

## **HANDLING OF BULLYING BY THE SRAGEN SOCIAL SERVICE: A COMPARATIVE STUDY OF ISLAMIC LAW AND NATIONAL LAW**

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### Abstract

Bullying is a form of psychological and/or physical violence that frequently occurs in social environments, particularly among children and adolescents. Sragen Regency, as one of the regions in Central Java Province, also faces this issue and requires serious handling from various parties, including the Social Affairs Office. This study aims to analyze the efforts of the Sragen Regency Social Affairs Office in handling bullying cases and to compare the implementation of national law with the principles of Islamic law in addressing this problem. This research employs a qualitative approach with data collection techniques consisting of interviews, observation, and documentation. The results indicate that the Social Affairs Office has implemented various preventive and curative measures, such as socialization programs, psychological assistance, and cross-sectoral cooperation. From the perspective of national law, the handling of bullying is based on statutory regulations, particularly the Child Protection Act and the Criminal Code. Meanwhile, from the perspective of Islamic law based on the theory of *maqasid al-shari'ah*, bullying is categorized as an unjust act that violates the principles of justice and Islamic brotherhood (*ukhuwah islāmiyah*). The comparative study shows a convergence between national law and Islamic law in terms of victim protection, violence prevention, and law enforcement. However, Islamic law offers a more comprehensive moral and spiritual approach to resolution. This study recommends that the implementation of national law be more responsive by integrating Islamic legal values within the religious socio-cultural context of Sragen Regency.

**Keywords:** Bullying; Social Affairs Office; National Law; Islamic Law; *Maqasid Al-Shari'ah*

**INTRODUCTION**

The phenomenon of bullying in Indonesia in recent years has become a serious concern from social, educational, and legal aspects because of its impact that damages the psychological condition of victims and disrupts the social order. Several institutions recorded this case with varied data, such as KPAI, the Ministry of PPPA, the Ministry of Education and Culture, the National Police/Bareskrim, and JPPI. KPAI reported around 1,478 cases of child violence in 2023, with a total of 3,800 cases of bullying in the same year and 2,057 complaints in 2024 (KPAI, 2023). The Ministry of PPPA recorded an increase in complaints from 957 cases (2022) to 1,044 cases (2023) (BeritaSatu.com, t.t.). JPPI also showed an increasing trend in the educational environment, from 194 cases (2022), 285 (2023), to 573 cases (2024) (Indonesia, 2024). Meanwhile, the National Police records thousands of cases of violence against children every year (Sutrasno, 2025). The difference in numbers between institutions is due to differences in reporting mechanisms and case classification. This data shows that bullying cases in Indonesia are still high and likely to be greater than reported because many cases are not officially recorded.

**Table 1.** National Level Bullying Case Data

<b>Year</b>	<b>KPAI Institution</b>	<b>Ministry of PPA Institution</b>	<b>JPPI Institution</b>
<b>2022</b>	1.478	957	194
<b>2023</b>	3.800	1.044	285
<b>2024</b>	2.057		573

In addition, according to data at the Central Java provincial level, the Central Java Provincial Women and Children Office during 2021 to March 2025 recorded at least 85 cases of bullying around the Islamic boarding school area (*Perundungan di Lingkungan Pendidikan di Jateng Naik 100 Persen, 85 Kasus Terjadi di Pondok Pesantren - Tribunbanyumas.com*, t.t.). In addition, quoted from jateng.bps.go.id, throughout 2022-2023 the number of children (aged 0-18 years) victims of violence per district/city in Central Java Province was recorded at 1,224 cases in 2022 and 1,327 cases in 2023, with the highest number in Semarang City, namely 158 cases in 2022 and 115 cases in 2023 (Tengah, t.t.).

Bullying cases in Sragen Regency are classified as serious and show an alarming trend. Based on data from the Sukowati Women's Care Alliance (APPS), from 2004 to 2023, there were 21 cases of child abuse, including the last case that occurred in one of the elementary schools. All of these cases are resolved through mediation in schools or Islamic boarding schools without proceeding to the legal realm (Rahayu, 2023). Meanwhile, according to Dyah as the Head of the Sragen Regency PPPA UPTD, data from the Sragen Women's Empowerment, Child Protection, Population Control, and Family Planning Office (DP3APPKB) shows that in 2023 alone there were 4 cases of bullying. In addition, based on data from the Secretariat of the Sragen Regency Social Service submitted by T. Dhiahra, there were fluctuations in cases of violence against children which included bullying. Data shows that there were 9 cases in 2022, a significant increase to 33 cases in 2023, and 12 cases were recorded in 2024. The manifestations of violence include persecution, rape, and the use of sharp weapons, some of which originate from the practice of bullying.

**Table 2.** Bullying Cases in Sragen

<b>Year</b>	<b>Sragen Social Service Institution</b>	<b>Sragen DP3APPKB Institution</b>	<b>APPS Sragen Institute</b>
<b>2022</b>	9		
<b>2023</b>	33	4	21
<b>2024</b>	12		

The problem of bullying in Sragen Regency is complex and multidimensional, including physical, psychological, sexual, and digital violence that is rampant through social media. The

impact not only causes physical injuries, but also psychological disorders and educational obstacles to the victim (“Laporan Akhir Tahun KPAI 2023,” 2024). This complexity is exacerbated by the lack of child-friendly reporting mechanisms and the fact that perpetrators often come from the victim's immediate environment, so many cases go undisclosed (Pinalis & Triyono, t.t.). In this context, the Sragen Social Service plays an important role through child protection programs by providing counseling, mentoring, and coordination with schools and law enforcement officials, in accordance with the mandate of Law No. 35 of 2014 concerning Child Protection (Undang-Undang Republik Indonesia Nomor 35 Tahun 2014 Tentang Perubahan Atas Undang-Undang Nomor 23 Tahun 2002 Tentang Perlindungan Anak, 2014). In addition, Islamic legal values also strengthen efforts to prevent and handle bullying through the principles of *ukhuwah*, *amar ma'ruf nahi munkar*, and the prohibition of doing wrong, which emphasizes the importance of maintaining human dignity (Madjid, 1999). Thus, the handling of bullying in Sragen is a synergy between positive law and Islamic law in building a comprehensive child protection system.

A comparative study between positive law and Islamic law on handling bullying is important because both have some similarities and also differ in the way they practice it. Positive law in Indonesia, through instruments such as the Criminal Code, the Child Protection Law, and regulations related to education, emphasizes more formal legal aspects with administrative and criminal sanctions for perpetrators, while Islamic law emphasizes moral, ethical, and social responsibility aspects rooted in people's religious values. For example, when there is a case of bullying, it is basically seen as a serious matter and is punished such as persecution, humiliation, or even physical violence against children, and it is all regulated in the Criminal Code and Law Number 35 of 2014, while in an Islamic perspective, harassment is clearly prohibited because it is included in the form of *Zulm* (tyranny) which is prohibited by Allah SWT in his firm QS. Al-Hujurat Verse 11:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللُّغَابِ بِبُحْسٍ ءَلَسُمْ ءَلْفُسُوقٌ بَعْدَ ءِإِيمَانٍ ؕ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

The content of the verse is in the form of prohibiting humans from looking down on or judging others badly (*Qur'an Kementerian*, t.t.). Apart from the above verse, there is a hadith that prohibits bullying, namely the HR Hadith. Bukhari No. 5559 which contains the command to say good or be silent (*Hadits - Hadits Tazkia*, t.t.). Therefore, this study tries to highlight how the Sragen Social Service as a local government institution makes a real effort to deal with bullying cases by combining aspects of national law and Islamic law values so that the strategies produced by the community not only touch on formal legal aspects but also touch on socio-religious values.

Theoretically, the author summarizes several scientific works as a literature review regarding the handling of bullying. Olweus emphasized that bullying cannot be solved in just one way, but requires the involvement of all elements of the school, family, and community (Olweus, 1993). In line with that, Moch. Fahmi Firmansyah (2023) in the *Edulaw Journal* explained that positive law focuses more on evidentiary and procedural aspects, while Islamic law emphasizes moral values and the prevention of hurting others (Firmansyah, 2023). This view is strengthened by Shanty Hermalia Putri and Zulkarnain (2022) in the *Journal of Law and Humanities Perspective (JIHHP)* which highlights that in positive law the perpetrator of bullying can be sentenced to prison or a fine, while in Islamic law the punishment of *qishas* or *ta'zir* can be imposed according to the level of his guilt (“Kejahatan Perundungan Menyebabkan Kematian Perspektif Hukum Positif dan Hukum Pidana Islam,” t.t.).

The thesis of Noer Ichkals Martiniadi and Ayu Marni also strengthens the basis of this research. Noer highlighted the importance of applying criminal sanctions to bullying cases in the perspective of positive law and Islamic law (Martiniadi, 2020), while Ayu emphasized the analysis of the factors that cause bullying behavior and the review of the law according to Islam

(Marni, 2020). In the Islamic view, bullying is a form of *dzulm* that is contrary to the principles of *Maqashid al-Shari'ah*. In line with that, Muladi emphasized that criminal law must be oriented towards prevention and social improvement (Muladi, 2002), while according to Muhammad Abu Zahra, in the theory of *Maqashid Shariah*, the purpose of Islamic law includes moral development, the enforcement of justice, and the creation of benefits (Nawawi, 2020). These principles are relevant in the context of handling bullying. In addition, the role of the Social Service is very important in implementing child protection policies as stipulated in the Minister of Social Affairs of the Republic of Indonesia Number 26 of 2019 concerning Child Rehabilitation (Peraturan Menteri Sosial Republik Indonesia Nomor 26 Tahun 2019 Tentang Program Rehabilitasi Sosial Anak, 2019). From the various literature above, there are many discussions of bullying, but the author does not find a discussion of its use in the social service, especially in Sragen in terms of Islamic and positive law, so in this case the author wants to conduct research to deepen the relationship with detention in the social service and compare it with Islamic and positive law so that bullying cases can be handled and prevented without any problems that may conflict with religious values.

Taking into account the complexity of the bullying problem in Sragen Regency, this study aims to analyze the efforts of the Sragen Social Service in handling bullying using a comparative approach between Islamic law and national law. The purpose of this research is not only to describe the strategies implemented, but also to see the extent to which the integration of Islamic law values and national law can produce an effective and sustainable bullying handling model at the regional level. It is hoped that this research can make an academic contribution to the development of the study of Islamic law and national law in Indonesia, and can practically be a reference for other local governments in formulating policies for handling bullying that are responsive to the social and religious dynamics of the community. For the Islamic legal approach, it uses the theory of *Maqashid Syariah* which includes five main principles: maintaining religion (*hifz al-din*), soul (*hifz al-nafs*), reason (*hifz al-'aql*), heredity (*hifz al-nasl*), and property (*hifz al-mal*). The principles of *hifz al-nafs* and *hifz al-din* are important bases in preventing bullying cases and instilling the value of tolerance as described by Muhammad Abu Zahra violate the provisions of the five principles and with the theory mentioned above so that it can be the basis for public awareness to overcome bullying. Meanwhile, the positive legal perspective refers to the Criminal Code and Law of the Republic of Indonesia No. 35 of 2014 concerning Amendments to Law No. 23 of 2002 concerning Child Protection.

## RESEARCH METHODS

This study uses a descriptive qualitative method with a case study approach to deeply understand the efforts of the Sragen Social Service in handling bullying cases. This approach was chosen because bullying cases are rarely reported to the courts, so direct data collection is needed in the field so that the results are accurate and contextual. In addition, this study also applies a comparative approach to analyze the similarities, differences, and relevance between the principles of Islamic law and national law in handling bullying. Thus, this study not only describes the social phenomena that occur, but also provides a critical analysis of the two legal systems to obtain a comprehensive understanding (Syahza, 2021).

The data sources used in this study consist of primary and secondary data. Primary data was obtained through in-depth interviews with related parties, such as staff of the Sragen Social Service and members of the community who have direct knowledge or experience about bullying cases. The interview was conducted using semi-structured questions, so that the interviewees had the freedom to convey their information (Rachman dkk., 2024). Furthermore, for secondary data, information is obtained through document analysis, such as applicable laws and regulations, for example Law No. 35 of 2014 concerning Child Protection and the Criminal

Code, academic literature, annual reports from the Social Service, the Indonesian Child Protection Commission (KPAI) and other institutions that handle bullying cases, as well as references from several books on Islamic theory and the opinions of Islamic experts.

Data analysis was carried out using the interactive method of Miles and Huberman, which included three main steps: data reduction, data presentation, and conclusion drawing or *verification* (Miles dkk., 2014). The reduction process includes the selection of relevant data, presentation in the form of a descriptive narrative, and the drawing of conclusions through in-depth interpretation that is in line with Islamic and national legal theories and perspectives. The validity of the data is strengthened by the source triangulation technique, which is comparing the results of the interview with relevant documents and literature to ensure the accuracy and consistency of the information (Denzin & Lincoln, t.t.).

## RESULTS AND DISCUSSION

### Definition of Bullying

Bullying is an aggressive act, both physically and verbally carried out by an individual. These actions are carried out repeatedly, and there is a difference in strength between the perpetrator and the victim (Oleh dkk., t.t.). According to experts, bullying is:

- **MAccording to Sejiwa:** Bullying is the act of using power to hurt a person or a group of people, either verbally, physically, or psychologically, so that the victim feels depressed, traumatized, and helpless (Budiman, 2022)
- **According to Riauskina, Djuwita, and Soesetio :** Define *school bullying* (bullying at school) as aggressive behavior carried out repeatedly by one or a group of students who have more power, against other weaker students, with the aim of hurting that person (Azzahra dkk., 2024).
- **According to Coloroso:** Declaring bullying is a conscious, deliberate, and vile act intended to hurt, instill fear, and demean others, generally done over and over again (Nurmala Hayati & Fadhillah Yusri, 2023).

This bullying behavior is very concerning in Indonesia because of the many cases of bullying that often occur such as in the school environment, the community and even the family environment. Where children who should get a place to learn and play but instead get inappropriate behavior, so this needs to be handled and educated by all people, even some authorized institutions such as the Women and Children Service and regional social services, especially the Sragen area.

### Handling of Bullying Cases by the Sragen Social Service

Sragen Regency is one of the areas in Central Java Province that still faces bullying problems in the social and educational environment. Cases of bullying in this area are relatively frequent and often receive attention on social media, although most of them do not continue to the judicial realm. The most dominant form of bullying is verbal bullying compared to physical bullying.

According to the report of Urbaniyah, as a companion to the children's case at the Sragen Regency Social Service, more cases of verbal bullying were found than physical bullying. Although it does not cause direct injury, verbal bullying is considered to have a riskier impact because it attacks the psychological condition of the victim. These impacts can be in the form of decreased self-confidence, reluctance to go to school, a tendency to withdraw from the social environment, to mental health disorders due to prolonged trauma.

As an effort to handle it, the Women's Empowerment and Child Protection Office collaborates with the Sragen Regency Social Service in recovering the victim's condition, especially in the aspect of mental health. The forms of intervention carried out include the provision of counseling services, temporary dormitory facilities, and periodic psychosocial

assistance.

In addition to handling, the Sragen Regency Social Service also carries out prevention efforts through socialization and education activities in schools that are carried out periodically. The material presented included the definition of bullying, types of bullying, the negative impact of bullying, and steps that can be taken if someone becomes a victim or witnesses an act of bullying.

Education is not only given to students, but also to teachers and parents. This is based on the consideration that the two parties have an important role in shaping children's mindsets, attitudes, and behaviors, both through the learning process at school and parenting in the family environment. In addition, there is still an assumption in some people that bullying is a reasonable form of joke, so a paradigm shift is needed through an educational approach.

However, the implementation of socialization programs and visits to schools has not been able to reach all regions optimally, due to budget and human resource limitations.

### **The View of Bullying in Positive Law**

In Indonesia's positive law, the regulation regarding bullying of children is expressly regulated in Law Number 23 of 2002 concerning Child Protection as amended by Law Number 35 of 2014. This law affirms the protection of the rights of children aged 0–18 years, while strengthening the responsibility of the state, government, local governments, communities, and parents in guaranteeing children's rights to live, grow and develop, participate optimally, and obtain protection from all forms of violence and discrimination. In addition, this regulation also contains provisions regarding the imposition of criminal sanctions for perpetrators of crimes against children and arrangements regarding rehabilitation for victims (Undang-Undang Republik Indonesia Nomor 35 Tahun 2014 Tentang Perubahan Atas Undang-Undang Nomor 23 Tahun 2002 Tentang Perlindungan Anak, 2014).

Furthermore, Article 1 number 7 of the Child Protection Law emphasizes that children with special needs, including children with disabilities, have the same rights as other children, including the right to education, respect for human dignity, and protection from discriminatory treatment. Meanwhile, Article 76E prohibits everyone from committing violence or threats of violence, coercion, deception, a series of lies, or persuasion to children to commit or allow obscene acts.

For violations of these provisions, Article 82 paragraph (1) and paragraph (2) stipulate criminal threats in the form of imprisonment for a minimum of 5 (five) years and a maximum of 15 (fifteen) years and a maximum fine of Rp5,000,000,000.00 (five billion rupiah). If the criminal act is committed by a parent, guardian, childminder, educator, or education staff, then the criminal threat is added to one-third of the principal penalty imposed.

In a positive legal framework in Indonesia, the impact of bullying is not only oriented towards criminal offenders through the Child Protection Law, but also includes the dimension of restoring social welfare for victims. The implementation of this policy is technically guided by the Regulation of the Minister of Social Affairs Number 26 of 2019 concerning Social Rehabilitation of Victims of Violence Experiencing Psychosocial Trauma, which is an operational reference for related agencies, such as the Sragen Regency Social Service. Based on Article 1 number 2 of the regulation, bullying is classified as a manifestation of violence that triggers social dysfunction, so that victims are entitled to social rehabilitation to recover from psychological and psychosocial disorders experienced. The affirmation of this regulation shows that bullying is a systemic threat to the development of children's psyches that demands state intervention in a structured and comprehensive manner through a rehabilitative approach.

### **Views on Bullying in Islamic Law**

In the law of Islam itself, bullying is a reprehensible act, this is in accordance with the

words of Allah SWT in Surah al Hujurat verse 11:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللُّغَابِ بِسَاءِ الْأَلْسُنِ الْفُسُوقِ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Meaning: O you who have believed, let not one people make fun of another (because) they may be better than them (who mock) and do not let women (mock) other women (because) women may be better than women (who mock) them. Do not reproach one another and call one another bad nicknames. The worst of the call is the wicked after believing. Those who do not repent, they are the wrongdoers.

The above verse explains forbidding believers to ridicule, denounce, or call others bad nicknames, because it could be that those who are ridiculed are better, and bad calls after believing (such as wickedness) are great evil, and those who do not repent of their deeds are wrongdoers, emphasizing brotherhood and the prohibition of *body shaming* and *cyberbullying* (humas, 2019).

In addition to being based on the evidence of the Qur'an, the prohibition against bullying is also found in the sunnah of the Prophet PBUH. One of them is the hadith narrated by Imam Bukhari and Muslim: "Whoever believes in Allah and the Last Day, let him speak well or be silent" (HR. Bukhari, no. 5559). This hadith affirms the principle of communication ethics in Islam, where verbal bullying is an act that contradicts the values of faith. Muslims are obliged to maintain their words and prioritize polite speech as a manifestation of noble morals (Hanifah & Kholis, 2025).

In the review of Islamic law, the phenomenon of bullying can be analyzed through the framework of Maqashid Shariah. Muhammad Abu Zahra defines Sharia Maqashid as values, wisdom, and strategic goals set by Sharia' (Allah SWT) in every legal stipulation for the benefit of servants. The basic purpose includes five main aspects of protection (*al-kulliyat al-khamsah*), namely: safeguarding religion (*hifz al-din*), safeguarding the soul (*hifz al-nafs*), safeguarding the intellect (*hifz al-aql*), safeguarding one's offspring (*hifz al-nasl*), and safeguarding property (*hifz al-mal*).

In the context of bullying, there are at least two main aspects that are violated. First, the protection of the soul (*hifz al-nafs*). Islam expressly prohibits all forms of persecution, both physical and psychological. Acts of bullying that cause physical injury or deep trauma to the victim have legal consequences in the form of qishash or diyat, depending on the severity of the impact caused. Second, the protection of offspring (*hifz al-nasl*). Islam not only regulates the legality of marriage, but also protects human honor from all forms of abuse. Given that cases of bullying often intersect with sexual violence, such acts are considered a gross violation of the principles of the maintenance of human honor and dignity (Nawawi, 2020).

In addition, in the theory of bullying such as Jarimah Tazir, where in this bullying case, the decision and authority of sanctions are based on judges or authorized authorities (Ulul Amri), in this case represented by government regulations and the role of the Social Service to determine sanctions that are educational (*tadib*) (Nur, 2020). This sanction aims not to torture, but to improve the behavior of the perpetrator (*ishlah al-khuluq*) and also to punish bullying also through a restorative approach through the concept of *Islah* where Islam prioritizes peace in resolving disputes between people. The concepts of *Afwu* (forgiveness) and *Ishlah* (reconciliation) are placed higher than just physical retribution, especially if the perpetrators are children who still have a long future to fix (Marlina, 2023).

### Comparative Analysis of Positive Law and Islamic Law

Based on the results of observations and interviews at the Sragen Social Service, the main orientation of handling is victim recovery and improvement of perpetrator behavior. The handling of bullying carried out by the Sragen Regency Social Service shows that there is a synergy between state regulations and the religious values of the local community. Here is a

comparative analysis of the two legal systems:

1. Protection of Human Honor and Dignity  
Substantively, National Law and Islamic Law have a common point in protecting human rights. National Law through Law No. 35 of 2014 emphasizes the right of children to protection from psychological and physical violence. From the perspective of Islamic Law, this is in line with the principles of Maqashid Shari'a, especially Hifdzun Nafs (protection of the soul) and Hifdzun 'Irdh (protection of honor). The Sragen Social Service, in practice, carries out a rehabilitation function aimed at restoring the dignity of the victim, which in Islam is considered an effort to glorify Allah's creatures.
2. Diversion in National Law and Ishlah in Islamic Law  
The main approach of the Sragen Social Service in dealing with child offenders is through non-litigation channels. National Law regulates this through the Diversion mechanism in Law No. 11 of 2012 concerning the Juvenile Criminal Justice System (SPPA). Comparatively, this mechanism is identical to the concept of Ishlah (peace) in Islamic Law. Ishlah prioritizes family conflict resolution to achieve the common good without having to go through rigid court channels.
3. Educational Sanctions: Ta'zir and Social Rehabilitation  
The difference between these two laws lies in the source of authority, but they have the same ultimate goal, which is *tadiib* (education). In the National Law, sanctions for child bullying perpetrators are acts of rehabilitation or return to parents. In Islamic Law, bullying is categorized as *Jarimah Ta'zir*, which is a criminal act whose type of sanction is determined by the regional authority (*Ulul Amri*) based on the principle of education. The Sragen Social Service applies educational sanctions which are often wrapped in strengthening spiritual values, which reflects the implementation of *ta'zir* which is educational.

## CONCLUSION

**Protection of Dignity:** The implementation of Law No. 35 of 2014 practically goes hand in hand with the principles of Maqashid Sharia, especially Hifdzun Nafs and Hifdzun 'Irdh, where the rehabilitation of victims is seen not only as a regulatory obligation, but as a theological effort in glorifying the dignity of humanity.

**Non-Litigation Mechanism:** The Diversion Approach in the Juvenile Criminal Justice System (SPPA) has substantial alignment with the concept of Ishlah. Both focus on the restoration of social relations and family-based conflict resolution, avoiding the negative stigma of formal law against children.

**Sanctions Orientation:** There is a common point between rehabilitative sanctions in positive law and the concept of *Jarimah Ta'zir* in Islamic law. Both are oriented towards the aspects of *tadiib* (education) and behavioral reform, which in the local context of Sragen are accelerated through the strengthening of spiritual values.

Overall, the effectiveness of handling bullying in Sragen Regency stems from the ability of institutions to integrate state law compliance with the legitimacy of the community's religious values, thereby creating a more persuasive and sustainable handling model.

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