



Internalization Values of Anti-Bullying in Moral Education from Prophet's Hadith

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ABSTRACT

Moral education by instilling anti-bullying values is one solution to solve the problem of anti-bullying in the madrasah environment. This study aims to examine the hadiths of the Prophet Muhammad SAW that teach anti-bullying values as well as strategies and methods of internalizing anti-bullying values based on the Prophet's hadith in moral education in Madrasah Ibtidaiyah. This research is a literature review research. Data were taken from relevant literature sources such as books, scientific journals, and related articles. The data were analyzed using descriptive qualitative. The results showed that in the Islamic perspective, bullying includes various forms of harming others such as insulting, physically and psychologically hurting, and slander. Anti-bullying values in the hadith of Prophet Muhammad SAW are the prohibition of degrading behavior, protection from violence, respect for diversity, the obligation to defend the oppressed, and maintenance of the honor of fellow Muslims. Teachers can use expository learning, problem-based learning, project-based learning, and role-playing learning methods in the classroom learning process.

Keywords: morals; bullying; hadith; madrasah ibtidaiyah; elementary school

ABSTRAK

Pendidikan akhlak dengan menanamkan nilai-nilai anti-bullying menjadi salah satu solusi menyelesaikan masalah anti-bullying di lingkungan madrasah. Penelitian ini bertujuan untuk mengkaji hadits-hadits Nabi Muhammad SAW yang mengajarkan nilai-nilai anti bullying serta strategi dan metode internalisasi nilai-nilai anti bullying yang berlandaskan pada hadits Nabi dalam pendidikan akhlak di Madrasah Ibtidaiyah. Penelitian ini merupakan penelitian kajian pustaka. Data diambil dari sumber literatur relevan seperti buku, jurnal ilmiah, dan artikel terkait. Data dianalisis menggunakan deskriptif kualitatif. Hasil penelitian menunjukkan bahwa dalam perspektif Islam, tindakan bullying meliputi berbagai bentuk tindakan menyakiti orang lain seperti menghina, menyakiti secara fisik dan psikis, serta fitnah. Nilai-nilai anti-bullying dalam hadits Nabi Muhammad SAW adalah larangan berperilaku merendahkan, perlindungan dari kekerasan, penghormatan terhadap keberagaman, kewajiban membela yang tertindas, dan pemeliharaan kehormatan sesama Muslim. Guru dapat menggunakan metode pembelajaran ekspositori, problem-based learning, project-based learning, dan role playing learning dalam proses pembelajaran di kelas.

Kata kunci: akhlak; bullying; hadits; madrasah ibtidaiyah; sekolah dasar

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A. INTRODUCTION

Internalizing anti-bullying character education is one of the efforts to prevent anti-bullying behavior among students in schools or madrasah. This urgency arises due to the high incidence of bullying that occurs in various educational institutions, including elementary schools and madrasah. This phenomenon is based on a statistical report released by Komisi Perlindungan Anak Indonesia, where throughout 2022 there were 501 incidents of violence in the educational environment. As many as 24.9% of children aged 8-9 years have experienced violence in the school environment, most of which are cases of bullying (KPAI, 2022).

Bullying is defined as aggressive behavior that is intentional, repeated, and there is an imbalance of power between the perpetrator and the victim (Olweus, 2013). Smith (2016) added that bullying is a form of systematic abuse of power that can occur in various social contexts. The types of bullying consist of several forms. Based on research by Colorosa (2004) and Wang et al (2014), bullying can be categorized into physical bullying, verbal bullying, social or relational bullying, and cyberbullying. The trend of cyberbullying even tends to increase since children and adolescents actively use social media during the COVID-19 pandemic (Nee et al., 2023). The characteristics of bullying at the SD/MI level generally occur in verbal and relational forms. Students often bully on physical and academic differences (Sudarto et al., 2023).

Bullying behavior results in adverse effects on child growth and development. The effects affect the physical, mental state and learning achievement of children. Children who are victims of bullying can experience depression, anxiety, low self-esteem, decreased academic performance, and lead to suicide in extreme cases of bullying (Fadillah et al., 2022). In addition to the effects on victims, children who become perpetrators of bullying are also at risk of experiencing behavioral and emotional problems in the future (UNICEF, 2018; Visty, 2021).

Madrasah Ibtidaiyah, as an Islamic-based basic education institution, has a strategic role in internalizing anti-bullying values to students. Internalization is the process of instilling and appreciating values deeply (Muhaimin, 2004). Internalization can also be interpreted as the transformation of external values into an integral part of personality (Hakam & Nurdin, 2016). According to Muhaimin (2004), the stages of value internalization start from the value transformation stage. Students are given an understanding of certain values. Furthermore, students and teachers conduct two-way communication and appreciation or called the value transaction stage so as to reach the internalization stage where habituation and character building occur.

Teachers can integrate anti-bullying values in the moral learning process to form positive characters of students who respect others, care, and are against bullying in any form (Bradshaw, 2015). This value internalization can be done through moral education from the perspective of the Prophet's hadiths. Students are introduced to Islamic teachings sourced from the Al-Quran and the Prophet's hadith, including the anti-bullying values contained therein (Saihu, 2019).

Anti-bullying values can be integrated in every learning process, especially in the subjects of Akidah-Akhlak and Quran-Hadith. These two subjects have close learning objectives in instilling morals in students because these are one of the important aspects of Islamic education which aims to form noble Muslim characters and personalities (Sanuhung et al., 2021). Moral education can also integrate methods of exemplary, habituation, and practicing anti-bullying values in the madrasah environment. Teachers and all elements of the madrasah act as role models in practicing these values, so that students can see and imitate the expected

positive behavior (Haningsih et al., 2022).

The hadith of Prophet Muhammad SAW is a source of noble values that can be used as guidelines in instilling anti-bullying character in students. As Muslims, hadith has a very important position after the Quran in regulating human life, including in terms of education and the formation of noble morals (Chasanah, 2018). In the hadiths of the Prophet, there are many teachings and advice that emphasize the manners of treating others kindly, compassionately, and avoiding the behavior of hurting or intimidating others. These teachings are in line with efforts to instill anti-bullying character in students.

Previous studies conducted by Sulaeka and Susanto (2023) found that teachers play a crucial role in efforts to internalize tolerance values to students as a preventive measure for bullying behavior between students. Teachers become role models by showing a tolerant attitude. Teachers can also use approaches that are appropriate to the level of student understanding in integrating tolerant attitudes in the learning process. To strengthen efforts to internalize tolerance values, teachers can collaborate with parents and communities in the process of instilling these values.

This research was conducted with the aim of examining the hadiths of the Prophet Muhammad SAW which teach anti-bullying values as well as strategies and methods of internalizing anti-bullying values based on the Prophet's hadith in moral education in Madrasah Ibtidaiyah. Through this research, it is hoped that it can contribute to enriching the scientific treasury in the field of moral education and the application of the values of the Prophet's hadith, especially in the context of applying anti-bullying character in students.

B. METHODS

This research is a qualitative research using the literature review method. The data were collected by limiting certain themes, namely literature that explores in depth about bullying in an Islamic perspective, moral education, hadiths of the Prophet Muhammad SAW that teach anti-bullying values, bullying and its prevention in schools, and its internalization process. The data collection method used is a documentation study, in which researchers review and analyze various relevant literature sources such as books, scientific journals, and related articles. These sources were critically examined to identify and map the anti-bullying values contained in the hadiths of the Prophet Muhammad, and explore effective strategies and methods to internalize these values through moral education in Madrasah Ibtidaiyah. Data analysis was carried out descriptively qualitatively with the aim of producing a comprehensive understanding of the internalization of hadith-based anti-bullying values of the Prophet Muhammad through moral education in Madrasah Ibtidaiyah.

C. RESULTS AND DISCUSSION

1. Bullying in Islamic Perspective

The definition of bullying in general has been stated by many experts and relevant studies such as those presented by Olweus (2013), Rigby (2002), Smith (2016), and Coloroso (2004). In summary, bullying is aggressive behavior that is systematic and intentional, characterized by an imbalance of power between the perpetrator and the victim, where the stronger party repeatedly harms or hurts the weaker party, both physically and psychologically, thus creating a situation where it is difficult for the victim

to defend himself. These definitions are summarized into a definition that includes all the elements of intentional acts, power imbalance, systematic and repeated, physical and psychological harm, and lack of self-defense.

The Quran does not explicitly explain the definition of the word bullying. Bullying from the perspective of the Quran and Hadith in Huda and Salman's research (2023) consists of making fun (سخرية), insulting (لمذ), calling bad names (تنبذوا), berating (شتم), slandering (قذف), persecuting (ضرب), and killing (سفك). Bullying is defined as the behavior of hurting others, making fun of, mocking, and reproaching (Fithrotin & Islaha, 2022). In the article by Hayati et al (2024), bullying in the Islamic view is included in the form of slander because unproven speech in the form of comments such as words that degrade, hurt, and harm others on social media can affect individual self-assessment or perception.

Bullying behavior is seen as outwardly destructive behavior and has roots in inner damage after looking at the definitions above. This behavior ultimately impacts three dimensions of human relationships, namely relationships with oneself (liver disease), relationships with others (social violations), and relationships with Islamic values. In Islamic law, bullying can be categorized as a criminal act and can be subject to sanctions or punishment (Syam & Mayasari, 2023).

2. Moral Education at School or Madrasah

Moral education is the core of Islamic education which aims to form a Muslim personality. According to Al-Abrasyi (2003), moral education is the soul of Islamic education and to achieve perfect morals is the real goal of education. This is based on the main mission of the Prophet Muhammad who was sent to perfect human morals. In other literature, namely Ihya Iulumuddin which has been translated, Al-Ghazali (2016) defines morals as a trait that is embedded in a person's soul so as to produce actions that are carried out without deliberation or in other words these actions are done easily without requiring thought and consideration.

Moral education includes three main dimensions in implementation at school or madrasah. The first dimension is morals to Allah SWT which includes aspects of worship, prayer, and dhikr. Students are given an understanding that carrying out the rights and obligations of Allah SWT is a manifestation of this dimension (Muhirin, 2021). The second dimension, namely morals to fellow humans, includes relationships with teachers, parents, and peers. According to Hamdan & Noor (2022), there are 11 characteristics of the morals taught by the Prophet, namely being fair, having good morals, not hurting others, advising well, removing obstacles on the way, honoring others, loving fellow Muslims, not antagonizing Allah's guardians, and obeying leaders and zuhud. And the third dimension is morals to the environment where humans are ordered to protect and preserve the environment (Hasnawati, 2021).

The implementation of moral education in schools or madrasahs according to Syafri (2014) can be done with an exemplary approach (*uswatun hasanah*), habituation, and integrated learning that incorporates moral values into each subject. The teacher acts as a real model for students in the practice of noble morals. Teachers can also create habituation programs through routine activities such as the 5S culture (Smile = Senyum, Salam, Greeting = Sapa, Polite = Sopan, and Courteous = Santun). Majid and Andayani (2011) added that the effectiveness of moral education is highly dependent on the consistency between theory and implementation practices in schools or madrasahs.

Various contemporary challenges, especially developments in the digital world, must be a concern because they are one of the external influences on the successful implementation of moral education.

3. Anti-bullying Values in the Hadith of Prophet Muhammad SAW

a. Prohibition of Mocking and Demeaning Others

Mocking and degrading the dignity of fellow human beings is a manifestation of arrogance that is contrary to the fundamental values of Islamic teachings. The brotherhood of fellow Muslims is an important aspect that must be maintained. In Islam, brotherhood or *ukhuwah* has a strong spiritual dimension, namely loving others solely because of Allah (Ridho, 2019). Arrogant behavior and looking down on others is contrary to the teachings of Islam which emphasizes equality and brotherhood. Abu Hurairah narrated a hadith from the Prophet Muhammad which reads: "It is enough for a person (to be said) to commit a crime if he insults his fellow Muslim." (HR. Muslim No. 2564).

b. Prohibition of Physical and Mental Harm

Islam provides comprehensive protection to three fundamental aspects of human life. Every Muslim has the right to be protected from all forms of violence. Bullying is not only verbal violence, but also physical violence. Physical violence has the greatest impact in bullying cases (Sarifah, 2023). Psychological or mental abuse is no less dangerous than physical abuse. Abu Bakr Ash-Shiddiq narrated that the Prophet said: "Every Muslim over another Muslim is forbidden his blood, his property, and his honor. (HR. Muslim No. 2564). This hadith outlines the basic principles of protection of three fundamental aspects, namely life (physical safety), property (material security), and honor (psychological security).

c. Respect Physical Differences and Appearance

Rasulullah SAW gave guidance to his people to respect physical differences and appearance. Physical differences are not a measure of one's glory before Allah SWT. Physical perfection is not the main requirement in establishing brotherhood among Muslims. The glory of a person is measured by his piety and character, not by his physical perfection. Respecting physical differences is part of the noble character of a Muslim. The Prophet Muhammad SAW taught not to make physical defects a subject of ridicule. Abu Hurairah narrated a hadith from the Prophet Muhammad SAW: "Verily, Allah does not look at your form and your wealth, but He looks at your hearts and your deeds." (HR. Muslim No. 2564). Insulting behavior or making fun of someone's physical differences is a despicable act.

d. Obligation to Defend the Oppressed

Defense of the oppressed is a manifestation of a Muslim's faith and is an obligation of every Muslim as a form of social concern. Allah SWT promises help for those who defend the oppressed. Defending the oppressed is not only an individual but also a collective obligation. Silence against oppression is the same as supporting injustice itself. Rasulullah SAW even taught his people to defend the oppressed. Anas bin Malik narrated the words of the Prophet Muhammad SAW: "Help your brother who is wronged or wronged." The Companions asked, "O Messenger of Allah, we will help the oppressed, then how do we help the oppressor?" He replied, "Preventing him from doing wrong is a form of help for

him.” (HR. Bukhari No. 2444).

e. Preserving the Honor of Fellow Muslims

The Prophet Muhammad SAW paid special attention to the importance of maintaining the honor of fellow Muslims through several sahih hadiths. The honor of a Muslim is so high in value before Allah SWT. Maintaining the honor of fellow Muslims consists of prohibiting the disgrace and ugliness of others. Respect for fellow Muslims is a right and obligation that must be maintained together. Ghibah (speaking ill of others) is a serious violation of the honor of fellow Muslims. Abu Hurairah narrated, when the Prophet was asked about ghibah, he replied: “Ghibah is when you mention your brother with something that he dislikes.” Someone asked, “What if what I say is true of my brother?” He replied, “If what you say is true of him, then you have committed gossip. And if what you say is not true of him, then you have committed falsehood (fitnah).” (HR. Muslim No. 2589).

Islam teaches noble values that oppose all forms of violence, intimidation and mistreatment of fellow human beings. In the hadiths of Prophet Muhammad SAW, there are many teachings that encourage mutual respect, honor, and love for others, and prohibit harming others, both physically and verbally. The anti-bullying values in the hadith of the Prophet Muhammad are very relevant to be applied in the educational environment in order to create a supportive, threat-free and fun learning environment for all students. By instilling these values from an early age, it is expected to form a generation that respects each other, cares, and does not commit acts of bullying.

4. Strategies and Methods for Internalizing Anti-bullying Values through Moral Education in Madrasah Ibtidaiyah

Character building at the Islamic basic education level is one of the solutions in instilling anti-bullying principles. This process forms a strong ethical foundation, encourages mutual respect and empathy among students (Supriyanto & Wahyudi, 2017). In an effort to internalize anti-bullying values in madrasah, appropriate strategies and methods are needed so that they can be accepted and practiced by students. These strategies and methods must be able to instill a deep understanding of the teachings of the Prophet Muhammad in treating others well, respecting differences, and avoiding violence or intimidation (Hakim, 2022).

The process of internalizing anti-bullying values requires a continuous process and involves all parties in the madrasah (Mulyasa, 2017). The key to this internalization process is creating a supportive learning environment where students feel safe to express themselves and learn from each other (Sukardi & Indartono, 2020). The first strategy that can be done is to build a shared commitment by involving the entire madrasah community including teachers, staff, parents, and students (Walgito, 2017). Madrasahs establish clear and firm anti-bullying policies starting from the definition and prohibition of bullying, reporting procedures, and sanctions for bullying perpetrators (Widyaningtyas & Mustofa, 2023). The madrasah community jointly formulates a clear and measurable anti-bullying vision, content, and program. Once formulated, regular socialization and education are carried out to all parties. Building a madrasah environment that is child-friendly and free from bullying is the shared responsibility of all madrasah residents (Selian & Restya,

2024).

The strategy of internalizing anti-bullying values can be done by integrating these values into the curriculum. Materials on anti-bullying and morals are integrated into various subjects such as religion, local content, and extracurricular activities (Fuady, 2018). In classroom learning activities, teachers can implement various interesting and interactive media such as storytelling, games, and simulations. In the evaluation process, teachers provide tasks and projects that support students to practice anti-bullying values in life at school and at home.

Madrasahs can create and develop a positive madrasah culture as the third strategy. The development of anti-bullying culture in the madrasah environment is carried out through habituation of positive behavior and exemplary teachers (Fuady, 2018; Nuriah & Huda, 2019). Madrasahs build a safe, friendly, and inclusive environment through the application of positive discipline and appreciation of students' good behavior. Teachers encourage open communication and mutual respect among students. Good communication will foster harmony and mutual respect. Students can also be involved in anti-bullying activities such as peer mediation or anti-bullying squads.

Habituation strategy is an effective approach to build positive character in students. This strategy is based on the principle that behavior that is consistently practiced will become a good habit that is deeply embedded in a person (Yaumi & Husain, 2015). The implementation of this habituation strategy includes creating a safe and comfortable environment, providing examples from teachers, enforcing rules and consequences, designing positive activities that involve cooperation and empathy, providing recognition and reinforcement for positive behavior, and involving parents so that anti-bullying values are also applied at home (Rigby, 2017; Smith, 2019). Teachers accustom students to anti-bullying behaviors in daily activities, such as mutual respect, helping, and caring for others (Hymel & Swearer, 2015).

The implementation of habituation strategies needs to be supported by teacher exemplary. The development of students at the basic education level is located in the conventional stage of moral development, where they tend to obey the rules and imitate the behavior of people who have authority such as teachers. Teachers direct students by getting used to behaving and behaving in accordance with what the Prophet Muhammad SAW exemplified in the anti-bullying hadith in the school environment. It is not enough to give examples, teachers also provide explanations and reasons behind the attitudes and behaviors that are exemplified. Then, involve students in activities that reflect anti-bullying values, and give awards or praise to students who model good attitudes and behavior.

Active and interesting learning methods in moral education are effective strategies for internalizing anti-bullying values in madrasah ibtidaiyah. Learning methods that can be implemented include expository, problem-based learning, project-based learning and role playing learning. As the figure who communicates most intensely with students, teachers play a central role in ensuring that these learning methods can be applied effectively in shaping anti-bullying character in madrasah. Expository learning can be used by teachers to explain the basic concepts of bullying and its negative impacts systematically. In expository learning, the teacher acts as the main source of information and students receive the material passively (Suyono & Hariyanto, 2014).

The teacher explains the concept of bullying and morals related to anti-bullying

and provides concrete examples from everyday life to help students understand the material. For example, the teacher explains the hadith of the Prophet Muhammad SAW which teaches about mutual respect and respect for others, such as: "A person's faith is not complete until he loves his brother as he loves himself." (HR. Bukhari and Muslim). The teacher can give examples of bullying behavior at school such as mocking, excluding, or hitting friends, and explain that this is against the teachings of the hadith. On several occasions in the learning process, teachers can also open opportunities for students to ask questions and discuss.

Internalization of anti-bullying values can be implemented through problem-based learning (PBL). This method involves students in analyzing and solving problems related to real life (Hashim & Samsudin, 2020). In PBL, teachers present cases of bullying that often occur in the school or madrasah environment and direct students to analyze the case and find solutions in accordance with the moral values needed. Students can also analyze the psychological and social impacts of bullying behavior found. Through this method, it will strengthen students' character and personality, improve students' communication and collaboration skills and prepare them for future social challenges (Tan et al., 2016).

An internalization strategy that is closely related to the implementation of Kurikulum Merdeka is Project-based Learning (PjBL). PjBL helps students internalize and apply anti-bullying principles in their daily lives. This approach involves students in doing practical tasks that are closely related to the material being studied. The projects can be creative works such as posters, videos or anti-bullying campaigns. This is particularly relevant in an anti-bullying context where students can design campaigns, create creative media, or even initiate a program to prevent bullying in their environment (Qamaria et al., 2023). By engaging directly in these projects, students also gain real-world experience that promotes the development of their understanding and skills. This method, not only helps students understand concepts theoretically but also put them into practice in concrete situations (Kokotsaki et al., 2016).

One learning process that is effective and preferred by students at the primary education level is Role-playing Learning (RPL). Through RPL, students learn to understand the feelings of bullying victims by acting out real situations in a scenario that has been prepared by the teacher. Teachers can group students into small teams, simulate bullying situations and ask students to play various characters such as perpetrators, victims and observers. After the simulation, the teacher can facilitate a discussion on how the situation can be handled in accordance with noble moral values. This method is very effective in encouraging students' self-reflection and social awareness (Kilgour et al., 2015).

The teacher's reflection process can take the form of advice and stories. Teachers tell exemplary stories to instill anti-bullying values such as the stories of the Prophets and their companions. These stories are full of values such as compassion, tolerance, brotherhood, and respect for differences. The teacher can also provide advice and explanations related to the story told, and relate it to the expected anti-bullying behavior (Munawir et al., 2023). This strategy not only enriches students' knowledge but also touches their emotional and spiritual aspects so that these values can be embedded more strongly in students.

D. CONCLUSION

Bullying includes various forms of harming others such as insulting and demeaning, physically and psychologically hurting, and slander in the Islamic perspective. This behavior not only affects the individuals involved, but also damages social relations and Islamic values. In education, the internalization of moral values, especially anti-bullying, is very important to prevent and overcome bullying behavior.

Moral education in schools or madrasah can create an environment that respects and protects all individuals, and prevents bullying behavior through exemplary approaches, habituation, and integration of moral values in every subject. Moral education is not only a learning process, but also an effort to build noble character and behavior that keeps the younger generation away from bullying and destructive behavior.

The anti-bullying values contained in the teachings of the Prophet Muhammad emphasize the importance of maintaining the honor and dignity of fellow human beings. The five main aspects that are the focus are the prohibition of degrading behavior, protection from violence, respect for physical diversity, the obligation to defend the oppressed, and maintenance of the honor of fellow Muslims. Some of the main strategies that can be applied include building a shared commitment, integration in the curriculum, developing a positive culture, habituation strategies, active learning methods, and allocating time for reflection and advice in every learning.

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