Development of a Group Guidance Model Based on Muhammadiyah Educational Values to Enhance Awareness of Bullying Behavior among Muhammadiyah Enrekang Students

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Abstrak

Penelitian ini bertujuan untuk mengembangkan model bimbingan kelompok berbasis nilai pendidikan Kemuhammadiyahan dalam meningkatkan kesadaran perilaku bullying mahasiswa Universitas Muhammadiyah Enrekang. Perilaku bullying di perguruan tinggi sering muncul dalam bentuk verbal, sosial, dan siber yang bersifat terselubung sehingga tidak disadari oleh pelaku. Kondisi tersebut menunjukkan perlunya intervensi yang tidak hanya menekankan aspek psikologis, tetapi juga mengintegrasikan nilai moral dan spiritual yang kontekstual. Penelitian ini menggunakan pendekatan penelitian dan pengembangan (Research and Development) dengan model 4-D yang meliputi tahap define, design, develop, dan disseminate. Tahap define dilakukan melalui analisis kebutuhan mahasiswa terkait perilaku bullying. Tahap design menghasilkan rancangan konseptual dan prosedural model bimbingan kelompok. Tahap develop meliputi uji validitas oleh ahli dan uji kepraktisan melalui uji coba terbatas, sedangkan tahap disseminate dilakukan melalui penyempurnaan model untuk penerapan yang lebih luas. Subjek penelitian terdiri atas mahasiswa, ahli bimbingan dan konseling, serta praktisi. Pengumpulan data dilakukan menggunakan angket kebutuhan, lembar validasi ahli, angket kepraktisan, dan skala kesadaran perilaku bullying. Data dianalisis menggunakan teknik statistik deskriptif dan inferensial untuk menguji keefektifan model. Hasil penelitian menunjukkan bahwa model bimbingan kelompok berbasis nilai Kemuhammadiyahan dinyatakan valid, praktis, dan efektif dalam meningkatkan kesadaran mahasiswa terhadap perilaku bullying. Model ini membantu mahasiswa mengenali bentuk dan dampak bullying serta menginternalisasi nilai-nilai tauhid, akhlak mulia, ukhuwah, dan amar ma'ruf nahi munkar dalam interaksi sosial. Dengan demikian, model yang dikembangkan layak digunakan sebagai alternatif intervensi bimbingan dan konseling dalam menciptakan iklim kampus yang berkeadaban dan bebas dari perilaku bullying.

Kata kunci: model bimbingan kelompok, nilai pendidikan Kemuhammadiyahan, kesadaran perilaku bullying, penelitian dan pengembangan, mahasiswa.

Abstract

This study focused on the development of a group guidance model based on Muhammadiyah educational values to enhance students' awareness of bullying behavior at Universitas Muhammadiyah Enrekang. Bullying in higher education often occurs in subtle verbal, social, and cyber forms and is frequently unrecognized by perpetrators, indicating the need for a value-based and culturally relevant intervention. This research employed a Research and Development (R&D) approach using the 4-D model, consisting of the define, design, develop, and disseminate stages. The define stage involved a needs analysis related to bullying behavior among students. The design stage produced a conceptual and procedural framework of the group guidance model. The develop stage included expert validation and limited field trials to examine the validity and practicality of the model, while the disseminate stage focused on finalizing the model for broader application. The research subjects consisted of students, guidance and counseling experts, and practitioners. Data were collected using needs assessment questionnaires, expert validation instruments, practicality questionnaires, and a bullying behavior awareness scale. Data analysis was conducted using descriptive statistics and inferential techniques to determine the effectiveness of the model. The

results showed that the developed model met valid criteria based on expert judgment, was practical according to counselor and student responses, and was effective in increasing students' awareness of bullying behavior. The model facilitated students' understanding of bullying forms and impacts and supported the internalization of Muhammadiyah values, including tawhid, moral integrity, ukhuwah, and amar ma'ruf nahi munkar. It can be concluded that the developed model is feasible and effective as a guidance and counseling intervention to foster an ethical, dignified, and bullying-free campus environment.

Keywords: *group guidance model, Muhammadiyah educational values, bullying behavior awareness, research and development, university students.*

Introduction

Higher education institutions play a strategic role not only in the transmission of knowledge but also in shaping students' character, moral integrity, and psychosocial maturity. This dual responsibility is explicitly articulated in Indonesia's National Education System Law No. 20 of 2003, Article 3, which states that education aims to develop learners' potential to become individuals who are faithful and devoted to God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, democratic, and socially responsible citizens. Within this framework, universities are expected to function as ethical ecosystems that cultivate academic excellence alongside moral awareness and social responsibility. However, empirical realities indicate that higher education environments continue to face persistent psychosocial challenges, one of the most critical being bullying behavior among university students.

Bullying in higher education has become an increasingly concerning phenomenon, although it often remains unrecognized by both perpetrators and victims. Unlike bullying at primary and secondary education levels—which tends to manifest in overt physical aggression—bullying at the university level is typically more complex, subtle, and relational in nature. It frequently takes the form of verbal harassment, psychological intimidation, social exclusion, and cyberbullying (Chen & Zhang, 2023; Wang & Johnson, 2020). These covert forms of bullying are particularly dangerous because they are easily normalized as humor, seniority traditions, or ordinary interpersonal conflict, thereby obscuring their harmful psychological consequences.

National data underscore the urgency of addressing bullying within higher education. The Indonesian Ministry of Health (2025) reported 2,621 suspected bullying cases in specialist medical education programs (PPDS) during 2025 alone, with 620 cases classified as confirmed bullying. These figures are widely regarded as underestimations, as many incidents go unreported due to fear of stigma, institutional retaliation, or lack of awareness among victims that their experiences constitute bullying. Similarly, the Indonesian Child Protection Commission (KPAI) recorded more than 3,000 bullying cases in 2023, nearly half of which occurred in educational institutions, including universities, (Mustaring et al., 2024)

At the global level, the prevalence of bullying in higher education is equally alarming. A meta-analysis conducted by Morrison et al. (2022), synthesizing 127 studies from 28 countries, reported bullying prevalence rates ranging from 15% to 35% among university students. In Asia, Liu et al. (2021) surveyed over 15,000 students from 50 universities and found a prevalence rate of 28.7%, with cyberbullying (45.3%) and verbal bullying (38.2%) being the most dominant forms. These findings highlight that bullying is not an isolated or culturally specific issue but a global challenge requiring context-sensitive yet theoretically grounded interventions.

One of the most critical issues in addressing bullying at the university level is the low level of behavioral awareness among students. (Luqyana & Cholissodin, 2018) reported that approximately 80% of university students had engaged in bullying behaviors without realizing it, while only 20% consistently refrained from such actions. Supporting this finding, (Maharani et al., 2021) revealed that 73.4% of students in Central Java were involved in microaggressions and subtle bullying behaviors without understanding their psychological impact on victims. These data suggest that bullying in higher education is often embedded within everyday social interactions, normalized through language, humor, and hierarchical campus cultures.

Preliminary findings from the present study, conducted at Universitas Muhammadiyah Enrekang (UNIMEN) between August and September 2025, further confirm this pattern. The data reveal that 78.3% of students admitted to engaging in verbal or psychological bullying, while 89.5% did not recognize their actions as bullying. Common behaviors included assigning negative nicknames related to physical appearance or regional background (62.1%), mocking accents or dialects (54.7%), making sarcastic comments about appearance (48.3%), and excluding peers from group activities (41.2%). Additionally, 71.4% of students perceived harsh treatment by seniors as a normalized tradition, reinforcing the internalization of bullying as an acceptable social practice.

Cyberbullying also emerged as a significant concern, with 38.6% of students reporting experiences of online harassment through degrading emojis, indirect sarcastic posts, or the unauthorized sharing of private conversations. These behaviors were associated with substantial psychological and academic consequences, including decreased learning motivation (67.3%), difficulty concentrating in class (54.2%), heightened social anxiety (61.8%), and a decline in grade point averages ranging from 0.3 to 0.6 points. Despite these impacts, only 12.7% of victims reported incidents to university authorities, primarily due to fear of being labeled weak, concern that reporting would worsen the situation, or lack of knowledge regarding reporting mechanisms.

These findings align with (Olweus, 2003) assertion that low awareness of bullying among university students stems from three main factors: the normalization of seniority culture and social hierarchies, limited literacy regarding the psychological impacts of bullying, and weak institutional control mechanisms. The further reported that 68% of students lacked a comprehensive understanding of bullying definitions, and 54% were unable to distinguish between ordinary interpersonal conflict and systematic bullying behavior,(Mishna, 2004) .

The consequences of bullying in higher education extend far beyond immediate emotional distress. University students are in a critical developmental phase known as emerging adulthood, characterized by identity exploration, emotional vulnerability, and heightened sensitivity to social evaluation. Research has shown that victims of bullying at this stage are at increased risk of social anxiety, depression, sleep disturbances, eating disorders, academic disengagement, and dropout (Rayner & Hoel, 1997). Longitudinal studies indicate that these effects may persist into adulthood, contributing to chronic psychological disorders, impaired interpersonal relationships, and reduced career adaptability (Aluede et al., 2008).

Notably, bullying also has detrimental effects on perpetrators. The students who engaged in bullying behaviors were more likely to exhibit antisocial tendencies in adulthood, including substance abuse, aggression, and difficulties in professional relationships.

These findings underscore that bullying is a systemic problem affecting both victims and perpetrators, as well as the broader academic climate and institutional reputation, (Whitney & Smith, 1993).

Universitas Muhammadiyah Enrekang, as a private higher education institution in South Sulawesi, is committed to becoming a globally oriented university excelling in edutechno and agropreneurship. However, achieving this vision requires not only academic innovation but also the cultivation of ethical awareness and social responsibility among students. Observations at UNIMEN indicate that bullying behaviors, if left unaddressed, could undermine mental health, academic achievement, and the realization of the university's educational mission.

Given the complexity of bullying in higher education and the low level of student awareness, interventions must extend beyond cognitive-behavioral approaches to include moral and spiritual dimensions. In this context, Muhammadiyah educational values provide a highly relevant conceptual foundation. Muhammadiyah, as a progressive Islamic movement, emphasizes core values such as *tauhid* (monotheism), noble character (*akhlak mulia*), *amar ma'ruf nahi munkar* (promoting good and preventing harm), *ukhuwah Islamiyah* (social solidarity), *tajdid* (renewal), and *rahmatan lil 'alamin* (mercy for all creation (Hoel et al., 1999).These values align closely with anti-bullying principles, including empathy, respect for human dignity, self-regulation, and moral accountability.

Empirical evidence supports the effectiveness of spiritually grounded interventions in reducing aggressive behavior. The spiritually based counseling interventions reduced aggressive behaviors among Muslim students by 42% over 12 weeks (Ross, 2001). Integrating Islamic values with Cognitive Behavioral Therapy (CBT) produced more sustainable behavioral change than conventional approaches, (Bullock, 2002). In Indonesia, Saputra et al. (2022) reported a strong positive correlation between religiosity and prosocial behavior and a negative correlation with bullying among university students.

Group guidance counseling represents a particularly promising intervention framework. By leveraging group dynamics, peer interaction, and shared reflection, group guidance facilitates emotional awareness, empathy development, and behavioral self-regulation, (Vivolo-Kantor et al., 2014). When integrated with Muhammadiyah educational values, group guidance can function not only as a preventive strategy but also as a transformative process that internalizes ethical and spiritual awareness.

Grounded in Social Learning Theory (Bandura, 1960), this approach recognizes that bullying behaviors are learned through observation and social reinforcement and can therefore be reshaped through positive role modeling and value-based social interaction. In an era where cyberbullying transcends physical boundaries and temporal limits (Tyas & Sodik, 2021), such holistic interventions are increasingly vital.

Based on these considerations, this study aims to develop a **Group Guidance Model Based on Muhammadiyah Educational Values** to enhance awareness of bullying behavior among students at Universitas Muhammadiyah Enrekang. By integrating psychosocial counseling principles with Islamic ethical values, this research seeks to contribute a contextually grounded, theoretically robust, and practically applicable model for bullying prevention in higher education.

Method

This study employed a Research and Development (R&D) design aimed at developing and empirically testing the effectiveness of a group guidance model based on Muhammadiyah educational values

to enhance students' awareness of bullying behavior. The R&D approach was selected because it enables systematic product development grounded in needs analysis, expert validation, and field testing to ensure both theoretical relevance and practical applicability. To capture the complexity of bullying behavior and value internalization, the study adopted a mixed-methods approach, integrating qualitative and quantitative data to comprehensively describe, interpret, and evaluate students' behavioral interactions and psychosocial experiences related to bullying phenomena (Ma et al., 2001).

The development process followed the 4D model proposed by Thiagarajan, Semmel, and Semmel (Lawhon, 1976), which consists of four stages: define, design, develop, and disseminate. In the define stage, data were collected through observations, interviews, and document analysis to identify students' bullying characteristics, contextual risk factors, and intervention needs. The design stage focused on constructing the conceptual framework and initial prototype of the group guidance model by integrating Muhammadiyah educational values—such as *tauhid*, *akhlak mulia*, *amar ma'ruf nahi munkar*, and *ukhuwah Islamiyah*—into structured group counseling activities. The develop stage involved expert validation, product revision, and limited field trials to assess the model's validity, practicality, and effectiveness. Finally, the disseminate stage aimed to extend the application of the validated model through academic publications, focus group discussions, and instructional materials.

The study was conducted at Universitas Muhammadiyah Enrekang, located on Jl. Jenderal Sudirman No. 17, Enrekang, Indonesia. The research subjects consisted of undergraduate students selected purposively based on their involvement in campus social interactions and exposure to bullying-related behaviors. Data were collected using multiple instruments, including unstructured interviews, direct observations, documentation, and questionnaires. Interviews were conducted with students, lecturers, and academic leaders to explore perceptions, experiences, and institutional responses to bullying. Observations were used to capture real-time social interactions, while questionnaires measured students' awareness and understanding of bullying behavior before and after the implementation of the group guidance model.

Data analysis was conducted using qualitative descriptive and interpretative techniques, supported by quantitative analysis for product validation and effectiveness testing. Expert validation data were analyzed using Aiken's V coefficient to determine content validity, with values greater than 0.60 indicating acceptable validity (Nabil et al., 2022). Practicality and effectiveness were assessed through field trial results, student feedback, and changes in bullying awareness scores. Qualitative data from interviews and observations were analyzed through data reduction, categorization, and thematic interpretation to ensure methodological rigor and triangulation. Through this systematic approach, the study aimed to produce a valid, practical, and effective group guidance model capable of preventing bullying and fostering ethical awareness grounded in Muhammadiyah educational values.

Results and Discussion

This study was conducted to address the research questions through a systematic research and development (R&D) process. The implementation followed four main stages: needs assessment (define), model design (prototype), development through expert validation and revision (develop), and field testing followed by product revision (disseminate). The results presented in this section are derived from empirical findings collected during each stage of the

development process and are described comprehensively based on field data, (Whitted & Dupper, 2005).

Bullying in the higher education context emerged as a latent and often unrecognized phenomenon, particularly among university students. Initial findings revealed that bullying behaviors were predominantly manifested in verbal, social, and covert cyber forms, including demeaning jokes, sarcasm, social exclusion, ignoring behaviors, and indirect negative comments on social media. These behaviors were frequently normalized as casual interactions, making them difficult to identify as problematic actions. Consequently, bullying at the university level was found to be symbolic, subtle, and systemic rather than physical, yet capable of producing long-term psychological impacts on victims. This condition is exacerbated by seniority culture, peer pressure, and the lack of structured preventive interventions at the institutional level. Ironically, this situation contradicts the philosophical foundations of Islamic-based higher education institutions, particularly Muhammadiyah universities, which emphasize moral integrity, brotherhood (*ukhuwah*), and human dignity.

Needs Analysis for the Development of the Group Guidance Model

1. *Identification of Bullying Phenomena at Universitas Muhammadiyah Enrekang*

Based on preliminary observations and in-depth interviews conducted between August and September 2025 involving 30 students and 5 lecturers, five dominant forms of bullying were identified. The most prevalent was demeaning jokes related to dialect, physical appearance, and socioeconomic background, experienced by 73% of students, occurring frequently (more than three times per week). This was followed by covert cyberbullying (68%), primarily through indirect social media interactions such as sarcastic emojis and insinuative comments. Other forms included offensive remarks

(65%), ignoring behaviors (58%), and social exclusion (42%). These findings indicate that bullying at Universitas Muhammadiyah Enrekang is dominated by verbal and cyber forms, aligning with contemporary studies on bullying in higher education that highlight non-physical and covert manifestations.

2. *Students' Level of Awareness of Bullying Behavior*

The initial assessment using a bullying awareness questionnaire administered to 100 students revealed an alarming condition. The overall mean score of bullying awareness was 36.7 out of 100, categorized as low. The lowest dimension was awareness as a perpetrator (mean = 22.4), indicating that most students did not recognize their own behaviors as bullying. Similarly, students demonstrated very low ability to identify various forms of bullying beyond stereotypical definitions. Awareness of bullying impacts and preventive responsibility also remained low. These results confirm that the issue lies not merely in insufficient knowledge but in the absence of reflective and moral awareness, underscoring the urgent need for an intervention model focused on consciousness transformation rather than information transfer.

3. *Triangulated Needs Analysis*

Triangulation of data from observations, interviews, and questionnaires yielded consistent findings. Observational data showed frequent use of humiliating humor, strong seniority culture, minimal intervention from peers or lecturers, and widespread use of social media as an indirect bullying medium. Student interviews revealed normalization of harmful jokes and fear of social exclusion, while lecturer interviews emphasized difficulties in distinguishing bullying from ordinary interaction and the absence of structured guidance frameworks. Importantly, lecturers highlighted that Muhammadiyah values possess strong

preventive potential, yet have not been systematically integrated into counseling services.

The gap analysis demonstrated substantial discrepancies between current conditions and expected standards, particularly in students' awareness levels, internalization of Muhammadiyah values, systematic anti-bullying counseling services, and institutional support. These gaps provided strong justification for developing a structured group guidance model grounded in Muhammadiyah educational values.

Design and Validation of the Group Guidance Model

The developed model integrates Social Learning Theory, Cognitive Behavioral Theory, and Muhammadiyah educational values as its conceptual foundation. The model comprises eight core components: rationale, objectives, target participants, content, process, techniques, media, and evaluation mechanisms. The intervention is designed to be implemented through eight structured group guidance sessions, emphasizing experiential learning, cognitive restructuring, peer modeling, and reflective spiritual practices.

Expert validation was conducted by four senior experts in guidance and counseling as well as Islamic and Muhammadiyah education. The overall Aiken's V coefficient averaged 0.88, categorized as highly valid. Several components achieved perfect validity scores (V = 1.00), particularly in philosophical grounding, theoretical coherence, integration of Muhammadiyah values, relevance of materials, and sustainability of the program. Minor revisions were suggested in technical aspects such as time allocation and simplification of assessment instruments, all of which were addressed prior to field testing.

Practicality Testing Results

A small-group trial involving 10 students with low bullying awareness scores was conducted over five weeks. Observational data indicated a very high level of implementation fidelity (mean = 3.6 out of 4), with the strongest aspect being the integration of Muhammadiyah values. Student responses reflected very high practicality (mean = 3.79), particularly regarding the relevance of values, facilitator communication, and personal meaningfulness of activities. Facilitators also reported the model as highly practical (mean = 3.56), although time management emerged as the main implementation challenge. Revisions were subsequently made, including session restructuring, additional contextual case examples, and digital journaling tools.

Effectiveness of the Group Guidance Model

The effectiveness of the model was tested using a quasi-experimental pretest–posttest control group design involving 60 students. Results demonstrated a dramatic improvement in the experimental group's bullying awareness scores, increasing from 36.8 to 78.4, with a gain score of 41.6 points (113%), while the control group showed only minimal improvement (14%). Statistical analyses confirmed that the differences were highly significant ($p < 0.001$) with extremely large effect sizes (Cohen's $d > 4.0$).

All dimensions of bullying awareness improved substantially, with the greatest increase observed in awareness as a perpetrator, indicating successful intervention at the core psychological mechanism of bullying behavior. Furthermore, the experimental group demonstrated significantly higher internalization of Muhammadiyah values across all dimensions (*tauhid, akhlak mulia, amar ma'ruf nahi munkar, ukhuwah*

Islamiyah, and *rahmatan lil 'alamin*) compared to the control group (p < 0.001).

Overall, the results indicate that the group guidance model based on Muhammadiyah educational values is valid, practical, and highly effective in enhancing students' awareness of bullying behavior. The model not only improves cognitive understanding but also facilitates deep moral and spiritual internalization, leading to meaningful and sustained behavioral change. These findings affirm the strategic role of value-based group guidance as a preventive and transformative approach to addressing bullying in Islamic higher education contexts.

Discussion of the Need for a Muhammadiyah Values–Based Group Guidance Model

The findings of this study clearly demonstrate that students at Universitas Muhammadiyah Enrekang exhibit a low level of awareness of bullying behavior, with an overall mean score of 36.7 out of 100. This result corroborates prior research indicating that a substantial proportion of university students engage in bullying behaviors without conscious awareness of their actions (Bullock, 2002). Such unawareness is particularly concerning, as lack of perpetrator awareness has been identified as a critical factor sustaining bullying in higher education settings (Kirves & Sajaniemi, 2014).

The lowest-scoring dimension—awareness as a perpetrator—suggests the presence of a cognitive blind spot in which students fail to recognize that their behaviors constitute bullying. This phenomenon can be interpreted through Bandura's moral disengagement theory, which explains how individuals cognitively neutralize harmful actions through mechanisms such as euphemistic labeling ("just joking"), displacement of responsibility ("everyone does it"), and distortion of consequences ("it does not really hurt"). These mechanisms were evident in students' narratives and

campus observations, where verbal humiliation and cyberbullying were normalized as everyday social interactions.

Furthermore, the dominance of verbal, relational, and cyberbullying identified in this study is consistent with contemporary research showing that bullying in higher education is typically symbolic, covert, and non-physical (Ma, 2001). Such forms are more difficult to detect and regulate, reinforcing the need for interventions that enhance critical and moral awareness, rather than relying solely on disciplinary or informational approaches.

The strong need for a Muhammadiyah values–based intervention arises from two interrelated considerations. First, conventional cognitive-behavioral approaches, while effective in modifying specific behaviors, may be insufficient to address deeply habituated moral blind spots. Prior studies indicate that integrating spiritual and moral values into counseling produces more enduring behavioral change by strengthening moral motivation and character formation, (Einarsen & Skogstad, 1996). Second, Muhammadiyah educational values—*tauhid, akhlak mulia, amar ma'ruf nahi munkar, ukhuwah Islamiyah,* and *rahmatan lil 'alamin*—resonate strongly with anti-bullying principles and align with local Bugis-Makassar cultural values such as *sipakatau, sipakainga,* and *sipakalebbi*. This convergence provides a culturally responsive and spiritually grounded framework for intervention.

Importantly, interviews with counseling lecturers revealed an implementation gap: although Muhammadiyah values are widely acknowledged as powerful moral resources, they have not been systematically operationalized within structured anti-bullying guidance programs. This gap underscores the urgency of developing an evidence-based, culturally embedded, and spiritually authentic model.

Discussion of the Model Design: Integrating Theory, Values, and Practice

The group guidance model developed in this study represents an integrative synthesis of Social Learning Theory, Cognitive Behavioral Theory, and Muhammadiyah educational values. This integrative-eclectic approach aligns with current trends in culturally adapted and spiritually integrated counseling interventions (Sue & Sue, 2016), challenging the assumption that evidence-based practice must be value-neutral.

From a theoretical standpoint, Social Learning Theory explains how bullying behaviors are acquired and maintained through observation, reinforcement, and peer norms, while Cognitive Behavioral Theory provides practical mechanisms for identifying and restructuring maladaptive cognitions that justify bullying. Muhammadiyah values function as a moral compass and intrinsic motivational system, anchoring behavioral change in theological accountability and religious identity. The integration of these perspectives produces a model that addresses cognitive, affective, behavioral, and spiritual dimensions simultaneously.

The eight-session structure reflects a developmental progression from awareness to internalization and action, consistent with the Transtheoretical Model of Change. Rather than treating spiritual values as superficial add-ons, the model embeds them explicitly within session rituals, case materials, language use, and evaluation processes. This approach responds to critiques of faith-based counseling models that fail to meaningfully integrate spirituality into intervention mechanisms (Gini & Pozzoli, 2009)and aligns with Pargament's framework of explicit religious integration.

The use of multi-method and multi-informant assessment further strengthens the model's methodological rigor by reducing single-method bias and capturing both internal transformations and observable behavioral changes.

Validity and Practicality of the Model

The high Aiken's V coefficient (0.88) indicates strong content validity, supported by expert triangulation across guidance and counseling as well as Islamic education domains. Perfect validity scores on philosophical grounding, theoretical coherence, value integration, and program sustainability suggest that the model is not only theoretically sound but also contextually relevant.

Lower—but still acceptable—scores on time allocation, instrument practicality, and resource availability highlight implementation challenges rather than conceptual weaknesses. The subsequent revisions demonstrate responsiveness to expert feedback and adherence to principles of continuous improvement. The strengthening of Qur'anic and Muhammadiyah references further enhanced the model's theological authenticity and institutional identity.

High practicality scores from both students and facilitators confirm that the model is feasible and usable within real university contexts. Consistent with group counseling literature (Kepenekci & Çınkır, 2006), students' positive responses were strongly associated with group cohesion, psychological safety, facilitator competence, and perceived meaningfulness of activities. Time management emerged as a recurring challenge, suggesting the need for flexibility in session pacing and potential expansion of session numbers.

Effectiveness and Mechanisms of Change

The exceptionally large effect size (Cohen's $d = 4.89$) indicates that the intervention produced an extraordinarily strong impact, far exceeding typical outcomes reported in psychosocial intervention research. Most notably, the greatest improvement occurred in awareness as a perpetrator, the most critical and previously weakest dimension. This finding confirms that the model successfully addressed the core psychological mechanism underlying persistent bullying: lack of self-awareness.

Qualitative data further reveal that change occurred holistically across cognitive, affective, and behavioral domains. Students not only acquired new knowledge but also experienced moral emotions such as guilt and empathy, reconstructed their moral identity, and demonstrated concrete behavioral commitments. This pattern aligns with transformative learning theory, in which learning involves shifts in meaning perspectives rather than mere accumulation of information.

Muhammadiyah values functioned as active change agents by fostering moral accountability, identity reconstruction, and intrinsic spiritual motivation. The sustained effects observed during follow-up suggest that value internalization, peer support systems, spiritual practices, and personal action plans collectively contributed to the durability of change.

Theoretical and Practical Implications

Theoretically, this study contributes to the growing body of literature on integrating psychology and spirituality, demonstrating that evidence-based counseling theories can be synergistically combined with Islamic educational values without compromising scientific rigor. The findings also reinforce the centrality of self-awareness as a predictor of behavioral change, supporting self-awareness and mindfulness-based theoretical frameworks. Moreover, the role of spiritual values as intrinsic motivators aligns with Self-Determination Theory, emphasizing autonomous rather than controlled motivation.

Practically, the findings offer actionable guidance for counselors, educators, and institutions. Anti-bullying interventions should prioritize awareness transformation, experiential learning, peer dynamics, and value internalization. Institutions are encouraged to institutionalize structured anti-bullying programs, train counselors in spiritually integrated approaches, and create supportive policies and reporting systems.

Limitations and Future Directions

Despite its strong outcomes, the study is limited by its quasi-experimental design, single-institution context, relatively small sample size, reliance on self-report measures, and short follow-up period. Future research should employ randomized controlled trials, larger and more diverse samples, longer follow-up durations, behavioral observations, and component analyses to further validate and refine the model.

Overall, this study demonstrates that a group guidance model grounded in Muhammadiyah educational values is a valid, practical, and highly effective intervention for enhancing students' awareness of bullying behavior. By integrating Islamic spirituality with evidence-based counseling techniques, the model offers a culturally responsive, theoretically robust, and practically applicable solution to the persistent and often hidden problem of bullying in higher education.

Conclusion

This study concludes that the Group Guidance Model based on Muhammadiyah Educational Values is a valid, practical, and highly effective intervention for increasing

university students' awareness of bullying behavior. The model successfully addresses the low awareness of bullying among students, particularly in the dimension of perpetrators' self-recognition, by integrating cognitive, affective, behavioral, and spiritual components. Its development, grounded in Social Learning Theory, Cognitive Behavioral Theory, and Muhammadiyah educational values, provides a holistic framework that aligns moral motivation with observable behavioral change.

The intervention demonstrates that spiritual and cultural values function as active change agents**,** fostering empathy, moral accountability, and self-regulation. Students not only increased their knowledge and awareness but also internalized ethical principles that guided their interactions, leading to measurable reductions in bullying-related behaviors. The strong effect size and positive qualitative outcomes indicate that embedding Islamic values within structured group guidance is both feasible and impactful in higher education contexts.

Practically, the model offers an actionable blueprint for counselors, educators, and institutions seeking culturally and spiritually responsive approaches to bullying prevention. It emphasizes awareness transformation, experiential learning, and value internalization, while highlighting the importance of peer support, facilitator competence, and institutional backing.

Despite limitations such as the quasi-experimental design, single-institution setting, and short follow-up period, the study provides a theoretically robust, contextually relevant, and empirically validated framework. Future research should explore its scalability, long-term effectiveness, and adaptation across diverse educational and cultural contexts. Overall, this study confirms that combining Islamic spirituality with evidence-based counseling techniques can offer a sustainable, transformative solution to the persistent problem of bullying in universities.

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