogo, there are two main forms of bullying: verbal and physical. Verbal bullying includes teasing, slander, swearing, and threats, while physical bullying involves actions such as hitting, pinching, and snatching the victim's

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<sup>1</sup> A Suradi, "Pendidikan Berbasis Multikultural Dalam Pelestarian Kebudayaan Lokal Nusantara Di Era Globalisasi," *JUPIIS: Jurnal Pendidikan Dan Ilmu Ilmu Sosial* 10, no. 1 (2018).

<sup>2</sup> R Yuliyanti, "Karakter Remaja Dan Lingkungan Sekolah," *Jurnal Pendidikan Islam* 12, no. 1 (2018): 45–60.

<sup>3</sup> Y Sari, "Bullying Dan Dampaknya Di Sekolah," *Jurnal Pendidikan* 8, no. 2 (2017): 121–35.

belongings. The impacts experienced by victims include psychological changes, such as becoming quiet, afraid to meet the perpetrator, losing enthusiasm for learning, and often feeling depressed. Efforts made by the school to reduce this behavior include providing advice, religious education, character education, and filling free time with useful activities such as extracurricular scouting, hadroh, and memorizing the Al-Qur'an.<sup>4</sup>

Faizah revealed a significant negative relationship between bullying and mental health among high school students in Banda Aceh. This indicates that adolescents' involvement as perpetrators of bullying can be associated with mental health disorders.<sup>5</sup> Meanwhile, Ma'rufah and Pristiwiyanto identified the role of schools in addressing bullying, such as providing outreach, monitoring students' academic development and background, and fostering discipline through the implementation of rules.<sup>6</sup>

The increasingly widespread phenomenon of bullying poses a serious challenge to achieving quality education. Victims of bullying often face difficulties socializing, fear of coming to school, decline in attendance, loss of concentration, and physical and mental health problems. If left unaddressed, these impacts can impact the overall quality of education.<sup>7</sup> In more severe cases, bullying can cause victims to experience deep depression, even at risk of suicide.<sup>8</sup>

The Aisyiyah Islamic Senior High School, located in Sungguminasa, Somba Opu District, Gowa Regency, is under the auspices of the Aisyiyah Regional Leadership of Gowa Regency. With students from diverse backgrounds, the school has a principal, teachers, and other educational staff who play a vital role in shaping the students' character. However, there has been a phenomenon of negative behavior that leads to bullying.

Based on interviews with teachers at the madrasah, on Monday, May 21, 2024, it was stated that at Madrasah Aliyah Aisyiyah Sungguminasa there had been several acts of bullying, among these acts were students hitting other students, there were also students committing verbal bullying where there were students who mocked other students, called other students by names other than their own. There were also senior students bullying junior students. Where the bullying was carried out either by an individual student or in a group.

Based on the description above, the formulation of the problem proposed is as follows, 1.) How is the implementation of Friday prayers as a basis for overcoming bullying behavior at

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<sup>4</sup> N A Mulasari, "Dampak Bullying Terhadap Kesehatan Mental Anak (Studi Kasus Di MI Ma'arif Cekok Babadan Ponorogo)" (IAIN Ponorogo, 2019).

<sup>5</sup> F Faizah and Z Amna, "Bullying Dan Kesehatan Mental Pada Remaja Sekolah Menengah Atas Di Banda Aceh," *Gender Equality: International Journal of Child and Gender Studies* 3, no. 1 (2017).

<sup>6</sup> R Ma'rufah and Pristiwiyanto, "Peran Sekolah Dalam Menanggulangi Perilaku Bullying (Studi Kasus Di Madrasah Ibtidaiyah Negeri 1 Gresik)," *FATAWA: Jurnal Pendidikan Agama Islam* 2, no. 1 (2021).

<sup>7</sup> Sari, "Bullying Dan Dampaknya Di Sekolah."

<sup>8</sup> Siti N E Lusiana and S Arifin, "Dampak Bullying Terhadap Kepribadian Dan Pendidikan Seorang Anak," *Kariman* 10, no. 2 (2022): 337–50.

Madrasah Aliyah Aisyiyah Sungguminasa and 2.) What are the implications of Friday prayers as a basis for overcoming bullying behavior at Madrasah Aliyah Aisyiyah Sungguminasa.

## RESEARCH METHODS

This research uses a qualitative approach with a case study method to explore the implementation of the Friday Worship program. The qualitative method aims to deepen understanding of social and contextual phenomena through an interpretive approach.<sup>9</sup> Location and Subjects The research was conducted at Madrasah Aliyah Aisyiyah Sungguminasa Gowa. The subjects included the principal, Islamic Religious Education teacher, Guidance and Counseling teacher, and six students actively participating in Friday Worship activities. Data collection techniques included observation aimed at observing the implementation of Friday Worship and student interactions, in-depth interviews with the principal, teachers, and students to explore perceptions and experiences, and documentation to review program documents and records of Friday Worship activities. Data analysis used the Miles & Huberman interactive model consisting of data reduction, data presentation, and drawing conclusions.<sup>10</sup> Data validity refers to the importance of ensuring that the data obtained reflects the truth, is accurate and reliable.<sup>11</sup> Data validity was tested through triangulation of data collection sources and techniques.

## RESULTS AND DISCUSSION

### Implementation of Friday Prayer as a Basis for Addressing Bullying Behavior at Madrasah Aliyah Aisyiyah Sungguminasa

#### 1. Time Discipline

Time discipline is a crucial element implemented in the Friday Worship program at Madrasah Aliyah Aisyiyah Sungguminasa. This program teaches students to arrive on time for every worship activity, which is held at 7:00 a.m. Discipline in following worship times has a positive impact not only on spiritual aspects but also on character development and social relationships. By requiring students to arrive on time, this program instills a sense of responsibility, discipline, and the ability to value time. This time discipline, which is part of the application of religious and moral values, also plays a role in reducing the likelihood of bullying behavior among students.

Time discipline teaches students to obey established rules, both in the context of religious observances and academic activities. This is crucial for creating an orderly school

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<sup>9</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: ALPABETA, 2021).

<sup>10</sup> B Miles Matthew, A Michael Huberman, and Johny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Beverly Hills: SAGE Publications, 2014).

<sup>11</sup> L. J. Moleong, *Metode Penelitian Kualitatif* (PT Remaja Rosdakarya., 2007).

environment full of respect for the rights of others. For example, students who understand the importance of time discipline are more likely to respect their peers' rights not to be disturbed or bullied, thus creating a more positive atmosphere and supporting healthy social relationships.

Research by Ali and Wahyuni in the journal *Educational Values in Time Management and Its Effect on Student Behavior* shows that time discipline is significantly correlated with increased positive social behavior in students. Disciplined students are not only more organized in their daily lives but also have greater respect for others and contribute to harmony in their social interactions.<sup>12</sup>

The implementation of time discipline at Madrasah Aliyah Aisyiyah Sungguminasa can be seen as part of a preventative measure against bullying. By getting students into the habit of arriving on time, they learn to organize themselves and respect others' time, which indirectly reduces the potential for conflict and bullying. Furthermore, this discipline helps students develop a sense of responsibility for themselves and others, which is a crucial value in bullying prevention.

## 2. Dhuha Prayer in Congregation

The congregational Dhuha prayer, part of the Friday Worship program at Madrasah Aliyah Aisyiyah Sungguminasa, serves as an important tool for strengthening students' character. This communal worship activity not only deepens students' religious understanding but also fosters a sense of togetherness, empathy, and solidarity among fellow students. When students perform the Dhuha prayer together, they are trained to cooperate and support each other in their worship, which in turn strengthens relationships among students and creates a harmonious atmosphere.

Congregational Dhuha prayer plays a crucial role in preventing bullying in schools. This activity teaches students to respect each other and demonstrate empathy, which is a crucial foundation for building positive social relationships and reducing the potential for discrimination or bullying. Through shared worship, students learn to understand and empathize with their peers, contributing to a more inclusive and compassionate school climate.

Research by Rahman et al. in the journal "The Role of Collective Worship in Character Development" shows that collective worship activities, such as the Dhuha prayer, play a role in increasing students' solidarity and empathy. These worship activities can

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<sup>12</sup> M Ali and S. Wahyuni, "Educational Values in Time Management and Its Effect on Student Behavior," *Journal of Educational Research and Practice* 15, no. 2 (2021): 120–30.

reduce individualism and facilitate positive social interactions, which are crucial for creating an inclusive social environment free from bullying.<sup>13</sup>

At Madrasah Aliyah Aisyiyah Sungguminasa, congregational Dhuha prayers serve not only as a means of worship but also as a medium for fostering social values, which are crucial in preventing bullying. By praying together, students feel more connected to one another and care more about the well-being of their peers, which in turn reduces the likelihood of physical or verbal violence.

### 3. Religious Lecture

Religious lectures in the Friday Worship program at Madrasah Aliyah Aisyiyah Sungguminasa serve as a highly effective moral education medium for fostering students' moral awareness. The material presented in these lectures is often highly relevant to students' daily lives, such as the importance of maintaining brotherhood, avoiding violence, and respecting differences. In these lectures, students are taught the negative impacts of bullying and the values of kindness that must be upheld in interacting with others.

This religious lecture provides concrete examples of good and bad behavior, as well as their impact on social relationships. By listening to stories or explanations about the negative consequences of bullying, students can better understand that bullying not only harms the victim but also negatively impacts the perpetrator and the surrounding environment. This lecture, which touches on moral and religious aspects, can inspire students to avoid acts of violence and show greater respect for one another.

Literature support for this can be found in research by Hasanah and Nurdin, published in the journal "Moral Education Through Religious Talks in Schools." This research shows that religious lectures can significantly increase students' moral awareness, particularly in terms of building empathy and respect for differences. Religious lectures can also reduce negative behaviors such as bullying by providing a deeper understanding of the impact of bad behavior and the importance of creating positive and harmonious social relationships.<sup>14</sup>

At Madrasah Aliyah Aisyiyah Sungguminasa, religious lectures during Friday Prayers play a crucial role in strengthening students' moral values. In addition to providing religious knowledge, these lectures guide students to be more sensitive to the feelings of their peers and to avoid behaviors that can damage social relationships, such as bullying.

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<sup>13</sup> H Rahman, N Wahyuni, and R Fitriani, "The Role of Collective Worship in Character Development: A Study of Salat Dhuha in Schools," *International Journal of Character Education* 12, no. 3 (2020): 85–94.

<sup>14</sup> F Hasanah and M Nurdin, "Moral Education through Religious Talks in Schools: The Role of Ceramah Agama," *Journal of Religious Education and Values* 10, no. 1 (2022): 34–47.

With a better understanding of the values of brotherhood and mutual respect, it is hoped that students can avoid negative behaviors that harm others, including bullying.

#### 4. Quran Recitation

Quran recitation during the Friday Prayer program at Madrasah Aliyah Aisyiyah Sungguminasa serves as a profound spiritual activity, not only strengthening students' religious understanding but also playing a crucial role in strengthening solidarity among them. This activity provides an opportunity for students to collectively read, understand, and memorize Quranic verses, which in this context also instills moral values that can reduce the potential for social conflict that leads to bullying.

Through Quranic recitation, students learn to be more patient, respect others, and maintain peace in their environment. This activity teaches important values such as mutual support and cooperation, which in turn creates a harmonious social atmosphere at school. Quranic recitation also provides a space for students to better understand the meaning of the verses they read, many of which contain teachings about patience, tolerance, and brotherhood, which are highly relevant in bullying prevention efforts.

Research by Yusra and Ahmad published in the journal "Spiritual Practices and Their Role in Social Cohesion in Schools" concluded that activities such as Quran recitation can increase students' sense of togetherness and social awareness.<sup>15</sup> In the context of Islamic education, Quranic recitation activities serve to strengthen social bonds among students, which in turn contributes to a harmonious school environment free from bullying. Tadarus collaboratively creates opportunities to strengthen relationships among students, increase empathy, and reduce feelings of alienation or differences that often lead to conflict.

At Madrasah Aliyah Aisyiyah Sungguminasa, Quran recitation is not only a religious activity but also a way to foster a sense of togetherness among students. By practicing Quran recitation together, students learn to care more about their peers, respect the feelings of others, and strengthen solidarity within the school environment. This activity is expected to reduce the potential for bullying and create an atmosphere of peace, compassion, and mutual respect.

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<sup>15</sup> A Yusra and I Ahmad, "Spiritual Practices and Their Role in Social Cohesion in Schools: A Case Study of Tadarus Alquran," *Journal of Social and Religious Education* 18, no. 2 (2023): 110–23.

## **Implications of the Friday Worship Program for Bullying Prevention Based on Albert Bandura's Social Theory**

The Friday Worship program at Madrasah Aliyah Aisyiyah Sungguminasa was analyzed using Albert Bandura's Social Cognitive Theory, which emphasizes the importance of learning through observation, motivation, and social reinforcement in shaping human behavior. This theory identifies four main processes in social learning: Attention Process, Representation Process, Behavior Production Process, and Motivation and Reinforcement Process. Through these four processes, the Friday Worship program serves as a means to shape positive behavior among students and plays a role in overcoming bullying.

### 1. Attention Process

The attention process in Bandura's theory suggests that to learn new behavior, individuals must pay sufficient attention to the behavioral model being displayed. In this case, attention involves more than just looking or listening, but also directing focus to important elements in their surroundings.

In the context of the Friday Worship Program, student attention to activities such as religious lectures, Quran recitations, and religious discussions is crucial because these activities provide relevant examples of behavior that students can see, hear, and understand. Lectures delivered in accessible language and related to students' real-life situations are more effective in capturing their attention. Islamic Religious Education (PAI) and Guidance and Counseling (BK) teachers who select ustaz (Islamic religious teachers) with strong communication skills emphasize the importance of connecting the material taught to students' daily lives. By using stories related to students' direct experiences, the moral and religious messages conveyed become more easily understood and engaging.

Bandura emphasized that without sufficient attention, individuals will not be able to process and absorb information relevant to the formation of new behavior.<sup>16</sup> In this regard, the Friday Worship program utilizes an approach that makes the activity engaging and relevant to students' lives. For example, when religious lectures are delivered using real-life stories or analogies related to their social lives—such as friendship issues or conflicts at school—students are more likely to pay attention and focus on the message. This strengthens their understanding and absorption of the moral values taught throughout the program.

Thus, adequate attention to the behavioral models displayed during Friday prayers plays a significant role in shaping students' perceptions and understanding of religious and

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<sup>16</sup> A Bandura, "Social Cognitive Theory: An Agentic Perspective," *Annual Review of Psychology*, 2001, 52.



moral values. As a result, students are better able to internalize the messages conveyed and apply them in their daily lives, including avoiding bullying.

## 2. Representation (Representation Process)

The Representation Process in Bandura's theory refers to how individuals internalize the behavior they observe, both verbally and imaginatively. In the Friday Worship Program, this representation process occurs when students listen to religious lectures, read verses from the Quran, and hear stories relevant to their lives. Stories about the negative impact of bullying or the importance of respecting others, for example, help students imagine the real-life impact of bad behavior like bullying, as well as the social and emotional consequences that result from such behavior.

According to Bandura, verbal and imaginative representations play an important role in social learning.<sup>17</sup> Verbal representation occurs through words used to convey moral messages or religious teachings, such as in religious lectures or discussions. Imaginative representation, on the other hand, involves students' ability to imagine themselves in certain situations and experience the consequences of observed behavior. For example, students might imagine how a bullied peer might feel, experiencing the embarrassment or hurt the victim might experience. Thus, these imaginative representations strengthen students' understanding of the consequences of negative behaviors such as bullying.

For example, a student can imagine the feelings of a friend who is being bullied after hearing a story about the harmful effects of bullying. This process encourages students to understand that bullying behavior not only harms the victim but can also damage social relationships and create tension within the school environment. Students who are able to engage in this imaginative representation are more likely to avoid behavior that could hurt their friends and behave with more empathy.

Thus, the representation process in the Friday Worship Program not only helps students understand the moral values taught but also strengthens their emotional awareness of the impact of their actions. This creates internal motivation to choose positive behaviors, such as respecting friends and avoiding bullying. As explained by Bandura, the ability to imagine oneself in a particular situation strengthens understanding of the consequences of behavior, which in turn influences actions and decisions made in daily life.<sup>18</sup>

## 3. Model Behavior Imitation (Behavior Production Process)

The Behavior Production Process in Bandura's theory describes the next step after attention and representation are formed, namely where individuals begin to imitate the

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<sup>17</sup> Bandura.

<sup>18</sup> Bandura.

positive behavior they observe from the models around them. In the context of the Friday Worship Program at Madrasah Aliyah Aisyiyah Sungguminasa, students often observe and imitate the good behavior displayed by their teachers, religious teachers, and peers. For example, a student who sees a friend being patient, respecting others, and avoiding negative behavior, such as bullying, will tend to imitate these behaviors in their daily lives.

According to Bandura, behavioral imitation is the core of social learning, where individuals tend to imitate the behavior they observe from others, especially if the behavior receives positive reinforcement.<sup>19</sup> In the Friday Worship Program, positive behaviors observed by students include patience, respect for peers, and avoiding violence or bullying. Students who witness their teachers or peers behaving in positive ways are motivated to follow suit because they see social reinforcement—for example, praise or rewards given to those who demonstrate good behavior.

This behavioral imitation is not limited to behavior demonstrated by adults (teachers or religious teachers), but also by peers. For example, a student who sees a friend showing empathy by helping someone in difficulty or showing patience during a conflict will be more likely to imitate those actions. This is reinforced by their observation of the positive impacts received by friends who demonstrate good behavior, such as receiving appreciation from teachers or other peers.

For example, a student who frequently observes a friend being patient and calm will feel compelled to emulate that attitude, as they see the importance of patience in fostering peaceful and harmonious relationships between peers. The social reinforcement received by well-behaved students, such as praise or positive attention, further strengthens the intention of other students to emulate that behavior.

In the Friday Worship Program, observing good behavior from teachers, religious teachers, and peers provides a basis for students to imitate positive behavior, which can help reduce the potential for bullying and reinforce the moral values taught. Therefore, emulating role models' behavior is key to creating positive behavioral change among students, thus creating a more inclusive and harmonious school environment.

#### 4. Motivation and Reinforcement Process

The Motivation and Reinforcement Process in Bandura's theory explains how social reinforcement and vicarious reinforcement play a role in maintaining and motivating students to imitate the positive behavior they observe.<sup>20</sup> In the Friday Worship Program at Madrasah Aliyah Aisyiyah Sungguminasa, these two forms of reinforcement are

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<sup>19</sup> A Bandura, *Social Learning Theory* (Oxford University Press, 1977).

<sup>20</sup> Bandura.

implemented to encourage students to maintain good behavior, avoid bullying, and create a more harmonious atmosphere among them.

Social reinforcement is given to students who demonstrate positive behaviors, such as tolerance, respect for peers, or helping others. For example, if a student helps a friend in need, they may receive praise or recognition from teachers or peers. This praise and recognition serve as social reinforcement, encouraging students to continue demonstrating these positive behaviors. This social reinforcement can also boost students' self-confidence and provide a strong emotional boost to maintain their positive behavior.

Vicarious reinforcement, on the other hand, occurs when students see their peers rewarded or given positive reinforcement for their good behavior. For example, when a student receives praise for being patient or helping a struggling peer, other students who witness this experience feel motivated to imitate similar behavior. They see the positive consequences of good behavior, such as being rewarded or receiving positive attention, which encourages them to follow suit.

According to Bandura, social reinforcement and vicarious reinforcement are key factors in strengthening desired behavior.<sup>21</sup> When students see that their positive behavior is rewarded and results in pleasant consequences, they are more motivated to repeat that behavior. Conversely, when they see their peers receiving positive reinforcement for good behavior, they are also encouraged to imitate that behavior.

In the Friday Worship Program, social reinforcement and vicarious reinforcement are consistently implemented through activities such as rewarding students who demonstrate tolerance, empathy, and cooperation. This helps create a culture of mutual respect and reinforces the moral values taught in the program, as well as reducing the potential for bullying behavior in schools. When students feel appreciated for their positive attitudes, they are more likely to continue their good behavior, contributing to a more peaceful and inclusive school environment.

The Friday Worship program at Madrasah Aliyah Aisyiyah Sungguminasa, through the four main processes in Albert Bandura's social cognitive theory (Attention, Representation, Behavioral Imitation, and Motivation), serves as an effective strategy in dealing with bullying. By paying attention and observing positive behaviors demonstrated by models, students can internalize moral values that lead to a reduction in bullying behavior in the school environment. Social reinforcement and vicarious reinforcement also play a major role in motivating students to continue to behave well and maintain a harmonious school atmosphere.

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<sup>21</sup> Bandura.

Through a combination of relevant religious teaching, engaging lectures, and positive reinforcement, this program not only teaches religious values but also shapes students' character to become more empathetic and respectful individuals, thereby reducing the potential for bullying in schools.

## CONCLUSION

Based on the research results, it can be concluded that the Friday Worship program at Madrasah Aliyah Aisyiyah Sungguminasa is implemented in a structured manner and involves the entire madrasa community, with activities such as congregational dhuha prayers, religious lectures, and reading the Qur'an routinely every Friday. This program not only instills religious values and noble morals, but also has a positive impact in overcoming bullying behavior. Students become more aware of the negative impacts of bullying, care more about others, and are able to build more harmonious and respectful relationships. The religious atmosphere created also encourages the creation of a conducive, tolerant, and empathetic madrasa environment. Thus, Friday Worship plays an important role as an effective strategy in shaping student character and realizing a peaceful and bullying-free madrasa culture.

## SUGGESTION AND RECOMMENDATIONS

1. Other madrasas can adopt the Friday Worship model by adapting it to the local context and students' needs.
2. Religious habituation programs need to be supported by school policies and active teacher involvement.
3. Periodic evaluations need to be carried out to measure the effectiveness of activities and adapt the material to the social dynamics of students.
4. Further researchers can deepen and develop research on overcoming bullying behavior from different perspectives.

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