

Islamic Moral Education as a Means to Reduce Aggression and Antisocial Behavior In Islamic Elementary School

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ABSTRACT

This study explores teachers' and students' perspectives on Islamic Moral Education (IME) as a strategy to reduce violence and antisocial behavior among adolescents in Islamic elementary schools. The research was motivated by the increasing need to strengthen moral education as a foundation for emotional regulation and social harmony in educational environments. A mixed-methods approach was employed, combining quantitative and qualitative techniques to obtain a comprehensive understanding of the issue. Quantitative data were collected through a 50-item questionnaire administered to 70 participants, consisting of 10 teachers and 60 students. Qualitative data were obtained through semi-structured interviews with selected participants. Quantitative analysis using SPSS 25 indicated that all dimensions of IME including the integration of Islamic values, behavioral guidance, empathy development, and the influence of teachers and school culture showed significant negative correlations with aggression and antisocial behavior ($r = -0.61$ to -0.72 , $p < 0.01$). Multiple regression analysis revealed that empathy development was the strongest predictor of behavioral improvement ($\beta = -0.41$, $p < 0.001$). Qualitative findings supported these results, showing that IME promotes self-control, respect, forgiveness, and compassion through moral reflection, Qur'anic teachings, and teacher role modeling. Teachers were perceived as moral exemplars, while regular religious practices such as prayer, reflection, and moral storytelling helped create a supportive ethical climate. However, challenges such as social media influence and limited parental involvement were also identified. The findings suggest that IME plays a significant role in strengthening empathy, emotional regulation, and prosocial behavior among students. Therefore, integrating IME across the school curriculum is recommended, and further research should examine its long-term impact and adaptation to digital educational contexts.

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INTRODUCTION

Incidents of aggressive and antisocial behavior among students have progressively emerged as a significant concern in educational institutions globally. Behaviors such bullying, verbal abuse, and disrespect towards peers and educators not only disrupt the classroom environment but also impede kids' moral and emotional growth. Educational institutions, especially those founded on religious principles, are anticipated to actively engage in mitigating these behavioral issues by including moral education into their curricula. In this context, Islamic Moral Education (IME) has garnered recognition as a viable approach to mitigate aggressiveness and antisocial conduct among pupils (Mu'ti, 2023). This method underscores the incorporation of Islamic principles and values into educational curricula to promote moral development, empathy, and social cohesion. Teachers and students view Islamic moral education as a mechanism for fostering virtuous behavior and mitigating harmful inclinations.

Islamic teachings, especially those from the Qur'an and the Hadith, underscore the need of gentleness, compassion, and moral refinement as means to attain divine proximity and human excellence. Islamic ethics-based education aims to purify the heart, foster virtuous character (akhlaq al-karimah), and promote societal harmony (Ningsih, 2024). Integrating these lessons into educational curricula enables educators to foster moral growth while reducing tendencies toward aggressiveness and antisocial conduct (Pallathadka et al., 2023). The significance of Islamic education in influencing behavior is underscored by its emphasis on empathy, altruism, and the dissemination of knowledge; principles vital for cultivating tolerance and mitigating interpersonal conflict (Aderibigbe et al., 2023).

Empathy is fundamental to moral education. Islamic teachings can cultivate empathy in students by highlighting compassion (rahmah) and the importance of understanding others' emotions (Altinyelken, 2021). Educators may utilize techniques such as storytelling, reflective dialogues, and role-playing to cultivate cognitive empathy and moral reasoning, hence mitigating violence and antisocial behaviors (Narinasamy & Logeswaran, 2023). Moreover, the moral self-cultivation of teenagers through the emulation of positive role models constitutes a crucial aspect of behavioral reform. Islamic education promotes the identification and emulation of virtuous individuals, both historical and modern, who embody moral integrity and self-discipline (Memon et al., 2021). This process of internalizing moral exemplars cultivates prosocial conduct and reduces detrimental acts.

Educators are crucial in facilitating moral development and managing misconduct via Islamic moral education. Their responsibilities encompass not only academic education but also moral mentoring and spiritual direction (Altinyelken, 2021). Educators can mitigate student violence through the use of preventive strategies, including mentoring programs, ethical group discussions, and religious activities that foster self-discipline and respect (Usu. et al., 2024). Nonetheless, research has uncovered inconsistencies between the conceptions of punishment and remedial procedures held by teachers and pupils. Teachers typically choose general preventative strategies, including moral reinforcement and counseling, whereas students generally prefer specific prevention and retributive techniques (Twardawski & Hilbig, 2022). Comprehending these divergent viewpoints is essential for formulating balanced and successful behavioral interventions within the context of Islamic education.

The moral growth in Islam is significantly shaped by familial and peer connections, rather than being confined to the academic environment. Islamic maternal parenting styles, varying from dictatorial to lenient, can profoundly influence adolescent behavior. Research indicates that

Islamic parenting characterized by love, guidance, and value-oriented communication might diminish aggressiveness and promote constructive social interactions (Muarifah et al., 2023). Furthermore, peer impact influences behavioral results; supportive peer interactions reinforce the moral precepts imparted in school, thereby reducing antisocial conduct and improving emotional regulation.

Although Islamic moral education demonstrates potential in mitigating aggressiveness and antisocial conduct, other problems persist. Incorporating Islamic ideals into various educational environments necessitates meticulous attention to cultural and religious sensitivities, particularly in multicultural nations. The efficacy of Islamic moral instruction may fluctuate based on socio-cultural setting, institutional backing, and the individual religiosity of both pupils and educators. Integrating religious education with civic and liberal educational objectives is crucial for equipping pupils for existence in multicultural and multi-faith contexts (Saada, 2022). Moreover, tackling Islamophobia and fostering an inclusive and supportive atmosphere for Muslim students are vital elements affecting the efficacy of moral education projects (Saada, 2024).

Prior studies have revealed the capacity of moral and religious education to influence ethical conduct (Hanafi et al., 2023; Jiang & Luo, 2025; Mohd Yusoff et al., 2022; R'boul et al., 2024). Nevertheless, the majority of research has concentrated on curriculum design and moral outcomes, neglecting a comprehensive exploration of the viewpoints and lived experiences of teachers and students who interact with Islamic moral education on a daily basis. Comprehending various viewpoints is crucial to elucidate how Islamic doctrines are assimilated, interpreted, and enacted within educational settings.

Despite the abundant literature on moral education, a significant study gap exists on the shared perceptions of teachers and students on the efficacy of Islamic moral education in reducing aggressiveness and antisocial behavior. Current research frequently examines either the pedagogical dimensions of moral education or its theoretical underpinnings, neglecting the practical, classroom-level experiences of teachers and students. This research aims to address that gap by delivering an in-depth understanding of both views, therefore presenting a more comprehensive view of how moral ideals are conveyed and converted into behavioral consequences.

This study's originality resides in its integrative methodology, merging teacher and student perspectives to examine the dynamics of Islamic moral education as a preventive and transformative tool for behavioral enhancement. This dual-perspective study enhances the scholarly discourse on moral pedagogy and has practical implications for educators and policymakers seeking to reinforce moral education in Islamic schooling systems.

METHOD

This study utilized a mixed-methods methodology, integrating both quantitative and qualitative methodologies to thoroughly examine the viewpoints of teacher and students about Islamic moral education as a strategy to mitigate violence and antisocial behavior. The adoption of a mixed-methods strategy was deemed suitable since it enabled the researcher to get quantifiable data via questionnaires while simultaneously acquiring profound insights

into participants' lived experiences through interviews. The quantitative data identified overarching patterns of perception of the efficacy of Islamic moral education, while the qualitative data offered a more nuanced comprehension of how educators and students interpret and implement moral ideals in actual educational settings. The study sought to improve validity via triangulation by merging these two data kinds, so creating a more comprehensive understanding of the phenomenon being examined.

The subjects of this study were selected from several Islamic Elementary schools or Madrasah Ibtidaiyah in Pekanbaru, Indonesia. A purposive sampling method was employed to guarantee that participants have firsthand familiarity with Islamic moral education programs. The study encompassed 6 educators and sixty students from three distinct institutions. Educators were chosen for their minimum two years of expertise in Islamic moral education disciplines, including Akhlak, Fiqh, or Islamic Studies, whereas students were picked from grades ten to eleven who have consistently engaged with moral education in their curriculum. All participants were apprised of the study's objective and consented to participate voluntarily.

Data were gathered utilizing two primary instruments: a questionnaire and a semi-structured interview guide. The questionnaire was designed to gather quantifiable data regarding the perceived efficacy of Islamic moral education in mitigating violence and antisocial behavior. The assessment comprised thirty items addressing three primary dimensions: the efficacy of Islamic moral education in influencing student behavior, the cultivation of empathy and moral consciousness, and the impact of educators and the school environment on students' moral conduct. Each item was evaluated using a five-point Likert scale, with 1 representing Strongly Disagree and 5 representing Strongly Agree. The questionnaire items were derived from prior research on moral education and behavioral development (Mu'ti, 2023; Pallathadka et al., 2023) and were authenticated by two specialists in Islamic education. A pilot research including twenty participants was performed to assess the instrument's reliability, yielding a Cronbach's Alpha coefficient of 0.87, which signifies strong internal consistency.

In addition to the survey data, qualitative information was gathered through semi-structured interviews with five teachers and ten students chosen among the survey participants. The interview questions aimed to investigate participants' profound insights regarding the impact of Islamic moral education on behavior, emotional regulation, and interpersonal relationships.

The data gathering occurred in three phases. Initially, authorization was secured from school officials, and both instruments were evaluated by specialists to confirm their pertinence to the research aims. The questionnaire was distributed to all participants, and responses were gathered within one week. Third, following the quantitative analysis results, several participants were chosen for follow-up interviews to offer deeper contextual perspectives and to elucidate or elaborate on the survey findings. This systematic data collection method enabled the researcher to discern convergent and divergent patterns within the two data sets.

The quantitative data collected from the surveys were analyzed utilizing the Statistical Package for the Social Sciences (SPSS) version 26. Descriptive statistics, including mean scores, frequencies, and standard deviations, were computed to elucidate the overarching trends in teachers' and

students' perceptions. Additionally, Pearson correlation analysis was employed to investigate the association between Islamic moral education and students' self-reported levels of hostility and antisocial conduct. Simultaneously, the qualitative data acquired from the interviews were examined using theme analysis approach. This approach entailed data familiarization, initial code generation, pattern detection, and the formulation of major themes reflecting participants' perspectives on the influence of Islamic moral education in behavioral development. To validate the findings, member checking was performed by distributing interview summaries to participants for confirmation and criticism.

The questionnaire was validated for content and construct by expert evaluation, pilot testing, and statistical analysis to ensure its validity and reliability. The comprehensive validity and reliability findings are displayed in the table below.

Table 1. Validity and Reliability of the Questionnaire on Islamic Moral Education

Indicator (n items)	Sub-Indicator / Item	r item–total	Validity	Cronbach's α (indicator)
1. Integration of Islamic Values (IIV)	Understanding Islamic moral concepts	0.54 – 0.70	Valid	0.84
	Application of Qur'anic and Hadith principles in learning	0.58 – 0.72	Valid	
2. Behavioral Change (BC)	Emotional control and self-discipline	0.60 – 0.76	Valid	0.86
	Consistency of moral behavior in school context	0.61 – 0.78	Valid	
3. Empathy Development (ED)	Caring and understanding others' feelings	0.63 – 0.80	Valid	0.88
	Cooperation and mutual respect	0.59 – 0.77	Valid	
4. Teacher and School Influence (TSI)	Teacher as moral role model	0.57 – 0.75	Valid	0.87
	Moral environment and school culture	0.60 – 0.78	Valid	
	Peer influence and reinforcement	0.56 – 0.73	Valid	
5. Aggression and Antisocial Behavior	Control of aggressive tendencies	0.55 – 0.71	Valid	0.85

**Reduction
(AABR)**

	Reduction in antisocial acts and improved social responsibility	0.58 – 0.74	Valid	
Overall Instrument	Combined total items	0.54 – 0.80	All valid	0.87 (High Reliability)

According to Table 1's results, every item has *r* item-total values between 0.54 and 0.80, which is higher than the conventional minimum of 0.30. This suggests that every item is legitimate and makes a significant contribution to its respective construct. A high degree of internal consistency and dependability was confirmed by each indicator's Cronbach's Alpha score exceeding 0.80. The questionnaire is reliable and consistent for gauging teachers' and students' opinions on Islamic moral education as a tactic to curb violence and antisocial behavior, as evidenced by its overall reliability coefficient of 0.87.

Ultimately, a triangulation approach was used to integrate the quantitative and qualitative results throughout the interpretation stage. Through this integration, the researcher was able to locate areas of agreement or disagreement, cross-validate data from both sources, and provide a thorough picture of how Islamic moral education affects student behavior from a variety of angles. Ethical standards were rigorously upheld during the entire research process. Participants' identities were kept private, and they were advised of their freedom to leave at any moment without facing any repercussions. Therefore, the whole study design demonstrates a thorough, morally acceptable method of investigating the effects and perceptions of Islamic moral education in addressing student violence and antisocial conduct.

RESULT AND DISCUSSION

The study's findings are divided into two sections: the qualitative findings from the interviews and the quantitative results from the questionnaire. The combination of the two data sets offers a thorough understanding of how educators and learners view Islamic moral education as a strategy to lessen hostility and antisocial conduct. While qualitative data offer contextual detail and show how Islamic beliefs are internalized and used in educational contexts, quantitative data show broad trends and correlations across factors.

1. Quantitative Findings

1.1. Descriptive Results

Descriptive statistics were computed to determine the participants' perceptions of Islamic moral education and their self-reported levels of aggression and antisocial behavior. The variables analyzed included three dimensions of Islamic Moral Education (IME)—Perceived Effectiveness

(PE), Behavioral Change and Empathy (BCE), and Teacher and School Influence (TSI)—along with Aggression (AG) and Antisocial Behavior (AB) as outcome variables.

Table 2. Descriptive Results

Variable	N	Mean (M)	Std. Deviation (SD)	Interpretation
Perceived Effectiveness (PE)	70	4.41	0.51	Very High
Behavioral Change and Empathy (BCE)	70	4.36	0.54	Very High
Teacher and School Influence (TSI)	70	4.29	0.57	High
Aggression (AG)	70	2.21	0.63	Low
Antisocial Behavior (AB)	70	2.18	0.59	Low

While reported levels of aggressiveness ($M = 2.21$) and antisocial behavior ($M = 2.18$) were low, the descriptive data show that participants believe Islamic moral instruction to be very effective ($M = 4.35$ overall). This implies that better behavioral control in kids is correlated with the presence of rigorous moral teaching.

Perceived Effectiveness (PE) had the highest score ($M = 4.41$) out of the three variables, suggesting that participants believe Islamic moral education to be a potent moral and behavioral framework. With somewhat lower scores ($M = 4.29$), the Teacher and School Influence (TSI) dimension indicated room for improvement in moral role modeling and school-wide implementation.

1.2. Correlational Analysis

Pearson correlation coefficients were calculated to examine the relationships between the three IME dimensions and the behavioral outcomes (Aggression and Antisocial Behavior). The results are summarized in Table 2 below.

Table 3. Correlational Analysis

Variables	1	2	3	4	5
1. Perceived Effectiveness (PE)	1				
2. Behavioral Change & Empathy (BCE)	0.71**	1			
3. Teacher & School Influence (TSI)	0.68**	0.65**	1		
4. Aggression (AG)	-0.59**	-0.72**	-0.53**	1	
5. Antisocial Behavior (AB)	-0.63**	-0.68**	-0.55**	0.79**	1

All aspects of Islamic moral education have a substantial negative link with violence and antisocial behavior, according to the correlation analysis. Aggression and Behavioral Change and Empathy (BCE) had the highest correlation ($r = -0.72$, $p < 0.01$), indicating that children with better emotional regulation and empathy also typically have lower levels of aggression. Likewise, there was a strong correlation between decreased aggression and perceived effectiveness ($r = -0.59$) as well as teacher and school influence ($r = -0.53$). The constructs are connected but separate aspects of Islamic moral education, as evidenced by the positive and substantial intercorrelations between the three IME dimensions, which ranged from 0.65 to 0.71.

3. Multiple Regression Analysis

To investigate which dimensions of Islamic moral education best predict reductions in violence and antisocial behavior, a multiple linear regression analysis was conducted. Aggression and Antisocial Behavior (AAB), measured as a composite mean score, was the dependent variable. Teacher and School Influence (TSI), Behavioral Change and Empathy (BCE), and Perceived Effectiveness (PE) were the independent variables.

Table 4. Model Summary

Model Summary	R	R ²	Adjusted R ²	Std. Error of Estimate
1	0.78	0.61	0.59	0.39

Table 5. ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	23.842	3	7.947	52.19	0.000**
Residual	15.087	66	0.229		
Total	38.929	69			

Table 6. Coefficients Table

Predictor Variable	Unstandardized B	Std. Error	Beta (β)	t	Sig. (p)
Constant	5.221	0.328	—	15.92	0.000
Perceived Effectiveness (PE)	-0.281	0.094	-0.28	-2.98	0.004**
Behavioral Change & Empathy (BCE)	-0.423	0.087	-0.44	-4.86	0.000**
Teacher & School Influence (TSI)	-0.214	0.079	-0.22	-2.71	0.008**

The regression model explained 61% of the variance ($R^2 = 0.61$) in aggression and antisocial conduct, and it was statistically significant ($F(3, 66) = 52.19, p < 0.001$). This suggests that a significant amount of the behavioral difference among students can be explained by Islamic moral instruction taken as a whole. The largest negative beta coefficient ($\beta = -0.44, p < 0.001$) among the predictors was Behavioral Change and Empathy (BCE), indicating that the development of empathy had the greatest impact on lowering antisocial and aggressive tendencies. Though to a lesser degree, perceived effectiveness ($\beta = -0.28$) and teacher and school influence ($\beta = -0.22$) also had a substantial contribution to the lowering of behavior. These results demonstrate that the most effective way to improve student conduct is through moral education that is based on developing empathy and moral self-regulation.

2. Quantitative Result

Semi-structured interviews were used to gather qualitative information from ten students and five teachers about their lived experiences with Islamic moral education (IME) and how it affected their social interactions, daily behavior, and emotional regulation. Participants were free to talk openly about their experiences because the interviews took place in a private, school-related context. After being conducted for 30 to 45 minutes, each interview was transcribed for theme analysis.

The qualitative analysis revealed four dominant themes that reflect the deep influence of IME on the moral and behavioral development of students:

- a. Transformation through moral understanding
- b. Empathy and compassion as behavioral regulators
- c. Teacher modeling and the moral climate of the school
- d. Challenges in maintaining moral consistency

2.1 Theme 1: Transformation through Moral Understanding

Teachers unanimously described Islamic moral education as an effective means for transforming students' attitudes, discipline, and interpersonal behavior. They emphasized that IME does not simply transfer knowledge about right and wrong but helps students internalize moral values and translate them into daily conduct.

A senior *akhlak* (moral education) teacher explained:

“At first, some students had difficulties controlling their temper. But after consistent moral lessons and discussions about the Prophet’s patience, I see a real change. They are calmer, more respectful, and more cooperative.”

Another teacher highlighted how Islamic moral principles influence students' moral reasoning and decision-making processes:

“When students understand that every act has a moral consequence in Islam, they start thinking before acting. They become more responsible not only in school but also at home.”

These teachers observed a tangible shift from reactive to reflective behavior. Students who previously engaged in minor conflicts or verbal aggression began to exhibit better emotional control.

Students confirmed these observations, acknowledging that Islamic moral education had changed the way they manage anger and respond to provocation. One student shared:

“I used to talk back to teachers when I was angry. Now, I remember that respect is part of faith. I try to speak politely and think about how my words might hurt others.”

Another student reflected on how IME reshaped their understanding of strength and self-discipline:

“Islamic moral education taught me that controlling anger is not weakness; it’s strength. It helps me calm down when I feel frustrated.”

A female student further added:

“When I listen to stories about the Prophet’s patience, it feels personal. I realize that if he could forgive people who hurt him, I should forgive my friends. I’ve stopped arguing and try to listen more.”

The narratives presented here indicate a transition from moral awareness to behavioral reform, which is consistent with the high quantitative mean for behavioral change ($M = 4.38$). The subject represents the ways in which IME contributes to the development of emotional regulation, self-control, and discipline, all of which are attributes that are necessary for lowering aggressive and antisocial behavior.

Theme 2: Empathy and Compassion as Behavioral Regulators

Empathy emerged as a central element in both teacher and student interviews. Teachers viewed empathy not merely as a social skill but as a spiritual practice rooted in Islamic teachings of compassion (rahmah) and kindness (ihsan). They explained that empathy allows students to bridge the gap between moral knowledge and moral action.

One teacher explained:

“We ask students to imagine themselves in others’ positions—how it feels to be hurt or excluded. When they empathize, they become less likely to harm others.”

Another teacher described the classroom methods used to cultivate empathy:

“We use role-playing and storytelling from the Qur’an and Hadith to help students see situations from different perspectives. They learn to understand pain and respond with compassion.”

Students provided vivid examples of how empathy lessons shaped their interpersonal relationships. A male student recalled:

“Our teacher told us the story of the Prophet forgiving those who wronged him. That story stayed with me. When someone insulted me last month, I remembered that and just walked away.”

A female student described how empathy changed her interactions:

“Before, I only cared about my close friends. Now, I notice when someone is quiet or sad. I try to comfort them or just listen. It makes the class more peaceful.”

Another student explained how empathy became a guiding principle in peer relationships:

“When I see classmates fighting, I try to stop them. I tell them it’s better to talk and forgive than to hold grudges. It feels good when I can help others get along.”

Teachers agreed that empathy-based instruction reduces teasing, exclusion, and physical altercations among students. As one teacher summarized:

“Empathy is the antidote to aggression. When students learn to feel what others feel, they naturally become gentler and more considerate.”

These qualitative findings reinforce the quantitative results showing that Empathy Development ($\beta = -0.41$) had the strongest predictive effect on reducing aggression. The data collectively illustrate how empathy serves as both a moral and emotional regulator, transforming potential conflict into compassion.

Theme 3: Teacher Modeling and the Moral Climate of the School

Teachers were consistently identified as moral exemplars who embody the values they teach. Students emphasized that observing teacher behavior influenced them more profoundly than theoretical lessons.

A student explained:

"Our teacher never yells, even when we make mistakes. Seeing how she stays calm makes me want to be patient too."

Another student added:

"I remember a teacher who helped a student who was rude to him instead of punishing him. That really touched us. We learned forgiveness by watching, not just listening."

Teachers themselves were aware of their modeling role. A male teacher stated:

"Students observe us all the time. If we act respectfully, they will follow. Our actions are silent lessons."

A female teacher shared:

"When I treat students kindly, they mirror it. Sometimes I see them reminding each other to be polite or honest. That's when I know the lessons are working."

Beyond individual behavior, the school culture also played a crucial role in supporting moral learning. Teachers described daily practices such as tadarus (Qur'an recitation), duha prayers, and moral reflection sessions as integral to building a disciplined and peaceful environment.

"Every morning, we start with tadarus," one teacher explained. "It sets a calm tone for the day. Students become more mindful, and conflicts decrease."

Students agreed that these routines strengthened their sense of community.

"When we pray together, I feel connected to my friends. It's harder to be angry at someone you pray beside," one student said.

Teachers also mentioned how peer mentoring programs encourage moral accountability among students. A teacher noted:

"Older students mentor the younger ones, reminding them to behave and pray. This creates a cycle of positive influence."

These observations correspond with the quantitative result for Teacher and School Influence ($M = 4.29$), confirming that consistent modeling and a nurturing school climate amplify the effects of Islamic moral education.

Theme 4: Challenges in Maintaining Moral Consistency

Despite positive results, participants identified several challenges that hinder the consistent practice of moral values. Teachers emphasized that while IME is effective within the school, external influences—especially digital media and peer pressure—can counteract its effects.

One teacher lamented:

“Students are exposed to online content that glorifies sarcasm, disrespect, and violence. We teach them to be kind, but the internet teaches the opposite. That’s our biggest struggle.”

Another teacher stressed the importance of parental reinforcement:

“Sometimes parents don’t reinforce what we teach. When students go home and see different behaviors, the impact weakens. We need stronger cooperation between teachers and families.”

Students echoed these concerns, revealing how social pressure complicates moral consistency.

“Some of my friends behave nicely in class but mock others outside. It’s hard to stay consistent when people laugh at you for being too kind,” said one student.

A more introspective student added:

“I know what’s right, but sometimes it’s difficult. When friends gossip or make fun of someone, I want to fit in. But then I remember what our teacher said—that real strength is doing what pleases Allah, not people.”

Teachers also acknowledged that maintaining students’ motivation for moral behavior requires constant reinforcement.

“Moral education is a lifelong process,” a teacher explained. “Students can change, but without continuous reminders, they may forget. That’s why we integrate moral values in every subject, not just in akhlak class.”

Another challenge mentioned was the imbalance between moral instruction and academic pressure. One teacher observed:

“Sometimes the focus on exams overshadows moral learning. We need to remember that character formation is as important as grades.”

These testimonies illustrate that while Islamic moral education is transformative, it requires a collaborative ecosystem involving teachers, parents, and peers to sustain long-term behavioral change.

3. The integration of qualitative and quantitative findings

The integration of qualitative and quantitative findings demonstrates a significant convergence between the numerical patterns and the experiences that the participants have actualized in their lives. The quantitative findings demonstrated that all aspects of Islamic Moral Education (IME), including the incorporation of Islamic values, behavioral change, the development of empathy, and the influence of teachers and schools, had significant negative correlations with aggressive and antisocial behavior, which explained 62% of the behavioral variance. Based on the statistical findings, it was determined that the development of empathy was the most influential factor ($\beta = -0.41$, $p < 0.001$). This implies that the capacity to comprehend and empathize with the emotions of others plays a crucial role in lowering aggression. As a result of the high overall mean score ($M = 4.35$), which reflected the participants' strong conviction in the efficacy of Islamic moral instruction, these findings were supported. When taken as a whole, the statistics suggest that children who are more involved in moral learning demonstrate more emotional control, self-discipline, and respect for others. This, in turn, leads to a discernible reduction in violent and antisocial tendencies.

The qualitative findings provided real-life evidence of how IME acts as a transformational moral force in schools, which helped to enhance and explain the statistical outcomes that were found. The accounts provided by teachers demonstrated that students were able to develop patience, self-control, and empathy through regular moral instruction, contemplation on the Qur'an, and moral modeling within the classroom. The students reported that they were experiencing feelings of calmness, increased respect, and increased understanding toward their classmates, which closely reflected the quantitative patterns that showed high levels of behavioral and emotional change. The statistical association between IME and reduced aggressiveness was so high that it might be explained by the recurring themes of empathy, teacher modeling, and the moral atmosphere of the school. Not only does Islamic moral education promote cognitive understanding of ethical values, but it also facilitates genuine behavioral transformation through emotional regulation, compassion, and continuous moral practice in both classroom and school life. This can be seen as a unified conclusion when both sets of data are taken together.

The outcomes of this study provide evidence that Islamic Moral Education (IME) is an effective paradigm for reducing aggressive and antisocial behavior among teenagers. This is accomplished through the enhancement of empathy, emotional regulation, and teacher modeling. All of the IME characteristics were shown to have a strong correlation with a decrease in aggression, according to the quantitative data, while the qualitative findings justified this transition by pointing to the improved moral awareness and emotional maturity of the students. Pallathadka et al. (2023) underlined the Qur'anic foundation of gentle education (ta'dib) as a divine technique that develops self-restraint and behavioral refinement. This multifaceted evidence lends credibility to their findings. Their conception of behavioral gentleness is in agreement with the findings of this study, which indicate that interactions in the classroom that are calm and empathic minimize antagonism and enhance cooperation. The qualitative narratives in this study demonstrate that when teachers demonstrate compassion and patience, pupils mimic

these moral patterns. As a consequence, there is a reduction in the amount of aggressiveness that occurs and an increase in the amount of social harmony that exists.

The findings of this study are similarly consistent with those of Aderibigbe et al., (2023), who discovered that teaching tolerance and respect for variety through Islamic values increases empathy and compassion. They came to the conclusion that Islamic values create an inclusive moral consciousness that transcends boundaries of religion, ethnicity, and socioeconomic rank. The substantial statistical link between empathy and decreased aggressiveness in the present research reflects their findings. Similarly, Cucos et al., (2023) found that religious education raises intercultural sensitivity while simultaneously lowering the incidence of cyber-aggression and victimization. These studies, taken as a whole, provide evidence that moral and religious education, especially based on empathy and reflective learning, can reduce aggressive behavior in children by modifying how they perceive and react to the feelings of others.

The findings provide additional support for the theories of moral development that were proposed by (Nwafor et al., 2024). These researchers demonstrated that religious coping practices improve prosocial moral thinking, which in turn leads to a reduction in delinquent actions among young people. Moral contemplation and internalization of the Qur'an contribute to the activation of moral reasoning, which in turn influences conduct. The findings presented here provide support for this approach. For the purpose of providing evidence for Anazonwu's claim that moral reasoning drawn from religion traditions permits peaceful social conduct, the incorporation of empathy and moral cognition into Islamic moral education serves as a spiritual kind of prosocial regulation. This moral reasoning, which is increased by religious and emotional engagement, is a crucial mediator between belief and behavior, as evidenced by the testimony of students regarding the ability to manage wrath and demonstrate compassion.

The need of teachers serving as moral role models was also reaffirmed as a fundamental component of this transformation. The qualitative evidence that pupils learn by watching teachers' serenity and forgiveness is consistent with the findings of Johander et al., (2025), who discovered that empathy-raising interventions mediated by teachers create moral emotions such as shame and sadness, which motivate bullies to change their behavior. Similarly, Morris & Chen, (2023) stated that moral involvement among educators avoids moral disengagement mechanisms, which would otherwise lead to activities that are harmful to the community. A moral climate that discourages aggressive behavior and encourages the development of a culture of prosociality among peers was found to be significantly influenced by the way in which teachers modeled moral involvement. This was demonstrated through the use of patience, forgiveness, and ethical consistency.

In addition, the study is connected to Saada(2022), who addressed the importance of achieving a balance between the liberal, civic, and communitarian goals of faith-based education. Based on the findings presented here, it appears that Islamic moral education has the potential to bring both goals into harmony by fostering both personal piety and corporate responsibility. Through the encouragement of introspection and tolerance, IME assists students in navigating differences in a peaceful manner, so contributing to the development of both moral and civic principles. According to Mu'ti, (2023), who highlighted the need of pluralistic Islamic education that cultivates open-mindedness and

tolerance, both of which have been found to lessen conflict and aggressiveness in varied school environments, this is in agreement with his views. The thoughts of the participants in this study provide evidence that the establishment of such a pluralistic morality is feasible when educators combine contemporary emotional education with the ethics of the Qur'an.

In addition, the findings of this study lend credence to the more comprehensive framework of social-emotional learning that was presented by Tur-Porcar et al., (2021). These researchers discovered that programs that placed an emphasis on emotional awareness and self-regulation dramatically reduced aggressive behavior among youngsters. Based on the research shown here, Islamic moral education produces similar results by teaching children to redirect their anger into patience and empathy as spiritual virtues. This is accomplished through emotional literacy that is rooted in religious principles. In accordance with global pedagogical requests for integrative models that address both the cognitive and affective dimensions of behavior, this combination of emotional and moral education is a good fit.

Additionally, the findings bring to light the necessity of providing ongoing reinforcement of moral behavior outside of the context of schools. The teachers who participated in this study saw that pupils' moral consistency can be weakened by external pressures such as social media and family beliefs that are conflicting with one another. This finding is in line with the findings of Muarifah et al., (2023), who discovered that Islamic parenting techniques dramatically lower the amount of aggressiveness displayed by adolescents by fostering positive social connections. As a result, a holistic system of behavioral regulation is formed through the combination of Islamic values taught at home and moral education taught in schools. It would suggest that moral education that is collaboratively provided by teachers, parents, and peers is necessary in order to maintain the behavioral shift that was began in schools.

The research makes a significant contribution to the discussion on Islamic ethics and intercultural education that was provided by R'boul et al., (2024). They came to the conclusion that educators acknowledge Islamic ethics as viable sources of moral guidance, but that they struggle to put these ethics into practice due to the limits imposed by the culture. The current study reveals how teachers who embrace Islamic ethics and incorporate them pedagogically are successful in nurturing traits such as empathy, respect, and discipline in their students. Intercultural moral education (IME) has the potential to be a successful model for intercultural moral education, reducing aggressiveness, and fostering harmony within plural communities, as demonstrated by this practical embodiment of Islamic ethics.

In conclusion, the findings provide support for the theoretical assertions put forth by Nasir, (2022) and Sarbini et al., (2025), who both emphasized the transforming force of character education that is anchored in Islamic philosophy and habituation. This study's advice for ongoing moral reinforcement within the curriculum is similar to Nasir's concept of a Character Development Program (CDP) that is based on the principles found in the Qur'an. In a similar vein, the process by which students in this study internalized moral principles is mirrored by Sarbini's character education model, which places an emphasis on comprehension, meaning-making, and habituation. Students in this study learned not just to comprehend ethics academically but also to live them regularly.

In general, the current research contributes to the existing body of knowledge by incorporating Islamic pedagogy, moral psychology, and behavioral science in order to provide an explanation for how IME can cut down on aggressive and antisocial conduct. The combination of curriculum that is based on empathy, modeling by teachers, and a school culture that is built in the ethics of the Qur'an reveals that moral transformation can occur through regular emotional and spiritual practice. Therefore, Islamic moral education is not only a religious curriculum; rather, it is an all-encompassing social-emotional framework that is capable of cultivating peace, empathy, and moral resilience among young people.

CONCLUSION AND SUGGESTIONS

On the basis of the data and the discussion, it is possible to draw the conclusion that Islamic Moral Education (IME) is an effective tool for fostering moral development among students and minimizing aggressive and antisocial conduct among them. Students are encouraged to absorb moral principles through the use of empathy, self-regulation, and spiritual awareness when Islamic values are incorporated into educational practice. All of the IME dimensions were found to have a substantial correlation with lower levels of aggression, according to the quantitative findings, but the growth of empathy was found to be the most dominant element in driving positive behavioral change. Additional qualitative findings demonstrated that when teachers demonstrate moral behavior and schools cultivate a culture based on values by means of Qur'anic study, prayer, and moral conversation, students demonstrate increased levels of patience, respect, and compassion for other people. As a result, the International Model of Education (IME) serves not just as a framework for religious or ethical principles, but also as a comprehensive model for social and emotional development that encourages peace, tolerance, and responsible citizenship.

Following these findings, a number of suggestions are put forward for educators, politicians, and academics who will be conducting study in the future. As a means of enhancing students' moral consciousness, educators ought to be incentivized to include moral principles into all aspects of their instructional practices and to preserve coherence between their teaching and their own behavior. Collaborative projects, mentoring programs, and involvement from families are some of the ways that school administrators are encouraged to establish learning settings that consistently teach empathy and moral reflection. Supporting the professional development of educators in the areas of moral and emotional pedagogy is something that policymakers should do in order to improve the long-term influence that IME has on the conduct of students. In order to investigate how IME maintains behavioral transformation over time, it is recommended that future researchers carry out studies that are both longitudinal and comparative, and that these studies be conducted across a variety of educational levels and geographic locations. The tactics of digital moral education that can help mitigate the harmful influence of media and promote moral resilience among young people in contemporary circumstances should also be investigated in further research.

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