

BRIDGING ETHICS AND EDUCATION: CRAFTING SOLUTIONS TO ADDRESS THE THREADS OF BULLYING IN INDONESIA

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Abstrak

Bullying di lingkungan pendidikan telah menjadi masalah global yang signifikan, diperburuk oleh meningkatnya kasus cyberbullying dan pelanggaran juvenile, terutama di Indonesia. Studi ini menggunakan pendekatan kualitatif dan tinjauan pustaka untuk menyelidiki dampak kurikulum terhadap pembentukan nilai-nilai etika dan karakter di kalangan siswa. Dengan memfokuskan pada pendidikan etika, terutama prinsip individualisme dan kolektivisme, serta mengintegrasikan etika deontologis dan etika kebajikan, penelitian ini mengusulkan strategi holistik untuk menangani bullying. Penelitian ini berargumen bahwa memahami dimensi etika ini dan mengintegrasikannya ke dalam kurikulum sekolah dapat menciptakan lingkungan yang mendukung yang mengurangi bullying dan mendorong pengembangan moral. Selain itu, studi ini menekankan pentingnya filosofi moral dalam menyembuhkan trauma yang disebabkan oleh bullying. Studi ini mendukung penerapan prinsip-prinsip etika seperti keadilan, belas kasihan, dan empati untuk mendukung siswa yang terdampak, membantu mereka mengatasi trauma dan membangun ketahanan. Penelitian ini mendukung penerapan filosofi moral untuk membantu siswa menavigasi dinamika sosial yang kompleks, sehingga meningkatkan kesejahteraan emosional mereka dan berkontribusi pada lingkungan pendidikan yang lebih empatik dan adil.

Kata kunci: *Bullying, Kenakalan Remaja, Pendidikan Etika, Filsafat Moral.*

Abstract

Bullying in educational settings has become a significant global issue, exacerbated by the rise of cyberbullying and juvenile delinquency, particularly in Indonesia. The study employs a

qualitative approach and literature review to investigate the impact of the curriculum on shaping ethical values and character among students. By focusing on ethical education, particularly the principles of individualism and collectivism, and incorporating deontological and virtue ethics, this research proposes a holistic strategy for addressing bullying. It argues that understanding and integrating these ethical dimensions into school curricula can foster a supportive environment that mitigates bullying and promotes moral development. Additionally, the study underscores the importance of moral philosophy in healing the trauma caused by bullying. It advocates applying ethical principles such as justice, compassion, and empathy to support affected students, helping them overcome trauma and build resilience. The study advocates for applying moral philosophies to help students navigate complex social dynamics, thereby enhancing their emotional well-being and contributing to a more empathetic and just educational environment.

Keywords: Bullying, Juvenile Delinquency, Ethical Education, Moral Philosophies.

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INTRODUCTION

Recent years have seen bullying become a critical concern in educational environments worldwide. This problem has escalated, drawing significant attention due to its widespread impact and the urgent need for effective interventions. Bullying in schools not only jeopardizes the immediate safety and well-being of students but also has far-reaching consequences for their academic and personal development (Xu & Fang, 2021). As societies progress, it becomes crucial to address the multifaceted nature of bullying to ensure a supportive and effective educational experience for all students.

Furthermore, the challenge of bullying in Indonesia is intensified by a combination of socio-cultural and technological factors. The proliferation of digital communication tools has added new dimensions to traditional bullying, resulting in a troubling rise

in cyberbullying incidents. This shift emphasizes the need for a more nuanced approach to understanding traditional and digital bullying forms. As educational institutions and communities tackle these issues, it is imperative to develop comprehensive strategies that address the root causes and provide effective support systems for affected students.

In line with a proactive approach to address this issue, the first step is understanding the root causes of juvenile delinquency. Although data on the background of offenders is limited, it is found that the living environment, both in schools and at home, significantly impacts a child's tendency to engage in criminal behavior (Adisa et al., 2021). It must be acknowledged that criminality is not directly linked to biological factors or genetic inheritance; it is a behavior that can manifest in anyone, regardless of age, gender, or racial background (Sampson & Laub, 1994).

These challenges become even more intricate due to the Indonesian Commission for Child Protection (*Komisi Perlindungan Anak Indonesia* or KPAI) observes a notable annual increase, emphasizing the urgency of addressing this issue with a holistic and effective approach (Jasmiara & Herdiansah, 2021). In this context, crimes involving psychosomatic and psychosocial disorders add a layer of complexity, especially when many victims choose not to report these events (Dhamayanti, 2021). The reluctance of teachers and parents to report such incidents also adds to the difficulty of addressing this issue and then creating a scenario akin to an iceberg (Olweus 2013).

The prevailing trend of concern is centered around the distressing issue of bullying. Research from the International Center for Research on Women (International Center for Research on Women, 2015) reveals a stark reality, with a staggering 84% of Indonesian children experiencing bullying within the confines of their schools. Notably, the incidence of school violence in Indonesia surpasses that of several countries, including Vietnam (79%), Nepal (79%), Cambodia (73%), and Pakistan (43%). Furthermore, a comprehensive survey carried out by the United Nations

International Children's Emergency Fund (UNICEF, 2020) uncovers the disconcerting fact that 67% of students aged 13-15 in Indonesia grapple with the harrowing experience of being bullied at school. These findings position Indonesia with one of the highest rates of school bullying globally. Thus, bullying looms as a pervasive and deeply concerning issue, akin to an iceberg in the Indonesian context.

Amidst the distressing landscape of bullying in Indonesia, a burgeoning facet of concern emerges in the form of cyberbullying. The ubiquity of smartphones and social media platforms has facilitated the rapid spread of cyberbullying, transcending geographical boundaries and permeating the daily lives of students. A report by the Cyberbullying Research Center (CRC, 2022) underscores the severity of this issue, revealing that cyberbullying victimization in Indonesia has reached an alarming 45%, further compounding the challenges faced by the younger generation. The interplay between traditional bullying and its digital counterpart creates a complex web of psychological distress for Indonesian students, necessitating comprehensive strategies that address both facets of this pervasive problem. As Indonesia grapples with the multifaceted nature of bullying, it is imperative to recognize the evolving landscape of cyberbullying and formulate targeted interventions to protect the welfare of the younger generation. Welfare refers to the holistic well-being of students, encompassing their mental health, emotional stability, academic performance, and social development (Xu & Fang, 2021). Ensuring their welfare involves creating safe and supportive environments where students can thrive without the fear of harassment or intimidation.

These trends necessitate a firm and focused response to protect the future generation from falling into criminal behavior. Therefore, the need for more effective prevention and rehabilitation measures becomes pressing. Although Indonesia has implemented various initiatives in the Kurikulum Merdeka, especially through subjects like Civic Education and Religion Education, ethical understanding should not be confined to academic realms alone.

Initiatives such as the *Proyek Penguatan Profil Pelajar Pancasila* (P5) demonstrate a genuine commitment to integrating ethical values into the daily lives of students. This project delves not only into the core values of Pancasila but also focuses on practical experiences that can shape the character and morals of students. Thus, ethical education in Indonesia is not just about theoretical knowledge but also about applying these values in everyday life (Widiatmoko, 2022).

Understanding individualism and collectivism in an ethics subject or program involves recognizing these principles as lived experiences in everyday life (Marlatt & Korang, 2020). Individualism encourages students to take ownership of their actions and decisions, promoting a sense of personal responsibility and autonomy. For instance, encouraging students to participate in community service or leadership roles fosters their independence and initiative. On the other hand, collectivism emphasizes collaboration and mutual support within groups or communities. Activities such as group projects or team sports teach students the importance of teamwork, empathy, and shared achievements. By embedding these values into school discussions and programs, educators can help students see the relevance of ethical principles in real-life situations and foster their application in various contexts (Czerniawska et al., 2021; Marlatt & Korang, 2020).

Through a qualitative approach and literature review, this study aims to gain a deeper understanding of how ethical education can effectively prevent and address juvenile delinquency. By actively involving students in the learning process, this research also aims to bridge the gap in understanding ethical values and to what extent these values can shape the character and morals of students. Therefore, through a deeper understanding of the ethical values of individualism and collectivism, it is hoped that Indonesia can shape a younger generation that is intellectually excellent and has a strong moral foundation.

DISCUSSION

1. Navigating the Divide: Individualism, Collectivism, and the Pervasive Challenge of Bullying in Schools

Bullying is a common occurrence in schools, typically arising when certain students lack power within their social groups. Bullies exploit this power imbalance to intimidate and establish a social hierarchy. Consequently, victims often respond with emotional reactions such as whimpering, anger, or attempts to escape the situation. Unfortunately, victims who lack support from their immediate environment can find themselves vulnerable targets for bullies (Dhamayanti, 2021).

In our social lives, there are two distinct groups we often encounter. The first is collectivism, which includes students with power (bullies) and students who remain silent and align themselves with the mainstream (bystanders). The second group is individualism, characterized by individuals who have fewer friends, display antisocial behaviors, and may appear vulnerable (victims). In many instances, a dominant collectivist mindset tends to intimidate those who exhibit individualistic tendencies. This often happens because differences in behavior can be seen as annoying (Olweus, 2013).

Further insights into the dynamics at play come from the research conducted by Afrita and Yusri (2022), which delves into the behavior of teenagers in Padang. Their findings reveal a pronounced reluctance among teenagers to abstain from activities that could harm their well-being. This reluctance arises from the pressure to conform to collectivist norms, as defying such practices can lead to bullying within their social circles. The dilemma they face underscores the question of whether individuals should be compelled to embrace collectivism even when they might prefer not to.

Nietzsche's philosophical insights cast a profound light on the dynamics between individualism and collectivism, particularly in the context of addressing bullying within educational settings.

Nietzsche's (1973) assertion, "The individual has always had to struggle to keep from being overwhelmed by the tribe," encapsulates the potential dangers of unchecked collectivism. In his view, the individual faces a continuous struggle to maintain autonomy and resist being subsumed by the collective, emphasizing the importance of preserving individual identity.

In personal development, Nietzsche's ideas align with the benefits of individualism. Fostering a sense of autonomy and self-reliance resonates with Nietzsche's emphasis on the "will to power," the inherent drive within individuals to assert their uniqueness and overcome challenges. Encouraging students to express their distinct identities aligns with Nietzsche's philosophy of embracing individual strengths and passions as a means of personal growth, reinforcing the idea that education should empower individuals to navigate the challenges of life with resilience and self-determination.

Furthermore, Nietzsche's emphasis on the importance of outliers and those who dare to think differently aligns with the role of individualism in driving innovation and progress. The concept of the "overman" or "Übermensch" in Nietzsche's philosophy, representing individuals who transcend societal norms, resonates with the idea that societal progress often hinges on those who embrace individualistic thinking (Healy, 2021). In a society that prioritizes individualism, there is a greater likelihood of nurturing the kind of creativity and innovation that Nietzsche believed could propel humanity forward.

The educational landscape, viewed through the lens of Nietzschean philosophy, becomes a canvas for celebrating individual talents and abilities. Nietzsche's rejection of herd mentality aligns with the notion that educational institutions should foster an environment valuing the unique qualities of each student. By doing so, students are empowered to explore their passions, fully embracing the concept of the "will to power" and contributing to the diversity of thought within society, a key element in Nietzsche's vision of progress.

In essence, Nietzsche's philosophy underscores the dangers of unchecked collectivism and aligns with the arguments for embracing individualism in addressing issues like bullying. By recognizing and celebrating the unique qualities of each individual, educational systems can adhere to Nietzsche's vision of a society that values diversity, encourages personal growth, and fosters the conditions for progress and success.

On the surface, individualism may seem appealing as it celebrates personal freedom and autonomy. However, delving into the fundamental ideas of J.J. Rousseau (1968), a prominent figure in political philosophy, reveals a deeper perspective. Rousseau's poignant words, "Man is born free, and everywhere he is in chains," emphasize the inherent freedom of individuals, constrained by societal structures. This notion challenges the superficial allure of individualism by suggesting that true freedom lies in overcoming the chains imposed by collective constraints. Collectivism emerges as a solution in Rousseau's philosophy, emphasizing the importance of collective decision-making and a social contract to preserve individual freedoms within a harmonious society.

In the context of education, Rousseau's ideas resonate strongly against an exclusive emphasis on individualism. His philosophy encourages a system that values each individual's contributions while acknowledging the potential pitfalls of conformity. In Rousseau's vision, educational systems should create an environment where students are valued for their unique qualities, aligning with the idea that a harmonious society arises from recognizing and appreciating diverse perspectives and talents. This approach challenges the notion that an exclusive focus on personal interests could lead to a fragmented society, reinforcing the idea that unity is essential for societal prosperity, according to Rousseau's perspective.

Rousseau's argument for collectivism gains further strength when considering the potential downsides of an overly individualistic mindset (Barkatullah, 2020). His philosophy suggests a risk that individuals, in pursuit of their personal interests,

may neglect broader societal needs, leading to disunity and social breakdown. By prioritizing the collective good, as advocated by Rousseau, societies can strike a balance between individual freedoms and communal well-being. In essence, Rousseau's philosophy underscores the idea that individual freedom is most authentically realized within a collective framework that ensures the well-being of all.

Moreover, the allure of individualism, rooted in a desire for autonomy, is scrutinized through the lens of Rousseau's ideas. While individualism often emphasizes personal freedom, Rousseau's philosophy recognizes the interconnectedness that defines human existence. In Rousseau's view, collectivism acknowledges the interdependence of individuals and the idea that their well-being is intricately linked. A society can only thrive, according to Rousseau, when its members work together toward common goals. This reinforces the argument that collectivism is more vital than individualism for sustained societal harmony, aligning with Rousseau's foundational principles.

The observations on collectivism, while striving for unity, can inadvertently give rise to conformity and exclusion. In the philosophical realm, the reflections of J.J. Rousseau (1968) echo a similar sentiment: "Man is born free, and everywhere he is in chains." This speaks to the concept that human beings are inherently free but are often constrained by societal structures and institutions. Rousseau believed in the importance of collective decision-making and the social contract as a means to achieve unity and preserve individual freedom within a harmonious society.

These observations prompt a broader reflection on our educational systems and their ability to create an environment where students are valued for their unique contributions rather than coerced into conformity. It's worth considering whether individuals become excessively preoccupied with their interests, potentially neglecting other essential aspects of life and leading to disunity. In essence, Rousseau's philosophy encourages a critical examination of the balance between individualism and collectivism, urging

societies to foster environments that celebrate individual uniqueness while prioritizing the common good.

In the face of this intricate issue, a pertinent question emerges: What should our response be when both the aggressor and the victim erred somehow? To whom should we extend our assistance? Echoing the wisdom of Laozi, a good man is good to those who are good, he is also good to those who are not good, this is the essence of good virtue (HO, 2002). This philosophy suggests that inherent human nature is fundamentally virtuous, regardless of whether one is good or bad. It prompts us to consider bullies through this lens, acknowledging that they too can benefit from support and guidance. Failure to do so could potentially lead anyone, even those victimized by bullies, down the path of becoming bullies themselves.

In the midst of these philosophical debates and practical challenges, it's crucial to recognize that extreme individualism and rigid collectivism each possess both merits and drawbacks. Education is important in cultivating students' capacity for empathy, fostering self-reflection, and encouraging self-criticism. This is achieved by prompting students to step into others' shoes and acknowledging that they may be guilty of behaviors they criticize in others. Consequently, feelings of embarrassment may arise, but it's essential to understand that this discomfort is the initial step toward reflection. Moreover, before changing the world, one needs to change oneself. This approach acknowledges that all humans are imperfect beings striving for positive change.

2. Addressing Bullying through Ethical Discussions of Deontology and Virtue Ethics in the Ethics Subject at School

The pervasive issue of bullying in schools necessitates a robust ethical framework to guide interventions and foster a healthier social environment. Among various ethical traditions, integrating different approaches can offer profound insights into addressing

juvenile bullying. Deontological and virtue ethics are two significant traditions presenting distinct yet complementary perspectives.

Deontological ethics, exemplified by Immanuel Kant's moral philosophy, emphasizes duty and adherence to universal moral principles. Kant's "Categorical Imperative" requires individuals to act according to maxims that can be universally applied, thereby mandating respect for the inherent dignity of every person (Ogar & Bassegy, 2023). In addressing bullying, this principle translates into establishing clear, non-negotiable policies that define unacceptable behaviors and outline the consequences for violations. For example, a zero-tolerance policy for bullying ensures that all students understand the importance of respecting others' dignity and the serious repercussions of harmful actions. However, while this approach provides a clear framework for behavior, its rigidity can sometimes overlook the complexities of individual circumstances. In practice, a rigid rule-based approach might not fully account for the emotional and social dynamics that contribute to bullying, potentially leading to outcomes that lack nuance or fairness.

On the other hand, virtue ethics, rooted in Aristotelian philosophy, focuses on cultivating moral character and virtuous habits. This tradition emphasizes the development of internal moral qualities such as empathy, kindness, and courage. Rather than relying solely on external rules, virtue ethics encourages students to embody these virtues in their interactions with others (Papouli, 2019). For instance, character education programs that teach and promote virtues can foster a school culture where bullying is naturally deterred. Implementing lessons on empathy and kindness, alongside opportunities for community service and peer mentoring, can help create a supportive environment where students are more inclined to treat each other with respect. However, the challenge with virtue ethics lies in the long-term commitment required to instill these virtues and the difficulty in measuring success compared to clear-cut rules. The effectiveness of this approach also depends on the presence of role models and a

supportive community, which may not always be consistently available.

Teaching ethics effectively involves engaging students in a philosophical manner and encouraging them to explore moral issues and concepts thoughtfully (Marlatt & Korang, 2020). This approach can include basic activities that help differentiate between moral and non-moral uses of terms like 'good,' as well as more complex debates about whether the outcomes of actions should be valued more than their intentions. An inquiry-based approach to teaching ethics promotes active thinking about moral issues rather than passively receiving information. This method emphasizes guiding students to develop their own moral reasoning rather than simply telling them what to believe (Rossi et al., 2017). By integrating these methods into both deontological and virtue ethics frameworks, educators can enhance students' understanding of ethical principles and their application in real-world scenarios, including bullying.

Additionally, addressing moral dilemmas is often enhanced by collaborative discussion. Engaging with others when addressing complex moral problems can offer valuable insights. This collaborative approach is vital in the classroom, as it helps students move beyond their initial responses, explore better alternatives, and appreciate different perspectives (Healy, 2021; Quanbeck, 2023; Shea, 2023). Encouraging students to justify their opinions, expect the same from their peers, and engage in constructive criticism can promote a more thoughtful and open-minded approach to ethical reasoning. This practice aligns well with both deontological and virtue ethics, as it encourages respect for others' viewpoints and fosters a culture of mutual understanding and moral growth. This integrated approach not only sets clear moral expectations but also supports the internal qualities that encourage ethical behavior. Incorporating discussions of moral philosophy into the curriculum can further enhance students' ethical understanding, encouraging them to reflect on both universal principles and the cultivation of virtuous character.

Ultimately, the integration of deontological and virtue ethics highlights the need for a multifaceted approach to addressing juvenile bullying. By combining the clarity of deontological with the character-building focus of virtue ethics, educational institutions can create an environment that not only discourages bullying but also promotes the overall welfare of students. Fostering a culture of respect, empathy, and moral responsibility is crucial for addressing this pervasive challenge in schools.

3. Healing Child Bully Trauma through a Moral Philosophy Approach

Healing the hearts of bully-victims is essential to help them escape the grip of dullness, suffering, and trauma. Psychologists are typically the first line of support for the victims, who often become fragile (Dhamayanti, 2021). However, for long-term recovery, bully victims need to find meaning in their lives so they can overcome their feelings of anguish. They can learn from anything and anywhere; hence, ethics can provide a valuable perspective. Bully victims will find it easier to reflect on their experiences through the lens of ethics because it allows them to see the relevance and interconnectedness of all things (Harrison, 2015).

Children who become victims of bullying tend to go through traumatic experiences that can impact their physical and psychological development. Bullying can damage their self-esteem, self-confidence, and emotional well-being, potentially affecting them well into adulthood (Dhamayanti, 2021). To help children who are victims of bullying break free from their trauma, an approach that focuses on moral philosophy can provide a strong foundation (Paulina, 2016). Moral philosophy teaches the importance of justice, compassion, and empathy (Meyer et al, 2022).

Healing child bully trauma requires a thoughtful and empathetic approach rooted in moral philosophy. According to Schweitzer (1971), our remarkable ability to feel and empathize with the feelings of others is a profound moral miracle. Instilling these

moral values in children is pivotal in helping them comprehend the emotions and experiences of both themselves and others who may have been involved in bullying incidents. By fostering this understanding, children can navigate and process their trauma more effectively, creating a foundation for healing.

Kant (2011) emphasizes that a good deed is not merely an action but also involves the intention behind it. Teaching children the significance of moral and ethical conduct, such as honesty, compassion, and respect for others, not only guides them toward virtuous behavior but also imparts a sense of purpose to their lives. This understanding becomes a crucial element in the healing process, especially for those who have experienced bullying. By engaging in positive actions like helping others, respecting differences, standing up against injustice, and fulfilling their moral duties as prescribed by deontological ethics, children not only contribute positively to their surroundings but also bolster their self-esteem and self-confidence. This transformation is essential for children who were once victims of bullying, as it empowers them to reclaim their sense of self-worth.

Moreover, the moral philosophy approach encourages children to reflect on the intrinsic value of compassion and kindness. By incorporating these principles into their daily lives, children can develop resilience against the negative impacts of bullying. Understanding the profound impact of their actions on others enables them to foster a compassionate community where empathy becomes a cornerstone of interpersonal relationships. This collective commitment to moral values is a powerful antidote to the lingering effects of bullying, fostering an environment where healing can flourish.

In the healing process, it is crucial to recognize that moral growth is an ongoing journey. Aristotle's virtue ethics can be applied to emphasize the importance of cultivating virtuous character traits in children (Papouli, 2019). By instilling virtues such as courage, kindness, and integrity, caregivers and educators can guide children toward becoming morally upright individuals. This

not only aids in their recovery from past traumas but also equips them with the tools to navigate future challenges with resilience and empathy.

In conclusion, healing child bully trauma through a moral and ethical philosophy approach involves a comprehensive and transformative process. Moral philosophy, rooted in theories such as deontological and virtue ethics, emphasizes the importance of moral values and intentions behind actions. By teaching children virtues like honesty, kindness, and compassion, this approach not only addresses the immediate impacts of bullying but also cultivates a deeper understanding of ethical conduct. Ethical philosophy, on the other hand, guides children in making thoughtful decisions that consider their own well-being and others. By fostering these virtues and character traits, children embark on a journey of healing and self-discovery, equipped with lifelong skills that contribute to their emotional well-being and promote positive relationships within their communities.

With proper guidance and the integration of moral values into their daily lives, children who have been victims of bullying can learn to overcome their trauma and grow into strong, wise, and empathetic individuals. This approach allows them to absorb moral lessons from their challenging experiences and achieve better emotional well-being as they move forward into the future.

4. Reflection of Moral Philosophy in Dealing with Bullying Behavior: Fostering Dignity and Empathy

Jean Piaget (1972) posited that cognitive development undergoes significant changes after the age of 12 when children begin to think abstractly. At this stage, children are not only capable of understanding concrete concepts but can also reflect on more complex and abstract ideas. This period is ideal for introducing ethics education into the secondary school curriculum (Marlatt & Korang, 2020). Through such education, students can learn to

analyze moral situations, consider various perspectives, and develop critical thinking skills essential for ethical decision-making.

Research indicates that integrating ethics and philosophy into science lessons can yield positive results (Lavery, 2016; Marlatt & Korang, 2020; Rossi et al., 2017). For instance, the *Proyek Penguatan Profil Pelajar Pancasila (P5)* implemented in several schools in Indonesia needs to combine ethics education, enhancing students' understanding of the material and strengthening their character. This program focuses on developing moral values such as honesty, responsibility, and empathy through a holistic and contextual approach.

Additionally, international research demonstrates the benefits of integrated ethics education. A study conducted in Europe found that students receiving integrated ethics education in science lessons showed improvements in critical thinking and problem-solving skills (Rossi et al., 2017). They were also better able to connect scientific concepts with moral and social issues, providing them with a deeper understanding of the role of science in society.

Besides integrating ethics into programs like P5, there is potential for making ethics a standalone subject, either elective or compulsory. Several countries have adopted this model with encouraging results. In Nordic countries, for example, ethics is taught as a mandatory subject that helps students develop a strong understanding of moral and ethical issues (Bråten & Skeie, 2020; Hansen et al., 2020). This model can be adapted to the Indonesian education context to enrich the curriculum and provide students with the necessary skills to become responsible and empathetic citizens.

By integrating ethics education into the secondary school curriculum, whether through interdisciplinary programs like P5 or as a standalone subject, we can equip the younger generation with strong critical and moral thinking abilities. This step will not only help reduce bullying behavior but also support the positive character development of students.

In an increasingly complex modern era, the issue of bullying among students has become a serious concern in the context of education and child welfare. Recognizing that student bullies, especially from cyberbullying, often find it difficult to reflect and change their behavior, psychologists, families, and teachers need to play a role (Olweus, 2013). Actions that can be taken include engaging in empathetic communication that allows for a deep understanding of their backgrounds and motives for their behavior. Individual meetings can facilitate dialogue without pressure while providing an opportunity to respond openly. When the perpetrator has opened up, moral education becomes essential.

In moral philosophy, Immanuel Kant's insights offer a profound lens through which to analyze and address the pervasive issue of bullying. Kant's renowned concept of the "Categorical Imperative" underlines the significance of universalizable principles in ethical decision-making (Shea, 2023). Bullies violate the very essence of this imperative by engaging in physical, verbal, or social oppression. Kant's philosophy accentuates the necessity of treating others with the same respect and dignity that one expects for oneself. The inherent contradiction in the actions of bullies, who transgress this fundamental ethical principle, underscores the urgency for a transformative shift in their behavior. Kant's moral framework, rooted in the principle of reciprocity, advocates for a societal ethos where individuals uphold universal moral laws.

Kant's philosophy also sheds light on the importance of recognizing the inherent worth and dignity of each person. Bullying, as a manifestation of power used to harm others, directly contradicts Kant's emphasis on respecting the humanity of every individual. The philosopher contends that individuals should never be treated merely as means to an end but as ends in themselves (Shea, 2023). Bullies objectify their victims and fail to recognize their intrinsic value by degrading and oppressing others. To address bullying effectively, one must foster an environment that aligns with Kant's moral philosophy—one that emphasizes the intrinsic worth of each person and upholds their dignity.

Moreover, Kant's philosophy advocates for a sense of moral duty that transcends personal inclinations. Bullies often act out of a desire for dominance or personal satisfaction, disregarding the moral duty to treat others with respect. Kantian ethics posits that individuals should act according to moral principles, irrespective of personal desires or inclinations (Ogar & Bassey, 2023). By instilling a sense of moral duty grounded in the principles of the categorical imperative, society can encourage individuals, including bullies, to transcend their self-interest and adhere to universalizable ethical norms.

Applying Kant's philosophy to the issue of bullying underscores the need for an empathetic and reflective approach. Kantian ethics demands that individuals cultivate empathy and consider the impact of their actions on others. By fostering an environment that encourages reflection and empathy, society can work towards preventing and mitigating bullying behaviors. Kant's emphasis on the rational and reflective aspect of moral decision-making aligns with the idea that addressing bullying requires individuals, including bullies themselves, to engage in introspection and consider the broader moral implications of their actions.

Kierkegaard's philosophy underscores the significance of individual responsibility and the anxiety that accompanies freedom of choice. According to Kierkegaard, bullies may be driven by a sense of despair or a desire to escape the responsibilities of authentic existence (Nielsen, 2018). To address bullying effectively, individuals must confront their own despair and take responsibility for the impact of their actions on others. Kierkegaard's emphasis on the subjective experience of existence highlights the need for bullies to grapple with the consequences of their choices, fostering a sense of accountability that can serve as a catalyst for change.

Furthermore, Kierkegaard's concept of the "leap of faith" can be applied to the process of overcoming the habit of bullying. The leap of faith involves embracing uncertainty and taking a decisive step toward a more authentic way of being (Quanbeck, 2023). Individuals engaged in bullying may need to take a leap of faith by

challenging their ingrained habits and adopting new, more empathetic ways of interacting with others. Kierkegaard's philosophy encourages individuals to confront the discomfort of change and make a conscious choice to transcend their harmful behaviors, fostering personal growth and ethical development.

Kierkegaard's emphasis on the subjective experience of existence and the need for authentic self-confrontation also aligns with the idea of cultivating empathy. Bullying often stems from a lack of empathy and an inability to understand the subjective experiences of others. By engaging in Kierkegaardian reflection, individuals can develop a deeper awareness of their own emotions and, in turn, cultivate empathy for the feelings and experiences of those they may have harmed. This empathetic understanding is crucial for breaking the cycle of bullying and fostering a more compassionate and interconnected community.

Through reflection on moral philosophy, bullies can understand the importance of respecting human dignity and human rights. They can contemplate the ethical principles advocated by various philosophers and motivate themselves to stop bullying, become better individuals, and play a role in creating a more harmonious and civilized social environment.

CONCLUSION

Understanding the ethical dynamics of individualism and collectivism is crucial for addressing the pervasive issue of bullying in schools. Bullying often stems from power imbalances and societal pressures, where collectivist tendencies can lead to conformity and exclusion, while individualistic behaviors may result in vulnerability. Philosophical insights from Nietzsche and Rousseau highlight the delicate balance between fostering individual autonomy and promoting collective harmony. Nietzsche emphasizes the importance of individualism for personal growth and societal progress, advocating for the empowerment of individuals to achieve self-actualization. In contrast, Rousseau proposes a collective framework that ensures genuine freedom and

societal welfare through communal responsibility and mutual respect.

Integrating deontological ethics and virtue ethics into the school curriculum offers a multifaceted approach to addressing juvenile bullying by combining clear behavioral guidelines with the cultivation of moral character. Through Kant's principles, deontological ethics provide a framework of universal respect and non-negotiable policies to combat bullying, while virtue ethics emphasize the development of empathy, kindness, and moral responsibility. This holistic strategy not only deters harmful behavior through explicit rules but also fosters a supportive and respectful school culture by instilling virtuous qualities in students, ultimately promoting their overall welfare and creating a more compassionate and just educational environment.

This understanding lays the foundation for healing the trauma of child bullying through a moral philosophy approach, offering a holistic and transformative pathway to recovery. By incorporating ethical principles such as justice, compassion, and empathy, children can develop a deeper understanding of their own experiences and those of others. Moral philosophies from thinkers like Schweitzer, Kant, and Aristotle offer valuable insights into the importance of intentions, virtuous character traits, and the profound impact of empathy and kindness. This comprehensive approach helps children overcome the immediate impacts of bullying and instills lifelong values that contribute to their emotional well-being and foster positive, empathetic relationships. Through consistent application of these moral principles, children emerge from their traumatic experiences as resilient, wise, and empathetic individuals capable of contributing to a compassionate and just society.

Integrating moral philosophy into education provides a robust framework for addressing and transforming bullying behavior among children and adolescents. Philosophers like Kant and Kierkegaard offer profound insights into ethical decision-making, emphasizing principles of universal respect, empathy, and personal responsibility. By incorporating these teachings into school

curricula—whether through interdisciplinary programs or standalone ethics courses—we equip students with critical thinking skills and moral understanding needed to navigate complex social dynamics and make ethical choices. This approach not only supports victims of bullying by fostering empathy and dignity but also encourages bullies themselves to reflect on their actions, cultivate empathy, and contribute positively to a more compassionate and just society. Through moral education, we empower young individuals to uphold universal moral values and promote harmonious relationships within their communities.

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