

## THE HOLY QURANIC CIVILITY: STRATEGIES FOR ADDRESSING BULLYING IN CONTEMPORARY INDONESIAN SCHOOLS

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### Abstract

This paper examines the issue of bullying in Indonesian schools through the lens of The Holy Quranic verses by employing the paradigm of *tafsīr-i-‘amalī* (applied exegesis) to formulate behavioural patterns grounded in The Holy Qur’ān. The interpretive findings are integrated into the school curriculum as a preventive framework against bullying. The behavioural model derived from *tafsīr-i-‘amalī* is conceptualized as a code of conduct, a distinctive approach that differentiates this study from previous exegetical works. The findings of exegesis with paradigm of *tafsīr-i-‘amalī* are as follows: The Holy Qur’ān teaches the attitudes of compassion and respect by practicing sharing meals and participating in charity movements in school. Students are trained to become forgiving individuals and practice of smiling and greeting. Bullying often started from ignorance or misunderstanding so students are trained not to hastily draw conclusions without knowing their certainty (bad prejudice), students trained to speak with kindness, gentleness, and politeness. Not responding to verbal bullying behaviour to avoid conflict. The school clearly defines sanctions for bullying perpetrators. This paper argues by emphasizing the values of The Holy Qur’ān and internalizing them into daily practice, can effectively combat cases of bullying in school. Referring to The Holy Qur’ān the school trains students to become compassionate and forgiving individuals, free from negative prejudice, and committed to speaking and behaving politely. In addition, the school should provide accessible reporting channels for students who experience

bullying and impose firm and proportionate sanctions on perpetrators. In this way, the school environment becomes safe, comfortable, and enjoyable for all students.

**Keywords:** *Applied Exegesis, Bullying, Schools, The Holy Quranic civility*

## **Introduction**

Bullying has become a frequent phenomenon in the world of education. The release of data from UNICEF (the United Nations International Children's Emergency Fund) in February 2020 shows that two out of three boys or girls between the ages of 13-17 in Indonesia have experienced bullying at least once in their lives, 41 percent of 15-year-old students have experienced bullying several times a month, and 45 percent of 2,777 young people aged 14-24 surveyed by UNICEF mentioned that they have experienced cyberbullying, with the majority experiencing harassment through chat applications.<sup>1</sup> According to recent UNICEF and UNICEF-related reports, bullying and cyberbullying continue to affect a substantial number of children and adolescents in Indonesia. UNICEF Data reports that more than 21 percent of Indonesian students aged 13–15 experienced bullying during the previous month. In addition, UNICEF Indonesia's 2023 baseline study on children's online experiences found that 42 percent of children had felt uncomfortable or frightened because of online experiences, including cyberbullying and online harassment. The report also noted that only 37.5 percent of children had received information about online safety, reflecting continuing vulnerabilities in the digital environment.<sup>2</sup> In addition, the results of a study by Ah Yusuf et al. in 2022 found that 19.9% of adolescents in Indonesian schools have been victims of bullying.<sup>3</sup> The data shows the condition of children in Indonesia is still very vulnerable to experiencing bullying in schools. Therefore, it is very important to have anti-bullying movements in schools by character education based on religious practices to combat the phenomenon of bullying. The integration of Islamic teachings into character education in schools is believed to be one of an effective shield against the bullying in schools.<sup>4</sup> This is the urgency of this study by exploring The Holy Qur'ān values about anti-bullying and applying them in daily life through the cultivation of anti-bullying attitudes and behaviours within the school environment in the context of contemporary Indonesia.

The bullying actions indirectly contributes to the bleak future of victims due to the psychological pressure that may result in negative impacts. Becerra, in his study, mentioned the effects of bullying can

be both short-term and long-term, impacting the emotional and social conditions of the victims.<sup>5</sup> Some bullying cases in Indonesia proved the finding, the example is a female student from Islamic senior high school 2 Makassar, South Sulawesi, experienced severe trauma after being bullied by her classmates. The victim became disinterested in studying and completing school assignments.<sup>6</sup> Even at a critical level, bullies have the potential to escalate their behaviour into criminal acts, not just affecting mental health but also endangering lives.<sup>7</sup> For example, a case that befell a student in Kotamobagu, North Sulawesi, died after being bullied at school. The incident began in the prayer room, where classmates blindfolded, tied, kicked, and hit the victim. Later, the student complained of stomach pain and was diagnosed with an intestinal abnormality. Despite undergoing surgery, the victim passed away.<sup>8</sup> In Sukabumi City, West Java, a 4<sup>th</sup> grade student at an elementary school suffered a broken right arm after being pushed and tripped by a classmate.<sup>9</sup> In Menganti, Gresik, East Java, an elementary student was permanently blinded after an older student stabbed him in the eye with a satay stick over a refusal to give pocket money. The victim, now traumatized and blind.<sup>10</sup>

The above cases are small examples of the significant impact of bullying that disrupts the psychological or mental condition of the victims, even threatening their lives. A study by Hasan Abdillah, et al., confirms bullying has a negative impact on students, both physically and psychologically.<sup>11</sup> Nur Dafiq, et al., also confirm in their study the consequences of bullying behaviour include being isolated from social interactions in the school environment, as well as feelings of fear, worry, anxiety, loss of appetite, and stress.<sup>12</sup> In addition, bullying behaviour also has the potential trauma for the victims, making it difficult for them to adjust to their school environment.<sup>13</sup> This indicates bullying behaviour is highly dangerous, destructive, and capable of damaging the future of its victims.

Seeing the seriousness of the impact of bullying, it becomes important to have proactive and constructive movement so that bullying behaviour can be eliminated in the school environment, thus making schools truly comfortable, safe, and peaceful places for seeking knowledge and avenues for enhancing students' competencies and skills as preparation for achieving their aspirations in the future. One way to address bullying is by instilling values derived from The Holy Qur'ān and formulating into a code of conduct to counteract the phenomenon of bullying in schools. Zubair and Azhar also believe religious practices based on Islamic values are more successful in preventing bullying.<sup>14</sup>

This research aims to propose a solution to bullying in educational settings using the framework of applied exegesis (*Tafsīr-i-‘Amalī*). Applied exegesis offers a fresh approach of interpreting religious texts by engaging in a dialogue between The Holy Quranic verses and real-world empirical condition. The verses studied about bullying are al-Baqarah/2:212, At-taubah/9:79, Hūd/11:38, Aṣ-ṣāffāt/37:12, al-Ḥujurāt/49:11 and al- Humazah/104:1. This research formulates the Holy Quranic perspective on bullying and its internalization into the school curriculum and become code of conduct for students to address bullying cases in Indonesian schools.

### **Research Questions**

The research questions in this paper are:

1. What is The Holy Quranic perspective on bullying by employing the paradigm of applied exegesis (*Tafsīr-i-‘Amalī*) approach?
2. How can these values be formulated into a school as code of conduct?

This paper aims to present the values of The Holy Qur’ān in responding to the phenomenon of bullying in contemporary Indonesia with a paradigm of applied exegesis (*Tafsīr-i-‘Amalī*). Applied exegesis is contemporary interpretation which attempts to shift Islamic values from being perceived to be high, untouchable (theocentric) to being more grounded (anthropocentric) and engaging directly with empirical issues within society.<sup>15</sup> This paper examines the issue with the foundation of The Holy Quranic verses and formulate behavioural patterns based on the values of The Holy Qur’ān, The interpretation results are integrated into the school curriculum to serve as a counter against bullying. By practicing the values taught in The Holy Qur’ān regarding bullying prevention, all members of the school community can help reduce the incidence of bullying in Indonesian schools.

### **Literature Review**

#### **The Holy Qur’ān and Bullying in Schools**

Bullying is an aggressive behaviour intentionally repeated towards others with the aim of causing injury or discomfort to them. Bullying behaviour has long been recognized as a serious problem, impacting the psychosocial, academic, emotional, and mental health of both perpetrators and victims.<sup>16</sup> The Indonesian Ministry of Education and Culture defines Bullying as unpleasant behaviour, whether verbal, physical, or social, in the real world or online, that makes someone feel uncomfortable, hurt, and oppressed, whether

carried out by individuals or groups.<sup>17</sup> Bullying behaviour can be divided into three categories. First, verbal bullying attacks, such as insults, curses, derogatory remarks, threats, slander, taunts, and negative remarks. Second, physical bullying includes hitting, slapping, kicking, and other physically harmful behaviours towards the victim. Third, relational bullying involves isolating someone socially because they are perceived as different based on factors such as skin color, hair type, race, religion, or other characteristics.<sup>18</sup> So, bullying behaviour extends beyond mere words and can also manifest physically and socially by isolating the victim due to being labeled as different from others.

Krisnana et al. identified several factors contributing to bullying, including individual factors, family factors, peer influences, the school environment, mass media, and community surroundings.<sup>19</sup> In relation to the school environment, it is possible that if the school has proper regulations to prevent bullying, along with a means for victims to report incidents and sanctions for the perpetrators, it could minimize bullying behaviour at school. Additionally, character education to teach students the importance of respecting and caring for their peers could also contribute to this effort.

The presence of bullying in schools is caused by various factors, thus efforts to address this issue must be interdisciplinary and collaborative. The results of the study by Iyus Yosep, et al., indicate that addressing bullying cannot be done from just one perspective; it requires a cross-sectoral approach involving parents, schools, the government, and all stakeholders.<sup>20</sup> In terms of legislation, the Indonesian government has formulated laws and regulations to prevent students from experiencing violence in the school environment. Among them are: Law Number 35 of 2014, which is an amendment to Law Number 23 of 2002 concerning Child Protection, Article 76 C states that "Any person is prohibited from placing, allowing, committing, instructing, or participating in violence against children." Article 9 paragraph (1a) states: "Every child has the right to protection in educational units from sexual crimes and violence committed by educators, fellow students, and/or other parties. However, the implementation of these regulations is still not running smoothly in educational institutions. This is the challenge that needs to be addressed so these regulatory instruments can function as intended.

Noboru et al. consider the issue of bullying is a public health problem. According to their assessment, 32 percent of students in schools experience bullying in various forms by their peers. The

phenomenon of bullying in schools has become a global issue and occurs in many countries, including Indonesia.<sup>21</sup> The Indonesian Education Monitoring Network (*Jaringan Pemantau Pendidikan Indonesia*, JPPI) reported an upward trend in bullying cases within the education sector. In 2022, there were 194 reported cases, which increased to 285 cases in 2023, and further rose to 573 cases in 2024. Several factors contributing to the escalation of bullying include the lack of supervision from schools, limited parental understanding of the impacts of bullying, and the rapid development of digital technology, which enables children to easily spread negative content and fosters the emergence of cyberbullying.<sup>22</sup> In addition based on the results of the 2022 and 2023 National Assessment and Education Report, 24.4 percent of students experienced various forms of bullying.<sup>23</sup> The data showed where school for children in Indonesia are still vulnerable to bullying.

Bullying poses a serious problem for the integrity and sustainability of a nation because victims face threats to their futures due to depression and, in severe cases, even death caused by extreme stress. Additionally, perpetrators of bullying have the potential to escalate their behaviour to criminal levels.<sup>24</sup> The study by Ratri and Isdian also shows bullying behaviour can become criminal if it causes pain and physical injury to the victim.<sup>25</sup> Noboru et al. mention in their study bullying has both physical and psychological effects, with the latter considered more impactful on the victims. Students who are bullied tend to have lower self-esteem, feel humiliated or unsafe, and become isolated. Moreover, bullied students also tend to have poorer academic performance and may even drop out of school.<sup>26</sup> The impact of bullying is indeed very serious, and efforts are needed to address it, including incorporating The Holy Quranic values into the educational curriculum and setting examples of exemplary behaviour within the school environment, involving teachers, staff, and educators to embody compassion and kindness.

The Holy Qur'ān teaches that bullying is a reprehensible act and not characteristic of a believer's character (*Al-Baqarah/2:212*). Similarly, mocking or calling someone by derogatory names is also prohibited by The Holy Qur'ān (*Al-Hujurat/49:11*), and there are even more severe warnings for those who slander and revile others (*Al-Humazah/104:1*). The spirit instilled by The Holy Qur'ān is clear: to reject and prohibit various forms of bullying. However, these teachings have not yet been fully installed and internalized into the character and attitude of Muslims. This is the challenge that lies ahead.

Academic studies on bullying that have been conducted are generally divided into two patterns: non-religious-based and religious-based bullying interventions. For example, non-religious approaches, such as the work of Saima Ahmad et al., focus on addressing workplace bullying, where a leader's leadership style influences workplace bullying both directly and indirectly.<sup>27</sup> Krisnana et al., about bullying perpetrators among adolescents, the finding is bullying behaviour more attributable to permissive and authoritarian parenting styles. This variable correlates positively with being a bullying perpetrator.<sup>28</sup> Meanwhile, studies on religion-based bullying interventions, such as Noboru et al.'s study on school education models to prevent bullying, they found that moral education within the curriculum and cultural activities are pathways to prevent school bullying. The implementation of religious education and civic education encourages the cultivation of values of compassion and love among students.<sup>29</sup> Ikhsan Saleh's research on preventing bullying in Islamic schools, emphasize starting with teachers and staff to teach and educate without bullying while simultaneously fostering attitudes of compassion and love through Islamic teachings.<sup>30</sup> Zubair and Azhar discuss *Sharī'ah* teachings as a means to prevent bullying by promoting the concept of belief in the afterlife. This concept is believed to play a crucial role in preventing bullying. Islam teaches that Allah will resurrect all humans after their death, gather them, and hold them accountable for their actions in this world.<sup>31</sup> The above research that has been carried out is quite different from this research. This research uses verses from The Holy Qur'ān concerning with bullying by using the paradigm of applied exegesis (*Tafsīr-i- 'Amalī*) and in the context of contemporary Indonesia. The presence of applied exegesis as a method of interpretation is what distinguishes this study from previous ones.

### **Civility, Incivility and Bullying**

Civility refers to politeness, respect, and courteous behaviour in social interactions which signifies the height of both intellectual and spiritual intelligence, as well as moral virtue and conduct.<sup>32</sup> Meanwhile, Oshinki defines civility as established social bonds and norms to respect ideas encompassing practices of openness.<sup>33</sup> In his study, Oshinki mentions that civility can be traced back to the early Western civilization. Aristotle talked about "*philia*," a pact of friendship and noble social virtues dependent on compassion for others in social interactions.<sup>34</sup> During the Middle Ages, a period that developed many modern understandings of civility, the ruling aristocratic classes in Europe established a set of guidelines for noble behaviour. Additionally, the term "civility" originated from the

behaviours and etiquette of the court, emphasizing respect and courtesy. Based on the above definitions and descriptions, the definition of civility is noble virtues, moral values, and responsiveness in social interactions.

The opposite of civility is incivility, behaviour that exhibits negative elements and does not uphold moral values. Incivility, as described by Anderson as quoted by Natalie and Antony, is characterized as low-intensity deviant behaviour aimed at hurting the target and violating norms.<sup>35</sup> According to Harrison and Polizzy, behaviours such as snapping, harming, or demeaning are considered incivility. A new language has evolved to describe online forms of incivility, such as doxing (revealing or tracking someone's personal identity and spreading it on the internet with negative intentions), dogpiling (a form of online harassment where a target is exposed or punished for dissenting opinions), flaming (verbal attacks like insults, derogatory remarks, typically occurring in public forums and often in online forums with diverse participants), and fraping (gaining access to someone's social media account and posting inappropriate content as if the victim were the perpetrator). All these forms of incivility have serious impacts on the mental and psychological well-being of internet users.<sup>36</sup>

The study by Natalie and Antony indicates that incivility exhibited by students in schools has the potential to escalate into forms of bullying, resulting in negative consequences for the school environment.<sup>37</sup> Therefore, it is necessary for educators to show firmness and commitment in observing students' behaviour in school so that they can demonstrate polite and friendly behaviour. A conducive environment will undoubtedly have a positive impact on students' academic development.

According to Harrison and Polizzy, moral decisions in social interactions depend on the context – they are influenced by perceptions, situations, the parties involved, values, personal judgments, rules, and consequences.<sup>38</sup> Thus, the behaviour produced by an individual is influenced by many variables. Therefore, by emphasizing the values of religious teachings (especially The Holy Qur'ān) and internalizing them into daily practice, it may lead to individuals becoming friendly, polite, and exhibiting positive behaviour. The values of The Holy Qur'ān that command speaking kindly, honestly, politely, and gently are considered to potentially foster the presence of commendable civility.<sup>39</sup> The urgency of this research lies in formulating The Holy Quranic perspective on bullying and integrating it into the school curriculum. By doing so, uncivil

behaviour can be minimized, ultimately leading to the addressing bullying in schools.

### Research Method

The research methodology employed is a literature review, gathering The Holy Quranic verses on bullying, they are Al-Baqarah/2:212, At-taubah/9:79, Hūd/11:38, Aş-şāffāt/37:12, Al-Ḥujurāt/49:11, and Al-Humazah/104:1. Including the interpretations of scholars regarding the aforementioned verses. Additionally, various literature discussing bullying is collected.<sup>40</sup> Meanwhile, applied exegesis (*Tafsīr-i-‘Amalī*) is used as the analytical framework, involving the following steps: 1) Gathering The Holy Quranic verses about bullying (as mentioned above). 2) Extracting moral values from these verses. 3) Integrating the moral values obtained with empirical conditions in the field, in this case, bullying. 4) Utilizing the integration of these values to formulate a code of conduct.<sup>41</sup> The product of this interpretation in the form of a code of conduct, is the result of the applied exegesis paradigm, which distinguishes it from previous studies on bullying based on religious grounds. This code of conduct is called in this paper as "The Holy Quranic civility". This paper endeavours to present a new approach to addressing bullying in schools through the applied exegesis paradigm. The findings from this study are considered more operationally applicable to respond to the prevalence of bullying in schools, thus making schools truly comfortable, safe, and enjoyable places for learning, skill development, and enhancing students' competencies.

### Finding and Discussion

#### The Interpretation of The Holy Quranic Verses on Bullying

The verses examined in this paper are as follows: Al-Baqarah/2:212, At-Tawbah/9:79, Hūd/11:38, Ash-Shu'ara'/37:12, Al-Ḥujurāt/49:11, and Al-Humazah/104:1.

*Adorned is the present life for those who disbelieve, and they laugh at those who believe, while those who fear Allah shall be above them on the Day of Resurrection. Allah gives provision to whom He wills without measure.*<sup>42</sup>

Al-Tabari describes the above verses as a reflection of disbelievers who love the world and its luxuries, and they mock or insult those who follow the last Prophet (*Ṣal Allah-u-‘alaihe wa sallam*), namely those who believe in Prophet (*Ṣal Allah-u-‘alaihe wa*

*sallam*) and seek the Hereafter. And the meaning of the righteous people above them (the disbelievers) is the reward of paradise.<sup>43</sup>

Meanwhile, Fakhr al-Din al-Razi explains that the above verses were revealed regarding Abu Jahl and the leaders of the Quraysh who mocked the poor Muslims such as Abdullah bin Mas'ud, Amar, Khabbab, and Salim, who were in poverty, oppression, and endured suffering patiently, while the disbelievers lived in luxury. This is an opinion attributed to Ibn Abbas.<sup>44</sup>

The above verses depict that the disbelievers only mock the poor Muslims and conclude that only they have the right to enjoy the pleasures of the world. This statement is invalid and is responded to in the last verse mentioned above: "Allah provides sustenance to whom He wills without account." Like the story of Qaran, who was given abundant wealth, and the story of Prophet Job (*'Alaih As-Salam*), who was tested. Therefore, Fakhr al-Din al-Razi emphasizes that the disbelievers cannot unilaterally claim that the world is only for them and poverty is only for Muslims. Disbelievers who are granted ease are referred to as *istidrāj*, while believers who experience hardship are regarded as trials.<sup>45</sup>

*Among the hypocrites, there are) those who taunt the believers who voluntarily give alms and have nothing but their hard earnings; still they mock at such people. Allah mocks at them, and for them there is a painful punishment.*<sup>46</sup>

Ibn Abbas explains that the above verse is one of the signs of the hypocrites' traits, where they always criticize and mock everything, even those who give charity are not spared from their criticism. This verse was revealed due to the incident narrated by Abu Mas'ud, who said:

*"After the Prophet Ṣal Allah-u-‘alaihe wa sallam commanded us to give charity, we began to compete in giving charity to earn rewards. Then Abu Uqail gave a sa‘, and then someone else came with more than that. Then the hypocrites said, 'Indeed, Allah does not need the charity of this person. He only does it for show.' Then the verse At-Tawbah/9: 79 was revealed."*<sup>47</sup>

*He started making the Ark. Whenever the leaders of his people passed by him, they mocked at him. He said "if you mock at us, we mock at you like you mock at us."*<sup>48</sup>

Al-Shawkani explains that the mockery mentioned in the above verse refers to the ridicule from the people of Noah when Prophet Noah (*'Alaih As-Salam*) built the ark. If you (the people of Prophet Noah) mock us for building the ark, then we will mock you when you drown. Some also interpret that the mockery referred to in this verse is ignorance, namely ignorance due to not knowing the benefits of the ark built by Prophet Noah (*'Alaih As-Salam*).<sup>49</sup>

*But you wonder (at their denial), and they mock (at the idea of an Hereafter)*<sup>50</sup>

Al-Maraghi explains that if the disbelievers mentioned in the verse exhibit stubbornness and disobedience towards the evidence provided by Allah Almighty, their hearts become closed to the guidance around them due to their stubbornness and refusal to accept it, leading them to mock. And Allah Almighty emphasizes to Prophet *Ṣal Allah-u- 'alaihe wa sallam* that his duty is only to convey the divine message.<sup>51</sup>

*O you who have believed, no men should ever scoff at other men. May be, the latter are better than the former. Nor should women (ever scoff) at other women. May be, the latter women are better than the former ones. And do not find fault with one another, nor call one another with bad nick names. Bad is the name of sinfulness after embracing faith. If any one does not repent, then such people are the wrongdoers.*<sup>52</sup>

According to Ibn Kathir, the above verse reinforces the prohibition against insulting or belittling others, as mentioned in the hadith of the Prophet: "Arrogance is rejecting the truth and looking down on people." Insulting others is clearly prohibited in Islam because the person being insulted may be more honorable in the sight of Allah Almighty. Similarly, Muslims are strongly prohibited from calling someone by derogatory or inappropriate names.<sup>53</sup> In Jalalain's exegesis, it is also emphasized that it is forbidden to address others with derogatory names, for example, calling someone with terms like "hey, wicked" or "hey, infidel," and similar derogatory terms.<sup>54</sup>

*Woe to every backbiter, derider*<sup>55</sup>

Quraish Shihab explains that this verse serves as a warning in the form of the threat of Hellfire (*wail*) to those who backbiter and derider. This threat is intended to remind Muslims not to behave in such a manner towards each other or towards others. The Holy Qur'ān explicitly rejects various forms of mockery and ridicule, as stated in Al-Ḥujurāt/49:11. As for the term "*humazah*" in the above verse,

Quraish Shihab interprets it as strong pressure and urging. Later, this meaning evolved and was interpreted as pushing others with words (speech), meaning backbiting, slandering, highlighting the negative aspects (criticizing). Meanwhile, "*lumazah*" is interpreted as mocking using gestures of the eyes or hands accompanied by whispered words, both behind and in front of the person being mocked. From these interpretations, it is clear that mocking or ridiculing in various forms, which has become a habit, receives a serious threat.<sup>56</sup>

### **The Holy Quranic Civility on Addressing Bullying in Schools**

In Surah al-Baqarah/2:212, emphasis is placed on the characteristics of disbelievers like Abu Jahal and the leaders of the Quraysh who rejected the Prophet (*Sal Allah-u- 'alaihe wa sallam*), which included mocking or insulting weak and poor Muslims. Therefore, the behaviour of mocking, slandering, and ridiculing should not become the character of a Muslim, especially students in school. To prevent this from becoming their character, students need to be educated about compassion, kindness, and respect towards their fellow classmates in school and especially towards their teachers. One way to instill these values is by providing students with education in the curriculum about moral values and religious teachings. Additionally, Practicing the act of sharing, such as bringing food from home, and making a habit of giving alms every Friday, which are then given to those in need. In addition, students are also invited to orphanages to mingle and experience the lives of orphaned children, thus cultivating humanistic and social values. By combining theoretical teachings from the curriculum with practical experiences in the field, the values of humanity such as compassion and kindness can be strengthened within students. Consequently, behaviours like mocking or insulting can be avoided.

In At-taubah/9:79, it describes the attitude of hypocrites who constantly criticize everything, and even acts of kindness like giving charity are not spared from their mockery. Allah Almighty responds to such behaviour with severe punishment. The value that can be derived from this verse is that Muslims should be strong, not easily angered or shaken by insults, ridicule, or mockery directed towards them. The code of conduct is to train students to have strong spirits and not to easily get angry when responding to bullying. This can be achieved by internalizing moral values such as forgiveness, being cheerful, and having a calm demeanor so that students do not easily become emotional. Being able to control emotions plays an important role in social interaction, especially among students. If students can control their emotions, negative incidents can be avoided. At school, students

are trained to be forgiving individuals, to smile often, and to have a humble demeanor so that they don't easily get emotional. These values are taught alongside classroom education and also practiced by giving smiles and greeting teachers, school staff, and peers when they meet or make eye contact within the school environment. This way, students become friendly individuals, with a ready smile, and the ability to control their emotions.

In Hūd/11:38, it narrates the mockery directed at Prophet Nuh (*'Alaih As-Salam*), which stemmed from the ignorance or lack of knowledge of his people. Bullying often arises from ignorance or misunderstanding, similar to the story of Prophet Nuh (*'Alaih As-Salam*) when his people mocked him for building a ship because they did not understand its purpose or how to use it. The code of conduct from this verse is that students should be trained not to hastily draw conclusions without knowing the certainty of things. Therefore, students should refrain from making negative assumptions or judgments that may lead to bullying behaviours. Students are trained not to hastily draw conclusions about something without knowing its certainty. They are taught to gather credible information before reaching a conclusion. For example, if they encounter an issue, they should not immediately believe it but instead cross-check and verify it first before drawing conclusions. This way, the information obtained is accurate and can be accounted for, thus minimizing the potential for insulting or mocking due to ignorance.

In Aş-şāffāt/37:12, it narrates how the Prophet (*Sal Allah-u-'alaihi wa sallam*) received mockery due to the stubbornness of the disbelievers towards the evidence provided to them. However, the Prophet (*Sal Allah-u-'alaihi wa sallam*) was commanded not to pay attention to it because his duty was only to deliver the message. The code of conduct from this verse is that students should be taught not to respond to verbal bullying such as mockery or insults. The goal is to avoid conflict and make the bully feel powerless. By not responding or ignoring it, students can maintain a calm and stable demeanor, as they are not affected by verbal bullying.

In Al-Ḥujurāt/49:11, this verse clearly prohibits a Muslim from backbiting or insulting others, and even from using inappropriate nicknames. The code of conduct from this verse is that students should be educated that Islam prohibits bullying others for any reason. A truly Moslem student is one who loves and cares for all of Allah's creatures. In addition, the school facilitates an

open, easily accessible, and secure reporting service for students, enabling victims to freely report bullying incidents at school. This allows the school to effectively monitor the social environment within the school.

In Al-Humazah/104:1, those who backbite and slander are clearly threatened. The code of conduct from this verse is that students should be taught that Islam threatens severe punishment for bullying perpetrators. With the threat of punishment in the afterlife, students are expected to fear engaging in insults, mockery, or other destructive behaviours. The code of conduct from this verse is the school establishes clear and measurable rules regarding sanctions for bullying behaviour, such as verbal warnings, contacting parents, strict limitations, suspension, and others. Additionally, the school also provides counseling for students to prevent them from repeating similar actions.

By implementing the values of The Holy Qur'ān in the form of behaviour and attitudes are hoped bullying behaviour in schools could be minimized or even eliminated. Definitely, this concept cannot be applied instantly, needs hard effort, and involve all elements. The formulation of civility that The Holy Qur'ān has taught would be main reference to address bullying, and one of the ways to create harmony environment school. The integration of The Holy Quranic values in various educational contexts has proven successful in several cases. For instance, the incorporation of entrepreneurial values drawn from the Holy Qur'ān has fostered a spirit of entrepreneurship among students, as reflected in the concept of the Holy Quranic Edupreneur.<sup>57</sup> Similarly, environmental values found in the Holy Qur'ān have been integrated into the Green Campus concept.<sup>58</sup> These studies provide empirical evidence demonstrating the Holy Quranic values can be effectively implemented in practical domains, yielding tangible social and educational benefits. Likewise, the concept of the Holy Quranic Civility when integrated into the school curriculum serves as a foundational framework for anti-bullying movements in schools. So, it is highly possible the implementation of the Holy Quranic Civility concept can foster anti-bullying attitudes among students.

For example, one relevant implementation strategy is the application of the Project-Based Learning (PBL) model. Within this framework, students are not only expected to comprehend values at a cognitive level but also to enact them directly through collaborative projects. These may include drafting an anti-bullying

class declaration, organizing campaigns on ethical communication literacy, or conducting simulations of conflict resolution grounded in the Holy Quranic values. In this way, the concept of civility in the Holy Qur'ān does not remain at a merely normative level; rather, it is transformed into a social habitus within the classroom environment. In addition to PBL, other instructional models such as cooperative learning, problem-based learning, and reflective learning can be comparatively implemented and examined. The effectiveness of each model may be evaluated through instruments measuring attitudinal change, levels of empathy, patterns of student communication, and the reduction of bullying incidents within the school setting. This approach underscores that bullying prevention cannot rely solely on administrative regulations; instead, it requires the structured internalization of moral and spiritual values within pedagogical design. Consequently, the integration of the Holy Quranic values into the curriculum is not merely symbolic, but transformative and measurable.

The summary of the Holy Quranic verses about bullying can be outlined as follows:

#### Applied Exegesis to Verses of the Holy Qur'ān on Bullying

| Verse of The Holy Qur'ān | Meaning of the Verse                                                                                                                                           | The Moral Values in the Context of Bullying                                                                                                     | Code of Conduct (product of Applied Exegesis)                                                                                                                                                                                |
|--------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| al-Baqara h/2:212        | The Quraysh disbelievers mocked / insulted the followers of Prophet ( <i>Ṣal Allahu- 'alaihi wa sallam</i> ) who happened to be poor and suffering, while they | The character of those who enjoy mocking or insulting the weak and the poor is like to the character of Abu Jahl and the leaders of the Quraysh | The attitudes of compassion, respect, and sharing are instilled in students through classroom education and the practice of sharing meals and participating in charity movements. Students are also invited to orphanages to |

|                 |                                                                                                                                                                                              |                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                                                                                                          |
|-----------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                 | (the disbelievers ) were wealthy.                                                                                                                                                            |                                                                                                                                                                                                                                       | mingle and experience the lives of orphaned children, thus fostering values of humanism and social responsibility in them.                                                                                                                                                                                                               |
| At-taubah/ 9:79 | One of the signs of the hypocritical nature of a person is that they constantly criticize and ridicule everything, even those who engage in acts of charity are not free from their ridicule | A Muslim should strive to be a resilient individual who does not easily get emotional or angry and remains steadfast in the face of insults.                                                                                          | Students are trained to become forgiving individuals, to smile readily, and to possess a calm demeanor, so they don't easily become emotional. These values are conveyed through classroom education and through the practice of smiling and greeting teachers, school staff, and peers when meet or face to face in the area of school. |
| Hūd/11 :38      | The people of Prophet Noah ( <i>'Alaih As-Salam</i> ) mocked him while he was building the ark. This mockery was simply due to their ignorance                                               | Bullying often stems from ignorance or misunderstanding, similar to the story of Prophet Noah ( <i>'Alaih As-Salam</i> ) when he built the ark and was ridiculed by his people, who didn't understand the purpose and use of the ark. | Students are trained not to hastily draw conclusions without knowing their certainty (bad prejudice). They are taught to gather credible information before making conclusions. For example, if they                                                                                                                                     |

|                       |                                                                                                                                 |                                                  |                                                                                                                                                                                                                                                                                                                 |
|-----------------------|---------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                       | or lack of knowledge.                                                                                                           |                                                  | come across an issue, they should not immediately believe it but instead cross-check and verify it before drawing conclusions.                                                                                                                                                                                  |
| Aş-şāffāt/3<br>7:12   | The stubborn attitude of the disbelievers towards Prophet ( <i>Ṣal Allahu-‘alaihi wa sallam</i> ) and their continuous mockery. | Ignoring insults to avoid causing disturbance.   | Not responding to verbal bullying behaviour such as mocking or insults is aimed at avoiding conflict and making the bully feel powerless.                                                                                                                                                                       |
| al-Ḥujurāt<br>/49: 11 | Prohibition against insulting or demeaning others, including calling them with bad nicknames.                                   | Insulting others in any form is not permissible. | Islamic and faithful students are those who love and care for all of Allah's creatures. Among their reflections are refraining from insulting, mocking, or cursing, but speaking with kindness, gentleness, and politeness. The school also facilitates an open and safe reporting system for bullying victims. |

|                   |                                                      |                                                                                                                                                                                                 |                                                                                                                                                                                                                                        |
|-------------------|------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| al-Humazah/104: 1 | The threat of Hellfire (Wail) for scorner and mocker | The existence of threats in the afterlife is hoped to instill fear in students, preventing them from engaging in insults, mockery, or other destructive behaviours, thus discouraging bullying. | The school clearly defines sanctions for bullying perpetrators, such as verbal warnings and counseling to prevent recurrence, involving parents, strict monitoring and restrictions, disciplinary sanctions, and legal accountability. |
|-------------------|------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Source: Researcher's analysis, 2024

The values of The Holy Qur'ān mentioned above serve as a set of concepts to be used as a framework in formulating a curriculum model oriented towards addressing bullying in schools. The integration of religious values (especially The Holy Qur'ān) has been considered capable of fostering morally upright of student character. This thesis has been proven by several research findings conducted by academics, which indicate that religious education in schools is able to prevent bullying.<sup>59</sup> Similarly, the role of teachers and school staff who teach with love and compassion, along with the values of Islamic teachings, also encourage students to adopt a friendly and loving attitude.<sup>60</sup> The concept offered in this paper, which is the Holy Quranic teachings on addressing bullying called as the Holy Quranic civility, should also consider other aspects such as teacher professionalism, supportive curriculum, adequate school systems, supportive facilities, and infrastructure. However, what is proposed in this paper provides an alternative solution for schools in addressing bullying. By integrating the values of the Holy Quranic teachings mentioned above into the school curriculum, students are educated to behave politely, courteously, kindly, and compassionately, making the school a truly safe and comfortable place to learn and achieve their dreams. As for future work on bullying in schools, it can be seen from a broader aspect and with a social sciences and humanities approach. This approach may be able to complement the shortcomings of the results of this research.

## Conclusion

Bullying behaviour has negative impacts on the development of children; therefore, a formulation is needed to address bullying in schools therefore the function of schools as a place for children to seek knowledge and grow as preparation for their future can be optimally realized. One of way to address bullying in schools is by internalizing the values of the Holy Quranic civility in students. The Holy Quranic civility in facing bullying is as follows: 1) Bullying is part of reprehensible behaviour, and the inclination to bully is a characteristic of disbelievers who bully believers (Al-Baqarah/2:212). Students are taught not to easily get angry and to control their emotions when subjected to bullying (At-Tawbah/9:79). 2) Students are trained not to hastily draw conclusions without knowing the certainty, so that they do not quickly form negative views that lead to bullying behaviour (Hūd/11:38). 3) Students are taught not to respond to verbal bullying behaviour such as mockery or insults, aiming to avoid conflict and make the bully feel powerless. By not responding or ignoring it, students can maintain a calm and stable mindset without being pressured by verbal bullying (Ash-Shu'ara/26:3). 4) Students are educated that Islam prohibits bullying others for various reasons, and Muslim students are those who love and care for all of Allah's creatures (Al-Ḥujurāt/49:11). 5) Islam threatens severe punishment for bullying perpetrators (Al-Humazah/104:1). By implementing these the Holy Quranic values, the bullying in schools can be effectively addressed and eliminated, creating a safer and more conducive learning environment for all students.

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