



## SIRAH NABAWIYAH-BASED ANTI-BULLYING EDUCATION: AN ANALYSIS OF EDUCATIONAL VALUES IN *AR-RAHEEQ AL-MAKHTUM* AND THEIR CONTEXTUALIZATION IN MORAL EDUCATION

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### ABSTRAK

Penelitian ini dilatarbelakangi oleh maraknya praktik bullying di lingkungan pendidikan yang menunjukkan lemahnya internalisasi nilai moral dan spiritual dalam pembentukan karakter peserta didik. Tujuan penelitian ini adalah menganalisis nilai-nilai pendidikan anti-bullying dalam *Ar-Rahiq al-Makhtum* serta mengkontekstualisasikannya dalam pelaksanaan pendidikan akhlak di lembaga pendidikan Islam. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kepustakaan (*library research*) melalui teknik dokumentasi terhadap sumber primer dan sekunder, yang dianalisis menggunakan *content analysis* dan analisis tematik. Hasil penelitian menunjukkan bahwa praktik perundungan telah terjadi sejak masa awal Islam dalam bentuk kekerasan verbal, fisik, sosial, dan ekonomi yang bersifat sistemik. Respons profetik terhadap perundungan dilakukan melalui internalisasi nilai sabar, tawakkal, dan pemaafan yang bersifat preventif dan transformatif. Selain itu, konsep Arkanuddin (iman, islam, ihsan) berfungsi sebagai kerangka integratif dalam membentuk perilaku non-agresif. Penelitian ini menyimpulkan bahwa nilai-nilai anti-bullying dalam Sirah Nabawiyah memiliki relevansi konseptual dan aplikatif dalam pendidikan akhlak modern melalui pendekatan keteladanan, pembiasaan, dan internalisasi nilai.

**Kata Kunci:** anti-bullying, Sirah Nabawiyah, pendidikan akhlak, Arkanuddin, pendidikan Islam

### ABSTRACT

*This study is motivated by the increasing prevalence of bullying practices in educational settings, indicating weak internalization of moral and spiritual values in character formation. The objective of this study is to analyze anti-bullying educational values in Ar-Rahiq al-Makhtum and to contextualize them within the implementation of moral education in Islamic educational institutions. This research employs a qualitative approach with a library research design, utilizing documentation techniques on primary and secondary sources, which are analyzed through content analysis and thematic analysis.*

*The findings reveal that bullying practices have existed since the early period of Islam in the forms of verbal, physical, social, and economic violence that were systemic in nature. The Prophetic response to bullying was not repressive but based on the internalization of values such as patience, trust in God, and forgiveness, which are preventive and transformative. Furthermore, the concept of Arkanuddin (iman, islam, ihsan) functions as an integrative framework in shaping non-aggressive behavior. This study concludes that anti-bullying values in the Sirah Nabawiyah possess strong conceptual and practical relevance in contemporary moral education through approaches of role modeling, habituation, and value internalization.*

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

## INTRODUCTION

The phenomenon of bullying in educational settings constitutes a persistent global challenge that continues to escalate in various forms, including physical, verbal, relational (social), and cyberbullying. Such behaviour not only undermines students' psychological well-being but also disrupts the learning process, diminishes academic achievement, weakens students' sense of school belonging, and hinders the development of moral character and prosocial behaviour (Attawel, 2019; UNICEF, 2020). Contemporary research further indicates that bullying is a multidimensional phenomenon shaped by the interaction of individual characteristics, family dynamics, school climate, peer relationships, media exposure, and broader social systems. Accordingly, effective bullying prevention requires comprehensive interventions that engage multiple ecological contexts rather than relying solely on individual or disciplinary approaches (Syifa' Fauziyah et al., 2025). Despite this growing body of evidence, the management of bullying in many educational institutions remains predominantly administrative and reactive, emphasizing disciplinary sanctions rather than addressing the deeper moral, ethical, and character-related dimensions that underlie aggressive behaviour (Harsono & Febriyana, 2026; Noviyanti et al., 2025). Consequently, there is an urgent need for a more comprehensive educational approach that integrates spiritual, ethical, and pedagogical dimensions within a holistic framework to cultivate students' moral awareness, empathy, self-regulation, and responsible social conduct.

From the perspective of Islamic education, bullying is not merely understood as a form of social deviance but also as a manifestation of moral degradation (*akhlāq*) and the weak internalization of Islamic ethical and spiritual values (Nurwahida et al., 2025). Islamic moral education is firmly grounded in the teachings of the Qur'an and the exemplary character (*uswah hasanah*) of the Prophet Muhammad ﷺ, both of which serve as the primary sources for cultivating virtuous character and ethical conduct (Samsuddin & Bakry, 2023; Idharudin, 2025). Within this framework, the *Sirah Nabawiyah* provides a rich historical foundation for addressing contemporary social challenges, including bullying. The Prophet's responses to ridicule, verbal abuse, social exclusion, and various forms of hostility illustrate an educational approach that transcends defensive reactions, emphasizing patience (*ṣabr*), compassion (*rahmah*), justice (*ʿadl*), forgiveness, and respect for human dignity. These values constitute essential principles of Islamic moral education that remain highly relevant for fostering peaceful, inclusive, and character-oriented learning environments (Halstead, 2004; Sahin, 2018).

Several previous studies have examined character education and anti-bullying values within the Islamic perspective. Fakrur Rozi (2019) emphasizes that the Sunnah of the Prophet ﷺ contains principles of justice, brotherhood, and peace as the foundation of

anti-bullying education. Diana et al. (2021) demonstrate that QS. Al-Hujurat verse 11 serves as a theological basis for rejecting demeaning behavior toward others. In the international context, Halstead (2020) develops a framework of Islamic moral education that emphasizes the formation of intention and the heart, while Al-Attas (2018) highlights the importance of the Prophet's example in shaping the concept of *insan kamil*. Smith et al. (2019) further indicate that bullying is a universal phenomenon requiring value-based approaches rooted in local and spiritual contexts.

However, most of these studies remain conceptual and have not explicitly integrated the analysis of the Sirah Nabawiyah as a historical source with the formulation of contextual and applicable anti-bullying educational strategies. Studies that connect the historical narratives of the life of the Prophet Muhammad ﷺ 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 concrete illustrations of how the Prophet ﷺ directly addressed various forms of bullying and fostered sustainable social transformation. Nnn

Based on this gap, this study is directed to address the main research question: how are the values of anti-bullying education reflected in the Sirah Nabawiyah (based on an analysis of *Ar-Raheeq al-Makhtum* by Shaykh Safiurrahman al-Mubarakfuri), and how can these values be contextualized in the implementation of moral education in Islamic educational institutions? This question serves as the central focus guiding the entire analytical process, both in identifying the values embedded in the Sirah and in formulating their relevance to contemporary educational practices. In line with this question, the objective of this study is to identify and analyze the values of anti-bullying education contained in the Sirah Nabawiyah through the study of *Ar-Raheeq al-Makhtum*, and to contextualize these values within the implementation of moral education in Islamic educational institutions. Thus, this study is not only oriented toward the textual exploration of values but also toward the development of an implementative model that can be practically applied in moral education.

## METHOD

This study employs a qualitative approach with a library research design, focusing on in-depth textual analysis of relevant primary and secondary sources. The approach used is descriptive-analytical with normative and historical perspectives, aiming to uncover the values of anti-bullying education within the Sirah Nabawiyah and to contextualize them in the implementation of moral education in Islamic educational institutions. This approach is selected because the object of the study consists of classical Islamic texts that require comprehensive interpretation of meaning, context, and relevance to contemporary realities (Creswell, 2014; Zed, 2014).

The data sources in this study consist of primary and secondary data. The primary data are derived from *Ar-Raheeq al-Makhtum* by Shaykh Safiurrahman al-Mubarakfuri, which provides a comprehensive historical narrative of the life of the Prophet Muhammad ﷺ. Meanwhile, the secondary data are obtained from various scholarly sources, including books, reputable journal articles, and previous research related to bullying, moral education, and studies on the Sirah Nabawiyah. The selection of data sources is conducted

purposively by considering their relevance, academic authority, and direct connection to the research focus (Sugiyono, 2019).

The data collection technique is carried out through documentation study by reading, examining, and identifying relevant sections of the primary text that contain events or narratives related to bullying practices. The collected data are then classified based on forms of bullying, the responses demonstrated, and the educational values embedded within them. To enhance data validity, source triangulation is applied by comparing findings from primary sources with relevant secondary literature (Moleong, 2018).

The main instrument in this study is the researcher as a human instrument, who determines the research focus, interprets the data, and draws conclusions. In the process, the researcher utilizes an analytical guideline in the form of a conceptual framework that includes the concept of bullying, Islamic educational values, and the Arkanuddin approach (iman, Islam, and ihsan) as tools to identify and categorize the data. In addition, systematic note-taking techniques are employed to document important findings during the data collection process (Lincoln & Guba, 1985).

The data analysis technique is conducted through several stages, namely data reduction, data display, and conclusion drawing. In the data reduction stage, the researcher filters and selects data relevant to the research focus. Subsequently, the data are presented in a descriptive-analytical narrative form that illustrates the phenomenon of bullying in the *Sirah Nabawiyah* along with its embedded values. The final stage involves drawing conclusions through in-depth interpretation using content analysis and thematic analysis to identify patterns, meanings, and relationships among 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 from the Perspective of the *Sirah Nabawiyah*

The analysis of *Sirah Nabawiyah*, particularly as documented in *Ar-Rahiq Al-Makhtum*, reveals that bullying-like practices had already emerged during the early period of the Prophet Muhammad's ﷺ mission. These practices manifested in various forms, including verbal abuse, physical violence, social exclusion, and economic persecution perpetrated by the Quraysh against the Prophet and his companions. Historical narratives describe systematic acts of intimidation, ranging from public ridicule and humiliation to social ostracism and the economic boycott imposed upon Banū Hāshim, reflecting coordinated efforts to suppress the emerging Muslim community (Furi 2020). These actions were not merely isolated incidents of interpersonal aggression but constituted organized mechanisms of social domination aimed at preserving existing ideological and sociopolitical power structures. This finding is consistent with contemporary scholarship, which conceptualizes bullying as a form of aggressive behavior rooted in unequal power relations and social hierarchies rather than as individual conflict alone (Volk et al., 2022). Moreover, the patterns of victimization depicted in the *Sirah* closely resemble contemporary forms of bullying involving psychological, relational, and symbolic aggression (Zych et al., 2021). Accordingly, the historical evidence preserved in *Sirah*

*Nabawiyah* suggests that bullying is a transhistorical social phenomenon whose underlying mechanisms transcend temporal and cultural boundaries.

he interpretation of these findings indicates that the Prophet Muhammad ﷺ did not respond to bullying and persecution through repressive or retaliatory measures. Instead, his responses were grounded in the internalization of moral and spiritual values that fostered both individual resilience and collective solidarity within the early Muslim community. The Prophet consistently exemplified *ṣabr* (patience), *tawakkul* (trust in God), forgiveness, and compassion as fundamental strategies for confronting persistent hostility and social oppression. Rather than merely suppressing aggressive behavior, these values cultivated a culture of nonviolence, emotional restraint, and moral responsibility (Furi 2020). From a prophetic educational perspective, therefore, anti-bullying is understood not simply as preventing harmful conduct but as a transformative process aimed at nurturing the moral character of both perpetrators and victims through ethical and spiritual formation (Ediyani & Al Husaini 2025). This interpretation is consistent with contemporary scholarship emphasizing that value-based and spiritually informed educational approaches are more effective in promoting prosocial behaviour and long-term character development than punitive interventions alone (King & Boyatzis, 2021). Furthermore, the Prophet's non-confrontational responses reflect a high level of emotional regulation, a competency widely recognized as a protective factor against aggressive behaviour and interpersonal violence (Gross, 2022). Consequently, the anti-bullying values embedded within the *Sirah Nabawiyah* should be understood as fundamentally preventive and transformative, seeking to reshape moral dispositions rather than merely reacting to incidents of bullying.

The relationship between the historical evidence presented in the *Sirah Nabawiyah* and its underlying anti-bullying values demonstrates striking parallels with contemporary patterns of bullying, particularly regarding the misuse of power to marginalize and oppress vulnerable individuals or groups. While the historical context differs significantly from modern educational settings, the fundamental dynamics of power imbalance, social exclusion, and psychological intimidation remain remarkably similar (Furi 2020). Within contemporary education, bullying is frequently associated with the insufficient internalization of moral values and the predominance of cognitively oriented character education that often neglects students' ethical, emotional, and spiritual development. The findings of this study suggest that the prophetic educational model, grounded in exemplary conduct (*uswah hasanah*), moral cultivation, and spiritual formation, offers a meaningful framework for addressing these limitations (Kholilah & Taubah 2026). This interpretation is supported by evidence demonstrating that anti-bullying programmes integrating moral education, empathy development, and social-emotional learning are significantly more effective in reducing aggressive behaviour than approaches relying solely on disciplinary sanctions (Gaffney et al., 2021). Likewise, community-based interventions that promote social connectedness, collective responsibility, and positive school climate have been shown to foster safer and more inclusive educational environments (Bradshaw et al., 2022). Therefore, the anti-bullying values embedded within the *Sirah Nabawiyah* should be understood not merely as historical narratives but as a conceptual and practical framework capable of enriching

contemporary character education through the integration of moral, spiritual, and pedagogical dimensions.

### **Anti-Bullying Values Based on Arkanuddin and Their Internalization Mechanisms**

The findings concerning the concept of *Arkanuddin* indicate that the interconnected dimensions of *īmān* (faith), *Islām* (submission through righteous practice), and *ihsān* (moral excellence) function not merely as theological principles but as an integrated moral framework that shapes individual responses to bullying and persecution during the formative period of the Muslim community. Evidence derived from *Ar-Raheeq al-Makhtum* demonstrates that the Prophet's companions, despite experiencing persistent verbal abuse, social exclusion, physical persecution, and economic hardship, consistently maintained their faith, practiced Islamic ethical teachings, and embodied *ihsān* in their interactions with others. Within the dimension of *īmān*, virtues such as *ṣabr* (patience), *tawakkul* (trust in God), and *rajā'* (hope) provided the spiritual resilience necessary to withstand external pressures. The dimension of *Islām* was reflected in the implementation of justice (*ʿadl*), social solidarity (*takāful*), and steadfastness (*istiqāmah*), which strengthened cohesion within the emerging Muslim community. Meanwhile, the dimension of *ihsān* was manifested through forgiveness (*al-ʿafw*), the protection of human dignity (*ḥifẓ al-ʿird*), and verification of information (*tabayyun*), all of which contributed to preventing conflict escalation and preserving social harmony (Furi 2020). These findings are consistent with previous studies indicating that the integration of spiritual and social dimensions in Islamic education plays a significant role in developing resilient character (Abdullah et al., 2022). Likewise, Islamic moral education grounded in Qur'anic and Prophetic values has been shown to cultivate empathy, self-control, and prosocial behaviour while reducing aggressive and antisocial tendencies among students (Rahayu et al., 2025; Aderibigbe et al., 2023). Furthermore, the internalization of these values contributes significantly to emotional stability, ethical responsibility, and constructive social interaction (Rahim et al., 2023). Recent empirical evidence also demonstrates that affective learning approaches based on Qur'anic values effectively mitigate school bullying by strengthening students' moral awareness, empathy, and positive social behaviour (Utaminingsih et al., 2025). From a broader educational perspective, these findings further support the integration of Qur'anic and Prophetic values into Islamic education curriculum development as a systematic strategy for strengthening students' moral character and preventing bullying through value-based learning (Kholilah & Taubah, 2026). Therefore, the findings suggest that *Arkanuddin* functions not only as a theological construct but also as an operational framework for preventing and responding to bullying through comprehensive moral, spiritual, and pedagogical development.

The interpretation of these findings suggests that *Arkanuddin* operates as a holistic value-internalization system that shapes individuals' moral personality and cultivates resilience that is grounded in intrinsic conviction rather than external control. The dimension of *īmān* provides a transcendental consciousness that encourages individuals to refrain from aggressive behaviour through an awareness of divine accountability. The dimension of *Islām* regulates social behaviour by promoting justice, responsibility, and social obligation, thereby fostering harmonious interpersonal relationships within the educational community. Meanwhile, the dimension of *ihsān* strengthens moral excellence

through the cultivation of empathy, compassion, and benevolence, encouraging individuals not only to avoid harmful conduct but also to actively engage in virtuous actions that promote social well-being (Astuti & Winarti 2026). These interconnected dimensions demonstrate that *Arkanuddin* is not merely a normative theological construct but also a functional mechanism for developing constructive social behaviour through the integration of cognitive, affective, spiritual, and behavioural domains. This interpretation is consistent with studies showing that spirituality-based education enhances self-regulation, emotional resilience, and reduces aggressive tendencies among learners (Sahin, 2021; Rahim et al., 2023). Likewise, educational approaches integrating faith-based values with social practices have been found to strengthen sustainable moral awareness and character formation (Huda et al., 2022; Abdullah et al., 2022). Recent evidence further indicates that Qur'anic values-based affective learning effectively promotes empathy, emotional regulation, and peaceful conflict resolution, thereby contributing to bullying prevention in school settings (Utaminingsih et al., 2025). From a curricular perspective, the integration of Qur'anic and Prophetic values into Islamic education also provides a systematic foundation for strengthening students' moral identity and resilience against antisocial behaviour (Kholilah & Taubah, 2026). Therefore, these findings affirm that *Arkanuddin* constitutes a comprehensive value system that functions simultaneously as a preventive, developmental, and transformative framework for anti-bullying education.

The explanation of these findings reveals that *Arkanuddin* operates as a value internalization system that holistically shapes individual personality structures, thereby fostering moral resilience that does not depend on external control. The dimension of *iman* provides a transcendental awareness that encourages individuals to avoid aggressive behavior due to their consciousness of divine supervision. The dimension of *Islam* regulates social behavior through norms and practices that emphasize justice and responsibility, thereby promoting harmonious social interactions. Meanwhile, the dimension of *ihsan* strengthens moral quality through the internalization of empathy and compassion, encouraging individuals not only to avoid wrongdoing but also to actively engage in virtuous actions. This mechanism demonstrates that *Arkanuddin* is not merely normative but also functionally effective in shaping constructive social behavior. This is in line with findings that spirituality-based education enhances self-control and reduces aggressive tendencies (Sahin, 2021). Additionally, approaches integrating faith-based values and social practices have been proven effective in fostering sustainable moral awareness (Huda et al., 2022). Therefore, this explanation confirms that *Arkanuddin* constitutes a value system capable of operating in both preventive and transformative ways within the context of anti-bullying.

The relationship between the description and explanation of *Arkanuddin* values and contemporary realities indicates that the weak integration of spiritual and social dimensions in modern education is one of the primary factors contributing to the prevalence of bullying in educational environments. The findings of this study suggest that when the value of *iman* is not strongly internalized, individuals tend to lose self-control in dealing with social conflicts. Similarly, when just and empathetic social practices are not cultivated through education, interpersonal interactions become vulnerable to violence and domination (Maulida et al., 2026). In this context, *Arkanuddin* offers an integrative

model capable of bridging the gap between internal and external aspects of character formation. This is supported by research indicating that the integration of spiritual values in education is positively correlated with reduced aggressive behavior and increased social empathy (Garcia & Weiss, 2022). Moreover, value-based approaches have been shown to create safer and more inclusive educational environments (Lee et al., 2023; Samsuddin et al., 2026). Therefore, the findings of this study demonstrate that *Arkanuddin* holds strong relevance in addressing the problem of bullying in the modern era.

### **Contextualization in Moral Education and Its Implications for Contemporary Education**

The findings related to moral education indicate that the values embedded in the *Sirah Nabawiyah* function not only as normative guidelines but also as an applicative character education system for shaping individual and collective behaviours that reject bullying. This finding is consistent with contemporary perspectives that conceptualize character education as a holistic process integrating moral values, ethical reasoning, emotional development, and prosocial behaviour within everyday educational practice (Berkowitz & Bier, 2017; Arthur et al., 2017). Data derived from *Ar-Raheeq al-Makhtum* suggest that moral education during the time of the Prophet Muhammad was implemented contextually through direct role modelling, habituation, and the internalization of values in authentic social situations. This pedagogical pattern reflects virtue-based and experiential learning approaches in which moral values are cultivated through exemplary conduct, repeated practice, and meaningful social interaction rather than through cognitive instruction alone (Kristjánsson, 2021). In various incidents of bullying experienced by the Prophet and his companions, their responses consistently embodied moral virtues such as patience, forgiveness, justice, and empathy. These virtues closely correspond to the core virtues emphasized in contemporary character education, particularly empathy, compassion, justice, forgiveness, and respect, which have been identified as protective factors against bullying and aggressive behaviour (Lickona, 1993). This demonstrates that moral education was not merely taught theoretically but was lived through concrete social practices. These findings are consistent with studies showing that exemplar-based education is highly effective in shaping students' moral character (Sanderse et al., 2021; Samsuddin & Bakry, 2023; Samsuddin, 2024). Moreover, habituation-based approaches in moral education have been proven to strengthen the sustained internalization of values (Nucci et al., 2022; Berkowitz & Bier, 2005). Thus, moral education in the *Sirah Nabawiyah* represents a holistic educational process integrating cognitive, affective, behavioural, and spiritual dimensions to foster resilient anti-bullying character among learners.

The explanation of these findings indicates that the effectiveness of moral education in shaping anti-bullying behavior lies in its ability to integrate values with practice simultaneously in everyday life. Moral education does not merely transfer knowledge of right and wrong but also cultivates moral habits through direct experiences involving emotions, reflection, and social interaction (Idharudin, 2025). In the context of the *Sirah Nabawiyah*, the Prophet's example serves as a concrete model that enables the natural and continuous internalization of values. This mechanism shows that moral education operates through processes of habituation and imitation reinforced by

individual spiritual awareness. This is in line with findings that experiential and exemplar-based learning significantly influence moral development and prosocial behavior (Berkowitz & Bier, 2021). Furthermore, the integration of cognitive and affective aspects in moral education has been shown to enhance empathy and reduce aggressive tendencies (Malti & Ongley, 2020). Therefore, this explanation confirms that effective moral education must be integrative, contextual, and grounded in exemplarity.

The relationship between the description and explanation of moral education in the Sirah Nabawiyah and contemporary educational realities reveals a significant gap between the ideals of character education and actual practices. In many current educational systems, moral education tends to be delivered theoretically without consistent exemplification and habituation, resulting in suboptimal value internalization (Suhada, Maulida, & Samsuddin, 2024; Sodikin, Mujahidin, & Samsuddin, 2025). The findings of this study indicate that a Sirah-based moral education approach emphasizing exemplarity, habituation, and value integration holds strong relevance in addressing this issue. This is supported by research showing that the lack of role models and authentic moral experiences is a major factor contributing to the ineffectiveness of character education (Lickona, 2021). Additionally, value-based approaches integrated with social practices have been proven to create safer and violence-free educational environments (Thapa et al., 2021). Thus, this study affirms that Sirah Nabawiyah-based moral education has significant potential to be reconstructed as an effective anti-bullying educational model in contemporary contexts.

Substantively, the findings demonstrate that the phenomenon of bullying analyzed through the Sirah Nabawiyah represents not only individual acts of aggression but also reflects social structures characterized by power imbalances and ideological domination. The identified anti-bullying values, particularly those based on *Arkanuddin*, reveal an integrative approach combining spiritual, moral, and social dimensions in responding to bullying. In contrast to conventional approaches that emphasize external intervention, these findings highlight the importance of internal transformation as the primary basis for bullying prevention. This suggests that moral resilience, built through faith, just social practices, and awareness of *ihsan*, plays a strategic role in shaping non-aggressive behavior (Lapsley & Narvaez, 2021; Iskandar et al., 2025). Furthermore, this approach indicates that value internalization has a more sustainable impact than external regulation in shaping social behavior (Hardy & Carlo, 2020; Samsuddin et al., 2026). Therefore, the substance of these findings points to the need for reconstructing the paradigm of anti-bullying education toward a value-based character formation approach.

Discursively, this study is both related to and advances beyond previous research, which generally situates bullying within a purely psychosocial framework. Most prior studies emphasize environmental factors, peer relationships, and institutional control as the primary determinants of bullying behavior (Espelage & Swearer, 2021). However, this study offers a deeper perspective by integrating spiritual dimensions through the *Arkanuddin* approach, which has been relatively underexplored in previous research. The strength of this study lies in its ability to connect the historical narratives of the Sirah Nabawiyah with contemporary issues in a contextual manner, thereby producing a more comprehensive conceptual framework. This spirituality-based approach is also supported by findings that religiosity is positively correlated with prosocial behavior and self-

regulation (King et al., 2022). Thus, this study not only complements existing literature but also expands the scope of anti-bullying research through a more holistic approach.

A reflection on the findings indicates that the objective of this study—to explore and contextualize anti-bullying educational values based on the Sirah Nabawiyah—has made a significant contribution to a deeper understanding of the roots of bullying. Values such as patience, humility (*tawadhu*), and forgiveness (*al-'afwu*) identified in this study are not only theologically relevant but also carry practical implications for fostering constructive social behavior. This reflection underscores that moral education grounded in prophetic exemplarity can serve as an alternative solution to the moral crisis in education. This is consistent with studies demonstrating that value- and exemplar-based education significantly influences student character development (Berkowitz & Bier, 2021; Sodikin, Mujahidin, & Samsuddin, 2025; Samsuddin et al., 2026). Additionally, this reflection highlights that approaches integrating spiritual aspects can deepen individuals' moral awareness (Nucci et al., 2022; Samsuddin et al., 2026). Therefore, the findings of this study are not only theoretically achieved but also possess strong practical significance.

The implications of these findings suggest that the integration of *Arkanuddin* values in moral education can serve as a strategic model for developing more effective anti-bullying curricula. This approach provides a new direction in educational practice by emphasizing the importance of internal awareness as the foundation of social behavior. Such implications are crucial, considering that conventional approaches, which are often repressive and administrative, tend to lack long-term effectiveness in preventing bullying (Gaffney et al., 2021). Furthermore, the findings can inform the development of more inclusive and value-based educational policies. This approach aligns with contemporary educational demands that call for the integration of cognitive, affective, and spiritual dimensions (Darling-Hammond et al., 2020). Thus, the implications of this study extend beyond the academic domain and hold practical potential for broader educational systems.

Further analysis indicates that the emergence of anti-bullying values based on *Arkanuddin* in the Sirah Nabawiyah cannot be separated from the social conditions that required moral and spiritual resilience in facing external pressures. The marginalization experienced by the early Muslim community contributed to the development of resilient characters oriented toward transcendental values. This explains why the resulting approach is internal and reflective rather than confrontational. These findings are consistent with theories suggesting that social pressure can act as a catalyst for the formation of strong moral identity (McAdams & Pals, 2021; Maulida et al., 2026). Additionally, these conditions demonstrate that spiritual values play a crucial role in shaping individual responses to social conflict (Park, 2021). Therefore, the findings can be understood as the product of an interaction between social context and deeply internalized religious values.

Based on these findings, it is necessary to systematically and sustainably integrate *Arkanuddin* values into the educational system through curriculum design, instructional methods, and school culture. This approach should involve all educational stakeholders, including teachers, students, and parents, in creating an environment conducive to the internalization of moral values. In addition, educators need training to effectively implement exemplar- and spirituality-based approaches in the learning process. This is

supported by research indicating that teacher involvement in character education significantly influences student behavior (Jennings & Greenberg, 2021). Furthermore, strengthening value-based school culture has been proven effective in creating safe and inclusive environments (Thapa et al., 2021). Therefore, concrete actions must be holistic and long-term oriented to ensure the effective implementation of these research findings.

## CONCLUSION

This study concludes that the values of anti-bullying education identified in *Ar-Raheeq al-Makhtum* indicate that bullying practices have existed since the early period of Islam in the forms of verbal, physical, social, and economic violence systematically carried out by the Quraysh against the Prophet Muhammad and his companions. These findings confirm that bullying is not merely an individual aggressive act but also represents a social structure characterized by power relations and ideological domination, functioning as a socially legitimized instrument upheld by collective norms and exhibiting universal characteristics across time.

The findings further demonstrate that the prophetic response to bullying was not repressive but was grounded in the internalization of moral and spiritual values that foster both individual and collective resilience. Values such as patience (*sabr*), trust in God (*tawakkul*), and forgiveness (*al-'afwu*) function as preventive and transformative strategies in cultivating non-aggressive character. Moreover, the concept of *Arkanuddin*, encompassing *iman*, *Islam*, and *ihsan*, serves as an integrative framework in shaping anti-bullying behavior. The dimension of *iman* strengthens self-control through transcendental awareness, the dimension of *Islam* guides social behavior through principles of justice and responsibility, and the dimension of *ihsan* nurtures empathy and compassion in social interactions. The integration of these three dimensions produces an operational mechanism of value internalization that effectively shapes constructive and sustainable social behavior.

In the context of moral education, the contextualization of these values indicates that approaches based on prophetic exemplarity, habituation, and the internalization of values in real-life practices are highly effective in fostering anti-bullying character. These findings suggest that moral education integrating cognitive, affective, and spiritual dimensions is more capable of creating safe and inclusive educational environments compared to approaches that are purely cognitive or repressive. Therefore, this study affirms that anti-bullying educational values derived from the Sirah Nabawiyah possess strong conceptual and practical relevance for reconstructing moral education in Islamic educational institutions.

Based on these findings, this study recommends the systematic integration of *Arkanuddin* values into moral education curricula through the design of learning models grounded in prophetic exemplarity, the strengthening of school culture that emphasizes empathy and social justice, and the development of character assessment instruments that simultaneously measure spiritual and behavioral aspects. Further research is needed to empirically examine the effectiveness of Sirah Nabawiyah-based anti-bullying education models through experimental or mixed-method approaches across various educational levels, as well as to develop standardized implementation models applicable in both formal and non-formal educational contexts.

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