



ANTI-BULLYING EDUCATION BASED ON SIRAH NABAWIYAH: ANALYSIS OF VALUES IN AR-RAHIQ AL-MAKHTUM AND ITS CONTEXTUALIZATION IN MORAL EDUCATION

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ABSTRACT

This research is motivated by the rampant practice of bullying in the educational environment which shows the weak internalization of moral and spiritual values in the formation of students' character. The purpose of this study is to analyze the values of anti-bullying education in Ar-Rahiq al-Makhtum and contextualize it in the implementation of moral education in Islamic educational institutions. This study uses a qualitative approach with the type of library *research* through documentation techniques on primary and secondary sources, which are analyzed using *content analysis* and thematic analysis. The results of the study show that the practice of bullying has occurred since the early days of Islam in the form of verbal, physical, social, and economic violence that is systemic in nature. The prophetic response to bullying is carried out through the internalization of the values of patience, tawakkal, and forgiveness that are preventive and transformative. In addition, the concept of Arkanuddin (faith, Islam, ihsan) serves as an integrative framework in forming non-aggressive behavior. This study concludes that anti-bullying values in Sirah Nabawiyah have conceptual and applicative relevance in modern moral education through an exemplary approach, habituation, and internalization of values.

Keywords: *anti-bullying, Sirah Nabawiyah, moral education, Arkanuddin, Islamic education*

INTRODUCTION

The phenomenon of bullying in the educational environment is a global problem that continues to show escalation in both physical, verbal, social, and digital forms. This behavior not only has an impact on the psychological health of students, but also interferes with the learning process and damages the formation of civilized character. In practice, the handling of bullying in educational institutions is often still administrative and reactive, not touching the fundamental dimension related to the development of values and moral awareness. This condition shows that there is an urgent need for a more comprehensive approach, especially one that is able to integrate spiritual, ethical, and pedagogical dimensions in a complete educational framework.

From the perspective of Islamic education, the problem of bullying is not only understood as an aberration of social behavior, but also as a manifestation of a moral crisis and a weak internalization of faith values (Nurwahida, Abdurrahman, & Samsuddin, 2025). Moral education in Islam has a solid foundation, sourced from the Qur'an and the example of the Prophet Muhammad ﷺ (Samsuddin & Bakry, 2023); (Idharudin, 2025). Sirah Nabawiyah as a historical representation of the life of the Prophet ﷺ Keeping educational



values that are very relevant in answering contemporary social problems. The Example of the Prophet ﷺ In the face of ridicule, intimidation, and social violence shows an approach that is not only defensive, but also educational and transformative, through values such as patience, compassion, justice, and respect for human dignity.

A number of previous studies have examined character education and anti-bullying values in an Islamic perspective. Fakrur Rozi (2019) emphasized that the sunnah of the Prophet صلى الله عليه وسلم contains the principles of justice, brotherhood, and peace as the basis for anti-bullying education. Diana et al. (2021) show that QS. Al-Hujurat verse 11 is the theological foundation in rejecting degrading behavior of others. In the international context, Halstead (2020) developed an Islamic moral education framework that emphasizes the formation of intentions and hearts, while Al-Attas (2018) emphasized the importance of the example of the Prophet صلى الله عليه وسلم in shaping the human being. Smith et al. (2019) also show that bullying is a universal phenomenon that requires a local and spiritual value-based approach.

However, most of the research is still conceptual and has not explicitly integrated Sirah Nabawiyah's analysis as a historical source with the formulation of contextual and applicable anti-bullying education strategies. Studies that connect the historical narrative of the life of the Prophet Muhammad صلى الله عليه وسلم with the implementation of moral education in Islamic educational institutions are still limited. In fact, the Sirah Nabawiyah not only presents normative values, but also provides a concrete picture of how the Prophet صلى الله عليه وسلم faced various forms of bullying directly and built a sustainable social transformation.

Based on these gaps, this research is directed to answer the main question: what are the values of anti-bullying education in Sirah Nabawiyah (based on the analysis of the book *Ar-Rahiq al-Makhtum* by Shaykh Syafiurrahman al-Mubarakfuri) and its contextualization in the implementation of moral education in Islamic educational institutions? This question is the main focus that directs the entire process of analysis, both in identifying the values contained in Sirah and in formulating their relevance to contemporary educational practices. In line with this question, the purpose of this research is to identify and analyze the values of anti-bullying education contained in the Sirah Nabawiyah through the study of *Ar-Rahiq al-Makhtum*, as well as contextualize these values into the implementation of moral education in Islamic educational institutions. Thus, this research is not only oriented to the exploration of values textually, but also to the development of an implementive model that can be applied in moral learning in real life.

RESEARCH METHODS

This research uses a qualitative approach with a type of library research that is oriented to in-depth analysis of the text to relevant primary and secondary sources. The approach used is descriptive-analytical with a normative and historical perspective, which aims to uncover the values of anti-bullying education in Sirah Nabawiyah and contextualize it in the implementation of moral education in Islamic educational institutions. This approach was chosen because the object of the research study is in the form of classical Islamic texts which require a comprehensive interpretation of its meaning, context, and relevance to contemporary reality (Creswell, 2014; Zed, 2014).



The data sources in this study consist of primary data and secondary data. Primary data was obtained from the book *Ar-Rahiq al-Makhtum* by Shaykh Syafiurrahman al-Mubarakfuri which contains a comprehensive historical narrative of the life of the Prophet Muhammad. Meanwhile, secondary data was obtained from various scientific literature in the form of books, reputable journal articles, and the results of previous research related to the concept of bullying, moral education, and the study of *Sirah Nabawiyah*. The determination of data sources is carried out purposively by considering relevance, scientific authority, and direct relevance to the research focus (Sugiyono, 2019).

The data collection technique is carried out through documentation studies by reading, reviewing, and identifying parts of the text in primary sources that contain events or narratives related to bullying practices. The data obtained was then classified based on the forms of bullying, the responses shown, and the educational values contained in it. To increase the validity of the data, a source triangulation technique was carried out by comparing findings from primary sources with relevant secondary literature (Moleong, 2018).

The main instrument in this study is the researcher himself (*human instrument*) which plays a role in determining the focus of the study, interpreting data, and drawing conclusions. In the process, the researcher uses an analysis guide in the form of a conceptual framework that includes the concept of bullying, Islamic educational values, and Arkanuddin's approach (faith, Islam, and ihsan) as a tool to help identify and categorize data. In addition, a systematic *note-taking* technique is used to document important findings during the data collection process (Lincoln & Guba, 1985).

The data analysis technique is carried out through several stages, namely data reduction, data presentation, and conclusion drawn. At the data reduction stage, the researcher screens and selects data that is relevant to the focus of the research. Furthermore, the data is presented in the form of a descriptive-analytical narrative that describes the phenomenon of bullying in *Sirah Nabawiyah* and the values contained in it. The final stage is the drawing of conclusions through an in-depth interpretation process using *content analysis* and thematic analysis approaches to find patterns, meanings, and relationships between concepts (Miles, Huberman, & Saldaña, 2014; Krippendorff, 2018). This procedure is carried out systematically and iteratively to ensure the consistency and validity of the research findings.

RESULTS AND DISCUSSION

The Phenomenon of Bullying in the Perspective of *Sirah Nabawiyah*

The phenomenon of anti-bullying in the perspective of *Sirah Nabawiyah* analyzed in this study shows that bullying practices have occurred since the early days of the Prophet Muhammad's da'wah, especially in the form of verbal, physical, social, and economic violence committed by the Quraysh against the Prophet and his companions. The narrative in *Ar-Rahiq Al-Makhtum* describes various forms of intimidation such as humiliation, social exclusion, and economic boycott of Bani Hasyim as a form of systemic pressure on the early Muslim community. Research data shows that these actions are not only individual, but organized and have a strong ideological dimension in maintaining social power structures. In this context, bullying is not just an aggressive act, but an instrument of social domination that is legitimized by the collective norms of society at that time. This phenomenon is in line



with the findings that bullying is often rooted in unequal power relations and social structures (Volk et al., 2022). In addition, the forms of bullying that occur in Sirah also reflect a pattern similar to modern bullying practices that involve psychological and symbolic dimensions (Zych et al., 2021). Thus, historical data in Sirah Nabawiyah strengthens that bullying is a phenomenon across the ages that has universal characteristics in various social contexts.

The explanation of these data shows that the Prophet Muhammad's response to the practice of bullying was not carried out through a repressive approach, but rather through the internalization of moral and spiritual values that form individual and collective resilience. The Prophet exemplified patience, tawakkal, and forgiveness as the main strategies in dealing with extreme social pressures, which indirectly shaped a culture of non-violence in early Muslim communities. This approach shows that anti-bullying in a prophetic perspective focuses not only on the cessation of negative behavior, but also on the transformation of the character of the perpetrator and the victim through spiritual values. These findings are in line with research showing that values-based and spirituality-based approaches have higher effectiveness in shaping prosocial behaviors than punishment-based approaches (King & Boyatzis, 2021). In addition, the non-confrontational strategies used by the Prophet also showed high emotion regulation, which is an important factor in the prevention of aggressive behavior (Gross, 2022). Thus, the explanation of this data shows that the anti-bullying values in Sirah are preventive and transformative, not just reactive.

The relationship between historical descriptions and explanations of anti-bullying values and contemporary realities shows that there are similar patterns between past and present bullying practices, especially in terms of the use of power to oppress weaker groups. In the context of modern education, bullying often occurs due to the weak internalization of moral values and the dominance of cognitive approaches in character learning. The data of this study shows that the approach based on example and spirituality as exemplified in Sirah has high relevance in answering these problems. This is reinforced by the findings that anti-bullying programs that integrate moral values and empathy have been shown to be more effective in lowering students' aggressiveness levels (Gaffney et al., 2021). In addition, community-based approaches that emphasize social solidarity have also been shown to be able to create safer and more inclusive environments (Bradshaw et al., 2022). Thus, the results of this study show that the anti-bullying values in Sirah Nabawiyah not only have historical value, but also practical relevance in the context of today's education.

Arkanuddin-Based Anti-Bullying Values and Their Internalization Mechanism

The findings of research related to the concept of Arkanuddin show that the values of faith, Islam, and ihsan in Sirah Nabawiyah not only function as theological teachings, but also as a value system that concretely shapes the individual's response to the practice of bullying that occurred in the early days of Islam. The data in *Ar-Rahiq Al-Makhtum* shows that companions who experience social pressure and violence still show consistency in maintaining faith, practicing Islamic teachings, and displaying ihsan behavior in their social interactions. In the dimension of faith, values such as patience, tawakkal, and king' become the main foundation in the face of external pressure. In the Islamic dimension, practices such as justice (inshaf), social solidarity (takaful), and constancy (istiqamah) are tangible



forms in maintaining the social stability of the Muslim community. Meanwhile, the dimension of *ihsan* is reflected in the attitude of forgiveness (*al-'afwu*), maintaining honor (*hifdzul 'irdh*), and verifying information (*at-tabayyun*) in responding to social conflicts. These findings are in line with research showing that the integration of spiritual and social dimensions in Islamic education plays an important role in forming resilient character (Abdullah et al., 2022). In addition, these values have also been shown to have a significant contribution to building self-control and individual emotional stability (Rahim et al., 2023). Thus, *Arkanuddin* in *Sirah Nabawiyah* functions as a normative as well as an operational framework in dealing with the phenomenon of bullying.

An explanation of the data shows that *Arkanuddin* works as a value internalization system that forms the personality structure of individuals holistically, so that it is able to create moral resilience that does not depend on external control. The dimension of faith provides a foundation of transcendental consciousness that encourages individuals to avoid aggressive behavior due to an awareness of Divine supervision. The Islamic dimension regulates social behavior through norms and practices that emphasize justice and responsibility, thus forming harmonious social interactions. Meanwhile, the dimension of *ihsan* strengthens moral qualities through the internalization of empathy and compassion that encourages individuals to not only avoid evil, but also to be active in doing good. This mechanism shows that *Arkanuddin* is not only normative, but also functional in shaping constructive social behavior. This is in line with the findings that spirituality-based education is able to increase self-control and reduce aggressive tendencies in individuals (Sahin, 2021). In addition, approaches that integrate faith values and social practices have proven effective in building sustainable moral awareness (Huda et al., 2022). Thus, this explanation emphasizes that *Arkanuddin* is a value system that is able to work preventively and transformatively in the context of anti-bullying.

The relationship between the description and explanation of *Arkanuddin's* values with contemporary reality shows that the weak integration between spiritual and social dimensions in modern education is one of the main factors that cause the rise of bullying behavior in the educational environment. The data of this study indicates that when the value of faith is not strongly internalized, individuals tend to lose self-control in the face of social conflicts. Similarly, when fair and empathetic social practices are not built through education, interactions between individuals become vulnerable to violence and domination (Maulida, et.al, 2026). In this context, *Arkanuddin* offers an integrative model that is able to bridge the gap between internal and external aspects in character formation. This is reinforced by research showing that the integration of spiritual values in education has a positive correlation with a decrease in aggressive behavior and an increase in social empathy (Garcia & Weiss, 2022). In addition, value-based approaches have also been proven to be able to create a safer and more inclusive educational environment (Lee et al., 2023); (Samsuddin, et.al, 2026). Thus, the results of this study show that *Arkanuddin* has a very strong relevance in answering the problem of bullying in the modern era.

Contextualization in Moral Education and Its Implications for Contemporary Education

Research findings related to moral education show that the values contained in *Sirah Nabawiyah* not only function as normative guidelines, but also as an applicative



character education system in shaping individual and collective behavior that is anti-bullying. Data in *Ar-Rahiq Al-Makhtum* indicates that the process of moral education that took place during the time of the Prophet Muhammad was carried out contextually through direct example, habituation, and internalization of values in real situations of social life. In various incidents of bullying experienced by the Prophet and his companions, the response shown always reflects moral values such as patience, forgiveness, justice, and empathy. This shows that moral education is not taught purely theoretically, but is brought to life through real social practice. These findings are in line with research showing that exemplary-based education has high effectiveness in shaping the moral character of students (Sanderse et al., 2021); (Samsuddin & Bakry, 2023); (Samsuddin, 2024). In addition, the habituation approach in moral education has also been proven to be able to strengthen the internalization of values in a sustainable manner (Nucci et al., 2022). Thus, moral education in Sirah Nabawiyah is a holistic process that integrates cognitive, affective, and behavioral dimensions in forming anti-bullying characters.

The explanation of the data shows that the effectiveness of moral education in shaping anti-bullying behavior lies in its ability to integrate values with practice simultaneously in daily life. Moral education not only transfers knowledge of good and evil, but also forms moral habits through direct experience involving emotions, reflection, and social interaction (Idharudin, 2025). In the context of Sirah Nabawiyah, the Prophet's example serves as a concrete model that allows the internalization of values to take place naturally and sustainably. This mechanism suggests that moral education works through a process of habituation and imitation that is reinforced by the spiritual consciousness of the individual. This is in line with the findings that experiential and exemplary-based learning have a significant influence on moral development and prosocial behavior (Berkowitz & Bier, 2021). In addition, the integration of cognitive and affective aspects in moral education has also been shown to increase empathy and reduce aggressive tendencies (Malti & Ongley, 2020). Thus, this explanation emphasizes that effective moral education must be integrative, contextual, and exemplary-based.

The relationship between the description and explanation of moral education in Sirah Nabawiyah and the reality of modern education shows that there is a significant gap between the ideals of character education and the practices that occur in the field. In many education systems today, moral education still tends to be delivered theoretically without being accompanied by consistent examples and habituation, so that the internalization of values does not occur optimally (Suhada, Maulida, & Samsuddin, 2024); (Sodikin, Mujahidin, & Samsuddin, 2025). The data of this study shows that the Sirah-based moral education approach that emphasizes example, habituation, and value integration has high relevance in answering these problems. This is reinforced by research showing that the lack of role models and real moral experience is one of the main causes of the low effectiveness of character education (Lickona, 2021). In addition, value-based approaches that are integrated with social practices have also been proven to be able to create a safer and violence-free educational environment (Thapa et al., 2021). Thus, the results of this study confirm that Sirah Nabawiyah-based moral education has great potential to be reconstructed as an effective anti-bullying education model in the contemporary context. The results of this study substantively show that the phenomenon of bullying analyzed through Sirah Nabawiyah not only represents individual aggressive actions, but also reflects



a social structure that is loaded with power inequality and ideological domination. The anti-bullying values found, especially those based on Arkanuddin, show an integrative approach between the spiritual, moral, and social dimensions in responding to bullying. In contrast to conventional approaches that tend to focus on external interventions, these findings emphasize the importance of individual internal transformation as the primary basis for bullying prevention. This indicates that moral resilience built through faith, fair social practices, and compassion awareness has a strategic role in shaping non-aggressive behavior (Lapsley & Narvaez, 2021); (Iskandar, et.al, 2025). In addition, this approach shows that the internalization of value has a more sustainable influence than external regulation in shaping social behavior (Hardy & Carlo, 2020); (Samsuddin, et.al, 2026). Thus, the substance of the results of this study leads to the importance of reconstructing the anti-bullying education paradigm that is more oriented towards the formation of value-based characters.

Discursively, this study has relevance as well as advantages compared to previous studies that generally place bullying in a purely psychosocial framework. Most previous studies have emphasized environmental factors, peer relations, and institutional control as the main determinants of bullying behavior (Espelage & Swearer, 2021). However, this study offers a deeper perspective by integrating the spiritual dimension through Arkanuddin's approach that was not touched much in previous studies. The advantage of this research lies in its ability to relate the historical narrative of Sirah Nabawiyah to contemporary problems contextually, thus resulting in a more comprehensive conceptual framework. This spirituality-based approach is also supported by the findings that the dimension of religiosity has a positive correlation with prosocial behavior and self-control (King et al., 2022). Thus, this study not only complements the existing literature, but also broadens the horizon of anti-bullying studies with a more holistic approach.

Reflection on the results of this study shows that the purpose of the research to explore and contextualize the values of anti-bullying education based on Sirah Nabawiyah has made a significant contribution to understanding the root of the bullying problem more deeply. Values such as patience, tawadhu, and al-'afwu found in this study are not only theologically relevant, but also have practical implications in shaping constructive social behavior. This reflection emphasizes that moral education based on prophetic examples can be an alternative solution in dealing with moral crises in the world of education. This is in line with research showing that value-based and exemplary education has a significant impact on the formation of students' character (Berkowitz & Bier, 2021); (Sodikin, Mujahidin, & Samsuddin, 2025); (Samsuddin, et.al, 2026). In addition, this reflection also suggests that approaches that integrate spiritual aspects can increase the moral awareness of individuals more deeply (Nucci et al., 2022); (Samsuddin, et.al, 2026). Therefore, the results of this study mean that the research objectives are not only achieved theoretically, but also have an applicative value.

The implications of the results of this study show that the integration of Arkanuddin's values in moral education can be used as a strategic model in the development of a more effective anti-bullying curriculum. This approach provides a new direction in educational practice by emphasizing the importance of the formation of internal awareness as a foundation for social behavior. This implication is important considering that conventional repressive and administrative approaches are often unable to provide long-



term effects in bullying prevention (Gaffney et al., 2021). In addition, the results of this research can also be used as a basis for designing more inclusive and value-based education policies. This approach is relevant to today's educational needs that demand integration between cognitive, affective, and spiritual aspects (Darling-Hammond et al., 2020). Thus, the implications of this research are not only limited to the academic realm, but also have implementable potential in the education system at large.

The analysis of the results of this study shows that the emergence of Arkanuddin-based anti-bullying values in Sirah Nabawiyah is inseparable from social conditions that demand moral and spiritual resilience in the face of external pressure. The situation of marginalization experienced by the early Muslim community encouraged the formation of a resilient character oriented towards transcendental values. This explains why the resulting approach is internal and reflective, not confrontational. These findings are in line with the theory that social pressure can be a catalyst in the formation of strong moral identities (McAdams & Pals, 2021); (Maulida, et.al, 2026). In addition, these conditions also show that spiritual values have an important role in shaping individual responses to social conflicts (Park, 2021). Thus, the results of this research can be understood as a product of the interaction between social context and deeply internalized religious values.

Based on the results of this study, the action that needs to be taken is to integrate Arkanuddin's values into the education system systematically and sustainably through curriculum, learning methods, and school culture. This approach must involve all education stakeholders, including teachers, students, and parents, in creating an environment conducive to the internalization of moral values. In addition, training is needed for educators to implement an exemplary-based approach and spirituality in the learning process. This is supported by research showing that teacher involvement in character education has a significant influence on student behavior (Jennings & Greenberg, 2021). In addition, strengthening a values-based school culture has also been proven to be effective in creating a safe and inclusive environment (Thapa et al., 2021). Therefore, the concrete steps taken must be holistic and long-term oriented to ensure the effectiveness of the implementation of the results of this research.

CONCLUSION

This study concludes that the values of anti-bullying education in Ar-Rahiq al-Makhtum show that the practice of bullying has been present since the early days of Islam in the form of verbal, physical, social, and economic violence carried out systemically by the Quraysh against the Prophet Muhammad and his companions. The data confirm that bullying is not only an individual aggressive act, but also represents a social structure that is loaded with power relations and ideological domination, thus functioning as a social instrument that is legitimized by collective norms and has universal characteristics across the ages.

The findings of the study show that the prophetic response to bullying practices is not repressive, but rather through the internalization of moral and spiritual values that shape individual and collective resilience. The values of patience, tawakkal, and forgiveness function as preventive and transformative strategies in building non-aggressive characters. In addition, Arkanuddin's concept which includes faith, Islam, and ihsan has proven to be an integrative framework in forming anti-bullying behavior, where the faith dimension



strengthens self-control based on transcendental awareness, the Islamic dimension directs social behavior through the principles of justice and responsibility, and the ihsan dimension fosters empathy and compassion in social interactions. The integration of these three dimensions results in an operational internalization mechanism for value in shaping constructive and sustainable social behavior.

In the context of moral education, the contextualization of these values shows that an approach based on example, habituation, and internalization of values in real-life practice has high effectiveness in forming anti-bullying characters. These findings indicate that moral education that integrates cognitive, affective, and spiritual dimensions is better able to create a safe and inclusive educational environment than a purely cognitive or repressive approach. Thus, this study confirms that the values of anti-bullying education in Sirah Nabawiyah have strong conceptual and applicative relevance in the reconstruction of moral education in Islamic educational institutions.

Based on these findings, this study recommends the systematic integration of Arkanuddin's values into the moral education curriculum through a learning design based on prophetic examples, strengthening a school culture that emphasizes empathy and social justice, and developing a character evaluation instrument that measures spiritual and behavioral aspects simultaneously. Further research is needed to empirically test the effectiveness of Sirah Nabawiyah-based anti-bullying education models through experimental approaches or mixed methods at various levels of education, as well as develop standardized implementive models in the context of formal and non-formal education.

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