THE INFLUENCE OF RELIGIOUS MATURITY LEVEL ON BULLYING BEHAVIOR AMONG SENIOR HIGH SCHOOL STUDENTS

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Abstract	This study aims to determine the extent of the relationship between the level of religious maturity and bullying behavior among high school students. Religious maturity is seen as an important indicator in shaping student behavior, especially in suppressing the tendency to commit aggressive acts, whether physically, verbally, psychologically, socially, or through digital media. The approach used in this study is a quantitative approach with a correlational design. The research data were collected using a Likert scale questionnaire, 1–4, containing indicators of religious maturity and various forms of bullying behavior. The research sample was 115 grade XI students at SMAN 4 Sukabumi City who were selected proportionally through stratified random sampling techniques from a total population of 161 students. Data analysis was carried out by validity and reliability tests, classical assumption tests, and hypothesis testing using simple linear regression analysis. The results of the analysis showed that there was a significant influence of the level of religious maturity and bullying behavior. The regression model obtained showed that religious maturity contributed 64% to the bullying behavior variable. This finding strengthens the assumption that the higher the level of religious maturity of students, the lower their tendency to engage in bullying behavior. This study recommends strengthening religious education that emphasizes understanding and experiencing spiritual values as a preventive strategy against deviant behavior in the school environment.
Keywords	Bullying Behavior, High School Students, Religious Maturity.

INTRODUCTION

Juvenile delinquency is a social problem that requires serious attention from various parties, especially parents, schools, and the government. Teenagers, as the next generation of the nation, have a strategic role in national development, so their character development must be a top priority. Based on information released on the SMM (Sekolah Murid Merdeka) *website*, the Indonesian Child Protection Commission (KPAI) and the Federation of Indonesian Teachers' Unions (FSGI) stated that cases of bullying in the school environment show an alarming trend. In the last year of 2023, 1,478 cases of bullying were reported. This number shows a significant spike compared to 2022, which recorded 266 cases, 119 cases in 2020, and 53 cases in 2021 (Merdeka, 2024). The data shows the need for concrete steps in preventing juvenile delinquency, through the strategic role of teachers in schools and assistance from families. This effort is crucial to realizing a golden generation of Indonesia 2045 that is superior and globally competitive.

Schools, as formal education institutions, have the responsibility of shaping the character of students through the process of empowering and acculturating values (Hidayat, 2012). In this context, schools not only function as academic institutions but also as a vehicle for internalizing moral and religious values that are in line with religious norms and teachings (Ilham, 2019; Kuswaya Wihardit, 2010; Prasetya et al., 2021; Widisuseno, 2019). According to Fakhruddin (2014), the success of schools as institutions is characterized by the ability to teach and family instill moral values in students' daily lives. Schools must be able to become a space for value acculturation, so that the behavior of students reflects the values espoused by the school (Fakhruddin, 2014).

However, the reality on the ground shows that there is a mismatch between the values taught in schools and the actual behavior of students. One form of value deviation that is still often found is bullying behavior. This is supported by the results of the previous KPAI and FSGI reports, which stated that there was a significant spike in bullying cases in 2023 compared to previous years. Olweus in Georgiou (2007) defines bullying as a form of physical, verbal, or psychological violence that aims to cause fear and suffering to the victim. Coloraso (2007) states that bullying involves three main roles: the perpetrator (the bully), the victim, and the bystander (Shidiqi & Suprapti, 2013).

Bullying often appears among adolescents who are looking for identity and have not yet reached emotional maturity (Subroto et al., 2017). Wibowo (2021) states that bullying culture in adolescent life occurs in both academic and non-academic environments (Wibowo et al., 2021).

According to Burns (2008) and Houghton (2012), in Shidiqi & Suprapti, some adolescents bully to improve their social status or gain power. Marisson in Astuti (2008) also mentioned that other causal factors include grudges, envy, seniority culture, discrimination at school, and family problems (Shidiqi & Suprapti, 2013).

Limber in Crawford (2002) states that data from the National Mental Health and Education Center (2004) shows that approximately 15% to 30% of students are involved as perpetrators or victims of bullying. This prevalence indicates the need for serious intervention, because this behavior is often considered trivial and not handled effectively (Tumon, 2014). Limber (2003), in Siregar, states that the negative impact of bullying is not only experienced by the victim, but also by the perpetrator. About 60% of boys who were bullied at the age of 6-9 years committed criminal offenses as adults, and 40% of them were involved in three or more criminal offenses at the age of 24 years. In addition, victims of bullying are five times more at risk of depression, even of suicide (Siregar, 2016).

Based on initial observations conducted at SMAN 4 Sukabumi City during September-November 2024, this school showed a conducive environment with minimal bullying cases occurring. The results of interviews with 20 students and eight teachers showed that this school has a comprehensive religious program, but the level of religious maturity of students still varies. Religious maturity in adolescents can be understood through various dimensions, such as intrinsic religious motivation, spiritual intelligence, and the influence of the family environment and education (Perbowosari et al., 2025). Documentation of religious activities shows that student participation in congregational prayer reaches 85%, while routine recitation activities are attended by 70% of students. Observations of students' social interactions show differences in the application of religious values in everyday life, where some students have shown tolerance, empathy, and good self-control, while others still show potential symptoms that can develop into negative behavior if not properly nurtured. Measuring religious maturity can be done using instruments such as the Faith Maturity Scale, which measures vertical (relationship with God) and horizontal (relationship with others) dimensions, as well as the Comprehensive Measure of Islamic Religion (CMIR), which specifically measures religious beliefs and practices in Muslim students (Abbasi et al., 2023; Matsuo et al., 2025).

The results of in-depth interviews with Islamic Religious Education teachers and school counselors revealed that students' religious maturity is influenced by several main factors that can act as protective factors in preventing antisocial and aggressive behavior. Research shows that adolescents involved in religious activities tend to have lower levels of antisocial behavior, as religious involvement provides better self-control and significant social support (Laird et al., 2011). Documentation of academic achievement shows a positive correlation between good religious understanding and positive social behavior, but there is still a gap between religious knowledge and its implementation in daily life. Observations show that 60% of students have a fairly good understanding of religion cognitively, but only 45% show religious maturity in the affective and psychomotor aspects. Religious maturity can moderate the influence of friends who behave delinquently, where adolescents who frequently attend religious services and attach importance to spiritual values tend to be less affected by negative peer pressure (Hong et al., 2024). Family environment factors also play a significant role, with democratic and authoritative parenting styles positively influencing religious character, while authoritarian parenting styles can lead to intolerance (Perbowosari et al., 2025; Wildan & Qibtiyah, 2020).

Although SMAN 4 Sukabumi City is relatively safe from bullying cases, research on the influence of religious maturity on bullying behavior is very important as a comprehensive primary prevention effort. Character education based on religious maturity can be an effective prevention strategy through integrating moral and ethical values in the school curriculum (Miller, 2023). The results of discussions with school stakeholders indicate the need to understand the protective factors that can strengthen the prevention of bullying in the future. The implementation of the PEACE method (Promotion, Elaboration, Actualization, Communication, and Evaluation) has been proven effective in fostering religious moderation attitudes in high school students within the framework of Islamic education in Indonesia (Saepudin et al., 2023). Documentation of school programs shows that religious education has been more focused on ritual and cognitive aspects, while aspects of character building and spiritual maturity still need strengthening through religious literacy that can combat bias-based bullying (Chan, 2021). Observation of students' social dynamics shows interesting research potential, where different levels of religious maturity can be an important variable in understanding the mechanism of preventing bullying behavior. This research is expected to make theoretical and practical contributions in developing a religious maturity-based character

education model that creates an inclusive and safe learning environment, and can be replicated in other schools as a sustainable primary prevention strategy (Fandrem & Skeie, 2024; Marini et al., 2018).

In the context of preventing bullying behavior among students, one important factor that needs to be considered is the level of religious maturity of students. Religious maturity reflects the extent to which a person understands, lives, and practices the teachings of his or her religion in a mature and responsible manner. Individuals who have religious maturity not only carry out formal religious rituals, but are also able to foster spiritual values in their social behavior, such as empathy, compassion, tolerance, and self-control (Sabiq, 2020). This is in line with Allport's (1950) view that distinguishes between mature religiosity (maturity religious) and immature religiosity, where mature religiosity is inclusive, reflective, and has a positive influence on social life (Saifuddin, 2019).

Learners who have a high level of religious maturity tend to have better self-control and are able to respond to differences wisely, so they are less likely to be involved in deviant behavior such as bullying (Baroroh & Amalia, 2024). Conversely, low religious maturity can lead to exclusive, intolerant, and aggressive attitudes towards those who are considered to have differences in their views (Wahyuni, 2011). Therefore, it is important to examine the extent to which the level of religious maturity affects the tendency of bullying behavior among students, as a first step in designing Islamic Religious Education strategies that are not only cognitive, but also touch the affective and psychomotor domains of students (Sinta et al., 2024).

Wahyuni's research (2011) showed a positive relationship between religious maturity and self-concept (Wahyuni, 2011). Indirawati (2006) found a positive relationship between religious maturity and the tendency of coping strategies (Indirawati, 2006). Kharimah and Pranajaya (2020) found that there is a positive relationship between religious motivation and religious maturity (Kharimah & Syatria Adymas, 2020). Frianty and Yudiani's (2015) research also showed a significant relationship between religious maturity and coping strategies in female students (Frianty & Yudiani, 2015). Meanwhile, Sabiq (2020) found that religious maturity is significantly related to tolerance attitudes, both individually and together with personality maturity (Sabiq, 2020).

Based on a review of previous studies, no studies have been found that specifically discuss the effect of the level of religious maturity on bullying behavior among senior high school students. The absence of this research is an important gap to be researched more deeply, given the urgency of

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the increasingly prominent problem of bullying and the strategic role of religious education in shaping the character of students. Therefore, the researcher took the focus of the research with the title "The Effect of Religious Maturity Level on Bullying Behavior among Senior High School Students."

The purpose of this study is to determine and analyze the effect of the level of religious maturity on bullying behavior among senior high school students. This study also aims to explain the extent of the contribution of religious maturity in reducing the tendency of physical, verbal, psychological, social, and digital bullying. In addition, this research is expected to provide new directions in the implementation of Islamic Religious Education learning that not only emphasizes cognitive aspects, but is also oriented towards strengthening students' affective and spiritual values. Thus, the results of this study can be the basis for designing preventive strategies based on religious values to create a safe, inclusive, and characterful school environment.

METHOD

This research uses a quantitative approach with a correlational method. This research is included in the type of field research, which involves direct interaction with research subjects through filling out questionnaires as data collection instruments. The main focus of this study is to determine the relationship between the level of religious maturity and bullying behavior among students.

The population in this study was 161 students in grade XI at SMAN 4 Sukabumi City. The sampling technique used was *Stratified Random Sampling*, with random selection of student groups based on classes in the population. The research sample consisted of 115 students, grade XI SMAN 4 Sukabumi City.

The data collected are primary data sourced from students' perceptions and experiences regarding religious maturity and bullying behavior. The data collection technique was carried out by distributing a four-level Likert scale questionnaire (1-4), which had been prepared based on the theoretical indicators of each variable. The independent variable in this study is religious maturity (X), while the dependent variable is bullying behavior (Y). Data analysis in this study consists of several stages, namely:

1. Validity Test

Validity testing in this study was carried out to ensure that each statement item in the questionnaire instrument was able to measure the intended indicator precisely. Validity is assessed based on the correlation between item scores and total scores using the help of the SPSS version 25 program. The instrument is declared valid if the significance value (Sig.) <0.05 and the correlation value r count> r table (0.1839) with 115 respondents (df = n - 2 = 113, significance level 5%). All items in the religious maturity instrument and bullying behavior show valid results.

2. Reliability Test

Meanwhile, the reliability test is used to assess the internal consistency between items in each research variable. This test was conducted using the *Cronbach's Alpha* method. The results of the reliability test using the *Cronbach's Alpha* value show that the Religious Maturity (X) variable instrument has a value of 0.912, while the Bullying Behavior (Y) variable has a value of 0.882. Both values are far above the minimum reliability threshold of 0.60, so it can be concluded that all items in the instrument used are reliable or reliable.

3. Classical Assumption Test

Before regression analysis is performed, researchers first test classical assumptions to ensure the data meet the basic requirements in linear regression analysis. The classical assumption tests used in this study are as follows:

a) Normality Test

The normality test aims to determine whether the dependent and independent variable data are normally distributed. The test was carried out using the *Kolmogorov-Smirnov* test at a significance level of 0.05. Data is said to be normally distributed if the significance value is greater than 0.05.

b) Linearity Test

The linearity test is used to test whether there is a linear relationship between the independent variable (level of religious maturity) and the dependent variable (bullying behavior). Testing is done using ANOVA analysis at a significance level of 0.05. Data is said to be linear if the significance value in the *Linearity* column is less than 0.05 and the significance value in the *Deviation from Linearity* column is greater than 0.05.

c) Multicollinearity Test

Although this study uses simple regression, a multicollinearity test is still carried out to ensure that there is no multicollinearity relationship between variables. The indicators used are the *Tolerance* value and *Variance Inflation Factor* (VIF). The data is declared free from multicollinearity symptoms if the Tolerance value> 0.10 and the VIF value < 10. The test results show a Tolerance value of 1.000 and a VIF of 1.000, so it can be concluded that there is no multicollinearity.

d) Heteroscedasticity Test

The heteroscedasticity test is conducted to determine whether there is an inequality of variance from the residuals in the regression model. Testing is done with the Glejser method using the significance value. Data is declared not to contain symptoms of heteroscedasticity if the significance value> 0.05. In this study, heteroscedasticity symptoms were found, but data transformation has been carried out so that these symptoms can be overcome and the regression model becomes homoscedastic.

4. Hypothesis Testing

a) Simple Regression Analysis

Hypothesis testing in this study was carried out using simple linear regression analysis, with the aim of knowing the effect of the level of religious maturity on bullying behavior in high school students. The test was conducted on primary data obtained through distributing questionnaires to 115 respondents.

The regression model used is as follows: Y = a + bXY = a + bX with: Y=Bullying Behavior; X=Level of Religious Maturity; a=Constant; b=Regression coefficient. The hypothesis of this study is as follows:

H_0: There is no significant influence between the level of religious maturity and bullying behavior.

H_1: There is a significant influence of the level of religious maturity and bullying behavior.

FINDINGS AND DISCUSSION

Findings

Descriptive data analysis in this study was conducted to determine the level of religious maturity and the tendency of bullying behavior among senior high school students. The data collection instrument was a questionnaire distributed to all respondents who were the subjects of

the study. Each statement in the questionnaire has a score range of 1 to 4, which cumulatively forms a total score for each variable. Researchers distributed questionnaires to 161 11th-grade students at the high school level. All data collected were then processed using SPSS software version 25 to get an overview of the score distribution and data trends related to the level of religious maturity and bullying behavior among high school students.

Table 1. Reliability Test Results

Variable	Cronbach's Alpha	Minimum Alpha Value	Category
Religious Maturity (X)	0.912	0.60	Reliable
Bullying Behavior (Y)	0.882	0.60	Reliable

Based on the results in Table 1. Reliability test using Cronbach's Alpha value, obtained that the Religious Maturity variable instrument (X) shows a value of 0.912, while the Bullying Behavior variable (Y) has a value of 0.882. Both values are far above the minimum reliability limit of 0.60, so it can be concluded that all items in the instrument used are classified as reliable. This shows that the statement items in the questionnaire are able to consistently measure the variables under study, both in the aspect of religious maturity and the tendency of bullying behavior. Thus, this research instrument is suitable for use in the further data collection process because it has met the requirements of good reliability.

Table 2. Normality Test Results

		Unstandardized Residual
N		115
Normal Parameters[a,b]	Mean	.0000000
	Std. Deviation	5.65034049
Most Extreme Differences	Absolute	.071
	Positive	.039
	Negative	-.071
Test Statistic		.071
Asymp. Sig. (2-tailed)		.200[c,d]

The normality test in this study was carried out using the Kolmogorov-Smirnov method to see if the residual data were normally distributed. Based on the results in Table 2. Normality Test, the Asymp. Sig. (2-tailed) of 0.200, which is greater than the significance level of 0.05. This shows that the residual data has a normal distribution, because there is no significant difference between the data distribution and the theoretical normal distribution. The mean value of the residuals of

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0.0000000 with a standard deviation of 5.650, as well as the most extreme difference value, which is relatively small (absolute = 0.071), also supports that the data is in a normal distribution. Thus, the normality assumption is met, and the data are suitable for analysis using a linear regression model.

Table 3. Linearity Test Results

			Sum of Squares	df	Mean Square	F	Sig.
Y * X	Between Groups	(Combined)	8475.831	58	146.135	5.049	.000
		Linearity	6457.144	1	6457.144	223.084	.000
		Deviation from Linearity	2018.687	57	35.416	1.224	.226
	Within Groups		1620.917	56	28.945		
	Total		10096.748	114			

Based on the analysis results displayed in Table 3. Linearity test, the significance value in the linearity column is 0.000 <0.05, which indicates that there is a significant linear relationship between the two variables. The calculated F value in the linearity row is 223.084, indicating that the variation explained by the linear regression line is very dominant compared to the error variation. Meanwhile, the significance value in the deviation from linearity row of 0.226 > 0.05 indicates that the deviation from the linear relationship is not significant. Thus, it can be concluded that the relationship between the level of religious maturity and bullying behavior is linear, and the simple linear regression model used in this study has met the assumption of linearity.

Table 4. Multicollinearity Test Results

Model		Collinearity Statistics	
		Tolerance	VIF
1	KB	1.000	1.000

Based on the test results in Table 4. Multicollinearity Test, it is known that the Tolerance value = 1,000, and the Variance Inflation Factor (VIF) value is also 1,000. This value indicates that there is no indication of multicollinearity in the regression model, because the Tolerance value exceeds the minimum limit of 0.10 and the VIF value is far below the maximum limit of 10. Thus, the variable level of religious maturity can be used independently to predict the bullying behavior variable, without any interference from the correlation between predictors.

Table 5. Heteroscedasticity Test Results

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	199.082	303.767		.655	.514
	Religious Maturity (X)	.093	.293	.512	.318	.751
	LNX	-39.700	68.257	-.936	-.582	.562
a. Dependent Variable: ABS_RES2						

Based on the test results in Table 5. Heteroscedasticity Test, a significance value of 0.751 was obtained for variable X (Religious Maturity) and 0.562 for variable LNX. Both values are greater than the significance level of 0.05, which indicates that there are no symptoms of heteroscedasticity in the regression model. Thus, the regression model in this study has met the assumption of homoscedasticity, which means that the residual variance of the model prediction is constant, and the results of the regression analysis can be trusted to be used in drawing inferential conclusions.

Table 6. Simple Regression Analysis

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	9.586	6.344	–	1.511	0.134
Religious Maturity	0.379	0.027	0.800	14.159	0.000
a. Dependent Variable: BullyingBehavior					

Based on the test results in Table 6. Simple Regression Analysis, the Religious Maturity variable has a regression coefficient of 0.379 with a significance value of 0.000 (<0.05). This shows that the effect of Religious Maturity on Bullying Behavior is statistically significant. That is, each one unit increase in the Religious Maturity variable will reduce the student bullying behavior tendency score by 0.379 points. The standardized Beta value of 0.800 indicates that the contribution of Religious Maturity to changes in Bullying Behavior is in the strong category. Meanwhile, the constant value of 9.586 with a significance of 0.134 (> 0.05) indicates that the constant is not statistically significant, which means that the value of Bullying Behavior when Religious Maturity is at zero cannot be used as a strong predictive basis. However, the main focus of this study lies on

the influence of the predictor variable, namely, Religious Maturity.

Thus, it can be concluded that the level of religious maturity has a significant effect on student bullying behavior. The higher the level of religious maturity possessed by students, the lower their tendency to bully in the school environment.

Table 7. Test Results of the Coefficient of Determination

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.800ᵃ	.640	.636	5.675

a. Predictors: (Constant), ReligiousMaturity

Simple regression analysis results are in Table 7. The results of the Determination Coefficient Test show that the coefficient of determination (R Square) is 0.640, or equivalent to 64%. This figure shows that the religious maturity variable is able to explain 64% of the variation that occurs in bullying behavior among students. This means that the higher the level of religious maturity of students, the lower their tendency to engage in bullying behavior. Meanwhile, the remaining 36% is explained by other variables outside the model, such as peer influence, family environment, social media, and students' psychological conditions that are not examined in this study.

Thus, these results indicate that religious maturity has a strong influence on the tendency toward bullying behavior. This finding indicates that aspects of religiosity play an important role in shaping the character of students who are more morally aware and stay away from deviant behavior. Therefore, strengthening religious education that emphasizes understanding spiritual values and internalizing noble morals is one of the effective strategies in preventing bullying behavior in the school environment.

Discussion

To test the hypothesis in this study, researchers used simple linear regression analysis supported by SPSS software. Based on the results of the analysis on *Model Summary*, the coefficient of determination **(**R Square**)** is 0.640, or equivalent to 64%. This figure shows that the variable level of religious maturity (X) is able to explain 64% of the variation that occurs in the variable bullying behavior (Y) among students of class XI SMAN 4 Sukabumi City. Thus, the research hypothesis can be accepted, namely, there is a significant influence of the level of religious maturity on the tendency of bullying behavior. The regression coefficient value obtained was -0.379, which means that every

one-unit increase in the religious maturity variable will reduce the bullying behavior score by 0.379 points. The negative sign on this regression coefficient indicates the opposite direction of the relationship between the two variables, namely, the higher the level of religious maturity of students, the lower their tendency to bully.

The results of this study support the theory of Glock and Stark, which states that religious maturity is not only reflected in ritual compliance, but also in the quality of beliefs, religious experiences, and how these religious values are implemented in everyday life (Stark & Glock, 1974). Bosma (Monks, 1996) states that in the process of self-discovery, adolescents not only explore, but also begin to build commitment to various aspects of life, including religion. Adolescents who have reached physical maturity ideally realize that religion is an important basis in life (Mukhlis, 2023). This is because religious teachings provide guidelines that shape behavior and help a person live a meaningful life and lead to happiness, both in this world and in the hereafter (Maharani & Laksmiwati, 2017).

Religious maturity is an important aspect of individual life that allows a person to control their behavior in accordance with religious values. This maturity reflects the extent to which a person is able to live out religious teachings in everyday life, both in his relationship with Allah (*hablumminallah*) and with fellow humans (*hablumminannaas)* (Anhar et al., 2025; Nahar, 2016). Religious maturity is considered an ideal condition in practicing religion, where a person is able to live their beliefs in the best and most effective way (Rahmat et al., 2025). Religious maturity is reflected in faith, because the essence of religion is to have faith. Faith as the main motive is characterized by an attitude of firmly holding religious values and recognizing the truth (Febriani et al., 2023). Compliance in carrying out religious teachings, both in the form of commands and prohibitions, is a sign of religious maturity. This phenomenon is related to the criteria for religious maturity (Zulkarnain, 2019). According to Allport (1953), religiously mature individuals have a dynamic, directed, and controlled attitude, which allows them to act in accordance with the norms and teachings of their religion. This also shows that religious maturity helps individuals to have strong control in dealing with various stimuli that can trigger negative behavior, such as juvenile delinquency. In addition, Allport asserts that religiously mature individuals tend to have consistency between their daily behavior and the moral values of their religion. In other words, religious maturity plays an important role in helping individuals control behavior that is not in

accordance with religious norms, thus creating a more stable and harmonious personality (Allport, 1966). Individuals who have religious maturity will uphold moral values, distance themselves from deviant behavior, and promote empathy and tolerance (Ismail, 2012).

The level of religious maturity refers to the extent to which a person orients himself to Allah and His Messenger by being guided by the teachings of the Qur'an and Hadith. This is reflected in the attitude of always avoiding His prohibitions, solely as a form of worship and an effort to achieve divine pleasure. This maturity is realized through the attitude of piety, tawakal, and sincerity in living life (Zulamri, 2013). A person who has reached religious maturity tends to be able to manage and resolve conflict wisely (Effendi et al., 2025). Allport (in Schultz, 1998) states that individuals with mature personalities will be patient with the behavior of others and will not easily judge or punish them. A spiritually mature person understands the teachings of their religion deeply and will seek to resolve conflicts fairly, without harming any party. Therefore, in the event of a dispute, they will not retaliate with punishment but prefer to resolve it peacefully. Conflict resolution, according to him, must be based on mutual understanding and forgiveness, both with friends and relatives (Nashori & Sugiyanto, 2000).

In the context of students, religious maturity is an important factor in directing their behavior positively, especially in avoiding deviant behavior such as bullying, which is contrary to religious principles (Muspiroh, 2013). This process develops with age and life experience, in line with individual self-awareness. The cultivation of mature religious values in high schools can play a role as a preventive strategy against aggressive behavior between students, because basically religion teaches compassion, self-control, and social responsibility (Salasiah Hanin et al., 2014). This finding is also in line with the results of previous research conducted by Nelly Suciati (2018), which shows a significant negative relationship between religiosity and emotion regulation with the tendency of bullying behavior in students (Suciati & Soeharto, 2018). This means that the better the level of religiosity and emotion regulation, the lower the bullying behavior. This study also corroborates a study conducted by Isnaini (2019), which states that strengthening aspects of PAI values contributes to reducing deviant behavior and increasing students' moral awareness (Isnaini et al., 2023). Therefore, the results of this study confirm the important role of Islamic Religious Education (PAI) in shaping the religious maturity and character of religious students and preventing bullying in the school environment.

CONCLUSION

The results of this study revealed that there is a significant influence of the level of religious maturity and bullying behavior among students of class XI SMAN 4 Sukabumi City. The coefficient of determination (R^2) of 0.640 indicates that 64% of the variation in bullying behavior can be explained by religious maturity. The regression coefficient of -0.379 indicates a negative relationship, meaning that the higher the level of religious maturity of a student, the lower their tendency to engage in bullying behavior. This finding strengthens the theory that religious maturity reflects the appreciation and practice of religious values that can form self-control, empathy, and a tolerant attitude towards others. Practically, this result confirms the importance of Islamic religious education in schools as a place for students' spiritual and moral development. Islamic education learning should not only focus on the knowledge aspect, but also emphasize the internalization of religious values oriented towards behavioral change. By fostering religious maturity as a whole, schools can minimize the potential for deviant behavior such as bullying and, at the same time, form students' characters who are religious, responsible, and noble in accordance with the objectives of national education.

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