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ANALYSIS OF THE CONCEPT OF MORAL EDUCATION THOUGHT BUYA HAMKA AS AN EFFORT TO PREVENT BULLYING SELF-STUDY

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ABSTRACTS

Today's education has increasingly seen moral decadence and loss of social values. One of the most urgent is bullying. In line with that, the role of moral education is needed, because morals are the benchmark of a nation both in civilization and progress. Islamic morals are known as akhlaqul karimah, namely noble behavior or morals, namely behavior or character in accordance with the Qur'an and Hadith which are the main sources of religious law. Similar to Hamka's moral education which focuses on reason and akhlaqul karimah. In connection with this, this research is intended to be able to find answers from the analysis of Buya Hamka's moral education thoughts contained in his writings as a preventive effort from bullying behavior. This research was conducted using the library research method or literature study as the basis for this research. Literature studies that become references are from the book 'Philosophy of Life and Akhlaqul Karimah' and other works that intersect with Buya Hamka and the results of previous studies in the form of journals as other sources. Since this is the core of all behavior, the results of studies that provide insight into the virtues of all people are very important for their daily lives. It will be easier for people to get along and develop a great human personality if the origins of this trait are understood, along with the difficulties they face, so that they can place their temperament in the right position. The values that humans develop truly originate from within, and if disturbed, the situations within humans are not much different from how they are dealt with in the human body. Therefore, it is important to understand this in order to find a solution quickly. After that, virtue is used to name the basic nature of all thoughts. 'Iffah, Shaja'ah, 'Adalah, and Hikmah are these qualities.

A. INTRODUCTION

According to Article 1 number 1 of the *Undang-undang Sistem Pendidikan Nasional Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*, education is a deliberate effort to create a learning environment and learning process that allows students to actively develop their potential to have religious spiritual strength, personality, intelligence, noble character, and skills for themselves, society, government and nation. It can be underlined that education is not only about academic values, but also about its role in character building and noble morals. However, in fact, today's education is increasingly seen experiencing moral decadence and loss of social values (Faray, 2018). One of the most emergency is *bullying*, so it is said that Indonesia has experienced a *bullying* emergency situation because cases continue to increase in the country, schools that should be a place of learning for students and a place for the formation of students' personalities, but instead become a place for *bullying* or *bullying* (Suci & Ibrahim, 2023).

Bullying itself is known as intimidating behavior that occurs among children and adolescents (Pepler et al, 2006). Which is also referred to as behavior by using power or strength that aims to harm other weaker parties psychologically or physically, which makes the victim depressed, helpless, and even traumatized (Putri, 2021). Dewi in her journal written in 2020 states that *bullying* is the abuse of power or authority by someone against another party with the aim of harming or hurting others (Dewi, 2020). As for violence in this school, which is then also referred to as school *bullying* or *bullying* in education, is defined by Azpervention as, "*Child abused at school that is known as school bullying can be called as situations where a child is subjected to an unpleasant treatment that is usually performed intensively and repeatedly to demonstrate power and this results in an uncomfortable feeling for the child who experiences it*" (Azprevention, 2017). According to experts, one type of student violence that can have the most devastating impact on its victims is bullying at school. The perpetrators, who are students who feel more senior, take advantage of this power imbalance to commit certain acts against the victims, who are more junior students and feel helpless because they are unable to defend themselves (Putri, 2022).

In line with that, the role of moral education is needed, because morals are the benchmark of a nation both in civilization and progress (Faray, 2018). Another way to think of moral education is as a method of teaching moral principles, which may involve awareness, knowledge, and even willingness, as well as an action in carrying out these instilled values towards God, himself, others, the environment, and even his nation (Yunianti, 2023). For someone who feels the need to love the laws taught by his religion, moral education acts as a motivator. Moral education also helps a person instill the values of sharia in his soul and self, understand people with good morals, and encourage them to always do good in order to develop their morals (Suci & Ibrahim, 2023). Thus, moral education is something that can produce an individual who obeys the guidance of religious law and obeys every applicable law. Islam has viewed moral education as important in building individuals, building communities, and building nations (Putri, 2021). Moral education is one of the actions taken by schools to overcome the problem of student moral decline. In addition to being incorporated into all academic areas, moral education in schools requires a special curriculum that includes moral education resources (Ardiyansah et al, 2022). Behavior or character that is in line with the Qur'an and Hadith which are the sources of Islamic law is known as *akhlaqul karimah* in the Islamic context (Akhsanulhaq, 2019).

As moral education by Hamka, which emphasizes *akhlaqul karimah* and intellect (Juarman et al, 2021). The ideas and writings of Hamka, later also known as Haji Abdul Karim Amrullah, are widely read and cover a wide range of subjects, including history, jurisprudence, literature, tafsir, Sufism, theology, philosophy, and Islamic educational thought (Sani, 2017). According to Islamic scholar Hamka, also known as Haji Abdul Malik Karim Amrullah, a person with noble character is one who always does good and is able to refrain from bad deeds (Hamka, 2016). That is, Hamka views that morals are a form of human action, which will be said to be noble if it does the right thing. And, it is said to be noble if it does the right thing and can ward off the passions that it has from doing the wrong thing.

In connection with this, this research is intended to be able to find answers from the analysis of Buya Hamka's moral education thoughts contained in his writings as a preventive effort from *bullying* behavior.

B. METHOD

This study uses the library research method or literature study as the basis for this research. The reference literature study is from the book 'Akal Budi and Akhlaqul Karimah' and other works that intersect with Buya Hamka and the results of previous studies in the form of journals which are summarized so that they become a description that can be generalized and become a conclusion. By using data triangulation for validity.

C. RESULT AND DISCUSSION

1. Bullying

a. Definition of Bullying

Bullying, which comes from the English word "bully" meaning to hit or slap, can refer to any situation in which there is a threat or fight. The conditions here are not only physical but also mental (Yunianti, 2023). According to Dr. Schott, *bullying* is an act of aggression committed by someone, either verbally or physically. There is an imbalance of power between the victim and the perpetrator, and the crime is committed repeatedly. In this case, the impression of mental and physical abilities is the source of the power difference. The number of perpetrators and victims also reflects the power difference (Schott & Søndergaard, 2014).

In general, *bullying* is a violent, often aggressive, and manipulative act perpetrated by one or more individuals that involves an imbalance of power, whether between juniors and seniors, members of a minority group, or members of various social groups. Violence creates an imbalance of power and is repeated over a long period of time, leaving the victim or child traumatized and powerless. Because you will be alone if you are powerless, which will lead to bad behavior (Nurul & Hayani, 2023). Wiyani regarding *bullying*, revealed that "persistent acts of aggression or negativity by an individual or group of individuals who abuse the power imbalance to cause mental or physical harm to the target (victim) (Wiyani, 2012).

Bullying is also defined as an act of intimidation, which can take many forms, perpetrated by a stronger party against a weaker party. According to experts, bullying in schools is perhaps the type of student violence that has the

worst impact on its victims. Students who feel senior enough to commit certain acts against the victim i.e., students who are more junior and feel helpless for not being able to defend themselves are those who commit these crimes due to the power imbalance (Putri, 2022).

In general, acts of violence against minors that occur in a school setting amount to bullying or harassment. In the context of bullying in schools, bullying is defined as persistent violent behavior perpetrated by a person or group of students in authority against other weaker students or children with the intent to harm (Antonius, 2019). According to Article 1 point 16 of Law No. 35/2014, violence is defined as any act committed against a child that results in physical, psychological, sexual, or other suffering, as well as neglect. This includes coercion, threats of violence, or unlawful restriction of a child's freedom.

Based on the various definitions given above, bullying is defined as the act of a stronger individual or group of individuals intimidating a weaker individual or group with the intention of harming them. This can include physical, psychological, sexual, or neglectful violence.

b. Factors Causing Bullying

The rise of bullying in the student environment can be seen from the factors that influence it. The factors that cause bullying among students, according to Nunuk Fauziyah, are:

1) Family Relationships.

because of parents in the home who use harsh words, make comparisons, or use physical violence. Children also believe that violent language is authentic, which teaches them that bullying is a legitimate way to build relationships or get what they want,

2) Peers.

Regarding peer and social environment factors, there are a number of reasons why bullies bully, including the bully's anxiety and feelings of inferiority, unreal rivalry, feelings of retaliation stemming from hostility or from the bully's own experience as a victim of bullying, and an inability to manage emotions in a healthy way.

3) Media Influence.

A youngster or student picks up on the natural cues of what they see and then imitates the situation in the presentation; often, they imitate words and actions (Sulisrudatin, 2015).

c. Bullying in Education

WHO (World Health Organization) has described bullying, "it is any physical, psychological or sexual intimidation or aggression against a person of school age repeatedly in a way that causes harm, fear, and/or sadness in the person victim or a group of victims." This means that bullying is any physical, psychological or sexual intimidation or aggression against a person of school age repeatedly in a way that causes harm, fear and/or sadness to the person victimized or a group of victims. Thus, the existence of this bullying occurs mostly in school age and in schools. Which then UNESCO has categorized the types of bullying that are included in the socio-educational context, which are: (Espino-Preval & Rivero-Favier, 2024)

1) Physical Bullying

Physical bullying is one of the most common types of bullying. Direct physical bullying includes hitting, pushing, kicking and any kind of physical attack on a child or young person or a group of them. Indirect physical abuse is also included, which refers to the deliberate theft or damage of the harassed person's possessions.

2) Cyber-Bullying

Cyber-bullying or cyberbullying is harassment that occurs over the Internet, whether through social networks, emails, forums and other online spaces. In most cases, this type of harassment is based on the publication of photos, conversations, threats and dissemination of information about the victim, without their consent. Cyberstalked uses digital media to do harm to the victim with this kind of action.

3) Psychological Bullying

Psychological bullying, In the context of bullying, what is meant is that psychological bullying or moral harassment is based on behavior that threatens the dignity of the child or adolescent, resulting in a marked psychological imbalance that can imply feelings of inferiority, low self-esteem, anxiety, depression and, in some cases, suicide. This type of abuse can occur through words, defamation and lies about the victim. It also includes threats, manipulation, emotional blackmail, intimidation or mistreatment.

4) Verbal Bullying

Verbal bullying, manifested by spreading rumors, taunts, insults, epithets and other similar actions aimed at hurting the victim. This is one of the most common types of bullying in adolescence. Buya Hamka himself mentions a lot about the disgrace of the mouth for its actions that damage the mind, including useless speech, excessive speech, dirty mouth, arguing, demeaning, backbiting, and so on which can cause liver disease (Hamka, 2017).

5) Sexual Bullying

Sexual bullying, refers to harassment that may include unwanted touching or advances, acts of physical violence, as well as whistling or other inappropriate actions of a sexual nature. Also, comments related to the victim's physical appearance or intimate life are included here.

6) Social Bullying

Social bullying, meaning ostracizing the victim and publicly shaming them to reinforce the rejection. This exclusion may occur due to socio-economic, cultural, and physical or mental disabilities, among other negatively indicated circumstances.

7) Bullying in the Work Place

Bullying in the world of work, bullying is known as mobbing or workplace harassment. This form of harassment that occurs in the professional field is usually psychological, with teasing, threats or isolation, for example. In some cases, violent behavior that includes aggression also occurs.

Bullying in schools usually occurs during recess, queuing for class, in bathrooms, hallways, class changes, when entering and leaving the center, on

school transportation or in the cafeteria. It can also happen in class when the teacher is writing on the board or when paying attention to other students.

d. Bullying According to Buya Hamka's View

Buya Hamka provides a view of bullying through his tafisr regarding verses related to and meaning bullying. some of them are verses with certain words such as "sakhara", "istahza'a", and "lamiza". as for these verses, among others:

1) Qs. Al-Hujurat/49:11

In this verse the word 'yaskhar' is the verb form of the original word 'sakhara' which means 'to make fun of'. 'Sakhara' has been repeated in the Quran 42 times, which also has changes in form and meaning. The word 'sakhara' itself can be interpreted broadly with similar meanings such as 'to mock, make fun of, laugh at, sneer at, insult, subdue, scorn, and utilize.

2) Qs. Al-Baqarah/2:15

The word 'yastahzi-u' in this verse is the verb of 'istah za-a'. The word 'yastah zi-u' means to make fun of, while the meaning of the word 'istahza-a' itself is mockery, which is in the form of jokes or ridicule of people done secretly or openly. In the Qur'an this word is repeated 23 times with various meanings.

3) Qs. Al-Humazah/104:1

This verse contains the word 'lumazatun' which means 'swearers, detractors'. The word 'lumazatun' itself is derived from the word 'lazima' which means to denounce, to gossip about someone's ugliness. The Quran mentions this word four times with similar meanings.

Indirectly, in this case Buya Hamka views that this mocking behavior is a form of bullying. based on his interpretation, Buya Hamka states that these actions are things that are prohibited by Allah SWT. Hamka clearly states that the acts of making fun of, mocking, and insulting cannot be justified if done by people who have faith. This is because someone who belittles and mocks others means having a sense of arrogance by feeling more complete, higher, more sufficient, and not realizing that he is full of shortcomings. Hamka dubbed such a person as someone who has a sick mind, which is a sick soul.

So with this it can be concluded that bullying in the realm stated by Buya Hamka is a disease in which a person feels arrogant about himself and does things against Allah's commandments with mocking behavior, swearing, denouncing, backbiting, and so on that can damage his faith and heart.

2. Buya Hamka's Moral Education Thought

a. Moral Education

According to Buya Hamka, morals are provisions that have been there since birth, piercing, and rasikh (solid) in the mind which easily forms a character so that there is no need to think long. What is meant by "good morals" is noble morals, which reason and Shara consider noble, which may arise from these provisions. However, morals are sometimes called evil if they grow into a person who is reprehensible according to reason and shara. Morals are considered to be a disposition that is deeply embedded in the heart, because a person who is willing to spend his wealth does not have a strong mind, but has a "purpose" that is "tucked" in his heart (Hamka, 2017).

Buya Hamka distinguishes two types of manners, namely internal manners and external manners. First, internal manners, namely manners to Allah, the Prophet Muhammad, and animals. Including manners to parents, self, society, and scientific assemblies. Second, social manners or external manners, which are manners that protect against things that are considered inappropriate by others. External conventions, such as customary law, also develop in response to local and historical changes (Hamka, 2015). The normative basis in the Qur'an, including the words of Allah SWT in Surah al-Qalam verse 4 which reads:

وَأَنَّكَ لَ عَلَىٰ خُلُقٍ عَظِيمٍ

Meaning:

"And indeed you (the Messenger of Allah) are truly of great character." (Q.S al-Qalam: 4)

This is one of the highest praises that Allah gives to the Prophet Muhammad, which is rarely given to His other Messengers, said Buya Hamka in the quote above. The Prophet Muhammad had the highest moral standards, according to this scripture as well. Therefore, everyone who follows the teachings of the Prophet Muhammad SAW is obliged to use it as a guide in behavior and to be an example for others. Worshiping with the right and pious direction will result in qolbun salim, or a secure heart, which is safe from mazmumah (dishonorable) deeds. Worship is a means to obtain noble morals. Allah SWT says in the Qur'an which reads:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۚ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ٨٨

Meaning: "On the Day when wealth and sons will be of no avail, except for those who approach Allah with clean hearts." (QS. as-Syu'ara: 88-89)

Buya Hamka also argues that additional resources are used in moral teaching besides the Qur'an and Sunnah. Humans must first use reason to understand morality in accordance with the instructions of the Shari'ah. Humans are guided by reason to organize their lives, take care of themselves, and act morally and appropriately. Furthermore, reason serves as a tool for self-awareness, shadow measurement, and healing of damage. A person who has been given inayah (protection) by Allah SWT is considered reasonable. Secondly, people with knowledge are more 'alim', and as a result, they will be admired and respected by society.

According to Buya Hamka, morality is a by-product of human emotional development (Hamka, 2015). Buya Hamka also underlined the need to highlight the positive aspects of social relations. These qualities are referred to as morals, and they establish rules that benefit society as a whole, not just individuals. Straightforward, honest, true, trustworthy, persistent, firm in promise, polite, and somber are examples of morals (Hamka, 2016).

According to Buya Hamka, understanding the nature of all morals is essential for the growth of morals. According to Buya Hamka, the tarbiyah process aims to maximize the development of morals and reason and supporting resources that help develop the potential of the human personality as a whole (Hamka, 2016). Human morals actually originate from within, and when the human body is disturbed, the human condition is not much different from the condition of the gross body. Therefore, it is important to understand this in order

to immediately find a solution. Manners can be divided into four parts. 'Iffah, Shuja'ah, 'Adaalah, and Hikmah are these four (Hamka, 2017).

1) 'Iffah

Iffah is an act in which a person is able to curb the desires of his passions with two limits, namely reason and Shara' (Hamka, 2017). It indicates that one should have the ability and cunning to uphold one's own honor, control oneself, and stay away from harming others (Hamka, 1990). This characteristic serves as a self-defense against pointless pleasures such as infidelity, behavior that is detrimental to one's character, offspring, and soul (Hamka, 2016).

2) Syuja'ah

Hamka said that shuja'ah means the power of ghadab, which means anger that is guided by reason, both in its advance and retreat (Hamka, 2017). According to Buya Hamka, iffah and shaja'ah are traits that cannot be separated. Like the left and right wings, if one is broken it will not be able to fly again. Every action that requires effort must be based on the principles of shaja'ah and 'iffah.

3) 'There is

'Adaalah is being fair, even to oneself (Hamka, 1990). Hamka also mentions that 'adalaah means the state of the nafs, where it is indicated by the inner strength of a person who is able to control himself, when at one time he was angry or his lust rose. There are two sides to this character. The hot side is known as Jaur, and is evil, oppressive and sadistic in nature. Muhanah is the cold side; she is evil and, although she is often oppressed, she does not exalt herself (Hamka, 2017).

4) Wisdom

Knowing how one feels about events in life is what it means to be wise. One definition of wisdom is something that exists within a person, which enables one to distinguish good from wrong based on the actions taken in relation to the effort or endeavor made (Hamka, 2017). There are two sides to this feature. Safah is the hot side. Safah is the side that is smart-evil and quick to legislate. Balah, which translates to "empty-minded-stupid," is the cold side. Despite having been hit a few times, I still don't get it. Even though I have a lot of experience, I still don't understand (Hamka, 1990).

According to Buya Hamka, trust, something that is deeply embedded, should put humans at the top of the priority list. Everyone in society must cultivate trust, starting with oneself and growing as a society. You can rely on this belief through all your difficulties. That it belongs to everyone and no one. You can rely on the trust when you are in danger, when your eyes are blurred, when your attacker is pressing you, or when your legs are too weak to step forward. This also makes it easy for him to give up something in favor of someone else. The virtues of iffah, shaja'ah, reason, and knowledge will be depleted if this belief is not present, and hence will not be preserved. It is for this reason that everyone in society should have this view. All living human beings want relationships to be secure and peaceful, human hearts to be protected, people to

uphold their rights, and it to be easy for them to fulfill their responsibilities (Hamka, 2016).

Buya Hamka also mentions the efforts that need to be made by a figure who is in the middle of angels and demons, in which there is good and evil (Hamka, 2017). However, basically humans themselves are influenced by evil desires, long desires, loba bersangatan, greed for the world, and also have wrath that leads to misguidance. And, this is not lost character since the time of Prophet Adam a.s (Hamka, 2017). So, man needs to make an effort:

1) Repent and Know Yourself

Repentance means asking Allah to open the door of mercy from Allah who is able to give His pleasure to His weak, weak, lowly, and mortal servants. Indeed, true repentance is one that is able to erase sins, not just a repentance of tears. Meanwhile, regret is the most effective remedy for mistakes (Hamka, 2017).

2) Seeking Allah's Blessings

In fact, what a human being needs to seek is the pleasure of Allah, not from humans because other humans are the same people who need to obey their god. The reason for seeking Allah's pleasure is because humans were created to worship, obey and obey the commands of Allah, because all the goodness and fortune of life depend on Allah. Seeking Allah's pleasure means surrendering oneself to Allah, establishing one's stance on Allah, and not depending on humans (Hamka, 2017).

3) Understanding the Nature of Life

In His word in Surah Adz-Dzariyat verse 56, which means:

"And I have not created the jinn and mankind but that they may serve Me."

Worship itself can be used as a form of servitude, which from the verse Allah also emphasizes the creation of humans to serve or worship. Without worship, human life is meaningless (Hamka, 2017).

In order for learners to eventually get used to doing commendable things, behaving honorably in social situations, and surrendering to established heavenly norms, Hamka defines moral education as teaching that can instill good morals in them. In addition, the participation of parents and teachers is needed to achieve the goal of instilling the current moral principles. The expected educational goals can then be achieved by balancing the responsibilities of parents and teachers at home and at school. Regarding Hamka's fundamental idea of moral education, a person's moral virtues determine how perfect his soul is. Hamka intends moral virtues to be an effort to cleanse his soul of all negative traits, such as low customs, which must be eradicated by religion and replaced with praiseworthy traits that appear in daily association (Hamka, 2016). Furthermore, he asserts that if a person abandons the prohibitions and obeys the commandments of Allah totally and unaided, then the virtue of his intellect will grow. But if this is done under duress, then it shows that his mental virtue has not reached a high degree.

D. CONCLUSION

Today's education is increasingly seen experiencing moral decadence and loss of social values. One of the most urgent of them is bullying, so it is said that Indonesia has experienced a bullying emergency situation because of the increasing cases in the country, schools which are supposed to be a place of learning for students and a place for the formation of students' personalities, instead become a place for bullying or bullying. Bullying is often defined as aggressive and manipulative acts of violence committed by one or more individuals, including power imbalances, whether between juniors and seniors, members of minority groups, or members of various social groups. Violence creates an imbalance of power and is repeated over a long period of time, leaving the victim or child traumatized and helpless. Buya Hamka himself provides a view of bullying through his tafisr regarding verses that relate to and mean bullying. Some of them are verses with specific words such as "sakhara", "istahza'a", and "lamiza". Bullying in the realm stated by Buya Hamka is a disease in which a person feels proud of himself and does things against Allah's commandments with mocking behavior, swearing, denouncing, backbiting, and so on that can damage his faith and heart. Therefore, moral education is very necessary. Buya Hamka argues that moral education uses various sources besides the Qur'an and Sunnah. Intellect comes first, then information. According to Buya Hamka, understanding the essence of all morals 'Iffah, Syaja'ah, 'Adaalah, and Hikmah is very important for moral development. In order for students to eventually get used to doing praiseworthy things, acting honorably in social situations, and surrendering to established heavenly standards, Hamka defines moral education as teaching that can instill noble values in them. Thus, what needs to be understood is the nature of human beings who realize the importance of divinity and have high intellectual values by realizing the actions that need to be done and abandoned is a form of preventive efforts in the implementation of bullying.

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