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## STRATEGIES FOR INTERNALIZING HADITH ABOUT COMPASSION IN REDUCING BULLYING BEHAVIOR IN SDII TAMADDUNIA MULIA

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### Abstract

This study examines the internalization of the hadith on *rahmah* (affection) as a strategy for reducing bullying behavior in an Islamic elementary school. Using a qualitative case study approach, the research was conducted at SDII Tamaddunia Mulia, where the memorization and internalization of *Sunan Abi Dawud* Hadith number 4941 are integrated into character education. Data were collected through semi-structured interviews, observations, and document analysis, and analyzed using the Miles and Huberman interactive model. The findings indicate that hadith memorization functions not merely as a cognitive activity but as a transformative process that converts religious knowledge into lived moral practice. The internalization of compassion is strengthened through teacher role-modeling, reflective habituation, and parental involvement, leading to increased empathy, spontaneous prosocial behavior, and a notable decline in bullying incidents. The study further reveals that religious knowledge is constructed through the integration of scriptural teachings, social interaction, and personal experience, resulting in the development of tacit moral awareness among students. This research contributes to the epistemology of Islamic education by demonstrating how hadith can function as operational knowledge that shapes social behavior. It recommends complementing memorization-based character education with reflective and participatory learning strategies, while strengthening collaboration among schools, families, and communities to sustain anti-bullying initiatives grounded in religious values.

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### Keywords

Internalization of Hadith, Affection, Bullying Behavior.



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## INTRODUCTION

Cases of violence against children in the educational environment are still a serious problem in Indonesia. Data from the National Human Rights Commission recorded 3,547 reports of child protection violations in 2023, with 861 cases occurring in the educational environment and 87 cases in the form of bullying. This phenomenon shows that educational institutions that are supposed to be safe spaces still leave violent practices (Komnas HAM, 2024). Bullying is aggressive behavior that aims to hurt others, which is characterized by the repetition of actions and power imbalances between the perpetrator and the victim (Smith, 2016). This phenomenon has become a global concern involving various levels of education, including primary school (Veríssimo et al., 2025; Wicaksono, 2023; Wicaksono et al., 2021). The forms include verbal, physical, relational, and cyberbullying (Ahmad et al., 2024; Menesini & Salmivalli, 2017; Muntasiroh, 2019). Bullying is not only an educational problem, but also a significant health risk for children (Al-Raqad et al., 2017).

The impact of bullying is widespread, both in the short and long term. Victims can experience anxiety, depression, decreased academic achievement, and ongoing mental health disorders (Lidberg et al., 2022; Nurhayaty & Mulyani, 2020; Talib et al., 2024). This condition shows that bullying not only damages individuals but also disrupts the overall quality of the learning environment. Various efforts have been made by schools to prevent bullying, including through the formation of a healthy school culture, internalization of values, and the implementation of policies that ensure the safety of students (Miftahudin et al., 2023; Rachma, 2022; Reyes-Rodríguez et al., 2021). In addition, parental involvement and communication between schools and families are also important factors in the effectiveness of anti-bullying programs (Huang et al., 2019). However, the existing approach still tends to emphasize the regulative aspect and has not fully touched the moral transformation of students.

In the context of Indonesia as a religious country, character education is a shared responsibility between the state and society (Wasehudin et al., 2024). Education not only aims to produce academically intelligent individuals, but also noble character (Alhamuddin et al., 2022; Arif et al., 2024). From the perspective of Islamic education, this is manifested through the concept of *tarbiyah*, which emphasizes the comprehensive development of intellectual, moral, and spiritual aspects (Susanti et al., 2023). The value of *rahmah* (affection) is the main principle that is directly opposed to the practice of bullying (Fathoni et al., 2024).

Although SDII Tamaddunia Mulia is an Islamic-based school that emphasizes character education and the habituation of religious values, the practice of bullying between students is still a challenge in the social life of students. Based on the results of the researcher's initial observation on July 18, 2025, within the Tamaddunia Mulia Foundation and the results of interviews with school principals, vice principals, teacher assemblies, and guardians of students during August-September 2025, it was found that bullying behavior in the school environment still occurs in verbal, social, and psychological forms. The most common forms that appear are mockery of friends' physiques, inappropriate nicknames, exclusion from play groups, and excessive and repetitive jokes that affect students' psychological comfort. In some cases, these actions are considered common by students because they are carried out in the context of joking between friends, even though it has an impact on social relationships and the victim's self-confidence.

Before this research was conducted, the school had actually implemented various policies to respond to student bullying behavior. Based on interviews with the school from August 22, 2025, to August 28, 2025, the steps taken include giving direct reprimands by teachers, strengthening school discipline, summoning students' parents, coaching through homeroom teachers, and supervising student interactions inside and outside the classroom. In addition, teachers also try to provide moral advice in Islamic Religious Education learning activities and daily habituation activities at school. However, the implementation of the policy is considered not yet fully effective because the approach used still tends to be administrative and reactive, i.e., only carried out after the occurrence of conflicts or reports of bullying. This condition causes some bullying behaviors to continue to recur even though students have been given reprimands and coaching.

The limitations of this approach then prompted SDII Tamaddunia Mulia to look for other strategies that touch more on the moral and spiritual aspects of students' moral and spiritual awareness through the internalization of the hadith about compassion (*rahmah*). Based on the results of interviews with the teachers' assembly and the foundation in September 2025, the school considers that bullying behavior is not enough to be handled only through rules and punishments, but also requires the formation of inner awareness and strengthening the value of empathy in students. Therefore, the school develops a strategy of memorizing and internalizing the Prophet's hadith as an approach to character education based on Islamic values. This strategy is seen as a form of antithesis to the anti-bullying approach, which has been more macro, administrative, and regulative, because it places the teachings of hadith not only as textual knowledge, but also as life

values practiced in daily social interactions in the school environment.

In this context, SDII Tamaddunia Mulia implements a special strategy in preventing bullying behavior through the obligation to memorize and internalize the hadith of the Prophet narrated by Sunan Abi Dawud number 4941 concerning affection (*rahmah*). This strategy emphasizes not only the mastery of the hadith text, but also the application of its values in the students' daily lives.

Against this background, SDII Tamaddunia Mulia developed a hadith-based character education strategy by memorizing and internalizing Sunan Abi Dawud hadith number 4941 on compassion (*rahmah*) to reduce bullying among students. This strategy not only emphasizes the mastery of the text but also the application of values in the daily lives of students. The hadith that must be memorized for the school residents reads:

حَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي قَابُوسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مِّنْ فِي السَّمَاءِ

“Those who have the nature of affection will be loved by Allah the Most Merciful, love everything on earth, and all that is in the heavens will love you.”

Pedagogically, the Prophet (saw) showed educational methods based on example and behavior correction (Wani et al., 2023). In the Islamic tradition, there is no dichotomy between knowledge and practice, so knowledge must be embodied in real action (Thani et al., 2021). This is in line with Islamic epistemology that integrates revelational and rational knowledge (*'ulûm an-naqliyah dan 'ulûm al-'aqliyah*) (Mahmudin et al., 2021) and emphasizes truth as the compatibility between knowledge and reality (Arroisi et al., 2023). The constructivist view also asserts that knowledge is built through experience, social interaction, and reflection (Chand, 2023; Ma'rifah & Asroni, 2024; Piaget & Inhelder, 1969). In this context, memorization in Islamic education serves not only as a cognitive activity but also as a means of internalizing values and character formation (Berghlund & Gent, 2018).

This research has a number of similarities with several previous studies, especially in terms of focusing on the phenomenon of bullying in a religious value-based educational environment and the importance of the role of educators in creating an anti-bullying school culture. Muhlis et al. (2025) also examined bullying in Islamic educational institutions in Indonesia by emphasizing that spiritual values should be a bulwark against bullying practices, while this research moves in the same spirit by making the value of *rahmah* in hadith as the foundation of anti-bullying character. In line with

that, Sainio et al. (2026) emphasized that the effectiveness of anti-bullying programs is highly dependent on the commitment of all school residents and the existence of shared values held collectively, which is in line with the findings of this study on the role of knowledge communities at SDII Tamaddunia Mulia in strengthening the internalization of the value of compassion. Badger et al. (2024) and Kvestad et al. (2026) also reinforce the importance of a holistic approach involving teachers, students, and parents in bullying prevention efforts, a dimension that was also found in this study through the involvement of parents in the process of evaluating the internalization of hadith values.

However, there is a significant gap between this study and previous studies. Muhlis et al. (2025) are diagnostic in identifying the decline of Sufi values as the cause of bullying in Islamic boarding schools, but do not examine how certain religious texts can be integratively as a bullying prevention strategy. Sainio et al. (2026) and Kvestad et al. (2026) rely on structured anti-bullying programs that work through external behavior change, such as the KiVa program in Finland and Be-Prox in Norway, without touching on the moral-spiritual transformation of the learner. Meanwhile, Badger et al. (2024) in their systematic review explicitly acknowledged that almost all anti-bullying studies came from high-income countries and did not include a religious text-based approach in Islamic schools. None of the four studies used the framework of Islamic epistemology to analyze how spiritual knowledge is constructed, transformed, and validated in the form of changes in students' social behavior. Thus, there is a real research gap: there has been no study that specifically analyzes the internalization of rahmah hadith as an anti-bullying strategy in Indonesian Islamic elementary schools, as well as dissecting its epistemological foundations.

Departing from these gaps, this research offers novelty in several dimensions at once. Substantively, this study is the first study to analyze the internalization of Sunan Abi Dawud's hadith number 4941 specifically as an anti-bullying pedagogical instrument at the Islamic elementary school level, filling a void that Muhlis et al. (2025) and other international studies do not reach. Conceptually, this study introduces a framework for the transformation of knowledge from memorization of texts (*explicit knowledge*) to *tacit knowledge* anti-bullying that arises spontaneously in students' social actions, a perspective that is completely absent in external behavior-based program approaches such as those studied by Sainio et al. (2026), Badger et al. (2024), and Kvestad et al. (2026). Theoretically, this study contributes a new perspective to the development of the epistemology of Islamic education by showing that hadith texts do not stop at normative knowledge,

but can function as *living knowledge* that shapes students' practical awareness and social empathy—a contribution that goes beyond the limits of conventional anti-bullying studies while enriching the treasures of Islamic education studies in Indonesia.

Based on this background, this study aims to: (1) analyze the epistemological basis of the internalization of hadith about compassion; and (2) examine the implementation of hadith memorization as a strategy in reducing bullying behavior in the school environment. This research is expected to make a theoretical contribution to the development of Islamic educational epistemology as well as a practical contribution in offering a religious values-based approach to overcome bullying in the educational environment.

## METHOD

This study uses a qualitative approach with a case study design. This approach was chosen because the research aims to understand phenomena in depth in a natural context (Moleong, 1995). The case study design was used to intensively explore the practice of internalizing hadith values in one particular setting, namely the school environment.

The research was carried out at SDII Tamaddunia Mulia, which was chosen purposively because it has a special policy in integrating hadith memorization as a character education strategy. The research subjects consist of school principals, teachers, and educators who are directly involved in the program. Informants were selected using *purposive sampling* techniques based on their involvement and understanding of the phenomenon being studied.

Data was collected through three techniques. First, a semi-structured interview was conducted with 4 informants who were selected based on their role and direct involvement in the process of internalizing hadith values at SDII Tamaddunia Mulia. The four informants consist of: the Head of SDII Tamaddunia Mulia (August 22, 2025), the Vice Principal (August 28, 2025), and two teachers (August 28, 2025). The selection of informants is carried out purposively based on the consideration that each informant has direct knowledge and experience that is relevant to the focus of the research, so as to be able to provide rich and in-depth data on the strategy of internalizing hadith as an effort to reduce bullying behavior in the school environment.

Second, observations are carried out to observe social interaction between students and the practice of internalizing the value of *rahmah* in daily life in the school environment. The initial observation was carried out on July 18, 2025, at the Tamaddunia Mulia Foundation, Lalat Village,

with a focus on student behavior patterns, interactions between peers inside and outside the classroom, and the implementation of hadith memorization routines in school activities. Follow-up observations were made on subsequent data collection visits to document how internalized values of compassion manifested in students' spontaneous responses to situations that have the potential to become bullying behaviors.

Third, documentation is collected to complement and derive data from interviews and observations. The documents studied include: school anti-bullying policies and student discipline records owned by SDII Tamaddunia Mulia, the Islamic character education curriculum that makes hadith memorization a compulsory school program, memorization target sheets used by teachers to monitor the progress of students' memorization of Sunan Abi Dawud hadith number 4941, a daily habituation journal that records the practice of students' affectionate behavior in school life, as well as school meeting minutes and parental involvement records related to anti-bullying programs.

Data analysis was carried out using Huberman & Miles (2002) interactive model, which included three stages: data reduction, data presentation, and conclusion drawn. In the context of research at SDII Tamaddunia Mulia, this process is implemented as follows. At the data reduction stage, the researcher systematically sorted and focused data relevant to the internalization of hadith values and their relationship with anti-bullying behavior, by setting aside irrelevant information from interview transcripts with school principals, vice principals, teachers' councils, students, parents, and community leaders. At the data presentation stage, the data that has been reduced is compiled in the form of descriptive narratives and thematic patterns, such as the transformation from memorization of texts to behavioral practices, the role of teacher role models as *uswah*, and the reduction of bullying reports as a form of knowledge validation. At the conclusion stage, the researcher formulated an interpretation of how the hadith-based internalization strategy in this school works epistemologically, by linking the behavioral changes observed through observation with the information provided by all groups of informants.

The validity of the data is maintained through triangulation of sources, namely by comparing information obtained from school principals, teachers, students, guardians, and foundation chairs, as well as triangulation methods through matching findings from interviews, observations, and documentation. In addition, *member checking* is also carried out by returning the results of the interpretation to key informants to ensure that the conclusions formulated truly reflect their real experience in SDII Tamaddunia Mulia (Moleong, 1995). This research uses an Islamic

epistemological approach to analyze how hadith knowledge is constructed and internalized, as well as a constructivist approach to understand the process of forming meaning through experience and social interaction that takes place in the environment of SDII Tamaddunia Mulia.

## FINDINGS AND DISCUSSION

### Findings

**Table 1.** Data Triangulation: The Construction and Authority of Knowledge in the Internalization of *Rahmah* Hadith

No	Aspects	Interview	Observations	Documentation
1.	<b>Sources of knowledge</b>	Umy Masyalah: The Qur'an, hadith, and sirah of the Prophet are recognized as the most valid sources in understanding the concept of compassion (August 30, 2025)	Teachers consistently refer to the Qur'an, hadiths, and exemplary stories of the Prophet in every student's memorization and coaching session	The SDII Islamic character education curriculum stipulates the Qur'an and hadith as the main reference for the formation of students' character
2.	<b>Interpretive authority</b>	Umy Masyalah: the teacher holds the authority for the interpretation of the hadith; students are not allowed to interpret themselves, but are free to improvise acts of affection (August 30, 2025)	There is an interaction pattern where the teacher explains the meaning of the hadith authoritatively, while students practice the value of compassion independently in their daily lives	School rules and memorization guidelines list the role of teachers as the sole guide in interpreting hadith texts
3.	<b>Hierarchy of knowledge</b>	Umy Masyalah: contextual understanding through life practice is more fundamental than just memorizing texts (August 30, 2025); Kattini: stages starting from memorizing the text, then internalizing it through example, activities, and advice (September 6, 2025)	Memorization learning is always followed by a reflection session, and the provision of concrete examples by teachers about the application of the value of compassion	The daily habituation journal records the development of students not only from the aspect of memorizing the text, but also from changes in attitudes and behaviors

**Table 2.** Data Triangulation: The Process of Internalization and Value Transformation

No.	Aspects	Interview	Observations	Documentation
1.	<b>Memorization methods</b>	Kattini: the teacher uses the method of exemplary stories of the Prophet, companions, scholars, and contemporary life stories about affection to make memorization	The memorization process takes place in various ways; Some students memorize while listening to audio, some use	The student memorization target sheet records the progress of memorization individually, which is

		interesting and meaningful (September 6, 2025); Ermayanti: teachers adapt methods to students' learning styles – audio, visual, and manual (September 6, 2025)	visual media, and some write hadith texts manually	adjusted to each student's ability
2.	<b>The role of teachers as <i>uswah</i></b>	Umy Masyalakah: the transformation from memorization to operational knowledge occurs because the teacher explains the hadith through prophetic behavior (August 30, 2025); Ermayanti: teachers internalize at any time in various circumstances with concrete examples (September 6, 2025)	Teachers consistently exemplify compassionate behavior in daily interactions with students, both inside and outside the classroom	The school meeting minutes record the obligation of all teachers to memorize and internalize the hadith of affection for students
3.	<b><i>Tacit knowledge and lived knowledge</i></b>	Umy Masyalakah: spontaneous anti-bullying actions appear unsolicited, such as students reminding friends not to call with inappropriate calls (August 30, 2025); Umy Masyalakah: hadith memorization is lived through weekly evaluations involving parents and the community (August 30, 2025)	It was found that spontaneous actions of students who reminded peers when there was a potential for verbal bullying, without direct instruction from the teacher	Parental involvement records show that there is a weekly routine evaluation involving parents in monitoring the implementation of love values outside of school
4.	<b>The role of personal experience</b>	Umy Masyalakah: students as victims feel that Islam defends them; as the perpetrator becomes aware; as a witness compelled to defend (August 30, 2025)	Interactions of students who have been victims of bullying show more empathetic and protective responses to friends who are experiencing similar things	The daily habituation journal records the development of students' attitudes based on their role in social dynamics in school

**Table 3.** Data Triangulation: The Impact and Validation of Anti-Bullying Behavior Change

No.	Aspects	Interview	Observations	Dokumentation
1.	<b>Evidence of behavior change</b>	Ermayanti: Students like Ilham, Ulil, and Hendra, who previously liked to bully,	Interaction between students shows increased	Student discipline records show a significant decrease in

	experienced a change in morals after internalizing the hadith, although the process was longer (September 6, 2025); Ermayanti: no student who cries or reports being bullied while playing football, going to the canteen, or playing together (September 6, 2025)	cooperation and mutual respect; No noticeable physical or verbal violence was found during the observation	reports of verbal, physical, and isolation bullying cases since the hadith internalization program was implemented
2. <b>Decrease in bullying reports</b>	Umy Masyalakah: the success of the strategy can be seen from the reduction in bullying reports in schools (August 30, 2025); Ermayanti: bullying reports decrease; students dare to report being bullied either independently or through friends (September 6, 2025); Mahmud Khairi: no reports from parents related to bullying; students actually want to go to school during holidays (September 6, 2025)	The atmosphere of the school seemed conducive and safe; Students look comfortable interacting with each other without any noticeable social tension	The student monitoring book signed by the student's guardian does not record any reports of bullying from the home or school environment
3. <b>Limitations of the strategy</b>	Umy Masyalakah: Memorization must be repeated regularly and internalized constantly; it cannot be done once or twice (August 30, 2025); Mahmud Khairi: The main obstacle is that some parents do not care because of their busy work, so monitoring books is often collected late (September 6, 2025)	Some 1st and 2nd graders still exhibit behaviors that do not fully reflect the value of compassion; Significant changes have only been seen in students in grade 3 and above	Program evaluation records show that internalization consistency depends on the active involvement of parents who are still uneven

### Construction and Knowledge Authority

The findings of the study show that the construction of students' knowledge at SDII Tamaddunia Mulia is integrative, sourced from the Qur'an, hadith, and the Prophet's sirah, which complement each other in forming an understanding of the value of compassion (U. Masyalakah, personal communication, Agustus 2025). The epistemological pattern found is both authoritative and applicative: the teacher holds full authority in the interpretation of the hadith text, while the student is given the freedom to improvise acts of compassion in daily life. These findings are in line

with the Islamic epistemological view that integrates *'ulûm an-naqliyah* and *'ulûm al-'aqliyah* (Mahmudin et al., 2021), where the text of revelation becomes a normative foundation that is then realized through rational and social action. Triangulated data from observation and documentation reinforce these findings: the school curriculum explicitly establishes the Qur'an and hadith as the primary references, while the observed learning patterns show consistency between written policy and practice in the field.

### **Internalization and Value Transformation Process**

The process of internalizing the value of hadith in SDII Tamaddunia Mulia does not take place mechanically, but through structured stages from memorization of the text to contextual understanding, and finally manifests in the form of tacit knowledge that arises spontaneously in students' social actions. Kattini (personal communication, 6 September 2025) explained that this stage starts from mastering hadith texts, then is internalized through the example of teachers, school activities, and advice given consistently. Ermayanti (personal communication, 6 September 2025) added that teachers play the role of facilitators who not only teach texts, but also practice prophetic values in daily interactions as a form of *uswah*. Clear evidence of the transformation of knowledge from *explicit knowledge* to *tacit knowledge* can be seen from the spontaneous actions of students who remind their peers when there is a potential for verbal bullying, without waiting for instructions from the teacher (U. Masyalakah, personal communication, Agustus 2025). This shows that the value of compassion has transcended the limits of cognitive knowledge and has become part of the practical consciousness of students, or what, in Polanyi's terminology is referred to as *lived knowledge* (U. Masyalakah, personal communication, Agustus 2025). These findings are in line with Vygotsky's view of social constructivism, that knowledge is built through meaningful social interaction (Chand, 2023).

### **Impact and Validation: Anti-Bullying Behavior Change**

The validation of the success of the hadith internalization strategy at SDII Tamaddunia Mulia is reflected in changes in student behavior that can be verified through three data sources simultaneously. In terms of interviews, Ermayanti (personal communication, 6 September 2025) noted that there was a significant change in morals in students who were previously known as bullies, such as Ilham, Ulil, and Hendra, after undergoing a routine process of internalizing hadith. Mahmud Khairi (personal communication, 6 September 2025) emphasized that there were no reports of bullying from parents, and that students actually showed enthusiasm to attend school

even during holidays, a psychological indicator that showed a sense of security and comfort in the school environment. This finding is strengthened by observation data that shows a conducive school atmosphere and cooperative interaction between students, as well as documentation data in the form of student monitoring books that do not record reports of bullying from the home and school environment. Nonetheless, it is worth reading critically that the decline in bullying reports does not necessarily reflect the disappearance of the entire practice of bullying, given that some 1st and 2nd-graders are still in the early stages of character formation (Ermayanti, personal communication, 6 September 2025). In addition, the limitations of this strategy lie in the need for continuous repetition and internalization, as well as the dependence on active parental involvement, which until now has remained uneven (M. Khairi, personal communication, 6 September 2025).

### **Discussion**

This study found that the practice of memorizing and internalizing hadith about compassion (*rahmah*) in SDII Tamaddunia Mulia not only contributes to students' cognitive understanding of religious teachings but also shapes anti-bullying behaviors and prosocial attitudes in daily interactions at school. Students show increased awareness to reprimand friends who mock, show empathy for victims, and reduce the practice of verbal bullying in the school environment. These findings show that memorization is not positioned simply as a mastery of the text, but serves as a pedagogical mechanism in shaping students' moral and social behavior. From the perspective of Islamic education, it reflects the integration between science and charity (*'ilm-'amal*), which is religious knowledge that must be embodied in ethical behavior and social responsibility. Thomas Lickona (1996) explained that effective character education requires schools to be caring communities that consciously build ethical values through habituation, social interaction, and collective responsibility. Similar findings were also put forward by Berglund and Gent (2018), who emphasized that memorization of religious texts will have a deeper meaning when it is linked to moral practices in daily life. Thus, this study affirms previous views on the transformative role of religious education, while expanding the discussion by showing that hadith memorization can function specifically as an anti-bullying strategy in Islamic primary schools.

From an epistemological perspective, this study found that SDII Tamaddunia Mulia students build an understanding of compassion through the integration of Qur'anic values, hadiths, teacher explanations, and social experiences in the school environment. This shows that knowledge in Islamic education is not formed solely through the transmission of texts, but also through social

mediation and practical interaction. This finding is in line with the educational philosophy of Syed Muhammad Naquib al-Attas in Basuth and Syarif (2025) who views Islamic education as a process of *ta'dib*, which is the integration of knowledge, ethics, and spirituality in a complete framework to form a morally conscious human being. In *Islam and Secularism* (1978), Al-Attas also emphasizes that Islamic education should not separate intellectual development from moral and spiritual formation, because knowledge in Islam is always related to ethical values and responsibilities. Thus, the internalization of hadith in SDII Tamaddunia Mulia shows that religious education can function not only as doctrinal instruction but also as a holistic process of moral development. This finding is also the antithesis of the tendency of secular education to place knowledge on the cognitive and technical dimensions independent of ethical awareness.

This study also found that students' understanding of the value of compassion is greatly influenced by their personal experiences as victims, perpetrators, and witnesses of bullying. Students who have experienced bullying show stronger emotional reflections about the meaning of *grace* and social empathy towards peers. This shows that the internalization of values does not take place mechanically through memorization alone, but develops through meaningful emotional experiences and social interactions. In this case, Lev Vygotsky (1980) explains that knowledge is built through interpersonal interactions, social mediation, and contextual experiences. Vygotsky's perspective of social constructivism, Wibowo et. al (2025) also asserts that learning develops through *scaffolding* and social engagement, which allows students to build understanding based on their life experiences. Similar findings were also put forward by Huang et al. (2019) who emphasized the importance of collaborative social environments and emotional support systems in anti-bullying education. However, in contrast to the constructivist model that generally focuses on social cognition alone, this study shows that students' reflective experiences continue to be strengthened by prophetic moral values derived from memorization of hadith and religious habituation.

Other findings show that teachers have dominant interpretive authority in determining the meaning of hadith and its implementation in student behavior. Teachers serve not only as teachers, but also as moral mediators who continue to reinforce the value of compassion through counsel, example, and supervision. On the one hand, this hierarchical pattern helps maintain the normative accuracy of students' religious understanding. However, from the perspective of constructivist theory developed by Jean Piaget (2005) and Lev Vygotsky (1980), an overly authoritative approach has the potential to limit students' space for reflection and critical engagement with religious values.

Nevertheless, this study found that the authority of teachers at SDII Tamaddunia Mulia does not solely function as a doctrinal control, but as a *scaffolding* that guides students towards moral awareness and social responsibility. Thus, this study simultaneously affirms and criticizes the assumption of constructivism by showing that religious authorities still have an important role in shaping students' ethical behavior in the Islamic educational environment.

The study also found that students gradually exhibited spontaneous affectionate behaviors without direct instruction from the teacher. Students begin to reprimand friends who mock them, help victims of bullying, and show emotional sensitivity to others. These findings show that the value of hadith has shifted from *explicit knowledge* to practical awareness inherent in students' daily actions. In this context, memorization serves as an entrance to *tacit knowledge*, that is, knowledge that works implicitly through habits, experiences, and social practices. Michael Polanyi in Jacobs (2001) explains that humans often "know more than they are capable of expressing," which means knowledge is not always present in verbal form, but can manifest in practical actions and life experiences. Therefore, the anti-bullying behavior of students at SDII Tamaddunia Mulia can be understood not only as obedience to school rules, but as a form of *lived knowledge*, namely prophetic values that have become part of students' practical moral awareness. These findings reinforce the argument that religious education becomes more meaningful when religious values are socially realized, rather than simply memorized textually.

This study further found that the success of the internalization of hadith was greatly influenced by the collective role of teachers, parents, peers, and school culture. The school environment functions as a social ecosystem that continues to reproduce affectionate behaviors through example, habituation, and interpersonal interaction. These findings support the concept of *the whole-school approach* put forward by Sainio et al. (2026), who assert that anti-bullying programs will be more effective when applied collectively in the institutional structure of schools. Similarly, Thomas Lickona affirms that character education requires collaboration between schools, families, and communities to build a morally caring and responsible environment. Alsaker and Valkanover's (2026) research through the Be-Prox program also shows that students' prosocial behaviors are strengthened through collective interaction, teacher engagement, and continuous reinforcement in school culture. However, this study differs from previous anti-bullying programs in that the formation of prosocial behavior is not only approached psychologically or institutionally, but is rooted in prophetic moral values that are internalized through memorization of hadith and religious

habituation.

However, the study also found some limitations of the memorization-based approach. The reliance on repetition and authority-based learning suggests that the internalization of values requires long-term reinforcement and sustained supervision. In addition, an overly normative approach has the potential to limit students' critical thinking and reflective dialogue. In the perspective of constructivist education, meaningful learning ideally involves the active participation of students in building their knowledge independently. Therefore, memorization-based religious education needs to be complemented by reflective discussions, contextual learning, and participatory interaction so that students not only symbolically adhere to religious teachings but also critically understand their ethical and social implications. Overall, this research contributes to the discourse of Islamic education by showing that hadith memorization can function not only as textual learning, but also as an epistemological and pedagogical mechanism in shaping anti-bullying behavior when supported by social interaction, teacher example, and school institution culture. The novelty of this research lies in the analysis of hadith as *lived knowledge* that works practically in the daily social experiences of students in the Islamic school environment.

## CONCLUSION

The internalization of the hadith about compassion (*rahmah*) through memorization practice at SDII Tamaddunia Mulia not only functions as a cognitive activity, but also as a mechanism for shaping students' social behavior. Epistemologically, knowledge sourced from the Qur'an, hadith, and the Prophet's head is constructed through the authority of teachers, students' social experiences, and interactions in the school environment, resulting in a transformation from textual knowledge to living knowledge. The findings of this study confirm that the effectiveness of the memorization strategy does not lie in the mastery of the text alone, but in its integration with the teacher's example, students' personal experience, and the support of the social environment as a knowledge community. In this context, behavioral changes—such as reduced bullying practices and the emergence of spontaneous empathic actions—are the main indicators of successful value internalization.

Theoretically, this research contributes to the development of the study of the epistemology of Islamic education by showing that religious texts can function as operational knowledge in shaping social behavior. Practically, this study provides an alternative approach to hadith-based

character education that can be applied in efforts to prevent bullying in the school environment. However, this study has limitations, especially in the limited data sources that are still dominated by the teacher's perspective, as well as the lack of more systematic measurement of changes in student behavior. Therefore, further research is recommended to involve the perspective of students directly, using a mixed approach, and developing more objective measurement instruments in assessing the effectiveness of anti-bullying programs based on religious values.

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