

The New Direction of Indonesian Character Education: Bullying, Moral Decadence, and Juvenile Delinquency

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ABSTRACT

Purpose – This article aims to provide a new direction for Character Education in minimizing bullying and preventing moral decadence and delinquency in adolescents in the school environment with a Prophetic Parenting approach.

Design/methods/approach – This research used a qualitative method of literature type by collecting literature and data from books, scientific journal articles, yellow books, and Indonesian laws and regulations to reconstruct Character Education in Indonesia that has not been effective in responding to bullying, moral decadency, and juvenile delinquency, using the Prophetic Parenting approach.

Findings – The first thing that the Prophet strongly emphasized in Character Education was a prophetic character, which includes qualities such as *siddiq*, *amanah*, *tabligh*, and *fatimah*. Second, in character building, following the teachings of the Prophet Muhammad, is important to prioritize the language of deeds rather than words alone. Third, the Prophet Muhammad's approach taught strong moral and ethical principles. Parents can refer to verses in the Qur'an that emphasize the importance of behaving well, avoiding humility, and humiliating others. Fourth, parents should encourage children to be open about their experiences at school. Fifth, in overall efforts to overcome juvenile delinquency, the Prophetic Parenting approach can be a guide in shaping the character of adolescents with Islamic values and ethics.

Research implications/limitations – The research has theoretical implications that, to minimize the occurrence of bullying, moral decency, and juvenile delinquency, it is necessary to apply parenting that refers to the concept of the Prophet SAW in building the character of Indonesian children toward a golden Indonesia in 2045.

Originality/value – The research provides direction for incorporating the Prophetic Parenting approach into the Indonesian education curriculum in Indonesia to build Character Education that involves the family environment.

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Introduction

Discussions related to bullying, moral decadence, and juvenile delinquency are crucial things to discuss in today's Indonesian education world (Saidek et al., 2016). In 2018, the Indonesian Child Protection Commission (KPAI) stated that there were 161 cases with details of 31 cases of juvenile brawl perpetrators, 23 cases of brawl victims, 36 cases of victims of bullying violence, 41 cases of perpetrators, and 30 cases of education policy victims. The number of cases related to bullying and adolescent violence conversely and worsely increased in 2020. There were 226 cases of child violence, both physical and psychological, in the school environment and social media (Sejumlah Kasus Bullying Sudah Warnai Catatan Masalah Anak di Awal 2020, Begini Kata Komisioner KPAI, 2020a). Many argue that education designed by the government has not been able to improve moral decadence, bullying behavior, and juvenile delinquency in the school environment since the establishment of Character Education in 2010 (Rokhman et al., 2014).

Character Education through the Ministry of National Education's National Action Plan (RAN) program for pilot schools throughout Indonesia by instilling 18 character values is considered ineffective (Suhardini et al., 2020). The existence of Strengthening Character Education (PPK), which is a continuation and continuous movement of the National Movement for National Education in 2010, is also an integral part of NAWACITA (Supriyadi et al., 2022). In this case, in point 8, the revolution of the nation's character and the movement of the mental revolution in education place the value of character as the foundation of education. The PPK movement stipulates five key values of character in building a network of values needed to develop, namely religious, nationalist, independent, mutual aid, and integrity.

The government's expectation from Character Education is to embody Indonesian people with excellent character in 2045 (Rokhman et al., 2014). The practical implementation is by instilling religious values and introducing kindness to children since adolescence so they can grow into humans who are responsive to change and have competitiveness in the global environment (Asman et al., 2021). Moreover, they are also taught about human values by building the nature of solidarity with others, noble ethics, and social spirit (Masaong et al., 2016). Character Education, in general, aims to develop a tough and competitive nation that has noble morals, develops dynamically, and is science-and-technology-oriented, all of which are imbued with faith and devotion to God Almighty based on the Principles of Pancasila.

However, in reality, Character Education in Indonesia is still considered a failure, with rampant bullying, moral decadence, and juvenile delinquency behaviors (Eka, 2017). This article offers innovations related to Character Education by carrying out the concept of Prophetic Parenting (Rouzi et al., 2020). The Government has long declared Character Education has to be the responsibility of formal educational institutions. Meanwhile, the imminent environment, especially the family and community, is very influential in character formation because children's interactions outside school are broader, making the percentage of personality formation more dominant (I. Abdullah et al., 2019). Accordingly, this concept gives a breakthrough to educational institutions to involve families in the

process of Character Education in children. Parents are the biggest contributors in the building process of a child's character from the moment he is born, that is when education begins (Al-Fendi & Sabri, 2022). Therefore, to embody the character of children following the ideals of national education goals requires a balanced synergy between the school environment and the family environment by applying the pattern of Character Education that refers to the concept of the Prophet Muhammad educating and instilling character in children.

This study did not find any research that specifically addressed the topic "New Direction of Indonesian Character Education in the Era of Disruption: Bullying, Moral Decadence, and Juvenile Delinquency." However, several previous studies discuss related topics, namely, adolescent moral decadence and Character Education in the era of disruption. Here are some previous studies relevant to the topic: *Character Education for Golden Generation 2045 (National Character Building for Indonesian Golden Years)* by Fathur Rokhman et.al. This article states that building the nation's character through education is justifiable and necessary to reflect Indonesian fundamental values and characters (Rokhman et al., 2014). In addition, there is also a study entitled "Dekadensi Moral Remaja (Upaya Pembinaan Moral oleh Keluarga dan Sekolah)." This study discussed the moral decadence of adolescents and moral-building efforts by families and schools. This research used qualitative methods with data collection techniques, literature studies, and interviews (Ananda, 2020).

From these studies, it can be concluded that Character Education and adolescent moral development are crucial topics to be discussed in the era of disruption. These studies also show that qualitative methods with data collection techniques, literature studies, and interviews are research methods commonly used related to the topic. Therefore, this study aims to elaborate existing research techniques by connecting each study variable to complement the concept of Character Education following education in Indonesia, to be more effective in its implementation.

Therefore, the purpose of this article is to provide a new direction for Character Education in minimizing bullying and preventing moral decadence and delinquency in adolescents in the school environment by using a Prophetic Parenting approach that refers to the concept of the Prophet Muhammad educating and building children's character, especially to pursue the 2045 Golden Indonesia. This Prophetic Parenting concept offers innovation to the government on Character Education in Indonesia, which refers to the Prophet Muhammad's concept of educating children and their companions. Hence, in this concept, there must be continuity between the school environment and the family environment in manifesting the goals of national education to build the character of the Indonesian nation, namely *rahmatan lilalamin*.

Methods

The research method used in this article is the qualitative method of study text (Glassner & Corzine, 1982). In terms of qualitative methods, the main focus is on deep understanding and interpretation of social phenomena or research topics, rather than on

measuring numbers or statistics (Bergman & Coxon, 2005). This type of text study method refers to an approach that collects data from various literature, scientific articles, and laws and regulations related to the research topic. In practice, this method involves collecting data from existing written sources, such as books, journal articles, legal documents, research reports, etc. The data is then analyzed to identify patterns, themes, and information relevant to the research topic. The use of qualitative methods by using literature requires the skill to analyze written data carefully (Pathak et al., 2013).

Researchers must read, summarize, and interpret a variety of written sources. In addition, it is essential to ensure that the literature used as a data source is reliable and relevant to the purpose of the study. The results of data analysis from the literature are then inclusively integrated into the study. The aim is to ensure that the data found supports argumentation and understanding of the research topic comprehensively (Darmalaksana, 2020). This text study-based qualitative method is a good choice since the researchers can find the required data in the form of existing texts and literature. This approach provides flexibility in approaching research topics without having to conduct field research that may be complicated.

Result and Discussion

1. Character Education

The term “Character Education” initially emerged in 2010, when it became part of the national movement to commemorate the National Education Day on May 20, 2010, initiated by the President of the Republic of Indonesia Susilo Bambang Yudhoyono. The emergence of the Character Education concept is a response to changing times and shifts in cultural values occurring in Indonesian society (Hartono et al., 2018). In the education domain, Character Education is the government's effort to overcome and improve the identity of the Indonesian nation by emphasizing moral, ethical, character, and cultural values rooted in Pancasila and based on devotion to God Almighty (Saerozi, 2014).

Character Education has a very important meaning in forming individuals and society more broadly. This concept refers to the process by which individuals develop their potential, physically and spiritually, under the values and norms prevailing in society (Susilo et al., 2022). In Law Number 20 of 2003 concerning the national education system, Character Education is defined as “a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual, religious, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state.” (Dalyono & Lestariningsih, 2016). Here, a character is defined as the *tabi'at*, disposition, traits, personality, habits, and behaviors that characterize a person or group of people. Furthermore, a character is also closely related to morals and ethics (Ali, 2021).

According to Thomas Lickona, the character can be divided into three interrelated aspects: moral knowing, moral feeling, and moral action. Therefore, a person's character is considered good if it fulfills these three aspects, namely having knowledge of the good (knowing the good), having a drive or desire for the good (desiring the good), and being

able to act following the good (doing the good). In this frame of mind, character is not merely an intellectual aspect, but also a habit of mind, habits of heart, and habits of action. This view is based on the Greek philosopher, Aristotle, who also stated that a person's character can be considered good if it combines aspects of moral knowing, moral feeling, and moral action (Lickona, 2009).

Character Education is not only about teaching moral values theoretically but also about implementing these values in everyday life. Character Education can form an accomplished younger generation as strong character creates a solid foundation for individual achievement. The values taught in Character Education, such as integrity, honesty, hard work, and cooperation, can help adolescents become individuals of strong character. In addition, Character Education also has a positive impact on other aspects of well-being. Adolescents with strong characters tend to be more emotionally stable, able to cope well with life's challenges and have skills in managing conflict. They also tend to be intellectually more intelligent for a strong character allows them to focus on learning and reaching their full potential.

2. Bullying

Bullying is one of the serious issues that is getting more attention in society. According to the American Psychology Association, bullying is defined as aggressive behavior directed at others aiming at causing discomfort and injury, both physical and psychological (Hymel & Swearer, 2015). What distinguishes bullying from ordinary acts of conflict is the repetitive aspect, where this behavior is constantly imposed on the victim (Rayner & Keashly, 2005). Bullying can occur in various places, including in the school environment, at home, at work, and on the playground. However, in recent years, attention to bullying has been growing, especially among teenagers. Bullying that happens to adolescents has a serious impact on various aspects of their lives. These can be verbal abuses, such as verbal abuse or insults, or non-verbal violence, such as social exclusion, defamation, or acts of intimidation (Imuta et al., 2022).

Bullying in adolescents is not just an ignorant act but a manifestation of negative actions that can have a serious impact on the emotional and psychological well-being of the victims. It can also cause mental health problems, such as depression, anxiety, and even suicidal thoughts (Craig & Pepler, 2007). Therefore, it is crucial for communities, schools, and families to jointly address and prevent bullying behavior so that every adolescent can grow and develop in a safe and supportive environment.

Bullying is a phenomenon that has various forms among adolescents (Madya et al., 2022). First, there is verbal bullying, which involves insulting, threatening, or verbally making fun of the victim. They can be harsh words, ridicule, or threats directed at the victim. Second, physical bullying includes acts of violence such as punching, kicking, grabbing, or other physical abuse of the victim. Third, there is social bullying, which involves the act of excluding, isolating, spreading gossip, or slander against the victim. Fourth, emotional bullying involves actions that cause stress, anxiety, or fear in the victim through threats, intimidation, or humiliation. Fifth, there is cyberbullying, which is bullying executed

through technology and social media, such as text messages, social media posts, or any negative comments on online platforms.

Factors that can influence a person to become a bully are multifactorial. First is the individual factor, where bullies often want to show their power by harassing and threatening others. On the other hand, victims of bullying tend to be passive, quiet, and weak and will not retaliate. Secondly, family factors also play a significant role. Family backgrounds with frequent quarrels and conflicts can shape aggressive behavior in children. The use of violence or excessive actions in disciplining children, both by parents and teachers, can indirectly encourage bullying behavior in children.

In addition to individual and family factors, environmental factors also influence bullying behavior. Peers, television shows, and social media that show violence can influence bullying behavior in children (Jaskulska et al., 2022). By understanding these factors, efforts to prevent bullying in children can focus on building empathy, respecting others, and promoting a supportive environment. It can be carried out through approaches by involving families, schools, and communities to effectively prevent and address bullying.

3. Moral Decadence

Moral decadence is a concept that has etymological roots in a foreign language, which literally means “moral degeneration” (Saerozi, 2014). Imam Al-Ghazali, a prominent Islamic scholar, provided a more in-depth definition of morals. For him, morals refer to ethics, which are behaviors that are inherent in an individual's psyche and encourage attitudes or actions without the need for prior thought or understanding. If one's behavior is by religious values, then he is considered to have good ethics, and vice versa (Al-Ghazali, 2018). Another approach to understanding moral decadence is to see it as a deterioration or decline that focuses on one's behavior, traits, personality, and morals. In this context, moral decadence reflects negative changes in the behavior of individuals, which may result in the loss of fundamental moral values and norms that should govern their actions.

The concept of moral decadence becomes relevant in social and educational contexts, where societies and educational institutions are responsible for shaping individual character and addressing issues related to the decline of moral values. Discussing moral decadence is the first step to understanding the challenges and changes in individual behavior and character in modern society (Ali, 2021). Moral decadence reflects the deterioration and damage to one's moral values and *akhlak*. It refers to behavior that deviates and diverges from the norms and values prevailing in society and religion, not to mention other norms that govern human life as individuals with *akhlakul karimah*, or in a broader sense, individuals with noble character. It should be noted that moral decadence does not only apply to teenagers or students but can also be findable in officials, politicians, and public figures, who behave incompatible with the acknowledged values and norms in society (Syahputra & Roza, 2023).

Moral decadence tries to undermine or crash standard values in human life. Behavior that falls into the category of moral decadence can vary, including indiscipline, human rights violations, manipulation, abuse of office or power, infidelity, prostitution,

and other criminal acts. In essence, moral decadence is a condition in which an individual or a group of people no longer upholds or respects the moral values on which human ethics and behavior are based. It is a serious challenge in a society that often requires improvement efforts and moral education to address this problem.

4. Juvenile Delinquency

Juvenile delinquency is a term that encompasses a wide range of behaviors that are considered to deviate from the norms of criminal law and committed by teenagers (Elfemi et al., 2022). These behaviors can range from relatively minor law violations to more serious acts. The hallmark of juvenile delinquency is that this behavior tends to harm oneself and those around him, both physically and psychologically (Afrita & Yusri, 2023). In a more in-depth understanding, several aspects need to be considered in the context of juvenile delinquency. The “prime standard term” used in psychological concepts to describe misbehavior committed by teenagers is “juvenile delinquency.” Etymologically, “juvenile” means child, while “delinquency” means evil (malicious) behavior or crime. In this context, “juvenile delinquency” refers to evil behavior or crime committed by children or adolescents (Kroska et al., 2017). The term reflects a focus on age groups that are still in the developmental stage and not yet fully mature, who are still legally and socially treated differently from adults.

Education experts generally agree that adolescence is an age group that includes individuals between the ages of 13 to 18. It is a crucial period in the development of a person, during which they have exceeded childhood but have not yet reached full maturity. They are in a transitional period characterized by significant physical, emotional, and psychological changes. At this age, they experience development that affects the way they think, feel, and act (Cuevas et al., 2007). Adolescence is often a period when individuals begin to search for their own identity, deal with peer pressure, and are exposed to various external influences. Some adolescents may have difficulty navigating these challenges and tend to look for forms of expression that might be considered delinquency (Wahyuni, 2021). Therefore, in this regard, education policymakers in Indonesia need to understand that juvenile delinquency is not something considered an irreparable crime.

Juvenile delinquency is a complex and multifactor issue. Some of the causative factors that can cause juvenile delinquency include reactions of self-frustration, thinking disorders, varying levels of intelligence in adolescents, lack of affection and attention from parents or family, and lack of adequate supervision from parents. Moreover, the advancement of modern technology also contributes to increasing the risk of juvenile delinquency, as well as easy access to negative content on the internet and the rise of cyberbullying. Lack of understanding or commitment to religious and moral fundamentals can also make adolescents more vulnerable to delinquent behavior (Afrita & Yusri, 2023).

The absence of a place to channel their talents or hobbies, pent-up problems, or broken home conditions (disharmony in the family, especially in the case of divorce) can be other triggering factors. Peer pressure, unhealthy relationships with romantic partners or certain peers, and a problematic living environment can also affect adolescent behavior.

Lastly, access to false or unethical information, the use of technology for harmful purposes, along with poor social environment, are all causative factors of complex juvenile delinquency (Chen, 2023).

5. The Failure of Character Education in Indonesia in Overcoming Bullying, Moral Decadence, and Juvenile Delinquency in the Educational Environment

The failure of Character Education in Indonesia is becoming an increasingly profound issue, shown by the astonishing number of cases that illustrate moral decadence and juvenile delinquency in the education domain. Data presented by the Indonesian Child Protection Commission (KPAI) in 2018 is one of alarming evidence. That year, KPAI recorded 161 cases related to negative behavior in the school environment. In detail, 31 cases of teenagers involved in brawls, 23 cases related to victims of brawls, 36 cases related to bullying violence, 41 cases involved bullies (bullying perpetrators), and 30 cases related to education policies. These figures reflect an alarming symptom in the Indonesian Education system, where the character of children and adolescents does not seem to be able to be properly directed (R.N, 2021).

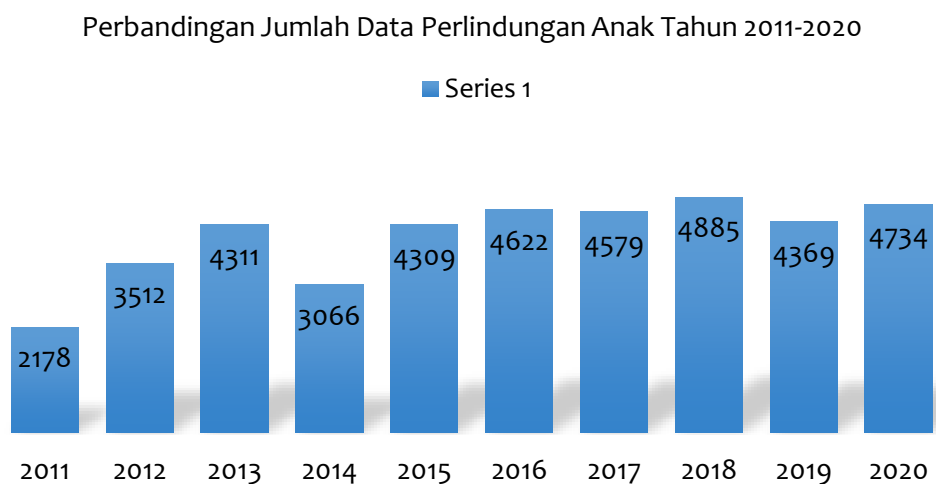


Figure 1. Comparative Data of Child Protection Cases in 2011-2020.
(Source: Bidang Data Informasi dan Pengadaan KPAI, 2020)

The problem of Character Education failure did not just stop in 2018, as more recent data shows that the situation is even getting worse. In 2020, there was a significant increase with 226 cases of child violence, both physical and psychological, occurring in the school environment and through social media (Sejumlah Kasus Bullying Sudah Warnai Catatan Masalah Anak di Awal 2020, Begini Kata Komisioner KPAI, 2020b). It portrays that efforts to build strong character and good morals in the younger generation in Indonesia have not been fully successful. Cases such as bullying, brawling, and moral decadence reflect a failure to teach positive values and good character in education in Indonesia (Faiz et al., 2021). It raises questions about the extent to which curricula and learning methods in schools integrate character building as an integral part of education. It requires serious

efforts to address this issue, namely to perfect Character Education by ensuring that students not only understand the subject matter but also can internalize the moral and ethical values necessary to live a better life and contribute positively to society.

Data provided by the Federation of Indonesian Teachers Unions (FSGI) on bullying cases in the school environment from January to August 2023 has illustrated a serious problem in the education system in Indonesia. A total of 16 cases of bullying were recorded during that period, and the most worrying thing is that most cases occurred at the elementary and junior high school levels, which account for 25% of the total cases. It indicates that young children are also not spared from the threat of bullying at schools where they should be a safe place for learning and growth (Muhammad, n.d.-b). Apart from elementary and junior high schools, Senior High Schools (SMA) and Vocational Middle Schools (SMK) also experienced bullying cases, with a percentage reaching 18.75%. Even in tsanawiyah madrassas and Islamic boarding schools (pondok pesantren) that are supposed to be places of education with strong religious values, this problem also has arisen. Although in a lower proportion of 6.25% (FSGI, n.d.).

FSGI data also revealed that the number of victims of bullying during the first half of 2023 reached 43, with 41 victims being students and two being teachers. It shows that the victims are not only students but also educators within the school environment. As bullies were dominated by learners (87 students), it calls for an active role of schools, parents, and the educational community in providing strong Character Education and educating students about the norms of good behavior in the school environment (FSGI, n.d.). Awareness of the bullying problem and concrete actions to prevent it need to be increased to create a safer and friendlier educational environment.

Data presented by the Ministry of Women's Empowerment and Child Protection (Kemen-PPPA) in the period 1 January to 27 September 2023 reveals an alarming reality related to cases of violence across Indonesia. A total of 19,593 cases of violence were recorded in that period, and this figure is the number of cases updated in real-time, reflecting the magnitude of the challenges faced in maintaining the protection and welfare of society (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, n.d.).

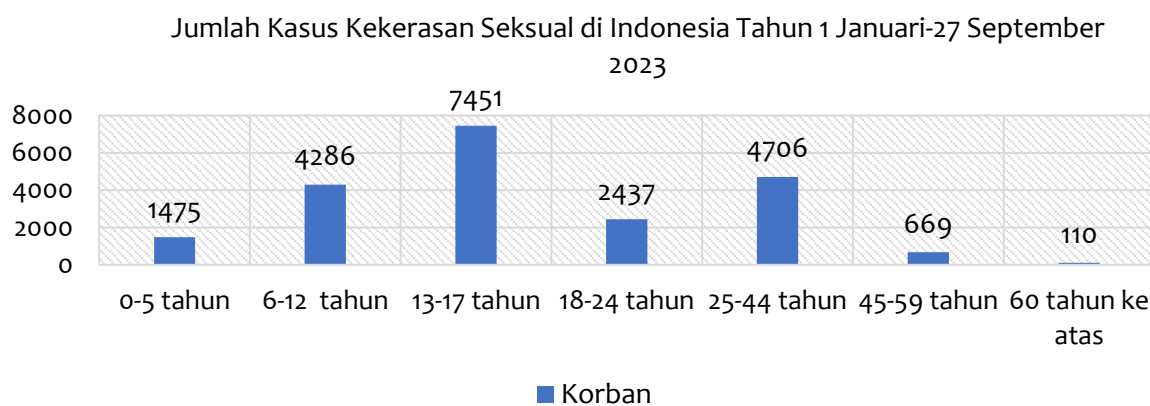


Figure 2. Sexual Violence Cases in Indonesia from January 1 - September 27, 2023
(Source: Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2023)

One striking finding was that most victims of violence were women, with 17,347 of them experiencing some form of violence. However, violence does not only affect a particular gender, as 3,987 victims were men. It underscores the need for efforts to involve all components of society in supporting the protection of women and children from violence. Moreover, this data also revealed that victims of violence were dominated by the age group of 13-17 years, which accounted for around 38% of the total victims of violence in that period. It is indeed a worrying finding, as this at-risk age should be a period of safe growth and be free from violence. However, the reality shows that a large number of adolescent children experience various forms of violence, which can have a long-lasting impact on their physical, emotional, and psychological development (Muhammad, n.d.-a).

Victims of violence from other age groups are also an important concern. The 25-44 age group, which is the age group of young to middle-aged adults, is also displaying a significant number of cases. It is followed by the age group of 6-12 years, ages 18-24 years, and even ages 0-5 years. It suggests that violence can occur at many different stages of life, and no age group is completely free from risk (Putri, n.d.). The above data on cases of violence occurring throughout Indonesia in 2023 is a warning to all elements of society, government, and related institutions to act decisively and immediately. They are not only statistics, it is a reflection of serious problems that must be addressed together.

The main educational concept in Character Education in Islam is the one that involves education within the family, which will later be known as the term Prophetic Parenting. This basic concept is based on the paradigm that the Prophet Muhammad is an exemplary figure, unparalleled throughout the ages. He not only guided Muslims in the proper manner of worship but also set concrete examples of how to manage the family, society, and even the state. One important aspect of the view of the Prophet is how to educate children, which is an integral part of his teaching to his people (Taufiqurrahman, 2018). Prophet Muhammad was a true educator. He not only gave instructions to his companions on how to educate their children but was also personally involved in the educational process. The Prophet showed with his concrete actions how to respect, love, and educate children with affection.

The Prophet used several strategical principles to build the character of his companions, who ultimately became great successors in leading and fighting for Islam (Styawati, 2016). This intensive Character Education comprises several aspects, such as emotional strength, spiritual faith, and intellectual enhancement, enabling the Companions to become wise leaders, firm in faith, and contribute greatly to Islamic history. Thus, character building in Islam is strongly emphasized as the key foundation for creating a strong, just, and moral society.

First, the Prophet (peace be upon him) showed a highly focused approach to building and preparing Islamic cadres. Since the beginning of his da'wah assignment, he understood the importance of looking for individuals who had excellent leadership potential and noble character. The Prophet was truly careful in choosing people who would be invited to join the struggle for Islamic da'wah. In the early stages of his da'wah, the Prophet (peace be upon him) focused his attention on character-building and leadership.

It can be seen from the fact that he did not interfere too much in political affairs in Makkah at that time. His main focus is on fostering the values that underlie Islam. There are factors of political instability and imbalance of power in Makkah that make the Prophet choose to emphasize the character-building approach (M. A. Abdullah, 2022).

One of the values strongly emphasized by the Prophet in Character Education is a prophetic character, which includes qualities such as *siddiq* (honest), *amanah* (trustworthy), *tabligh* (conveying), and *Fatimah* (intelligent). The house of Arqam bin Abil Arqam is clear evidence of how great Islamic leaders were finally born (Fatmah, 2018). In this case, the Character Education provided by the Prophet is focused, taking place gradually and consistently from an early age. It underscores the importance of a sustainable approach to character building to create strong, honest, trustworthy, and intelligent individuals.

The second approach in character building in the teachings of the Prophet SAW is to prioritize the language of deeds over words alone. Aisha, one of the Prophet's wives, described him as "The Walking Qur'an." This title provides a deep reflection on how the Prophet brought to life the teachings of Islam in everyday life. The Prophet (peace be upon him) is a living example for Muslims. He not only taught Islam through words but also through concrete actions. The Prophet acted before delivering Allah's messages to his people. His way of living, praying, interacting, and leading became a living example for Muslims.

This approach emphasizes the importance of "doing" before "speaking." The Prophet first lived the teachings of Islam in his daily life and with his personal piety, he succeeded in establishing collective piety in the society of Makkah and Medina. The Prophet's concrete actions and good manners inspired Muslims to follow in his footsteps. In the Qur'an, Surah Al-Ahzab (33:21) underlines that within the Messenger of Allah, there is a role model for those who pin their hopes on Allah and the Hereafter and make a lot of remembrance of Allah. In other words, the Prophet was not only a messenger but also a vivid example of how to bring Islamic principles to life in everyday actions. This approach highlights the importance of practicing Islamic teachings in daily life as a foundation to build strong and moral character.

Related to Prophetic Parenting, continuous Character Education in schools can be complementary to Character Education provided by parents at home. The concept of Prophetic Parenting, which refers to an approach to educating children inspired by the teachings of the Prophet Muhammad (PBUH), views that parents have a central role in guiding their children towards good morals and strong personalities. The role of parents in preventing bullying behavior in children's educational environments is crucial (Tabroni et al., 2022). Bullying is a serious problem that can have a long-lasting impact on children's well-being. In this regard, parents play a central role in shaping the character of their children and providing moral guidance. Parents should involve their children in learning about good morals and ethics. It includes values such as honesty, kindness, civility, and empathy. By understanding the importance of these values, children will be more likely to behave well and not engage in bullying (Craig & Pepler, 2007).

In the third approach, the Prophet Muhammad taught strong moral and ethical principles. Parents can refer to verses in the Qur'an that emphasize the importance of behaving well, avoiding self-humility, and humiliating others. For example, Sura Al-Hujurat (49:11) reminds us not to insult or demean each other. In addition, Parents should be exemplary models in their behavior. Children tend to imitate what they see at home (Lira & Fatimah, 2023). Therefore, parents should show good behavior and avoid the ones that demean or insult others. In addition, parents should ensure that lines of communication are open with their children. It means listening to them, responding to their questions, and providing a safe place to talk about their experiences.

As the fourth approach, parents should encourage children to be open about their experiences at school. Children should feel comfortable talking about problems they are experiencing, especially if they are victims of bullying or see their peers engaging in such behaviors. Parents should provide support and maintain the privacy of their children. Parents can collaborate with schools to prevent bullying. It involves joining a school's anti-bullying committee, attending parent and teacher meetings, and supporting school programs to cope with bullying. By working with schools, parents can strengthen prevention efforts. Bullying and other behavioral problems continue to evolve over time. Parents should continue to learn about current issues related to bullying. A deeper understanding of these issues will help them provide better guidance to their children (Jaskulska et al., 2022).

An important note here is that the role of parents not only includes preventing their children from becoming bullies but also helping their children if they become victims of bullying. Parents can help by providing appropriate emotional support and guidance to help their children get through these experiences and learn how to cope with the situation. Also, in the context of the Prophet Muhammad's teachings, this approach is in line with the values of kindness, compassion, and respect for others. Islam teaches us to treat others with respect and not to demean or hurt them. By applying these values in daily life, parents can help build their children's character according to Islamic teachings and prevent bullying behavior in children's educational environments (Rayner & Keashly, 2005).

Parents' involvement in parenting class programs held by schools is a good way to align Character Education efforts at school and home. Parents can understand the approach applied in school and implement it in daily life with their children. It creates synergy between schools and families in shaping children's character so that Character Education becomes more comprehensive and effective (Taulabi & Mustofa, 2019). Accordingly, children can experience consistent and strong character-building in various aspects of their lives. In the context of Prophetic Parenting, overcoming juvenile delinquency can be directed through varied actions involving personal, family, social, and environmental aspects (Yuanita, 2018). One of the important steps is to eliminate the causes of juvenile crime. It includes improving personal factors, such as developing positive character and paying attention to social, economic, and cultural factors that may influence adolescent behavior.

Here, the role of the Prophetic Parenting approach can be the foundation for shaping children's character from an early age. Environmental change is also an significant factor in overcoming juvenile delinquency. It includes finding the role of adoptive or foster parents, who may be able to provide direction and affection lacking in their biological family environment. Providing facilities that support healthy physical and spiritual development for adolescent children is also a vital focus (Kroska et al., 2017).

Fifth, in the overall effort to overcome juvenile delinquency, the Prophetic Parenting approach can be a guide to shaping the adolescents' characters with Islamic values and ethics. It helps create an environment that supports strong moral and ethical development in society. Indeed, the morality way and the abolitionistic way are two different approaches to dealing with juvenile delinquency or delinquent children (Hamidi & Nurdin, 2020). Both of these approaches have their own roles and methods in providing coaching and tackling juvenile delinquency. The integration of their implementation can have a positive effect on preventing and reducing delinquency rates (Maksudin, 2023).

By providing a solid understanding of the consequences of unlawful acts, the hope is that adolescents will have an intrinsic drive to lead moral lives. This approach is especially effective if given before the occurrence of juvenile delinquency, as it aims to prevent it. Children who already have a strong moral understanding and live life according to religious and societal values are most likely to avoid delinquent behavior (Prasetiya et al., 2021). However, for children who have fallen into delinquency, a morality approach can be used as part of rehabilitation efforts to help them return to the right path following religious and moral teachings.

Conclusion

The conclusion of this article's discussion is that Prophetic Parenting-based Character Education in preventing and tackling bullying, moral decadence, and juvenile delinquency provides a highly promising picture. With the premise of shaping the personality of Indonesian children according to the way the Prophet Muhammad educated children and his companions. The first thing that the Prophet strongly emphasized in Character Education was a prophetic character, which includes qualities such as *siddiq* (honest), *amanah* (trustworthy), *tablighi* (conveying), and *fatanah* (intelligent). Second, the character building under the teachings of the Prophet SAW is to prioritize the language of deeds more than words. Third, the Prophet Muhammad's approach taught strong moral and ethical principles. Parents can refer to verses in the Qur'an that emphasize the importance of behaving well, avoiding self-humility, and humiliating others. Fourth, parents should encourage children to be open about their experiences at school. Fifth, in overall efforts to overcome juvenile delinquency, the Prophetic Parenting approach can be a guide in shaping the character of adolescents with Islamic values and ethics.

The implementation of this approach by educational institutions has had a positive impact, especially in reducing the incidence of bullying, moral decadence, and juvenile delinquency among Indonesian students. Through this research, it can be understood that the values inherited by the Prophet Muhammad SAW can be a guide for parents and

educational institutions in shaping children's personalities. It is a pivotal step to achieving the vision of Golden Indonesia 2045, where Indonesia's young generation will become valuable assets in building a more just, harmonious, and moral society. Thus, the “Prophetic Parenting” approach can act as one of the effective solutions to dealing with the social challenges faced by Indonesian children and adolescents, helping them grow into responsible, ethical, and empathetic individuals towards others.

Declarations

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