Journal of Teacher Well-Being
Vol. 02, No. 01, November 2026, pp. 17-26
ISSN: 3109-0567 (Online)

Ruhiological approach in building the well-being of student's victims of bullying

Helmi Hanim Sa'diyah[1], Iskandar Iskandar[2], Suci Nora Julina Putri[3]
Islamic Religious Education Study Program, Sulthan Thaha Saifuddin State Islamic University, Jambi, Indonesia

*Corresponding Author: helmihanimsadiyah@gmail.com

Article Info
Received: July, 10 2026
Revised: August, 17 2026
Accepted: Nov, 08 2026
Keywords
Spirituality; Well-Being; Bullying

Abstract
The problem *of bullying* has a major influence on the mental state of students, which often triggers anxiety, prolonged sadness, loss of confidence and feelings of meaninglessness. This study aims to analyze the relevance and potential of *ruhiology* therapy in helping the recovery process of students who are victims of *bullying* based on a literature review. The method used is a descriptive qualitative approach, where the researcher looks at the rampant cases of bullying that have occurred in recent years, especially in the school environment and adolescents. The results of the study show that *Ruhiology* therapy and spiritual approaches have proven to be effective in reducing victim trauma and restoring confidence and improving the emotional stability of *bullying victims*. As a solution, Ruhiology offers an approach that combines spiritual and psychological aspects in understanding the essence of human beings. The conclusion of the research is that in order to prevent various problems in the world of education including violence and *bullying*, which originate from the condition of spiritual crisis in individuals, a comprehensive therapy method is needed that is able to combine psychological and spiritual dimensions in harmony.

Introduction

Education is essentially not only a place for a person to develop his intellectual abilities, but also as a place for the formation of character, behavior, mental health and psychological well-being of students (Yunita et al., 2026). The educational environment is required to have a comfortable and safe atmosphere to support the development of students and the achievement of educational goals optimally, both in terms of intellect (cognitive domain), moral (affective domain), and skills (psychomotor domain). The combination of several educational achievements is a sign of the success of an educational institution. As researched by Apriliyani et al. (2026) Modern education assesses the success of learning not only from the academic achievements of students, but also from the aspect of character formation based on Pancasila values is also an important indicator of the success of a school.

Currently, various challenges and problems that can hinder the development of students have been found, such as violence, discrimination and various forms of aggressive behavior that have an impact on students' mental health. Students experience psychological disorders such as anxiety, stress, depression, and lack of confidence due to the social pressures they face. One of the problems that until now has become a serious cause and threat to students' mental health is bullying (*Bullying*) (Salwa et al., 2025).

Bullying (*Bullying*) is defined as aggressive actions carried out repeatedly by individuals and groups due to the difference in power between the perpetrator and the victim (Setyorini & Ramli, 2023). *Bullying* occurs when there is an imbalance of power between the perpetrator and the victim which makes it difficult for the victim to survive and fight. The actions taken can be in the form of verbal, physical, mental, and social violence up to *Cyberbullying* which in the current era is increasingly prevalent in the educational environment (Kamilla, 2025); (Ramadani et al., 2026).

Behavior *Bullying* can appear in various places, such as in schools (*School bullying*), college, work environment (*workplace bullying*), cyber (*Cyber Bullying*), the political world (*Political bullying*), to the military environment *(Military bullying)*). Adolescents in the 12-16 age range are among the most vulnerable groups, at this time *Bullying* It starts to happen a lot because teenagers easily feel anxious when facing problems (Kurniasih et al., 2023). However, the habit of doing *Bullying* tend to decrease with age, as according to Dewi et al. (2023) At the higher education level, most students have entered the early adult phase and are considered to be responsible for their actions and have a more mature and mature way of thinking.

According to UNICEF (2020) shows that children aged 13-17 years, both boys and girls, have experienced at least one form of violence throughout their lives. Teenagers who are victims, said that the perpetrators of the violence came from their own peers. Based on the results of PISA in 2018, 15-year-old students admitted to being bullied several times a month, and according to the statement of former Minister of Social Affairs Khofifah Indar Parawansa, suicide cases in Indonesia are mostly related to acts of violence *Bullying*.

Actions *Bullying* This is a serious problem, because the scope of education, which should be a safe and conducive environment for studying knowledge, often turns into a place that causes trauma for other students. Agreeing with what was stated by Dharmayanti et al. (2025) However, the supposedly ideal learning conditions are often disrupted due to the existence of behaviors *Bullying*, which includes physical acts, hurtful speech, and social aggression, which not only harms the victim but also damages the overall school atmosphere.

Facts about the rise of cases *Bullying* In Indonesia, it was clarified by the Indonesian Child Protection Commission (KPAI) in 2024 which explained that there were 329 complaints of violence in the education environment, and cases *Bullying* is one of the highest complaints. KPAI also revealed that dozens of cases were found *Bullying* which ultimately resulted in the death of students. KPAI also stated that the majority of child bullying and violence occurred due to family conflict factors, parenting problems and low supervision in the educational environment (KPAI, 2024).

Many cases of bullying have not been revealed even though the signs are clear. Even some cases that have become a concern later do not continue to be handled. This bullying case is likened to an iceberg phenomenon, because the cases that come to the surface are only a small part of the problem that is actually very big and deep (Permata Dewi, 2023). This condition shows that bullying is a serious threat to the mental health and safety of students. This phenomenon indicates that administrative handling alone is not enough, because the root of the problem lies in a deeper internal dimension.

According to Iskandar (2026d) Various problems in the world of education, including violence and bullying, are rooted in the crisis of the spiritual dimension in the individual. As stated in QS. Tāhā verse 124 and QS. at-Taubah verse 118, a dark and narrow life is a negative impact of the poor spirituality of human beings (Iskandar et al., 2019). The crisis leads to the loss of transcendental values such as empathy, compassion, and awareness of God's presence in daily behavior. As a result, students tend to easily commit deviant actions because they do not have internal control that comes from faith.

Theoretically, behavioral *Bullying* can be understood through the theory of social aggression which views bullying as a form of encouragement to gain power, dominance, or social recognition from the surrounding environment, as described in Tajfel & Turner's Social Identity Theory (Luan & Lio, 2025). Perpetrators tend to make victims targets to show their superiority in front of certain groups. Meanwhile, according to Kamilla (2025) Psychosocial stress theory explains that the constant pressure that victims receive can disrupt their emotional stability and mental health.

Impact *Bullying* The psychological condition of the student is strengthened by the psychological statement of the victim Dharmayanti et al. (2026) risk of long-term trauma, depression, anxiety, and personality disorders. The results of the study showed that the higher the frequency and severity of bullying, the more severe the emotional and psychological disorders experienced by the victim. In line with that, Kurniasih et al. (2023) Mentioned that individuals who are victims of bullying are often covered by feelings of fear, anger, prolonged sadness unable to do anything, and even feel excluded because they are avoided by their peers.

Handling *Bullying* In general, it is still focused on psychological and social approaches, such as counseling, behavioral therapy or emotional support. These steps do help the victim recovery process, but it is considered not comprehensive because it has not touched the root of the problem. Widyani

& Godly Prayitno (2024) mentioning that conventional treatment is often not able to restore the victim's mental state deeply because it only focuses on the psychic dimension and overrides the spiritual needs of the individual. Because in reality, humans not only have physical and psychological aspects, but also spiritual aspects that require care in the healing process, such as with a spiritual approach.

According to Akbar & Silvianetri (2023) Spiritualism is related to the soul and spiritual aspects, while spiritualism is interpreted as a belief in something supernatural and invisible. Therefore, counseling approaches based on Islamic values, such as the Qur'an and Hadith, can be used to guide a person to make good decisions for this world and the hereafter. That way, spirituality-based counseling guidance can be an approach to help victims and perpetrators *Bullying* to be spiritually stronger, able to manage emotions, and find meaning in life according to Islamic teachings when facing pressure.

The concept of *ruhiology* becomes relevant to be studied as an alternative approach to dealing with victims *Bullying*. *Ruhiology* is an approach that focuses on strengthening the spiritual and spiritual awareness of human beings so that individuals are able to find the meaning of life, inner peace, and self-strength in facing the pressures of life. This approach not only seeks to restore the emotional state of the victim, but also helps rebuild the victim's existence and self-worth through spiritual closeness (Iskandar, 2025b). Thus, *ruhiology* is seen as relevant as an alternative approach because it combines emotional recovery and spiritual strengthening so that the victim gains inner peace as well as self-endurance.

According to Iskandar (2026), the originator of the concept *of Ruhiology Quotient* (RQ), highlights that the current modern education crisis is not only related to the weak education system, but is also caused by the decline of spiritual values in the formation of students' character. The loss of spiritual awareness makes it easier for students to engage in violent behavior, intolerance, and aggressive actions towards others. Therefore, ruhiology-based therapy is seen as able to be a holistic solution because it combines psychological healing with spiritual strengthening so that victims of *bullying* not only recover mentally, but also have stronger inner resilience.

Some previous research has shown that spiritual approaches have an important role in helping victims recover *Bullying*. Yandri & Juliawati (2024) found that spiritual counseling based on Islamic values has the potential to reduce victim trauma *Bullying* through strengthening patience, sincerity, and inner peace. Research Yudha & Meilani (2023) shows that Islamic psychotherapy can function as a spiritual healing medium for victims and perpetrators *Bullying*. Furthermore, Widyani & Godly Prayitno (2024) explained that a spiritual-based educational approach can be an alternative in handling *Bullying* relational. The findings are reinforced by research Maulana et al. (2026) which shows that Islamic counseling based on psychological and spiritual values is able to increase the confidence of victims *Bullying* after obtaining counseling services. These findings show that the victim's recovery *Bullying* requires an approach that not only focuses on the psychological aspect, but also pays attention to the spiritual needs of the individual.

These studies discuss spiritual approaches but are still general. Although Akbar & Silvianetri (2023) have studied Islamic counselling for perpetrators *Bullying*, and Maulana et al. (2026) proves that Islamic counseling is effective in increasing the victim's self-confidence, but no one has specifically described the mechanism of *ruhiology* or RQ as a way of spiritual counseling. Therefore, the novelty of this article lies in its focus on the role of *ruhiology* in helping victims *Bullying* recover from trauma, especially in the educational environment.

This study explicitly focuses on the concept of the Ruhiology approach (*Ruhiology Quotient*) introduced by Prof. Dr. Iskandar Nazari, S.Ag., M.Pd., M.S.I., M.H., Ph.D., in dealing with victims *post-bullying*. By using a qualitative approach based on literature studies and examining the results of previous research using psychological and spiritual approaches, according to Iskandar (2022); Iskandar (2025a); Iskandar (2026b), the concept of Ruhiology is considered to be able to handle victims *Post-bullying* by emphasizing the integration of the spirit as the controller of all intellectual, emotional, and spiritual potentials. Thus, this research is important to examine how the concept of spirituality can be an effective therapeutic alternative in helping the recovery process of victims *Bullying* in the educational environment.

Methods

This study uses a qualitative approach with the type of literature study research (*Library Research*). The main feature of qualitative research is its approach that uses a naturalistic or phenomenological paradigm, in which the researcher examines phenomena directly in their original environment without engineering (Iskandar, 2013). Sugiyono explained that qualitative research is a method that examines objects in their natural setting, not in experimental situations. In this approach, the researcher acts as the main instrument, data is collected through triangulation techniques, analysis is carried out inductively, and findings focus more on meaning than generalization (Nurrisa et al., 2025). A qualitative approach is used because this study aims to understand and analyze in depth the phenomenon of bullying (*Bullying*), the psychological impact experienced by the victim, and examining the relevance of ruhiology therapy as an alternative recovery approach based on various available scientific sources.

Research data was obtained from various secondary sources in the form of journal articles, books, official institution reports, and other scientific documents relevant to the research topic. Data collection was carried out through documentation studies by browsing literature related to *bullying*, mental health, spiritual counseling, and ruhiology. The collected data was then analyzed using content *analysis techniques* through the process of data reduction, thematic grouping, interpretation, and drawing conclusions. The results of the analysis were presented descriptively to provide an overview of the potential of Ruhiology therapy in helping victims of bullying recovery.

Results or Findings

Bullying or *Bullying* It is understood as an aggressive action that is carried out repeatedly with the intensity of hurting the other party, either through physical, verbal, or social isolation actions. In line with that, Surahman et al. (2024) Define *Bullying* as a repressive and attacking behavior, both through direct physical contact and through verbal intimidation. The impact produced by this phenomenon is not short, but can leave a mark on the victim's psychological condition for a very long time.

Findings in the study Kamilla (2025) and Wahyudi & Soliha, (2024) revealed that those who are victims of bullying are very vulnerable to mental disorders, such as depression, anxiety, stress, and a drop in confidence. This is reinforced by Dewi et al. (2023) Impact *Bullying* to the individual's self-esteem that the bad experience is directly proportional to the low *Self-esteem* as well as obstacles in interacting with the surrounding environment. This means that the victim not only bears the burden of inner wounds, but also experiences serious obstacles in building healthy social relationships.

Furthermore, a study in the Journal of Diversita by Julistia et al. (2024) show that the victim *Bullying* They often have difficulty regulating emotions, which makes them more easily stressed and trapped in negative behaviors. The conclusions of these findings suggest that the impact of bullying is complex because it encompasses emotional, social, and psychological dimensions at once. Kurniasih et al. (2023) and Dharmayanti et al. (2026) He added that psychologically, victims are often surrounded by feelings of anger, fear, anxiety, frustration, and feeling alienated and helpless. Therefore, a handling solution is needed that not only touches the psychological realm, but is also able to reach the deeper spiritual side. When a student is bullied, there is essentially a dislocation or shift in self-identity. The victim tends to begin to internalize the negative narrative thrown by the bully, which ultimately makes the light of nature in him dim.

The spiritual approach is a crucial alternative in rehabilitating the psychological condition of victims of bullying. This method focuses on strengthening individual relationships with religious values as a foundation for facing life stress. Yandri & Juliawati (2024) revealed that spiritual counseling has been proven to be effective in minimizing the trauma of the victim *Bullying* through increased inner peace and the ability to make sense of bitter experiences. This suggests that spiritual-based interventions not only cure psychological symptoms, but also build the victim's long-term resilience in the face of social stigma.

In line with that, research Yudha & Meilani (2023) explained that Islamic psychotherapy helps victims overcome trauma and anxiety by integrating psychological and spiritual aspects. Its application in educational institutions can be an alternative solution to mental health disorders caused by bullying. Other findings also show that Islamic counseling interventions are significantly able to regenerate confidence and improve the emotional stability of victims. Based on a spiritual perspective, research Maulana et al. (2026) mentioning that students show a stronger closeness to Allah SWT through improving the quality of worship and dhikr. Awareness that human dignity comes from Allah, as QS. Al-Isra:70, strengthens students' self-esteem and spiritual resilience:

وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ وَحَمَلْنٰهُمْ فِى الْبَرِّ وَالْبَحْرِ وَرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ وَفَضَّلْنٰهُمْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقْنَا تَفْضِيْلًا ﴿٧٠﴾

Meaning: *Verily, we have glorified the descendants of Adam, and We have carried them on land and in the sea, and We have given them sustenance from the good, and We have made them above many creatures whom We have created with perfect advantage.*

This verse affirms that every human being has glory and dignity from birth. Therefore, a student's self-esteem should not be degraded by anyone. Bully behavior is clearly contrary to the principle of human exaltation in this verse.

The reinforcement was emphasized by QS. Ali Imran: 139 which functions as a mechanism for religious countermeasures:

وَلَا تَهِنُوْا وَلَا تَحْزَنُوْا وَاَنْتُمُ الْاَعْلَوْنَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٣٩﴾

Meaning: *Do not (feel) weak and do not (also) be sad, even though you are the highest (degree) if you are believers.*

This verse emphasizes that believers have a high degree in the sight of Allah. Therefore, suffering due to bullying is not a sign of weak faith. On the contrary, the test can actually strengthen the personality of a believer. Based on these studies, the spiritual approach plays a vital role in recovery. This approach not only offers inner peace and mental resilience, but also guides individuals to rediscover the purpose and meaning of life after trauma. The findings are supported by Putri et al. (2026) which explains that various forms of art-based therapy such as dance therapy and drama therapy are able to improve *Life Satisfaction* and mental *well-being* in various community groups, thus showing that therapeutic interventions have a positive contribution to the recovery of individual psychological conditions. Thus, recovery does not stop at the emotional aspect, but touches on the transcendental dimension that is the core of human strength in facing crises.

Various studies show that psychological and spiritual approaches both have a contribution in helping the recovery of bullying victims. However, most of these approaches still focus on reducing symptoms of trauma, anxiety, and low self-confidence. Therefore, an approach is needed that not only restores the psychological aspects of the victim, but also restores the individual's existential and spiritual awareness. It is in this context that the concept of *ruhiology* becomes relevant to be studied as a more holistic recovery approach.

One form of spiritual approach that has developed in the context of trauma recovery is *ruhiology*. Iskandar, (2025b) mention of *ruhiology* or *ruhiology Quotient* (RQ), is a concept of intelligence that places the spirit as the center of all human potential, not just a complement to morality. The spirit is energy *God Light* which animates the human intellect, heart, and reason to be directed towards Divine values (Iskandar, 2026c). This understanding, *ruhiology* can not only be applied to educators or focus on intelligence, but the concept of *ruhiology* can also be applied to mental health, by returning the mind to a condition that is in harmony with the purpose and creation of awareness of God in the midst of the pressures of modern life (Iskandar, 2026e).

Ruhiology provides a comprehensive perspective in viewing human existence, namely as a complete unity between physical, intellectual, emotional, and especially spiritual aspects (Iskandar, 2025b); (Setiawan & Iskandar, 2025). The spirit is believed to be the deepest axis of strength that allows a person to remain strong even when facing the great shocks of life. In this view, the recovery process that only touches the physical dimension is considered inadequate to achieve complete healing.

As a method of recovery, *ruhiology* therapy positions humans not just as biological entities or a collection of thoughts, but as a figure who has a spiritual dimension as the core of their consciousness. Referring to the thinking of the *ruhiology* Ocean, the well-being of human beings as a whole is determined by the harmonization and synchronization between aspects of the body, soul, and spirit (Iskandar, 2025b). This approach emphasizes that disruption to one dimension will have a direct impact on the balance of the other dimension.

This idea of the balance of the human dimension turns out to be in harmony with the findings of modern psychology. Contemporary psychology research notes that spiritual strategies *Coping*, which is to face the pressures of life through the power of faith, has been shown to be effective in increasing resilience, suppressing depression, strengthening self-control, and accelerating trauma recovery. This

affirms spiritual value as a core element of healing, especially in the case of bullying trauma (*Bullying*). Spiritual-based interventions have a positive effect on reducing stress, anxiety, and depression (Iskandar, 2025b).

The concept of *ruhiology* comes with a more comprehensive advantage because it integrates the spiritual and psychological dimensions in understanding human existence. This is in line with the concept *Ruhiology Quotient* (RQ) which places the spirit as the center that directs and synergizes IQ, EQ, SQ, and various other human potentials, so that the recovery of victims of bullying not only focuses on reducing symptoms of trauma, but also on strengthening self-awareness and spiritual resilience that comes from the spirit (Iskandar, 2025a). Through the lens of *ruhiology*, *Bullying* It is not only seen as a physical wound or emotional trauma, but as an attack on one's spiritual existence (Iskandar, 2026a).

According to Iskandar (2026a) In practice, *ruhiology* therapy emphasizes healing on strengthening a vertical relationship with the Creator through self-reflection, inner awareness, and solemn worship, so that divine values become the control of logic of thinking and emotions. The literature of Samudra *ruhiology* also explains that solemn worship is effective in building mental resilience. In contrast to conventional and ordinary psychological and spiritual methods that tend to stop at the reduction of clinical symptoms, *ruhiology* emphasizes the redefinition of meaning over trauma and the strengthening of spiritual values as internal energy. *Ruhiology* therapy is superior because it not only restores symptoms, but reconstructs the existence of the victim *Bullying* through strengthening the spirit as the control center of logic and emotions, resulting in a deeper and more sustainable recovery. In order to achieve a deep recovery of the soul, ruhiology structured its methods into three main phases. According to Iskandar, (2026d), the methods include:

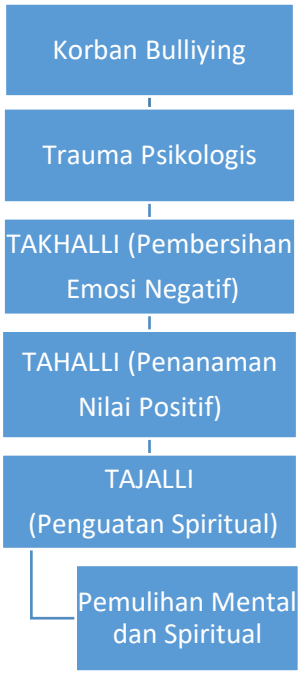


Figure 1. Stages of Bullying Victim Recovery *through* Ruhiology Therapy

Figure 1 shows that the recovery process of bullying victims in the perspective of *ruhiology* is carried out through three main stages, namely *Takhalli*, *Tahalli*, and *Tajalli*. The three stages aim to help the victim release negative emotions such as (resentment, deep sadness and loss of confidence), rebuild positive values in themselves (divine values and inculcate noble qualities), and strengthen spiritual awareness by feeling God's presence in every aspect of life so that a comprehensive psychological and spiritual recovery is achieved. The concept of these three stages is actually rooted in the spiritual journey in Sufism which is not only a theory, but a practice that can provide solutions to the moral and spiritual crises faced by many individuals today. Through the stages of takhalli, tahalli, and tajalli, a person not only improves himself personally, but can also have a positive impact on society, creating a more peaceful, loving, and harmonious world (Muspian, 2025). Iskandar (2026d) through three main

phases: *Takhalli*, *Tahalli*, and *Tajalli*, it can then be operationalized into practical steps that can be applied by students in their daily lives. The steps are as follows:

Table 1. The Relevance of Ruhiology Stages in the Recovery of *Bullying Victims*

Stages of Ruhiology	Recovery Focus	The Impact *of Bullying* Handled	Relevance for Bullying Victims
Takhalli	Cleansing yourself of negative emotions and thoughts	Trauma, fear, resentment, anger, sadness, inferiority	Helping victims release emotional burdens due to the experience of bullying so that they are better prepared to undergo the recovery process.
Tahalli	Inculcating positive and spiritual values	Loss of confidence, pessimism, despair, withdrawal from the social environment	Helping victims rebuild confidence, optimism, patience, and the ability to interact healthily with the environment
Tajalli	Strengthening spiritual awareness and closeness to God	Loss of meaning in life, inner anxiety, emotional instability	Helps victims gain inner peace, strengthen resilience, and find positive meaning from experiences they have experienced.

Table 1. shows that each stage in ruhiology has a different but interrelated function in the recovery process of bullying victims. The *takhalli* stage focuses on releasing negative emotions that arise due to bullying, *tahalli* plays a role in rebuilding positive values in the victim, while *tajalli* functions to strengthen the spiritual aspect so that the victim gains inner peace. The three stages form a recovery process that not only touches on the psychological aspect, but also the spiritual aspect holistically.

The application of the three stages in *ruhiology* shows that the recovery of victims of bullying is not an instant process, but requires assistance that is carried out gradually and consistently. In the *takhalli* phase, the victim is helped to realize and release the negative emotional content that has accumulated due to the experience of being bullied. Then, the *tahalli* phase becomes a space to strengthen oneself through the cultivation of positive attitudes such as patience, optimism, self-confidence, and healthier self-assessment. After the victim's psychological condition is stable enough, *the* tajalli phase leads to strengthening a spiritual relationship with Allah SWT so that individuals gain peace of mind and are able to reinterpret the traumatic events they experienced.

Based on this presentation, *ruhiology* provides a more comprehensive recovery framework compared to interventions that only target psychological aspects. The synergy between releasing emotional burdens, building positive character, and spiritual deepening makes *ruhiology* worthy of being considered as a therapeutic option for victims *of bullying* in the school environment. Through this framework, the recovery process is not only oriented towards reducing trauma and anxiety, but also on the formation of mental resilience, self-awareness, and spiritual depth that can be a provision for victims in facing the dynamics of life in the future.

Conclusions

Bullying is a problem that still occurs in many educational environments and can have a complex impact on victims, both from psychological, social, and spiritual aspects. Various studies show that *victims of bullying* are prone to experiencing trauma, anxiety, low self-confidence, difficulties in social interaction, and disturbances in finding positive meaning for themselves. This condition shows that it is not enough to handle bullying victims only to focus on psychological recovery, but also to pay attention to spiritual aspects as an important part of the overall healing process.

The results of literature studies show that spiritual approaches have a significant role in helping bullying victims overcome trauma, rebuild inner peace, and increase self-resilience. One of the spiritual approaches that can be used is *ruhiology*, which is a concept that places the spirit as the center of control of various human potentials. In the perspective of *ruhiology*, the recovery of victims of bullying is carried out through three main stages, namely *takhalli* as a process of cleaning negative emotions, *tahalli* as a process of instilling positive values, and *tajalli* as a process of strengthening a spiritual relationship with Allah SWT. These three stages form a recovery process that not only touches on psychological aspects, but also spiritual aspects holistically.

Thus, ruhiology has relevance and potential to be developed as an alternative therapy for victims of bullying in an educational environment. Through the integration of emotional recovery, positive character building, and spiritual strengthening, this approach has the potential to help victims achieve a deeper and more sustainable recovery. However, because this study is still a literature study, further field research and empirical testing are needed to determine the effectiveness of the application of *ruhiology* therapy in helping the recovery of bullying victims in real terms.

References

Akbar, F., & Silvianetri. (2023). Konseling Islam dalam Menanamkan Nilai-nilai Spritual Pelaku Bullying. *Jurnal Inovasi Penelitian*, *9*(2), 424-431. https://doi.org/10.31602/jmbkan.v9i2.10669

Apriliyani, N. S., Makmun, Hidayat, T., & Dwiyono, Y. (2026). Peran Lingkungan Sekolah dalam Pembentukan Karakter Siswa pada Pembelajaran Pancasila di Sekolah Dasar. *Jurnal Basicedu*, *10*(1), 75–83. https://doi.org/10.31004/basicedu.v10i1.11665

Dewi, M. S., J, C. A., Ameylia, N., Purnamasari, S., Najib, A., Rahim, A., Agusti, A., Nufus, R. T., & Sari, Y. A. (2023). Dampak Bullying Terhadap Harga Diri Individu Pada Masa Dewasa Muda. *Journal of Communication and Social Sciences*, *1*(1), 16–24. https://doi.org/10.61994/jcss.v1i1.132

Dharmayanti, P. A., Lestari, L. P. S., Suranata, K., & Putri, S. N. J. (2025). Validity of the Peer Tutor Guide: Innovation Service Guidance Counseling Based on 4D Model in Bullying Prevention. *Empati-Jurnal Bimbingan Dan Konseling*, *12*, 236–256. https://doi.org/10.26877/empati.v12i2.93

Dharmayanti, P. A., Lestari, L. P. S., Suranata, K., & Putri, S. N. J. (2026). Studi Efektivitas Bimbingan Sebaya dalam Mencegah Kekerasan Seksual di Kalangan Siswa Sekolah Dasar. *Jurnal Nusantara of Researrch*, *13*(1), 1–13. https://doi.org/10.29407/nor.v13i1.26879

Iskandar. (2013). *Metodologi Penelitian Pendidikan dan Sosial* (M. P. Dr. H. Martinis Yamin, Ed.). Referensi.

Iskandar. (2022). Pendidikan Ruhani Berbasis Kecerdasan Ruhiologi Perspektif Pencapaian Tujuan Pendidikan Nasional Iskandar. *El-Ghiroh : Jurnal Studi Keislaman*, *20*(1). https://doi.org/10.37092/el-ghiroh.v20i01.366

Iskandar. (2025a). Restoring Ruhiology Quotient in 21st Century Holistic Education Iskandar. *International Journal on Advanced Science, Education, and Religion (IJoASER)*, *8*(3), 147–157.

Iskandar. (2025b). *Trauma Tak Butuh Dibelaskan, Tapi Dipulihkan: "RUHIOLOGI" Menjawab Panggilan Kemanusiaan*. Samudra Ruhiologi. https://samudraruhiologi.com/trauma-tak-butuh-dibelaskan-tapi-dipulihkan-ruhiologi-menjawab-panggilan-kemanusiaan/

Iskandar. (2026a). *Arsitektur Ketahanan Mental di Atas Sajadah: Analisis Ruhiologi dan Psikofisiologi Paket Psychic Healing Sepertiga Malam*. Samudra Ruhiologi. https://samudraruhiologi.com/arsitektur-ketahanan-mental-di-atas-sajadah-analisis-ruhiologi-dan-psikofisiologi-paket-psychic-healing-sepertiga-malam/

Iskandar. (2026b). *Cahaya Ruhiologi dari Rahim UIN STS Jambi: Lahirnya Paradigma Baru Pendidikan Holistik Abad 21*. Samudra Ruhiologi. https://samudraruhiologi.com/cahaya-ruhiologi-dari-uin-sts-jambi-lahirnya-paradigma-baru-pendidikan-holistik-abad-21/?amp=1

Iskandar. (2026c). *Rekonstruksi Psikologi Pendidikan: Urgensi Perspektif Ruhiologi dalam Menghadapi Krisis Eksistensial Abad 21*. Samudra Ruhiologi. https://samudraruhiologi.com/rekonstruksi-psikologi-pendidikan-urgensi-perspektif-ruhiologi-dalam-menghadapi-krisis-eksistensial-abad-

21/

Iskandar. (2026d). *Runtuhnya Menara Gading: Patologi Kekerasan Seksual di Dunia Pendidikan dan Urgensi Terapi Holistik Berbasis Kecerdasan Ruhiologi*. Samudra Ruhiologi. https://samudraruhiologi.com/runtuhnya-menara-gading-patologi-kekerasan-seksual-di-dunia-pendidikan-dan-urgensi-terapi-holistik-berbasis-kecerdasan-ruhiologi/

Iskandar. (2026e). *Transintegratif Neurosains dan Ruhiologi " Model Kesehatan Mental Holistik (Holistic Risilience)*. Samudra Ruhiologi. https://samudraruhiologi.com/transintegratif-neurosains-dan-ruhiologi-model-kesehatan-mental-holistik-holistic-risilience/?amp=1

Iskandar, Aletmi, & Sastradika, D. (2019). Pendidikan Holistik Berbasis Kecerdasan Ruhiologi di Era Revolusi Industri 4.0. *Tarbawi : Jurnal Ilmu Pendidikan*, *15*(2), 223–231. https://doi.org/10.32939/tarbawi.v15i02.467

Julistia, R., Muna, Z., Anastasya, Y. A., Natasya, A., & Husna, M. (2024). Regulasi Emosi pada Korban Bullying di Dayah Terpadu Kota Lhokseumawe. *Jurnal Diversita*, *10*(2), 184–189. https://doi.org/10.31289/diversita.v10i2.12838

Kamilla, R. S. (2025). Dampak Bullying Terhadap Gangguan Kesehatan Mental Siswa. *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, *3*(4), 1373–1376. https://doi.org/10.31004/jerkin.v3i4.662

KPAI. (2024). *HARDIKNAS:Bergerak Serentak Wujudkan Perlindungan Anak Pada Satuan Pendidikan*. Komisi Perlindungan Anak Indonesia (KPAI). https://www-kpai-go-id.cdn.ampproject.org/v/s/www.kpai.go.id/publikasi/hardiknasbergerak-serentak-wujudkan-perlindungan-anak-pada-satuan-pendidikan/amp?amp_gsa=1&amp_js_v=a9&usqp=mq331AQIUAKwASCAAgM%3D#amp_tf=Dari %251%24s&aoh=17777379670709&referrer=http

Kurniasih, E., Yendi, C., Kurnia, A., & Chita, W. (2023). Terapi Kognitif Dalam Menurunkan Kecemasan Pada. *Jurnal Kesehatan Bakti Tunas Husada: Jurnal Ilmu Ilmu Keperawatan Analis Kesehatan Dan Farmasi*, *23*(2), 32–44. https://doi.org/10.36465/jkbth.v23i2.1042

Luan, M. E., & Lio, S. (2025). Studi Kualitatif Naratif tentang Perilaku Bullying Siswa Kelas VII di SMPK St. Theresia Kupang. *Jurnal Pendidikan Indonesia*, *5*(6), 2807–3878. https://doi.org/10.59818/jpi.v5i6.2238

Maulana, M. N. K., Rosmawati, E., Mumtaziah, F. F., Muslim, I. A., Suherdiana, D., & Sa diah, D. (2026). Strengthening the Self-Confidence of Bullying Victims through Islamic Counseling Based on Psychological and Spiritual Values. *Quaonta Journal (Kajian Bimbingan Dan Konseling Dalam Pendidikan*, *10*(1), 53–62. https://doi.org/10.22460/quanta.v10i1.6873

Muspian. (2025). Transformasi Spritual: (Dari Takhalli, Tahalli Ke Tajalli) Muspian. *JUTEQ: Jurnal Teologi & Tafsir*, *2*(8), 1347-1355 e-ISSN:

Nurrisa, F., Hermina, D., & Norlaila. (2025). Pendekatan Kualitatif dalam Penelitian: Strategi, Tahapan, dan Analisis Data. *Jurnal Teknologi Pendidikan Dan Pembelajaran (JTTP)*, *2*(3), 793–800.

Permata Dewi, A. (2023). *GNLD: Kasus perundungan anak yang terungkap adalah puncak gunung es*. Antara News. https://www.antaranews.com/berita/3550368/gnld-kasus-perundungan-anak-yang-terungkap-adalah-puncak-gunung-es?utm_source=chatgpt.com

Putri, S. N. J., Ahmad, J., Setiawan, M. E., Ahmad, B., Amalia, R., Bariyyah, K., Soejanto, L. T., Ariyanto, R. D., Khusumadewi, A., Saputra, R., Lidyawati, Y., Saputra, D., Sapawer, F. Z. A., & Purnawati, W. (2026). The therapeutic power of art: How dance and drama improve life satisfaction across populations. *Advances in Integrative Medicine*, *13*(2), 100661. https://doi.org/10.1016/j.aimed.2026.100661

Ramadani, F., Ningsih, T., & Yahya, M. S. (2026). Bullying sebagai Praktik Ketidasetaraan Kekuasaan di Lingkungan Pendidikan. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, *10*(1), 48–57. https://doi.org/10.31004/obsesi.v10i1.7738

Salwa, I., Mustaqimah, I., Alfarizi, M. R., Nugraha, M. Y., & Mansur, A. (2025). Peran guru Pendidikan

Agama Islam dalam pencegahan perilaku bullying siswa melalui penanaman nilai-nilai akhlak Islami di MTs Miftahus Syafa'ah Indralaya Utara. *Journal of Innovative and Creativity*, *5*(3), 29245–29255. https://doi.org/10.31004/joecy.v5i3.4471

Setiawan, A., & Iskandar. (2025). Supervisi Berbasis Ruhiologi Quetiont dalam Mewujudkan Pendidikan Yang Memuliakan Manusia. *Arus Jurnal Sosial Dan Humaniora (AJSH)*, *5*(2), 2282–2290. https://doi.org/10.57250/ajsh.v5i2.1423

Setyorini, & Ramli, M. (2023). Penerapan Cognitive Behavioral Dalam Mengatasi Masalah Bullying Pada Remaja. *Jurnal Konseling Gusjigang*, *9*(1), 155–165. https://doi.org/10.24176/jkg.v9i1.8890

Surahman, M. H., Muttaqin, Z., & Miharja, S. (2024). Bimbingan Keagamaan Dalam Menangani Problema Bullying Di Kalangan Siswa. *Irsyad: Jurnal Bimbingan, Penyuluhan, Konseling, Dan Psikoterapi Islam*, *11*(2), 123–144. https://doi.org/10.15575/irsyad.v11i2.29633

UNICEF. (2020). *Perundungan Di Indonesia: Fakta-fakta Kunci, Solusi, dan Rekomendasi*. UNICEF Indonesia.

Wahyudi, I. A. S. (2024). *CJPE : Cokroaminoto Juornal of Primary Education Tanggung Jawab Guru kepada Perilaku Bullying dalam Pembentukan Moral dan Spiritual di Madrasah Ibtidaiyah Pendahuluan*. *7*. https://doi.org/10.30605/cjpe.v9i4

Widyani, R. L. N., & Godly Prayitno, A. A. (2024). Pendekatan Edukatif Berbasis Spiritual dalam Penanganan Bullying Relasional di MI Darun Najah Gading. *Nusantara: Jurnal Pendidikan Indonesia*, *4*(4), 1085–1096. https://doi.org/10.14421/njpi.2024.v4i4-14

Yandri, H., & Juliawati, D. (2024). The Role of Counselors in Spiritual Counseling to Reduce Bullying Trauma among Students in Islamic Higher Education Institutions. *Indonesian Journal of Counseling and Development*, *6*(2), 152–161. https://doi.org/10.32939/ijcd.v6i2.5095

Yudha, R., & Meilani, E. R. (2023). Psikoterapi Islam: Media Pendidikan Dan Spiritual Healing Bagi Korban Dan Pelaku Bullying Di Sekolah. *PSIMPHONI*, *4*, 98–107. https://doi.org/10.30595/psimphoni.v4i2.17206

Yunita, P. A. R., Suharta, I. G. P., Mertasari, N. M. S., & Suarsana, I. M. (2026). *Urgensi Kurikulum Berbasis Wellness : Menjawab Tantangan Kesehatan Mental Peserta Didik dalam Pembelajaran Matematika*. *10*(01), 534–548.