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A Review of the Islamic *Tarbiyah* System for Bullying Symptoms

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Abstract

Bullying is a symptom that must be avoided and addressed to prevent serious physical injuries that could lead to death. In addition, it could negatively affect the mental or emotional wellbeing of victims. Despite a variety of psychological and counseling methods to deal with these symptoms, cases of bullying have increased over time, especially in global education. In view of this background, this study is conducted with the aims to elaborate the bullying concepts that threaten the lives of today's society, and to review the Islamic *Tarbiyah* system for bullying symptoms. The findings of this study revealed that a *Tarbiyah* system based on education is the most effective way to resolve bullying issues, problems, and symptoms. This is due to the fact that the *Tarbiyah Islamiyah* approach gives special focus to the provision of care, education, and upbringing based on the divine revelation sources of al-Quran al-Karim and the Sunnah of Rasulullah SAW. According to Ibn Qayyim al Jauzi's ideas, which were written and explained by Hasan bin Ali Hasan al-Hijazy in his work *Manhaj Tarbiyah* Ibn Qayyim, there are nine (9) types of *Tarbiyah* namely: (i) *Tarbiyah Imaniyah* (Educating Faith), (ii) *Tarbiyah Ruhiyah* (Spiritual Education), (iii) *Tarbiyah Fikriyah* (Educating the Mind), (iv) *Tarbiyah 'Athifiyah* (Educating of Feelings), (v) *Tarbiyah Khuluqiyah* (Educating Morals), (vi) *Tarbiyah Ijtima'iyah* (Educating the Community), (vii) *Tarbiyah Iradiyah* (Educating Ideals), (viii) *Tarbiyah Badaniyah* (Physical Education), and (ix) *Tarbiyah Jinsiyah* (Sex Education). This study further recommends that in order to reduce bullying symptoms and create a more stable, harmonious and safer living environment, the *tarbiyah* system should be used in Islam as one of its methods of education.

Keywords: Islamic, *Tarbiyah* System, Bullying Symptoms

Introduction

School systems across the country have been plagued by bullying issues. Several articles have been written about bullying causing students to take drastic measures in order to stop the pain. There has been a high rate of depression or even suicide resulting from these drastic measures. It is likely that the future generation will face even more adverse outcomes and

challenges in the classroom if this type of aggressive violence is not stopped. The purpose of this study was to shed light on how the so-called immoral discipline system or bullying actually works by knowing it thoroughly, the definition, the patterns, and what type of students and teachers are frequently targeted, as well as what type of cases they deal with every day. The data collected will be used to determine and fix issues relating to this particular issue. A redesigned system that is more friendly and educated, known as *Tarbiyah*, should be able to replace the current system. *The concept of Tarbiyah Islamiyah refers to the development and training of people in a number of areas.* It can also be defined as a system of care, education and upbringing based on the Quran and Rasulullah's Sunnah.

- The objective of this study is to investigate the phenomenon of bullying in modern society as well as to analyze the Islamic *Tarbiyah* system for the treatment of bullying symptoms.

Bullying Concepts in Today's Society

Bullying behaviour can be interpreted and defined in a variety of ways. Various perspectives are taken into account when interpreting bullying misconduct. The more perspectives used to interpret bullying, the broader and deeper its interpretation becomes. Research has also been conducted in the past on bullying behavior. The findings of these studies have provided ample space to define bullying based on the findings of their research. In general, bullying refers to abuse committed by someone against another person. As a natural consequence, people who have been abused are weaker than those who have not been abused. By physically or psychologically harming the victim, this bullying behavior demonstrates that the bully is stronger than the victim. First federal definition of bullying was published in 2014 by the Centers for Disease Control and Department of Education. Three core elements constitute the definition of bullying: unwanted aggressive behavior, power imbalance observed or perceived, and repeated or high likelihood of repetition. Kamus Dewan (Bahasa & Pustaka, 2007) describes bullying as abuse or intimidation of another person. According to Einarsen et al (2020), workplace bullying is defined as "harassing, offending, socially excluding someone, or negatively affecting someone's work tasks." Usually, bullying occurs regularly and repeatedly (e.g., weekly) for it to be considered bullying (or mobbing). (e.g., about six months). The above definition of bullying includes harassing, offending, isolating, and damaging behavior that can affect a person's livelihood. Interactions or processes that occur regularly and repeat over a six-month period are also considered negative behavior. Individuals who are the target of bullying often find it difficult to defend themselves against the negative behavior.

In its simplest form, bullying is aggressive behavior that is intended to cause harm to someone else. Bullying is not of universal definition due to the fact that it cannot be met with any universal agreement, but there is some consensus that it is an aggressive behavior which satisfies two additional criteria; repetition & there is a power imbalance such that it is difficult for the victim to defend himself or her-self (Olweus & Limber, 2010). Individuals or groups engage in bullying when they abuse their power over others through aggressive behavior. When the strength of the aggressor or aggressors & the victim is unequal, bullying results in psychological and physical harm to the victim (Jankauskiene et al., 2008). Using violence to intimidate weak people is defined as bullying by the Times Lingua Dictionary (Aarts, 1994). The Malay language uses the word "*penyakat*" to describe bullying, which refers to people who are stronger or bigger than you are or have friends who have a habit of harassing or oppressing others who are smaller or weaker than you. Researchers have equated bullying

with cruelty in an attempt to better understand it. Inflicting physical harm, threatening physical harm, or attempting to inflict physical harm on others is bullying, as defined by the National Research Council. In addition to these behaviors in this definition, aggression definitions also contain those behaviors, and research on aggression has provided most of what we know about violence. Childhood aggression has been found to be associated with violence in the future in many instances. Adolescents and adults who exhibit aggressive behavior at around age eight are more likely to engage in delinquent, criminal, or violent behavior.

Considering the definition that we gave above, it is clear that bullying is a concept that is easily understood through the means of examining the elements found within bullying behavior such as the bully, the victim, the purpose and the effects of bullying.

Table 1

Elements of Bullying Behavior

Element	Description
Bully	Bullying behavior is participation by both the bully and the victim. Bullies commit bullying behavior against their victims. The nature of bullies is to be stronger, more powerful, and more capable of committing bullying behavior. Usually, this strength can be demonstrated both individually and in groups.
Bully's Victims	Victims of bullying. Victims of bullying are generally those who are weaker and unable to match the strength and power of the bully. Weaknesses such as physical weakness and others are included in this list. In the case of bullying victims, their physical strength prevents them from fighting the bully. It is also difficult for bullying victims to complain to their friends, teachers, or parents because they are afraid to do so. Victims of bullying are usually made up of themselves alone.
Purpose/Effect of Bullying	Bullying is done to demonstrate the bully's power or strength over the victim. The bully also feels satisfied when he or she bullies others. More fear the bully instills in the victim, the more satisfied he will be. Aside from that, bullying behavior is meant to make those who are weak compliant and respectful of the bully. The bully will injure the victim either physically or psychologically in order to achieve the bully's goal. Victims will experience injury, fear, and discomfort as a result of these effects. Bullying, especially in childhood, is seen as a way to gain social capital, according to psychology professor Elizabeth Englander of Bridgewater State College.

Islamic *Tarbiyah* System for Bullying Symptoms

Tarbiyah is an Arabic word that means education, care, and upbringing. Based on the sources of Al-Quran al-Karim and the Sunnah of Rasulullah SAW, *Tarbiyah Islamiyah* provides care, education, and upbringing. *Tarbiyah* is an Arabic word that is related to increase, nurture, rear, growth, or loftiness. *Tarbiyah* means the development and the training of people in various aspects. A child's systematic development and training is defined by the word *tarbiyah*. Other sources define *Tarbiyah* as educating. Educators are called *murabbis*. Rather

than being an ordinary education, *tarbiyah* involves the heart, mind and soul, ultimately leading to a knowledge of God. Know Him the Creator. In order to understand *Tarbiyah Islamiyyah*, we must understand every knowledge we understand, every knowledge we are taught, as knowledge emphasizing the oneness of Allah SWT. There are two sources for the *rabbani*. In a more specific sense, *Tarbiyah Islamiyyah* refers to the process of preparing an individual with supplies that address all aspects of his life, including his spiritual, physical, and mental well-being. It is integral and comprehensive. The goal of *Tarbiyah Islamiyyah* is to create a balance in the potential, goals, speech, and actions of a human being (Yalchin, 1997). In this context, equilibrium means that one potential does not cause another to disappear. The connotation of the terms *Tarbiyah*, *Ta'lim*, and *Ta'dib*, which must be understood collectively, is integral to understanding education as a whole within Islam. God is interwoven with the three concepts, which have profound implications for humanity, society, and the environment. Literally, *Tarbiyah* means educate, *Ta'lim* means knowledgeable, and *Ta'dib* means moral. In a comprehensive sense, these terms refer to the relationship between a human being and their society, a human being and the environment, a society and the environment, and a human being and Allah. These definitions lead us to conclude that *Tarbiyah* is the process of giving influence and impression continuously in order to change behavior. An individual or a society can develop good etiquette by cultivating faith, emotions, morals, and movement. Essentially, *tarbiyah* is changing humans from cognitive to eternal behavior according to some *manhaj* and *wasilah* (the way) in pursuit of Muslim personal development.

Muhammad and his companions were the greatest teachers and pupils in history. In order for this ummah to be good, its first generation must first be good. Since the Prophet was the best instructor, he never spoke, acted, or acted without Allah SWT's permission. In the meantime, the companions independently filled their days with all of their teachers' examples for more than 20 years. Throughout history, scholars have investigated and formulated the Prophet's *manhaj*, as well as the steps for teaching the first generation of Muslims to become the greatest human beings ever. One of these outstanding scholars was Ibn Qayyim al-Jauziyah (born in Damascus in 691H). Ibn Qayyim's scattered opinions were summarized by Hasan bin Ali Hasan al-Hijazy in a PhD dissertation at Imam Muhammad bin Sa'ud University's Faculty of Social Sciences. The following are a number of varieties of *tarbiyah* that are based on Ibn Qayyim al Jauzi's ideas, which are described in Hasan bin Ali Hasan al-Hijazy's work, *Manhaj Tarbiyah Ibn Qayyim*.

Table 2

Types of Tarbiyah According to Ibn Qayyim al-Jauzi's

Types of Tarbiyah	Description
<i>Tarbiyah Imaniyah</i> (Educating Faith)	There are three means (<i>wasilah</i>) of educating faith. You must always appreciate the strength and wisdom of Allah's deeds and <i>tadabbur</i> (observe, study, appreciate) His signs. <i>The verses of the Qur'an</i> , natural phenomena, and the perfection of human creation can all be employed in <i>tadabbur</i> with ordinary eyesight (<i>bashirah</i>) and with common sense reasoning. Secondly, you should never forget the certainty of death. The third step is to examine the role that worship plays in educating faith in all its forms. It is important to do many good deeds whose main purpose is sincerity; increase prayer and hope in Allah alone; avoid <i>riya'</i> in the way we speak and

	act; love God's word; believe that you will meet Him someday; and become grateful no matter what.
<i>Tarbiyah</i> <i>Ruhiyah</i> (Spiritual Education)	There are seven ways to practice <i>tarbiyah ruhiyah</i> , according to Ibn Qayyim: a deepening of faith in things (unseen) that God has revealed, such as the torment of the grave, the realm of <i>barzakh</i> , the hereafter, the day of reckoning; dhikr and prayers; <i>muhasabah</i> (self-introspection) every night; tadabbur, or appreciating God's creatures, which store many signs of the power, unity, and perfection of his nature; as well as glorifying, honoring, and obeying His commands. This will result in a strong personality, a strong faith, a complete trust in Allah SWT, and a complete reliance on Allah SWT's provision. Educators influenced by this spiritual <i>tarbiyah</i> have made tremendous sacrifices, and some are even willing to put their lives on the line to preserve the religion they cherish. Educating the Muslim warrior to be unflappable in the face of trials and tribulations that abound on the path of truth and kindness is what makes the Islamic warrior so formidable. As a result of this type of <i>tarbiyah</i> , they appear to be filled with faith, willing to do anything for Allah SWT's cause, even if it means going beyond what is rational. In the past, such <i>tarbiyahs</i> have produced leaders such as Sultan Muhammad Al-Fateh, who is regarded as the finest of leaders, led his army as the best of warriors, and ruled the people as the best of the people. During the time they seized Constantinople, their relationship evolved through history. A number of stalwarts of the Islamic revival movement, including Hassan al Banna, Syed Qutb, Abdul Kadir Audah, and Sheikh Ahmad Yaseen, were born in <i>Tarbiyah</i> during the twentieth century. They have a spiritual strength that penetrates deep into the souls of Islam's fighters and awakens their soul (spirit) so that they remain committed to upholding the truths that the previous prophets and companions taught.
<i>Tarbiyah</i> <i>Fikriyah</i> (Educating the Mind)	<i>Tafakkur</i> (contemplation) is the process of unveiling some things and categorizing them according to good and bad levels, according to Ibn Qayyim. When one contemplates, one is able to distinguish between the lowly and the noble, as well as the good and the bad. "Pray for support for your voice in silence and for your analysis with thought," Imam Syafi'e advised. "This is because <i>tafakkur</i> is a heart practice, and worship is a physical practice, and because <i>tafakkur</i> has a more noble position than <i>jawarih</i> , so the deed of the heart is better than the deed of <i>jawarih</i> ," he said. In addition, <i>tafakkur</i> may lead to a faith that cannot be attained solely through generosity. There is no better form of meditation than reading the Qur'an, as it leads to ma'rifatullah (knowing God). Basically, <i>tarbiyah fikriyah</i> is the ability to evaluate an event and reveal the wisdom and goodness found within it. As Muslims, they are capable of weighing the good and bad of an action or word. The

		conduct of <i>tafakkur</i> (meditation) activities is also known to be part of <i>tarbiyah fikriyah</i> (Makkmudi, 2021).
<i>Tarbiyah</i> (Educating Feelings)	<i>'Athifiyah</i> of	The human mind is constantly afflicted with instincts, grief, joy, rage, fear, and love. Despite being a powerful motivator for people, love is also a sensation. The following 11 recipes were given by Ibn Qayyim to occupy the feeling of love: creating a strong sense that a servant needs God, not someone else; convincing oneself that there is only one heart for man, and it must be filled with only one love; reinforcing the belief that everything in this world belongs to God; cultivating a sense of need for Allah by worshipping Allah SWT in the names of the Almighty, the Most Merciful, the Most Creative, and the Most Seeing; be firm in your belief that there is no greater or nobler station than that of God; instilling the knowledge of how many blessings God has and how many flaws we have; instilling the knowledge that it isn't about us but about God; instilling the awareness that it isn't about us but about God. Allah SWT, who has created all of his servants' deeds and instilled faith in their hearts; By instilling a sense of need for God's guidance throughout their lives, seriously asking Him for His assistance when faced with any situation, making them aware of His bountiful favors, and teaching them that faith is necessary to love God.
<i>Tarbiyah</i> (Educating Morals)	<i>Khuluqiyah</i>	It is Rasulullah's primary goal on earth to develop human morality. A Muslim must demonstrate patience, <i>syaja'ah</i> (courage), <i>al-itsar</i> (putting others' interests first), gratitude, honesty, and trust as examples of excellent morality. Educating that noble <i>akhlaq</i> involves the following steps: first, empty the heart of false beliefs and love; second, activate and involve a person in good deeds (<i>al-birr</i>); third, train and accustom someone to that good deed; fourth, convey reprehensible morality; and fifth, demonstrate tangible evidence as evidence of noble morality. An important aspect of forming <i>tarbiyah</i> is forming a generation of knowledgeable and moral Muslims. There are several ways to grow and develop moral education. Parents are key holders in the family environment, while teachers provide not only knowledge but also good examples and role models in the school environment. Leaders of the community (such as: leaders) serve as role models and study in the form of <i>halaqah</i> as self-discipline in society (Maghfiroh, 2009).
<i>Tarbiyah</i> (Educating Community)	<i>Ijtimaiah</i> the	It is important to always pay attention to the feelings of others when teaching social skills. Muslims are forbidden to cause harm to their brothers, even by spreading an unpleasant odor. Ibn Qayyim argued that it is not enough just not to hurt feelings; a Muslim should be able to please and make the brothers around him happy.
<i>Tarbiyah</i> (Educating Ideals)	<i>Iradiyah</i>	Every Muslim is taught to have a deep passion for something they aspire to, to endure pain along the way, to be patient in going through it while remembering its eventual consequences, and to

<p>train the soul in doing good acts with sincerity. Good and healthy will is marked by a restless heart seeking God's delight and preparing for meeting Him. Strong willed people will also regret wasting their time doing something that is not acceptable to Allah SWT, while weakened wills manifest themselves as diseases of science, knowledge, and skill that are incompatible with His law.</p>	
<hr/> <p><i>Tarbiyah Badaniyah</i> (Physical Education)</p>	<p>A Muslim must pay attention to the components of his or her body and nurture it, in addition to exercising his or her rights in full. Taking on all of God's responsibilities with such focus will lead to perfect obedience and perfection. The <i>tarbiyah</i> consists of bodybuilding in good health, sickness treatment, nutritional needs fulfillment, and sports (<i>riyadah</i>).</p>
<hr/> <p><i>Tarbiyah Jinsiyah</i> (Sex Education)</p>	<p>God created sex instinct, and marriage is the only institution that can contain it. According to Ibn Qayyim, sexual intercourse (<i>jima'</i>) provides three benefits: first, maintaining and safeguarding human life; second, releasing sperm, which if retained in the body, poses a health threat; and third, satisfying sexual needs and achieving inner and biological pleasure. As part of this <i>tarbiyah</i>, we should increase the discussion about the dangers of adultery and the various damages it causes, including the threat of the sin of adultery; disseminating warnings and explanations about the dangers and harms of homosexual behavior; limiting the gaze of the eye as a culture within society; speaking and walking only for things that will lead to reward from God; declaring war on all forms of lust and evil desires; reducing leisure time; increase and promote <i>sunnah</i> worship; prohibiting and restricting children from associating and mingling with immoral friends or associates; strictly prohibit children to approaching <i>khamr</i> (liquor); as well as protect the child from the deviation of his sexual transgression.</p>

Tarbiyah plays an important and effective role in a society's rise, development, and progress. Whether a society advances or regresses depends on its *tarbiyah*. In order to achieve sustainable development, *tarbiyah* should be given priority. According to Rasulullah SAW himself, *tarbiyah* is vital to developing human beings who are capable of solving any problem. It is essential to secure our children's futures as practicing Muslims by focusing on Islamic values and *tarbiyah* education. As future adults and community leaders, our Muslim children will indeed be shaped by the values, attitudes, and skills they learn today. The *tarbiyah* practice and the modeling of Islamic ideals will allow us to develop Muslims who are well-rooted Islamically, morally and intellectually prepared to secure a righteous life and become future leaders. A key function of education is to teach critical and intensive thinking. The goal of true education is to develop intelligence and character.

Conclusion

In conclusion, the proposed *Tarbiyah* system is found to be effective at coping with the symptoms of bullying. The reason for this is because it integrates faith, spirituality, intellect, feelings, morals and ideals, the physical and sexual aspects of education. In order to remain

healthy and safe, these elements must be maintained and maintained as effectively as possible within the human body.

Therefore, the Islamic *Tarbiyah* elements identified in this study can form the basis for developing models or modules for preventing bullying among Muslim communities. These models will enable stakeholders responsible for curbing this issue to gain a deeper understanding of the issue. Additionally, this study is intended to serve as a reference and guide for stakeholders in ministries, departments, educational institutions, and communities to prevent bullying cases through Islamic religious-divine revelation interventions. In this sense, it would be able to create a safe, stable, and secure society for the advancement of advanced and competitive Muslims.

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