

## Perception of Hadiths on Bullying in Preventive Efforts Against Bullying in Inclusive Schools: A Study at SMA Daarul Abroor Lebak Wangi

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### Abstract

Hadith or As-Sunnah is one of the sources of Islamic teachings that holds a highly significant position among prominent scholars of the past, both structurally and functionally. Structurally, it ranks second after the Qur'an, but functionally, it serves as a bayan (explanation) for the general or absolute verses of the Qur'an. This research seeks to examine the issue of bullying through the lens of the Prophet Muhammad's hadiths, while also exploring how these teachings can be integrated into preventive strategies, especially within the context of inclusive educational settings. This study adopts a qualitative approach by applying a descriptive-analytical method within the structure of a case study. As a case study, this research is conducted through field research. For data analysis, the study also adopts a phenomenological approach to deeply examine individuals' lived experiences related to bullying, a phenomenon frequently occurring in schools. The findings are then integrated with the Prophet's hadiths and applied within the context of inclusive schools. The data were gathered using methods such as observation, interviews, and documentation. The analysis applies thematic methods and the science of ma'anil hadith (meanings of hadith). The results of this study have significant implications for educational practices in inclusive schools. First, understanding the Prophet's hadiths on compassion, the prohibition of harming others, and the importance of brotherhood can serve as a foundation for cultivating an anti-bullying school culture. Second, a hadith-based religious approach can strengthen character education programs that are not only normative but also grounded in authoritative and contextual Islamic teachings. Third, this research provides a practical basis for schools—especially inclusive ones—to formulate preventive policies rooted in Islamic values, such as through curriculum development, school regulations, and student guidance activities. Fourth, from a pedagogical perspective, teachers should receive specialized training to integrate hadith values into learning processes and student mentoring approaches. Lastly, parental involvement in conveying and instilling hadith values at home plays a crucial role in building collective awareness of the dangers of bullying. Therefore, this study contributes not only theoretically to the field of hadith and Islamic education but also offers practical benefits in developing a more humane, religious, and socially safe inclusive educational ecosystem.

**Keywords:** Bullying, Hadith, Inclusive School

## A. INTRODUCTION

Bullying has once again become a widely discussed topic among both Indonesian society and the global community. According to data from the Indonesian Child Protection Commission (KPAI) in early 2024, there were 141 reported cases of violence against children. Of these, approximately 35 percent occurred in schools or educational institutions. The alleged bullying incident took place in a residential park near the victim's school on the afternoon of Wednesday, January 10, 2024. The Head of the Criminal Investigation Unit (Kanit Reskrim) of Ciputat Timur Police, Iptu Krisna Hasiholan, stated that the suspected perpetrator of the bullying against a high school student in Pondok Ranji, South Tangerang, is an alumnus of the same school <sup>1</sup>.

Bullying refers to repeated or potentially recurring acts of intimidation toward another individual, either through physical or verbal means. This behavior is characterized by an imbalance of power between the perpetrator and the victim. It may manifest as verbal abuse, physical violence, or coercive actions, often directed at a particular person due to aspects like race, religion, gender, sexual orientation, or physical and mental ability. This behavior does not arise because of a previous conflict, but is rooted in the sense of superiority of the perpetrator who feels entitled to demean his victim.

Bullying has severe negative consequences, affecting both the victims and the perpetrators. According to Coloroso, individuals who engage in bullying often become stuck in their role as aggressors, making it challenging for them to form healthy relationships. They tend to have difficulty understanding different perspectives, lack empathy, and view themselves as powerful and popular, which can impact their social interactions in the future <sup>2</sup>. Every bullying victim has a unique story to tell. The impacts of bullying can manifest in various negative ways, leading to stress that may result in anxiety, loneliness, social withdrawal, aggressive behavior, and depression. Children who are naturally prone to anxiety are especially vulnerable to developing anxiety disorders or phobias.

Bullying victims who continuously experience similar mistreatment may suffer lifelong consequences. One common effect in children who are bullied is the development of a “victim mentality,” where they feel as if the entire world is against them—a condition that can persist into adulthood <sup>3</sup>. Even more concerning is that the impact of bullying often goes unnoticed by the victims, perpetrators, or those around them. This is because bullying primarily affects a person’s psychological and emotional well-being, making its effects less immediately visible, as they develop gradually over time.

The effects of bullying extend beyond the victims and also impact the perpetrators. Victims may experience lasting anxiety and fear, and if the bullying persists, it can lead to antisocial tendencies and a negative outlook on life. In extreme cases, prolonged bullying may cause severe psychological distress, potentially resulting in depression or even suicide. On the other hand, perpetrators often develop an inflated sense of superiority and a strong desire to control those they view as weaker. They commonly lack empathy and struggle to build healthy interpersonal relationships, often failing to understand different points of view. As they continue bullying, they may come to see themselves as dominant figures in social situations. Without proper intervention, this behavior can intensify and evolve into more serious forms of aggression or criminal conduct.

Numerous efforts have been undertaken to address bullying as a pressing social issue. While many researchers have approached the problem through counseling and psychological

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<sup>1</sup> Muhammad Isa; Bustomi and Novianti Setuningsih, “Polisi Sebut Terduga Pelaku ‘Bullying’ Terhadap Siswi SMA Di Tangel Adalah Alumni,” *Kompas.Com*, 2024.

<sup>2</sup> Barbara Coloroso, *Stop Bullying (Memutus Rantai Kekerasan Anak Dari Prasekolah Hingga SMU)* (Jakarta: Ikrar Mandiriabadi, 2007).

<sup>3</sup> David Goodwin, *Strategi Mengatasi Bullying* (Batu: Lexy Pello, 2010).

interventions, others have engaged in community service initiatives rooted in Islamic educational values. Despite these efforts, no single method has proven to be an immediate or complete solution. Consequently, an alternative approach is required—one that involves examining the issue of bullying from a spiritual perspective, particularly by analyzing it through the lens of the Prophet Muhammad's hadith.

A range of solutions has been proposed to tackle the issue of bullying, including social and psychological strategies. However, these approaches have not yet yielded optimal results, as evidenced by the persistently high incidence of bullying cases. This underscores the need for further research that explores the phenomenon from multiple angles, particularly through the lens of the Prophet Muhammad's hadith. Bullying, though prevalent in modern educational settings, is not a new occurrence—it was also present during prophetic times, as illustrated in the story of Prophet Yusuf (peace be upon him). By reflecting on such historical contexts, we can better grasp the responses offered in hadith to such behaviors. Thus, it is crucial to explore how the Prophet's teachings are perceived and applied in addressing bullying.

Considering the complexity and negative impact of bullying, especially in inclusive school environments that demand respect for diversity and the special needs of students, an approach is needed that is not only psychological and social in nature but also spiritual and moral. In the context of Islamic education, the hadiths of the Prophet Muhammad (peace be upon him), as an authoritative source of guidance, play a vital role in providing ethical direction and concrete solutions to deviant behavior, including bullying. The hadiths that contain prohibitions against harming others, calls to help fellow human beings, and emphasis on brotherhood and compassion serve as a strong moral foundation in building a safe and inclusive school culture.

Nevertheless, the understanding and application of hadith values in bullying prevention efforts still require deeper examination, particularly regarding the school community's perception of these teachings and how they are implemented in both policy and educational practices. Based on this background, this study seeks to answer two main research questions: (1) What are the perceptions of bullying from the perspective of the Prophet Muhammad's hadiths? And (2) How are these hadiths implemented in preventive strategies to reduce or prevent bullying in inclusive school environments?

## B. RESEARCH METHODOLOGY

This research utilizes a qualitative method with a descriptive design framed within a case study approach. It centers on investigating key elements in the background and progression of a particular case to achieve an in-depth understanding of certain life stages or cycles within an individual entity—be it a person, family, community group, or societal structure<sup>4</sup>. Therefore, this study was conducted through field research<sup>5</sup>.

The primary data sources in this qualitative research consist of words, symbols, or social situations based on real-life conditions, including religion, culture, place, actors, and activities.<sup>6</sup> Data were obtained from two types of sources<sup>7</sup>. First, primary data were collected through observation, documentation, and in-depth interviews with research participants, as well as from authoritative hadith books. The total number of participants in this study was 12 individuals, consisting of 5 students, 4 teachers, and 3 parents at SMA Daarul Abroor Lebak Wangi. The selection criteria for participants were based on their direct involvement in school activities and

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<sup>4</sup> John W. Creswell, *Penelitian Kualitatif & Desain Riset: Memilih Di Antara Lima Pendekatan* (Yogyakarta: Pustaka Pelajar, 2013).

<sup>5</sup> Hardani; et al., *Metode Penelitian Kualitatif & Kuantitatif* (Yogyakarta: Pustaka Ilmu, 2020).

<sup>6</sup> Burhan Bungin, *Metodologi Penelitian Sosial Dan Ekonomi: Format- Format Kuantitatif Dan Kualitatif Untuk Studi Sosiologi, Kebijakan Publik, Komunikasi Dan Manajemen Dan Pemasaran* (Jakarta: Kencana, 2015).

<sup>7</sup> Sapto Haryoko, *Analisa Data Penelitian Kualitatif (Konsep, Teknik Dan Prosedur Analisis)* (Makassar: Badan Penerbit UNM, 2020).

their experiences in dealing with or witnessing cases of bullying. The participants' demographics include students aged 15–17 years, teachers with an Islamic education background and at least three years of teaching experience in inclusive schools, and parents of students with special needs. Second, secondary data were drawn from relevant literature, such as scholarly journals, books, and other documents related to the research topic—particularly those that discuss phenomenology, psychology, contextual hadith studies, Islamic ethics, and hadith commentaries.

In the data collection process, the researcher used in-depth interviews, participatory observation, and both written and visual documentation. A phenomenological approach was applied to explore the lived experiences of participants related to bullying, particularly in the context of inclusive schools<sup>8</sup>.

The data analysis process was carried out using a thematic method consisting of several interrelated stages<sup>9</sup>. First, all interview transcripts were fully transcribed and repeatedly reviewed to build a comprehensive understanding of the participants' experiences. Next, an initial coding process was conducted by identifying keywords, expressions, and actions relevant to the issue of bullying and the values contained in the hadith. From this coding, the researcher developed several main themes that reflect the dynamics of bullying and responses based on Islamic teachings, such as themes on “verbal abuse,” “students' spiritual responses,” “the role of teachers in prevention,” and “internalization of hadith values.”<sup>10</sup>.

Each theme was then analyzed more deeply by linking it to relevant hadiths of the Prophet Muhammad (peace be upon him), using the approach of *ma'ānil ḥadīṣ* (the science of the meanings of hadith)<sup>11</sup>. This approach allows the researcher to understand the meaning of the hadith not only from the textual dimension but also within current social and cultural contexts. The results of the analysis were then formulated into narrative interpretations that show how the teachings of the hadith are understood, internalized, and implemented by members of the school community in efforts to prevent and address bullying, especially in inclusive school environments. Thus, this analytical process not only produces descriptive findings but also offers a contextual religious interpretation of the phenomenon under study<sup>12</sup>. With this method, the study does not merely describe the phenomenon but also presents an in-depth analysis that links participants' real-life experiences with Islamic teachings in a contextual and meaningful way.

## C. RESULTS AND DISCUSSION

### 1. Bullying

Bullying is derived from the English word *bull*, which refers to a bull that tends to charge aggressively. In Indonesian, the term “bully” etymologically refers to someone who intimidates or oppresses those who are weaker. Terminologically, as cited by Astuti from Ken Rigby's definition, bullying is described as an intention to harm others. This harmful intention manifests through actions that cause the victim to suffer. Such actions are typically carried out by an individual or group who is stronger, lacks responsibility, and repeats the behavior, often finding satisfaction or enjoyment in doing so<sup>13</sup>.

<sup>8</sup> Clark Moustakas, *Phenomenological Research Methods* (Thousand Oaks, CA: Sage Publications, 1994).

<sup>9</sup> Virginia Braun and Victoria Clarke, “Using Thematic Analysis in Psychology,” *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101, <https://doi.org/10.1191/1478088706qp0630a>.

<sup>10</sup> Eko Murdiyanto, *Metode Penelitian Kualitatif (Sistematika Penelitian Kualitatif)* (Bandung: Remaja Rosdakarya, 2020).

<sup>11</sup> Miski Mudin, *Pengantar Metodologi Penelitian Hadis Tematik* (Malang: Maknawi, 2021).

<sup>12</sup> Abdul Mustaqim, *Ilmu Ma'ānil Hadis: Paradigma Interkoneksi Berbagai Teori Dan Metode Memahami Hadis Nabi* (Yogyakarta: Idea Press, 2016).

<sup>13</sup> Olweus, *Bullying at School* (Australia: Blackwell, 1994).

Coloroso explains that bullying is a repeated act of intimidation intentionally carried out by a stronger individual or group toward someone who is weaker, with the purpose of causing both physical and emotional harm<sup>14</sup>. Similarly, Rigby defines bullying as a form of aggressive behavior that occurs repeatedly and persistently, involving an unequal power dynamic between the perpetrator and the victim, with the intent to inflict harm and psychological distress on the target<sup>15</sup>.

The widely accepted understanding of bullying, according to Olweus, is when a person becomes a victim of bullying "due to the repeated negative actions of one or more individuals, occurring intermittently." Furthermore, bullying involves an imbalance of power, leaving the victim unable to effectively defend themselves or resist the negative actions they face<sup>16</sup>. In contrast to other forms of aggression that involve brief, one-time incidents, bullying usually takes place over a prolonged duration, leading the victim to endure persistent anxiety and fear. It may manifest through both direct and indirect actions. Direct bullying involves physical harm inflicted on the victim, whereas indirect bullying employs tactics aimed at socially excluding or isolating the individual from their peers<sup>17</sup>.

According to the National Commission for Child Protection (KNPA), bullying is defined as prolonged physical and psychological abuse carried out by an individual or group toward someone who is unable to protect themselves<sup>18</sup>. The definition of bullying is behavior that a person deliberately does to make others afraid or threatened so that the victim feels afraid, threatened, or at least unhappy.

According to WHO, bullying is the use of physical force, either in the form of threats or actually, against oneself, others, or against a group or community that results in or has the potential to result in injury, death, physical harm, development or loss<sup>19</sup>. School bullying refers to repeated aggressive and harmful behavior by an individual or a group of students who exploit an imbalance of power with the intent to harm the victim either mentally or physically within the school environment.

Actually, aggression and bullying are different forms of behavior, although sometimes they are considered the same. Because a form of aggression behavior does not always mean bad or negative when it is done. Bullying itself is categorized as antisocial behavior or misconduct behavior by abusing one's own strength to other weak people, individually or in groups, and is usually done repeatedly. Bullying is said to be a form of delinquency (child delinquency), because the behavior violates societal norms, and can be subject to law by the authorized legal institution.

#### a. Factors Affecting the Occurrence of Bullying

Based on Carroll's view<sup>20</sup>, here are four main elements that contribute to adolescents engaging in risky behaviors: personal characteristics, family dynamics, peer influence, and community context. In relation to bullying, this concept implies that individuals who engage in such acts might be driven by poor interpersonal abilities, limited empathy or compassion, and an inclination toward domineering conduct. Additionally, the home environment may

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<sup>14</sup> Coloroso, *Stop Bullying (Memutus Rantai Kekerasan Anak Dari Prasekolah Hingga SMU)*.

<sup>15</sup> Ponny Retno Astuti, *Meredam Bullying: 3 Cara Efektif Menanggulangi Kekerasan Pada Anak* (Jakarta: Grasindo, 2008).

<sup>16</sup> Putri Limilia and Puji Prihandini, "Penyuluhan Stop Bullying Sebagai Pencegahan Perundungan Siswa Di SD Negeri Sukakarya, Arcamanik - Bandung," *ABDI MOESTOPO: Jurnal Pengabdian Pada Masyarakat* 2, no. 01 (2019): 12–16, <https://journal.moestopo.ac.id/index.php/abdimoestopo/article/view/690>.

<sup>17</sup> Barbara Krahe, *Perilaku Agresif: Buku Panduan Psikologi Sosial* (Yogyakarta: Pustaka Pelajar, 2005).

<sup>18</sup> Fitria Cakrawati, *Bullying, Siapa Takut?* (Solo: Tiga Ananda, 2015).

<sup>19</sup> Helen; dkk Cowie, *Penanganan Kekerasan Di Sekolah "Pendekatan Lingkup Sekolah Untuk Mencapai Praktik Terbaik"* (Jakarta: Indeks, 2007).

<sup>20</sup> Annemaree; Carroll et al., *Adolescent Reputations and Risk: Developmental Trajectories to Delinquency* (New York: Springer Science + Business Media, 2009).

significantly influence a teenager's likelihood of becoming a bully<sup>21</sup>. For example, a strained parent-child relationship may prompt a teenager to seek validation at school by dominating peers they see as more vulnerable. Furthermore, exposure to violence in the home environment can foster bullying tendencies, as the individual might use bullying as a coping mechanism to regain a sense of control or escape feelings of powerlessness experienced at home<sup>22</sup>.

Another dominant factor that can transform someone into a bully is the adolescent peer group. This factor emerges and is adopted as an individual grows into adolescence<sup>23</sup>. When adolescents lack proper guidance in choosing their social circles, they may become involved in peer groups that engage in delinquent behavior. Adolescents, in their psychological development phase, have a strong need for recognition of their own existence. Deviant peer groups may seek this recognition by bullying individuals perceived as weaker, in order to gain acknowledgment from their environment for their courage and power<sup>24</sup>.

The community environment can also play a role in encouraging bullying behavior. For instance, the presence of a minority group within a community can often lead to verbal bullying, such as labeling specific individuals or groups based on their differences<sup>25</sup>.

Elliot emphasized that various complicated family circumstances—like a missing father figure, a mother experiencing depression, lack of effective parent-child communication, divorce, and financial hardship—significantly contribute to the emergence of aggressive behavior. Moreover, the personal traits of the individual involved also influence the likelihood of engaging in bullying<sup>26</sup>. Emotions such as jealousy and resentment, combined with a culture that prioritizes seniority, inadequate oversight, and a lack of consistent moral direction from educators and schools with either overly rigid or inconsistent regulations, also play a role in fostering bullying behavior<sup>27</sup>. According to Krahe, dysfunctional relationships between parents and children, permissive attitudes of parents toward their children's aggression, and the use of harsh or aggressive parenting methods significantly contribute to the development of antisocial behavior patterns—of which bullying is a frequent manifestation<sup>28</sup>.

## b. Forms of Bullying

Psychological bullying It is a dangerous type of bullying because it does not catch our eyes or ears if we are not sensitive enough to detect it. This type occurs secretly and beyond the teacher's supervision. Examples: looking cynical, looking threatening, silent, ostracizing, sneering, terrorizing through short messages on mobile phones or e-mails. Meanwhile, According to Coloroso<sup>29</sup>, bullying manifests in three different forms that is:

<sup>21</sup> Lusiana Wulansari et al., "Penyuluhan Pencegahan Perundungan (Bullying) Di SMP Kota Bekasi Jawa Barat," *Jurnal Altifani Penelitian Dan Pengabdian Kepada Masyarakat* 3, no. 5 (2023): 638–43, <https://doi.org/10.59395/altifani.v3i5.462>.

<sup>22</sup> A Y Kurniawan et al., "Penyuluhan Pencegahan Bullying Terhadap Kalangan Pelajar SMP," *Prosiding Seminar ...*, 2022, 1–8.

<sup>23</sup> Muhammad Mabur Haslan, Sawaludin Sawaludin, and Ahmad Fauzan, "Faktor-Faktor Mempengaruhi Terjadinya Perilaku Perundungan (Bullying) Pada Siswa SMPN Se-Kecamatan Kediri Lombok Barat," *CIVICUS: Pendidikan-Penelitian-Pengabdian Pendidikan Pancasila Dan Kewarganegaraan* 9, no. 2 (2022): 24, <https://doi.org/10.31764/civicus.v9i2.6836>.

<sup>24</sup> Lilik Prihatin et al., "Penyuluhan Mencegah Bullying Di Lingkungan Sekolah Pada Siswa," *JIIIP - Jurnal Ilmiah Ilmu Pendidikan* 6, no. 1 (2023): 36–41, <https://doi.org/10.54371/jiip.v6i1.1361>.

<sup>25</sup> Ika Murtiningsih, "Penyuluhan Anti Bullying Peserta Didik," *IJECS: Indonesian Journal of Empowerment and Community Services* 2, no. 1 (2021): 11, <https://doi.org/10.32585/ijecs.v2i1.919>.

<sup>26</sup> Murtiningsih.

<sup>27</sup> Astuti, *Meredam Bullying: 3 Cara Efektif Menanggulangi Kekerasan Pada Anak*.

<sup>28</sup> Krahe, *Perilaku Agresif: Buku Panduan Psikologi Sosial*.

<sup>29</sup> (2007)

### *1). Verbal Harassment*

Language holds immense power and can significantly damage a person's emotional well-being. Among the various types of bullying, verbal abuse is the most widespread, impacting both male and female individuals. This type of bullying can occur among adults or peers and often goes unnoticed. Verbal bullying might involve yelling or making disturbing noises, typically carried out swiftly and without immediate consequences for the perpetrator, yet it leaves deep emotional wounds on the victim. When such behavior becomes normalized, it can lead to the victim being perceived as less human, which in turn makes them more vulnerable to further harm as others may become indifferent to their suffering. Common forms of verbal bullying include mocking, name-calling, demeaning remarks, harsh judgments, personal insults, racist slurs, or sexually inappropriate and abusive language.

### *2). Physical Aggression*

Physical bullying is the most apparent and easily identifiable type of bullying. It involves direct acts such as slapping, hitting, choking, poking, punching, kicking, biting, scratching, twisting, spitting, or destroying the victim's belongings or clothing. This category is also known as non-verbal bullying, which may include gestures like sarcastic glances, sticking out the tongue, or showing mocking, belittling, or intimidating facial expressions, and is often accompanied by physical or verbal abuse.

### *3). Relational Abuse*

This type of bullying is the most difficult to identify. Relational bullying aims to harm an individual's self-worth by using strategies such as exclusion, neglect, isolation, and avoidance. Avoidance—often coupled with gossip or rumor-spreading—is among the most damaging forms. This form of bullying is especially common during middle school, a developmental stage marked by significant physical, emotional, cognitive, and social changes. Adolescents at this age are often searching for identity and social belonging. In summary, bullying behavior is generally classified into three primary categories: verbal, physical, and relational bullying.

## **c. Impact of Bullying**

Bullying negatively impacts both the target and the aggressor. As noted by Coloroso, individuals who engage in bullying often become stuck in that behavior pattern, which hinders their ability to build meaningful relationships. They tend to struggle with understanding others' viewpoints and display a lack of empathy. This distorted self-perception—believing themselves to be powerful and popular—can shape and disrupt their future interactions within society<sup>30</sup>.

Conversely, victims often experience detrimental emotional effects, such as feelings of depression and intense anger. They may direct their frustration toward themselves, the bully, and even adults or peers who failed to intervene. This inner conflict can start to interfere with their academic achievements and may cause them to become more withdrawn, as they find it increasingly difficult to maintain a sense of control in constructive ways.

Children who are subjected to bullying frequently suffer from fear, anxiety, and diminished self-worth in contrast to their peers who are not bullied. Duncan highlights that, compared to non-victims, those who are bullied tend to exhibit low self-esteem, a lack of self-confidence, poor self-assessment, heightened levels of depression and anxiety, feelings of inadequacy and hypersensitivity, insecurity, and nervousness, particularly in school settings. These emotional challenges can also lead to difficulty concentrating, social rejection,

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<sup>30</sup> Coloroso.

withdrawal from social activities, introversion, limited friendships, social isolation, and a pervasive sense of loneliness.

The impact that occurs on students due to bullying behavior is usually that children are often lonely, quiet, never join other students, sometimes often do not go to school. Teachers play a key role in addressing bullying by working to boost students' self-confidence and manage the behavior effectively. Typically, both the victim and the perpetrator are brought to the teacher's office. The victim is encouraged and given motivation to help rebuild their self-esteem and prevent lasting trauma. Meanwhile, the perpetrator often receives consequences, such as being assigned to clean the classroom or school grounds, along with ethical guidance to ensure they understand the impact of their actions and avoid repeating the behavior in the future<sup>31</sup>.

## 2. Inclusive Education

Inclusive education, also known as inclusive education, is a term introduced by UNESCO and based on the concept of Education for All, which promotes education that is accessible to all individuals<sup>32</sup>. This approach seeks to include everyone, ensuring that all individuals have equal rights and opportunities to receive the best possible educational benefits. These opportunities are not restricted by differences in physical, mental, social, emotional, or economic characteristics. The concept of inclusive education aligns with Indonesia's national education philosophy, which stresses that access to education should not be limited by one's initial condition or background. Furthermore, inclusive education is not only for children with special needs but also benefits all students.

Inclusive education is an educational system that enables children with special needs to attend their local schools in regular classes alongside their peers. Schools offering inclusive education welcome all students into the same classrooms, providing suitable and challenging learning programs that are still adapted to each student's abilities and needs. Additionally, the school offers support and assistance from teachers to ensure each student's success. The goal of inclusive education is to integrate children with special needs into a regular school setting close to their homes. The core principle of this system is to provide the widest possible access to quality education for all children, tailored to individual needs, without discrimination.

Inclusive education in Indonesia is implemented with several key objectives<sup>33</sup>. First, it aims to provide broad access to education for all children, including those with special needs, ensuring they receive an education that meets their individual requirements. Second, it supports the acceleration of the compulsory basic education program. Third, it contributes to improving the quality of primary and secondary education by reducing class repetition and school dropouts. Fourth, it seeks to fulfill the constitutional mandate, particularly Article 31 of the 1945 Constitution, which asserts that every citizen has the right to education and is required to attend basic education funded by the government. Additionally, inclusive education aligns with Law No. 20 of 2003 on the National Education System, which guarantees the right of every citizen to quality education, and Law No. 23 of 2002 on Child Protection, which ensures that children with physical and mental disabilities have equal opportunities and access to both regular and special education.

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<sup>31</sup> Moh Anang Zulqurnain and Mohammad Thoha, "Analisis Kepercayaan Diri Pada Korban Bullying," *Edu Consilium : Jurnal Bimbingan Dan Konseling Pendidikan Islam* 3, no. 2 (2022): 69–82, <https://doi.org/10.19105/ec.v3i2.6737>.

<sup>32</sup> Susilahati, *Pendidikan Inklusif, EduHumaniora / Jurnal Pendidikan Dasar Kampus Cibiru*, vol. 2 (Ponorogo: Penerbit Uwais, 2016), <https://doi.org/10.17509/eh.v2i1.2755>.

<sup>33</sup> Hasmyati et al., *Pendidikan Inklusif* (Padang: Global Eksekutif Teknologi, 2022).

Inclusive education is one approach to educating children with special needs, alongside other models such as segregated schools and integrated education. The distinctions between these three models can be outlined as follows:

- a. A Segregated School is an institution that separates children with special needs from the general school system. In Indonesia, this type of school takes the form of special education units or Extraordinary Schools, categorized by the specific disabilities of the students, such as SLB/A for blind children, SLB/B for deaf children, SLB/E for children with visual impairments, and others. The education system in these schools is entirely separate from regular schools, with distinct curricula, educators, staff, infrastructure, and learning and evaluation systems. One downside of segregation schools is that they limit children's emotional and social development due to a restricted social environment.
- b. An integrated school is one that allows students with special needs to attend regular schools without receiving special treatment tailored to their individual needs. The school follows the same curriculum, infrastructure, educators, and learning system as those in regular schools for all students. If certain students face difficulties in participating, they are expected to adapt to the system used in regular schools. In other words, integrated education requires children to adjust to the demands of the regular school system. The downside of integrated education is that children with special needs do not receive services tailored to their individual requirements. However, the advantage is that these children have the opportunity to interact in a broader and more inclusive social environment.
- c. Inclusive schools represent an advanced form of integrated education. In inclusive schools, each child's special needs are addressed, with efforts made to provide optimal support through various modifications and adjustments, including changes to the curriculum, infrastructure, educators and staff, learning systems, and assessment processes. In other words, inclusive education requires schools to adapt to the individual needs of students, rather than expecting students to fit into the existing school system. The benefits of inclusive education are that both children with special needs and typically developing children can interact reasonably with each other, reflecting the demands of daily life in society, while their educational needs are met according to their unique potentials. The implementation of inclusive education means that schools must make various changes, from shifts in perspectives and attitudes to transforming the educational process, focusing on individual needs without discrimination.

### 3. Hadith Perception About Bullying in Inclusive Schools

The hadith perception of bullying in inclusive schools, especially a study at Daarul Abroor Lebak Wangi High School, shows several findings related to the understanding of students, teachers and the community towards Islamic teachings in preventing bullying. There are various words that indicate *bullying* behavior that the Prophet Saw mentioned in his hadiths with a context that also describes these actions and phenomena. The words that indicate bullying behavior in the hadith are: *اِحْتَقَرَّ* – *يَحْتَقِرُ* (degrading, insulting, and belittling), *سَبَّ* – *يَسُبُّ* (insulting, cursing, cursing and cursing), *سَخَرَ* – *يُسَخِّرُ* (mocking, ridiculing, ridiculing, laughing and sneering), *اَذَى* – *يُؤْذِي* (hurting), *ظَلَمَ* – *يَظْلِمُ* (persecuting and unjustly), *سَتَمَ* – *يَسْتَمُ* (cursing and cursing), and *عَيَّرَ* – *يُعَيِّرُ* (reproaching, mocking, and reproaching).

Students' understanding of hadith related to bullying is very important in forming a character that is in accordance with Islamic teachings. Research shows that as many as 80% of students believe that understanding the hadith can help prevent bullying. This shows that most students understand that Islam prohibits bullying based on the teachings of the hadith, especially about the prohibition of tyranny and the obligation to respect others.

Islam expressly prohibits behavior that hurts others, both physically and verbally. As mentioned in QS. Al-Hujurat verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونَ خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

It means: "O you who believe, do not mock another race, and do not let women mock other women (because) they may be better than women. Do not reproach one another and call one another a bad name. The worst calling is the wicked after believing. Whoever does not repent, they are the wrongdoers".

This verse clearly prohibits us from making fun of, insulting, let alone physically hurting others, because it can be that the person who is ridiculed or insulted is nobler than the one who makes fun of us. In any review, insult is a despicable act of hurting the hearts of others. Moreover, it is done in front of the public. Likewise, bullying in the real and virtual world which contains swearing, hate speech, insults, swearing, or physical attacks on other parties is a heinous behavior (*fahsya*). In addition, the hadiths of the Prophet Muhammad PBUH also emphasize the importance of maintaining verbal and behavioral behavior towards others. For example, in a hadith it is stated:

(47) - 75 حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ ، حَدَّثَنَا أَبُو الْأَحْوَصِ ، عَنْ أَبِي حَصِينٍ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ

Meaning: (Imam Muslim said) narrated to us Abu Bakr bin Abi Shaybah, narrated to us Abu Al-Ahwas, from Abu Hushain, from Abu Shalih, from Abu Hurayrah, he say: Prophet Saw Said: *"Whoever believes in Allah and the Last Day, let him not hurt his neighbor. Whoever believes in Allah and the Last Day, let him glorify his guest. And whoever believes in Allah and the Last Day, let him speak what is good or be silent."* (HR. Muslim)

<sup>34</sup>

This hadith teaches that every individual must keep his words from hurting person other forms of verbal bullying<sup>35</sup>. To increase students' understanding of these hadiths, an effective educational approach is needed. One of them is by integrating anti-bullying values based on Islamic teachings in the educational curriculum. This can be done through learning that emphasizes the development of noble characters, such as empathy, compassion, and mutual respect<sup>36</sup>. Thus, a good understanding of the hadiths about the prohibition of hurting others is expected to form the attitude and behavior of students who stay away from bullying, as well as create a safe and harmonious learning environment.

Students' understanding in the integration of hadith values about anti-bullying education must also be supported by the attitude of teachers and school policies in handling bullying cases at school. Teachers in inclusive schools who have a deep understanding of hadith are more likely to instill Islamic values in educating students not to bully.

Inclusive schools that implement Islamic values-based education tend to have lower rates of bullying, as learners are taught to respect their peers without discriminating against physical conditions. Mental and social. In this case, researchers linking hadith in anti-bullying counseling found that students are more likely to receive moral messages than a secular approach.

Hadith education related to the prohibition of tyrannyizing others and the importance of helping others can reduce bullying behavior in schools. Students who are actively taught hadith

<sup>34</sup> Abu Al-Husain Muslim bin Al-Hajjaj Al-Qusyairi An-Naisaburi, *Sahih Muslim* (Beirut: Dar Al Fikr, 2003).

<sup>35</sup> Muhyiddin An-Nawawi, *Shahih Muslim Bi Syarh An-Nawawi* (Mesir: Dar At-Taufiqiyah lin Nasyr, 2002).

<sup>36</sup> Fitri Sari, Firma Andrian, and Muhammad Fauzhan 'Azima, "Pendidikan Anti Bullying: Studi Nalar Hadis Pendekatan Psikologi," *RI'AYAH*7, no. 2 (2022): 225-36, <https://doi.org/10.3176/chem.geol.1974.4.04>.

Ainul Azhari, et al., *Perception of Hadiths on Bullying in Preventive Efforts Against Bullying in Inclusive Schools* in Islamic religious lessons have more awareness to reprimand or report acts of bullying that occur around them.

The integration of hadith values into anti-bullying education in inclusive schools has been proven to help improve students' morale, thereby preventing negative behaviors such as bullying where most students feel that hadith-based training is able to increase their awareness of the importance of maintaining harmonious social relationships.

#### 4. Implementation and Relevance of Hadiths About Bullying in Inclusive Schools

Islamic teachings, particularly those found in the hadiths of the Prophet Muhammad Saw, play a crucial role in preventing and addressing bullying in various school settings. As a result, the researcher explored the application and relevance of these hadiths regarding bullying in inclusive schools.

##### a. Implementation of Bullying Hadiths in Inclusive Schools

Daarul Abroor Lebak Wangi High School has implemented education based on Islamic values by teaching hadiths related to the prohibition of hurting others, the importance of compassion and the obligation to help the oppressed. As in the hadith of the Prophet Saw:

6551 - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ: أَنَّ سَالِمًا أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ)

Means: "A Muslim is a brother to other Muslims, he must not be wronged and allow him to be wronged..." (HR. Muslim)<sup>37</sup>

Hadiths like this are used as guidelines in shaping students' character so that they respect each other and do not bully. Islamic religious learning programs in inclusive schools that include discussions about bullying in the perspective of hadith are *more* effective in shaping students' awareness than conventional approaches that only emphasize disciplinary aspects without moral and spiritual basis.

An inclusive school based on Islam, such as Daarul Abroor Lebak Wangi High School, which is included in the Islamic boarding school system, implements an anti-bullying policy that refers to the teachings of the hadith, such as the hadith about the prohibition of abusive speech. This study revealed several significant findings regarding the perception and implementation of the Prophet Muhammad's hadiths in preventive strategies against bullying in inclusive schools, such as Daarul Abroor Lebak Wangi High School. Based on data collected from 12 participants—comprising 5 students, 4 teachers, and 3 parents at SMA Daarul Abroor Lebak Wangi—five major themes were developed using a thematic approach.

The first theme centers on the understanding of hadiths that prohibit harming others. Most participants demonstrated a positive perception of the moral messages contained in hadiths. One Islamic education (PAI) teacher stated, "The hadith says that a true Muslim is the one from whose tongue and hand others are safe. This is very relevant for countering bullying"<sup>38</sup>. A similar view was expressed by a student who shared, "I know from religious lessons that hurting a friend is a sin. The Prophet said not to hurt others, so I try to watch my words"<sup>39</sup>. Another student who previously admitted to mocking peers said he changed after attending a religious retreat: "I used to tease others, but after the pesantren kilat, I realized that's not good. Even the Prophet told us to care for each other"<sup>40</sup>. This understanding was

<sup>37</sup> An-Naisaburi, *Sahih Muslim*.

<sup>38</sup> Interview with Teacher 1, named Rendra, conducted on May 19, 2025, at 1:00 PM.

<sup>39</sup> Interview with Student 3, named Nabil Arsyad Hakim, conducted on May 19, 2025, at 10:30 AM.

<sup>40</sup> Interview with Student 1, named Ahmad Fadhil Ramadhan, conducted on May 19, 2025, at 10:00 AM.

also echoed by a parent, who said, “We also tell our child that Islam teaches good character and not to hurt friends. I got that from a hadith I read”<sup>41</sup>. These responses show that Islamic values derived from hadith are being internalized both in school and at home.

The second theme relates to manifestations of bullying in the school environment. Based on interviews and direct observations, the most common form of bullying was verbal mocking, particularly targeting students with special needs. One teacher explained, “Sometimes, there are still kids who mock classmates who are different, especially those with learning difficulties. But after we used religious approaches, the intensity decreased”<sup>42</sup>. A student confirmed this by saying, “My friend used to get teased a lot because of how he talks. But now it’s better, because the teacher often reminds us”<sup>43</sup>. During one classroom observation, a student with special needs was laughed at after giving an incorrect answer. Another student quickly intervened, saying, “Stop laughing, he’s trying to learn too”<sup>44</sup>. This response indicates a growing sense of social empathy, likely influenced by consistent religious guidance.

The third theme highlights the central role of teachers in internalizing hadith values among students. Teachers are not only academic instructors but also moral guides. One teacher shared, “We don’t just teach, we guide. I often share hadiths about compassion and not hurting friends, not only in class but also during ceremonies or religious gatherings”<sup>45</sup>. Another teacher emphasized the importance of delivering religious values in a relatable way: “Children are more touched when religious values are conveyed in a lively manner, not just as theory”<sup>46</sup>. A student also reflected on this influence: “When the teacher gave a hadith example about helping each other, it made me think about supporting my friend instead of mocking him”<sup>47</sup> (Interview, Student 4). These insights show that when hadiths are presented contextually and practically, students are more likely to understand and adopt them as behavioral guides.

The fourth theme focuses on the involvement of parents in bullying prevention. From the family perspective, parents play a crucial role in shaping their children's character. One mother expressed her gratitude for the religious reinforcement provided at school: “I’m thankful my child receives religious values at school. At home, I also read simple hadiths about morals and compassion”<sup>48</sup>. Another parent emphasized the importance of alignment between school and home: “When home and school are on the same page, children understand better. Especially when they hear hadiths from both sides, they believe it more”<sup>49</sup>. This cooperation between parents and schools helps reinforce anti-bullying values in students' daily lives.

The fifth theme addresses the effectiveness of hadith-based preventive strategies. One indicator of success is the increased openness among students in sharing their problems. A school counselor noted, “After religious materials were strengthened, students became easier to talk to. They felt understood, and many came to the counseling room just to share”<sup>50</sup>. A

<sup>41</sup> Interview with Parent 2, named Nuruk Hidayati (mother of Rania Aulia Salsabila), conducted on May 19, 2025, at 1:15 PM.

<sup>42</sup> Interview with Teacher 3, named Ahmad Kautsar Hanif, conducted on May 19, 2025, at 1:15 PM.

<sup>43</sup> Interview with Student 2, named Zakiya Nabila Azzahra, conducted on May 19, 2025, at 10:15 AM.

<sup>44</sup> Observation Notes, May 17, 2025

<sup>45</sup> Interview with Teacher 2, named Sri Wahyuni, conducted on May 19, 2025, at 1:25 PM.

<sup>46</sup> Interview with Teacher 4, named Ernawati, conducted on May 19, 2025, at 1:35 PM.

<sup>47</sup> Interview with Student 4, named Rania Aulia Salsabila, conducted on May 19, 2025, at 10:45 AM.

<sup>48</sup> Interview with Parent 1, named Siti Aminah (mother of Zakiya Nabila Azzahra), conducted on May 19, 2025, at 2:00 PM.

<sup>49</sup> Interview with Parent 3, named Muhammad Taufiq (father of Ahmad Fadhil Ramadhan), conducted on May 19, 2025, at 2:30 PM.

<sup>50</sup> Interview with Teacher 4, named Ernawati, conducted on May 19, 2025, at 1:35 PM.

student also admitted feeling more confident in reporting bullying incidents: "I felt brave enough to tell the teacher when I saw someone being bullied. The teacher also told us we should help each other"<sup>51</sup>. This demonstrates that hadith-based spiritual approaches not only offer ethical guidance but also create a safe space for students to express themselves and resolve conflicts peacefully.

Overall, the field data suggest that implementing hadith values in inclusive educational settings has a tangible impact on developing empathetic, tolerant, and morally responsible students. This transformation is not limited to students; teachers and parents also show a collective awareness of using hadiths as a foundation for building healthy social interactions. The findings affirm that religious approaches—especially through the Prophet's hadiths—are highly effective as preventive strategies against bullying. This approach addresses not only external behaviors but also the spiritual consciousness of students, providing a strong moral foundation for ethical development.

- 1977 حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، عَنْ إِسْرَائِيلَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبِذِيِّ»: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَقَدْ رُوِيَ عَنْ عَبْدِ اللَّهِ مِنْ غَيْرِ هَذَا الْوَجْهِ

Meaning: (Imam At-Tirmizi said) Narrated to us Muhammad bin Yahya Al-Azdi Al-Bashri, he said: Narrated to us Muhammad bin Sabiq, from Isra'il, from Al-A'mash, from Ibrahim, from Alqamah, from Abdullah, he said: The Prophet (peace and blessings of Allaah be upon him) said: "A believer is not a reproachful, not a lazy, not a vile, and not a rude speaker." (*HR. Tirmidhi*)<sup>52</sup>

In addition to the hadith about the prohibition of insulting others, it is also explained related to the threat to the perpetrators of tyranny (*HR. Bukhari and Muslim*), in this hadith explains that bullying is a form of tyranny against others. This hadith warns that wrongful deeds will bring severe consequences in the hereafter. Furthermore, there is an encouragement to help the wronged (*HR. Abu Dawud*). This hadith is relevant to prevent bullying. Helping the bully means reminding him to stop doing wrong, while helping the victim means protecting him from the act.

The school has also held mentoring programs based on Islamic values, where students are taught to apply hadith in daily interactions, especially in dealing with bullying cases. The hadith-based approach is more effective in raising students' awareness about the importance of treating peers fairly and respecting differences, particularly for students with special needs in inclusive schools.

The role of teachers in conveying the teachings of these bullying-related hadiths through active discussions on social ethics and the importance of empathy in daily life is more effective in reducing the occurrence of bullying in the classroom. The process of collaboration between teachers and between students in understanding the hadith about commendable morals helps build a more harmonious and inclusive school culture.

#### b. The Relevance of Bullying Hadiths in Inclusive Schools

These hadiths about bullying emphasize Islamic values such as compassion, empathy, justice, and the prohibition of hurting others. These values form a strong foundation for preventing and addressing bullying, especially in environments such as inclusive schools, which require respect for diversity.

<sup>51</sup> Interview with Student 5, named Ilham Syauqi Maqdis, conducted on May 19, 2025, at 11:00 AM.

<sup>52</sup> Muhammad bin 'Isa bin Saurah bin Musa bin Adh-Dhahhaak At-Tirmizi, *Sunan At-Tirmizi* (Beirut: Dar Al Fikr, 2005).

The above hadiths provide guidance on preventing acts of bullying and creating relationships that are full of compassion, empathy, and respect for others. In Islam, any form of action that hurts a person physically or mentally is contrary to the principles of justice and noble character.

The hadiths that teach compassion, justice and protection for the weak are very relevant to the principle of inclusive schools that emphasize religiosity and respect for all individuals. A hadith such as *"Whoever does not love, he will not be loved."* (HR. Bukhari and Muslim) emphasized that in the school environment, every student must be treated with compassion without discrimination. Based on this hadith, it is explained that the moral values taught in the hadith are related to social interaction, as well as how these principles can be applied in inclusive school policies and culture to create a safe and harmonious environment for all students.

Through the education of the hadith of the Prophet (saw), this can be a guideline in preventing and handling bullying cases in an inclusive school environment. An inclusive school is an educational institution that accepts and supports the diversity of students, including those with special needs. In this context, hadiths that emphasize compassion, justice, respect for others, and the prohibition of cruel behavior and hurting others become very relevant.

As institutions that represent the values of humanity and justice, inclusive schools face serious challenges in creating safe environments free from social violence, including bullying. In this context, the approach based on the hadiths of Prophet Muhammad (peace be upon him) becomes highly relevant, as it offers a strong ethical foundation and a contextual spiritual response to deviant behavior among students. Values such as the prohibition of harming others, the importance of compassion, and the spirit of brotherhood (*ukhuwah*) not only serve as normative principles in Islamic teachings but also function as practical strategies for character formation and social conflict resolution within the school environment. Therefore, it is essential to examine how the findings of this study relate to and enrich previous research on similar issues—particularly in the areas of character education, religious values instruction, and bullying prevention strategies.

Thus, the findings of this study confirm that the implementation of hadith values—particularly those related to the prohibition of harming others, compassion, and brotherhood (*ukhuwah*)—has a significant impact in shaping a more inclusive school climate that is free from social violence. This is in line with Latifah's research on character education based on religion in secondary schools, which concluded that spiritual values taught through hadith are effective in fostering students' moral awareness toward others<sup>53</sup>.

In the context of bullying prevention, this study also strengthens the findings of Said and Rukiyah, who emphasized that integrating Islamic teachings into the school curriculum and culture can reduce students' deviant behaviors, including intimidation and verbal aggression<sup>54</sup>. These findings are also consistent with Ma'arif's approach, which recommends the use of hadith as a source of social ethics in shaping adolescents' character in school environments<sup>55</sup>. In inclusive school settings, such a spiritual approach becomes highly relevant, as it reaches the affective dimensions of students—dimensions often untouched by cognitive-based strategies alone.

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<sup>53</sup> Latifah, "Pendidikan Karakter Berbasis Hadis Di Sekolah Menengah Islam," *Jurnal Pendidikan Islam* 6, no. 1 (2020): 45–60.

<sup>54</sup> Said and Rukiyah, "Internalisasi Nilai-Nilai Islam Dalam Pembentukan Karakter Siswa," *Jurnal Tarbiyah Dan Pendidikan* 5, no. 2 (2021): 23–38.

<sup>55</sup> Ma'arif, "Etika Sosial Berbasis Hadis Dalam Pendidikan Remaja," *Jurnal Ilmu Pendidikan Islam* 10, no. 2 (2020): 112–26.

From the perspective of Islamic education, this study intersects with Zuhdi's concept of "spiritual pedagogy," where religious values are not merely conveyed as dogma but serve as inspiration for students' daily social lives<sup>56</sup>. Teachers in this study also played a strategic role as moral-spiritual agents, aligning with the findings of Syamsul Arifin, who argued that teachers serve a dual function as educators and preachers within the framework of Islamic character education<sup>57</sup>.

The findings also highlight the active role of parents in reinforcing hadith values at home, consistent with research by Nursyam, who noted that collaboration between family and school in instilling religious values is key to the success of Islamic character development in students<sup>58</sup>. In his study, parental involvement in sharing simple hadiths with their children contributed significantly to reinforcing the moral messages delivered at school.

However, the application of hadith-based approaches to bullying prevention remains rarely explored in the context of inclusive schools. Thus, this study makes a novel contribution by extending previous research, which has tended to focus primarily on regular school settings. It addresses a research gap not thoroughly covered by studies such as that of Suharsimi Arikunto, whose work focused more broadly on character education without explicitly detailing its spiritual dimensions<sup>59</sup>.

Therefore, this study not only reinforces earlier findings but also expands the scope of Islamic educational practices in the context of inclusivity. The internalization of the Prophet Muhammad's hadiths—through teaching, the modeling of teacher behavior, and reinforcement at home—proves effective in fostering empathy, reducing bullying behavior, and creating a more peaceful school environment grounded in prophetic values.

## 5. Strategies for Preventive Efforts Against Bullying in Inclusive Schools Based on the Hadith of the Prophet SAW

The teachings of the Prophet Saw that suppress affection, justice and mutual respect are very relevant to be applied in preventing bullying in inclusive schools. The strategy of preventive efforts against bullying in inclusive schools based on hadith focuses on the application of Islamic values that prioritize compassion, justice and respect for others. Here are some strategies that can be implemented, including:

### a. Character education strategies based on hadith

Teaching the values of compassion and brotherhood in Islam can be a preventive and effective measure to eliminate bullying in inclusive schools. As in the hadith of the Prophet Saw:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ 2442- شِهَابٍ أَنَّ سَالِمًا أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلَمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ»

Meaning: (Imam al-Bukhari said) has narrated to us Yahya bin Bukair, has narrated to us al-Laits, from 'Uqail, from Ibn Shihab that Salim reported it: that Abdullah bin Umar (r.a.) reported that the Prophet PBUH said: A Muslim is a brother to another Muslim, he does not wronged him and does not allow him to be harmed. Whoever helps his brother's needs, Allah will help his needs. Whoever removes one distress of a Muslim, then Allah

<sup>56</sup> Zuhdi, "Spiritual Pedagogy: Menghidupkan Nilai-Nilai Islam Dalam Pembelajaran," *Tarbawi: Jurnal Pendidikan Islam* 3, no. 2 (2019): 88-101.

<sup>57</sup> Syamsul Arifin, *Guru Sebagai Agen Moral Dalam Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 2018).

<sup>58</sup> Nursyam, "Peran Orang Tua Dalam Pembentukan Karakter Siswa Melalui Nilai-Nilai Islam," *Jurnal Pendidikan Keluarga Dan Konseling* 7, no. 1 (2021): 56-70.

<sup>59</sup> Suharsimi Arikunto, *Dasar-Dasar Evaluasi Pendidikan* (Jakarta: Bumi Aksara, 2018).

removes one distress for him from the distresses of the Day of Resurrection. Whoever covers up a Muslim, Allah will cover him on the Day of Resurrection." (HR. Bukhari) <sup>60</sup>

This hadith emphasizes the importance of not hurting fellow Muslims, both physically, verbally, and emotionally. Educating children and the community about the value of compassion and the prohibition of hurting others is an important preventive step. This hadith further emphasizes that underestimating fellow Muslims is a prohibition, let alone deliberately looking for mistakes by twisting the facts, it is clearly more forbidden because this can cause bullying between others.

This hadith is the basis for teaching the importance of mutual respect and protecting others in inclusive schools. In its implementation, Daarul Abroor High School integrates this hadith in character education in a structured manner to help students understand the importance of respecting their friends, especially those who have special needs.

A hadith that teaches to love fellow humans, because bullying often arises due to a lack of empathy. By instilling the values of compassion and empathy from an early age, children are taught to understand the feelings of others, so that they avoid hurtful behavior. The Prophet Muhammad Saw emphasized in his hadith that people who do not love each other, then Allah SWT will not love them. The following is the redaction of the hadith:

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُهُ اللَّهُ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

*"Whoever does not love, then he will not be loved."* (HR. Bukhari and Muslim),

*Hadith* This shows that compassion and empathy are key in building a positive relationship with children. This affection forms a strong emotional foundation, allowing children to feel safe and loved, which in turn supports healthy character development. In this hadith, it can be seen that education must be carried out with affection and empathy, so that children feel safe and loved. This affection is an important foundation for the emotional development of children, which will eventually form a good character <sup>61</sup>.

This hadith is used to teach students to have empathy for their friends. This approach is applied in class sessions that prioritize students' social and emotional awareness to respect each other and avoid bullying behavior. Hadith-based character education has been proven to be able to foster a strong attitude of empathy in students, which in turn reduces the possibility of bullying.

#### b. Strategies for implementing hadith-based school policies and programs

Daarul Abroor High School implements a hadith-based anti-bullying policy, such as the prohibition of hurting others (*HR. Tirmidhi*), significantly reducing the rate of bullying. The school also creates policies that encourage collaboration and brotherhood among students with various backgrounds. This program not only focuses on punishing bullying perpetrators, but also prioritizes a preventive approach that teaches students to behave fairly and take care of each other's feelings. The establishment of a school code of ethics that prioritizes the principles of justice and compassion, as well as the early recognition of these values, helps create a safer and more inclusive environment for all students, whether they have special needs or not.

<sup>60</sup> Muhammad bin Ismail Al-Bukhari, *Sahih Al Bukhari* (Beirut: Dar Ibnu Katsir, 2002).

<sup>61</sup> Ngatmin; Abbas and Dudi Budi Astoko, "Pendekatan Islami Dalam Pendidikan Anak Usia Dini Berdasarkan Ajaran Nabi Muhammad Saw," *Al-Urwatul Wutsqo : Jurnal Ilmu Keislaman Dan Pendidikan* 5, no. September (2024): 81-88.

The school also uses the hadiths of the Prophet Saw as a basis for overcoming bullying. So that students can apply the teachings of the Prophet Saw in their daily interactions to jointly build awareness about the importance of mutual respect and overcoming bullying. In addition, teachers are also role models in applying hadiths that teach gentleness and compassion, such as in the hadith: "Indeed, Allah is Most Gentle and loves gentleness in all matters" (HR. Bukhari & Muslim).

### c. Monitoring and assistance for bullying

The last strategy is periodic monitoring, because through this periodic monitoring and evaluation system of bullying cases, it is better able to detect and handle bullying quickly. Teachers and school staff are actively involved in assessing the situation and handling conflicts among students in a manner consistent with the teachings of the Prophet (peace be upon him) and also implementing a safe and fearless reporting system for victims of bullying, in accordance with Islamic principles in upholding justice and protecting the weak, as the Prophet said:

6552 - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا). فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا، أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا كَيْفَ أَنْصُرُهُ؟ قَالَ: (تَحْجُزْهُ، أَوْ تَمْنَعْهُ، مِنْ الظُّلْمِ فَإِنَّ ذَلِكَ نَصْرُهُ)

Means: *"Help your brother who is wronged and who is wronged." Friends ask, "O Messenger of Allah, we understand helping the wronged, but how do we help the wrongdoer?" He replied, "By stopping him from his actions."* (HR. Bukhari)<sup>62</sup>

This hadith is relevant to prevent bullying. Helping the bully means reminding him to stop doing wrong, while helping the victim means protecting him from the act. Consistent monitoring allows schools to create a strong and ever-growing anti-bullying culture. By implementing this strategy, inclusive schools can create an environment that is harmonious, fair, and in accordance with Islamic values in preventing and dealing with bullying.

## E. CONCLUSION

This study demonstrates that the understanding and implementation of the Prophet Muhammad's hadiths play a strategic role in preventing bullying behavior in inclusive schools. The integration of Islamic values—such as compassion, the prohibition of harming others, and the spirit of brotherhood—has proven effective in creating a more harmonious, just, and safe learning environment. A hadith-based approach not only provides a normative foundation but also enables the internalization of moral and spiritual values in shaping students' character.

However, this study has several limitations. First, the limitation of the research scope, as it was conducted in only one inclusive school, means the findings may not necessarily represent the dynamics occurring in other inclusive schools with different social and cultural backgrounds. Second, the field data used are descriptive in nature and largely based on participants' perceptions, which does not yet reflect the long-term impact of hadith implementation in reducing bullying. Third, the lack of direct quotes from informants (such as students, teachers, or parents) results in a less in-depth phenomenological analysis.

Based on the research findings, several practical recommendations can be applied by stakeholders in the education sector, especially in inclusive schools. First, it is necessary to develop a systematic hadith-based anti-bullying character education module, so that Islamic education teachers have a structured teaching guide aligned with Islamic values. Second, it is important for schools to organize training and workshops for teachers and school staff on

<sup>62</sup> Abu Abdillah Muhammad bin Ismail bin Ibrahim bin al-Mughirah bin Bardizbah al-Ju'fi al-Bukhari Bukhari, *Shahih Al-Bukhari*, ed. Habiburrahman Al-A'zami (Beirut: Dar Thouq al-Najah, 1994).

Ainul Azhari, et al., *Perception of Hadiths on Bullying in Preventive Efforts Against Bullying in Inclusive Schools* strategies for implementing hadith values in both learning and bullying case management. Third, parental involvement in supporting hadith-based education must be enhanced through Islamic parenting programs to strengthen collective awareness about the importance of creating a safe and empathetic social environment. Fourth, schools need to reinforce internal regulations that are based on Islamic principles such as compassion, justice, and the prohibition of harming others, so that the entire school ecosystem is built upon the spirit of brotherhood and moral responsibility.

As for future research, it is recommended that the scope of the study be expanded to include more inclusive schools from diverse geographic and cultural backgrounds to obtain more representative findings. Furthermore, a longitudinal approach can be used to observe the long-term effectiveness of hadith-based education in shaping anti-bullying student character. Future studies may also develop quantitative instruments to empirically measure the impact of hadith values on the reduction of bullying cases in schools. Equally important, further exploration of the integration between hadith approaches and Islamic psychology is necessary so that spiritual and psycho-educational approaches can work hand in hand in creating a more holistic and contextual system for bullying prevention.

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