The Effectiveness of Arabic Language Learning in Preventing Bullying Behavior in Students of Luqman AL-Hakim Mataram Integral Elementary School

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ABSTRACT. Bullying behavior in the elementary school environment is a social problem that has a serious impact on the psychological and social development of students. This study aims to analyze the effectiveness of Arabic language learning as a preventive instrument against bullying behavior through a value-based character education approach. The research uses a qualitative approach with a case study design at SD Integral Luqman Al-Hakim Mataram. Data was collected through observations, in-depth interviews, and documentation of Arabic teachers, homeroom teachers, students, and school management. The results of the study show that learning Arabic that is integrated with the values of manners, empathy, and politeness contributes significantly to shaping students' social attitudes, strengthening a conducive classroom climate, and suppressing the tendency to develop bullying behavior. The process of internalizing values that takes place in a sustainable manner through pedagogical interaction and teacher examples has proven to be more effective than the regulatory approach alone in preventing bullying. This research provides a conceptual contribution in the form of a model of the relationship between value-based Arabic language learning, social attitude change, classroom climate strengthening, and bullying prevention, as well as expanding the perspective of Arabic language learning from linguistic functions to social-preventive functions in Islamic education.

Keywords: *Arabic language learning; character education; bullying prevention; classroom climate; students' social behavior*

INTRODUCTION

The phenomenon of bullying in the educational environment is a global issue that has a significant impact on the psychological, social, and moral development of students (Mufrihah et al., 2025; Salamah et al., 2025; Tarsono et al., 2025). Various international and national reports show that the practice of bullying does not only occur at the secondary and higher education levels, but also increases at the basic education level, including in schools and madrassas (Ahwan & Karfida, 2025; Apriliani et al., 2024; Safaat, 2023; Suud et al., 2025; Syaifuddin & Ahwan, 2024). In this phase, students are at the stage of initial character formation that greatly determines long-term personality development. Bullying behavior, both in verbal forms such as ridicule and negative and nonverbal nicknames such as social exclusion, has the potential to cause psychological trauma, lower self-confidence, and hinder the development of children's empathy and morality (Rahmawati et al., 2023; Refin, 2024; Sahri & Saufi, 2025).

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Various previous studies have shown that the prevention of bullying in the educational environment is generally carried out through strengthening character education, internalizing moral values, the role of Islamic Religious Education teachers, as well as counseling interventions and school environment support (Ardian et al., 2024)(Apriliani et al., 2024)(Izach et al., 2024)(Rivaldi et al., 2024)(Iklimah et al., 2025). On the other hand, research on Arabic learning in Indonesia focuses more on the development of learning methods, media, and technologies to improve students' cognitive and affective learning outcomes, such as the use of PowerPoint, digital media, educational games, and the integration of Artificial Intelligence (Nursafina & Najah, 2025)(Az-Zahro et al., 2025)(Fatimatus Zahro & Firdaus, 2025)(Satrio, 2025) (Fajarudin, 2025). However, these studies have not explicitly linked Arabic language learning to the prevention of bullying behavior or the formation of students' social behavior.

These conditions show the presence of *Research gap* obvious. Theoretically, learning Arabic as part of Islamic education has strategic potential in internalizing character values and morals, but it has not been widely positioned as a preventive instrument of bullying (Sobihah, 2020) (Noer & Sarumpaet, 2017). Empirically, there is no study that tests the effectiveness of learning Arabic in preventing and reducing bullying behavior at the madrasah ibtidaiyah level, especially in the local context. Therefore, this article aims to analyze the effectiveness of Arabic language learning in preventing bullying behavior in students of SD Integral Luqman Al-Hakim Mataram as well as identify aspects of Arabic language learning that contribute to the formation of positive social behavior of students.

Learning Arabic in the context of Islamic education is not only understood as a process of mastering linguistic competence, but also as a vehicle for the formation of attitudes, values, and character. Arabic as the language of the Qur'an and hadith contains the values of ukhuwah, empathy, mutual respect, and the prohibition of hurting others, which can be internalized through vocabulary learning (mufrodat), dialogue, stories, and communicative learning strategies (Sholeh Afandi & Budianto, 2025)(Nurlaili & Aziz, 2025)(Kamilatus Salsabila, 2025). A contextual and fun approach to learning also contributes to creating a positive classroom climate and reducing the potential for students' aggressive behavior (Fatimatus Zahro & Firdaus, 2025)

This article discusses the implementation of Arabic language learning at SD Integral Luqman Al-Hakim Mataram and its effectiveness as a preventive instrument against bullying behavior. The discussion focused on the integration of moral values in Arabic learning materials, methods, media, and interactions, as well as their implications for students' social behavior. Thus, this article is expected to make a theoretical contribution to the development of an integrative paradigm of Arabic language learning and Islamic character education, as well as a practical contribution for teachers and madrasas in efforts to prevent bullying at the basic education level.

RESULT AND DISCUSSION
Results
Implementation of Arabic Language Learning as a Bullying Prevention Instrument

The implementation of Arabic language learning at SD Integral Luqman Al-Hakim Mataram shows that the learning process is not only directed at mastering linguistic competence, but is consciously interpreted as a vehicle for character formation and prevention of negative social behavior.

Table 1. Arabic Language Learning Implementation Table

Implementation Aspects	Key Findings in the Field	Indicators of Student Behavior Change	Preventive Meaning of Bullying
Learning Objectives	Arabic is not only for language, but as a development of manners and character	Students respect teachers more, speak more carefully	Suppressing aggressive verbal behavior

Integration of Moral Values	The values of taqwa, adab, trust, patience are integrated in learning	Growing moral awareness and self-control	Reduces ridicule and conflict
Methods & Media	Reflective talks, value-laden stories, visualizations, language games	Classes are more conducive, students are more involved	Safer and more comfortable learning environment
Language & Teacher Role Models	Polite teacher language, corrections are done educative and personal	Students imitate a more polite way of speaking	Forming positive communication norms
Conflict Management	Teachers respond to ridicule with personal advice, not harsh punishment	Conflict resolved without verbal violence	Prevention of bullying escalation
Social Behavior Change	Ridicule decreases, cooperation increases, empathy grows	Healthier social interactions	Reduced risk of bullying
Institutional Support	Anti-bullying policy, moral habituation, routine evaluation	Consistency of positive behavior in school	Sustainability of bullying prevention
Constraints	Teacher competence is limited, the burden of memorization is high, and the character is uneven	Some students still respond to ridicule	Preventive impact has not been maximized

This table shows that Arabic language learning at SD Integral Luqman Al-Hakim Mataram does not only function as linguistic learning, but also acts as a preventive instrument for bullying behavior through the integration of moral values, humanistic learning methods, teacher examples, and institutional policy support. Changes in students' social behavior can be seen in increased empathy, reduced ridicule, and the creation of a safer and more conducive classroom atmosphere, although these impacts have not been evenly distributed to all students due to structural and pedagogical constraints.

Arabic teachers position the purpose of learning Arabic as a means of understanding Islamic values, culture, and history, while guiding students to develop good religious attitudes, manners, and communication in daily life. Moral values that are consistently integrated include **taqwa** (shown through the habit of worship such as Dhuha/Dzuhur prayer and tahsin without instructions), **adab** (getting used to greeting and shaking hands with the teacher), **amanah** (honesty in doing tasks and returning found items), and **patience** (the perseverance of students who originally did not like Arabic but still tried to learn until they were able to understand the material). In terms of methods, teachers combine **reflective lectures** (before/after learning) with **visualization** using images and print media to present concrete examples of empathy and mutual respect; in the classroom, there are also practices of dialogue, value-laden stories, and the use of visual/digital media that encourage positive interactions. Responses to conflict and ridicule are done casually **but firmly**: teachers call students one by one, give personal advice with a constructive approach without embarrassment, and immediately reprimand when disrespectful behavior appears.

Classroom observations confirmed that teachers consistently conveyed learning objectives that contained attitude values, used polite and inclusive language, reprimanded educationally, maintained a conducive and bullying-free classroom atmosphere, and inserted explicit messages about empathy, ukhuwah, and manners; almost all observation indicators were met, except **for the equitable active participation of students** which is still fluctuating. At the level of social behavior, observations showed reduced use of ridicule and harsh words, increased cooperation, ability to resolve conflicts without verbal/physical violence, growth in empathy, and adherence to

discipline; However**, exclusion in playing/learning** still appears occasionally. The homeroom perspective's perspective reinforces these findings: students are more likely to listen to each other, help friends, respect differences, and share in small activities; There were differences in behavior after participating in Arabic learning in the form of increased memorization efforts, the ability to compose sentences, the activeness of discussion, and the confidence to communicate. From the student's point of view, although most stated that Arabic was difficult and not always interesting, they acknowledged the emergence of specific behavioral changes such as getting into the habit of kissing the teacher's hand, becoming a little more careful in speaking, and reporting to the teacher when distractions occur; They also consider the school to be relatively safe and comfortable, although some admit that they still often "reply" to ridicule if it has not reached physical violence. At the institutional level, madrasas have a clear anti-bullying policy with the cultivation of moral values, daily habits, exemplary stories of the Prophet, consistent and educational enforcement of rules, support for teacher training and mentoring, and social behavior evaluation mechanisms (daily observations, simple surveys, monthly evaluation meetings, and collaboration with parents). Overall, the results show that the implementation of Arabic language learning has functioned as a **real preventive instrument**—forming manners, empathy, and a safe classroom climate—but the impact has not been fully evenly distributed to all students and still faces structural obstacles: limited competence of Arabic language teachers (non-Arabic graduates), a dense portion of lesson hours for memorization, and the dominance of character education in PAI subjects so that the integration of values in Arabic has not been maximized and the evaluation of behavior change has not been systematic.

Discussion

The scientific significance of these results confirms that Arabic language learning, when designed and implemented with a values-oriented approach, can transcend cognitive-linguistic functions and become an effective medium for character education and bullying prevention. These findings **strengthen the** view of Islamic character education which places morality as the main goal of education (Sobihah, 2020) and the concept of adab as the foundation of personality formation (Noer & Sarumpaet, 2017). The observed practice of integrating values (taqwa, adab, amanah, patience) shows concrete pedagogical mechanisms: habituation of worship builds self-regulation; manners and polite language form the norms of interaction; trust fosters honesty; and patience to strengthen perseverance all relevant to the value-based bullying prevention literature and teacher examples (Ardian et al., 2024; Climate et al., 2025). Compatibility is also seen with the finding that innovation in Arabic language learning methods and media increases engagement and positive classroom climate (Nursafina & Najah, 2025; Az-Zahro et al., 2025; Fatimatus Zahro & Firdaus, 2025; Tiara Tazqya Fillah, 2025), which in this study has implications for reducing ridicule, increasing cooperation, and non-violent conflict resolution. At the policy level, institutional support—teacher training, routine evaluations, and parent collaboration demonstrates a synergy of the school system that is consistent with research recommendations on the role of teachers and schools in addressing bullying (Rivaldi et al., 2024; Izach et al., 2024).

Critically, there were **unexpected findings**: although classroom indicators showed improvements in climate and behavior, some students still tended to "retaliate" taunts and active participation was uneven. This can be explained by several scientific factors: (1) **the perceived cognitive burden** of Arabic is difficult to reduce learning affection so that the internalization of values is not always optimal; (2) **the distribution of the heavier role of character education** in PAI causes Arabic to become a secondary channel for value development; (3) **the limitations of the special pedagogic competence** of Arabic teachers in integrating characters systematically; and (4) the **peer environment** that still maintains the norm of physical jokes in some male students, so the preventive effect requires stronger cross-subject intervention and family support. The strength of this research lies in consistent **triangulation of sources and techniques**, direct observation of classroom practices, and evidence of institutional policies that support the findings.

The limitations include **limited sample coverage** to one school, **reliance on student self-reports** that may be biased, and **the absence of standardized quantitative evaluation instruments for** behavior change. The practical implications are clear: there is a need **for targeted training** for Arabic teachers for adab-based character integration, **curriculum balancing** so that character values are not only centered in PAI, **contextual interactive methods** (role-play, storytelling, case discussion), and **periodic behavioral evaluations** to systematically monitor preventive impacts. The theoretical implication is the strengthening of the paradigm that Arabic language learning can be positioned as a **social-preventive instrument** in Islamic basic education, expanding the study framework that has been dominant linguistically and technologically (Satrio, 2025; Fajarudin, 2025) to the realm of character and violence prevention.

Based on the above, the implementation of Arabic language learning at SD Integral Luqman Al-Hakim Mataram is meaningful as a real and relevant character education practice for bullying prevention, with a positive impact on manners, empathy, and the classroom climate, although it is not even and is still limited by structural constraints. The contribution of this research is to demonstrate **the concrete pedagogical mechanisms of** Arabic as a preventive instrument; further research needs to develop a **cross-subject integrative model**, test with **quasi-experimental** or **mixed-methods** designs, and develop standardized **behavioral evaluation instruments** to measure the sustainability of impacts.

Bullying Behavior and Student Social Dynamics

Table 2. of Synthesis of Findings of Bullying Behavior and Student Social Dynamics

Dimensions of Social Dynamics	Initial Conditions	Changes After the Implementation of Arabic Language Learning	Implications of Bullying Prevention
Forms of Bullying	Ridicule, nicknames, ostracization, backlash	The frequency of ridicule decreases, conflicts are more controlled	Reduced risk of verbal abuse
Student Interaction Patterns	Group domination, excessive joking	Cooperation increases, helps each other	Healthier social relationships
Empathy & Self-Control	Weak, reactive to conflict	Empathy grows, conflicts are resolved verbally	Prevention of conflict escalation
Language Culture	Use of harsh words and derogatory tones	More polite and controlled language	Positive communication norms
Classroom Environment	Less conducive when conflict arises	Safer, more comfortable, and orderly	Anti-bullying classroom climate
Consistency of Behavior	Fluctuating, depending on the situation	More stable in the school environment	Need reinforcement outside of school

The findings of the study show that bullying behavior in the Luqman Al-Hakim Mataram Integral Elementary School does not appear in the form of extreme physical violence, but is more dominant in verbal and relational social expressions, such as mild ridicule, condescending calls, exclusion in games, and reciprocal responses when there are conflicts between peers. This pattern shows that the dynamics of bullying at the elementary school level often operate in a more subtle and covert form, but have significant psychological potential for students' social and emotional development. Socially, these behaviors do not stand alone, but are intertwined with group dynamics, individual characters, communication norms that develop among students, and the quality of interaction built in the learning process and daily school life.

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Empirically, observations and interviews show that prior to pedagogical interventions through value-laden Arabic language learning, students' social interactions tended to be influenced by less controlled joking patterns, particularly among male students, which normalized ridicule as a form of social closeness. In this context, ridicule is not always interpreted as violence, but as an accepted social practice within a group. However, this practice often develops into a form of social domination that gives rise to discomfort, a sense of exclusion, and even open conflict when one party is no longer able to tolerate the treatment (Apologia et al., 2024). This phenomenon is in line with studies on bullying which confirm that bullying behavior at an early age is often rooted in failure to manage emotions, weak empathy, and immature self-control (Safaat, 2023; Apriliani et al., 2024).

After the implementation of Arabic language learning that emphasizes the values of manners, empathy, and politeness, the social dynamics of students undergo significant changes. Student interactions become more controlled, the use of derogatory language begins to decrease, and the tendency to resolve conflicts verbally without violence increases. Teachers and homeroom teachers report that students begin to exhibit pro-social behaviors such as helping friends who are struggling, sharing roles in group assignments, and respecting the opinions of others. This shows that changes in social behavior do not occur spontaneously, but are the result of a process of internalizing values that take place gradually through learning and teacher example.

Theoretically, these findings strengthen the character education paradigm that places schools as an arena for the formation of social and moral norms for students (Sobihah, 2020; Noer & Sarumpaet, 2017). Language as a medium of social interaction has a strategic function in shaping the way we think, feel, and act. Therefore, when learning Arabic is used as a vehicle for instilling the values of manners and empathy, it not only improves linguistic competence, but also forms a healthier social habitus. Thus, it is not enough to prevent bullying through a prohibition policy alone, but through the reconstruction of a dignified communication culture.

However, the study also found that these behavioral changes are not completely evenly distributed. Some students still show a tendency to reply to ridicule or maintain old patterns of interaction when they are outside of the teacher's supervision. This condition shows that the dynamics of bullying are complex and cannot be removed through just one intervention channel. Factors of the family environment, parenting, and social culture outside of school still have a significant influence on the consistency of student behavior (Herlina & Pahrudin, 2025; Refine, 2024). In other words, schools are able to form positive behavior tendencies, but their sustainability depends heavily on the synergy between the school, family, and the social environment of students.

An important implication of these findings is that character-oriented Arabic learning has a real contribution to building a safer and more inclusive school social climate. Bullying prevention is no longer understood solely as controlling deviant behavior, but as a process of cultivating values through continuous pedagogical interaction (Asrori et al., 2025; Budiyono et al., 2024; Madkan et al., 2025). However, its effectiveness will be more optimal if it is supported by a consistent behavior evaluation system, strengthening teachers' competence in character education, and active involvement of parents in overseeing children's social development.

The dynamics of changes in students' social behavior observed in this study also show that the process of bullying prevention in elementary school-age children cannot be understood as the result of instant intervention, but as a gradual, cumulative, and contextual character formation process. The learning of Arabic in this study serves as a pedagogical medium that provides a space for symbolic interaction where moral values are not only conveyed as normative discourse, but are practiced in real classroom situations through language choices, teacher attitudes, and conflict resolution mechanisms (Arizona et al., 2025; Nada Nabilah et al., 2024). This reinforces the view that the formation of social behavior cannot be separated from the quality of communication that takes place in the learning process, because language is the main instrument that shapes the structure of children's thinking and emotional regulation.

In this context, the internalization of the values of manners, empathy, and self-control that occurs through learning Arabic acts as a psychosocial foundation that protects students from aggressive and dominative behavioral tendencies. Students who begin to get used to controlling the way they speak, understanding the feelings of their peers, and being aware of the social consequences of their actions, show an increase in reflective capacity that directly inhibits the reproduction of bullying behavior. In other words, learning Arabic not only improves the quality of relationships between individuals, but also builds a system of social control from within the student himself, not solely through external control in the form of rules or punishments. However, the social dynamics of students are greatly influenced by the wider ecosystem outside the classroom. When students return to a peer-to-peer environment outside of school or into a less conducive family context, some of the old patterns of interaction still reappear (Prismadianto et al., 2025; Syamsuni et al., 2025). This phenomenon shows that the formation of social character requires the continuity of values throughout the child's life space. Therefore, the success of bullying prevention is not enough to be measured only by changes in behavior in the classroom, but by the consistency of these behaviors across social situations.

These findings have important implications for the development of education policies, especially in strengthening the role of non-PAI subjects as a vehicle for character education (Raswan et al., 2025; Rekan et al., 2025). So far, the formation of morals has often been narrowed down to religious subjects only, even though all subjects, including Arabic, have enormous pedagogical potential to build students' social character. Learning Arabic that is consciously developed as an instrument of moral development opens up opportunities to build a more integrative model of character education, where values are not only taught, but brought to life in everyday interactions in the classroom. Strengthening the paradigm of Islamic education that places morals as the core of the entire learning process is urgent. Bullying prevention is no longer understood as an additional program or a temporary project, but rather as a natural result of an education system that succeeds in fostering manners, empathy, and social awareness. Thus, Arabic language learning that is designed in a humanist and reflective manner has the potential to become one of the strategic pillars in building a safe, inclusive, and civilized school climate.

The Effectiveness of Learning Arabic as a Bullying Prevention Instrument
Learning Effectiveness Indicators

Based on field findings, the effectiveness of learning Arabic as a bullying prevention instrument is reflected through consistent changes in three main dimensions, namely the **classroom climate**, **students' social behavior**, and **conflict control** mechanisms. The classroom climate that previously tended to be volatile and prone to conflict, especially in interactions between male students, gradually developed into a more conducive, safe, and controlled learning environment. Teachers systematically build polite communication norms, provide a fair space for expression, and integrate the values of manners and empathy in every learning activity. This change has a direct impact on increasing students' psychological security and reducing the intensity of ridicule and open conflict in the classroom.

At the level of social behavior, the effectiveness of learning Arabic can be seen from the growth of empathy, cooperation, and self-control of students. Students begin to show a tendency to help friends, respect differences of opinion, and resolve conflicts without verbal violence. Although some students still occasionally show defensive responses in the form of reciprocating taunts, the frequency and intensity of these behaviors are much lower than before the implementation of value-oriented learning (Nurhayati et al., 2022; Widiana et al., 2023). This indicates that learning Arabic has made a real contribution to suppressing the initial patterns of bullying behavior.

Effectiveness is also reflected in changes in conflict control mechanisms in the school environment. When potential conflicts or disrespectful behavior arise, teachers respond quickly, personally, and educationally. This approach not only reduces short-term conflicts, but also serves

as a social learning process that shapes students' moral consciousness in an ongoing manner. Thus, the effectiveness of learning Arabic is not only seen in behavioral outcomes, but also in the formation of prevention systems that live in classroom and school culture.

Supporting Factors and Inhibiting Effectiveness

The effectiveness of learning Arabic as an instrument for bullying prevention is inseparable from the existence of supporting and inhibiting factors that interact with each other. The main supporting factors include **teacher commitment**, **school policy support**, and **the integration of values in the curriculum**. Arabic teachers play a central role through example, consistency in the use of polite language, and patience in guiding students to face social conflicts. School policies that explicitly carry the values of morality and anti-bullying provide structural legitimacy to teachers' pedagogical practices in the classroom. In addition, the habituation of worship and programmed character development strengthen the sustainability of values outside of Arabic lesson hours.

However, this effectiveness also faces a number of obstacles. First, **the limitations of the special competencies of Arabic teachers** who are not all from Arabic education backgrounds limit the optimization of character-based learning strategies. Second, the **relatively heavy cognitive load of Arabic material** , especially in the memorization aspect, reduces the interest in learning of some students, thus hindering the internalization of values to the maximum. Third, **the influence of the family environment and extracurricular activities** often weakens the consistency of positive behaviors that have been built in schools. These barriers suggest that the effectiveness of bullying prevention requires interventions that go beyond the classroom and engage the educational ecosystem as a whole.

Models

The synthesis of the research findings resulted in a conceptual model that explains the mechanism of effectiveness of Arabic language learning as a bullying prevention instrument, namely: Value-Based Arabic Learning → Internalization of Manners & Empathy → Social Attitude Change → Classroom Climate Strengthening → Bullying Prevention (Fig. 1)

Figure 1. Learning Arabic as an Instrument of Bullying Prevention

The conceptual model presented systematically describes the pedagogical mechanism of how value-based Arabic learning is transformed into a preventive instrument for bullying behavior in the elementary school environment. This model not only represents the sequence of learning activities, but also explains the psychosocial processes that take place within students and their collective impact on the classroom climate. Each stage in the model is causally interrelated and forms a unified flow of continuous behavior change.

The first stage, Value-Based Arabic Learning, shows that the learning process is not interpreted solely as a transfer of linguistic competence, but as a space for internalizing the values of manners, piety, empathy, and politeness (Sopian et al., 2025; Ubay et al., 2025). At this stage, teachers play the role of key actors who bring value through language, methods, and examples. The language used by teachers, how to reprimand students, and the moral messages inserted in the subject matter form the initial value framework that becomes the foundation for the next behavior change.

The second stage, Internalization of Manners and Empathy, represents the psychological process in which students begin to absorb those values into personal consciousness. This internalization does not happen instantly, but through repeated habituation and meaningful social experiences. Students learn to recognize the feelings of others, understand the boundaries of social behavior, and develop self-control in interacting. In this phase, learning Arabic serves as a vehicle for moral reflection that shapes students' social sensitivities.

The third stage, Social Attitude Change, marks the manifestation of the internalization of values in students' daily behavior. These changes can be seen in increased language politeness, reduced ridicule, increased cooperation, and the ability to resolve conflicts more maturely. Social attitudes that were previously dominated by impulsivity and group dominance are slowly shifting towards more egalitarian and mutually respectful interactions.

The fourth stage, Reinforcing the Classroom Climate, shows that individual student changes contribute to the collective transformation of the learning environment. When the majority of students exhibit pro-social behavior, a safe, comfortable, and conducive classroom atmosphere is created for learning (Arif et al., 2024). This positive classroom climate serves as a natural social control system that prevents the re-emergence of bullying behavior, as class norms have shifted toward respect and caring.

The final stage, Bullying Prevention, is the logical consequence of the entire process. Prevention no longer relies on punishment or prohibition alone, but is rooted in the moral consciousness of the students and the class culture that has been formed (Daheri et al., 2022; Yakub & Issah, 2025). Thus, this model shows that Arabic language learning is able to act as an effective preventive instrument through structured, sustainable, and contextual character education mechanisms.

This conceptual model makes an important theoretical contribution by affirming that bullying prevention cannot be separated from the quality of the learning process and pedagogical relations in the classroom. The practical implication is the need to strengthen teachers' competence in integrating character values into all subjects, especially Arabic, so that schools are able to build a bullying prevention system based on behavioral and cultural transformation, not just formal regulations.

The model does not work directly to suppress bullying, but through the transformation of students' values and attitudes which then forms a healthy pattern of social interaction. The effectiveness of prevention arises as a logical consequence of successful character building, not as a result of mere external control.

Based on this model, learning Arabic has significant effectiveness as a preventive instrument for bullying in elementary school students if it is consciously designed as a vehicle for character education. Such effectiveness is seen in the changing classroom climate, students' social behavior, and conflict control mechanisms, although they are still limited by structural factors and the external environment. These findings expand the perspective of the study of Arabic language learning from the linguistic domain to the social-preventive function, as well as open up space for the development of a more integrative and sustainable character education model.

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CONCLUSION

This study confirms that Arabic language learning that is systematically designed based on values has a strategic role as a preventive instrument against bullying behavior in elementary schools. The findings of the study show that learning Arabic not only functions as a means of developing linguistic competence, but also plays a significant role in shaping students' manners, empathy, moral awareness, and positive social attitudes which have a direct impact on the quality of social interaction in the classroom as well as strengthening a safe and inclusive learning climate. The prevention of bullying behavior in this context takes place through a continuous pedagogical mechanism, including the internalization of moral values in learning materials, the example of teachers in communication practices, and social habits that encourage pro-social behavior of students. The change in student interaction patterns from reactive and aggressive tendencies towards mutually respectful behavior shows that integrated character education in Arabic language learning is able to build a social control system that comes from students' internal consciousness, not solely from external rules or sanctions. Theoretically, this study expands the perspective of the study of Arabic language learning by placing it as an integral part of Islamic character education and the prevention of deviant behavior in the elementary school environment. The scientific contribution of this research is realized through the development of a conceptual model that links value-based Arabic language learning, internalization of manners and empathy, changes in social attitudes, strengthening the classroom climate, and integrated bullying prevention. However, this study still has limitations in the context of the specific research location and the relatively limited number of subjects, so the findings cannot be generalized widely. Therefore, advanced research is recommended using quantitative or *mixed-methods* designs with more diverse school coverage and student characteristics to test the consistency, sustainability, and generalization of findings in a broader educational context.

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