

Islamic Religious Education as a Foundation for Peaceful School Culture and Conflict Prevention

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ABSTRACT

School violence requires educational responses that address both students' moral development and the social environment in which harmful behavior emerges. This article examines how Islamic Religious Education can internalize the values of peace, patience, and compassion and how these values contribute to developing a nonviolent school culture and preventing conflict. An integrative literature review was employed to synthesize scholarship on Islamic education, peace education, school violence, bullying prevention, and school climate. The synthesis indicates that peace provides a moral orientation for nonviolent interaction and conflict resolution, patience strengthens self-regulation under emotional pressure, and compassion develops sensitivity to the dignity and vulnerability of others. These values are internalized through moral understanding, teacher modeling, dialogue, habituation, reflection on conflict, and peer interaction. Their contribution becomes stronger when classroom learning is supported by consistent school norms, protective reporting mechanisms, nonviolent discipline, victim support, constructive conflict resolution, and responsible peer behavior. Islamic Religious Education can consequently serve as a moral foundation for violence prevention when religious learning is connected systematically with everyday relationships and institutional practices throughout the school.

INTRODUCTION

School is both an educational setting and a social environment where students learn to form relationships, resolve differences, and understand the line between acceptable actions and behavior that harms others. Violence in school can manifest through physical acts, verbal insults, intimidation, bullying, social exclusion, and digital communication that demeans students' dignity. The existence of violence demonstrates that academic education requires the support of moral education capable of influencing how students treat others (Silva et al., 2024). Islamic Religious Education (PAI) plays a relevant role in addressing this need because religious education is closely tied to both individual development and social behavior (Rizka et al., 2024). Halstead (2004) explains education from an Islamic perspective through three dimensions: individual development, social and moral education, and the acquisition of knowledge. The implementation of Islamic Education (PAI) does not stop at imparting religious knowledge, but is aimed at helping students understand, internalize, and apply Islamic values in their daily lives, including

in the face of technological advancements (Djazilan & Hariani 2022). This framework views religious education as a process of shaping ways of thinking and acting, such that religious values are directly linked to the quality of students' interactions within the school environment.

Fostering peaceful behavior through Religious Education (PAI) requires an understanding that mastering religious material is distinct from the internalization of values. Students may learn the teaching that it is forbidden to harm others without turning that knowledge into a habit when dealing with conflict. Internalization occurs when a value is understood, accepted as a moral consideration, and repeatedly manifested in action (Anwar, 2023). Religious education, therefore, needs to connect instructional content with students' social experiences, including conflicts among peers, differences of opinion, teasing, competition, social media use, and relationships among peer groups. The effectiveness of this process also depends on the integration of Islamic values into various aspects of education, teachers serving as role models, and the

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use of teaching methods that enable students to experience and apply moral values in real-life situations (Kurniati & El-Yunusi 2023). Niyozov and Memon (2011) emphasize the need for Islamic education to develop an ethical framework that enables students to evaluate themselves while respecting others. This perspective is relevant to nonviolence education because conflict prevention requires the ability to balance one's own interests with the dignity of others. Islamic Education (PAI) instruction offers an opportunity to build these skills through the internalization of values applied in school settings.

The value of peace is one of the primary orientations that can be fostered through religious education. Peace cannot be reduced to a state free of open conflict, as social relationships that appear calm may still harbor intimidation, injustice, fear, and exclusion (Apriliana et al., 2023). Peace education guides students to recognize forms of violence while developing the skills and values that support communal living. Bajaj (2008) views peace education as a field that encompasses the development of knowledge, values, and capacities to achieve a more peaceful life, including attention to direct violence as well as structures that harm people. Islamic Religious Education can align with this orientation through teachings on respect for humanity, self-control, the proper resolution of disputes, and the obligation to maintain social relationships (Alzitawi, 2022). The value of peace then takes on an active meaning the ability to prevent actions that damage relationships and to build nonviolent problem-solving approaches.

Patience provides a dimension of self-control that is highly relevant to the prevention of violence. Many conflicts in schools arise when students react impulsively to taunts, disappointments, competition, or differences. Patience in education can be understood as the ability to maintain moral control when under pressure, rather than as passive acceptance of unfair treatment (Gülerce & Yapar, 2020). Students who learn to manage their anger are more likely to consider the consequences of their actions before engaging in verbal or physical aggression. This value can be developed through reflective exercises, dialogue, examples set by teachers, and the practice of solving problems without resorting to insults. Islamic Education (PAI) provides an opportunity to link patience with personal responsibility for one's words and actions. This type of teaching enables the value of patience to function as an ethical competency that can be applied in daily life. The focus is not on suppressing students' emotions, but rather on helping them recognize, manage, and

express their emotions without hurting others.

Compassion provides a relational foundation that complements the values of peace and patience. A culture of nonviolence cannot be built solely through prohibitions, punishments, or supervision, because students' behavior is also influenced by the quality of the relationships they experience at school. Compassion fosters the ability to view peers as human beings with feelings, a need for safety, and dignity that must be respected. As this value takes root, insults and intimidation are no longer judged solely by the risk of receiving punishment, but through the awareness that such behavior causes suffering to others. Islamic Education (PAI) can foster this mindset by exploring Islamic teachings on compassion (*rahmah*), respect for others, empathy, and assistance for those in need (Chailani et al., 2023). The social and moral dimensions of Islamic education described by Halstead (2004) demonstrate that fostering positive relationships is an integral part of the goals of religious education. The value of compassion can serve as a bridge between religious understanding and social behavior that protects others.

Academic challenges arise when the teaching of religious values and violence prevention policies are often discussed as two separate fields. Studies on religious education focus heavily on character, morality, moderation, and mastery of religious teachings, while studies on school violence highlight bullying, school climate, discipline, and behavioral interventions. This separation leaves a need to explain the conceptual mechanisms linking religious education (PAI) to the formation of an anti-violence culture. Knowledge of teachings on peace does not, in and of itself, explain how students change the way they respond to conflict. The same applies to patience and compassion. An explanation is still needed regarding the process by which these three values move from learning materials to moral awareness, social habits, communication patterns, and collective school norms. This process demonstrates that religious values need to be conveyed through pedagogical strategies that enable students to understand, experience, and practice these values in real life. The use of interactive and contextual methods, supported by teacher competence and the institutional environment, can strengthen the process of character development through Islamic education (Kurniati & Darajaatul 2024). This issue is becoming increasingly relevant because a culture of nonviolence is shaped by collective behavior, not by individual changes that occur in isolation from one another.

Another gap stems from the relationship between the internalization of values and the dynamics of

school culture formation. Religious education does indeed have the potential to foster personal understanding, but the existence of an ecosystem that tolerates mocking behavior, intimidation, or humiliating punishments can undermine the moral messages students are learning. Conversely, the enforcement of strict anti-violence rules risks losing its substantive meaning if students' compliance is based solely on fear of punishment. The construction of an anti-violence culture requires a harmonious convergence between individual awareness and institutional norms. In this context, Islamic Religious Education (PAI) has the potential to serve as the foundation for such awareness if the values of peace, patience, and compassion are tangibly articulated in daily interactions. Drawing on the Islamic educational perspective of Niyozov and Memon (2011), which emphasizes the harmony between self-development and respect for others, PAI should be positioned as a formative element of school culture, not merely as an academic subject.

This study aims to elucidate the mechanisms of internalizing the values of peace, patience, and compassion through Islamic Education (PAI), while also analyzing the contribution of these three values to building a culture of nonviolence and preventing conflict in the school environment. Theoretically, this synthesis links the discourses of Islamic education, peace education, the internalization of values, and the formation of school culture into a cohesive framework of argumentation. Practically, the discussion is aimed at emphasizing that Islamic Education (PAI) makes an optimal contribution when the learning process, educators' exemplary behavior, positive habit formation, conflict resolution, and school regulations reinforce one another. Consistency between the values taught and the norms practiced within an institutional setting can strengthen trust, create a fair and transparent environment, and support constructive conflict resolution (Khayru et al., 2021). Based on this focus, two main issues were identified: first, how Islamic Religious Education internalizes the values of peace, patience, and compassion in shaping students' attitudes and behaviors; second, how the internalization of these three values through Islamic Religious Education contributes to fostering a culture of nonviolence and preventing conflict in schools.

RESEARCH METHOD

This study employs an integrative literature review to develop a synthesis of the relationship between Islamic Education (PAI), the internalization of values, and a culture of nonviolence. An integrative approach

was chosen because the issues discussed bring together the literature on Islamic education with that on peace education, school violence, school climate, and conflict prevention. Whittemore and Knafl (2005) explain that an integrative review allows for the combination of theoretical and empirical sources with different approaches, provided that the processes of data collection, evaluation, and synthesis are conducted in a focused manner. The search focused on journal articles and academic books using the terms "Islamic religious education," "Islamic education," "peace education," "compassion," "patience," "nonviolence," "school violence," "bullying prevention," "conflict resolution," and "school climate." Sources were selected if they had direct relevance to values education, peace, violence, social relationships, or school culture. Popular literature, sources with unclear bibliographic information, and publications that only discussed violence without a connection to education were excluded from the synthesis (Budianti et al., 2023).

Literature review is conducted through the stages of searching, assessing relevance, grouping themes, comparing arguments, and interpretive synthesis. Snyder (2019) emphasizes that a literature review as a research method requires a structured procedure to produce a synthesis of knowledge, rather than merely a collection of publication summaries. The Search, Appraisal, Synthesis, and Analysis framework discussed by Grant and Booth (2009) was used as a conceptual framework to maintain the relationship between the processes of searching, evaluating sources, synthesizing, and constructing arguments. The literature was grouped into two categories based on the research questions. The first category covers the internalization of the values of peace, patience, and compassion through religious education. The second group covers school culture, violence prevention, bullying, and conflict resolution. The findings were compared to identify mutually supportive mechanisms, the limits of the arguments, and the relationship between individual change and changes in collective school norms.

RESULT AND DISCUSSION

Internalizing the Values of Peace, Patience, and Compassion through Islamic Religious Education

Islamic Religious Education has the potential to foster nonviolent behavior when religious values are treated as the basis for decision-making in social relationships (Rabbani et al., 2024). Köylü (2004) argues that education for peace and justice has a role that can be developed through Islamic teachings and can contribute to peace education. This perspective

shifts religious learning from normative knowledge toward the ability to apply religious principles in addressing human issues. The value of peace is not sufficient if introduced merely as a concept that students must agree with. Students need to understand the forms of behavior that support or undermine peace based on their own experiences (Atsani & Hadisaputra, 2024). Taunting, threats, ostracism, revenge, spreading information that humiliates peers, and fighting can serve as material for moral reflection. Through this process, Islamic Education (PAI) provides an ethical framework that helps students recognize that violence contradicts the obligation to uphold human dignity and interpersonal relationships.

The process of internalization begins with understanding the meaning of values. Students need to know why peace, patience, and compassion hold moral significance not merely memorize the terms. Teaching that relies solely on definitions has its limitations because social decisions typically arise in situations fraught with emotion and peer pressure. PAI teachers can incorporate learning into case studies that are relevant to students' lives. For example, conflicts arising from teasing can be analyzed through questions about human dignity, responsibility for one's words, and choices of response when angry. Harris (2004) describes peace education as an effort to help students understand forms of violence and recognize alternatives for addressing them. This principle indicates that anti-violence education requires knowledge of the issues as well as options for actions that can replace violence.

The value of peace needs to be transformed into an active orientation toward social relationships. A peaceful person is not merely an individual who avoids conflict, but one who is able to maintain communication, de-escalate disputes, and seek resolutions that respect all parties. In Islamic Education (PAI) instruction, the value of peace can be developed through exercises in listening, engaging in dialogue, apologizing, forgiving, and seeking resolutions that do not humiliate others. Harris (2004) notes that peace education takes various forms, including conflict resolution education, which provides the knowledge and skills to seek alternatives to violence. Such skills give religious values a tangible, observable form of behavior. Students learn that maintaining peace does not mean avoiding all differences. Differences may still exist, but the way they are managed is guided so that they do not escalate into insults, domination, or physical attacks.

Patience serves as a self-control mechanism between the emergence of an emotional impulse and

the decision to act. Conflicts among students often escalate rapidly when someone feels their self-esteem is under attack. Spontaneous responses can exacerbate the problem because harsh words provoke an even stronger reaction. In PAI lessons, patience can be framed as the ability to restrain destructive responses while seeking a more appropriate course of action. This understanding distinguishes patience from a passive acceptance of violence. Students who are victims still have the right to seek help, report incidents, or safely assert their personal boundaries. Patience relates to avoiding impulsive retaliation that escalates conflict. Instruction can utilize conflict simulations, reflections on experiences, or discussions about alternative courses of action so that students become accustomed to recognizing the pause between emotions and behavior. Through this process, patience develops into a moral skill that protects both oneself and others.

Internalizing patience requires the ability to recognize emotions. Students find it difficult to control their anger if they are unable to understand the emotional changes they are experiencing. Islamic Religious Education teachers can help students connect the teachings of patience with concrete experiences such as disappointment with grades, feeling humiliated by peers, losing in a competition, or receiving unpleasant comments (Chusyairi et al., 2024). The focus of learning is directed toward questions about responses that can preserve dignity without damaging relationships. According to Harris (2004), peace education stems from an awareness of the threat of violence and the search for more constructive alternatives. If this principle is applied to Islamic Religious Education (PAI), patience can serve as a bridge between moral awareness and the ability to resolve conflicts. Students learn that courage is not always expressed through retaliation. The ability to exercise self-control and choose a safe resolution actually demonstrates maturity in applying religious values when facing social pressure.

Compassion operates through a distinct process because its core lies in the ability to understand the existence and experiences of others. Violence is more likely to arise when victims are reduced to objects of ridicule, enemies, or members of a group deemed inferior. The value of compassion counters this process by fostering the habit of viewing others as human beings with dignity. Islamic religious education can help students internalize this through lessons that encourage them to consider the impact of their words and behavior on the emotional state of others (Ratnah et al., 2024). Compassion does not

need to be conveyed as abstract advice. Teachers can relate this to actions such as standing up for an excluded friend, putting a stop to teasing, helping those in need, and refusing to share digital content that humiliates someone. When these actions are repeated, compassion evolves from moral knowledge into a social disposition. Religious values then influence how students decide how to act when faced with the vulnerability of others.

Peaceful, patient, and loving relationships form a mutually reinforcing moral framework. The value of peace provides direction for the kind of social relationships we seek to cultivate. Patience provides the self-control needed when those relationships face stress. Compassion provides the relational motivation to consider the circumstances of others (Worthington et al., 2016). When one of these elements is missing, the development of nonviolent behavior can lose its balance. A call for peace without the ability to control anger can be difficult to implement as conflict escalates. Patience without compassion can turn into individual self-control without concern for the victims. Compassion without conflict-resolution skills may stop at mere sympathy. Islamic education for peace, as discussed by Köylü (2004), provides a foundation showing that a religious orientation can be linked to education that prioritizes peace and justice. These three values can be understood as a continuum in the formation of anti-violence dispositions.

Teachers play a decisive role in the internalization of values because students assess the consistency between a teacher's teachings and behavior. Lessons on compassion lose their power if teachers humiliate students when they make mistakes (Banafa, 2022). Teachings on patience become less convincing if conflicts in the classroom are resolved through anger. The value of peace struggles to take root when punishment involves physical or verbal violence. Leading by example allows students to see how religious principles are applied when facing real-world problems. Teachers can demonstrate how to correct behavior without humiliation, listen to both sides of a dispute, and impose consequences fairly. Internalization then occurs through observation of repeated patterns of behavior. Students learn that authority can be exercised without violence. This is significant because much of the violence in schools stems from the assumption that the stronger party has the right to coerce the weaker one.

Dialogue is a relevant method because students need space to examine the moral reasons behind their actions. Peace education cannot develop effectively if students merely accept rules without understanding

their consequences. Islamic Religious Education teachers can use case discussions to distinguish firmness from violence, self-defense from retaliation, humor from insults, and discipline from degrading treatment. This process cultivates moral reasoning and helps students recognize gray areas in social relationships (Rosidah et al., 2024). Köylü (2004) links peace education in Islam to discussions about peace, justice, and Islam's potential contributions to a more peaceful life. This framework provides a foundation for Islamic Religious Education (PAI) to facilitate dialogic learning. Religious values are understood through concrete moral questions so that students do not merely know the norms but learn to use them to evaluate their own behavior.

Practice reinforces the process of dialogue and understanding. Values that are discussed only during Islamic Religious Education classes have limited potential to become part of one's character if they are not given the opportunity to be put into practice. Schools can link religious education to the practice of greeting others politely, using respectful language, helping peers, resolving misunderstandings through dialogue, and reflecting after conflicts (Supadi, 2024). Effective habit-forming must be meaningful, because routines without understanding can turn into mere formalities. Islamic religious education can provide a moral rationale for these habits so that students understand the connection between small actions and the creation of a safe environment. In this sense, internalization occurs through repetition accompanied by awareness. Students who repeatedly practice responding calmly to differences have a greater chance of forming stable behavioral patterns. The values of peace, patience, and compassion then take shape in the culture of everyday communication (Khoir et al., 2024).

Internalization also requires a mechanism for reflection after a conflict occurs. Schools cannot eliminate all disputes, as differences in interests are an inherent part of social relationships. The goal of anti-violence education is to reduce harmful conflict resolution methods and enhance the ability to repair relationships (Johnson & Johnson, 2006). After a conflict occurs, PAI teachers can facilitate students in assessing the causes, emotions, consequences of their actions, and possible better resolutions. This kind of reflection turns mistakes into material for moral learning. Students are encouraged to take responsibility for their actions without being immediately labeled with a permanent identity as "bad children." Compassion goes hand in hand with accountability, while patience aids the process of

restoring relationships. The value of peace directs attention to the post-conflict situation—specifically, whether the parties can resume interacting safely and with dignity. This mechanism expands the function of PAI from prevention to learning from the experience of conflict.

The role of peer groups must also be taken into account, as violent behavior often gains momentum from peers' reactions. Teasing can continue because the victim is laughed at, while ostracism becomes effective when other group members also distance themselves from the victim. The internalization of values should equip students to take an ethical stance when witnessing violence. Compassion encourages taking the side of a friend who is being wronged. Patience helps witnesses avoid emotional involvement that could escalate the conflict. The value of peace guides actions to stop escalation and seek adult support when necessary. According to Harris (2004), peace education requires the ability to recognize violence as well as alternatives to it. From this perspective, Islamic Education (PAI) must shape community behavior, not just the morality of perpetrators and victims. Peers can be a crucial factor in determining whether violence gains social support or loses the space to flourish.

The understanding that Islamic Education (PAI) instills the values of peace, patience, and compassion through the interplay of moral understanding, self-control exercises, the development of empathy, teachers' exemplary behavior, dialogue, habit formation, reflection on conflicts, and peer group involvement. Köylü (2004) emphasizes the potential contribution of Islamic education to peace and justice, while Harris (2004) points out that peace education requires an understanding of violence as well as the ability to develop alternative resolutions. A synthesis of these two perspectives reveals that the internalization of values is not a process of transferring knowledge from teacher to student. Values become part of behavior when students actually use them to assess emotions, relationships, and choices of action. This individual foundation then requires the support of the school environment so that it can develop into shared norms capable of reducing violence and preventing conflict.

A Culture of Nonviolence and Conflict Prevention through Islamic Religious Education

A culture of nonviolence is established when the rejection of violence becomes a shared norm reflected in relationships, rules, responses to violations, and the expectations of the entire school community (Shihadi, 2022). Changes in the behavior of some

students are insufficient if the environment continues to tolerate insults, intimidation, or group domination. Wang, Berry, and Swearer (2013) explain that the school climate has a strong relationship with bullying behavior, and an unsupportive environment can create social conditions that enable bullying to occur. These findings position violence as an issue that transcends individual character. Islamic Religious Education can contribute to environmental change if the values of peace, patience, and compassion are translated into mutually recognized patterns of interaction. These values need to be present in how teachers instruct, students communicate, the school enforces discipline, and the school community responds to conflicts (Putra et al., 2024). Through this process, religious messages gain social support that strengthens their internalization.

School culture influences social boundaries regarding what behaviors are considered normal. If demeaning jokes are considered commonplace, students may have difficulty recognizing them as a form of verbal abuse. If seniority is understood as the right to humiliate younger students, abuse can gain legitimacy through group traditions. The value of compassion helps schools shift these boundaries by prioritizing human dignity. Every interaction can be evaluated by asking whether the action protects or harms others. The value of peace reinforces the norm that conflicts must be resolved without intimidation, while patience reduces tolerance for impulsive responses. Wang et al. (2013) demonstrate that teacher-student relationships and attitudes toward bullying are part of the climate associated with the emergence of such behavior. Islamic Religious Education can influence this area when the values taught are translated into standards for daily interactions (Misnahwati et al., 2024).

The contribution of Islamic Religious Education to school culture requires an approach that extends beyond the classroom (Rusiati et al., 2022). Pearce et al. (2011) demonstrate that bullying prevention gains stronger support when implemented through a whole-school approach rather than relying on isolated interventions. The implication for Islamic Religious Education is the need for a connection between religious curriculum and institutional policies. The value of compassion that students learn must be reflected in how the school treats victims. The value of patience must align with conflict resolution mechanisms that avoid reactive actions. The value of peace must be present in communication rules and the school's code of conduct. If instruction conveys one value while institutional practices demonstrate the

opposite, students receive inconsistent moral messages. Alignment between lessons and institutional culture increases the likelihood that values will develop into collective habits.

The whole-school approach also indicates that Islamic Education (PAI) teachers are not the only ones responsible for anti-violence education. The contribution of PAI can serve as a normative foundation, but the reinforcement of values must be supported by the principal, homeroom teachers, subject teachers, counselors, students, and families. Pearce et al. (2011) emphasize the need for a systematic approach and the strengthening of school capacity in preventing various forms of bullying. Collaborative efforts enable the value of peace to be translated into consistent prevention mechanisms. PAI teachers can introduce and deepen the ethical foundations, while other school staff reinforce these values in different situations. Physical education teachers can ensure healthy competition; homeroom teachers can mediate group conflicts; other teachers can reject insults in the classroom; and counselors can help restore relationships. Consistency across different settings helps students understand that non-violence is a shared culture, not a rule specific to religious education classes.

Conflict prevention requires the ability to detect problems before they escalate into violence. The value of patience gives students the ability to refrain from retaliatory actions, but schools must also provide safe channels for raising concerns. Students who are asked to be patient without receiving protection risk interpreting this teaching as an obligation to accept mistreatment. Islamic Religious Education needs to clarify the difference between self-control and tolerating injustice (Hafidurrahman et al., 2023). Patience guides a person to avoid destructive responses, while reporting and seeking help can be responsible actions. In a nonviolent culture, students need to be confident that teachers will listen to their reports without shaming them. This trust reduces the tendency to resolve problems through retaliation. A supportive school climate, as discussed by Wang et al. (2013), is linked to efforts to reduce the social environment that allows bullying to thrive.

Compassion plays a special role in protecting victims and restoring relationships. A school culture that is overly focused on punishment may sanction the perpetrator but fails to restore the victim's sense of safety or transform group dynamics. Islamic Religious Education can position compassion as a principle that protects victims without absolving the perpetrator of responsibility (Chailani et al., 2023). Support for victims includes a willingness to listen,

maintaining confidentiality in a proportionate manner, avoiding blaming the victim, and ensuring access to assistance. For perpetrators, compassion can be demonstrated by providing opportunities to understand the consequences of their actions and correct their behavior, rather than by ignoring the offense. This approach maintains accountability while avoiding labeling that reinforces an aggressive identity. A culture of nonviolence requires the message that harmful actions must be stopped, while every student retains the opportunity to learn and change through the educational process.

The value of peace is directly linked to conflict resolution mechanisms. Schools can use guided dialogue, mediation, and restorative agreements when the nature of the conflict allows for such resolutions (Maryam, 2024). The goal is not to impose a superficial peace, but to help the parties understand the issues and agree on boundaries for a safe relationship. In conflicts involving a significant power imbalance such as repeated bullying the dialogue process must prioritize the victim's safety to avoid placing equal responsibility on the party being bullied. The whole-school approach discussed by Pearce et al. (2011) emphasizes that interventions must take into account various components of the school system. Islamic Education (PAI) can provide an ethical foundation for such resolutions through teachings on self-control, the prohibition against causing harm, the responsibility to make amends for mistakes, and respect for human dignity. The value of peace is then translated into social procedures that can be applied when conflicts actually arise.

A culture of nonviolence also requires a shift in the role of bystanders. Many forms of bullying occur in the presence of other students, who may laugh, remain silent, support the perpetrator, or help the victim (Saarento & Salmivalli, 2015). Group norms determine which choices are considered safe and acceptable. If religious education fosters compassion as a social responsibility, students can be encouraged not to become bystanders who reinforce violence. Expected actions must be realistic and appropriate to the level of safety, such as refraining from joining in the laughter, staying with the victim, defusing the situation, or reporting the issue to a teacher. The value of peace guides witnesses to choose actions that de-escalate the situation, while patience helps them avoid responding to aggression with further aggression. From this, it is evident that religious education can influence the social structure surrounding violence. Changes in group norms cause perpetrators to lose social support, while victims gain the experience that the school environment does not tolerate actions that harm them.

Consistent discipline is another key component in the success of an anti-violence culture. Schools need to establish clear behavioral boundaries while ensuring that rules are enforced without resorting to the very violence they aim to prevent (Skiba & Peterson, 2003). Humiliating punishments can create a moral contradiction, as students are asked to respect the dignity of others through mechanisms that actually degrade their own dignity. Wang et al. (2013) identify the quality of the school climate as a key element in bullying prevention. Islamic Education (PAI) can provide guidance so that discipline is understood as a process of fostering responsibility. The value of patience requires educators to avoid emotional reactions when dealing with infractions. Compassion ensures respect for students, while the value of peace guides resolutions toward the safety of the entire community. Consequences may still be imposed, but their implementation must be clear, proportionate, and serve an educational purpose. This approach gives anti-violence rules stronger moral legitimacy.

The relationship between teachers and students is one indicator of whether anti-violence values have truly become part of the school culture. Students are more likely to seek help if they believe that teachers will respond fairly and not dismiss their concerns. A culture of open communication can help schools identify conflicts early on, including those that occur behind the scenes. Islamic Education (PAI) provides an opportunity to build pedagogical rapport through reflective learning and dialogue about social experiences. Teachers need to maintain professional boundaries, but students should be given the opportunity to express the moral dilemmas they encounter without fear of being humiliated. Wang et al. (2013) include the quality of teacher-student relationships as part of their discussion of school climate and bullying. When these relationships are characterized by respect and care, schools gain the social capital needed for prevention. The value of compassion then manifests as an experience, not merely a concept in the curriculum.

The development of a culture of nonviolence needs to be evaluated using broader indicators than just the number of recorded incidents. A decrease in reports does not necessarily indicate a decrease in violence, as students may choose to remain silent if they do not trust the school system (Yassine & Radia, 2022). Evaluations can consider students' sense of safety, the quality of their relationships, their willingness to report incidents, communication patterns, responses to conflict, and students' perceptions of teacher consistency. Pearce et al. (2011)

demonstrate that bullying prevention requires a systematic approach at the school level. Religious Education (PAI) can be incorporated into the evaluation by assessing whether students are able to connect the values of peace, patience, and compassion with real-world decisions. Teachers can use reflection, behavioral observation, case studies, or collaborative projects as sources of information (Fariansyah et al., 2023). Teachers can use reflection, behavioral observation, case studies, or collaborative projects as sources of information. This type of evaluation helps distinguish between rote memorization of values and the internalization of those values as reflected in behavior. Schools can then make improvements to both instruction and policies if moral messages are not yet reflected in students' social lives.

Conflict prevention also requires attention to the digital space because students' relationships do not end when school activities are over. Insults, the sharing of photos, hostile comments, and exclusion can occur through digital media and subsequently affect relationships at school (Das et al., 2019). The whole-school approach to bullying discussed by Pearce et al. (2011) includes a focus on cyberbullying as part of the evolving nature of violent behavior. Religious Education (PAI) can extend the application of moral values to the digital space by emphasizing that responsibility for one's speech and respect for human dignity remain in effect when communication takes place via technological devices. Patience is needed before replying to messages that provoke strong emotions. Compassion guides students to consider the impact of their posts on others. The value of peace helps them choose forms of communication that reduce conflict. This kind of learning reinforces the relevance of Islamic Education to students' social experiences, which are increasingly taking place in a hybrid environment spanning both physical and digital spaces.

The internalization of the values of peace, patience, and compassion through Islamic Education (PAI) contributes to a culture of non-violence when individual values are reinforced through the school climate and structure. The value of peace establishes norms for resolving disputes without aggression; patience strengthens self-control in conflict situations; and compassion fosters respect for human dignity and concern conflict situations, and compassion fosters the protection of dignity and concern for victims. The literature on school climate demonstrates a relationship between the quality of the social environment and bullying behavior, while studies of whole-school approaches emphasize the need for systematic interventions involving various

educational components (Wang et al., 2013; Pearce et al., 2011). The contribution of Islamic Education (PAI) reaches the cultural level when learning, role modeling, rules, communication, conflict resolution, victim protection, and peer group behavior convey consistent moral messages. A culture of non-violence ultimately emerges from the intersection of students' ethical beliefs and an environment that provides space for those beliefs to be put into practice.

CONCLUSION

Islamic Education (PAI) can help students internalize the values of peace, patience, and compassion through a process that connects their understanding of religious teachings with their social experiences. The value of peace provides guidance for avoiding and resolving conflicts without aggression; patience builds the ability to control one's response when facing pressure; and compassion fosters awareness of the dignity and suffering of others. This internalization is strengthened through dialogue, teachers' exemplary behavior, habitual practice, reflection on conflicts, and exercises in moral decision-making. A contribution to a culture of nonviolence emerges when these values are reinforced through school-wide norms and practices. PAI instruction must align with teacher-student relationships, reporting mechanisms, victim protection, discipline, conflict resolution, and peer group behavior. Ultimately, PAI can serve as the moral foundation for a school culture that rejects violence while equipping students with more peaceful ways to address disputes.

The relationship between Islamic Education (PAI) and the prevention of violence must be understood through two interrelated levels: individual internalization and the formation of institutional culture. Religious education provides a foundation of values, while the school environment determines whether those values are reinforced in daily life. Religious education instruction should provide more space for case studies, moral dialogues, emotional reflection, conflict resolution exercises, and the cultivation of social awareness. Schools must also ensure that disciplinary policies, teacher-student relationships, and mechanisms for addressing violence do not contradict the values of peace, patience, and compassion that are taught. Such consistency makes religious education an integral part of students' social experiences. Schools are advised to link the PAI program with counseling services, anti-bullying policies, digital education, student activities, and conflict resolution mechanisms. PAI teachers require support for

competency development in dialogic pedagogy and conflict management so that religious values can be translated into educational experiences that are safe, humane, and consistent.

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