The Needs of Bullying Prevention Model Based on Sunnah Nabawiyyah

Amran Abdul Halim[1], Norazmi Anas[2], Shahril Nizam Zulkipli[2], Ahmad Sanusi Azmi[1], Abdul Halim Remly[1], Mohd Ahsani A. Malek[3], Ishak Suliaman[4], Anaztasia Natasha Muhamad Ramlan[5]

[1]Faculty of Quranic and Sunnah Studies (FPQS), Universiti Sains Islam Malaysia, 71800 Nilai, Negeri Sembilan, Malaysia, [2]Academy of Contemporary Islamic Studies (ACIS), Universit, Teknologi MARA, Perak Branch, Tapah Campus, 35400 Tapah Road, Perak, Malaysia, [3]Universiti Sultan Azlan Shah (USAS), Bukit Chandan, 33000 Kuala Kangsar, Perak, Malaysia, [4]Academy of Islamic Studies, University of Malaya, 50603 Kuala Lumpur, Malaysia, [5]Akademi Pengajian Bahasa (APB), Universiti Teknologi MARA, Melaka Branch, Alor Gajah Campus, 78000 Alor Gajah, Melaka, Malaysia

Abstract
The World Health Organization (WHO) acknowledges bullying as one of the world's health problems, happening to children and teenagers in between the age of 11 – 17 as the harmed subjects. Cultural factor, social inequality, age gap, and obesity lead to such phenomenon. This scenario carries a serious and chronic damage to the subject's mental and physical health, which could lead to death, especially in the global education sector. This study aims (i) To elaborate the bullying scenario signs that are happening in the educational industry, their connection to Islamic morals, and the latest trend of cyber bullying that threatens the lives of today's society, and (ii) To recommend the construction of a new bullying prevention model based on *sunnah nabawiyyah*. Other than that, the research on six bullying prevention models now in use across the globe revealed no reference of spirituality or religion as the models' underlying principles. Therefore, the creation of a model to avoid bullying based on *sunnah nabawiyyah* is necessary and advised in the educational field, particularly in this country. This is in line with the Shared Prosperity Vision (SPV) 2030, the National Social Policy (NSP), and the Malaysian Education Blueprint (MEB) 2013 – 2025.
Keywords: Bullying, Prevention Model, Sunnah Nabawiyyah.

Introduction
Bullying is one of the acts of violence seen in the current educational landscape worldwide (UNESCO, 2017) and has been identified by the World Health Organization (WHO) as a global health issue that may be harmful to children and adolescents (Chester et al., 2015). The United Nations Children's Funds (UNICEF) uses bullying rates among youth and children as the primary indicator and crucial benchmark for assessing the social development of various

nations throughout the globe (Richardson & Fen Hiu, 2018). Tan et al (2019) claim that cultural aspects and social disparity, notably the expanding socioeconomic divide are to blame for bullying; thus raised the likelihood of bullying occurring in a country. Additionally, being overweight or obese contributes to a rise in bullying at schools (Ganapathy et al., 2019), which is followed by the age gap, that encourages older students to attack younger and less capable students (Pena-Lopez 2017; Crothers et al., 2010).

Statistics from a UNICEF research found 41% to 68% of bullying incidents take place in schools. 15% of them include students between the ages of 11 and 15 (Jia & Mikami, 2018), 10%–15% of those instances result in chronic and serious injuries, and another 5%–10% end in fatalities. The act of bullying has a detrimental effect on over 50% of teenagers/children nationwide (Nansel et al., 2012) and it increases the victims' likelihood to have behavioural and health issues as well as suicidal thoughts. As per Table 1 below, physical bullying is most prevalent in schools and those between the ages of 14 and 18 make up the majority of its victims.

Table 1

Statistics on the Major Locations of Bullying Incidents and Ages of Victims

Locations of Bullying Incidents		Age Group	
School	82.8%	6-10 years old	47.7%
School bus	32.5%	11-13 years old	56.4%
Outside of School	17.0%	14-18 years old	59.9%
Non-Specific/Other	2.8%	19 years old and above	54.3%

Across Malaysia, 17.9% of school-aged teens between the ages of 13 and 17 had experienced bullying within a month, while a research at a secondary school in Johor under 'Global School-Based Student Health Survey' in 2012 has discovered that 22.7% of its students had suffered the same predicament (Tan et al., 2019). This is consistent with the yearly bullying report by Ditch the Label (2018), which claims that 33%–59% of classmates, schoolmates, and others at school have bullied 51% of respondents who took part in their survey at least once a month. On May 22, 2017, we were horrified to learn of the murder of Zulfarhan Osman, a student at Universiti Pertahanan Nasional Malaysia (UPNM), who was brutally assaulted by his classmates using a waist belt, rubber hose, clothes hanger, and a hot iron, causing the victim's body to burn almost 80% (Wahab et al., 2018; Abdul Jalil, 2018). The most recent incident in 2019 likewise featured Mohammad Aimin Nurul Amin, a young tahfiz student at Maahad Tahfiz in Lanchang, Pahang, who was found weak and eventually passed away as a result of intense bullying after receiving treatment at a local clinic (Azizan, 2019). Particularly for today's parents who are eager to provide their children with the best education, both of these incidents are highly concerning. It is projected that more than 14,000 incidences of bullying occurred between the years 2012 and 2015, with a 0.05% rise in cases worldwide in secondary schools for the 2015–2016 school year. Despite a decline in the number of reported bullying episodes, cyberbullying is still on the rise in this nation and is likely to continue. The Penal Code, which serves as Malaysia's primary criminal code, classifies it as harassment (Wahab & Sakip, 2019).

- This study aims (i) to explain bullying scenarios that take place in the educational sector, its relevance to Islamic morality, and the most recent trend of cyber bullying

that jeopardizes the lives of modern society, as well as (ii) to suggest the creation of a new bullying prevention model based on sunnah nabawiyyah.

Islam Does Not Condone Bullying

Bullying is an aggressive act that occurs repeatedly or is anticipated to occur, roughhousing the weaker party to demonstrate each other's power, and has a detrimental impact on victims at a physical, verbal, or psychological level (Abd Rahman et al., 2017; 2016; Department for Children, Schools, and Families, 2009; Yahya et al., 2007; Gredler, 2003). Bullying is mostly carried out to gain control and rule over other people, either directly or indirectly (Ghani & Ghazali, 2015). In contrast to indirect bullying, which consists of one or more relational behaviours including social exclusion, purposeful exclusion, spreading rumours, harming someone's reputation, making lewd looks or gestures behind someone's back, and manipulating friendships and connections with others, direct bullying entails open attacks such as striking, kicking, shoving, and choking physically as well as name-calling, threatening, ridiculing, and taunting with malicious intent vocally (American Institute for Research, 2009).
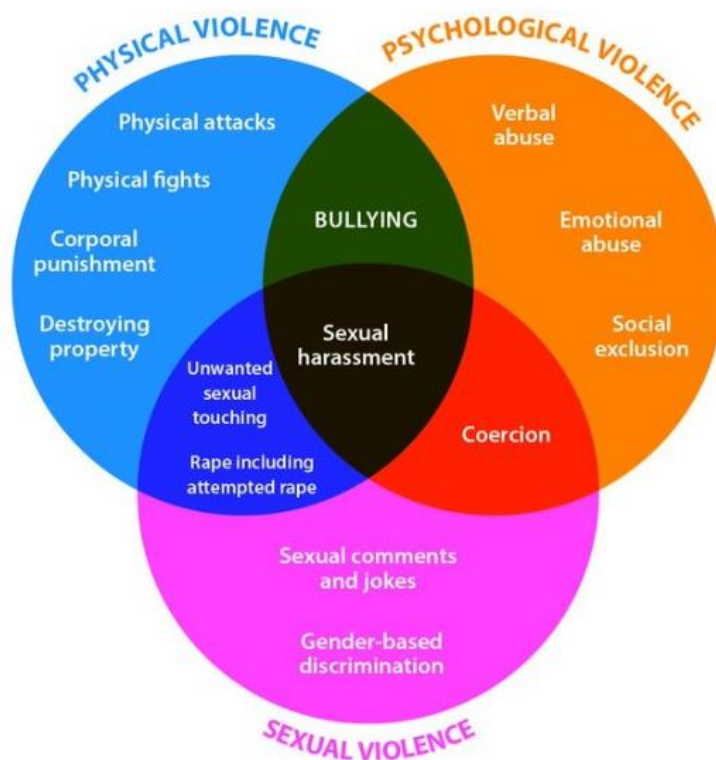

Figure 1: A Framework of Violence and Bullying in Schools (UNESCO, 2017)

In regard to akidah and sharia, ethics constitutes one of the three pillars of Islam that is most crucial. These three pillars allow Islam its capacity to function effectively as "addin," or a way of life that is compatible with human nature, in addition to its status as a religion. Individuals create a civil society for themselves, and a healthy atmosphere subsequently affects the way people live (Zakaria Stapa & Shaharudin, 2012; Khalil et al., 2020). Bullying is known to result in psychological distress and bodily harm that has an impact on a person's *maqasid sharia* aspect. It coincides with the words of Allah SWT which means: "Indeed, We honoured the progeny of Adam" (Qur'an, 17: 70). The interpretation of Allah SWT's words above explicitly states that the teaching of Islam is extremely cautious and upholds human

dignity (*kamarah insaniah*), and that bullying is a conduct that is condemned by Islamic law (Al-Bakri, 2016).

Islamic morality places a strong emphasis on preserving familial ties regardless of one's race, wealth, background, or other characteristics by abstaining from detestable behaviour and adorning oneself with good deeds (Zainal & Hassan, 2009). It conforms with the words of Allah SWT which means: "Surely the believers are none but brothers unto one another, so set things right between your brothers, and have fear of Allah that you may be shown mercy" (Qur'an, 49: 10). The act of bullying is deemed sinful, incurs the wrath of Allah SWT and His Messenger, and the offender suffers the penalty of damnation. Thence, the divine teachings of Islam encourage their adherents to live lives marked by love, compassion, and respect for one another given that doing good deeds for others will count toward our share of righteous deeds in the hereafter (Al-Bakri, 2016).

The Prevalence of Cyberbullying in Our Country is a Growing Source of Concern

Cyberbullying is an act that is committed repeatedly and continuously with the aim to intimidate, enrage, and humiliate others utilizing contemporary technology such as text, email, video, and so on through personal websites, cell phones, and online games (Majlis Keselamatan Negara, 2021). According to the Ministry of Health Malaysia (MOH) several types of cyber bullying that can occur are as follows (Singh, 2013; Shaari & Kamaluddin, 2019): (i) disseminating false information, ii) sending harassing and threatening messages, iii) posing as someone else when communicating, iv) posting offensive comments or pictures, v) tarnishing someone's reputation through photos or videos, vi) extending emails, photos, or videos to others, vii) sending pictures, messages, or sexually explicit videos, and viii) deliberately isolating specific people using the internet.

Table 2

Percentage of Cyber Bullying Reports in the Top 10 Countries for Year 2011-2018

	Country	**2011**	**2016**	**2018**
1	India	32%	32%	37%
2	Brazil	20%	19%	29%
3	Amerika Syarikat	15%	34%	26%
4	Belgium	12%	13%	25%
5	Afrika Selatan	10%	25%	26%
6	**MALAYSIA**	-	-	**23%**
7	Sweden	14%	20%	23%
8	Kanada	18%	17%	20%
9	Turki	5%	14%	20%
10	Arab Saudi	18%	17%	19%

Source: https://www.comparitech.com/internet-providers/cyberbullying-statistics

As per Table 2 above, Malaysia came in sixth place with 23% of cyberbullying episodes recorded for the year 2011–2018, following Sweden (23%), Canada (20%), Turkey (20%), and Saudi Arabia (19%). From 5% in Turkey in 2011 to 37% for India in 2018, it was determined from the aforementioned facts that bullying incidences have been on the rise. Furthermore, according to the most recent data from The United Nations Children's Fund (UNICEF), our nation is ranked second globally for youth cyberbullying in the year 2020. It is consistent with

earlier research on cyberbullying in Malaysia, which centres on youth or adolescents, followed by adults, children and women.

The Needs of Developing Bullying Prevention Model Based on *Sunnah Nabawiyyah*

The sunnah nabawiyyah approach of sustaining human prosperity and peace that the prophet Muhammad SAW taught to Muslims should be emulated and upheld throughout time. The verse from Allah SWT which states: "Indeed in the Messenger of Allah you have a good example to follow for him who hopes in Allah and the Last Day, and remembers Allah much" (Qur'an, 33: 21)

Ergo, it is up to us as Muslims to formulate the most effective solution in line with the prophetic paradigm in order to address all of our concerns in light of divine revelation. Similar circumstances apply to the crime of bullying that affects Muslim youths in Malaysia; we should determine the best solution and model in order to eradicate this crime and contribute to a positive increase in the Bullying Behavior Index (Yahaya et al., 2008; Muhamad & Yahaya, 2006). There are six (6) bullying prevention models that are being utilized around the world:
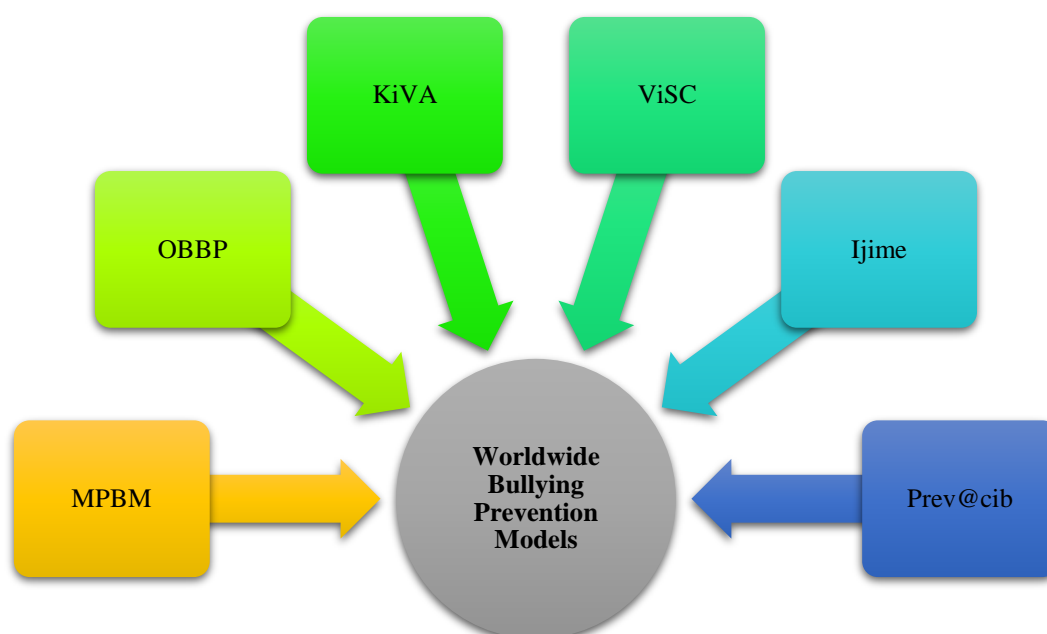

Figure 2: Bullying prevention models that are practiced worldwide

i. Municipality Bullying Prevention Model (MBPM): A model developed in response to bullying evaluations and reports by the Swedish National Education Agency from year 2007 and 2011. This MBPM is built on the use of one's own resources to tackle each issue known as customized solution (Larsson, 2018).

ii. Olweus Bullying Prevention Programme (OBPP): A model established by the Norwegian Ministry of Education based on the role of adults in schools as the main principle of bullying prevention in educational environment (Olweus et al., 2019; Olweus & Limber, 2010).

iii.   KiVa Anti-Bullying Programme (KiVa): A model prepared by the Finnish Ministry of Education and Culture that centers on initiatives directed towards all communities involved in schools, including students, staff, and parents (Sainio et al., 2019).

iv.   ViSC Social Competence Programme (ViSC): A model created by the Austrian Federal Ministry of Education based on the Austrian National Policy through Together Against Terrorism which is implemented in secondary school education there (Strohmeier & Spiel 2019; Strohmeier et al., 2012).

v.   Ijime Prevention Programmes (Ijime): The model developed by the Japanese government based on the disparate roles of bullies, victims, sufferers, and mediators (Toda, 2019), which is similar to the participant role model by Salmivalli et al. (2010).

vi.   Prev@cib Model (Prev@cib): A preventive bullying model that fuses three main models in its theoretical framework, namely the Ecological Model, the Power Model, and the Personal & Social Responsibility Model (Ortega-Baron et al., 2019).
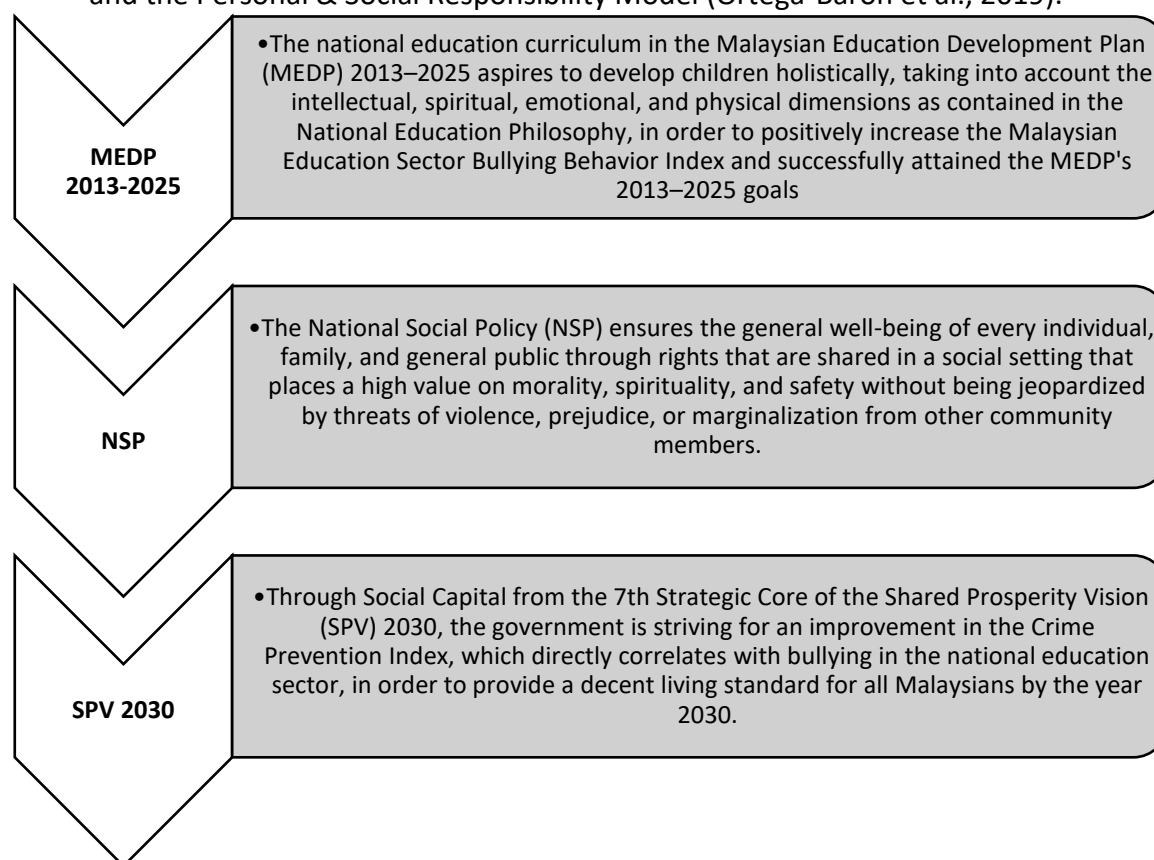

MEDP 2013-2025
- The national education curriculum in the Malaysian Education Development Plan (MEDP) 2013–2025 aspires to develop children holistically, taking into account the intellectual, spiritual, emotional, and physical dimensions as contained in the National Education Philosophy, in order to positively increase the Malaysian Education Sector Bullying Behavior Index and successfully attained the MEDP's 2013–2025 goals

NSP
- The National Social Policy (NSP) ensures the general well-being of every individual, family, and general public through rights that are shared in a social setting that places a high value on morality, spirituality, and safety without being jeopardized by threats of violence, prejudice, or marginalization from other community members.

SPV 2030
- Through Social Capital from the 7th Strategic Core of the Shared Prosperity Vision (SPV) 2030, the government is striving for an improvement in the Crime Prevention Index, which directly correlates with bullying in the national education sector, in order to provide a decent living standard for all Malaysians by the year 2030.

Figure 3: Malaysian Government Policy associated to Bullying Prevention in the National Education Sector

Conclusion

Following the study's findings, there are six (6) models for preventing violence that are in use globally, namely (i) Municipality Bullying Prevention Model (MBPM), (ii) Olweus Bullying Prevention Programme (OBPP), (iii) KiVa Anti-Bullying Programme (KiVa), (iv) ViSC Social Competence Programme (ViSC), (v) Ijime Prevention Programmes (Ijime) and (vi) Prev@cib Model (Prev@cib). A gap has to be bridged in order to obtain the most effective bullying solution based on human nature especially for Muslims in general, given that it was discovered that the developers of the six existing bullying prevention models did not

emphasize religious or spiritual components. Therefore, there is a need to construct an Islamic-based preventative bullying model based on sunnah nabawiyyah by making the Prophet Muhammad SAW as an inspirational figure or as the major role-model in order to create a secure society with a peaceful environment in compliance with the prophetic mould.

It is intended that the suggested model may be applied as a guide for Malaysian education stakeholders from pre-school to Higher Education Institutions (HEIs) to develop an effective bullying prevention module that can reduce bullying incidents in the country's education sector and further assure the safety of students, instructors, and lecturers in respective institutions. By 2030, a secure and healthy nation in accord with the Shared Prosperity Vision (SPV) may be established with the participation of all parties by enhancing the Malaysian Well-Being Index (MyWI).

Corresponding Author
Norazmi Anas
Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA, Perak Branch, Tapah Campus, 35400, Tapah Road, Perak, Malaysia
Email: norazmianas@uitm.edu.my.

References
Abd Rahman, M. R. B. (2017). MANGSA BULI DAN KESAN BULI: Bully Victims and the Effects of Bullying. *'Abqari Journal*, *11*(1), 109-124.
Abdul Jalil, N. A. (2018). 'Tolong! Panas!. *MyMetro*. Retrieved from https://www.hmetro.com.my/utama/2018/06/352721/tolong-panas
Al-Bakri, Z. (2016). *Buli: Bagaimana Penyelesaiannya. Bayan Linnas Siri Ke-51.* Retrieved from https://muftiwp.gov.my/en/artikel/bayan-linnas/1832-bayan-linnas-siri-51-buli-bagaimana-penyelesaiannya
American Institute for Research (2009). Social and Emotional Learning and Bullying Prevention. Retrived from https://www.casel.org/wp-content/uploads/2016/01/3_SEL_and_Bullying_Prevention_2009.pdf.
American Psychological Association (2011). 2011 Annual Report of the American Psychological Association. Retrived from https://www.apa.org/pubs/info/reports/2011-report.pdf.
Azizan, M. F. (2019). Pelajar tahfiz maut dipercayai didera. *Berita Harian Online*. Retrieved from https://www.bharian.com.my/berita/kes/2019/11/626078/pelajar-tahfiz-maut-dipercayai-didera
Chester, K. L., Callaghan, M., Cosma, A., Donnelly, P., Craig, W., Walsh, S., & Molcho, M. (2015). Cross-national time trends in bullying victimization in 33 countries among children aged 11, 13 and 15 from 2002 to 2010. *The European Journal of Public Health*. 25(suppl_2): 61-64.
Crothers, L. M., Schreiber, J. B., Schmitt, A. J., Bell, G. R., Blasik, J., Comstock, L. A., ... & Lipinski, J. (2010). A preliminary study of bully and victim behavior in old-for-grade students:

Another potential hidden cost of grade retention or delayed school entry. *Journal of Applied School Psychology*. 26(4): 327-338.

Department for Children, Schools, and Families. (2009). Safe from Bullying in Youth Activities. Nottingham: DCSF Publications.

Ditch the Label. (2018). The annual bullying survey 2018. Retrieved from https://www.ditchthelabel.org/wp-content/uploads/2018/06/The-Annual-Bullying-Survey-2018-2.pdf

Ganapathy, S. S., Tan, L., Sooryanarayana, R., Hashim, M. H., Saminathan, T. A., Ahmad, F. H., ... & Abdul Aziz, N. S. (2019). Body weight, body weight perception, and bullying among adolescents in Malaysia. *Asia Pacific Journal of Public Health*. 31(8_suppl): 38S-47S.

Ghani, N. M., & Ghazali, S. (2015). Tindak balas pengguna YouTube terhadap kes buli dalam kalangan remaja di Malaysia. *Sains Humanika*, 6(1).

Gredler, G. R. (2003). Review of Bullying at school: What we know and what we can do. *Psychology in the Schools*. 40(6): 699-700.

Jia, M., & Mikami, A. (2018). Issues in the assessment of bullying: implications for conceptualizations and future directions. *Aggression and violent behavior*. 41: 108-118.

Khalil, A. B. A., Othman, M. K. B., & Saidon, M. K. B. (2020). Memacu Pendidikan di Era Revolusi Industri 4.0: Penerapan Nilai-nilai Islam dan Inovasi dalam Pengajaran di Institusi Pengajian Tinggi. *Islamiyyat*, *42*, 13-20.

Larsson, P. (2018). Bullying prevention in a Swedish municipality: Supported decentralised reasoning. *Forskning & forandring*. 1(2): 69-90.

Majlis Keselamatan Negara. (2021). *Buli Siber*. Retrieved from https://www.mkn.gov.my/web/ms/2021/04/23/buli-siber/

Muhamad, Z., & Yahaya, A. (2006). *Indeks Perlakuan Buli Di Sekolah Menengah Dan Sekolah Rendah Zon Tengah Dan Selatan* (Doctoral dissertation, Universiti Teknologi Malaysia).

Nansel, T., Overpeck, M., & Pilla, R. (2001). Bullying behaviors among US youth. *Journal of American Medical Association*. 285(16): 2094–2100.

Olweus, D., & Limber, S. P. (2010). Bullying in school: evaluation and dissemination of the Olweus Bullying Prevention Program. *American Journal of Orthopsychiatry*. 80(1): 124.

Olweus, D., Limber, S. P., & Breivik, K. (2019). Addressing specific forms of bullying: A large-scale evaluation of the Olweus bullying prevention program. *International journal of bullying prevention*.1(1): 70-84.

Ortega-Barón, J., Buelga, S., Ayllón, E., Martínez-Ferrer, B., & Cava, M. J. (2019). Effects of intervention program Prev@ cib on traditional bullying and cyberbullying. *International journal of environmental research and public health*. 16(4): 527.

Pena-Lopez, I. (2017). *PISA 2015 Results (Volume III). Students' Well-Being*. Retrieved from https://www.oecd-ilibrary.org/education/pisa-2015-results-volume iii_9789264273856-en

Richardson, D., & Fen Hiu, C. (2018). *Developing a global indicator on bullying of school-aged children*. Retrieved from http://repositorio.minedu.gob.pe/bitstream/handle/MINEDU/6092/Developing%20a%20Global%20Indicator%20on%20Bullying%20of%20School-aged%20Children.pdf?sequence=1&isAllowed=y

Sainio, M., Herkama, S., Kontio, M., & Salmivalli, C. (2019). KiVa anti-bullying programme. Making an Impact on School Bullying: Interventions and Recommendations, 45.

Salmivalli, C. (2010). Bullying and the peer group: A review. *Aggression and violent behavior*. 15(2): 112-120.

Shaari, A. H., & Kamaluddin, M. R. (2019). Buli Siber: Ketidaksantunan Bahasa dan Etika Media Sosial dalam Kalangan Remaja Malaysia. *e-BANGI*, *16*, 1-16.

Simon, S. (2017). A Case Study of Childhood Bullying in Malaysia. *Imperial Journal of Interdisciplinary Research*. 3(10): 386-397.

Singh, H. K. B. (2013). *Buli Siber*. Retrieved from http://www.myhealth.gov.my/cyberbullying/

Strohmeier, D., & Spiel, C. (2019). Lessons learned from the national implementation and international dissemination of the ViSC social competence programme. Making an Impact on School Bullying: Interventions and Recommendations, 67.

Strohmeier, D., Hoffmann, C., Schiller, E. M., Stefanek, E., & Spiel, C. (2012). ViSC social competence program. *New directions for youth development*. 2012(133): 71-84.

Tan, L., Ganapathy, S. S., Sooryanarayana, R., Hasim, M. H., Saminathan, T. A., Mohamad Anuar, M. F., ... & Rosman, A. (2019). Bullying victimization among school-going adolescents in Malaysia: prevalence and associated factors. *Asia Pacific Journal of Public Health*. 31(8_suppl): 18S-29S.

Tippett, N., & Wolke, D. (2014). Socioeconomic status and bullying: a meta-analysis. *American journal of public health*. 104(6): e48-e59.

Toda, Y. (2019). Ijime prevention programmes in Japan. *Making an Impact on School Bullying: Interventions and Recommendations*. 132.

UNESCO. (2017). School violence and bullying: *Global status report*. Retrieved from https://unesdoc.unesco.org/ark:/48223/pf0000246970

Wahab, A. A., & Sakip, S. R. M. (2019). An overview of environmental design relationship with school bullying and future crime. *Environment-Behaviour Proceedings Journal*, *4*(10), 11-18.

Wahab, A. A., Sakip, S. R. M., & Zainol, H. (2018). An assessment of CPTED principles in relation to bullying behaviour. *Advances in Applied Sociology*, *8*(1), 25-48.

Yahaya, A., Boon, Y., Hashim, S., Mustafa, M. S., & Muhammad, Z. (2008*). Indeks perlakuan buli di kalangan pelajar-pelajar di sekolah menengah dan rendah di Malaysia*. Research Report. Malaysia University of Technology.

Yahya, A., Ramli, J., Ahmad, A. L., & Muhamad, Z. (2007). *Buli*. Skudai, Johor: Penerbit Universiti Teknologi Malaysia.

Zainal, K., & Hassan, W. Z. W. (2009). Pendekatan Islam dalam menangani masalah disiplin tegar dalam kalangan pelajar sekolah: satu kajian kes. *Journal of Islamic and Arabic education*, *1*(2), 1-14.

Stapa, Z. N. Y., & Shaharudin, A. F. (2012). Islam asas pembentukan jati diri bangsa Melayu-Muslim. *Jurnal Hadhari*, 129-141.