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Bullying Among Adolescents from the Perspectives of Legal Sociology, Legal Anthropology, and Islamic Family Law

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Abstrak

Perundungan terhadap anak-anak dan remaja merupakan fenomena sosial yang terjadi di berbagai lingkungan, termasuk sekolah dan ruang virtual. Studi ini menggunakan sosiologi hukum dan antropologi hukum untuk menganalisis kasus-kasus perundungan terhadap anak-anak dan remaja. Lebih lanjut, studi ini meneliti kasus-kasus perundungan berdasarkan ketentuan hukum keluarga. Untuk tujuan ini, berbagai metode kualitatif telah digunakan. Data dan informasi diperoleh dari literatur, dokumen hukum, dan laporan langsung. Studi ini menemukan bahwa kasus-kasus perundungan dan perilaku kekerasan di antara anak-anak dan remaja terkait dengan kurangnya kontrol sosial. Nilai-nilai yang berbeda dari berbagai strata sosial tidak selaras, sehingga mengakibatkan perilaku perundungan. Beberapa ajaran dan sikap dalam keluarga sesuai dengan maʿrūf , membantu anak-anak dan remaja mengembangkan nilai-nilai moral. Kurangnya penghormatan terhadap ajaran dan sikap keluarga ini merupakan salah satu penyebab utama perundungan. Oleh karena itu, pendekatan yang berorientasi pada keluarga akan efektif dalam mencegah perundungan.

Kata kunci: perundungan remaja; sosiologi hukum; antropologi hukum; hukum keluarga Islam.

Abstract

Bullying of children and adolescents is a social phenomenon that occurs in various environments, including schools and virtual spaces. This study uses legal sociology and legal anthropology to analyze cases of bullying against children and adolescents. Furthermore, the study examines cases of bullying based on family law provisions. To this end, various qualitative methods have been employed. Data and information were obtained from literature, legal documents, and firsthand reports. The study found that cases of bullying and violent behavior among children and adolescents are associated with a lack of social control. The different values of various social strata are in discord, resulting in bullying behavior. Several precepts

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and attitudes within families conform to the ma'rūf, helping children and adolescents develop moral values. A lack of respect for these family precepts and attitudes is one of the main causes of bullying. Therefore, a family-oriented approach would be effective in preventing bullying.

Keywords: adolescent bullying; legal sociology; legal anthropology; Islamic family law.

Introduction

In addition to being viewed as a complex legal-social issue, bullying during childhood and adolescence may also be seen as an ongoing public health concern. International research on bullying has demonstrated that bullying is a significant risk to the physical and mental health of youth. A recent 2021/2022 HBSC Survey conducted in 44 countries/regions indicated that roughly 11 percent of adolescent respondents were bullied while attending school, and about 15 percent were bullied through electronic communication devices (WHO Regional Office for Europe, 2024a). This suggests that bullying is more than simply the result of "bad" behaviors of individuals. Bullying is also affected by interpersonal relationships, organizational structures, cultural values and social control systems. There are two other ways to analyze how law, social structures, power relationships, and cultural practices relate to the occurrence of bullying or its prevention: legal sociology and legal anthropology.

As two separate areas of study (legal sociology) and (legal anthropology) examine how legal systems operate in a social context; (legal sociology) focuses on the interaction of legal standards with the environment in which those standards apply, while (legal anthropology) highlights the ways that cultural norms, local customs and non-official normative standards influence how laws are interpreted and applied. Both of these areas of research have a direct application to Islamic Family Law as the family norm is applied within a social vacuum. For example, parent's responsibilities, protections, compassion, justice, and human dignity are all influenced by parents' child rearing practices, community standards, educational institutions, and other aspects of culture. An interdisciplinary approach will therefore provide insight into both the

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normative bases for child protection and the social environments that either facilitate or impede the implementation of those protections.

Existing scholarship has examined bullying from psychological, educational, sociological, and legal perspectives, and a growing international literature has identified the family environment as an important domain of risk and protection. Systematic evidence associates bullying involvement with family conflict, harsh or maladaptive parenting, abuse and neglect, weak parent-child communication, limited parental monitoring, and low parental support, whereas warm relationships and constructive parental involvement can be protective (Nocentini et al., 2019; Costa et al., 2023). However, these strands of scholarship are commonly discussed separately from socio-legal and Islamic Family Law analysis. This leaves a conceptual gap concerning how legal sociology, legal anthropology, and Islamic Family Law can be integrated to explain adolescent bullying and formulate family-centered prevention strategies.

The Indonesian situation makes the interdisciplinary approach to child protection especially appropriate since the protection of children in Indonesia is regulated through not only formal law but also through family behavior, school culture, community standards, and religious beliefs. This study uses official child protection reports and legal documents as contextual information, rather than relying on individual or difficult-to-track case numbers, and interprets these documents with respect to peer-reviewed academic studies. Globally, the continuous existence of school bullying and the rise of cyberbullying highlight the need for responses at multiple levels that include families, schools, communities, and government agencies (World Health Organization Regional Office for Europe, 2024a).

The family environment has great significance in relation to how young people develop their behaviors. Young people continue to interact with family members through continued care, discipline, communication, supervision, and moral development. Research conducted at the international level has demonstrated that social support from family members remains a major aspect of adolescent well-being.

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Additionally, systematic reviews and meta-analyses have found that there are several modifiable aspects of parents' behavior that relate to adolescent victimization and/or participation in bullying (World Health Organization Regional Office for Europe, 2024b). Therefore, these studies support the idea that the family serves as a private institution and as a social/legal environment where children can learn and practice societal norms regarding protection, responsibility, and dignity.

We can view bullying as a violation of social control mechanisms, a power imbalance between individuals, and as a failure to teach individuals to respect the norms of society. Also, legal anthropology can provide us with a different way to look at how we define and understand bullying. Legal anthropology demonstrates how some of the actions that are commonly referred to as "bullying," such as making fun of someone, using discipline against someone, being in charge of someone else because you have more seniority than them, and forcing someone to do something that they don't want to do, can be viewed as acceptable forms of behavior in certain types of social environments, even though those types of actions are potentially violations of the laws designed to protect children. Additionally, Islamic Family Law is based upon the values of protecting family members, providing care and compassion to family members, ensuring that justice prevails within the family unit, establishing responsibility within the family unit, and protecting the dignity of each individual within the family unit. Based on the three ways we can define and assess bullying, we can see that bullying can be defined as a deviant act, as a cultural tradition, and as a threat to the ethical and legal obligations that exist within the family unit.

The perspective provides an additional normative standard to judge whether an act jeopardizes one's life, intellect, dignity and well-being. A child's first experience of authority, discipline, care, and moral example occurs within the family. Therefore, the practices of the family may support violence and humiliation, or support empathy, responsibility and respect. At the center of this study is the relationship between the normative Islamic law governing families and how families operate.

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The purpose of this study was to address three interrelated questions regarding the issue of adolescent bullying: (1) How can adolescent bullying be explained through the use of legal sociology and legal anthropology? (2) How does the normative framework of Islamic Family Law evaluate the concept of bullying? (3) What are the potential preventive implications that arise from integrating both of those perspectives? This study has made an original contribution to the existing body of literature by developing a socio-legal framework which integrates the concepts of social control and cultural normalization with the principles of Islamic Family Law related to protection, compassion, justice and parental responsibility. Through the utilization of qualitative library research and content analysis, this study has combined the concepts and theories found in legal, sociological, anthropological, and Islamic legal literature into a family-based explanation for preventing adolescent bullying.

Methods

This study employs a descriptive qualitative research design using a library research approach. The approach was selected because it is considered relevant to describing and systematically examining violence and bullying among adolescents within the frameworks of sociology, legal anthropology, and Islamic Family Law. A qualitative approach enables the researcher to conduct interpretive and critical analysis of the available literature, particularly in relating legal norms to the social and cultural contexts in which those norms operate. The study does not merely describe the provisions of Islamic Family Law textually but also examines their relevance through sociological and anthropological perspectives. Accordingly, law is understood not only as a normative system but also as a social and cultural phenomenon.

The data were collected from written sources, including scholarly books, peer-reviewed journal articles, official institutional reports, statutory documents, and classical Islamic legal texts. Sources were selected based on three criteria: (1) relevance to adolescent

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bullying, legal sociology, legal anthropology, or Islamic Family Law; (2) scholarly credibility, prioritizing peer-reviewed and primary sources; and (3) currency, with preference for literature published within the last ten years, except for foundational works such as classical Islamic legal treatises and seminal sociological or anthropological theories.

The primary instrument in this study is the researcher, supported by a structured documentation guide. The procedure consisted of four stages: (a) identification of relevant literature through academic databases and institutional repositories; (b) screening and selection of sources based on the criteria above; (c) systematic reading and note-taking; and (d) thematic categorization of findings.

Data were analyzed using content analysis by identifying, categorizing, and interpreting major themes emerging from the selected literature. The analysis followed an interactive model comprising data reduction, data display, and conclusion drawing or verification. Coding was performed manually and organized around three analytical dimensions: (1) sociological and anthropological explanations of bullying; (2) normative Islamic Family Law perspectives; and (3) integrative implications for prevention and intervention.

The researcher approaches this study from an interdisciplinary background in Islamic Family Law with an interest in socio-legal and anthropological studies. This position may shape the interpretation of legal texts and social phenomena. To maintain reflexivity, the researcher consistently distinguished between normative claims derived from Islamic legal sources and empirical claims drawn from social research, and avoided imposing doctrinal assumptions on sociological or anthropological findings.

To strengthen the credibility of the analysis, the study applied source triangulation by comparing scholarly literature, official reports, and legal documents; maintained an audit trail of coding decisions; and gave proportionate attention to dissenting or contrasting findings in the literature. Interpretations were repeatedly checked against the original sources to ensure fidelity to the authors' intended meanings.

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This study is a library-based research that does not involve human participants, animals, or sensitive personal data. Therefore, formal ethics approval was not required. Nevertheless, the study adheres to research integrity principles, including accurate citation, avoidance of misrepresentation of sources, and respect for the intellectual contributions of others.

The reporting of this qualitative study is guided by the principles of transparency and traceability appropriate to library-based qualitative research. Since the study does not involve primary empirical data collection from participants, formal reporting guidelines such as COREQ are not directly applicable; however, the study follows the spirit of such guidelines by making the research process, source selection, and analytical reasoning explicit and appraisable.

Results and Discussion

1. Results

This section presents the findings in the order of the research questions formulated in the Introduction. First, it presents findings on how adolescent bullying is understood from the perspectives of legal sociology and legal anthropology. Second, it presents findings on how adolescent bullying is viewed within the framework of Islamic Family Law. Third, it synthesizes the implications of these perspectives for prevention and intervention.

A. *Bullying* among Adolescents from the Perspectives of Legal Sociology and Legal Anthropology

Violence and bullying among adolescents constitute increasingly concerning social phenomena and have attracted significant attention within the fields of social science, law, and education. Bullying as deviant behavior not only reflects the failure to internalize social and legal norms but also indicates dysfunction within social systems and mechanisms of social control that should prevent such behavior from an early stage.

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Bullying is influenced by the combination of an individual's vulnerability to being bullied and the social environment they live in. If an individual experiences violence, has harsh parents who do not adequately supervise their activities, communicates poorly with their parents and/or lacks adequate emotional support on both an individual and interpersonal level then they are likely to have a greater chance of experiencing bullying. In addition to these factors, the school culture, peer hierarchy, unequal power relationships among students, and social norms about acceptable behavior may contribute to the normalisation of aggressive behaviors or create barriers for victims to report incidents of bullying in order to protect themselves. There are numerous international studies that demonstrate the multi-level concept of bullying by demonstrating that family conflict, maladaptive parenting practices, child abuse/neglect, and low levels of parental support are all risk factors for involvement in bullying. Conversely, positive parent-child interactions can serve as protective factors against involvement in bullying (Nocentini et al., 2019; Costa et al., 2023). Therefore, bullying cannot merely be defined as a behavioral issue; instead it is a form of behavior that operates within relational and institutional systems.

The way in which a community understands what is considered aggressive behavior, discipline, social structure/hierarchy and what is acceptable peer interactions is influenced by the community's cultural values. Koentjaraningrat (2009) states that the cultural value system influences the pattern of thinking and the way people interact with each other within their society. When considering bullying in particular, some behaviors that could be seen as bullying might be referred to as "joking," "seniority," "discipline," or "tests of toughness," and these descriptions can hide the fact that there are unequal relationships between individuals and the negative effects on adolescents. Therefore, a legal-anthropological analysis will examine both whether or not an individual's actions have broken a formal law, as well as how the cultural interpretations of those actions can validate, lessen the seriousness of, or question the legitimacy of those actions.

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Bullying as a form of social deviance shows us the difference between what society says are the right things to do in terms of behavior and what people actually do. From the perspective of legal sociology, law is more than just laws that are on paper. It's also about families, schools, peers and community organizations. Saadah et al. (2023) focus on the role of families and social support for kids who have been bullied. They look at how things like unequal amounts of power among kids, status systems among kids, lack of adult supervision, and inability of kids to develop empathy and responsibility are some examples of things that lead to kids being bullied.

Legal anthropology, meanwhile, emphasizes the importance of understanding the cultural environment in which law operates. From this perspective, bullying may sometimes be accepted as part of particular social customs or practices and therefore may not immediately be perceived as a legal or moral violation.

Several cultural factors may contribute to bullying among adolescents.

First, violence may be normalized through local practices or institutional cultures. School seniority, hazing, ridicule, or psychological pressure can be represented as maturation or character building even when such practices undermine children's dignity and safety. Legal anthropology is useful for identifying the cultural meanings through which harmful practices become socially tolerated.

Second, harsh parenting could serve to make coercive methods of punishment appear to be normal forms of disciplinary action. If a child continually sees verbal abuse or physical force being used as the primary method of correcting their behavior, they may come to believe that dominating other people is simply part of having power. This view is supported by international research showing links between poor parenting practices, domestic violence, and poor quality parent-child interactions, and increased risk for bullying (Nocentini et al., 2019).

Third, violence can be part of how young people are socialized; through discipline rituals, youth group activities and other types of socialization which emphasize obedience and hierarchical order rather than communication and respect for

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individuals' rights. These types of socializations can continue to exist through the use of "informal" norms even though they would violate formal child protection laws. Therefore, a legal anthropological study needs to look at the different types of norms that exist around adolescents — state law, school rules, family expectations, peer norms, religious values, and local customs — all of these may coexist at once and sometimes contradict each other.

Legal anthropology consequently shows why anti-bullying responses cannot depend on punishment alone. Sustainable prevention requires changes in the social meanings that normalize humiliation and violence, together with accessible reporting mechanisms, education, family engagement, and institutional accountability.

In Indonesia laws about bullying have become more important with Law No. 35 Of 2014 on Child Protection. This law bans all forms of violence against children, including physical abuse in schools and sets penalties for those who break it. Many schools still lack good systems to report problems in a safe way for children. They also need support programs, for both victims and those who hurt others. More inclusive policies are needed to stop bullying from happening again.

Preventive efforts need to bring many different groups. These include government groups, schools, religious groups, families and local communities. International evidence similarly supports multi-level approaches to bullying that combine school-, family-, and community-based intervention (World Health Organization Regional Office for Europe, 2024a). One method that is getting attention is restorative justice. This method helps people who did something the people who were hurt and the communities involved to talk to each other. The goal is to fix the relationships, between people of just punishing the person who did something wrong. Also making character education and Social and Emotional Learning (SEL) stronger could be a way to help create a generation that's more open, caring and knows the law better.

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Understanding violence and bullying through legal sociology and legal anthropology requires viewing the phenomenon not merely as a legal violation but also as a social problem requiring systemic and holistic intervention. Such an approach may facilitate more contextual, equitable, and sustainable responses to adolescent bullying.

B. Bullying among Adolescents from the Perspective of Islamic Family Law

Adolescent bullying can take many different forms including physical, verbal, relational and digital forms of aggressive behaviors. These types of behaviors can negatively impact adolescents' psychological well-being, social relationships, academic performance and spiritual development. International studies show that both "traditional" bullying and cyberbullying continue to be major problems for young people and indicate that there needs to be a focus on changing the social environment in which these types of behaviors develop as well as addressing individual behaviors. (World Health Organization Regional Office for Europe, 2024a). From an Islamic Family Law viewpoint, this problem relates directly to the role of parents to provide protection for their children, help them develop good morals and prevent them from being harmed.

There are several studies on a global level that demonstrate the importance of the family unit. Research has shown that there are many factors which can lead to children becoming involved with bullying, such as negative parenting techniques, conflict within the home environment, abuse and/or neglect of children, poor communication among family members, and insufficient support from parents. On the other hand, research has demonstrated that when families have positive relationships and actively participate in their children's lives, then those same children will be less likely to become victims of bullying (Nocentini et al., 2019; Costa et al., 2023). These findings do not necessarily determine how Islamic Law should be applied; however, they do establish a social science base from which we may examine parental responsibilities and family based prevention programs under Islamic Family Law.

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Within the framework of Islamic Family Law (*al-aḥwal al-shakhṣiyyah*), violence and bullying contradict fundamental values of protection, compassion (*rahmah*), justice (ʿ*adl*), and parental moral responsibility toward children. Islam places the family at the center of children's character formation. Parents have both legal and spiritual responsibilities to create a safe and harmonious home environment and to guide children in moral and social behavior. The Qur'an states: "O believers! Protect yourselves and your families from a Fire..." (Q.S. al-Tahrim/66:6). This verse indicates that family responsibilities extend beyond the provision of material needs. Parents also have a responsibility to protect children from moral and social harm, including violence and bullying.

From the perspective of Islamic Family Law, bullying contradicts fundamental principles concerning the protection of human life, intellect, and dignity as reflected in *maqaṣid al-shariʿah*. Bullying may therefore be understood as conduct that violates the fundamental objectives of Islamic law concerning human protection and dignity. Within Islamic criminal jurisprudence, physical and psychological injury to a person is considered in the context of broader concepts of unlawful acts and taʿzir. Taʿzir, in principle, denotes the discretionary power of the state to prescribe and enforce a penalty within a frame work of law and jurisprudence.

In accordance with the spirit of Islamic Family Law, the State must develop and enforce laws to safeguard children from any type of abuse, whether within or outside of educational facilities. Additionally, the State must take appropriate legislative action and other steps to ensure that private educational establishments function in conformity with the standards of the Islamic State. Additionally, these actions must be supported by the promotion of values such as compassion and tolerance in the family, school, and other community groups. Islamic family education is designed to establish the base of ukhuwwah (brotherhood) and ta'awun (mutual assistance) which form the foundation of positive interpersonal relationships. Thus, when we attempt to combat bullying using Islamic Family Law, we must view the problem in its entirety, i.e., not

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only through positive law, but also through the spiritual, educational, and social aspects of the problem. This requires that law enforcement be integrated with moral development and reinforcing the family as the primary institution providing protection for children against violence. Islamic teachings provide us with a moral framework to develop a social structure based upon justice, compassion and respect for human dignity.

2. Discussion

A. *Bullying* among Adolescents: A Legal Sociology and Legal Anthropology Perspective

Bullying literally refers to a series of acts of intimidation or oppression that are repeatedly committed by an individual or group toward another individual perceived to be physically or psychologically weaker. According to Susanti (2016), bullying is defined as a form of behavior that uses a power disparity to cause physical, verbal, or psychological harm to its target. The term "power" is defined as the capacity to dominate or injure others through the exercise of authority. Bullying behaviors may be systematically carried out over a given amount of time and can have lasting effects upon the victims.

Bullying should not be seen as a form of personal behavior. Research on bullying in Indonesia has shown how the level of control by parents over their children's activities, peer relationships, and poor socialization skills contribute to bullying (Noya et al., 2024; Saadah et al., 2023). International research supports these findings. A review of 154 studies conducted by Nocentini et al. (2019) identified several aspects of family functioning as potential contributors to bullying including: family violence; ineffective parenting; child abuse and neglect; communication patterns within families; parent engagement in school activities; and support provided to children by parents. More recent systematic reviews and meta-analyses also provide support for the notion that there are modifiable parental

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risk/protective factors related to traditional/cyberbullying victimization (Nocentini et al., 2019). National and international research findings support the idea that bullying is shaped by both relationships and institutions, rather than just being an individual action

From the perspective of legal sociology, the results presented here are indicative of the inadequacy of formal prohibition as a means of social control, particularly when there exist weak informal controls on behavior. In terms of legal anthropology, the results show how norms regarding authority, discipline, masculinity, age/seniority, and peer relationships can influence whether aggressive behaviors are seen as acceptable or unacceptable. Additionally, the international HBSC data provide support for a multi-layered analysis of the phenomenon: i.e., bullying and cyberbullying occur within different social settings; and WHO emphasizes school-, family-, and community-based interventions (World Health Organization Regional Office for Europe, 2024a). Therefore, the socio-legal contribution of the current research is to establish connections between empirical risk environments and the functioning of both formal and informal norms.

In addition to clarifying the role of culture, this synthesis provides an understanding of how culture can contribute to the routine nature of violent acts by providing insight into the meanings and power dynamics that help define the context in which these acts occur. When such changes in daily activities, reporting procedures, family interactions and community perceptions complement legal reforms and school policies, they can be much more effective than simply being a punitive measure. Therefore, both legal sociology and legal anthropology offer additional avenues for moving from a strictly punitive approach to a preventative one that addresses both the institutional regulations and social norms of individuals' lives.

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B. ***Bullying* among Adolescents from the Perspective of Islamic Family Law**

In the context of Islamic family law, bullying is examined using the concepts of protection, compassion (rahmah), justice (ʿadl), responsibility, and the inherent worth of each individual's dignity. Similarly, Syam and Sari (2023) also examine bullying via Islamic legal analysis and maqāṣid al-sharīʿah. What makes this study different from others is that it brings together these normative concepts and empirical studies on socio-legal and international family issues. The finding that positive parent-child interactions, open communication, parental monitoring, and healthy family dynamics help lower children's susceptibility to bullying serves as an empirical complement to the parents' obligation to provide a safe and moral environment for their children (Nocentini et al., 2019; Costa et al., 2023).

Actions which devalue human dignity are condemned in Islam. Bullying can be classified as either physical abuse (e.g. physical assault, punching, kicking) or verbal abuse (e.g. name calling, threats, mocking, degrading language). Examples of the consequences of being bullied include but are not limited to emotional trauma, fear, psychological distress and/or additional adverse consequences. In Islamic criminal jurisprudence (*fiqh al-jināyah*), criminal conduct is generally discussed within the framework of *jarimah* (offense). Bullying-related conduct may therefore be analyzed according to the nature of the harm and the applicable legal principles. One Qur'anic foundation relevant to the prohibition of humiliating and degrading others is Q.S. al-Hujurat/49:11, which prohibits believers from ridiculing one another, insulting one another, or using offensive nicknames.

The verse emphasizes at least three forms of prohibited conduct:

1. Al-sukhriyah, namely ridiculing or mocking others because of a perceived sense of superiority;
2. Al-lamz, namely criticizing, insulting, or degrading another person's dignity; and
3. Al-tanabuz bi al-alqab, namely addressing another person using offensive or

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degrading names.

These principles are highly relevant to contemporary bullying, particularly verbal bullying and cyberbullying.

Within the family, the home should function as the first educational institution for moral development. Islamic Family Law places important responsibilities upon parents, including:

1. preventing oppression by cultivating compassion (*rahmah*) and respect for others;
2. providing exemplary conduct (*uswah ḥasanah*) by avoiding humiliating or degrading children within the home; and
3. applying age-appropriate educational discipline.

Parent education as a concept is particularly relevant today since adolescent social learning is influenced by how parents interact with their children and the type of parenting practices used. The World Health Organization's cross-national data indicates that family support is an essential part of an adolescent's social environment; whereas systematic studies have linked positive parental interaction and communication to reduced risk for being bullied (World Health Organization Regional Office for Europe, 2024b). Therefore, these results indicate that a family law interpretation could define parental responsibilities to include more than just providing physical care but also protecting, communicating, setting examples of morality, and using non-violent methods of discipline.

The integrated framework proposed by this study therefore defines law as having protective and educational roles. On one hand, positive law defines legally enforceable child protection standards; on the other hand, socio-legal analysis examines how social/cultural conditions affect individuals' ability to comply with these standards; and on the other hand, Islamic Family Law provides a set of moral/normative principles regarding parental responsibilities and the development of morality in children. This three-part model represents a

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complementary rather than alternative way to analyze the relationship between law and society. Empirical studies illustrate patterns and relationships between variables associated with child protection, whereas Islamic Law offers normative assessments and directions.

The current study is subject to some limitations. First, being a library-based study, the information that forms the basis of the analysis is collected from secondary and documentary sources and not from primary field data. Therefore, the conclusions drawn from this analysis are based on an interpretative synthesis rather than an empirical generalization. Second, most of the scholarship that was reviewed for this study was written in either Indonesian or English, therefore the analysis is likely to be limited in terms of its cross-cultural applicability. Finally, the combination of legal sociology, legal anthropology and Islamic family law required the researchers to create a bridge between the three disciplines in order to use them collectively. Such a process inherently includes the use of the researchers' analytical judgments. These limitations could be overcome in future studies through the collection of empirical data from adolescents, families, schools and communities.

Conclusion

Adolescent bullying can be viewed as an issue with multiple facets; it is rooted within the actions of individuals, the dynamics of families, the hierarchy of peers, the practices of institutions and the values of society. From a legal sociological perspective, bullying is viewed as a form of social control that is based upon unequal power relations. Legal anthropology provides us with insight regarding how informal norms may either allow or oppose aggressive behavior. Islamic Family Law provides a value-laden structure for understanding bullying that emphasizes protection, compassion (rahmah), justice (*ʿadl*), parental responsibility, and human dignity. The most significant contribution of this

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research was to develop a socio-legal model to analyze bullying as a violation of protective laws as well as a practice that occurs in a social context.

The analysis indicates that effective prevention should combine enforceable child-protection standards with family-based moral education, non-violent parenting, supportive communication, safe school reporting mechanisms, community engagement, and culturally sensitive intervention. International evidence concerning family risk and protective factors reinforces the importance of strengthening parent-child relationships and parental support, while the Islamic Family Law perspective provides a normative basis for these responsibilities.

This study relied upon documented evidence and other secondary sources to draw its conclusions. Therefore, the findings of this study do not represent a broad generalization of adolescent bullying in Indonesia; however, they may be interpreted. In order to further evaluate the proposed interdisciplinary model of adolescent bullying in Indonesia, future studies should use empirical methods to investigate adolescent bullying in various regions of Indonesia by studying adolescents, families, schools, and communities. These types of studies would allow us to better understand how family dynamics, cultural practices, school administration, and Islamic law are applied to specific instances of adolescent bullying and prevention strategies.

Overall, integrating legal sociology, legal anthropology, and Islamic Family Law broadens bullying analysis beyond punishment. It directs attention to the social environments in which violence is learned or resisted and to the family as a central institution for cultivating dignity, empathy, responsibility, and protection.

Transparency Statements

Author Contributions

Yanti Haryanti: Conceptualization, Methodology, Formal Analysis, Investigation, Writing – Original Draft, Writing – Review and Editing.

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Muhammad Fadlan Musyafar: Conceptualization, Resources, Data Curation, Formal Analysis, Writing – Original Draft, Writing – Review and Editing.

All authors reviewed and approved the final manuscript and accept responsibility for their respective contributions.

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Declaration of Competing Interests

The authors declare no competing financial, professional, or personal interests that could have influenced this work.

Data Availability

The data supporting this library-based study consist of publicly accessible scholarly literature, legal materials, and institutional reports cited in the References. No primary dataset was generated.

Ethics Approval

This library-based study did not involve human participants, animals, or the collection of sensitive personal data; therefore, formal ethics approval was not required. The study followed principles of research integrity, including accurate citation, faithful representation of sources, and respect for intellectual property.

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Generative AI Disclosure

During the development of this manuscript, we utilized generative artificial intelligence (AI), specifically ChatGPT (OpenAI), as a resource for assistance in refining our English language skills, enhancing the academic tone and structure of our writing, and ensuring adherence to the manuscript guidelines of the journal. While we used the AI as a resource for improving the quality of our manuscript, we did not use the AI as a means of generating or creating new research data, conducting any substantial analysis, or determining the outcomes and conclusions of our study. We have reviewed, verified, and revised all of the AI-generated output ourselves. We assume complete accountability for the validity, originality, references, interpretations, and overall integrity of the completed manuscript.

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