# Preventing Bullying in Pesantren: A *Maqāṣid al-Sharī'ah* and Hadith Perspective on the Role of the Sakinah Family

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**Abstract:** *This study examines the concept of the sakinah family as a preventive framework against bullying from a hadith-based perspective. Employing a qualitative library research design, the primary data sources consist of canonical hadith collections—particularly Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dāwūd, and Sunan al-Tirmidhī—. Secondary sources include contemporary scholarly works on bullying, child psychology, and Islamic family studies published in peer-reviewed journals. Using thematic hadith analysis (al-dirāsah al-mawḍū'iyyah) and a socio-normative approach, this study identifies four operative mechanisms through which the sakinah family model functions in preventing bullying: (1) the internalization of compassion (raḥmah) through prophetic parenting patterns, (2) the cultivation of emotional regulation based on the prohibition of anger-driven aggression, (3) dialogical conflict resolution modeled in the Prophet's household interactions, and (4) moral-social accountability reinforced through teachings on dignity (karāmah) and the prohibition of humiliation. These mechanisms operate at the levels of character formation, emotional development, and social behavior control within the family structure. The novelty of this research lies in its analytical reconstruction of hadith narratives into a concrete preventive model against bullying, moving beyond general normative discussions of the sakinah family toward a structured socio-ethical framework grounded in prophetic traditions. By bridging classical hadith scholarship and contemporary bullying discourse, this study offers a conceptually integrative and practically applicable contribution to Islamic family studies.*

**Keywords:** *Sakinah Family; Bullying; Pesantren; Prophet's Hadith; Maqāṣid al-Sharī'ah.*

## Introduction

The phenomenon of bullying in educational environments, including *pesantren* (Islamic boarding schools), constitutes a social problem that has increasingly attracted serious attention in both academic and religious discourses (Karmila & Martha, 2024). *Pesantren,* which ideally function as institutions for the formation of students' character, moral integrity, and spiritual development, are not entirely immune to practices of verbal, psychological, and physical violence that may threaten the development of personality and the mental health of learners (Fuadi & Arisandi, 2022; Junaidi & Sahrandi, 2025; Zafi, 2021). According to the document referenced

in the Journal of *Pesantren* and *Diniyah* Studies, the Indonesian Child Protection Commission (KPAI) reported approximately 3,800 bullying cases throughout Indonesia in 2023, nearly half of which were related to educational environments, including schools and Islamic boarding schools (*pesantren*) (Umam et al., 2025). Bullying not only harms victims on an individual level but also has the potential to undermine the educational climate, social solidarity, and the values of ukhuwah that constitute the spiritual foundation of life in *pesantren.*

From an Islamic perspective, the family occupies a fundamental position as the first madrasah for children before they engage with the wider social environment (Hanifah & Nasution, 2025). The concept of a *sakinah* family—characterised by tranquillity (*sukūn*), affection (*mawaddah*), and mercy (*raḥmah*)—constitutes the primary foundation for the formation of a child's character and personality (Siregar & Alif, 2025). When these values are firmly instilled within the family environment, they play a significant role in cultivating empathy, emotional regulation, and respect for the dignity of others, which in turn can prevent tendencies toward aggressive behaviour, including bullying within the *pesantren* environment.

The hadiths of the Prophet Muhammad *shalallahu 'alaihi wa sallam* provide both normative and practical guidance concerning family relations, moral education, and the prohibition of committing unjust acts against others (Rahman, 2024). Principles such as compassion (*raḥmah*), justice (*'adl*), and the prohibition of harming fellow Muslims—whether physically or verbally—serve as ethical foundations for shaping the character of students endowed with noble conduct (Bhat & others, 2024). Nevertheless, hadith studies that systematically link the role of the *sakinah* family with the prevention of bullying in *pesantren* remain relatively limited, thereby necessitating a more in-depth and contextual analysis.

Furthermore, the perspective of *Maqāṣid al-Sharī'ah* provides a normative framework that underscores the urgency of protecting life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), honour (*ḥifẓ al-'irḍ*), and lineage (*ḥifẓ al-nasl*) (Arifin, 2018; Mohammed, 2024; Triwasono et al., 2022). The practice of bullying clearly contradicts these fundamental objectives, as it causes psychological suffering, trauma, and the degradation of human dignity (Raza & Ahmed, 2025). Therefore, efforts to prevent bullying through the strengthening of the *sakinah* family are not only sociologically relevant but also possess strong legitimacy within the framework of *Maqāṣid al-Sharī'ah.*

Based on this background, this article aims to examine how the concept of *Maqāṣid al-Sharī'ah* provides a new framework for viewing child protection (*Ḥifẓ al-Nafs*) from bullying through the strengthening of family institutions? and how the ḥadīths of the Prophet Muhammad ﷺ provide a new framework for viewing child protection from bullying through the strengthening of family institutions? This study is expected to contribute theoretically to the development of thematic ḥadīth studies, and practically to pesantren administrators and Muslim families in creating an educational environment that is safe, humane, and just.

Previous studies on bullying in *pesantren* generally approach the issue from normative *maqāṣid* frameworks (Janah & Hasan, 2025), institutional policy perspectives, counseling models, or thematic analyses of prophetic prohibitions against harm (Janah & Hasan, 2025). These studies primarily situate prevention efforts at the institutional level—emphasising regulatory frameworks, character education programmes, and pesantren-based policy reform. In contrast, this paper shifts the analytical focus from institutional intervention to the micro-foundational level of family formation by introducing the *sakinah* family as a preventive social-

ethical model. By integrating *maqāṣid al-sharī'ah* with a structural analysis of hadith on parenting, compassion, and moral accountability, this study conceptualises bullying prevention as a long-term character formation process rooted in pre-institutional socialisation within the family. Thus, rather than positioning pesantren policies as the primary solution, this research argues that the cultivation of a sakinah-oriented family structure constitutes the foundational mechanism for preventing violent behaviour before it manifests in educational environments.

The originality of this research lies not merely in integrating hadith and *Maqāṣid al-Sharī'ah*, but in explaining how the *sakinah* family remains structurally relevant to bullying prevention even within the boarding-school system. Although students reside in dormitories and are physically distant from their parents, the foundational moral dispositions, emotional regulation patterns, and interpersonal ethics they display in *pesantren* are largely shaped through early family socialisation. Drawing on hadith concerning parental compassion, moral discipline, and character cultivation, this study argues that the family functions as the primary locus of value internalisation (internal moral formation) prior to institutional education. From a *maqāṣid* perspective, the protection of dignity *(ḥifẓ al-'irḍ),* life *(ḥifẓ al-nafs),* and intellect *(ḥifẓ al-'aql)* begins within the domestic sphere and continues to manifest in communal settings such as *pesantren.* Therefore, rather than viewing pesantren as an isolated social environment, this research conceptualises it as an extension of earlier family-based character construction. By demonstrating this continuity between pre-institutional moral formation and dormitory social behaviour, the study addresses the gap in existing literature and offers a more coherent explanation of how a *sakinah*-oriented family structure exerts long-term preventive influence against bullying practices.

**Method**

This study employs a qualitative library-based research design with a transparent and systematic selection procedure (Mohajan, 2018). The primary data consist of hadith narrations related to themes of violence prohibition, compassion (*raḥmah*), moral discipline, dignity, and interpersonal ethics. These hadiths were selected from the canonical collections—*Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dāwūd,* and *Sunan al-Tirmidhī*—based on two inclusion criteria: (1) narrations explicitly addressing harm, aggression, humiliation, or ethical treatment of others, and (2) narrations concerning parental responsibility and character formation. Weak (*ḍa'īf*) and disputed narrations were excluded unless supported by corroborating chains or widely accepted scholarly commentary. Classical commentaries used to ensure contextual accuracy and interpretive depth. Secondary data were drawn from peer-reviewed journal articles and scholarly books on bullying in Indonesian *pesantren,* child psychology, and Islamic education published within the last ten years, prioritizing empirical studies and nationally recognized institutional reports (Tajedini et al., 2019). The analytical procedure followed a thematic hadith analysis (*al-dirāsah al-mawḍū'iyyah*) (Mas'ud et al., 2025). combined with a *maqāṣid*-based framework to identify normative principles and reconstruct them into a preventive social model (Huda et al., 2025). Through this structured selection and analytical process, the study maintains methodological rigor and avoids purely subjective interpretation.

In this study, data handling is based on secondary sources, which refers to information that has been collected by other researchers rather than obtained directly by the authors (Cheong et al., 2023). The sources utilized in this study include peer-reviewed journal articles, recent academic books, and classical hadith collections

such as *Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dāwūd, Sunan al-Tirmidhī, and Sunan Ibn Mājah.* Once the relevant Hadiths have been assembled, they are analyzed to develop an integrated, contextually informed, and comprehensive interpretation of the topic under investigation (Rohman et al., 2020).

In this research, the analytical process was conducted through a systematic integration of thematic hadith analysis, *Maqāṣid al-Sharīʿah* theory (al-Shāṭibī), and Critical Discourse Analysis (CDA) (Boulahnane, 2019; Fairclough, 2023). The analysis proceeded in four stages. First, relevant hadiths concerning compassion (*raḥmah*), dignity, prohibition of harm, and parental responsibility were identified and thematically classified to construct the normative concept of the *sakinah* family. At this stage, a contextual-hermeneutical reading was applied by examining the historical background (*asbāb al-wurūd* where available), classical commentaries, and the semantic structure of key terms. Second, contemporary empirical data and academic discussions on bullying in *pesantren* were reviewed to map the social reality of violence, power imbalance, and peer aggression within dormitory settings. Third, CDA was employed to analyze how bullying practices are discursively framed in institutional narratives, regulations, and educational discourse—operating at the micro (linguistic choices), meso (institutional production and circulation of norms), and macro (power relations and social hierarchy) levels.

In this study, the theory of *Maqāṣid al-Sharīʿah* is not treated merely as a normative doctrine but is operationalized as an evaluative analytical framework. Drawing upon the formulation of al-Shāṭibī, the *maqāṣid* structure—particularly within the level of *ḍarūriyyāt* (essential necessities)—is used to assess how the *sakinah* family contributes to the protection of core human values. Specifically, the analysis focuses on *ḥifẓ al-nafs* (protection of life and psychological integrity), *ḥifẓ al-'irḍ* and *ḥifẓ al-nasl* (protection of dignity and moral lineage), and *ḥifẓ al-'aql* (protection of intellect and emotional stability) as evaluative indicators in examining bullying behavior.

Methodologically, each identified family function—such as emotional nurturing, moral discipline, conflict resolution, and character formation—is examined through these *maqāṣid* categories to determine whether it strengthens or weakens the realization of maṣlaḥah and the prevention of *mafsadah* in social interactions. In this way, *maqāṣid* operates as a structured assessment tool that connects textual ideals of family ethics with measurable dimensions of social harm prevention. By positioning *maqāṣid* as an analytical lens rather than merely a conceptual reference, the study ensures consistency between its methodological foundation and its findings (Zaprulkhan, 2018). To analyze the data, this study applies a descriptive analytical method, which is concerned with systematically outlining the characteristics and details of the information collected rather than testing hypotheses or forecasting outcomes. Following the initial description of the data, the findings are then synthesized and interpreted through deductive reasoning, enabling the derivation of logical conclusions grounded in established theoretical principles (Azungah, 2018), whereby general observations are analyzed first and then refined into specific, evidence-based conclusions.

## Result and Discussion
### The Phenomenon of Bullying in the Pesantren Environment and Its Prevention from the Perspective of *Maqāṣid al-Sharīʿah*

The phenomenon of bullying in the pesantren environment constitutes a social reality that cannot be ignored, even though pesantren are normatively positioned as Islamic educational institutions that instil values of noble character, compassion, and

*ukhuwah Islāmiyyah* (Fikriyah, 2025). In practice, the distinctive features of pesantren life—such as the boarding school system, intense social interactions, and the diverse backgrounds of students—can give rise to complex social dynamics (Rofiah et al., 2025). Within this context, bullying may manifest in various forms, including physical violence, verbal ridicule, humiliation, psychological harassment, and social exclusion, which are often perpetrated repeatedly and involve power relations, particularly between senior and junior students.

Bullying in pesantren not only affects victims on an individual level but also has broader implications for the educational climate and social life within *pesantren* (Muzayanah et al., 2025). Psychologically, victims of bullying are at risk of experiencing stress, anxiety, trauma, diminished self-confidence, and even long-term mental health disorders (Alini et al., 2025). From an educational perspective, bullying can hinder the learning process, reduce students' motivation, and disrupt the academic and spiritual atmosphere that should be conducive to learning (Khoir & Kurniawati, 2025a). Furthermore, bullying practices contradict the fundamental values of pesantren as spaces for the cultivation of Islamic morality and character, thereby potentially eroding trust in the role of *pesantren* as educational institutions that embody the principle of *raḥmatan lil-'ālamīn.*

From the perspective of *Maqāṣid al-Sharī'ah,* bullying constitutes an act that is substantively contrary to the fundamental objectives of Islamic law ( العرياني & سيف, 2022). The principle of *ḥifẓ al-nafs* (protection of life) affirms the obligation to safeguard the physical and psychological well-being of every individual, an obligation that is clearly violated by practices of violence and intimidation (Ferrara et al., 2019). The principle of *ḥifẓ al-'aql* (protection of intellect) requires the preservation of students' mental health and their optimal cognitive capacity, whereas bullying instead generates psychological pressure that undermines emotional stability and rational functioning (Hikmat et al., 2024). Likewise, *ḥifẓ al-'irḍ* (protection of honour) and *ḥifẓ al-nasl* (protection of human dignity and generational continuity) necessitate respect for human self-worth and dignity, both of which are manifestly degraded through acts of belittlement, humiliation, and the shaming of fellow students (AlBuhairan et al., 2016).

Therefore, the prevention of bullying in the pesantren environment from the perspective of *Maqāṣid al-Sharī'ah* requires a comprehensive, preventive, and sustainable approach (N. R. R. Azizah & Sa'adah, 2025). Prevention cannot be limited to the imposition of sanctions or purely repressive measures; rather, it must be directed toward the cultivation of a pesantren culture grounded in the promotion of *maṣlaḥah* (public welfare) and the prevention of *mafsadah* (harm) (Hisbidaturrosidah et al., 2025). Within this framework, *pesantren* bear both moral and institutional responsibility to create an educational environment that is safe, just, and civilised.

The implementation of bullying prevention based on *Maqāṣid al-Sharī'ah* can be realised through the strengthening of moral and character education that emphasises the values of empathy, compassion (*raḥmah*), justice (*'adl*), and social responsibility. These values should be internalised not only through formal instruction but also through the exemplary conduct of caregivers, *ustādh*, and senior students in daily life.(Busari & Sharaf, 2021) Furthermore, *pesantren* policies need to be formulated clearly and firmly by adopting the principles of protecting life, intellect, and honour as normative foundations in the development of regulations, supervision mechanisms, and educational and restorative approaches to conflict resolution.

Furthermore, the perspective of *Maqāṣid al-Sharī'ah* also emphasises the importance of collaboration among pesantren, families, and the wider community in efforts to prevent bullying (M. Azizah et al., 2025). *Pesantren* cannot operate effectively in isolation without the support of the family environment, which instils the values of *sakinah, mawaddah*, and *raḥmah* from an early stage (Maulia et al., 2025). Such synergy strengthens the preventive approach by ensuring that humanitarian and Islamic values are applied consistently, both within and beyond the *pesantren* setting. Accordingly, bullying prevention in *pesantren* from the perspective of *Maqāṣid al-Sharī'ah* is not merely aimed at eliminating violent behaviour but also at building an Islamic educational system oriented toward comprehensive human well-being (*maṣlaḥah*). This approach affirms that *pesantren* should ideally serve as a safe space for the intellectual, spiritual, and moral development of students, in alignment with the primary objectives of Islamic law in safeguarding human dignity and societal welfare.

**Table 1. Types of Bullying in Pesantren**

| Types of Bullying in Pesantren | Relevant Hadiths | Violated Maqasid | Role of the Sakinah Family as Preventive Mechanism |
|---|---|---|---|
| Physical Violence (hitting, coercive discipline by seniors) | *"A Muslim is the one from whose tongue and hand other Muslims are safe." (Sahih al-Bukhari; Sahih Muslim)* | *Hifz al-Nafs* (Protection of Life & Physical Integrity) | Family socialisation teaches non-violent conflict resolution and compassionate discipline (*tarbiyah bi al-rahmah*). |
| Verbal Bullying (mockery, humiliating nicknames) | *"A Muslim is the brother of a Muslim; he does not oppress him nor humiliate him." (Sahih Muslim)* | *Hifz al-'Ird* (Protection of Honour & Dignity) | The *sakinah* family internalises respect and ethical communication, correcting harmful speech patterns early. |
| Psychological Intimidation (threats, fear-based seniority culture) | *"There should be neither harming nor reciprocating harm (la darar wa la dirar)." (Sunan Ibn Majah; al-Muwatta')* | *Hifz al-'Aql* (Protection of Psychological Stability & Intellect) | Families cultivate emotional security and self-worth, reducing dominance-based identity formation. |

| Types of Bullying in Pesantren | Relevant Hadiths | Violated Maqasid | Role of the Sakinah Family as Preventive Mechanism |
|---|---|---|---|
| Social Exclusion (ostracizing juniors) | *"None of you truly believes until he loves for his brother what he loves for himself." (Sahih al-Bukhari; Sahih Muslim)* | *Hifz al-Nasl & Hifz al-'Ird* (Protection of Human Dignity & Social Continuity) | The *sakinah* family fosters empathy *(ta'atuf)* and solidarity (*ukhuwah*), preventing hierarchical superiority attitudes. |
| Cultural Justification of Harsh Seniority | *The Prophet never struck a servant and was gentle in correction (Sahih Muslim)* | *Hifz al-Nafs & Hifz al-'Ird* | Prophetic family modeling dismantles the ideology that harshness equals authority. |

## The Urgency of *Sakinah* Families in Preventing Bullying in *Pesantren* Environments from the Perspective of Hadith

The phenomenon of bullying in pesantren environments cannot be separated from the process of character *formation* in santri, which is rooted in the family environment. From an Islamic perspective, a sakinah family—built upon the values of tranquility (*sukūn*), love (*mawaddah*), and mercy (*raḥmah*)—occupies a fundamental position as the first madrasah in instilling moral and humanistic values before children enter broader social spaces, including pesantren. The hadiths of the Prophet Muhammad *shalallahu 'alaihi wa sallam* normatively emphasize the importance of family relationships grounded in compassion, the prohibition of harming others, and the obligation to safeguard one's speech and actions from unjust deeds, which are directly relevant to efforts to prevent bullying. Therefore, this study positions the *sakinah* family as a primary preventive factor in shaping santri personalities to be empathetic and well-mannered. To reveal the construction of meaning, power relations, and moral messages contained in the hadiths related to family and the prohibition of violence, this study employs Critical Discourse Analysis (CDA) to examine how prophetic discourse shapes ethical awareness and social praxis in preventing bullying within the *pesantren* environment.

The following is an exposition of hadiths relevant to this discussion:

1. On the authority of ʿAbd Allāh ibn ʿUmar, the Messenger of Allah *shalallahu 'alaihi wa sallam* said: "Indeed, each of you is a leader, and each of you will be held accountable for his flock. The leader who is in authority over the people is a shepherd and will be held accountable for his subjects. A man is a shepherd over the members of his household and is responsible for them. A woman is a shepherd over her husband's household and children, and she is accountable for them. A servant is a shepherd over his master's property and is responsible for it. Verily, each of you is a

shepherd, and each of you will be held accountable for his flock." (Narrated by al-Bukhārī and Muslim) (al-Ḍiyā', 2016 Vol. 6, p. 430.).

The hadith of the Prophet *shalallahu 'alaihi wa sallam* regarding leadership and responsibility, as narrated from ʿAbd Allāh ibn ʿUmar, emphasizes that every individual bears a trust (*amānah*) over the social sphere under their influence, particularly parents within the family context. From the perspective of *Maqāṣid al-Sharīʿah*, the hadith concerning the responsibility of every individual as a *rāʿī* over those under their care establishes the family not merely as a moral unit but as a foundational institution for safeguarding the essential objectives of Islamic law. The values of *raḥmah* (compassion), *mawaddah* (affection), and *sukūn* (tranquility), which characterize a *sakinah* family, function concretely as mechanisms for the realization of *ḥifẓ al-nafs* (protection of life and psychological integrity) and *ḥifẓ al-ʿaql* (protection of intellect and mental well-being). Within this framework, acts of bullying are not only ethically blameworthy but also constitute a direct violation of these *maqāṣid*. Psychologically, bullying generates fear, trauma, anxiety, and emotional instability, all of which threaten the preservation of the human self (*nafs*) in both its physical and psychological dimensions. At the same time, sustained intimidation and humiliation impair cognitive development, concentration, and rational functioning, thereby undermining *ḥifẓ al-ʿaql* as one of the primary objectives of *Sharīʿah*. Consequently, a family grounded in *raḥmah* is not simply promoting moral discourse but actively fulfilling the higher objectives of Islamic law by creating conditions that protect children's mental resilience and existential security, preventing them from becoming either perpetrators or victims of violence.

Through a Critical Discourse Analysis lens, this hadith constructs a form of power relation that is educative and protective, rather than repressive. Parental responsibility is not framed as domination but as a trust (*amānah*) that necessitates the cultivation of morality, emotional regulation, and the internalization of empathy. In the context of bullying in *pesantren*, parental failure to fulfill their role in *riʿāyah* (care and guardianship) may be reproduced in the form of deviant power relations, such as intimidation, symbolic violence, and the humiliation of fellow *santri*. Conversely, a *sakinah* family that consistently instills values of compassion and social responsibility functions as an initial safeguard, preventing children from internalizing violent patterns within competitive and hierarchical boarding school environments.

This hadith discourse also resonates with contemporary findings by Joyce L. Epstein, who emphasizes that family involvement is a critical factor in preventing bullying in educational settings (Nancy, 2023). From a CDA perspective, there is discursive coherence between prophetic discourse and modern educational discourse, as both position the family as a strategic actor in building safe and supportive cultures (Khoir & Kurniawati, 2025b). The Prophet *shalallahu 'alaihi wa sallam* framed family responsibility as a moral-transcendental obligation, whereas Epstein articulates it within a pedagogical and institutional framework. Both perspectives demonstrate that *pesantren* or schools cannot function effectively without the support of values and social control cultivated within the family environment.

Thus, the urgency of the *sakinah* family in preventing bullying in *pesantren*, from the hadith perspective, lies in its role as the primary producer of moral discourse and equitable social relations. Critical Discourse Analysis reveals that bullying is not merely an individual behavior but a result of the construction of values and power relations formed from an early age. Therefore, bullying prevention in *pesantren* cannot be limited to institutional policies alone but must begin with the

strengthening of the sakinah *family* as the first space for cultivating ethical awareness, social empathy, and moral responsibility, as emphasized in the Prophet's *shalallahu 'alaihi wa sallam* hadith.

2. On the authority of Jarīr ibn ʿAbd Allāh, the Prophet *shalallahu 'alaihi wa sallam* said: "Whoever does not show mercy will not be shown mercy." In another wording: "Whoever does not show mercy to people, Allah, the Exalted, will not show mercy to him." (Narrated by al-Bukhārī and Muslim) (al-Ḍiyā', 2016 Vol. 11, P. 368.).

The hadith of the Prophet *shalallahu 'alaihi wa sallam* as narrated by Jarīr ibn ʿAbd Allāh emphasizes a universal principle that mercy (*raḥmah*) is a fundamental prerequisite for the establishment of healthy social relations. The statement "Whoever does not show mercy will not be shown mercy" constructs a normative discourse indicating that the absence of mercy leads to a disruption in human relations and undermines moral legitimacy regarding actions that may harm others. From a Critical Discourse Analysis (CDA) perspective, this hadith can be understood as a discursive construction that positions raḥmah as a hegemonic value in Islam, simultaneously delegitimizing all forms of symbolic or physical violence, including bullying. This discourse extends beyond the individual level, demanding the structural reproduction of the value of mercy through the earliest social institution, namely the family.

A *sakinah* family, characterized by tranquility (*sukūn*), love (*mawaddah*), and mercy (*raḥmah*), constitutes the primary space for the internalization of the discourse of raḥmah before children engage with broader social environments such as pesantren. Through the CDA lens, the family can be understood as an arena for the production of meaning and the formation of social subjects. Children raised within a discourse of mercy internalize empathic and non-aggressive relational patterns, significantly reducing the likelihood of reproducing bullying practices when situated in the hierarchical and power-laden social system of *pesantren*. Conversely, the absence of a mercy-based discourse in the family environment may produce subjects habituated to symbolic violence, ridicule, and domination, which later manifest as bullying behaviors.

The findings of Prof. Dr. Lydia Freyani Hawadi, who asserts that teaching and providing mercy is an effective means of preventing bullying in children, demonstrate a discursive correspondence between prophetic discourse and modern educational psychology (Oktoberi et al., 2025). Within the framework of CDA, this alignment affirms that the Prophet's *shalallahu 'alaihi wa sallam* hadith possesses not only theological authority but also social-empirical relevance in contemporary contexts. Mercy functions as a preventive mechanism that shapes self-regulation, empathy, and respect for the dignity of others—values that directly contradict the logic of bullying.

Thus, the urgency of a *sakinah* family in preventing bullying within *pesantren*, from the hadith perspective, lies in its role as the primary producer of the discourse of mercy that shapes children's moral consciousness. Critical Discourse Analysis reveals that bullying is not merely an individual deviant behavior but the result of a failure to internalize the value of *raḥmah* in social relations from an early age. Therefore, the prevention of bullying in *pesantren* cannot rely solely on institutional regulations but must begin with the strengthening of *sakinah* families as an ethical and discursive foundation for cultivating a safe, humane, and civil *pesantren* culture, as envisaged in the teachings of the Prophet *shalallahu 'alaihi wa sallam*.

3. On the authority of ʿĀʾishah (may Allah be pleased with her), she reported that the Messenger of Allah *shalallahu 'alaihi wa sallam* said: "The best of you are those who are best to their families, and I am the best of you to my family. And when your companion dies, then leave him [and refrain from speaking ill of him]." (Narrated by al-Tirmidhī; authenticated by Ibn Ḥibbān and al-Ḍiyāʾ) (al-Ḍiyāʾ, 2016 Vol. 6, p. 125.).

From the perspective of the Prophet's *shalallahu 'alaihi wa sallam* hadith, the family occupies a central position as the primary space for the formation of human values, ethics, and social relations. The hadith narrated by ʿĀʾishah *radhiallahu 'aha* emphasizes that the measure of a person's goodness is not attached to social status or public authority, but rather to the quality of one's behavior toward one's family: "The best of you are those who are best to their families, and I am the best of you to my family." This hadith constructs a normative discourse asserting that family relationships grounded in love, respect, and moral responsibility constitute the foundational basis of social ethics. Within the framework of Critical Discourse Analysis (CDA), this hadith can be read as a prophetic discourse that challenges both symbolic and physical violence often normalized in hierarchical relationships, including those reproduced within pesantren through bullying among students.

A *sakinah* family—characterized by relationships filled with *raḥmah*, positive communication, and moral exemplarity—functions as the primary arena for the internalization of anti-violence values. Children raised in families that model goodness, empathy, and respect for others tend to carry these habits into broader social environments, including pesantren. From the CDA perspective, the family can be understood as the primary producer of discourse that shapes how children interpret power, difference, and conflict. If family discourse is constructed upon domination, verbal aggression, or emotional neglect, such patterns are likely to be reproduced as bullying in the *pesantren* environment. Conversely, a sakinah family provides a counter-discourse to a culture of violence by instilling values *of* love and moral responsibility from an early age.

The findings of Dr. Rashmi Shetgiri, who emphasized the importance of active parental involvement and positive communication in preventing children from becoming perpetrators of bullying, reinforce the contemporary relevance of this hadith (Zhu et al., 2025). Critically, this modern scholarly discourse aligns with the normative message of the Prophet's *shalallahu 'alaihi wa sallam* hadith, highlighting that the quality of family relationships directly influences children's social behavior. In CDA analysis, the synergy between prophetic guidance and social-psychological research demonstrates that bullying prevention is not merely an issue of institutional discipline within *pesantren* but is the outcome of a broader discourse rooted in the family. Thus, a *sakinah* family becomes a strategic actor in breaking the cycle of symbolic and physical violence often legitimized under tradition or seniority.

Accordingly, the urgency of a sakinah family in preventing bullying within *pesantren*, from the perspective of hadith and critical discourse analysis, lies in its role as an ideological and ethical foundation for the formation of students' character. The Prophet's *shalallahu 'alaihi wa sallam* hadith functions not only as a normative text but also as a transformational discourse guiding Muslims to establish civil and ethical social relations. When the values of *sakinah, mawaddah,* and *raḥmah* are strongly embedded within the family, *pesantren* no longer becomes a space vulnerable to bullying, but rather a safe environment for the moral, spiritual, and

human development of students, in alignment with the primary objectives of Islamic education.

4. On the authority of ʿAbd Allāh ibn ʿAmr, the Prophet Muḥammad *shalallahu 'alaihi wa sallam* said: "A Muslim is one from whose tongue and hand other Muslims are safe." (Narrated by al-Bukhārī and Muslim) (al-Ḍiyā', 2016 Vol. 11, p. 417.).

The hadith of the Prophet Muḥammad *shalallahu 'alaihi wa sallam* stating that "a Muslim is one from whose tongue and hand other Muslims are safe" affirms a fundamental social ethical standard in Islam, namely the prohibition against harming others, whether verbally or physically. From the perspective of Critical Discourse Analysis (CDA), this hadith is understood not merely as a normative text but also as a moral discourse shaping power relations, identity, and social practices within the Muslim community. The discourse of safety from tongue and hand signifies that Islam considers both symbolic violence (verbal abuse, humiliation, mockery) and physical violence as serious deviations from the ideal identity of a Muslim. In the context of *pesantren*, bullying—which often manifests as verbal aggression, psychological intimidation, and seniority-based domination over juniors—is a practice directly contrary to this prophetic discourse.

Critical discourse analysis situates the family as the primary arena for the production and reproduction of social values. A sakinah family, founded on the principles of serenity (*sukūn*), love (*mawaddah*), and mercy (*raḥmah*), functions as the initial discursive space where children learn to manage emotions, use language ethically, and respect the dignity of others. When the value of safety from tongue and hand— as emphasized in the hadith—is internalized from an early age within the family, children carry this non-violent habitus into broader social spaces, including *pesantren*. Thus, a *sakinah* family operates as a highly strategic preventive mechanism to inhibit the reproduction of violent and domineering discourses that underlie bullying behaviors in boarding school environments.

The statement of the Vice President of the Republic of Indonesia, K.H. Ma'ruf Amin, which underscores that a Muslim must not harm others and that self-control is a sign of piety, reinforces the social dimension of this hadith discourse (Zheng et al., 2024). In CDA terms, the authoritative statement functions as a moral and social legitimizer of prophetic values while challenging violent practices often normalized within certain cultural settings, including in *pesantren*. This message emphasizes that piety is not solely an individual-ritual matter but is also manifested in just, empathetic, and non-violent social relations.

Accordingly, the urgency of a *sakinah* family in preventing bullying within *pesantren* can be understood as a strategic effort to construct an alternative discourse that counters cultures of violence and destructive power hierarchies. Through the internalization of the hadith regarding safety from tongue and hand in child-rearing practices, a *sakinah* family shapes students into individuals characterized by *raḥmatan* (mercy), capable of regulating aggressive behavior, and upholding Islamic social ethics. This approach underscores that bullying prevention is not merely the responsibility of *pesantren* institutions but a continuous process rooted in family education as the primary foundation for the formation of Islamic character.

5. On the authority of Abū Hurayrah, he reported that the Messenger of Allah *ṣallallāhu ʿalayhi wa sallam* said: "It is sufficient evil for a person that he belittles his Muslim brother. Every Muslim is inviolable to another Muslim: his blood, his

property, and his honour." (Narrated by al-Bukhārī and Muslim)  (al-Ḍiyā', 2016 Vol. 11, p. 413.).

The hadith of the Prophet Muḥammad *ṣallallāhu ʿalayhi wa sallam* narrated by Abū Hurayrah emphasizes that "it is sufficient evil for a person that he belittles his Muslim brother" and that the honour, blood, and property of a Muslim are sacred and must not be violated by another Muslim. From a Critical Discourse Analysis (CDA) perspective, this hadith is understood not merely as an individual moral norm but as an ethical discourse shaping social relations within Islam. The prohibition against belittling others explicitly rejects practices of symbolic domination, verbal abuse, and humiliation—which, in the context of modern education, can be interpreted as the core and early forms of bullying behavior. Thus, acts of belittlement or humiliation among students, whether verbal or symbolic, constitute serious violations of fundamental human values and Islamic brotherhood (*ukhūwah Islāmiyyah*).

From a CDA perspective, bullying in *pesantren* can be seen as the outcome of unhealthy power discourses, in which seniority, social background differences, or certain statuses are used to legitimize the subjugation of others. The above hadith functions as a counter-discourse, deconstructing such legitimacy by affirming the equal dignity of all Muslims. The emphasis on the sanctity of a Muslim's honour (*ʿirḍ*) indicates that symbolic violence—such as mockery, humiliation, or stigmatization—is as harmful as physical violence, since both undermine human dignity. Therefore, bullying prevention cannot rely solely on disciplinary mechanisms in *pesantren* but must begin with the cultivation of ethical awareness within the family.

The statement of Mufti Aḥmad Yār Khan Naʿīmī, which forbids insulting, disparaging, or belittling fellow Muslims regardless of social status, occupation, or lineage, reinforces the normative dimension of this hadith (Krisnadi & Riswandi, 2023). In CDA terms, such authoritative scholarly views extend the hadith's relevance into contemporary social contexts. The prohibition against belittling others is both a moral and structural principle, as it prevents the formation of exploitative and discriminatory social hierarchies. When these values fail to be instilled early, practices of belittlement are likely to be reproduced in the pesantren social environment in the form of systemic bullying.

Herein lies the significant urgency of a *sakinah* family. A sakinah family—characterized by serenity (*sukūn*), love (*mawaddah*), and mercy (*raḥmah*)—serves as the first discursive space where children learn to regard themselves and others as equal and dignified. Through parenting practices grounded in *raḥmah* (compassion), a *sakinah* family does not merely cultivate polite social behaviour but actively contributes to the realization of *Maqāṣid al-Sharīʿah*, particularly *ḥifẓ al-nafs* (the protection of the human self) and *ḥifẓ al-ʿaql* (the protection of intellect and mental integrity). The internalization of respect, emotional regulation, and empathy within the family environment forms a protective structure that safeguards children's psychological stability and cognitive development. From a *maqāṣid* perspective, bullying is not simply an ethical deviation but a substantive threat to these higher objectives of Islamic law. Psychologically, repeated humiliation, intimidation, and social exclusion can generate fear, trauma, chronic anxiety, and diminished self-worth, all of which undermine *ḥifẓ al-nafs* by harming the individual's existential security and emotional well-being. Simultaneously, such experiences disrupt concentration, critical thinking, and intellectual confidence, thereby impairing *ḥifẓ al-ʿaql* as the preservation of sound reasoning and mental health. Therefore, the family's

role as the primary site of moral formation is juridically significant: by embedding compassion and disciplined speech within children's character, the *sakinah* family operates as a preventive mechanism that protects the essential objectives of *Sharī'ah* before individuals enter broader social institutions such as *pesantren*.

Thus, from the perspective of hadith and critical discourse analysis, bullying prevention in pesantren cannot be separated from the strategic role of a *sakinah* family. The hadith regarding the prohibition of belittling fellow Muslims and the scholarly affirmation of the impermissibility of insult construct a strong ethical framework identifying bullying as a form of social injustice. When these values are consistently cultivated within the family, *pesantren* become educational spaces that genuinely reflect Islam's mission to uphold human dignity and spread mercy throughout creation.

## Conclusion

From the perspective of *Maqāṣid al-Sharī'ah*, this study formulates what may be termed a Sakinah-Based Bullying Prevention Model, a preventive framework that positions the family as the primary locus for realizing the higher objectives of Islamic law before children enter institutional environments such as pesantren. The model is grounded in the integration of *raḥmah* (compassion), *sukūn* (psychological tranquility), and *mawaddah* (affection) as formative values that operationalize *ḥifẓ al-nafs* (protection of the human self), *ḥifẓ al-'aql* (protection of mental integrity), *ḥifẓ al-'irḍ* (protection of honour), and, more specifically, *ḥifẓ al-awlād* (protection of children as a continuation of lineage and moral existence). Through structured parenting practices—such as disciplined speech, emotional regulation, empathetic communication, and the rejection of humiliating behavior—the sakinah family creates a moral-psychological shield that prevents both the perpetration and internalization of violence.

Theoretically, this research contributes to contemporary Maqāṣid studies by extending the discourse of child protection beyond physical safety and legal guardianship toward psychological resilience and cognitive well-being as integral dimensions of *ḥifẓ al-awlād*. While classical maqāṣid formulations emphasize preservation at a general level, this study contextualizes them within the modern phenomenon of bullying, demonstrating that sustained humiliation, intimidation, and verbal degradation constitute direct threats to the maqāṣidic protection of the soul and intellect. In this sense, bullying is framed not merely as moral misconduct but as a structural violation of the objectives of Sharī'ah concerning human dignity and mental preservation.

At the policy level, the Sakinah-Based Model implies that pesantren administrators should not rely solely on disciplinary regulations but must institutionalize family–pesantren collaboration. Concretely, pesantren should: (1) involve parents in regular parenting programmes aimed at synchronizing sakinah values between home and dormitory life; (2) develop anti-bullying guidelines explicitly grounded in maqāṣid principles, particularly the protection of life, intellect, honour, and children; (3) establish restorative and educational conflict-resolution mechanisms rather than purely punitive approaches; and (4) train caregivers and senior students to model compassionate leadership consistent with the prophetic ethic of *raḥmah*. Through this integrative approach, bullying prevention becomes a shared maqāṣidic responsibility that begins in the household and is reinforced within the institutional culture of pesantren.

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