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Principals' Implementation of Al-Islam and Kemuhammadiyahan Values for Bullying Prevention: A Comparative Study of Two Muhammadiyah Schools

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ABSTRACT

Bullying remains a concern in educational settings and requires preventive efforts that are integrated into school policies, character development, and students' daily interactions. This study examines the implementation of Al-Islam and Kemuhammadiyahan (AIK) values by school principals in preventing bullying at SMP Muhammadiyah Wiradesa and MBS KH. Mas Mansyur Pekalongan. This study employed qualitative field research with a phenomenological approach. Data were collected through interviews, observations, and documentation, and analyzed using the Miles and Huberman model, which consists of data reduction, data display, and conclusion drawing. The study involved ten informants from both schools, comprising school principals, student affairs personnel, AIK teachers, guidance and counseling teachers, a boarding school supervisor, and two students, with one student from each school. The findings indicate that both schools implement AIK values through planning, implementation, and evaluation, emphasizing exemplary conduct, religious habituation, moral development, ukhuwah Islamiyah, and ta'awun. However, their preventive approaches demonstrate distinct characteristics. SMP Muhammadiyah Wiradesa emphasizes formal, school-based preventive mechanisms through school regulations, a point-based discipline system, anti-bullying posters, the Teman Cerita program, and social activities such as the Al-Ma'un Movement and Jumat Berkah. In contrast, MBS KH. Mas Mansyur Pekalongan integrates AIK values into students' lives through continuous character development across the school and boarding school environments, supported by the Muhammadiyah Student Pledge, PHIWM, religious habituation, social activities, and dormitory supervision. These findings suggest that bullying prevention in the two schools is shaped by different institutional approaches: formal preventive mechanisms in the regular school setting and integrated character formation in the boarding school environment. Both approaches contribute to fostering moral character, mutual respect, social awareness, and positive relationships among students.

1. INTRODUCTION

Bullying remains a significant challenge in educational environments because it can undermine students' sense of safety, psychological well-being, and relationships with their peers. The urgency of this issue is reflected in national data. The results of Indonesia's 2022 National Assessment (Asesmen Nasional) indicated that 36.31% of students were potentially at risk of experiencing bullying in educational settings (Ministry of Education, Culture, Research, and Technology, 2023). This figure highlights the need for schools to strengthen preventive measures through institutional policies, student guidance, and the development of positive social relationships. Schools are therefore expected not only to provide academic instruction but also to establish an educational environment that promotes respect, empathy, care, and peaceful interaction among

students. Within Muhammadiyah educational institutions, Al-Islam and Kemuhammadiyahan (AIK) values provide an important foundation for developing students' religious character and social conduct. Values such as *ukhuwah Islamiyah* (Islamic brotherhood), *ta'awun* (mutual assistance), and *islah* (reconciliation) are relevant to fostering relationships based on mutual respect, solidarity, and peaceful conflict resolution. Their implementation, however, should extend beyond classroom instruction and religious activities. These values need to be integrated into institutional policies, leadership practices, student supervision, daily habituation, and the broader culture of the school. Previous research in Muhammadiyah educational settings supports the relevance of this approach. Purnawan (2018), in his study of Muhammadiyah Islamic elementary schools in Klaten, found that bullying prevention was pursued through teacher role modeling, religious habituation, reprimands, and the development of a religious school environment. This finding demonstrates that AIK education can contribute to preventive efforts when religious values are translated into students' everyday experiences.

The importance of such implementation can also be seen in the educational practices examined in this study. At SMP Muhammadiyah Wiradesa, observations documented an incident in which a student mocked a peer before the Duha prayer, prompting a teacher's reprimand and subsequent guidance from the counseling teacher. At MBS KH. Mas Mansyur Pekalongan, teachers were also observed addressing jokes and verbal or behavioral interactions that had the potential to hurt other students. These observations do not establish the prevalence of bullying in either institution; rather, they illustrate the need for continuous guidance, supervision, and preventive responses to interpersonal behavior that may harm students. Such conditions require school leadership to ensure that AIK values are not merely taught as religious concepts but are translated into concrete policies, institutional practices, and mechanisms for monitoring and addressing student behavior. Previous studies have examined bullying prevention from several related perspectives. Purnawan (2018) focused on the implementation of Al-Islam and Kemuhammadiyahan education in Muhammadiyah elementary schools, emphasizing teacher role modeling and religious habituation. Bahari et al. (2024) examined the implementation of Islamic Religious Education concepts in addressing bullying, highlighting moral development, social cohesion, politeness, and exemplary conduct in a pesantren environment. Safitri (2023) discussed the role of school principals through anti-bullying policies, student supervision, teacher guidance, and collaboration with parents. Similarly, Kholidi and Muliawan (2024) examined school management strategies for preventing bullying through religious values, character development, and student guidance. These studies establish the importance of Islamic values and educational leadership in bullying prevention. Nevertheless, their respective emphases have not fully explained how school principals systematically integrate AIK values into the processes of planning, implementation, and evaluation while coordinating institutional policies, school culture, and student supervision across different Muhammadiyah educational settings.

This study addresses that gap through a comparative examination of SMP Muhammadiyah Wiradesa and MBS KH. Mas Mansyur Pekalongan. Comparing these institutions is important because they represent different educational environments and patterns of student development. SMP Muhammadiyah Wiradesa organizes student development primarily within the school environment, whereas MBS KH. Mas Mansyur Pekalongan combines school activities with students' daily lives in a boarding environment. These differences provide an opportunity to examine how the same AIK values are translated into different leadership practices, preventive strategies, and supervision mechanisms. In particular, this study investigates how school principals direct the planning of AIK-based programs, coordinate their implementation through school policies and daily habituation, and evaluate their contribution to students' behavior through supervision and follow-up measures. Accordingly, this study focuses on three aspects: (1) the planning, implementation, and evaluation

of AIK values by school principals in bullying prevention; (2) the similarities and differences in the policies, strategies, and institutional cultures of the two schools; and (3) the implications of these practices for fostering a safer and more respectful educational environment. The contribution of this study lies in its comparative analysis of school principals' leadership in integrating AIK values into formal school-based mechanisms and the combined school-and-boarding environment. By examining these two contexts, the study offers a more detailed understanding of how Islamic and Muhammadiyah values can be translated into institutional policies, everyday educational practices, and sustained efforts to prevent bullying.

2. METHODS

2.1. Research Design and Setting

This study employed a qualitative field research design with a phenomenological approach. The qualitative approach was used to obtain an in-depth understanding of how school principals implemented Al-Islam and Kemuhammadiyahan (AIK) values in bullying prevention. The phenomenological approach guided the exploration of the experiences, perceptions, and meanings expressed by individuals involved in the implementation of AIK values within the school environment. The research was conducted at two Muhammadiyah educational institutions in Pekalongan, Central Java, Indonesia: SMP Muhammadiyah Wiradesa and MBS KH. Mas Mansyur Pekalongan. The two institutions were selected because they represent different educational environments. SMP Muhammadiyah Wiradesa operates as a formal school-based institution, whereas MBS KH. Mas Mansyur integrates formal education with a boarding school system. These differences provided an opportunity to examine how AIK values were implemented in bullying prevention across distinct educational settings.

2.2. Research Participants and Data Collection

The research involved 10 participants, consisting of five participants from each institution. At SMP Muhammadiyah Wiradesa, the participants comprised the principal, the vice principal responsible for student affairs, an AIK teacher, a guidance and counseling teacher, and one student. At MBS KH. Mas Mansyur Pekalongan, the participants comprised the principal, the vice principal responsible for student affairs who also served as a guidance and counseling teacher, an AIK teacher, a boarding supervisor, and one student. Participants were selected based on their involvement in or knowledge of AIK implementation, student development, school supervision, and bullying prevention. This selection enabled the researcher to obtain information from individuals with different responsibilities and experiences within each institution. The researcher served as the primary research instrument, responsible for collecting, examining, and interpreting the research data. Data were collected through observation, interviews, and documentation. Observation was conducted to examine the implementation of AIK values, activities related to bullying prevention, and interactions among school principals, teachers, and students. Interviews were conducted to obtain information about institutional policies, preventive strategies, and participants' experiences and perceptions regarding AIK implementation and bullying prevention. Documentation was used to complement the interview and observation data. Relevant documents included school programs, AIK guidelines, activity records, photographs, policy documents, and bullying-related reports, when available.

2.3. Data Validity and Analysis

Data validity was examined through source triangulation and time triangulation. Source triangulation involved comparing information obtained from participants with different institutional roles, including school principals, student affairs personnel, AIK teachers, guidance and counseling teachers, boarding supervisors, and students. Time triangulation was used to examine the consistency

of information obtained through data collection conducted at different times. Data were analyzed using the Miles and Huberman model, which consists of three stages: data reduction, data display, and conclusion drawing. Data reduction involved selecting, focusing, simplifying, and organizing information obtained from interviews, observations, and documentation according to the research focus. Data display involved presenting the organized data in descriptive narratives to identify patterns and relationships among the findings. Conclusion drawing involved interpreting the displayed data to answer the research questions concerning the implementation of AIK values by school principals, the similarities and differences between the two institutions, and the implications of these practices for bullying prevention.

3. RESULTS AND DISCUSSION

3.1. Implementation of AIK Values by School Principals

The findings indicate that the implementation of Al-Islam and Kemuhammadiyahan (AIK) values in both institutions involved three interconnected stages: planning, implementation, and evaluation. Although both schools shared the objective of developing students' moral character and preventing bullying, their approaches reflected differences in institutional leadership, educational settings, and student supervision.

3.1.1. Implementation at SMP Muhammadiyah Wiradesa

Planning. The planning of AIK implementation at SMP Muhammadiyah Wiradesa involved the participation of school members in developing educational programs and student development policies. The principal emphasized that AIK values should be integrated into students' daily activities through collective involvement. Miftachudin, S.Pd.I., the school principal, explained: "In planning school programs, we involve all members of the school community so that Al-Islam and Kemuhammadiyahan values can be implemented in daily activities at school. God willing, this approach can support efforts to prevent bullying at school." (Translated from the interview with Miftachudin, 7 September 2026). This statement indicates that the principal positioned AIK implementation as a shared institutional responsibility rather than an activity limited to religious instruction. The planning process was also reflected in student development programs, including discipline guidance, religious activities, and the Teman Cerita program facilitated through the student organization. The latter provided students with an opportunity to communicate problems they experienced. School rules and a point-based disciplinary record also served as formal instruments for guiding student behavior.

Implementation. The implementation of AIK values was reflected in religious habituation, educator role modeling, social activities, and behavioral guidance. The Gerakan Al-Ma'un and Jumat Berkah programs provided opportunities for students to practice social care, sharing, and mutual assistance. These activities were associated with the values of *ukhuwah Islamiyah* (Islamic brotherhood) and *ta'awun* (mutual assistance). The school also used anti-bullying posters and classroom rules to communicate expectations concerning respectful behavior. Observation on 1 September 2026 identified posters bearing the messages "Stop Bullying" and "Bahaya Bullying" in classrooms from grades VII to IX. Classroom rules also prohibited students from mocking their peers. These findings show that preventive messages were communicated through both visual media and written classroom regulations. More concretely, observation during the Duha prayer activity on 28 August 2026 recorded an incident in which a student mocked a peer. The teacher responded by reprimanding the student, while the guidance and counseling teacher provided further guidance and encouraged the student to apologize. This observation illustrates how the school identified and responded to behavior that could hurt another student. The response combined immediate correction with guidance intended to restore the relationship between the students. Evaluation. Evaluation was conducted through behavioral monitoring, reports from teachers, and the use of school discipline

procedures. The student affairs representative explained that student behavior was monitored through information from homeroom teachers and guidance and counseling personnel. Students who were involved in problems could be called in to provide clarification and receive guidance. When similar behavior recurred, parents could be involved in the follow-up process. The school's documented procedures also provided several stages for responding to student problems, involving duty teachers, homeroom teachers, guidance and counseling personnel, and student affairs staff. Further action could include parental meetings, case conferences, or home visits, depending on the circumstances. These mechanisms indicate that the school's leadership approach relied on formal school-based coordination and documented disciplinary procedures.

3.1.2. Implementation at MBS KH. Mas Mansyur Pekalongan

Planning. At MBS KH. Mas Mansyur Pekalongan, AIK implementation was planned through the integration of formal school activities and boarding school development. Student character formation was not limited to classroom learning but also considered students' daily interactions in the dormitory. This arrangement required coordination between school personnel and boarding supervisors in guiding students' religious practices, discipline, and social relationships. Implementation. AIK values were implemented through religious habituation, educator role modeling, classroom learning, and activities in the boarding environment. These activities included prayer, congregational worship, reading the Muhammadiyah Student Pledge (*Janji Pelajar Muhammadiyah*), and learning the Islamic Life Guidelines for Muhammadiyah Members (*Pedoman Hidup Islami Warga Muhammadiyah* [PHIWM]). Communal work and social service activities also provided opportunities for students to practice cooperation and social responsibility. The boarding environment extended the practice of AIK values into students' daily lives. Rofiqi Khairi, S.Ag., a boarding supervisor, explained: "The values of Al-Islam and Kemuhammadiyahan are not only taught in the classroom but are also practiced directly in the dormitory." (Translated from the interview with Rofiqi Khairi, 23 October 2026). This statement illustrates the role of boarding supervision in connecting religious learning with everyday behavior. The implementation of AIK values therefore involved not only formal instruction but also guidance through shared activities and daily interactions among students. Evaluation and behavioral guidance. Evaluation at MBS KH. Mas Mansyur involved monitoring students' discipline, religious activities, and relationships with their peers. Boarding supervisors paid attention to excessive joking, inappropriate nicknames, and behavior that could make other students uncomfortable. When problems were identified, students were called for clarification and given guidance according to the situation.

The boarding supervisor described his response to harmful behavior: "As a boarding supervisor, when I see a student hurting, mocking, or belittling another student, I immediately reprimand them and provide guidance." (Translated from the interview with Rofiqi Khairi, 23 October 2026). Observation on 29 August 2026 also recorded interactions involving verbal and behavioral jokes that had the potential to make peers uncomfortable. The students involved were called, advised to be more careful with their words and actions, and encouraged to forgive one another. They were subsequently directed to the homeroom teacher and student affairs personnel for further guidance. This process demonstrates that behavioral supervision in the boarding environment was connected to follow-up mechanisms involving school personnel. The boarding supervisor also reported that, in his observation, joint religious study activities were followed by improved relationships between senior and junior students. He stated that bullying behavior by senior students toward younger students was no longer visible in his observation after these activities were regularly conducted. This statement should be understood as the supervisor's account of observed changes, rather than as quantitative evidence that bullying had been eliminated.

3.2. Similarities and Differences in AIK Implementation

The comparison reveals that both institutions positioned AIK values as a foundation for character development and the prevention of harmful student behavior. Both schools emphasized religious habituation, educator role modeling, mutual respect, social care, and guidance for students whose behavior contradicted Islamic values. Both also involved several educational personnel in monitoring and responding to student problems. However, the findings reveal differences in the mechanisms through which school leadership organized student guidance and supervision. At SMP Muhammadiyah Wiradesa, the principal's leadership was reflected in the coordination of school members, the development of student programs, written regulations, anti-bullying media, and a point-based disciplinary system. The identification and handling of student problems were primarily organized through school-based personnel and documented procedures. The involvement of the student affairs division, guidance and counseling teacher, homeroom teacher, and parents provided a structured pathway for follow-up. In contrast, at MBS KH. Mas Mansyur Pekalongan, the principal's leadership operated within an educational environment that combined formal schooling and boarding life. AIK implementation extended into students' daily activities in the dormitory. Consequently, supervision involved not only teachers and student affairs personnel but also boarding supervisors, who could observe interactions beyond formal learning hours. Behavioral guidance was therefore connected to both school-based coordination and continuous supervision in the boarding environment. The comparison suggests that the main difference between the two institutions lies not simply in their programs but in the organization of student supervision. SMP Muhammadiyah Wiradesa emphasized formal school procedures and administrative documentation, whereas MBS KH. Mas Mansyur extended supervision into the students' daily residential environment. Both approaches provided mechanisms for identifying and responding to behavior that could harm peers, but they operated through different institutional arrangements.

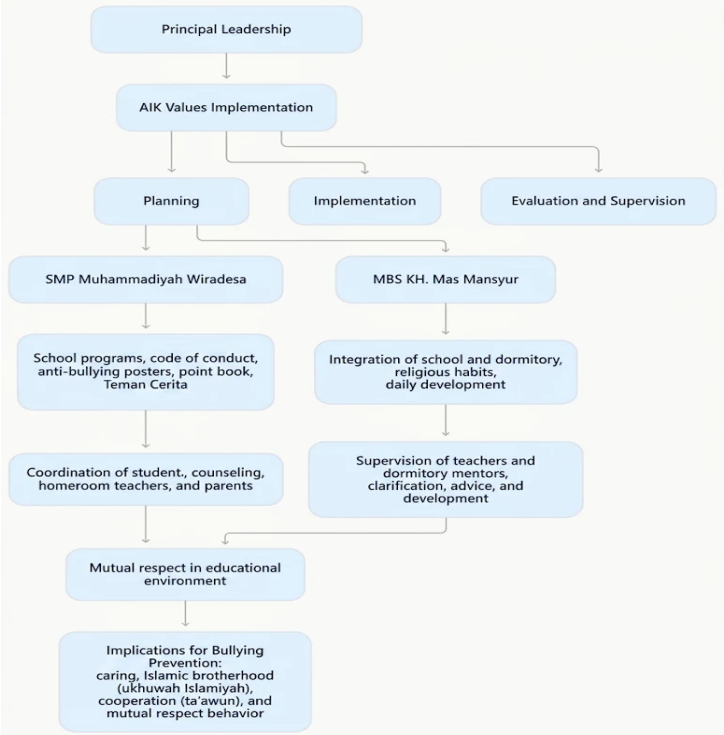


Figure 1. Research Findings on the Implementation of AIK Values in Bullying Prevention.

3.3. Implications of AIK Implementation for Bullying Prevention

The findings indicate that AIK implementation contributes to bullying prevention through three related mechanisms. First, religious habituation and educator role modeling provide behavioral examples emphasizing respect, discipline, and responsibility. Second, social activities and shared

religious practices create opportunities for students to develop empathy, solidarity, and mutual assistance. Third, school regulations, behavioral guidance, and supervision provide institutional mechanisms for identifying and responding to conduct that may hurt or demean other students. At SMP Muhammadiyah Wiradesa, the Gerakan Al-Ma'un and Jumat Berkah programs provide practical opportunities to develop *ukhuwah Islamiyah* and *ta'awun*. Anti-bullying posters, classroom rules, and the point-based disciplinary system reinforce these values through formal school procedures. The observed response to mocking behavior during the Duha prayer activity also illustrates how immediate reprimands can be followed by guidance and efforts to restore relationships. At MBS KH. Mas Mansyur Pekalongan, the integration of school and boarding activities enables AIK values to be practiced through daily interactions and continuous guidance. The boarding supervisor's role is particularly relevant because student behavior can be observed beyond classroom hours. The response to inappropriate joking and hurtful behavior involved clarification, reprimands, guidance, and coordination with school personnel. Overall, the findings suggest that AIK implementation supports the development of educational environments oriented toward mutual respect, social care, and positive relationships. Nevertheless, these findings demonstrate contributions to preventive efforts and institutional responses; they do not establish that bullying has been eliminated or quantitatively reduced.

DISCUSSION

The Implementation of AIK Values as a Form of Value-Based School Leadership

The findings of this study indicate that the implementation of Al-Islam and Kemuhammadiyahan (AIK) values is closely related to the way principals translate institutional values into policies, educational practices, and everyday social interactions. This suggests that the effectiveness of AIK implementation does not depend solely on the availability of religious programs but also on the leadership process that connects these values with the behavior expected of students. In this context, the principal functions not only as an administrative leader but also as a role model, policy maker, and coordinator of value-based educational practices. The relationship between leadership and value internalization can be understood through three interconnected processes. First, principals provide direction by incorporating AIK values into school programs and regulations. Second, they encourage internalization through exemplary conduct, religious habituation, and student guidance. Third, they maintain consistency through supervision, coordination, and program evaluation. These processes allow values such as *ukhuwah Islamiyah*, *ta'awun*, and *amar ma'ruf nahi munkar* to move beyond conceptual knowledge and become behavioral references in students' interactions. This process is important in bullying prevention because students' social behavior is influenced not only by what they are taught but also by the norms and examples they encounter in their educational environment. When respect, mutual assistance, and concern for others are consistently demonstrated by educators and reinforced through institutional policies, students receive clearer behavioral expectations. Conversely, when values are taught without consistent examples or follow-up, their influence on everyday interactions may be limited.

The comparison between the two schools illustrates how principals organize this leadership process according to institutional conditions. At SMP Muhammadiyah Wiradesa, the principal's involvement in school regulations, student development programs, and social activities demonstrates an effort to connect AIK values with school-based mechanisms. At MBS KH. Mas Mansyur Pekalongan, the integration of school and boarding activities extends this process into students' daily lives. Although the institutional mechanisms differ, both approaches position principal leadership as an important factor in maintaining the continuity of AIK values within the educational environment. This interpretation is consistent with Safitri's (2023) study, which highlights the principal's role in

developing anti-bullying policies, strengthening supervision, and integrating character education into school activities. The present study extends this perspective by emphasizing that, in Muhammadiyah educational institutions, AIK values can provide an ethical and religious foundation for those leadership practices. Thus, value-based school leadership involves not merely establishing preventive programs but ensuring that institutional decisions, educator behavior, and student development are guided by consistent values.

Differences in AIK Implementation within Different Educational Settings

The differences between SMP Muhammadiyah Wiradesa and MBS KH. Mas Mansyur Pekalongan demonstrate that the implementation of shared educational values does not necessarily produce identical institutional practices. Instead, the form of implementation is shaped by the organization of each educational environment. This finding indicates that AIK implementation needs to be understood in relation to the opportunities and responsibilities available within each institutional setting. In a regular school environment, student interaction and supervision are primarily organized through scheduled learning activities, school regulations, and student guidance mechanisms. Therefore, regulations, the point-based discipline system, counseling services, and the Teman Cerita program provide institutional channels for establishing behavioral expectations and responding to students' concerns. These mechanisms are relevant to bullying prevention because they help make inappropriate behavior recognizable and provide opportunities for guidance and follow-up. The existence of such mechanisms also indicates that the prevention of harmful behavior requires an institutional response rather than relying exclusively on individual moral awareness. In an integrated school-and-boarding environment, the implementation of AIK extends beyond formal school activities. Religious habituation, communal activities, and supervision by boarding personnel create additional opportunities to observe and guide students' behavior in everyday interactions. This setting allows educators and boarding supervisors to provide guidance in situations that may not occur during classroom learning. Consequently, the boarding environment becomes an additional context for reinforcing values of brotherhood, mutual assistance, and respect. The difference between these approaches should not be interpreted as indicating that one institution is more effective than the other. Rather, it shows that the same AIK principles can be translated into different mechanisms according to institutional characteristics. The school-based approach emphasizes formal policies and student guidance, while the integrated approach extends habituation and supervision into boarding life. Both approaches require consistency between the values being taught and the behavior expected from students. This comparison also highlights the importance of coordination in bullying prevention. In a regular school, coordination among the principal, student affairs personnel, guidance and counseling teachers, and other educators supports the identification and handling of student behavior. In a boarding institution, this coordination needs to include boarding supervisors because students' interactions also take place in the dormitory. Therefore, the institutional setting influences not only the form of AIK programs but also the distribution of responsibility for student supervision and guidance.

The Implications of AIK Implementation for Bullying Prevention

The contribution of AIK implementation to bullying prevention can be interpreted through the relationship between value internalization and the development of students' social behavior. The values of *ukhuwah Islamiyah*, *ta'awun*, *amar ma'ruf nahi munkar*, and *islah* provide moral guidance for how students should treat one another. These values are relevant because bullying prevention requires more than prohibiting harmful behavior; it also requires the development of positive relationships, empathy, mutual respect, and constructive responses to conflict. The value of *ukhuwah Islamiyah* encourages students to view their peers as members of a shared community who deserve respect and protection. Its practical significance lies in strengthening a sense of belonging and discouraging behavior that humiliates, excludes, or harms others. Meanwhile, *ta'awun* encourages

mutual assistance and social responsibility. When students become accustomed to helping one another, they are encouraged to respond more positively to peers who experience difficulties rather than remaining indifferent. The principle of *amar ma'ruf nahi munkar* provides a moral basis for recognizing and responding to inappropriate behavior. In the school context, this principle can be reflected in educators' efforts to reprimand harmful conduct, provide guidance, and encourage students to correct their behavior. The value of *islah* complements this process by emphasizing constructive conflict resolution and the restoration of relationships. Accordingly, AIK values can support bullying prevention through both the development of positive social attitudes and the handling of behavior that may harm others. The findings from the two schools illustrate how these values are connected with institutional practices. Social activities such as the Al-Ma'un Movement and Jumat Berkah at SMP Muhammadiyah Wiradesa provide opportunities for students to practice concern for others and mutual assistance. At MBS KH. Mas Mansyur, religious habituation and communal activities provide opportunities to reinforce cooperation and respect within the school and boarding environment. These activities are relevant not merely because they are religious programs, but because they create contexts in which students can practice social values through interaction and shared responsibility. Institutional regulations, counseling, and supervision also have an important complementary function. Moral values provide the ethical direction for student behavior, while regulations and guidance mechanisms clarify expectations and provide responses when inappropriate conduct occurs. This relationship suggests that value internalization and institutional control should not be treated as separate approaches. Rather, both are needed: values encourage students to develop awareness, while supervision and follow-up help ensure that behavioral expectations are consistently maintained. Nevertheless, the findings should not be interpreted as evidence that bullying has been completely eliminated or quantitatively reduced in either school. The study instead demonstrates how AIK-based leadership, educational programs, and supervision provide preventive support by encouraging positive social relationships and establishing mechanisms for responding to inappropriate behavior. The contribution of AIK implementation therefore lies in strengthening the moral and institutional conditions that support a safer and more respectful educational environment.

The Relationship between the Findings and Previous Studies

The findings of this study reinforce previous research concerning the contribution of Islamic values, character education, and school management to bullying prevention. Purnawan (2018), for example, examined the implementation of Al-Islam and Kemuhammadiyahan education in preventing bullying at Muhammadiyah Islamic elementary schools. This study is relevant to the present research because both highlight the importance of AIK education in shaping students' behavior. However, the present study develops the discussion by examining how AIK values are translated into institutional processes through principal leadership, including planning, implementation, supervision, and evaluation. Similarly, Bahari et al. (2024) emphasize the role of Islamic religious education in addressing verbal and non-verbal bullying through moral development, exemplary conduct, social cohesion, and guidance. The present findings are consistent with this perspective, particularly in showing the relevance of religious habituation, educator role modeling, social activities, and student guidance. The additional contribution of this study is its focus on the institutional integration of AIK values within two different Muhammadiyah educational settings. From the perspective of school management, Kholidi and Muliawan (2024) discuss the importance of management strategies in bullying prevention, including anti-bullying teams and student complaint mechanisms. The present study also identifies the importance of institutional arrangements, particularly through school regulations, student guidance, and coordination among school personnel. These findings suggest that preventive efforts require clear responsibilities and follow-up mechanisms so that concerns about student behavior can be addressed systematically. The findings are also in line with Safitri (2023), who highlights the principal's role in developing policies,

strengthening supervision, and integrating character education into school activities. The present study adds an AIK-based perspective by showing how religious and Muhammadiyah values can provide the ethical foundation for these leadership responsibilities. In this way, principal leadership connects value internalization with institutional policies and the development of school culture. The distinctive contribution of this study lies in its comparative examination of AIK implementation in a regular school environment and an integrated school-and-boarding environment. It demonstrates that the same fundamental AIK values can be translated into different institutional strategies according to the characteristics of each educational setting. More importantly, the findings indicate a relationship between four elements: principal leadership provides direction, AIK values offer moral guidance, institutional programs and daily practices support value internalization, and school culture provides an environment for reinforcing positive social behavior. These elements collectively contribute to preventive efforts against bullying. Therefore, bullying prevention through AIK should not be understood merely as the delivery of religious knowledge or the implementation of isolated activities. It requires consistent leadership, the internalization of values through daily practices, institutional mechanisms for supervision and guidance, and a school culture that promotes mutual respect, brotherhood, and social responsibility.

4. CONCLUSION

This study concludes that the implementation of Al-Islam and Kemuhammadiyahan (AIK) values by school principals at SMP Muhammadiyah Wiradesa and MBS KH. Mas Mansyur Pekalongan is carried out through planning, implementation, and evaluation. These processes demonstrate that AIK values are not merely delivered as religious knowledge but are integrated into institutional policies, educational programs, exemplary conduct, religious habituation, student guidance, and everyday interactions. The main finding of this comparative study lies in the different institutional strategies adopted by the two schools. SMP Muhammadiyah Wiradesa implements AIK primarily through a school-based approach, emphasizing institutional regulations, the point-based discipline system, the Teman Cerita program, student guidance, and social activities. In contrast, MBS KH. Mas Mansyur Pekalongan adopts an integrated school-and-boarding approach, extending AIK implementation through religious habituation, the Muhammadiyah Student Pledge, PHIWM, character development, and supervision by teachers and boarding supervisors. These differences demonstrate that shared AIK values can be translated into distinct strategies according to the characteristics of each educational setting. Furthermore, this study identifies the preventive contribution of AIK implementation through the internalization of moral values and the development of positive social behavior. Values such as *ukhuwah Islamiyah*, *ta'awun*, *amar ma'ruf nahi munkar*, and *islah* provide a foundation for fostering empathy, mutual respect, social responsibility, and constructive relationships among students. Their implementation is supported by principal leadership, institutional policies, educational programs, supervision, and the involvement of the school community. However, this study does not establish empirical evidence of a quantitative reduction or the complete elimination of bullying in either school. Rather, it demonstrates that AIK implementation provides preventive support by strengthening students' character, social awareness, and positive relationships. Therefore, the contribution of this study is to show how principal leadership can integrate AIK values into different educational settings as part of a broader institutional effort to foster a respectful, caring, and supportive school environment.

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