

Social Dynamics in Implementing the Concept of Anti – Bullying Education Based on the Prophet's Sunnah

Titi Sartini¹, M. Syukri Ismail²

***Correspondence:**

Email:
m.syukriismail@iainyasnibungo.ac.id

Authors Affiliation:

¹² Institut Agama Islam Yasni Bungo

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Abstract

The background of this paper is the prevalence of bullying behavior in society. Bullying behavior almost colors all aspects of life, especially in the political year. So that the success of our education is questioned. History has proven that the jahiliyyah tradition can turn into a prophetic tradition. The Prophet Muhammad was successful in instilling anti – bullying values. The approach used is qualitative, using the Library Study method (library research), and the research relies on library data. This study found that there were 3 main methods of anti – bullying education carried out by the Prophet Muhammad, namely: first, the Prophet became a model, *uswah hasanah*, a role model in educating friends. Second, the Prophet Muhammad told the companions to carry out the teachings of Islam. Third, the Prophet Muhammad prohibited or condemned bullying.

Introduction

Bullying is a series of cruel actions carried out intentionally and repeatedly by individuals or groups against other parties, whether in physical, social, or verbal forms. (Stewart 2015:8). This behavior reflects a systematic abuse of power, an imbalance of power between the perpetrator and the victim, and moral turpitude. Bullies aim to provoke fear, sow violence, and humiliate, injure, harass, or degrade the victim. (Rigby 2004:288). Bullying is a behavior of bullying, hazing, extortion, exclusion, harassment, intimidation, physical harm to others, spreading negative rumors, mocking, threatening, aggressive behavior, repeatedly done intentionally, abuse of power, and imbalance of power between the perpetrator and the victim. Bullying is a widespread global issue, having very harmful consequences for the people directly involved in it. Bullying is a worldwide phenomenon, a severe phenomenon, thus requiring great attention from researchers and policymakers. (Lars Dietrich 2016:1). Therefore, bullying must receive serious attention (Maunder dan Crafter 2018).

The background of this writing stems from the rampant bullying behavior in society. Bullying behavior almost colors all aspects of life, especially in the political year. This is a sign that our society is sick; the success of our education is questionable. History has proven that the jahiliyyah tradition can turn into a prophetic tradition. The Prophet Muhammad, in the early days of his preaching, also experienced various persecutions, humiliation, ridicule, and boycott from the disbelievers of Quraysh. (Rasid et al. 2024)

On the other hand, although the Prophet received pressure, intimidation, expulsion, and other forms of bullying, he proved to be able to educate friends with brilliant success. The Prophet Muhammad became the role model of the entire world community to this day, the most influential figure throughout human history, the only person who managed to achieve extraordinary success both in spiritual and societal terms, able to manage a nation that was initially egoistic, barbaric, backward, and

divided by tribal sentiment into a nation that was advanced in the fields of economy, culture, and military. (Hart 1992:3 – 4).

The Prophet Muhammad is the mutlaq teacher of Muslims all over the world. He identified himself as a mu'allim (educator) (Majah 1998:208). He always taught people the principles of Islam and commanded them to teach their knowledge to others (Abdullah 1991:43). He is the perfect human being, the perfect person, and the best teacher (Al – Asmar 2001:34). He not only taught and educated but also showed the way. His life was so captivating and inspiring that people not only gained knowledge and awareness from him but also passed on the noble values he developed to new generations. Every Muslim has him as a beloved role model (Achmadi 2008a:13). Muhammad is the ideal human example for all times and places (Warner 2010:9).

Research Methods

The research employs the library research method, and the data relies on library sources. The primary data is in the form of prophetic sunnah about: The Prophet Muhammad and his companions becoming victims of bullying, the factors that caused and impacted bullying, and the material, methods, and strategies the Prophet Muhammad used to deal with bullying. The approach used is a qualitative approach, which is an approach that does not emphasize statistics, numbers, or measurements, but meaning (M. S 2010:143). A non – interactive qualitative approach is emphasized because researchers do not interact with the Prophet Muhammad as the source of the Sunnah. Instead, they engage only with the dogma, teachings, and documents of the Prophet's Sunnah related to bullying and anti – bullying education. Denzin's language is a historical qualitative approach, namely by utilizing historical documents and written records of the past (Denzin dan Lincoln 2009: 259).

Primary data sources in this study include documents of the Sunnah of the Prophet Muhammad, which come from: books of sirah nabawiyah, mainly by: Abu Muhammad Abdul Malik bin Hisham Al – Muafiri, Shafiyyurrahman Al – Mubarakfuri, and Muhammad Sa'id Ramadhan Al – Buthy. While the books of hadith, obtained from Kutub al – Sittah, Kitab Syarah Hadith, and Asbabul Wurūd, provide insights. The book of interpretation that the author uses is the book of Tafsīr Al – Qur'an Al – Aẓīm by Al Imam Ibn Kaṣīr, which focuses on Tafsir bi al Aa'tsur, namely interpreting the Qur'an with the Qur'an, interpreting the Qur'an with the sunnah, the words of the companions, and tbi'in. The secondary data sources in this study are the opinions of experts published in books, journals, dissertations, articles, and other publications that focus on bullying and anti – bullying.

Data on the Prophetic Sunnah regarding bullying and anti – bullying has been collected, sorted, presented, interpreted, examined, and contextualized. The understanding of the Prophetic sunnah is done textually, linguistically, contextually, and through *Asbabul al – Wurūd*. With this interpretation and contextualization, it is expected to find a formula for incorporating anti – bullying education values in the Prophet's Sunnah. The data analysis technique in this research uses hermeneutics. Hermeneutics is a text analysis technique that emphasizes how understanding and preconceptions shape the interpretation process. Hermeneutics is used because this study is closely related to interpretation activities. In interpretation, text and context have a dialectic. Therefore, in understanding the dialectic of text and context, hermeneutics is essential as an approach.

Hermeneutics is always related to the process of understanding, interpreting, and translating a message (oral or written) to be conveyed to people who live in a different world. The hermeneutic problem in the context of religious language is how to explain the content of a religious text to people who live in a much different social setting, place, and time period (Hidayat 1996). The term used by Saeed is the text interpretation model, which interprets the text with a current meaning that is both contextual and universal (Saeed 2006:150). The results of this analysis are expected to give birth to a projection, namely, anti – bullying education in the Sunnah of the Prophet Muhammad.

Concept of Bullying and Anti – Bullying

Various terms can be used to describe the phenomenon of bullying, including bullying, hazing, extortion, exclusion, and intimidation. Individuals or groups who commit acts of bullying are referred to as the bully, while those who witness bullying behavior without being directly involved are referred to as bystanders. The party who is the target of bullying is known as the victim. Bullying is a situation where there is an abuse of power/power by a person/group. The strong party here not only means strong in physical size, but can also be mentally strong. Bullying is behavior repeated over time that clearly involves an imbalance of power, with the stronger group attacking the weaker (Suryani 2017:49).

Bullying is variously defined: an individual is bullied when he or she is the target of aggressive behavior by others, intentional and systematic physical harm, spreading negative rumors, or doing other hurtful things; there is a power imbalance between the individuals involved, and the bullying behavior occurs more than once. Some define it as repeated hurtful actions, either in the form of words or behavior, such as mocking nicknames, threatening, or bullying (Boske dan Osanloo 2015:159). Although there are various definitions of bullying, all definitions have at least four factors in common: intentionality, repetition, imbalance between perpetrators and victims, and diversity of manifestations.

Definition of bullying: consists of a series of repeated, intentional, cruel incidents between individuals in physical, social, or verbal form. Bullying is an aggressive behavior, a systematic abuse of power, a reflection of moral turpitude, an imbalance of power between perpetrator and victim, and usually repeated at a later time. Behavior that provokes fear and violence in the victim. Bullying behavior is intended to harass, incite fear, humiliate, injure, or degrade another person. In general, bullying includes aggressive, purposeful, repetitive behavior and abuse of power, carried out systematically. Bullying is a specific type of aggression that involves a power imbalance in which the bully consciously intends to harm the victim physically and/or psychologically. It has the power and means to do so. (Gentry dan Whitley Jr 2014:1 – 18). Bullying occurs because of the power difference between the perpetrator and the victim.

Bullying can take the form of both direct and indirect actions. Direct bullying includes physical abuse of the victim, while indirect bullying consists of various strategies that cause the target to become socially alienated and ostracized (Krahe 2005:197 – 98). It is not bullying when two people are of equal strength (physical, psychological, or verbal). There is no definitive standard for the definition of bullying. Bullying is variously defined by experts, including:

- a. In the United States, bullying is equated with aggressive behavior. Another definition of bullying which is a hurtful act intended to inflict psychological or physical suffering on a person by a person or a group (Sandhu, Kaur, and Kaur 2015).
- b. Rigby defines bullying as systematic mistreatment between individuals. Or a deliberate conscious desire to harm someone, to engage in physical and verbal acts of hurting someone. Chris Lee defines bullying as intimidation, malicious behavior, e.g., calling someone nasty names, hitting them, or bullying them. (Lee 2004:9).
- c. Boske defines bullying as repeated hurtful actions, either in the form of words or behaviors, such as calling someone bad names, threatening, expressing a desire to hurt, or engaging in hurtful actions. There is an imbalance of power between the perpetrator and the victim (Boske and Osanloo 2015:159).

Bullying is when people intentionally hurt, harass, or intimidate others. There are many different forms of bullying, including physical, verbal, relational, and cyber. Bullying behaviors, among others, include: verbal abuse, humiliating, ridiculing, belittling, alienating, isolating, blackmailing, threatening behavior, making the victim do things he/she does not want to do, physical attacks, damaging things, stealing or extorting money from the victim/target, spreading malicious rumors, attacking others who are most vulnerable (Stewart 2015:8). These findings suggest that bullying is part of a more general pattern of anti-social behavior, which is associated with an increased likelihood of deviant behavior in adolescence and adulthood. Regarding the developmental prospects of bullies, Olweus states that young people who are aggressive and bully other children at school are at risk of engaging in other problem behaviors in the future, such as criminality and alcohol abuse (Stewart 2015:8).

People of any age group, gender, or position in life can perpetrate bullying. Bullying doesn't just happen on the street or in the playground; it also happens in homes, schools, and workplaces, and is perpetrated by family members, partners, teachers, children, workers, and group leaders. Bullying occurs when an individual picks on another individual who is weaker or inferior. These actions will happen repeatedly and may occur with or without a specific purpose. (Goodwin 2010:16). Bullying occurs when someone picks on another person who has less power or is weaker than they are. It happens repeatedly and can be done with or without a specific purpose. Individuals or groups can perpetrate bullying (Goodwin 2010: 19). In this case, the victim of bullying is unable to defend himself because he is physically and/or mentally weak. We need to pay attention not just to the actions taken, but also to the impact of these actions on the victim.

For example, a student pushes his friend's shoulder roughly. If the one pushed feels intimidated, especially if the action is repeated, then bullying behavior has occurred. Suppose the student who is pushed does not feel afraid or intimidated. In that case, the action cannot be said to be bullying (SEJIWA 2008: 18). Some forms of bullying experienced by Prophet Muhammad and his companions include:

a. Physical Bullying

Physical bullying is the visible type of bullying. Anyone can see it because there is physical contact between the bully and the victim. For example, slapping, smacking, stomping, tripping, spitting, bullying, throwing things, running around the field as punishment, doing push-ups as punishment, and

refusing. Some examples of physical bullying experienced by the Prophet Muhammad and his companions include:

- 1) Abdullah bin Umar narrated: When the Prophet Muhammad was prostrating near the Ka'bah, there were some Quraysh people, suddenly Uqbah bin Abi Mu'it came carrying animal dung, then threw it on the Prophet's back (Al-Buthy 2006:83). Another narration says, Uqbah wrapped a garment around the Prophet's neck, then ensnared him with a hard pull (Al-Mubarakfuri 2016: 108).
- 2) The persecution and expulsion of the people of Tif against the Prophet Muhammad. The people of Tif followed the Prophet and pelted him with stones until his sandals were soaked in blood. Zayd Ibn Al Haritha, who accompanied the Prophet, tried hard to protect him but was wounded in the head (Rasid et al. 2024).

b. Verbal Bullying

Verbal bullying can be detected because it is caught by our sense of hearing. For example, cursing, insulting, nicknaming, shouting, humiliating in public, accusing, cheering, gossiping, slandering, and rejecting. Verbal bullying that befell the Prophet Muhammad is also numerous, as described in the Qur'an and the Prophetic Sirah books. Ibn Hisham, for example, mentions some of the accusations of the Quraysh against the Prophet Muhammad as a sorcerer, a madman, a poet, a wizard (Al-Muafiri 2018: 226). Ibn Kaithir mentions that the Quraysh disbelievers accused the Prophet Muhammad of being a poet, a sorcerer, a magician, a liar, and insane. (Katsir 2000:483). According to Al-Mubarakfuri, several ways were used by the Quraysh to block the Prophet Muhammad's da'wah, including:

- 1) Mockery, insults, ridicule, and laughter to harass Muslims and undermine their mental strength.
- 2) Demonizing the teachings of Islam, raising doubts, and spreading assumptions that cast doubt on its teachings.
- 3) Treating the Qur'an as the fables of the ancients and occupying people with them.
- 4) Offering some form of offer, for example, offering to the Prophet Muhammad, that he worship their worship for a year, and they worship Allah for a year, then (Al-Mubarakfuri 2016:34)

c. Relational Bullying

Relational bullying that had been done by the Quraysh against the Prophet Muhammad and his companions, among others: the complete boycott of Banu al-Muṭṭalib and Banu Hashim for 3 years, from the beginning of the month of Muḥarram in the seventh year to the tenth year of prophethood. During these three years, the Muslims were totally isolated by the evil conspiracy of the Quraysh, by making a unilateral charter of injustice. The contents: the prohibition of marriage, buying and selling, making friends, gathering, entering the house, talking with them, so that the Muslims were really miserable and hungry.

The provocateur of the boycott was Abu Lahab, although he was from Banu Abdul Muṭṭalib. Whenever a caravan came to Makkah from outside the region, the Companions went to the market to buy food for their families. However, they could not buy anything because they were hindered by Abu Lahab, who always shouted and incited the merchants: O merchants, raise the prices so high that the followers of Muhammad will not be able to buy your wares. This conspiracy of the Quraysh disbelievers caused great misery to the Muslims, as no food and drink reached them except secretly and in secret.

Some forms of bullying, according to Goodwin, are:

- a. Physical is an act of hitting, pushing, burning, kicking, or any other act that may cause pain or injury to another person.
- b. Verbal by giving negative nicknames, ridiculing, demeaning, humiliating, teasing, sarcastic remarks, insulting, using sexual violence, being racist or sexist.
- c. Social or emotional behaviors that isolate and separate the victim include spreading rumors that demonize the victim in various activities, such as games, sports, or other group activities.
- d. Cyber—bullying is the use of digital technology, such as cameras, mobile phones, and the internet, to bully or threaten others.
- e. Terror tactics, which involve threats, mind games, violence, punishment, offensive remarks, and peer pressure aimed at hurting the victim.
- f. Behavior, i.e., asking for money every day (targeting), can encourage the victim to steal money from people at home, making it difficult to convince parents of the true condition. Parents assume that their child is a thief.
- g. Sexual, which can be done in the form of physical or verbal threats of a sexual nature or in the form of behavior (Goodwin 2010: 24–25).

So bullying is intentional behavior to hurt, humiliate, or harass others, done repeatedly with various forms of manifestation, whether in the form of physical, verbal, or relational. Bullying causes long—term mental and physical damage, psychological disorders, such as excessive anxiety, constant fear, and symptoms of post—traumatic stress disorder, depression, fear of meeting the bully, even depression and even the desire to commit suicide (Azis 2015).

Factors Causing Bullying

Elliot mentioned that the complexity of family problems, such as the absence of the father, the mother suffering from depression, lack of communication between parents and children, parental divorce, and socio—economic disabilities, are significant causes of aggression. In addition, the characteristics of the perpetrator are also a contributing factor to bullying. Grudges and jealousy, and the tradition of seniority, then the lack of supervision and ethical guidance from teachers and schools with very rigid discipline or schools with inconsistent rules are the causes of bullying (Astuti 2008:53–54). In the book, Krahe states that tenuous parent—child relationships, parental tolerance of aggressive behavior by their children, and the use of aggressive parenting all play an important role in producing patterns of antisocial behavior and bullying, which is part of a more general pattern of antisocial behavior (Krahe 2005:202).

Other causes mentioned by Sejiwa are as follows: because they have been victims of bullying, want to show their existence, want to be recognized, the influence of negative TV shows, seniority, covering up their shortcomings, seeking attention, revenge, being idle, often get harsh treatment at home and from friends, want to be famous, and follow the crowd (SEJIWA 2008:16). From some of these opinions, nature and nurture have a strong influence on bullying behavior. Nature refers to innate, genetic behavior, while nurture encompasses the impact of education and the surrounding environment, including examples or models from parents, adults, and culture.

Anti – bullying Education in the Sunnah of the Prophet

Etymologically, sunnah originally means habitual practices, customary procedure, or action (Arkoun 1994:241). Sunna means path, behavior, practice, customary behavior, or procedure. According to Imam Shafi'i, as quoted by Koertner, sunna is an exemplary guideline for behavior. Aisha stated that Sunnah is the basis of their religious practices. The term sunna indirectly implies normative practice, or a model of good behavior from a particular person or group. This means that in this context, the concept has two meanings. First, a historical fact of behavior. Second, it's normative for subsequent generations.

In this study, researchers divided the Sunnah of the Prophet, which discusses anti – bullying education, into three main things, namely: first, anti – bullying education material; second, anti – bullying education methods; and third, anti – bullying education strategies. Anti – bullying education materials include faith, Islam, and morals. The methods of anti – bullying education include the Prophet as an example, ordering the companions to carry out Islamic teachings and prohibiting or condemning bullying behavior. The anti – bullying education strategy in this discussion contains nine main things, namely: patience and istiqamah in preaching, freeing slaves, preaching in secret and avoiding confrontation, support from Abū Ṭalib and Khadijah, prayer, hijrah, strengthening brotherhood, political strategy through the Medina Charter, and mass forgiveness during the fathu Makkah event. This strategy was applied by the Prophet Muhammad differently, according to the context that the Prophet Muhammad faced at that time. The nine strategies are:

a. Patience and Istiqamah in Preaching

According to Al – Mubarakfuri, the factors that strengthened the patience, fortitude and determination of the Prophet Muhammad and his companions were: faith in Allah, the Prophet Muhammad as a leader who could unite human hearts, a sense of responsibility, faith in the last day, belief in the truth of the Qur'an, and the good news of the coming success (Engineer 1980:158).

b. Freeing Slaves

One of the anti – bullying strategies implemented by the Prophet and his companions was to free the slaves. This is because the position of slaves is the weakest, helpless, and they have no bargaining position in the structure of Arab society at that time. The slaves who converted to Islam were most vulnerable and became easy targets for bullying behavior from the Quraysh infidels. Therefore, some slaves were successfully bought and freed, as Abu Bakar did. Before moving to Medina, Abu Bakar freed seven slaves, namely: Bilal, Amir bin Furaihah, Ummu Ubais, Zinnirah, An – Nahdiyyah, and her daughter, a female slave from Banu Mammal (Munawwar 2001:167).

c. Preach in Secret and Avoid Confrontation

The beginning of the Prophet Muhammad's da'wah was carried out in secret to avoid evil actions from the Quraysh people. Such a strategy must be done because the followers of the Prophet Muhammad were still very few, a minority group, and did not yet have sovereign power. This avoidance is in no way intended to run away from responsibility, but rather as an effort to strategize carefully and prepare for future da'wah. This avoidance strategy was carried out by the Prophet Muhammad when his followers ranged from 30 to 40 people, consisting of poor people, slaves, and people of Quraysh who did not have a position. The small number and position of the Muslims who were still weak became one of the reasons for avoiding. If forced, it was strongly suspected that their enemies would kill them without any fault. The safety of the Muslims' souls and the benefit of religion were prioritized. (Madjid 1994:113).

d. Support of Abū Ṭalib and Khadījah

Abū Ṭalib was the Prophet's paternal uncle, while Khadījah was his first wife. Abū Ṭalib was a great merit and protector of the Prophet Muhammad's propagation, especially in the early days of Islam. Abū Ṭalib sympathized with the Prophet, protecting and siding with him by refusing to hand him over to the disbelievers of Quraysh, even when they offered to barter with Umarah bin al-Walid bin al-Mughirah. The Quraysh disbelievers were indeed trying to stop the Prophet's da'wah completely. If they could not, then he had to be killed. But the Quraysh disbelievers had a hard time because Abū Ṭalib protected him and the Muslims. Because of his attitude, Abū Ṭalib was severely criticized, but he responded with gentle words. Abū Ṭalib actually invited Banu Hashim and Banu Abdul Muṭṭalib to unite in protecting the Prophet Muhammad.

While Khadījah accompanied the Prophet for 25 years, she loved him when he was restless, protected him in critical moments, helped him spread the message, supported him in carrying out heavy jihad, and was willing to give up herself and her property for him. When the Prophet faced severe problems, Khadījah always comforted and encouraged him. Like Abū Ṭalib, she gave full support to the Prophet in facing his people. When Abū Ṭalib and Khadījah were alive, the Prophet received protection from both of them, hardly ever being harmed by the disbelievers of Quraysh. After Abū Ṭalib and Khadījah died, the Quraysh disbelievers became more eager to harm the Prophet, such as sprinkling dust on his head. The Prophet even stated: I never received the harassment that I hated the most from the Quraysh, until Abū Talib died. (Zakiyah dan Rusdiana 2014:62).

e. Prayer

Prayer is the act of actualizing one's desires through the divine forces present within. In essence, prayers are brain waves directed towards specific internal and external targets. In addition to physical efforts in proselytizing, the Prophet Muhammad also prayed. This prayer was intended to strengthen his heart to face the rejection of the Quraysh disbelievers, similar to the incident when the Prophet Muhammad was rejected by the people of Ṭif, as recorded in history.

f. Hijrah

The Prophet Muhammad and his followers remained hostile and ostracized by the majority of the Quraysh, especially after Khadījah and Abu Ṭalib died. He saw that the ferocity of the polytheists was getting harsher by the day, while he himself could not protect the Muslims. Therefore, to alleviate the suffering of the Muslims, the Prophet ordered his supporters to migrate to Habashah (Abyssinia/Africa) to seek refuge with King Najashi (Negus), a very just king.

Abyssinia was a Christian kingdom, which, according to Prophet Muhammad, was a haven for his followers. Eventually, the Muslims left for Habashah to avoid fitnah and to escape the suffering of the Companions. Around 617 AD, in the sixth year of prophethood, about eighty–three companions, both men and women, led by the Prophet's cousin Ja'far ibn Abū Ṭalib, left Makkah for Abyssinia. Although the Prophet himself remained in Makkah, he asked his cousin to lead this group of mu'allaf because they belonged to a marginalized social class and thus faced severe persecution. This effort, although initially sympathized with by King Najasy, eventually failed due to the propaganda of the Quraysh of Makkah. The Quraysh created a hoax that many of the Makkans had already converted to Islam, so the muhajirs returned to Makkah. Hijrah was a significant aspect of the early development of Islam, and some scholars argue that it serves as an essential example of a strategy to avoid violence. From the beginning of the Qur'anic revelation, the Prophet and his community faced persecution from the people of Makkah.

g. Strengthening the Brotherhood

After the migration to Habashah and Ṭif failed, the Prophet finally decided to migrate to Yathrib (Medina). In this new place, the Prophet united his companions, including Muslim migrants (Muhajirīn) and Medina Muslims (Anshar), based on truth and a sense of equality. The brotherhood was not only helping each other in daily life, but it was so deep that it reached the level of mutual inheritance.

According to Al–Buthy, there are several lessons from the brotherhood of the Muhajirīn and Anshar built by the Prophet, namely:

- 1) Brotherhood must be based on the creed, which is the ideology and unifying factor.
- 2) Principles of help, justice, and equality to realize a just and prosperous society
- 3) Realization of Islamic values in the life of the community (Buchanan 1997:703).

h. Political Strategy Through the Medina Charter

The period of Prophet Muhammad's preaching in Makkah can be said to have not been successful because, until the end of this period, most of the people/ prominent figures in Arabia were still aggressively fighting, rejecting, and recognizing the truth of the teachings of Islam. In addition to preaching to the people of Makkah, the apostle also preached to pilgrims from other regions and cities. His preaching was welcomed by six residents of Yathrib who later converted to Islam. After returning home, they actively spread Islam to Medina so that not a single house in the city did not hear the name of the Prophet or talk about him. A year later, thirteen people of Medina, twelve men and one

woman, met the Prophet in the village of Aqabah and made a covenant to obey the Prophet, which became known as the first Baitul Aqabah (July 1, 622 AD). In the following Hajj season, seventy–three residents of Medina pledged allegiance to the Prophet, an event that became known as the *Baitul Aqabah*. They recognized the Prophet as their leader and asked him to migrate to Medina. They promised to defend the apostles as they would defend themselves. The first and second bai'at Aqabah had opened a new chapter for Islam. By most Islamic thinkers, these two bai'ats are considered the first stones of the building of the Islamic state.

Some *'ibrah* from the Medina Charter, summarized by Al – Buthy as follows:

- a) The treaty is more appropriately referred to as the Basic Law that governs people's lives.
- b) The treaty reflects the justice of Prophet Muhammad's behavior towards the Jews

The contents of the agreement include:

- a) Islam is the only factor that can bring the Muslims together as one Ummah.
- b) The most important characteristic of Islamic society is the value of solidarity, the spirit of compatibility, and responsibility.
- c) The principle of equality of Muslims. Strong Muslims must protect the weak, must respect each other, must not belittle each other
- d) All disputes must be returned to the shari'a law contained in the Qur'an and the sunnah of His apostle.

There are three essential things related to the anti–bullying strategy carried out by the Prophet on the Fath Makkah event, namely:

- 1) Mass pardon/amnesty (*tulaq*). After successfully conquering Makkah, the Prophet asked the disbelievers of Quraysh: Prophet Muhammad's mission was to bring the message of peace, sincerity, harmony, and truth to all human beings. Prophet Muhammad was persistent and steadfast in conveying his message to foster a healthy community devoid of rancor, cruelty, and abomination.
- 2) Ta'lif: flattering Abū Sufyan. After Abū Sufyan converted to Islam, Abū Sufyan became an important figure among the Quraysh. Flattering Abū Sufyan, who had converted to Islam and guaranteed safety for anyone entering his house, was part of the Prophet's strategy to gain the sympathy of the people of Makkah.
- 3) The Prophet forgave the people who chopped up Hamzah ibn Abdul Muṭṭalib. At the Battle of Uḥud, the Islamic forces suffered defeat. Many companions of the Prophet Muhammad were martyred. Among the martyred companions was the Prophet's uncle, Ḥamzah bin Abdul Muṭṭalib. Hindun bint Utbah, Abū Sufyan's wife, along with the women of Quraysh, mutilated, chopped up the victims of the Prophet's companions, and cut off their ears and noses. In fact, Hindun bint Utbah made the ears and noses of the victims into anklets and necklaces, while the anklets, necklaces, and rings she gave to Waḥshi, the slave of Jubayr b. Muṭ'im. Not only that, Hindun bint Utbah cut open the chest of Hamzah, took and chewed the liver, and wanted to swallow it, but was unable to, then spit it out.

Why is education so important for the advancement of the ummah? At least a few assumptions can be made here: first, education is a process of internalizing values. Second, education is an investment in human resources; third, it serves as a means of advancing civilization (hadharah). To advance Islamic civilization, advanced education is also needed. (Assegaf 2011:16). Education is a normative activity by transferring or internalizing and transforming values and knowledge through educational interaction. (Achmadi 2008b: 119 – 20).

Education must be based on the logical abstraction of Muhammad's precise message, from his appointment as a Messenger marked by the revelation of Surah al-Alaq to the last verse, from Makkah to Madinah as a complete and unified whole. Al-Attas uses the term *ta'dīb* as the most appropriate and proportionate term to designate the meaning of education, not *tarbiyah* or *ta'īm*. This is based on the principle that in its conceptual structure, *ta'dīb* already includes elements of knowledge (*'ilm*), teaching (*ta'līm*), and good nurturing (*tarbiyah*).

Educational methods are closely related to the nature of humanity, the purpose of education, and its content or material. The success of the Prophet Muhammad in educating the companions was due to his ability to convey and implement the teachings of Islam. These teachings were not only remembered and recited but also absorbed into the body, thanks to the ritual behaviors practiced daily by each of his loyal followers, both individually and in community. Prophet Muhammad is the first and foremost teacher in Islamic education. There are three primary methods of anti-bullying education carried out by the Prophet Muhammad, namely: first, the Prophet became a model, *uswah hasanah*, serving as a role model in educating the companions. Second, the Prophet Muhammad told the companions to carry out the teachings of Islam. Third, the Prophet Muhammad forbade or condemned bullying (Arif 2002:117).

Prophet Muhammad is an example of anti-bullying. He never committed any acts of bullying:

- a. Rasūlullah was not a foul-mouthed person, a critic, or an abuser. The fact that the Prophet never spoke dirty words, criticized, or reviled was not his own confession, but that of his companion Anas. The Prophet set an example in educating his companions by never using dirty words, criticizing, or reviling, as this behavior is part of bullying.
- b. Rasūlullah never physically bullied women or servants. Āisyah, the Prophet's wife, stated that the Prophet never got annoyed, then expressed it by hitting something, let alone hitting his wife and maid. Anger and annoyance are usually expressed by hitting something or people who are around.
- c. Rasūlullah stated that Allah alone honors human blood, property, and honor. The Prophet stated that Allah alone honors human blood, property, and honor. It is forbidden to shed blood without a justifiable reason. It is also prohibited to seize property and violate the honor of others. Spilling blood, injuring, grabbing, stealing, harassing, or insulting others is part of bullying behavior (Gabriel 2007:17).

Conclusion

The anti – bullying education strategy in this discussion includes nine main things, namely: patience and istiqamah in preaching, freeing slaves, preaching in secret and avoiding confrontation, support from Abū Ṭalib and Khadījah, prayer, hijrah, strengthening brotherhood, political strategy through the Medina Charter, and mass forgiveness during the fathu Makkah event. There are three primary methods of anti – bullying education carried out by the Prophet Muhammad, namely: first, the Prophet became a model, *uswah hasanah*, serving as a role model in educating the companions. Second, the Prophet Muhammad told the companions to carry out the teachings of Islam. Third, the Prophet Muhammad prohibited or condemned bullying.

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