

Review

Integrating Islamic Values into Bullying Prevention: A Public Health Approach in Indonesian Schools

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Email: shahzad.ali-2021@psikologi.unair.ac.id**How to cite this article:** Ali S, Naz I. Integrating Islamic Values into Bullying Prevention: A Public Health Approach in Indonesian Schools. *Health Dynamics*, 2025, 2(11), 464-475. <https://doi.org/10.33846/hd21105>**Copyrights:** © 2025 by the authors. This is an open access article under the terms and conditions of the Creative Commons Attribution – NoDerivatives 4.0 International (CC BY-ND 4.0) license (<https://creativecommons.org/licenses/by-nd/4.0/>).**ABSTRACT**

Bullying is a rising public and mental health issue, especially in students and is linked to depression, anxiety, low self-esteem, and suicide attempts. In Indonesia, the cases are on the rise, which lends credence to the fact that prevention strategies should be culturally relevant. This paper uses a literature-based and theoretical approach to investigate bullying in the context of a public health model and the suggestions of Islamic teachings as a prevention tool. The research provides both theoretical and contextual originality in the combination of Islamic ethical ideals, including dignity, non-violence and accountability, with the modern models of bullying prevention. The evidence indicates that Islamic teachings offer culturally based and novel framework to supplement evidence-based interventions. The method is useful to a teacher, policy makers and community leaders in formulating effective anti-bullying policies and foster the psychological well-being of students.

Keywords: Bullying; public health; Islamic sharia; social-ecological elements; oppression; prohibition of dishonouring

1. INTRODUCTION

Bullying prevention needs multi-level interventions that target personal behavior, interpersonal relations, and the overall socio-cultural norms. In the context of socio-ecological model, which is one of the frameworks of the public health, cultural and religious values can be viewed as protective factors that influence the attitude, behavioral regulation and prosocial interactions. Islamic teachings can help the prevention of bullying in the Indonesian setting, in which Islam is a significant part of everyday life, as they promote empathy, antagonize aggression, and reinforce moral behavior. Previous research suggests that religious values are associated with lower levels of aggressive behavior and higher levels of self-regulation among adolescents.^(1,2) Thus Islamic teachings are not to be understood as a single solution, a single framework but rather as a culturally integrated preventative framework within wider public health initiatives.

Since life came into form on this planet, thousands of events have played a vital role in bringing change in society or among people's behaviour. Such changes and events left a strong influence on future and upcoming days, months, or years for the upcoming society, individuals, and people and became a landmark of change in lifestyle that stays

temporarily and lastingly beyond its pros or cons. There was a time centuries ago when humanity was at its worst before Islam emerged in society. In those days, people used to oppress others in regard to showing power or being stronger than oppressors, not setting rights for women, and children, socially lowering in status, and for workers, etc. Fourteen hundred years back Islam bring change to the society and settled the rights of each participant of the society either animal and for human beings as well by its teachings. Islamic sharia is based on the "Qur'an and Hadith" that were given out by the Holy Prophet Muhammad Peace Be Upon Him (PBUH) a messenger sent by The Lord of all universe with the messages of humanity that have been taught to people by the revelation the rights in all stuff of rights including the eradication of bullying behaviour that has been at its peak before the emergence of Islam.

Islamic teachings are a comprehensive set of life in each sector of life for the human being. Teachings of Islam shared equal methodology of addressing and solution of societal problems individual and collectively in regards to "duties and liberties", rights for each participant of the society such as "humans as well animals, and species", "obligations", "perform duties", and set criteria for a sense of duty and sense of shame for eradicating the inhumane acts in the society at an equal level to maintain a balance for everyone beyond the racism, ethnicity, religion, and cast.

For these teachings, Muslims have a code of constitution for following them namely, the Quran and Hadith as Islamic law or Islamic Sharia. This Islamic sharia enforced the community individually and collectively for degrading or not supporting unethical acts that could cause of harming at any level e.g. bullying. The current literature review study discussed that Islamic teachings can be helpful in eradicating bullying perpetration and victimization by exploring Quranic and Hadith teachings.

Bullying is a phenomenon that has been in sight of scholars for decades till date and they have found different forms of bullying after conducting hundreds of investigations. Bullying is usually described and defined in a way of aggression which could be knowingly and unknowingly course of harming others in a form or group or individually feebler in strength.⁽³⁾ This aggression behaviour is known as "bullying behaviour" in bullying terminology that could be seen in several types such; physical bullying, verbal bullying, cyberbullying, peer-group bullying, and social bullying are the routes to

seeing aggression as direct or indirect bullying behaviour.⁽⁴⁾

A press release by the "National Commission on Human Rights Indonesia" highlighted the violence in academic institutions across the country and that press release enlightened the issue of bullying behaviour taking place in educational institutes which is alarming for Indonesian educational institutes and students who would be the future of Indonesia.⁽⁵⁾ These violent activities show carelessness from the government and lacking social construction as well. Indicatively, the government has failed in providing a secure environment in the educational institutes' due to a lack of interest by the educational authorities in the Ministry of Culture and Education in Indonesia. Though, the government has taken a step to provide a secure and friendly environment in educational institutes by introducing a textbook on "Human Rights" but still it does not work. In this scenario, Indonesia is the biggest Islamic country in population figures, current literature-based investigation's purpose is to enlighten Islamic Sharia, Quran and Hadith teaching that could be fruitful in the eradication of bullying behaviour and aggression behaviour in educational institutes.

There are bullying behaviour activities in Figure 1 of five countries and Indonesia could be seen as leading in all forms of bullying behaviour in comparison to other countries. In regard to preventing bullying behaviour and bullying activities in educational institutes, scholars have discovered a number of interventions for this purpose. Few of them are scientifically favourable on educational institutes premises helps in establishing strict governmental policies against bullying behaviour in educational institutes teacher training sessions in order to overcome bullying activities in the educational institute's premises by students.⁽⁶⁻⁸⁾ Apart from all these interventions and government policies, bullying cases are uprising in the educational institutes. This works out temporarily in overcoming it, but the fact is that bullying is a behaviour and it could be soluble by using ritual teaching in Indonesian society because of the Muslim majority population.

2. METHODOLOGY

This paper uses a conceptual and narrative literature review method to discuss bullying as a health and mental health problem in the society and how Islamic teachings can be used as a preventive model. Academic

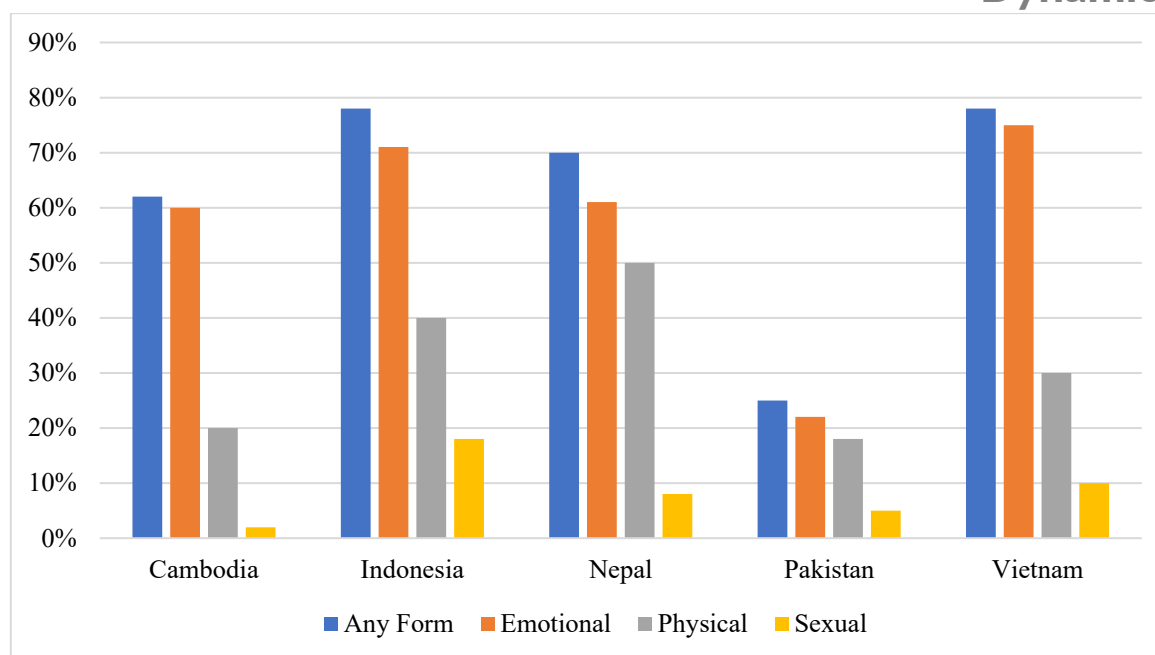


Figure 1. Incidence of violence in schools in different Asian countries⁽⁴⁴⁾

databases like Google scholar, Scopus, and PubMed were used to identify relevant literature with the help of key words including bullying, cyberbullying, mental health, public health, bullying prevention, Islamic teachings and Indonesia. Priority was provided to peer-reviewed articles and reports on prevalence, psychological effects, and prevention of bullying.

Moreover, the main sources of Islamic literature, such as the Quran and Hadith, were examined to determine the ethical norms on the interpersonal behavior, avoidance of harm, and social responsibility. This paper used thematic synthesis methodology whereby the results were grouped into major themes including forms of bullying, psychological impact, and prevention. The themes were then incorporated with Islamic teachings to offer a culturally-based viewpoint on bullying prevention in Indonesia.

3. ISLAMIC SHARIA, QURAN AND HADITH TEACHINGS IN ERADICATION OF BULLYING

Bullying and Qur'an Teachings

The Islamic teachings especially the Quran teachings focus on what is ethically right, respect to others and avoiding harm. Such teachings can be interpreted as protective factors that prevent aggressive behavior and support psychological well-being, in terms of public health. Developmental and social psychology studies show that moral and value-based systems may be

a powerful tool to mitigate harmful conducts, such as bullying, by enhancing empathy and inner moral control.⁽⁹⁾ In this case, Quranic doctrines clearly deter practices that degrade other people such as verbal abuse, humiliation and shunning other people.⁽¹⁰⁾ There are some categorical warnings for those who annoyed others for their satisfaction or play bullying with others, The Lord (Allah) says in the Holy Qur'an: "And those who undeservedly insult believing men and women will bear the guilt of slander and flagrant sin".⁽¹¹⁾ This verse explains the ethical taboo against damaging others verbally or in action, which is consistent with modern interpretations of verbal and relational bullying. On the preventative perspective, these teachings can help diminish bullying acts by imposing responsibility and social accountability.

Bullying and Hadith Teachings

Besides the Quran, the literature of Hadith offers practical advice on how people should treat each other and it underlines the importance of being kind, respectful and communicating in a non-harmful way. The principles can be applied directly to the bullying prevention, specifically to verbal aggression and social harm. The Holy Prophet Muhammad Peace Be Upon Him (PBUH) says: "A believer is not stabbed or cursed, or obscene or indecent". Interpretation of above mention Hadith is, The Holy Prophet Muhammad Peace Be Upon Him (PBUH) endorsed to the devotees to discourage all types of defaming, maligning, revile, etc, with anyone because of

not following the same belief. It means such acts would be rewarded in a punishment way.

This lesson discourages actions that are usually linked to bullying, including name-calling, humiliation and verbal abuse. Empirical studies have demonstrated that exposure to prosocial norms and moral lessons have the capacity of undercutting aggressive disposition and developing positive peer relations among adolescents.⁽¹²⁾ As per the public health and wellbeing perspective, these teachings can be used to reinforce school-based prevention by ensuring that the respectful communication is adopted and that the harmful behavior is not normalized.

Physical Bullying and Health Concerns

One of the most evident and destructive types of aggression is physical bullying that entails actions like hitting, kicking, pushing, and the destruction or theft of personal items. Such acts may cause immediate physical harm, and in the long run, psychological harm on the victims. Physically, physical bullying is related to higher chances of injury, and chronic stress and psychosomatic health problems in children and adolescents.⁽¹³⁾ Besides causing direct damage, physical bullying may also cause fear, avoidance of school, and lack of interest in school, which may negatively influence the well-being of the students in general.

Bullying has several types and physical bullying is one of them. Physical bullying take account of harming an individual physically e.g. punching, slapping, kicking, using weapons, pushing, scrabbling, biting, pulling a beard or hair, and pinching someone's body part. Another way of harming with physical bullying is snatching someone's property, forcing someone to follow the instructions of a bully, and destroying someone's property or items.⁽⁷⁾ Financial loss and physical and emotional injuries are one of the costs of physical bullying behaviour. Islamic teachings strictly prohibited such kinds of activities and warn those who act out these activities, Allah says in Quran; "there shall be no compulsion in religion".⁽¹¹⁾ Which is clearly indicates that there is no space for violence and harming others in Islamic teachings.

The Holy Prophet Muhammad Peace Be Upon Him (PBUH) says: "The man who gets a painful punishment on the Day of Judgment is a man who tortures other people while he lives in the world", Al-Imam, al-Bukhari in al-Tarikh al-Kabir, and Ibn Abi Asim narrated by Khalid ibn al-Walid in Sari.⁽¹¹⁾ This hadith helps to

understand physical bullying's penalty in Islam and this penalty would be given by Allah SWT. For example, if anyone agonies or torments others in his life and people get tortured by him, such person would be punished on resurrection day by Allah SWT for his deeds as long as he lived.⁽¹⁴⁾

This teaching stresses the responsibility of inflicting harm on others and is a moral deterrent to violent acts. On the preventive perspective, such ethical concepts should be incorporated in school and community initiatives to decrease tolerance toward violence and encourage them to adopt non-violent dispute management techniques.

Oppression

Oppression can be defined as injustices, cruelty, or power abuse by any individual or group of people. In the framework of bullying, oppression may be reflected in the form of systematic harassment, social exclusion, humiliation, and power imbalance, which are key features of bullying behavior. Studies have shown that oppression and peer victimization are closely connected to negative mental health effects, such as depression, anxiety, low self-esteem and withdrawal.⁽¹⁵⁾ These do not just affect individual well-being but also social relationships, and lead to unhealthy school settings.

Allah Almighty orders to stop all forms of unjust in several verses in the Quran and announced oppressors as inhumane, "Surely the unjust will not be successful".⁽¹¹⁾ The Holy Prophet Muhammad (PBUH) narrated from Allah; My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another.⁽¹⁴⁾

One more type of "oppression" is to seize others' belongings such as useful things for someone, money, clothes, or property without the consent of the holders, or defrauded someone, etc. equally another way of "oppression" is to insist someone snatching leaving their place of sitting for the suppressor. The Holy Prophet Muhammad Peace Be Upon Him (PBUH) says narrated by ibn Abbas God Be Pleased With him (R.A); Ibn `Abbas said: "Allah's Messenger (PBUH) delivered a sermon on the Day of Nahr, and said, "O people! (Tell me) what is the day today? The people replied, 'It is the forbidden (sacred) day". He asked again, 'What town is this?' They replied, "It is the forbidden (Sacred) town. He asked, 'Which month is this?' They replied, 'It is the forbidden (Sacred) month. He said, "No doubt! Your blood, your properties, and your honor are sacred to one another like

the sanctity of this day of yours, in this (sacred) town (Mecca) of yours, in this month of yours". The Prophet (PBUH) repeated his statement again and again. After that, he raised his head and said, "O Allah! Have not I conveyed (Your Message) to them? Have not I conveyed Your Message to them?" Ibn `Abbas added, "By Him in Whose Hand my soul is, the following was his will (Prophet's will) to his followers; It is incumbent upon those who are present to convey this information to those who are absent Beware do not renegade (as) disbelievers (turn into infidels) after me, Striking the necks (cutting the throats) of one another".⁽¹⁶⁾

Serving in a way for the oppressors is always an illegitimate act e.g. a strong individual intended to beat a weaker or with an intention of being superior over others and if someone supports such oppressors would be discouraged and would be considered remain same and would be rewarded with punishment as same as oppressors. It should be categorical and explain both oppressors and supporters lies in the same category and they would be answerable similarly in the Qur'an, Hadith, and Islamic Sharia Law. How the Holy Qur'an enlightened reasons of such oppressions. Allah says; "And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed, He is, of His servants, Acquainted and Seeing."⁽¹¹⁾ One more verse says; "No! [But] indeed, man transgresses all bounds, because he sees himself self-sufficient. Indeed, to your Lord is the return of all."^(11,17)

The issue of oppression is a key aspect of public health that needs to be addressed to ensure safe and inclusive environments, especially in an educational context. Interventions in schools which focus on fairness, respect, and empathy have been found to lessen bullying behaviors and enhance relationships with peers.⁽⁸⁾ In this respect, Islamic teachings can be used to underpin these initiatives by strengthening values that oppose domination, exclusion, and injuriousness.

Qur'an-Hadith Teachings on Threat, Intimidating, and Psychological Harm

Threat-based behaviors such as weaponry or intimidation is a serious type of bullying that causes fear, mental disturbance, and a feeling of insecurity in the victims. Threatening others, even without physical injury, may have considerable mental health effects. Evidence shows that exposure to intimidation and threat

risk elevates anxiety disorders, emotional insecurity, chronic-stress levels in adolescents.⁽¹⁸⁾ These environments are also detrimental to the feeling of safety of students in schools, which is a vital element of school health and well-being.

Acts that cause fear or a threat to others are highly discouraged in the teachings of Islam. The Holy Prophet Muhammad (PBUH) said: "None among you should point a weapon at his brother, for he does not know that Satan may cause it to slip from his hand, causing harm".⁽¹⁴⁾ This teaching is a preventative method of teaching since it discourages actions that can cause harm either deliberately or accidentally. Such guidance, in terms of a public health approach, is consistent with the creation of violence-free space and decreased fear-based interactions between people. The application of these principles to the educational environment can facilitate the violence prevention initiatives, emphasizing the significance of the safety, respect, and emotional security.

Social-Ecological Elements, Bullying, Mental Health, and Islamic Teachings

Bullying behavior is not an isolated phenomenon but rather a combination of interacting factors in the social-ecological system, such as family environment, peer relationships, school climate, and cultural norms. The combination of these factors predetermines the risk of bullying perpetration and victimization.^(19,20) The social-ecological paradigm has gained great popularity and application in the field of public health to comprehend bullying, and it is important to note that effective prevention should focus on individual, relational, community, and societal levels.⁽²¹⁾ As an example, bullying behavior may develop and persist due to negative peer influence, lack of parental supervision, poor teacher-student relationships and unsafe school environments.

The effects of bullying in this context are serious. There is a variety of mental and physical health effects on victims, such as stress, anxiety, depression, low self-esteem, and psychosomatic symptoms, including headaches, digestive problems, and sleeping problems. In the worst-case scenario, extensive victimization might result in suicidal thoughts and psychological trauma in the long run.⁽²²⁾ It is a behaviour that is used to threaten others who are not stronger than the perpetrator. Such type of activities could be the cause of psychological illness in a victim that could lead to stress and later depression and in some cases, such illness led to physical

ailment as well or both. Effects of bullying could be seen in a victim such as squeezing throat, swallowing while eating, difficulties in digestion, fear, depression and asthmatic problems because of trauma as a victim, anxiety, and low self-esteem. In rare cases, it has been seen, that a victim shows anger and hatred for others after being victimized meanwhile at the same moment having grudges, resentments, shame, self-indignant, and displeasure for “self” on facing this poor treatment by bullies.⁽²³⁾

The Islamic teachings provide the directions, which are in line with the healthy social relations and emotional state. The Qur’an states: “Believers, let not one group ridicule another... do not insult one another nor call each other by offensive nicknames...”.⁽¹¹⁾ This verse explicitly speaks of the actions related to verbal and relationship bullying, such as ridicule, isolation, and disgrace. These lessons promote empathy, respect each other, and social harmony- which are key to stopping bullying among peer groups.

Hadith: The Holy Prophet Muhammad (PBUH) also emphasized: “It is forbidden to belittle or humiliate others, for the one who is ridiculed may be more honored in the sight of Allah.” The above hadith categorically make it clear to all human beings not to poke fun at each other, if you do so that would be turned into punishment for one who oppresses or mock one another and those who are being targeted would become closer to Allah.

Additionally, in context of publicly health, these teachings can be used to assist in preventive measures of peer relationships and school climate in strengthening the prosocial behavior and lessening the harmful social processes. There is evidence that social relationship, empathy, school connectedness interventions are effective in preventing bullying and promoting better student well-being.⁽²⁴⁾ Thus, incorporation of culturally relevant ethical lessons into larger intervention plans could enhance their impact, especially in such settings as Indonesia.

Emotional Abuse and Intimidation and Islamic Teachings

Intimidation is a bullying where an individual threatens others, coerces, and even intentionally instills fear in others. It frequently intersects with emotional abuse and may have a great impact on the psychological safety and emotional health of a victim. Research studies have indicated that the exposure to intimidation and coercion peer interactions are linked with increased

anxiety, emotional distress, and low self-confidence in adolescents.⁽²⁵⁾ In contrast with physical bullying, the effects of intimidation might not produce visible effects, yet, the psychological effects can be equally damaging and lead to mental issues in the long term.

The Islamic teachings are more than discouraging of any action that causes fear or hurt to others. The Holy Prophet Muhammad (PBUH) said: “Whoever points a piece of iron at his brother, the angels curse him”.⁽²⁶⁾ This lesson portrays a strong forbidden character of threatening behavior and the significance of guaranteeing security and dignity in interpersonal relationships. In terms of public health, intimidation should be discouraged to create safe and supportive environments, especially in schools where peer relationships are paramount in development. Such ethical guidance can be integrated into prevention programs to produce a less fear-driven interaction and foster emotional security and respect toward each other among students.

Disdainful or Mocking, Psychological Wellbeing and Islamic Teachings

Verbal and relational bullying takes the shape of mocking, ridicule, and disdainful behavior that can have an extensive impact on the psychological well-being of a person. These actions involve mocking and putting down other people, publicly embarrassing them and are usually accompanied by feelings of shame, rejection and low self-esteem. Studies have found that frequent exposure to ridicule and social humiliation has a strong correlation with depression, social anxiety and low self-esteem among victims.⁽²⁷⁾ They may also have a detrimental effect on peer relationships and can lead to social isolation in school.

The Islamic teachings explicitly discuss and forbid mocking and ridicule. The Qur’an states: “When they see you, they only mock you...”,⁽¹¹⁾ this verse emphasizes that this kind of behavior has been identified as detrimental and ethically unacceptable long ago. Another verse emphasizes: “Do not sit with those who mock the signs of Allah until they engage in another conversation...”,⁽¹¹⁾ in order to discourage involvement against ridiculing or disrespecting anyone.

The life of Prophet Muhammad (PBUH) and the first believers also exemplify the detrimental effects of ridiculing and isolating others. The teachings, although ridiculed, focus on patience, dignified behavior, and non-retaliation. Even in their day-to-day life, the Prophet Muhammad (PBUH) advised against ridiculing others.

As an illustration, when a friend depicted a gesture that suggested that another human being is short in stature, the Prophet (PBUH) reprimanded the activity as a mockery.^(10,28-30)

In the context of the public health it has been identified that mocking and ridicule need to be addressed to enhance the mental health outcomes and peer relationships. Empathy, respect and inclusive behavior interventions conducted in schools have also been found to minimize bullying and enhance emotional well-being among students.⁽³¹⁾ In this way, Islamic teachings can support such preventive measures by deterring practices that result in humiliating and psychologically damaging behaviors and encouraging a culture of respect and dignity.

Cursing, Verbal Aggression, Harm and Islamic Teachings

Aggressive and abusive words are major types of verbal bullying that may have severe consequences in the emotional and psychological health of a person. Verbal aggression, which consists of using offensive, degrading or hostile language, adds to emotional distress, low self-esteem and interpersonal conflict among people, especially in school. Empirical research shows that being exposed to verbal aggression is closely linked with more depression, anxiety, emotional dysregulation, and social withdrawal among adolescents.^(22,32) These consequences demonstrate the need to focus on curbing unhealthy communication patterns as a subset of a larger mental health prevention and health promotion plan.

The Islamic teachings forbid offensive language and abusive speech a lot; they preach to be compassionate, restrained and speak to others in a respectful way. The Hadith says that the Holy Prophet (PBUH) never even allowed animals to be treated in an abusive manner (26). Hazrat Abu Hurairah (R.) narrates it. A), the Holy Prophet (PBUH) said: "Invoke curse upon the polytheists," whereupon he said: "I have not been sent as the invoker of a curse, rather I have been sent as a mercy".^(14,33) "A true believer should not be an invoker of curse".⁽¹⁴⁾ And likewise as is told by Abdullah bin Amr (R.A), Allah's Messenger said: "It is one of the greatest sins that a man should curse his parents." It was asked, "O Allah's Messenger, how does a man curse his parents?" The Prophet Muhammad (PBUH) replied, "A man abuses the father of another man, and the latter abuses the father of the former and abuses his mother".^(16,34)

These lessons vividly show the inadmissibility of destructive words and broadly social implications of verbal aggression, such as the development of a confrontational situation and the loss of respectful relations. Public health wise, it is necessary to minimize verbal aggression in order to encourage healthy communication, emotional and positive social interactions. Emotional regulation, empathy building, and communication skills-based interventions have been found to have a profound impact on verbal bullying and alleviate peer relationships in school.⁽²⁴⁾ Thus, Islamic teachings have the potential to be used as a culturally appropriate preventative model that discourages harmful speech, encourages acts of kindness, and helps to minimize bullying and the mental health effects thereof.

Islamic Teachings Against Dishonouring, Social Reputation, and Relational Harm

Relational and verbal bullying Dishonouring others can be a major type of bullying that consists of humiliation, insults, or degrading comments towards an individual with the aim of affecting their dignity and social identity. These actions may result in social exclusion, stigma, and distress, especially in a group context, like at school and through peer networks. It has been found that depression, loneliness, social anxiety, and a decline in psychological well-being among adolescents are strongly linked to harm to social reputation and experience of humiliation.^(24,27) These results underscore the need to consider dishonouring behaviours as a subset of comprehensive mental health promotion and bullying prevention interventions.

Islamic teachings vehemently disallow any action that would demean or demean an individual. Dishonoring, offending, or humiliating a person in the community or in front of a group of people is deemed unacceptable (8). Hazrat Said bin Zayd (R.) is the narrator of this story. A) the Holy Prophet Muhammad (PBUH) said: "The most common form of usury will be to excessively speak against the honor of the Muslim".^(28,35) This lesson underlines the gravity of harming the reputation of another individual and it presents it as a grave moral offense.

As much as people might be justifiable to take action against abuse, the Islamic teachings stress on restraint and discourage escalation. Retaliation that goes beyond boundaries is likely to cause additional injuries and continue the loop of violence. Hazrat Abu Hurairah (R.A) quoted that the Holy Prophet Muhammad (PBUH)

said: "A big sin is to act twice because of sinning once".⁽²⁸⁾ This underscores the fact that victims, unless careful, can easily turn out to be bullying, which supports the cycle of bullying behavior.

In a different narration of Hazrat Abu Hurairah (R.A), the Holy Prophet Muhammad (PBUH) said: "Where two individuals are involved in throwing insults at each other, the former will be the sinner until the oppressed crosses the boundaries".^(14,36) The same is said by Hazrat Aisha (R.A) as well, the Holy Prophet Muhammad (PBUH) said: "The most detested man in the eyes of Allah is the most belligerent one".⁽¹⁶⁾ All these lessons help to highlight the value of self-regulation, the management of conflict, and respectful interaction as key elements in the prevention of relational aggression and social trauma.

To the public health point of view, dishonouring practices lead to unhealthy social conditions, peer relationships, school climate, and belongingness of students. It is indicated that interventions that emphasize social-emotional learning, conflict management, and respectful communication can greatly decrease relational bullying and enhance psychological well-being.^(24,37) Thus, Islamic doctrine can be used as a culturally-based preventive tool that dishearten humiliation, encourage dignity and respect, and aid in curbing bullying and its related mental health effects.

Islamic Teaching Against Cyberbullying and Psychological Wellbeing Harm

Daily life with the fast-developing technology includes digital devices like mobile phones, laptops, etc. Such technologies bring huge advantages such as communication, availability of information and education. Social media and internet communication tools allow people to communicate with one another without physical contact.⁽³⁸⁾ Nevertheless, under the same veil of benefits, the online space has also enabled the development of cyberbullying, which is a rising problem in the realms of public health and education.

Some of the behaviors that are involved in cyber bullying include spreading false information, abusive messages, postings of harmful content, and use of online harassment. Such measures can have a dramatic impact on the psychological and emotional health of people, which can often go beyond the conventional frameworks given the extensive and quick distribution of digital content. The studies have shown that cyberbullying is closely linked to high levels of depression, anxiety, social

isolation, and suicidal ideation among teenagers.^(39,40) Cyberbullying is also a continuous and anonymous phenomenon, which enhances its psychological effect and makes it more challenging to get out of it than traditional bullying.

Cyberbullying can be less apparent than face-to-face bullying but its ramifications can be extensive. The viral dissemination of rumors or negativity in the digital world may harm the image of a person on a mass level, causing social rejection, stigmatization, and emotional distress in the long term. The news that has its roots in a small or localized setting can spread quickly and strengthen negative stereotypes as well as cause more damage. The Islamic teachings are evident, and they can be used to prevent the occurrence of cyberbullying, especially with regards to the production of negative communication and propagation of fake news. The Qur'an states: "O you who have believed, avoid much [negative] assumption. Indeed, some assumption is a sin. Do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would hate it. And be afraid of God; and God is Forgiving of sins and Merciful".⁽¹¹⁾

This verse specifically denounces the act of being suspicious, gossiping, backbiting and spreading negative stories- acts that are almost synonymous to the contemporary kind of cyberbullying. These lessons focus on how to communicate ethically, respect the dignity of others, and be responsible in social interactions. In terms of public health, cyberbullying has to be dealt with so that to support digital health, wellbeing, and online safety. Digital literacy programs, educating about ethical online behavior and school-based anti-cyberbullying programs have proven effective to prevent online harassment and enhance psychological outcomes in students.⁽⁴¹⁾ Thus, Islamic doctrine may be used as a culturally-relevant preventive framework that solidifies responsible digital conduct, deters dissemination of harm and assists in curbing cyberbullying and the ensuing impact on mental health.

Islamic Teachings and Verbal Bullying

One of the most prevalent types of bullying is verbal bullying, which involves actions like abusing, threatening, calling names, and making offensive jokes to others (39). Such activities are usually aimed at destroying the social image of a person and may be devastating to the psychological and emotional health of a target.

Verbal bullying is a common phenomenon in schools and has been associated with serious consequences, such as emotional distress and in worst-case scenarios, suicidal tendencies in victims.⁽³⁸⁾ Empirical studies have always demonstrated that being exposed to verbal bullying is related to higher risks of depression, anxiety, low self-esteem, and suicidal thoughts in adolescents.^(22,32) The results underscore the urgency to tackle the area of verbal aggression in the school health and mental health prevention systems.

The religious teachings of Islam offer moral instructions that dishearten ridicule, mockery and malicious talk. The Qur'an states: "And, before thee now were messengers scoffed at; but the scoffers were enraptured in that which they scoffed at. Say, pass through the land; and behold how was the end of the deniers".⁽¹⁾ This verse emphasizes the enduring effects of ridiculing and acts as a caution to avoiding such actions. It focuses on responsibility and demonstrates the larger idea that the speech of harm and mockery is ethically inappropriate.

Furthermore, there was a Hadith of Hazrat Abu Huraira (R.A) narrated by him as well quotes the Holy Prophet Muhammad (PBUH) saying that: "Do you know who is poor?" The friends responded that a poor individual is one who lacks riches. The Prophet (PBUH) has taught that a truly poor person is one who arrives on the judgment day with prayers, fasting, and charity but has insulted, falsely accused and abused people; therefore, the good deeds are handed over to those who he or she has wronged and he or she receives punishment.⁽⁴²⁾ This lesson brings to light the grave moral implications of verbal aggression and underlines the fact that hurting others with words will not only weaken moral status but also damage social peace.

Verbal bullying especially causes mental health issues, interpersonal conflict and poor school environments as far as a public health issue is concerned. Continued experience of verbal aggression may cause long-term psychological damage, academic disengagement and social dysfunction. Interventions based on evidence, especially interventions that aim at social-emotional learning, development of empathy and communication skills, have been proven to lessen verbal bullying and enhance the psychological well-being of students.^(24,31) Consequently, Islamic teachings can be interpreted as a culturally-based preventive model that discourages speech that is detrimental, encourages respectful speech, and contributes to more extensive

action to curb bullying and the mental health effects it produces in schools.

4. DISCUSSION AND CONCLUSION

This paper redefined bullying as a mental and public health issue, focusing on how it has a broad effect on people, school set-ups, and the society. The literature results show that bullying is not merely a behavioral problem, but a multifaceted phenomenon that is linked to psychological discomfort, such as depression, anxiety, low self-esteem, and in the worst scenario, suicide. The results of these studies demonstrate the necessity of a deep-rooted preventive programs in school health and community health. As a public health issue, bullying prevention needs to be addressed in multi-level interventions that are aimed at individual behaviour, peer relations, school climate, and socio-cultural factors at large.^(21,22) In this respect, the given work has a contribution, as it puts the Islamic teachings into the role of a culturally appropriate preventive framework, which can be used to supplement the current evidence-based practices.

The teachings of Islam are based on Quran and Hadith concepts of ethical behavior (Akhlaq), dignity, respect, and social responsibility. These values are consistent with the main aspects of modern prevention programs, including the encouragement of empathy, control of aggressive behavior and the establishment of positive relationships between people. The Holy Prophet Muhammad (PBUH) emphasized on the role of moral growth and moral conduct, and claimed that his task was to perfect human character.⁽²⁰⁾ These teachings offer some moral background that would deter negative practices, such as different types of bullying.

Moreover, the idea of accountability with the concept of consequences of actions also has a significant role in behavior shaping. Religious values stress the fact that human beings are accountable to their actions towards others and this supports self-regulation and making ethical choices. The Holy Prophet Muhammad (PBUH) said: "No pain, hardship, sickness or grief comes to a believer. but some of his bad deeds will be purged away".⁽²³⁾

Behaviorally, these beliefs can help with internalized forms of morality, diminishing aggressive and destructive behavioral tendencies. It has been found that internalized moral values and belief systems are linked to a reduced aggression and an increased prosocial behavior among adolescents.⁽²⁾

According to the Quran and Hadith, several guidelines exist which forbid behaviors related to bullying such as ridicule, verbal abuse, oppression and sharing of bad news.⁽¹¹⁾ These lessons are aligned with modern conceptualizations of bullying as a power imbalance, intentional injury, and repetitive aggression. By practicing acts like humiliation, exclusion or rumors, people not only harm those affected but also interfere with social cohesion and school climate.

In the Indonesian setting, where religion is a key factor in determining social values, prevention strategies that incorporate Islamic teachings should contribute to better cultural relevance and effectiveness of interventions. There is evidence to suggest that interventions designed culturally are more effective in terms of behavior change and mental health outcomes.⁽⁴³⁾ Thus, the Islamic teachings can be integrated into school-based, character education, and community awareness programs to support anti-bullying norms.

Practically, many stakeholders should be involved in the bullying prevention. Schools can be at the forefront by incorporating moral and value-based education in schools, ensuring safe inclusive schools, and instituting systematic anti-bullying programs. It is also the important role of parents to promote moral development and influence children on making them act in a respectful way. Moreover, religious leaders and community representatives can play a role in spreading the knowledge about the negative effects of being bullied and fostering moral behavior in society.

Interventions based at schools, which include social-emotional learning, empathy training, and conflict resolution, have been proven to decrease the bullying behaviors and enhance the psychological well-being of students significantly.^(22,41) Incorporation of Islamic teachings in ethical aspects in these systems can also enhance their effectiveness especially in majorly Muslim states like Indonesia.

Additionally, the media and online spaces can be identified as significant intervention sites, especially in dealing with cyberbullying. Responsible communication, digital ethics, and the understanding of the repercussions of harmful online behavior is a necessary measure to ensure that people are not psychologically harmed in modern society.

To sum up, this paper shows that bullying must be considered a social and mental health problem that needs a multi-level approach to prevention. Placed as a preventive and moral system, Islamic teachings provide

useful advice that is consistent with current practices in bullying prevention in the context of modern public health. Combining religious values and evidence-based interventions, culturally relevant strategies to foster psychological well-being, social harmony, and safe schooling can be developed. The effectiveness of religion-based or culturally-adapted anti-bullying interventions, especially in the Indonesia educational context, should be empirically tested in future research to provide further evidence on the effectiveness of these interventions.

Novelty and Contribution

The present study provides both theoretical and contextual originality in reconsidering bullying as a mental and a public health concern in Indonesia and incorporates Islamic doctrines as a preventive ethical system. This paper, in contrast to earlier literature, which views religious viewpoints descriptively or independently, critically aligns Islamic values, including dignity, non-violence, and accountability with modern public health and psychological frameworks of preventing bullying. This interdisciplinary synthesis is a new contribution to concept.

Regarding innovation, the paper suggests a culturally based prevention strategy as it connects the evidence-based strategies (e.g., social-emotional learning and school-based interventions) with the Islamic ethical principles. The method is specifically applicable to Indonesia where religion has a considerable impact on the formation of the behavior and social norms.

The research will be useful to a variety of target audiences, such as teachers, policy-makers, counselors and mental health practitioners, and community and religious leaders. It offers a feasible basis on how to build culturally sensitive anti-bullying interventions, promote well-being in schools and facilitate mental health promotional activity within schools and communities.

Ethics approval

Not required.

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Competing Interests

All the authors declare that there are no conflicts of interest.

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Underlying Data

The author has nothing to report.

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