



# Prevention of Verbal Bullying Through Education on Ethics Toward Fault

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**Abstract. Purpose:** This study seeks to determine the relationship between verbal bullying and fault or 'ayb by referring to previous research. It was carried out by compiling the concept of fault based on verses of the Quran and hadith as well as developing a simple curriculum concept for preventing verbal bullying through Islamic ethics toward fault education.

**Method:** This study employs a qualitative paradigm in conjunction with the library research approach. A documentation system is used for data collection. The data sources are research publications on verbal bullying and Quran-hadith verses that correlate with fault. Interpretative content analysis was used to analyze the data. **Results:** This study discovered a connection between verbal bullying and human fault (al-khalqiyah and al-khuluqiyah faults). Islamic ethics concerning fault includes seven points that can be used to construct a verbal bullying prevention curriculum.

**Keywords:** Verbal bullying · fault · ethics toward fault

## 1 Introduction

Education aims to shape the character and civilization of a dignified nation [1]. By referring to the definition of dignity, a dignified nation is one that possesses a high level of humanism [2]. Indonesia is a country that promotes human values. This is mirrored in the nation's worldview, namely the second Pancasila precept, which advocates for a just and civilized mankind. To accomplish this educational function, efforts must be made to increase educational quality. Efforts to improve education quality are intended to boost the dignity of the Indonesian people [3].

Humanity can also be shown in everyday interactions that promote noble virtues and sustain human values. As a result, it is perfectly suited to Indonesia's national educational objectives. Having a noble character is one indicator of national education aims [1]. The government has designed a curriculum that is expected to achieve noble educational goals. There are several subjects that can help students develop noble character. Among these subjects are Civics Education (PKn) and Religious and Moral Education (PABP). In addition, the government has launched a Character Strengthening Program (PPK) to develop students' character. The values to be developed include religious values,

honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the motherland, respect for achievement, communication, love for peace, love to read, care for the environment, social care, and responsibility [4]. To optimize PPK, education units can involve the three centers of education, namely schools, families, and communities [4]. Furthermore, the school must employ a class, school, and community-based strategy [4].

In addition, the government has launched the Child-Friendly School (SRA) program. Child-Friendly Schools are formal, non-formal, and informal education units capable of fulfilling specific rights and protecting children, as well as offering a complaint process for handling problems in educational units. The SRA program alludes to Article 28 paragraph 2 of the Republic of Indonesian Constitution of 1945, which specifies that children shall be free from violence and discrimination. Child-Friendly Schools must have a policy on the elimination of violence that is listed in the rules of the education unit, as well as a complaint mechanism for handling cases in educational units and the existence of several prohibitions, one of which is against acts of violence and discrimination between students (bullying) [5].

With the preceding government policies, Indonesian students should have noble and decent character. However, there are still students who have hideous morals. Their interaction does not reflect a dignified nation committed to human values. In Indonesia, there are still many bullying cases. According to the Indonesian Child Protection Commission (KPAI), there were 36 occurrences of bullying between May 2018 and July 2018, accounting for 22.4% of the 161 cases listed in the education sector [6]. Research on bullying at SMA Negeri 1 Tanete Rilau found that most of the bullying subjects (94.1%) were male, whereas the victims (96.3%) were female. The majority of bullying occurrences are verbal, with subjects and victims of bullying happening in all classes [7].

Bullying in schools has a detrimental impact on the victims of bullying, the perpetrators of bullying, and the schools where bullying happens. Bullying has an effect on victim behavior, according to the findings of Sesha Agistia Visty's research. The implications include (1) causing fear and the victim withdrawing from the environment, (2) the victim becoming a quiet person, (3) some victims using bullying as a driving force to change and become better than before, and (4) some victims fighting or retaliating by bullying as well [8]. Meanwhile, Ledita Ezy Maulany noted that the impact of bullying on victims is that (1) victims suffer from mental problems ranging from sensitivity, anger, depression, low self-esteem, anxiety, impaired sleep quality, self-harming, and suicidal ideation. (2) Victims dare to utilize medications that the government forbids. (3) Victims lose their passion for learning. (4) The victim's learning achievement eventually declined as well. (5) Victims withdraw from their social environment, making it impossible for them to interact with others, and (6) they become a bully as well [9]. The impact of bullying described by Sesha Agistia Visty and Ledita Ezy Maulany has similarities, namely that the victim withdraws from association with the people around him and the victim will take revenge on the bully.

According to Luthfi Arya, who cited Ohsako's opinion, bullying has an effect on perpetrators as well, namely that perpetrators will be expelled from school, bullying will spread to teachers and school principals, violent behavior will spread to homes and

families, and perpetrators will be involved in juvenile delinquency. Bullying will also have an impact on schools since disciplined behavior will decline, school norms and regulations will be undermined, and the educational process will be hampered [10].

## 2 Literature Review

Bullying prevention regulations and procedures are in place and effective. There are several statutes that can be used to prevent bullying [11]. There is a pocketbook entitled *Stop Perundungan/Bullying Yuk!*, which is published by the government. This book outlines bullying prevention measures. Prevention can be carried out by children, families, education units, local government, and central government [12]. Bullying, however, persists in the actual world. All parties must participate and work together to stop this. To prevent bullying, brilliant ideas are required. According to one study, there are six ways to prevent bullying: create comfort at school, supervise children, teach children to choose friends with good qualities, instill a spirit of courage in all children to face bullies, instill a sense of empathy for everyone, provide an understanding of the impact of bullying, and report bullies to the authorities [13]. Another study found that sharing stories, having group discussions, practicing mindfulness, and engaging in a variety of activities such as meaningful teaching, problem-solving, empathy, and effective communication can help to prevent physical bullying [14].

In America, an anti-violence curriculum has also been developed. According to Farrell and Meyer's study titled *The Effectiveness of School-based Curriculum for Reducing Violence among Urban Sixth Grade Students*, violence and some behavioral issues can diminish, particularly for males, but not for female students. As a result, this study shows that developing an anti-violence curriculum is critical and must take differences between genders into account [15]. Meanwhile, Wilson and Lipsey discovered in their research that anti-violence programs can reduce general violence, such as hitting, name-calling, intimidation, and bad behavior [16].

Lutfi Arya has an excellent suggestion. He proposes a safe and anti-bullying preschool curriculum. This concept is intended to avoid bullying. At least five anti-bullying curricular modules have been developed. Each module has a distinctive theme. The five themes of the module are; what happens in our schools? bullying at school, accepting individual strengths, respecting differences, and empathy. Each module includes module identity components, basic competencies, learning objectives, standardized materials, learning methods, learning resources, learning activities, and assessments [10, pp. 126–146]. According to Lutfi Arya, the anti-bullying curriculum module is similar to a moral lesson; so, this curriculum can be incorporated into classes with moral content, and it is even better if it is connected with the guidance and counseling program in schools [10, p. 126].

Another study on bullying behavior was undertaken by Kadek Ayu Erika et al., who concluded that an active educational and spiritual effort is required to improve the behavior of adolescents so that they become adolescents with excellent character [7, p. 131].

This present study is an effort to complete attempts to reduce bullying in schools. This is in response to recommendations made by Kadek Ayu Erika et al., whose study focuses

on education and spirituality efforts. This research also refines the bullying prevention curriculum developed by Luthfi Arya, in which he refers to the anti-bullying curriculum module as a moral lesson. This study focuses on the concepts of educational, spiritual, and moral.

### **3 Method**

This study used a qualitative research paradigm and a library research approach. The objects of the research are (1) books and journals that discuss verbal bullying, and (2) the texts of the Quran and hadiths related to faults. Data were collected by means of documentation. The collected data were then analyzed using content analysis techniques.

Researchers attempt to investigate the causes of verbal bullying and relate them to the victim's faults. Following that, the researcher will examine the Quranic passages and hadith linked to dealing with faults.

## **4 Results and Discussion**

### **1. Verbal Bullying**

Verbal bullying is bullying using speech or words. Bullying comes in many forms, including verbal abuse. Other types of bullying are physical bullying, social bullying or relationship bullying, and cyberbullying. Physical bullying includes pushing, pinching, kicking, and causing material damage. Meanwhile, relational or social bullying occurs by excluding attitudes and actions. Cyberbullying can be in the form of defamation, lies, and crime through social networking [17]. These three types of bullying are all linked. That is, a victim of bullying may receive bullying treatment for more than one type of bullying. Among the numerous varieties of bullying, verbal bullying is one of the most common [18]. Verbal bullying is the most common sort of bullying in Brazil [17]. In a study conducted by Gitry Marela et al., it was discovered that 47% of teenagers experienced verbal bullying, whereas 30% experienced physical bullying, 20% experienced social bullying, and 3% encountered cyberbullying [19].

#### **Content of Verbal Bullying**

Verbal bullying can be in the form of words that contain ridicule, curses, and insults. The target of the speech is related to names, physical conditions, slander, or other insults [18]. This is also consistent with the study's findings that there are two types of verbal bullying that occur, namely forms of verbal bullying based on names and verbal bullying based on physical condition [18].

Physical bullying is generally associated with an imperfect or impaired physical form. Sometimes this is due to someone's body that is distinct from others. Every time they meet, their physical differences become the source of mockery and shame. Bullying material is also included in relation to hair form and complexion. Some people like insulting others simply because of their frizzy hair, black skin, or albino skin color. Racism still exists today. According to a study conducted by Jaza Tirahmawan, H&M

advertising contained an element of racism, as seen by the model in black skin, which is referred to as a monkey. This is a joke that makes the black race the object of racism.

The practice of demeaning the black race becomes commonplace due to belief in the ideology of skin supremacy. Where the idea that whites are superior to blacks comes from the baseless belief in denigrating races of color [20]. Verbal bullying also targets the condition of the mouth. According to one study, 429 (27%) of the children who participated in the survey reported being victims of verbal bullying due to mouth condition [17]. Racial and ethnic distinctions are also among the targets of verbal bullying. According to one study, ethnic-based vulnerability and bullying appeared as features that required specific attention [21].

### **Negative Impact of Verbal Bullying**

Bullying in general is detrimental to both the perpetrator and the victim. Verbal bullying also has a stronger negative impact on victims. There have been numerous studies undertaken to investigate the deleterious effects of verbal bullying on victims. Victims of verbal bullying lose confidence in themselves, as indicated by victims being quiet and anxious while interacting with others [21]. Verbal bullying can also create emotional and social imbalances [17].

Teenagers who are subjected to verbal bullying may have lower self-acceptance, and lower self-confidence, and gradually erode their self-esteem [22]. Verbal bullying also leads students to have higher levels of depression than students who do not experience verbal bullying [19]. Victims of verbal and social bullying will attempt suicide at a higher degree [23].

If we pay attention, we will see that some cyberbullying content contains verbal bullying. The distinction is that cyberbullying content is written or recorded in audio and video and shared on social media, whereas verbal bullying content is said orally immediately in front of the victim. Cyberbullying, according to Marwa Khairy et al., is defined as intentionally aggressive behavior carried out by individuals or groups of individuals through social media that repeatedly communicates hostile or offensive messages intended to cause harm or inconvenience to others. An offender can now upload abusive content as a comment, image, or footage in a single step. However, this content may be watched, shared, saved, commented on, or 'liked' repeatedly by others, resulting in a never-ending cycle of abuse and loss or distress. Cyberbullying, despite its widespread prevalence, has more severe consequences than traditional bullying. Cyberbullying has terrible consequences, including low self-esteem, depression, anxiety, feelings of dread, anger, and frustration, and in some extreme cases, death. Cyber-bullying is a social problem that includes flaming, which is short online battles using bad words and violence, abusive language by constantly sending offensive messages to others, slander (spreading false rumors), impersonation (pretending to be someone else), and exclusion, which is intentionally excluding someone from an online group, but the effects of abuse persist and spread exponentially [24].

Due to the enormous and pervasive negative impacts of verbal bullying, every school must make commitments and breakthroughs to prevent verbal bullying. Not only schools, parents at home, community leaders, and religious leaders must also participate in efforts to prevent verbal bullying in accordance with their respective duties and abilities.

## 2. Definition of Fault

The word “*ayb*” denounces fault in Arabic, which means flaw and disgrace [25]. Fault can also signify imperfections and inadequacies [26, p. 81]. The word “*ayb*” has been adopted as an Indonesian term, which shows dishonor; shame; bad name, wrong; and mistaken [26, p. 21]. This term is also used in fiqh. There are several details of the law of fault regarding its object. Imam an-Nawawi mentioned that there are six kinds of fault meanwhile al-Qolyubi argued that there are eight kinds of fault [26, p. 82].

If the term fault refers to humans, there are two forms of fault [27], notably Al-khalqiyah and Al-khuluqiyah. An explanation is provided below.

The first type of fault is al-khalqiyah, which is a normal fault and not an unethical deed. This fault is associated with physical flaws such as blindness, tiny hands, and others.

The second type is the al-Khuluqiyah, which is shame or fault as a result of immoral conduct, whether committed secretly or openly. This fault is associated with cruel morals, both despicable morals toward God, fellow humans, oneself, and other species in the surrounding environment. Abu Abdurrahman As-Sullami refers to this al-khuluqiyah fault as *‘uyub an-nafs*, or the fault of the soul, and the title of his book reflects this. He explained that various sheiks had asked him to write several chapters on the fault of the soul for future generations to follow as guidelines. He described 55 soul faults in the book and showed how to treat them [28].

In Arabic, there is a term that has the same meaning as the word fault, namely nakedness. In general, nakedness refers to areas of the body that are prohibited for men and women to expose, or that must be covered and may not be shown [26, p. 44]. However, there is a hadith in which Allah’s Messenger mentions the word nakedness, but what He means is a fault. The hadith is as follows.

مَنْ سَتَرَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ، سَتَرَ اللَّهُ عَوْرَتَهُ  
يَوْمَ الْقِيَامَةِ، وَمَنْ كَشَفَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ،  
كَشَفَ اللَّهُ عَوْرَتَهُ حَتَّى يَفْضَحَهُ بِهَا فِي بَيْتِهِ

*“Whoever conceals the nakedness (fault) of his Muslim brother, Allah (SWT) will conceal his nakedness on the Day of Resurrection. Whoever exposes the nakedness of his Muslim brother, Allah will expose his nakedness, until (so that) He shames him, due to it, in his (own) house” (HR. Ibnu Majah, number 2546).*

In the hadith, nakedness means fault. The Prophet compared fault to nakedness. This means that fault must be covered, cannot be opened, and cannot be spread to others, just as nakedness must be hidden and not displayed to everyone.

## 3. Relations Between Verbal Bullying and Fault

As previously stated, there are two forms of human fault. The physical is represented by the al-Khalqiyah fault. Humans regard physical imperfections to be a fault. As a result, children with disabilities are more likely to be bullied. Individuals with disabilities have

physical, mental, and intellectual impairments, as well as sensory restrictions. Persons with disabilities are a minority group that finds it difficult to associate with their non-disabled peers, are frequently bullied, and are treated differently than non-disabled people [29].

Humans are a diverse species. Humans are split into several nations. The human race is also distinctive. Differences in physical shape and complexion are influenced by race. They are also made up of people from diverse ethnic backgrounds. Because of this diversity, people have varying thoughts and opinions about the superiority of their race and ethnicity. There are certain races that feel superior to other races. There are white people who believe they are superior to black people. These feelings of superiority result in poor relationships. Discrimination arises as a result of racial and skin color differences.

It turns out that understanding of racism has evolved throughout human history. Racism is the belief that humanity is divided into races, with individuals of each race seen as inferior. Racism has existed in various forms since the beginning of human history [20]. Meanwhile, Muhammad Al Hafiz conducted a study, the findings of which revealed that racism still persists. Discrimination exists between the white and black races. The black race is oppressed. Discrimination manifests itself in a variety of ways, including verbal expression, physical abuse, exclusion, avoidance, and murder [30].

As previously said, verbal bullying takes the form of mockery, insults, and humiliation. One of the reasons someone gets mocked, insulted, and humiliated is because they have a flaw. A person's physical state, which is considered a fault, has flaws and inadequacies, will become the subject of bullying by others. According to Jaza and Al Hafizh's research, verbal bullying against individuals' physical conditions still persists.

In connection with the second type of fault, namely the al-khuluqiyah fault, there is also verbal bullying of people who have al-khuluqiyah fault. Bullying manifests in various forms. A reproach is brought against the people with al-khuluqiyah fault. Many people will vocally abuse someone who enjoys committing sins. For example, if a child is stingy, he will face verbal abuse from his peers. Verbal bullying is often done directly in front of him or in front of other people.

From the explanation above, it can be concluded that one of the target objects of verbal bullying is the human fault, both al-khalqiyah and al-khuluqiyah fault. Even though every human being must have a fault, there may be people who do not have al-khalqiyah fault, but they have al-khuluqiyah fault. Every human being must have al-khuluqiyah fault. This is caused by several things as follows:

- a. Allah has created the human soul with the capacity for both disobedience and piety. This is explained by Allah in Surah Asy-Shams verses 7–8. Initially, Allah created the soul in its natural state of purity. However, Allah then describes the paths of disobedience and piety, as well as the paths of good and evil [31, p. 2000]. So, given such circumstances, the human soul can commit sin, and sin is a fault.
- b. Every human being, according to the Prophet Muhammad, has made mistakes and committed sins. This is similar to the hadith reported by At-Tirmidhi in Sunnah number 2,499 [32, p. 79]. This assures that humanity must have a fault.
- c. Even if there are sinless people, Allah will annihilate them and replace them with new people. This is in agreement with Imam Muslim's hadith number 2,749. However, this does not imply that God approves of sinful behavior. Allah, on the other hand,

prefers a soul that repents after committing sins. A repentant soul is a soul in servitude (ta'abudiyah), and Allah adores this position since servitude is the pinnacle of self-humiliation and love for Him [33].

- d. There are many verses that inform that humans have many shortcomings, such as humans are stupid and like to do injustice (Q.S. Al-Ahzab: 72), like to be in a hurry (Q.S. Al-Anbiya: 37), complain (Q.S. Al-Ma'arij: 19), stingy (Q.S. Al-Isra: 100), kufr (Q.S. Ibrahim: 34), and likes to argue (Q.S. Al-Kahf: 54).

With these qualities, humans will fall into fault. Humans are stupid because they do not want to seek the knowledge of Allah. Stupid people will easily make mistakes. This implies he will have the ability to perpetrate injustice, whether to himself or to others, and the most difficult thing will be to be unfair to God. Humans are also in a hurry. Humans always hope that what they want will come true immediately without wanting to take the trouble to reach their goals. This haste creates a possibility that they will make mistakes. Humans are quick to complain and unwilling to be patient when their ideas do not meet reality. Furthermore, humans are selfish, in which they only think about themselves, and do not want to give or help those in need due to their stinginess. This is aggravated by his ungrateful character, resentful of God's blessings since he refuses to recognize that these blessings come from God. Following that, humans enjoy arguing. When shown what is correct and incorrect, he invariably refuses and argues.

There is the possibility of disgrace or fault in the form of mistakes and sinful acts, thus a Muslim must engage in jihad against these impulses in order to be free of dishonor. Jihad is not only a physical war against unbelievers, but it is also a war against lust. According to one study [34], jihad against emotions and devils is taught at Islamic boarding schools, specifically the Ta'miril Islam Islamic boarding school in Surakarta and the Darusy Syahadah Islamic boarding school in Simo Boyolali. As a result, educational units that are not in the form of Islamic boarding schools should also join the fight against these urges.

## 5 Ethics Toward Fault

According to the Indonesian Dictionary, ethic is a noun that means refined manners; high morals; tact; and politeness. As an adjective, ethical means possessing decency (character) and a high standard of living, both morally and materially [35, p. 9]. Oral Al-'Arab has explained the meaning of ethics as follows:

سَمِيَّ أَدْبًا لِأَنَّهُ يَأْدِبُ النَّاسَ إِلَى الْمَحَامِدِ وَيَنْهَاهُمْ عَنِ الْمَقَابِحِ

*"It is termed "ethic" because it calls people to do good and keeps them from doing bad" [36, p. 206].*

Islam is a religion of realistic teachings. This suggests that Islam is a religion that corresponds to reality. Islam acknowledges that every human being must have flaws and weaknesses (faults) and that this is the true reality. However, Islam does not simply acknowledge this truth. Islam comes to deliver the correct remedy to this fault. If disgrace



or fault is not adequately addressed, many larger problems may occur, one of which is the issue of bullying, particularly verbal bullying. The authors refer to ethics in this research as how to respond to fault properly and correctly.

Scholars have written numerous books. However, to the best of the researcher's knowledge, no book concerning ethics toward fault is found. The author has not located a chapter titled "the chapter on Fault" anywhere in the book of ethic. *Al-Adab Asy-Syar'iyah* is a book written by Al-Imam Al-faqih Al-Muhaddits Abdullah Muhammad Ibn Muflih Al-Maqdisi (died 763 H). This book consists of 3 volumes, but there is no specific chapter discussing ethics against fault. There is another book entitled *Al-Adab* by Abu Bakr Ahmad Ibn Al-Husain Al-Baihaqi (died 458 H). In this book, there is a chapter related to a fault, namely the 26th chapter of the chapter *Tarku Al-Ghibah wa Tattabu' Aurat Al-Muslimin* (the chapter about leaving backbiting and spreading the fault of Muslims). This chapter contains a small portion of ethics toward fault. There is another book entitled *Kitab Al-Adab* by Abu Al-fadhl Ja'far Muhammad Syamsu Al-Khilafah (died in 662 H). In this book, there is a chapter entitled *Dzam Al-Ghibah* (Disgraceful backbiting). Only this article is related to the fault.

The hadiths regarding ethics toward fault are widely distributed in hadith books. Among these hadiths are those that will be discussed in greater depth in the section on fault towards fault below. Furthermore, even though there is no special book on ethics toward fault or there is no special chapter that discusses ethics concerning fault in detail in a book, it does not mean that Islam does not teach about this. In truth, there are Quranic verses and hadiths that describe how to respond to human fault, both al-khalqiyah and al-khuluqiyah. If the passages of the Quran and hadiths are compiled, they will explain in detail the ethic of fault. If it is related to verbal bullying, then the arguments for ethics toward fault are spread in the discussion about the dangers of verbal abuse. For example, in the book *Ihya Ulumiddin*, there is a chapter entitled *Afatu al-Lisan* (the danger of mouth). In the book *Riyadus Salihin*, there is a chapter on the prohibition of backbiting and the command to guard the tongue.

Basically, every human being can have a fault, so the ethics concerning fault are divided into two groups, namely ethics towards one's own fault and ethics towards others. Every Muslim must be able to respond appropriately to his own fault as well as the fault of others. Every Muslim must demand himself to be able to apply ethics both his own fault and the fault of others. Do not let a Muslim demand other people to practice ethics while refusing to apply them to others.

The ethics toward fault detailed here are the ethics toward others in terms of preventing verbal bullying. Furthermore, the following ethics towards other people's fault are derived from the Qur'an and hadith:

- a. Believing that race, ethnicity, nation, skin color, and human physical form are the same before God, what distinguishes the level of human dignity is piety

There are several arguments about this adab. Allah says,

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾

*“O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware” (QS. Al-Hujurat:13)*

God created mankind with distinct nations and tribes to know one another for a very good reason. People who know one another will understand one another, and people who understand one another will live in peace and serve one another. People do not become noble because of their country or ethnic heritage. Nations and tribes have no bearing on a person’s glory. There is no best tribe or lowest tribe. There is no such thing as a superior or inferior race. A person’s glory and honor before Allah are due to his piety. This is clarified by the words of the Prophet Muhammad.

When Rasulullah Shallallahu ‘alaihi wa sallam performed Hajj Wada’, he said:

أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَىٰ عَجَمِيٍّ وَلَا عَجَمِيٍّ  
عَلَىٰ عَرَبِيٍّ وَلَا أَحْمَرَ عَلَىٰ أَسْوَدَ وَلَا أَسْوَدَ  
عَلَىٰ أَحْمَرَ إِلَّا بِالتَّقْوَىٰ

*“Know that there is no preference for Arabs over ‘Ajam (non-Arabs), nor for ‘Ajam over Arabs, nor for those with red skin over those with black skin or for those with black skin over those with red skin, except for reasons of piety.” [HR. Ahmad, 5/411, ash-Shahîhah, no. 2700].*

This hadith underlines that one’s supremacy is not owing to being an Arab nation or ‘Ajam (non-Arabic), nor is it due to being red, black, white, or any other color. True glory is determined by piety.

This includes physical appearance. Ideal body shape, whether fat, slim, short, tall or any other, has no bearing on one’s dignity and glory. A non-ideal physical shape may be deemed as a disability. However, a Muslim is not permitted to abuse others only because of this flawed body type. Some of Abu Dzar Al-Ghifari’s friends objected to his feet being so little. When Allah’s Messenger saw it, he promptly straightened it out, as narrated in the following hadith.

أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَ مَسْعُودٍ  
فَصَعِدَ عَلَى شَجَرَةٍ مَرَّةً أَنْ يَأْتِيَهُ مِنْهَا بِشَيْءٍ،  
فَنَظَرَ أَصْحَابُهُ إِلَى سَاقِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ  
حِينَ صَعِدَ الشَّجَرَةَ، فَضَحِكُوا مِنْ حُمُوشَةِ  
سَاقِيهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ”  
مَا تَضْحَكُونَ؟ لِرَجُلٍ عَبْدٍ لِلَّهِ أَنْقَلَ فِي الْمِيزَانِ  
يَوْمَ الْقِيَامَةِ مِنْ أَحَدٍ

*“The Prophet sallallahu’alaihi wasallam ordered Ibn Mas’ud (for a matter). He climbed a tree to carry out the order. The friends also looked at the calf of Abu Dzar Al-Ghifari who was climbing the tree. They laughed at the little calf of Ibn Mas’ud. The Prophet sallallahu’alaihi wasallam said (rebuked), ‘What are you laughing at? Indeed Abdullah’s feet will be heavier on the scales on the Day of Judgment than Mount Uhud.’ (HR. Ahmad no. 876, this hadith sanad is considered hasan by Syaikh Syu’aib Al-Arnauth)*

After believing that race, ethnicity, complexion, and body shape are not determinants of nobility, then one cannot believe that there are certain races, tribes, skin colors, and body shapes that are considered superior and noble compared to others. It is also not permitted to assume that there are specific ethnicities, tribes, skin colors, and body types that are despised and inferior.

A Muslim seeks honor by expanding his devotion to Allah. Insulting people (verbal abuse) does not make one noble. Verbal bullying, on the other hand, simply serves to humiliate humans. Allah will not judge a person’s glory based on race, ethnicity, skin color, or facial and bodily type. God will only judge the glory of the deeds and the heart. It is unacceptable for a human being to insult another human because he believes the other person is of a lowly race and ethnicity. It is not permissible to insult another individual solely because they have black skin and curly hair, even Allah does not despise someone solely because they have black skin and curly hair.

b. Do not condemn through words or other means.

As a result of believing that race, ethnicity, nation, skin color, and human physical form are all the same before God and that piety is what distinguishes the level of human dignity, we are not permitted to condemn particular races, ethnicities, and skin colors, whether through censure (verbal bullying) or reproaches and other means. Allah says,

﴿وَيْلٌ لِكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾ (١)

*“Woe to every backbiter, slanderer” (QS. Al-humazah:1)*

According to Ibnu Katsir, *humazah* is to condemn with words, *lumazah* means condemning with acts, and reproach means to take underestimate. He also brought the companions' interpretation. Ibn Abbas interprets this as condemning those with fault. Ar-Rabi' bin Annas interprets *humazah* as mocking in front of the person directly, and *lumazah* as mocking behind the person [31, p. 2029].

To judge others only because they are physically flawed is an act of ignorance. Abu Dzar Al-Ghifari once had a disagreement with Bilal bin Rabah. Abu Dzar Al-Ghifari was furious with Bilal until a racist comment was made. Abu Dzar Al-Ghifari remarked to Bilal Rabah's and his parents' black complexions. Bilal protested to the Prophet Muhammad about Abu Dzar Al-Ghifari's actions. Prophet Muhammad then advised Abu Dzar Al-Ghifari, noting that there were still jahiliyyah behaviors in Abu Dzar Al-Ghifari, whereas Islam came to abolish jahiliyyah's habits.

#### c. Avoid cursing others

Reproach is frowned upon in Islam, especially if it is followed by cursing. Cursing is the act of denouncing and then praying for bad things for others, or praying to be removed from God's favor and mercy. It is forbidden for a Muslim to curse another Muslim. Prophet Muhammad said:

لَا تَلَاَعُنُوا بِالْعَنَةِ اللَّهِ وَلَا بِغَضَبِهِ وَلَا بِالنَّارِ

*“Do not curse one another with Allah's curse, His wrath, and fire” [HR. Abu Dawud, At-Tirmidzi, Al-Hakim-Hasan Shahih]*

The Prophet not only prohibited cursing but also threatened those who cursed. He stated,

لَا يَكُونُ اللَّعَّانُونَ شُفَعَاءَ وَلَا شُهَدَاءَ يَوْمَ الْقِيَامَةِ

*“The accusers will not be able to be helpers or witnesses on the Day of Resurrection” [HR. Muslim no. 2598]*

#### d. Respect and love one another

Denunciation is banned by Allah since it is inherent in hatred. Rasulullah commanded us to respect and love one another. Even if someone has a fault in both al-khalqiyah and al-khuluqiyah, we are not allowed to detest them. So, the next ethic toward fault is that we must continue to respect and love that person. Rasulullah stated,

مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرَنَا  
فَلَيْسَ مِنَّا

“Whoever does not love our little children and does not know older people’s rights, he is not one of us.” (HR. al-Bukhari in *al-Adab Mufrad*, see *Shahih al-Adab al-Mufrad* no. 271)

Respect and love are the implementations of Islamic teachings, which are *rahmatan lil’alamin* since Allah sent the Prophet Muhammad to be a blessing to the universe.

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧ ﴾

“And We do not send you, [O Muhammad], except as a mercy to the worlds.” (QS. *Al-Anbiya:107*)

We can hate the al-khuluqiyah fault but not the person. Hate the act but not the perpetrator.

Respect and love must also be shown to people with al-khalqiyah faults. Do not underestimate the disabled. Although they have physical weaknesses, they undoubtedly have strengths in other areas. People with disabilities are human like most people. They have the right to be treated with respect and kindness.

Mutual respect and love, if associated with government-programmed character education, are pertinent to the character of loving peace. In the book *Al Adab Al-Mufrad* by Imam Al-Bukhari, the character of loving peace is manifested in mutual affection and being gentle [37].

#### e. Giving advice

The following ethic concerning fault is offering guidance. This is in regard to the fault of al-khuluqiyah. We continue to give advice to individuals who have the al-khuluqiyah fault as proof that we respect and love people. We give advice so that the person leaves his al-khuluqiyah fault.

The advice must be offered with sincerity and honesty. To ensure that the advice we give is well received by those who have al-khuluqiyah fault, it should be delivered in person, immediately in front of them, in a private place, and not in a public place, particularly when we provide advice to a ruler.

Rasulullah said,

مَنْ أَرَادَ أَنْ يَنْصَحَ لِذِي سُلْطَانٍ فَلَا يُبْدِهِ  
عَلَانِيَةً وَلَكِنْ يَأْخُذُ بِيَدِهِ فَيَخْلُو بِهِ فَإِنْ قَبِلَ  
مِنْهُ فَذَلِكَ وَإِلَّا قَدْ آدَى الَّذِي عَلَيْهِ

“Whoever wants to advise a ruler, do not do it openly (in a public or open place and the like). But he should convey it to him personally. If he (the ruler) accepts the advice, that is what is expected, but if he does not, then you have fulfilled

*your obligation.” (Hadith narrated by Ahmad, Ibn Abi’Ashim, and Al-Baihaqi. Authenticated by Al-Imam Al-Albani in Zhilalul Jannah hadith no. 1096)*

f. Keep other people’s fault

One of the indicators that we give sincere advice is that we keep his or her fault a secret. This is another ethic toward fault. Rasulullah said,

مَنْ سَتَرَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ، سَتَرَ اللَّهُ عَوْرَتَهُ  
يَوْمَ الْقِيَامَةِ، وَمَنْ كَشَفَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ،  
كَشَفَ اللَّهُ عَوْرَتَهُ حَتَّى يَفْضَحَهُ بِهَا فِي بَيْتِهِ

*“Whoever conceals the (hidden) fault of his Muslim brother, Allah (SWT) will conceal his faults on the Day of Resurrection. Whoever exposes the fault of his Muslim brother, Allah will expose his faults, until (so that) He shames him, due to it, in his (own) house” (HR. Ibnu Majah, no. 2546)*

Allah threatens those who spread the shame of others. The individual who spreads others’ faults indicates that he or she likes doing evil things. Allah indicates a severe punishment in this world and the hereafter for the perpetrators in Surah An-Nur verse 19.

Concealing other people’s faults must also be followed by giving advice. This is a method of upholding the honor of others. It is obligatory for a Muslim to safeguard the honor of others, and it is forbidden to defame them.

g. Avoid backbiting

The next ethic is not to backbite people who have faults. This is part of the process of concealing fault. Backbiting is telling others’ fault, and others will not like it if they know. Backbiting is a prohibited deed, according to Allah’s command in the Surah Al-Hujurat verse 12. Backbiters are considered cannibals by Allah, as it is equivalent to eating the flesh of the person being insulted. Backbiting of a person’s body that is judged as a fault or imperfect is prohibited. Backbiting against someone’s shame is a terrible offense. The Messenger of Allah highlighted the enormity of this backbiting sin by comparing it to seawater, which changes its condition when backbiting speech reaches it.

In a hadith narrated by Abu Dawud, it is mentioned that Aisyah called Shafiyah a short person. Rasulullah was angry and said: *“You have said a word which, if mixed with the water of the sea, it would change it!”* (Hadith no.4875)

## 6 Education on Ethics Toward Fault to Prevent Verbal Bullying

The material content of verbal bullying is related to human fault, including both al-khalqiyah and al-khuluqiyah. People who have these two types of disgrace will become the subject of verbal bullying. It turns out that Islam has perfect religious teachings in

addressing this disgrace. Based on this, to prevent verbal bullying education related to fault can be carried out. Every person, especially Muslims, should be aware of, understand, and practice this ethic. Ethics toward fault is required to reach this goal. The implementation of this education necessitates curriculum tools. The content of the ethic toward fault curriculum pertains to how someone should behave toward others' faults. This can also be used to supplement Lutfi Arya's bullying prevention curriculum.

Ornstein has mentioned Ralph Tyler's curriculum model in the book *Curriculum: Foundations, Principles, and Issues*. He explained the curriculum model from Tyler by saying ...'Those involved in curriculum inquiry must try to (1) determine the school's purposes, (2) identify educational experiences related to those purposes, (3) ascertain how the experiences are organized, (4) evaluate the purposes [38, p. 212]. Ralph Tyler defines curriculum preparation as the formulation of four things: (1) determining objectives, (2) determining curriculum content, (3) determining ways or strategies for delivering curriculum content, and (4) determining how to carry out curriculum evaluation.

Ornstein also lists five sources of curriculum design: science, society, moral doctrine, knowledge, and students [38, pp. 179–183]. Ethics concerning fault is classified as moral doctrines derived from the Quran and hadith. Research [39] concluded that according to HM. Rasjidi, HM. Rasjidi, morality is directly related to one's vision in viewing the metaphysical realm that exists in this world. In a world that is always changing and diverse in culture and ideas, a Muslim's vision gained from Allah through His messenger can guide the appropriate behavior.

Ornstein explains that curriculum design should be guided by the Bible or other religious texts [38, p. 181]. The authors are among those who believe educational curricula should be developed with the support of religious texts. The Quran and hadith are two Islamic religious scriptures.

Education units must help to prevent verbal bullying. Bullying prevention curricula in general must be accessible in educational institutions. Ethics toward fault is one of the topics that should be covered in the curriculum for preventing verbal bullying.

The ethics education program can be structured as follows using Ralph Tyler's curriculum components:

#### a. Objectives

According to Gage and Briggs, there are five categories of objectives: intellectual skills, cognitive strategies, verbal information, motor skills, and attitude [40]. The curriculum's objectives on ethics toward fault are more prominent in the attitude domain, namely the formation of feelings, attitudes, and values.

The aims of this education curriculum are as follows:

1. Students have the belief that human glory is judged by God based on the level of piety not based on race, ethnicity, skin color, and body shape.
2. Students believe that verbal bullying is a sin that will affect their destiny in the hereafter.
3. Students can accept the fault as morals that serve as indicators when engaging with individuals of different races and ethnicities.
4. Students can implement ethics toward others' faults in their daily life.

## b. Materials

The curriculum material's substance is defined by criteria such as relevance, social needs, uses, interests, human development, and the structure of scientific fields [41]. The details of the ethics stated above are the contents of this education curriculum. The source of education curriculum is derived from Islamic teachings found in the Quran and hadith, which are religious and spiritual texts. The education material on ethics toward fault is highly important for students, and this is a social need. To eliminate or decrease the detrimental impact of verbal bullying, society must take steps to prevent it. This verbal bullying prevention curriculum is extremely beneficial to everyone, including perpetrators, victims, schools, parents, and the community.

## c. Method and Strategy

Discussions, role plays, habituation, posting anti-bullying and posters concerning ethics toward fault, lectures, and collective reflection are all methods that can be employed in teaching this ethic. A technique is required to motivate students to learn about this material. A successful technique must be capable of increasing student learning motivation. As a result, the technique must meet certain characteristics in order to be effective, notably active, innovative, creative, effective, and enjoyable learning strategies, abbreviated as PAIKEM [42]. The methods described above must then be packaged in accordance with the PAIKEM criteria.

## d. Evaluation

According to Muhammad, quoting Doll's opinion, evaluation is a continual and comprehensive effort to analyze and determine the impact of an educational program being carried out, both the content and the process as seen through the goals that have been defined [41]. The target of the evaluation is wide, encompassing all educational components and activities, although there are others that provide strict limitations, such as focusing on student learning outcomes.

To carry out an in-depth evaluation, the activity process is examined, which includes planning, methods and strategies, learning media, instructor quality, and the impact on students. To determine the impact of this ethical education on the prevention of verbal bullying, the education unit must create a logbook of verbal bullying cases. This book provides data to evaluate the implementation of this education curriculum. Furthermore, this program can be evaluated through collective reflection, self-assessment, peer assessment, and regular sharing and discussion.

# 7 Conclusion

There are occurrences of verbal bullying that have a connection with the fault that the victims of verbal bullying own. Fault refers to something considered flawed or deficient in humans. Al-khalqiyah and al-khuluqiyah faults are the two forms of fault that become verbal bullying substances. Al-khalqiyah refers to aspects of the human body that are natural and cannot be avoided, such as race, skin color, and physical shape. Al-khuluqiyah is a fault caused by one's awful morals, which include despicable morals toward God, fellow humans, and the environment. This second fault is immoral conduct.



Based on an examination of Quranic verses and hadith, it is possible to conclude that there are seven ethics toward fault, namely (1) believing that race, ethnicity, nation, skin color, and human physical form all have the same position before Allah and that what distinguishes the level of human dignity is piety, (2) do not condemn others verbally or in other ways, (3) do not curse, (4) respect and love one another, (5) give advice, (6) keep other people's fault private, and (7) do not backbite. The teaching of ethics toward fault can help to reduce verbal bullying. A curriculum must be created in order to carry out this program. The curriculum should refer to the ethic concerning fault and progresses through the completion of additional curriculum components such as objectives, methods, and curriculum evaluation.

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