


## Innovative Integration of Islamic Values into the KiVa Program: A Justice and Empathy Framework to Combat Violence in Indonesian Schools

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### ABSTRACT

School violence, including bullying and sexual violence, poses a significant challenge to the well-being and development of students, particularly in Indonesia. Despite the success of anti-bullying programs like KiVa from Finland in reducing such violence, adapting these programs to the Indonesian context, which is deeply influenced by local cultural and religious values, is crucial for their effectiveness. This study proposes integrating key Islamic values '*adl*' (justice) and '*ihsan*' (empathy) into the KiVa program to create a more inclusive and safe educational environment for Indonesian students. The aim is to address not only the behavior of students but also the underlying societal issues, such as patriarchal norms and social hierarchies, that often fuel sexual violence in schools. Using a Systematic Literature Review (SLR), this research analyzes relevant studies published between 2018 and 2024, focusing on the application of Islamic principles in educational contexts. The findings suggest that integrating '*adl*' and '*ihsan*' enhances KiVa's effectiveness by fostering fairness, justice, and empathy, which are essential for preventing bullying and sexual violence. The integration of these values ensures a more holistic approach, addressing both the emotional and social aspects of the problem. This research contributes to the body of knowledge by offering a culturally relevant framework that can be adapted to Indonesian schools. Additionally, the study provides policy recommendations to promote teacher training, community engagement, and the inclusion of these values in the school curriculum. Further research is needed to evaluate the long-term effectiveness of this approach in creating safer and more just school environments.

**Keywords:** Islamic Education, KiVa Program, School Violence, Islamic-based Character Education, Violence Prevention

### ARTICLE INFO

*Article history:*

Received

February 05, 2025

Revised

May 04, 2025

Accepted

May 23, 2025

Published by

Website

E-ISSN

Copyright



Institut Agama Islam Ma'arif NU (IAIMNU) Metro Lampung  
<https://journal.iaimnumetrolampung.ac.id/index.php/ji/index>  
2548-7892

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## INTRODUCTION

School violence, both in the form of bullying and sexual violence, has become a global problem that threatens the safety and well-being of students in various parts of the world, including Indonesia. Recent data from the Ministry of Women's Empowerment and Child Protection shows more than 1,000 cases of sexual violence occurring in the school environment by 2024, indicating a mismatch between protection policies and the reality on the ground (SIMFONI-PPA, 2024).

One approach that has proven effective in reducing bullying in Finland is the KiVa Program, which emphasizes the importance of increasing empathy and changing social norms to create a more inclusive and safe environment (Salmivalli dkk., 2011). However, while the program is effective in Finland, the implementation of KiVa in Indonesia requires adjustments to better suit the prevailing social, cultural, and religious values in Indonesia.

Indonesia, as a Muslim-majority country, has Islamic values that can be used as a basis to build a more relevant culture-based solution to school violence. The values of 'adl (justice) and ihsan (empathy) have an important place in Islamic education that can strengthen the KiVa program's goal of creating a safer and more just environment. The value of 'adl teaches justice that is not only in favor of the victim, but also pays attention to the rights of the perpetrator, thus creating a more fair recovery process. Meanwhile, ihsan emphasizes the importance of empathy and kindness in social interactions, which can help create an atmosphere that supports changes in students' attitudes towards violence and bullying. Therefore, this study aims to integrate these two Islamic values in the adaptation of the KiVa Program for education in Indonesia to create a more inclusive school environment and reduce violence.

The problem of sexual violence in schools is not only related to weak policy implementation, but is also exacerbated by the patriarchal culture that is still strong in society. In a patriarchal context, women are often seen as weaker than men, which makes them vulnerable to becoming victims of sexual violence and *bullying* (Rabbaniyah & Salsabila, 2022; Susanto, 2022). Previous research shows that religious values, particularly in Islamic education, play a role in shaping students' character and morals to create a just and empathic culture in schools (Gultom, 2021). Research has shown that the consequences of violence for children are varied and complex, ranging from physical impacts such as chronic pain, to psychological impacts such as anxiety, depression, and post-traumatic stress (Amado dkk., 2015). Some researchers offer education-based solutions to solve this problem. For example in Finland, the KiVa program has proven successful in reducing rates *bullying* and sexual harassment through approaches that emphasize increasing empathy among student (Garandean dkk., 2022)(Smith, 2019). Instilling the values of empathy in students has been proven to be able to significantly reduce aggressive behavior at school (Axford dkk., 2020). In addition, research reveals that the long-term success of anti-bullying programs such as KiVa is greatly influenced by organizational support, a conducive school culture, and full commitment from teachers and staff. This support is not just a matter of policy on paper, but includes real implementation in the field involving all elements of the school (Crary & Seltzer-Rogers, 2022; Roth & Romero, 2022; Salmivalli dkk., 2011).

The topic of school violence, both in the form of bullying and sexual violence, is becoming an increasingly pressing issue in Indonesia (Malyuna & Lubis, 2023). Recent data shows that more than 1,000 cases of sexual violence occurred in schools in 2024, indicating a mismatch between protection policies and the reality on the ground (Apaydin Cırık & Karakurt, 2024; Rabbaniyah & Salsabila, 2022). The impact of such violence can include long-term physical and psychological disorders for victims, such as anxiety and depression (Ulubas-Varpula & Björkqvist, 2021; Van Der Burgt dkk., 2024; Zaleski dkk., 2024).

In addition, Indonesia's patriarchal culture exacerbates the situation, where women are often considered weaker and more vulnerable to victimization (Rabbaniyah & Salsabila, 2022). Therefore, cultural and religious-based solutions, such as integrating Islamic values in the KiVa program, are crucial. The values of 'adl (justice) and ihsan (empathy) in Islamic education can support the creation of a safer and fairer environment for students, in line with KiVa's goal of emphasizing the importance of empathy in reducing bullying (Axford dkk., 2020; Garandean dkk., 2022).

The implementation of anti-bullying programs such as KiVa also requires organizational support and full commitment from the school to succeed, involving all relevant parties (Garandean dkk., 2022). Therefore, this research is important to find solutions that are more relevant to Indonesia's socio-cultural conditions in creating a more inclusive and violence-free school environment.

Different from previous research which mostly focuses on the implementation of programs in preventing bullying and sexual violence with an empathetic approach (Celik, 2024; Kantipudi & Chuemchit, 2024), this article emphasizes The integration of Islamic values, particularly 'adl and ihsan, offers a culturally relevant framework that ensures justice for both victims and perpetrators, while fostering empathy to create a supportive and inclusive environment (Flanagan, 2024). This approach recognizes the pivotal role of educators, students, and parents in shaping a school culture that prioritizes safety, respect, and social justice (Syaebani dkk., 2023; Willmott & Widanaralalage, 2024). By incorporating these values into the KiVa Program's learning modules, this study contributes to the development of a comprehensive, culturally grounded framework for preventing sexual violence (Engstrom & Laurin, 2024; Prakash dkk., 2024a). This framework not only addresses the immediate need for safer schools but also strengthens the moral and social fabric of Indonesian educational institutions, with potential applications for broader Islamic contexts. However, research examining the application of Islamic values in violence prevention programs in schools, especially in the Indonesian context, is limited. Thus, this study seeks to fill this gap by adding the values of 'adl and ihsan to the KiVa program and exploring how these values can increase the effectiveness of the program in the Indonesian context. This research also provides policy recommendations related to the implementation of the KiVa program based on Islamic values.

This research uses the Systematic Literature Review method to identify and analyze relevant scientific articles on the implementation of the KiVa program and the integration of Islamic values in education. The literature used in this study was selected based on certain criteria that included articles published between 2018 and 2024 from databases such as SCOPUS and Google Scholar.

The hypothesis proposed in this study is that the integration of the values of 'adl and ihsan in the adaptation of the KiVa Program will increase the effectiveness of violence prevention in schools, both in the form of bullying and sexual violence. The variables studied include Islamic values ('adl and ihsan), the effectiveness of the KiVa program, and its influence on changes in student attitudes and behavior in dealing with violence. It is hoped that this research can make a significant academic contribution by offering holistic guidance on how education based on Islamic values can be integrated with violence prevention programs such as KiVa. Apart from that, this research also presents practical recommendations for policy makers to create a school environment that is safe, free from sexual violence, and in line with religious values and gender justice. It is hoped that this integration can build an education system that is not only oriented towards academic achievement, but is also capable of forming a strong moral character, based on justice and empathy.

## METHOD

This research uses the method *Systematic Literature Review* (SLR) by following the guidelines *Preferred Reporting Items for Systematic Reviews and Meta-Analyses* (PRISM). This method was chosen with the following considerations, namely: (1) clearly defining research questions that require systematic study, (2) identifying inclusion and exclusion criteria appropriately, and (3) allowing exploration of extensive scientific literature databases within the specified time period (Axford dkk., 2020; Cascales-Martínez dkk., 2025; Christou dkk., 2024; Jongen dkk., 2023).

### Exclusion and Inclusion

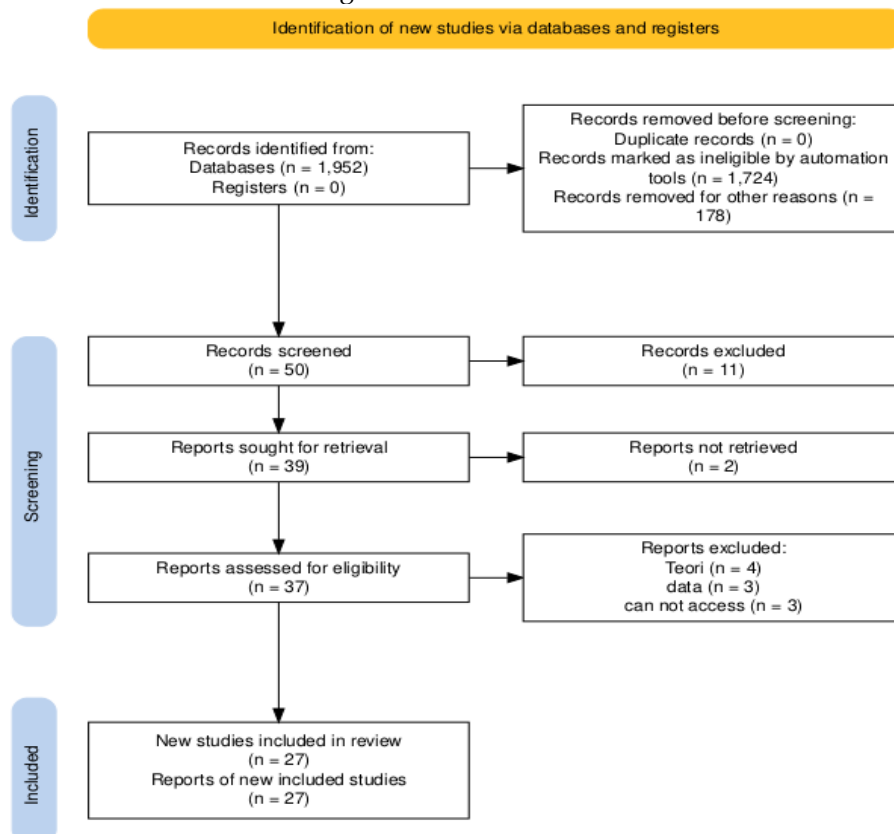
The focus of this study is to understand the key factors that influence the effectiveness of KiVa implementation in preventing bullying and sexual violence? And what would the KiVa program look like if it were integrated with Islamic values, namely ihsan, in preventing sexual violence in the educational environment? Therefore, *data base* used to search for articles and journals, namely SCOPUS. *Dbase thread* These were chosen because they have many high quality articles and allow broader searches. This research went through the literature identification stage by developing a framework that became the basis for determining inclusion and exclusion criteria as follows:

Table 1. Inclusion and Exclusion Criteria

Aspect	Inclusion Criteria	Exclusion Criteria
Keywords	Articles with the keyword KiVa	Articles not related to the KiVa keyword
Year	Articles published in 2018-2024	Articles published outside of the year before 2019
Subject Area	Social science	all subject areas except social science
Document Type	Article	All document types except articles
Publication Stage	Final stage	Tahap article in press
Source Type	Journal	All sources except Journal

This is done so that the data search remains focused and does not expand from the research context. Relevant keywords are used to narrow the scope of data searches. Keywords used in *search engine* is “KiVa”.

Figure 1. PRISMA Flowchart



The PRISMA diagram depicts the steps in the process of identification, exclusion, and inclusion of articles in systematic research. This process is designed to ensure that all articles relevant to the research topic are identified, evaluated, and carefully considered. With this approach, research becomes more comprehensive, structured, and produces more accurate and reliable evidence. The PRISMA flow diagram involves several important stages, namely:

### 1. Identification

The process of conducting a systematic review began with the identification stage, where relevant articles were retrieved from the SCOPUS database. Using the keyword "KiVa," the search resulted in a total of 1,952 articles. Before proceeding to the next screening phase, articles that did not meet the preliminary criteria were excluded. While there were no duplicate articles, 1,724 articles were automatically removed as they fell outside the publication range of 2018-2024. Additionally, 178 articles were excluded for various reasons, including irrelevant topics, incomplete publication stages, unsuitable document types, or sources that did not align with the inclusion and exclusion criteria.

### 2. Screening

At this stage, researchers searched and identified articles from the database, namely SCOPUS, with the keyword "KiVa" so that 1,952 articles were identified. Before entering the further screening stage, articles are removed that do not meet the initial criteria. There were no duplicate articles, but 1,724 articles were eliminated by the automation tool as ineligible because they did not fall within the years 2018-2024. Additionally, 178 Other articles were removed for various other reasons, such as topic, publication stage, document type, and sources that were not relevant to the inclusion and exclusion criteria.

### 3. Report Search

Following this stage, the researchers proceeded to obtain full reports for the 39 articles that passed the screening phase. However, not all reports could be accessed entirely. Two articles were inaccessible, possibly due to technical issues or restricted access to subscription-based journals. Consequently, 37 articles were successfully retrieved and subjected to a more in-depth evaluation to determine their compliance with all the established inclusion criteria.

### 4. Qualification Assessment

At the qualification assessment stage, a detailed review was conducted on the accessible articles. Of the 37 articles, 10 were excluded after this deeper evaluation. Four articles were excluded because they focused primarily on theoretical discussions without presenting relevant empirical data. Three others were removed due to data quality concerns, either failing to meet the required standards or being deemed irrelevant to the research objectives. Additionally, three articles remained inaccessible, despite the researchers' efforts to obtain them.

### 5. Inclusion

The final stage of the process resulted in 27 articles meeting all inclusion criteria. These articles were included in the systematic review as they were deemed relevant and of high quality, making them suitable for further analysis and discussion. This rigorous process reflects the systematic and thorough approach employed by the researchers in identifying, filtering, and evaluating relevant articles. By adhering to strict methodological standards, the researchers ensured that only studies of sufficient academic quality were incorporated into the review. This methodological rigor is intended to enhance the validity and accuracy of the research outcomes.

This comprehensive process highlights the critical importance of systematic screening in producing a high-quality literature review. By following a structured and transparent methodology, the researchers minimized the potential for bias and ensured that the selected studies contributed meaningful insights to the analysis. Moreover, this process underscores the significance of aligning the research with clearly defined criteria to ensure the integrity and relevance of the final selection.

The study's approach to article selection and evaluation further emphasizes the importance of maintaining academic rigor in systematic reviews. Each stage, from identification to final selection, was carried out with precision to ensure that only articles with significant relevance and methodological soundness were included. This attention to detail not only reinforces the

reliability of the findings but also lays a strong foundation for drawing practical and evidence-based conclusions.

The final output of this systematic review is expected to provide significant contributions to the field of education, particularly in understanding and adapting the KiVa Program within the Indonesian educational context. By selecting articles through a rigorous and transparent process, the researchers ensured the inclusion of high-quality studies that offer valuable insights and support the development of well-informed recommendations. Ultimately, this systematic approach seeks to produce findings that are both reliable and applicable to real-world educational challenges.

Strict inclusion criteria: researchers had very strict inclusion criteria, so many articles had to be excluded at various stages. This aims to ensure that only high-quality articles are included in the analysis. Challenges in obtaining complete reports: not all article reports can be obtained easily. This can be an obstacle in systematic research. Reasons for exclusion are diverse: articles can be excluded for a variety of reasons, not only due to poor research design, but also due to data access or availability issues. Overall, this flow diagram provides a clear picture of how researchers conduct systematic reviews of the literature. This process is an important step in producing strong and reliable scientific evidence.

## RESULT AND DISCUSSION

### a. KiVa Program in Prevention *Bullying* at school

Nice is an anti-bullying intervention program designed in Finland with the main aim of reducing and preventing bullying incidents in schools. This program was developed by a research team from the University of Turku and funded by the Finnish Ministry of Education in 2006. KiVa, which is an acronym for the word *Against Bullying*, means to fight *bullying* in Finnish (Salmivalli dkk., 2011)(Huising dkk., 2020). KiVa is an anti-bullying program based on extensive research on the phenomenon of bullying as a group social dynamic. This program not only targets perpetrators and victims, but also activates the role of other students who are around bullying incidents, known as observers (*bystanders*) (Granero Andújar & Manzano León, 2018). Students are encouraged to be empathetic towards victims and actively stop the actions *bullying*. This approach seeks to change social norms in schools, so that *bullying* no longer accepted by the school community.

The KiVa program has two main goals: prevention *bullying* through regular activities involving all students aimed at children aged 7 to 15 years, and direct intervention on case *bullying* that has happened. To achieve this goal, this program uses lesson modules which includes classroom discussions, role plays, videos, and digital tools that encourage prosocial behavior among students (Herkama, 2022). In addition, this program has a specific intervention component that is implemented by the KiVa team in schools (López-Catalán, Mäkela, Sánchez Sánchez, & López-Catalán, 2022).

The KiVa program is implemented through three main approaches: general approach, witness involvement, and special approaches. The general approach is carried out through routine activities such as class discussions, role plays, educational videos, and digital tools designed to instill empathy and positive social behavior among students. In aspect witness involvement, KiVa focuses on educating students who witness acts of bullying to play an active role in supporting the victim and stopping the perpetrator, thereby creating new social norms in schools that reject bullying behavior (Torres, 2025). Meanwhile, a special approach is applied to handle bullying cases that have occurred through investigation, mediation and providing post-incident support by a trained team. KiVa's uniqueness lies in its holistic approach that not only targets perpetrators and victims, but also actively involves witnesses to change social dynamics in schools (Granero Andújar & Manzano León, 2018; School of Health Sciences Mamba'ul 'Ulum, Surakarta dkk., 2018). Apart from that, this program uses technology-based interactive media and involves parents to support the success of the program. Its primary focus on increasing empathy, particularly affective empathy, makes this program effective in creating school environments that are safer, more supportive and free from bullying (Gaffney dkk., 2019).

In practical terms, KiVa works with a comprehensive approach, involving all elements in the school. This program has three levels of intervention. The main things applied in the school community:

1. Universal Intervention, covers all students and is focused on prevention efforts *bullying* through regular lessons that address impact *bullying* and the importance of empathy (Garandeau dkk., 2022). This lesson module involves the teacher as a facilitator, who provides class discussions, role plays, and educational videos to increase students' awareness of the effects *bullying* and teach them how to respond (Garandeau & Salmivalli, 2021). Besides that, digital tools are also used, such as online games that help students learn about prosocial behavior and empathy (Klocek dkk., 2024).
2. Bystanders is one of the important elements of KiVa, namely its focus on direct witness involvement (Axford dkk., 2020). In many cases, *bullying* supported or influenced by witnesses who do not act or even support the perpetrator indirectly (Badger dkk., 2023). KiVa teaches students to support victims *bullying* and actively stop the action, without taking physical risk to themselves (Garandeau dkk., 2022). By involving all students in an active role, this program seeks to change social norms so that *bullying* is no longer accepted in the school environment (Huitsing dkk., 2020).
3. Indicative Intervention: If incident *bullying* happens, KiVa has an approach mechanism carried out by the KiVa team in schools (Clarkson dkk., 2019). This team consists of teachers and school staff who are specially trained to handle bullying cases. When *bullying* identified, this team will conduct a thorough investigation of the situation through interviews with victims, perpetrators and witnesses (Green dkk., 2020). After that, the team will conduct mediation and provide solutions to resolve conflicts. Additionally, long-term support is provided to victims to ensure there are no incidents *bullying* repeated (Young dkk., 2022).

Apart from intervention activities, KiVa also carries out regular monitoring and evaluation through anonymous surveys given to students. This survey aims to monitor the frequency of bullying in schools as well as the effectiveness of the program. Data from this survey is then used by the KiVa team and teachers to assess the extent to which the program is running as expected and determine corrective steps if necessary (Granero Andújar & Manzano León, 2018). Teachers also receive regular training to improve their skills in detecting and handling incidents *bullying* quickly and precisely. This training ensures that they are ready to take consistent and effective action in accordance with program guidelines (Esperanza Debby Ng dkk., 2020).

KiVa also seeks to involve parents as part of prevention efforts *bullying*. Parents are given an understanding of how the program works and how they can support children at home to create continuity between school and home (Downes & Cefai, 2019; Ng dkk., 2022). Good communication between schools and parents helps create a more supportive environment for students, both inside and outside school. This parental involvement has been proven to increase the effectiveness of the program in reducing bullying incidents (Granero Andújar & Manzano León, 2018).

#### **b. Effectiveness of the KiVa Program in Prevention *Bullying* at school**

In schools that implement KiVa, students have a lower risk of becoming perpetrators or victims of bullying compared to schools that do not implement the program. In Finland, the program was not only successful in reducing *bullying*, but also increases affective empathy among students (Garandeau dkk., 2023). Affective empathy is the ability to feel the suffering of others, which helps students to act prosocially and stop aggressive behavior around them (Borualogo dkk., 2022). KiVa can also be adapted to the Indonesian context, by adapting the program's approach to existing social and cultural dynamics. By involving all school elements and increasing student and teacher awareness about the importance of empathy, KiVa can help reduce levels of bullying and sexual violence in Indonesian schools (Cascales-Martínez dkk., 2025; Torres, 2025).

The KiVa program is designed to address *bullying* by emphasizing on increasing empathy among students. Empathy, especially affective empathy, plays an important role in prevention

*bullying*, because by understanding the victim's feelings, students will be more likely to stop the action *bullying* (Brady dkk., 2024; Garandeau dkk., 2022). Affective empathy refers to the ability to feel the emotions of others, which in the school context helps students understand the impact of behavior *bullying* on the victim. Research shows that through the KiVa program, increasing affective empathy among students significantly reduces levels of bullying in its various forms, including *bullying* physical, verbal and social (Setinawati dkk., 2025). This emphasizes that strengthening a sense of caring for others can change the social dynamics in schools, creating a more conducive and safe climate.

KiVa involves the role of students as observers (bystanders) in stopping *bullying*. This program explicitly targets students who witness acts of bullying and encourages them to support the victim and stop the perpetrator (Granero Andújar & Manzano León, 2018). In Finland, this program has proven successful in reducing the number of bullying incidents in schools by involving the entire social ecosystem in schools, not just focusing on the perpetrators and victims. This kind of intervention is recognized as capable of changing social norms in the school environment, where aggressive behavior is no longer considered socially acceptable (Cascales-Martínez dkk., 2025).

The KiVa program is an anti-*bullying* designed to be implemented in the school environment. The main focus of this program is to reduce and prevent acts *bullying* through a comprehensive approach, including education about empathy and positive social values (Henriksen dkk., 2024). This program does not only aim to reduce incidents *bullying* but also functions as an effort to prevent violence in schools. Although mainly focused on *bullying*, the KiVa approach indirectly functions as a violence prevention measure because the program increases student and school awareness of harmful behavior and seeks to foster a safe and supportive environment.

## DISCUSSION

The integration of Islamic values, 'adl (justice) and ihsan (empathy), into the KiVa anti-bullying program enhances its effectiveness in preventing both bullying and sexual violence in Indonesian schools. The inclusion of these values fosters a holistic approach to addressing school violence by not only focusing on the behavior of the students but also on deeper societal issues, such as patriarchal norms and social hierarchies, which often fuel violence in schools. By incorporating 'adl, the program ensures fairness in dealing with bullying incidents, giving equal consideration to the rights of both victims and perpetrators. Meanwhile, the value of ihsan encourages students to understand and empathize with the emotional suffering of others, motivating them to take proactive steps to support victims. These findings support the notion that values-based education can bring about more sustainable cultural change in school environments, making them safer, more just, and empathetic.

### **Contribution to Islam-based Character Education Model**

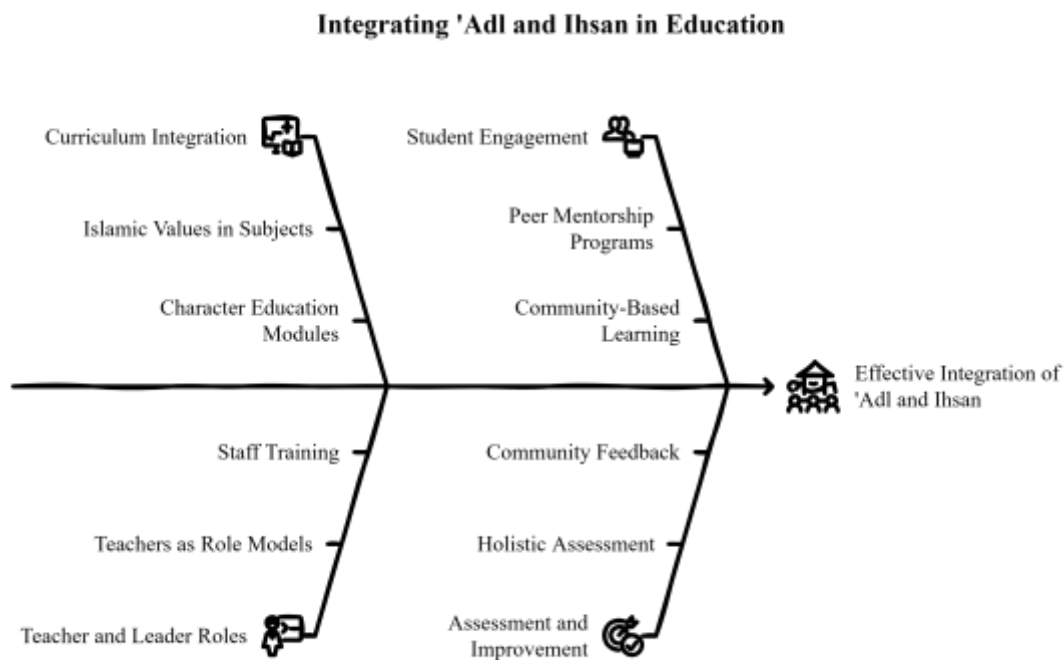
In the Indonesian context, where social norms often reinforce power hierarchies between men and women, programs like KiVa can be an effective tool for reducing sexual violence in schools. By emphasizing empathy and changing social norms, students are expected to be more aware of the negative impacts of sexual violence and more motivated to prevent it (López-Catalán, Mäkela, Sánchez Sánchez, & López-Catalán, 2022). Through modules that target students' understanding of the importance of mutual respect, KiVa can help create a safer environment for female students and other minority groups.

This research also makes a significant contribution in developing an Islamic-based character education model that is more relevant to the Indonesian context. Character education that integrates the values of 'adl and ihsan not only helps shape individual character, but also creates a more harmonious school environment, where every student is valued, respected and given the opportunity to develop. This model is in line with the vision of Islamic education that emphasizes the importance of character building that is not only intellectually intelligent, but also has high social and moral concerns (Sitompul dkk., 2023). Through an Islamic values-based approach, education in Indonesia can become more than just a space for learning

academic material, but also a means to form students who have empathy, justice, and a sense of responsibility towards society.

Fostering good values and morality can be achieved more effectively if teachers are prepared to be role models for their students. For example, if the goal is to foster empathy among students, teachers can demonstrate this by providing positive examples. Teachers can also show a good example by showing mutual respect for their colleagues in front of students (Aly, 2020). To further illustrate the core values of *'adl* (justice) and *ihsan* (empathy) within the proposed model for Islamic-based character education, the following diagram visualizes how these values interact with the various components of the educational process. The diagram highlights the key elements that contribute to fostering a just and empathetic school environment, where values of fairness, respect, and mutual understanding are prioritized (Egitim & Akaliyski, 2024; Willmott & Widanaralalage, 2024).

This model integrates *'adl* and *ihsan* in practical applications within the school curriculum, teacher-student relationships, community engagement, and conflict resolution. By combining these Islamic principles with proactive educational practices, the model seeks to address challenges such as bullying, sexual violence, and social injustice in schools. The diagram offers a clear visual representation of how these values are interwoven and how they influence the learning environment and broader societal behaviors.



*'Adl* refers to the deep concept of justice in Islam, which is not only related to individual rights, but also to creating balance in social, political and economic relations. In the context of education, *'adl* teaches students that justice is paramount in every action and decision. Justice means treating every individual with respect, without discrimination, and ensuring that their rights are respected regardless of social or economic background.

To implement this in schools, teaching about social justice can be done in every subject with an approach that emphasizes fair and equal treatment for every student. For example, when dealing with cases of bullying or conflict, schools should ensure that decisions are made in favor of one party and that all individuals are given the opportunity to be heard and treated with respect (Zhu dkk., 2024). Justice can also be applied by engaging students in discussions on how to make fair decisions in various situations, teaching them to look at situations with an objective point of view and solve problems wisely. In addition, instilling the principle of *'adl* is

also important to address gender and social inequality (Hearn & McKie, 2010; Rustandi & Kusnawan, 2023). By introducing this principle, students are taught to eliminate existing gender stereotypes and social inequalities, creating a space where every student feels valued regardless of gender, ethnicity or social status.

On the other hand, the value of *ihsan* teaches about perfection in every action, not only towards Allah, but also towards fellow humans and the universe. In the context of character education, *ihsan* means encouraging students to not only understand but also feel the suffering of others, and act to help ease their burden. *Ihsan* teaches that every good deed should be done wholeheartedly, not just to fulfill an obligation, but to achieve a greater good.

In the school context, the application of *ihsan* begins with teaching students empathy. One of the most effective ways to prevent bullying and violence in schools is to encourage students to understand the feelings of others, especially victims of violence. Through programs such as role-play or simulation of bullying cases, students can feel the position of the victim, so that they are encouraged to be more careful in their actions and more sensitive to the feelings of others (Huang & Macgilchrist, 2024; Orr & Lavy, 2024). The *ihsan*-based character education program also involves real actions, such as bringing together the bully and the victim in a reconciliation process, which allows them to foster a deep sense of empathy for the feelings of others. Developing the value of *ihsan* not only teaches empathy but also the value of kindness and compassion, where students are involved in social activities such as social service, fundraising for disaster victims, or working with local communities. These activities give students the opportunity to experience the benefits of sincere giving, which strengthens their character and enhances their sense of empathy in everyday life (Cascales-Martínez dkk., 2025; Steinert dkk., 2024).

The application of these values of '*adl* and *ihsan* should be integrated into the school curriculum. Each subject can be a platform to teach both values. For example, in history lessons, students can learn how Islamic leaders like Umar ibn al-Khattab applied '*adl* in his government. In ethics or social studies, students can be taught about social justice from an Islamic perspective and how to apply it in daily life. In addition, character education modules that specifically teach '*adl* and *ihsan* can also be developed. This module could include case studies, moral stories and scenarios that motivate students to reflect on how they can apply these values in their daily lives.

Teachers and school leaders have an important role in realizing the application of these values. They should set an example in applying '*adl* and *ihsan* in their interactions with students and colleagues. This includes fairness in grading, respecting all students, and showing empathy through concrete actions, such as providing assistance to struggling students. It is therefore important to provide regular training for teachers and school staff on how to integrate these values in their teaching and how to deal with issues such as bullying or social exclusion in an empathetic and fair manner (López-Catalán, Mäkelä, Sánchez Sánchez, & López-Catalán, 2022; Smith, 2019).

In addition, students should also be involved in activities that can strengthen their understanding and application of the values of '*adl* and *ihsan*, such as peer support or mentor programs, where older students help younger students overcome challenges in a fair and empathetic manner. Community-based learning activities, such as community service or social projects, are also important to give students the opportunity to apply these values in a broader context, by helping marginalized communities or participating in environmental conservation efforts.

The achievement of this program can be measured through holistic assessment that not only measures academic achievement, but also how students internalize the values of '*adl* and *ihsan*. Assessment can be done through self-reflection, peer feedback, and observation of students' attitudes in interacting fairly and empathetically (Albiero dkk., 2009; Heredia-Negrón dkk., 2024; Prakash dkk., 2024b). Feedback from teachers, students and parents will provide insight into how well these values are implemented in the school culture (Adu-Boahen, 2024; Orr & Lavy, 2024), which can then be used to adjust and improve the implementation of this model.

Integrating 'adl and ihsan in character education, this model is expected to reduce bullying and violence in schools. This approach will improve social cohesion among students, create a more harmonious environment and build stronger, more responsible and empathetic characters (Moulin, 2023; Utami & Rohmadi, 2021). Involving parents and the wider community in this process will also strengthen the application of these values outside of school, creating a more just and compassionate society (Apaydın Cırık & Karakurt, 2024; Young dkk., 2022).

Thus, the 'adl and ihsan-based character education model offers a comprehensive and relevant solution to the challenges of violence and social injustice that exist in Indonesian schools. Through the promotion of justice, empathy and moral excellence, this model has the potential to transform the educational experience, making it more just, compassionate and in line with Islamic values. Ultimately, this model will shape a generation of students who not only excel academically, but also have high levels of social responsibility, ethics and empathy.

**a. Relevance to Indonesian Education and Social Challenges**

Meanwhile, the value of ihsan emphasizes a deep understanding of the feelings of others and demonstrates an empathetic attitude that is not only at the cognitive level, but also at the affective level. In the context of bullying and violence, ihsan allows students to not only understand the wrongdoing, but also feel the suffering of the victim, which encourages them to engage in active cessation of violence. This is in line with the main goal of the KiVa program, which is to increase empathy and change social norms in schools so that bullying is no longer accepted as part of the school culture (Garandeau dkk., 2022). The integration of the value of ihsan can strengthen students' social awareness, making them more responsive to acts of violence and more involved in creating changes in school culture (Figueroa-Armijos & Berns, 2022; Kronick dkk., 2024).

Through regular modules, role-playing exercises, and educational campaigns, a KiVa-like program integrated with 'adl and ihsan can address not only bullying but also broader issues of discrimination and intolerance (Abror, 2020; Anas dkk., 2025; Triandafyllidou & Kouki, 2013). This program would emphasize the importance of mutual respect, inclusivity, and fairness, building a foundation for social harmony. By adopting this approach, Indonesian schools can significantly reduce the prevalence of violence and establish an educational culture rooted in justice, empathy, and collective responsibility (Bloom & Lambie, 2020; Santi dkk., 2022).

Learning in religion refers to the teaching of a religion from an internal perspective by its own adherents, thereby enabling students to strengthen their belief in their religion. On the other hand, learning about religion positions religion as an object of academic study. Meanwhile, learning from religion places students at the center of the learning process to explore answers to their own questions related to religious and moral issues (Adnan, 2022; Ahsanulhaq, 2019).

In Indonesia, which still faces high rates of gender inequality and sexual violence, an approach based on the values of 'adl and ihsan has great potential to create sustainable change (Smiley dkk., 2021; Steinert dkk., 2024). The value of 'adl teaches equality in the treatment of all individuals, which is highly relevant to gender issues and the protection of women's rights in schools. Meanwhile, the value of ihsan emphasizes mutual respect and appreciation of others' feelings, which can reduce tensions between students and create a more inclusive environment. In this context, the integration of Islamic values in the KiVa program can act as an intervention that not only addresses the issue of violence, but also improves social relations between students, teachers and the school community as a whole.

Although these findings show the great potential of applying the values of 'adl and ihsan in KiVa, there are some challenges that must be faced in its implementation. One of these is resistance to change in established social norms in schools. Faith-based education is often perceived as separate from general education, so efforts are needed to integrate Islamic values in a way that does not seem imposing. In addition, training teachers and school staff on how to practically implement these values will also be a challenge that needs to be overcome. Therefore, further research is needed to evaluate the applicability of this model in the context of Indonesian schools and identify barriers and practical solutions for program sustainability.

This research contributes significantly to the field of violence prevention in schools by offering a culturally relevant adaptation of the KiVa program. The integration of Islamic values, particularly *'adl* and *ihsan*, provides a framework that is well-suited to the Indonesian context, where religion plays a central role in shaping social norms. This adaptation ensures that the program aligns with local cultural and religious values, making it more acceptable and impactful. Furthermore, the study emphasizes the importance of teacher training, community involvement, and the inclusion of these values in the school curriculum as essential components for the successful implementation of the program.

However, the study has some limitations. First, the research is based on a systematic literature review and does not include primary data or empirical testing of the proposed model in Indonesian schools. Further research is needed to assess the long-term effectiveness of the integrated KiVa-Islamic values model in real-world school environments. Additionally, the study highlights challenges in implementing religious values in a way that does not alienate students from different religious backgrounds. Overcoming resistance to the integration of religious values into the educational system is another hurdle that requires further exploration.

In terms of recommendations, it is crucial to conduct pilot programs in selected Indonesian schools to evaluate the feasibility and impact of the KiVa program integrated with Islamic values. These programs should involve all stakeholders—teachers, students, parents, and community leaders—to ensure that the values of *'adl* and *ihsan* are deeply embedded in the school culture. Policymakers should prioritize teacher training on the practical application of these values and foster a school environment where empathy and justice are central to everyday interactions. Future research should focus on evaluating the effectiveness of the KiVa program with Islamic values in diverse school settings across Indonesia. Comparative studies between schools that implement the integrated program and those that do not could provide valuable insights into its impact on reducing bullying and sexual violence. Additionally, research could explore how the integration of Islamic values influences students' long-term moral development and attitudes towards gender equality and social justice. Finally, it is recommended to investigate how similar frameworks could be adapted to other Muslim-majority countries with different cultural dynamics, expanding the applicability of this model in broader global contexts.

## CONCLUSION

This study demonstrates that integrating the Islamic values of *'adl* (justice) and *ihsan* (empathy) into the KiVa program offers a viable solution to combat bullying and sexual violence in Indonesian schools. By emphasizing these values, the model not only addresses the immediate problem of violence but also promotes long-term cultural and behavioral change among students. The inclusion of *'adl* ensures that justice is applied equitably in cases of bullying or sexual violence, allowing for fair treatment of both victims and perpetrators. Meanwhile, the value of *ihsan* fosters empathy, encouraging students to understand the emotional suffering of victims and take proactive steps to support and help them. The findings of this study are significant as they provide a culturally sensitive adaptation of an established anti-bullying program, ensuring that it aligns with Indonesia's unique social and religious context. The integration of these values offers a holistic approach that can transform the school environment into a space of mutual respect, fairness, and compassion. These findings contribute to the ongoing efforts to create safer schools and reduce violence through education. Moreover, by involving teachers, parents, and communities in the application of these values, the model strengthens social ties and fosters a collective responsibility towards violence prevention. In conclusion, the proposed model is not only academically valuable but also socially transformative. It highlights the relevance of Islamic values in shaping a more just and empathetic generation of students. As the model is implemented and further refined through future research, it has the potential to serve as a robust framework for addressing school violence globally, especially in societies with similar cultural and religious contexts.

## ACKNOWLEDGEMENT

I would like to express their sincere gratitude to all those who have supported and contributed to the successful completion of this study.

## AUTHOR CONTRIBUTION STATEMENT

Sita (S) conceptualized the research, designed the methodology, and led the analysis and writing of the manuscript, contributed to the literature review, data collection, and assisted in revising the manuscript. Kusaeri (K) provided valuable feedback on the research design and contributed to the final revision of the manuscript. All authors have read and approved the final manuscript for submission.

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