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RECONSTRUCTION OF BULLYING THERAPY FROM THE PERSPECTIVE OF THE QURAN

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Abstrak

Bullying menjadi salah satu perilaku negatif yang dapat menyakiti fisik dan psikis seseorang. Penelitian ini bertujuan untuk menjelaskan terapi yang dapat digunakan untuk mereduksi perilaku bullying dalam perspektif Islam. Adapun metode yang dipakai dalam penelitian ini yaitu dengan kualitatif pendekatan studi kepustakaan. Studi pustaka yang diperoleh dari beberapa sumber seperti artikel, buku, tesis, skripsi majalah dan lain-lain. Hasil penelitian ini meliputi beberapa surah yang berkaitan dengan proses konseling dalam mengatasi bullying, diantaranya surah Al-Hujrat ayat 11 dan 13, surah An-Nisa ayat 46, Al-A'raf ayat 126 dan Ash-Shura ayat 43. Al-Qur'an menjadi landasan utama bagi konselor dalam menyelesaikan masalah yang dialami oleh klien terutama mengenai masalah bullying yang perlu diatasi dari hal-hal yang terkecil. Klien yang melakukan bullying terhadap orang lain, akan menimbulkan perilaku atau tindakan yang kurang bermoral.

Kata Kunci: Terapi, Bullying, Al-Qur'an

Abstract

Bullying is a negative behavior that can hurt someone physically and mentally. This research aims to explain therapy that can be used to reduce bullying behavior from an Islamic perspective. The method used in this research is a qualitative literature study approach. Literature study obtained from several sources such as articles, books, theses, magazine theses and others. The results of this research include several suras related to the counseling process in overcoming bullying, including surah Al-Hujrat verses 11 and 13, surah An-Nisa verse 46, Al-A'raf verse 126 and Ash-Shura verse 43. Al-Qur' This is the main basis for counselors in solving problems experienced by clients, especially regarding bullying problems which need to be addressed from the smallest things. Clients who bully others will exhibit immoral behavior or actions.

Keywords: Therapy, Bullying, Al-Qur'an.

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INTRODUCTION

Bullying is an urge to harm that is reflected in actions and causes suffering to someone (Nasution, 2024). This action can be carried out directly by a stronger individual or group, without a sense of responsibility, is often repeated, and is carried out with pleasure (Khatimah et al., 2023). Since the mid-twentieth century, violence against children has been considered a violation of human rights, including the right to physical safety, psychological security and well-being (Nancy D. Polikoff, 2021). According to the Indonesian Child Protection Commission (KPAI), 87.6% of children admit that they have experienced violence in the school environment in various forms. Of this percentage, 29.9% of violence was committed by teachers, 42.1% by classmates, and 28.0% by friends from other classes (Roemahlaiselan et al., 2021)

The experience of bullying during school can leave deep wounds that are difficult to forget, hidden in subconscious memory and become a source of psychological trauma (Asmita & Irman, 2022). Trauma can be defined as the experience of facing or feeling a physical or psychological threat, making a person feel unsafe, helpless, and sensitive to danger (Hendrayadi et al., 2024). Bullying is a pleasure that happens to someone. So he forgets that bullying others is a deviant behavior, which can take away the happiness of others. Bullying if left unchecked will take victims for others, so that many victims of bullying commit suicide, stress, do not want to socialize. The Qur'an is the word of Allah which is a miracle, which was revealed to the Prophet Muhammad SAW through the angel Gabriel. This Word of Allah is written in the mushafs, conveyed to us in a reliable way, and for those who read it, it is counted as worship which begins with Surah Al-Fatihah and ends with Surah An-Nas.

The word bullying has existed since ancient times, such as what happened during the time of the prophet Yusuf AS, which was recorded in the Koran (Patonah et al., 2022). The Prophet Yusuf experienced violent treatment from his brothers because they were jealous of the attention of their father, the Prophet Ya'kub AS, who paid more attention to Yusuf and his younger brother, Benjamin. Allah's Word in the surah in Q.S. al-Hujurat [49]: 11. Which means "And don't like to criticize yourself and don't call yourself names that contain insults. The worst calling is a bad (calling) after faith and whoever does not repent, then they are the wrongdoers."

This verse reminds us of the prohibition on making fun of, insulting, ridiculing and degrading other people, especially among believers. In this prohibition, it can be seen that people who enjoy looking for other people's mistakes often forget about their own mistakes. The Prophet Muhammad SAW has warned that an arrogant attitude is rejecting the truth and belittling humans.

Counseling as a scientific profession has grown rapidly and demonstrated its effectiveness in helping individuals overcome various psychological, social, and emotional problems. As an approach rooted in philosophy and psychological theory, modern counseling, especially from the West, has been widely applied globally (Lester & Yang, 2018). However, counseling in Indonesia often still relies on a Western approach, without much reconstruction of values and foundations that are appropriate to the local context, including religious values such as Islam (Rangka, 2016).

In fact, in Indonesian society, the majority of whom are Muslim, an approach that is in line with the values of the Qur'an will have greater reach and acceptance (Jamhuri, 2018). Therefore, it is important to build a counseling framework that is not only psychologically effective but also spiritually and culturally contextual. The handling so far tends to be secular and does not consider the spiritual aspect, especially in the context of Muslim society.

Therefore, a holistic reconstruction of bullying therapy based on the Qur'an is needed, by combining theological, anthropological, and psychological values in an anthropo-theocentric hermeneutic framework.

Muslim academics need to develop an Islamic counseling model that is sourced from the Qur'an and Sufism values, with a phenomenological and interpretive approach that connects revelation with social reality, as a basis for meaningful and contextual therapy. If we look at it from a Western theory perspective, most of these countries deal with student problems by changing irrational thoughts into rational thoughts, without involving religion in it, such as by using an approach (Beck, 1979).

One alternative approach to dealing with post-bullying trauma, especially in Indonesia, is through Islamic therapy (AULIA, 2019). Based on the results of previous research, namely Anisah, (2024) the Quran does not directly mention the term bullying. However, behavior such as hurting others, mocking, taunting, or making fun of others falls into the category of actions similar to bullying. These forms of behavior are explained in several verses of the Quran, such as in Surah Al-Hujurat verse 11, Surah Al-An'am verses 10–11, and Surah Hud verses 38–39. Furthermore Irman et al., (2024) the educational implications contained in QS. Al-Hujurat verses 11-12 include the prohibition of insulting or belittling others, the recommendation not to criticize others, and the prohibition of having bad thoughts and talking about other people's badness (backbiting). By understanding these values deeply, it is hoped that students will be able to avoid bullying and prioritize noble behavior.

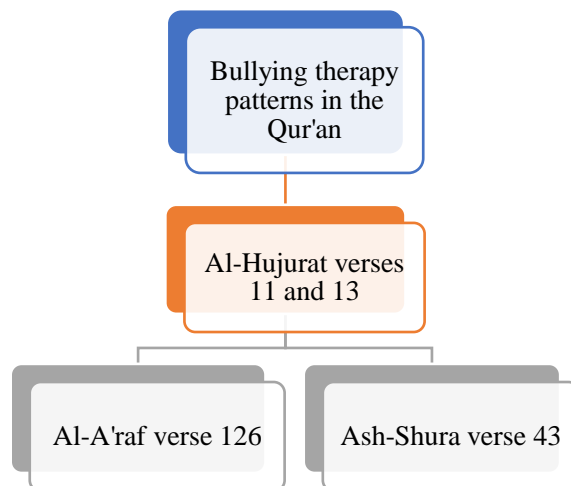
This therapy helps individuals understand and apply the principles of life contained in the Koran, as well as understand the essence of life independently through Al-Hikmah. A deep understanding of these two concepts is important, because without it, individual development will not be optimal, especially in facing temptations and deception that hinder the process of self-growth and the search for true identity. From the explanation above, it is important to review the coping or therapy that can be carried out regarding bullying cases from an Islamic perspective. This research is directed at examining and describing appropriate forms of therapy in reducing bullying based on an Islamic perspective.

METHOD

This research uses qualitative research methods with a literature study approach to explore bullying from the perspective of the Koran. Literature study is an effort made by researchers to collect information related to the topic or problem that is being or will be researched (Sugiyono, 2020). Data collection methods were obtained from several articles, theses, dissertations and magazines. (Ramanda et al., 2019). The first step involved searching for relevant articles in reliable academic databases, using keywords such as "bullying" and "Quran." The articles found were then filtered based on the inclusion criteria. After article selection was made, important information from each article was collected, including main findings, theoretical approaches, and conclusions. Next, a thorough analysis was conducted of the content of the articles to identify similar patterns of findings and themes. From this analysis, a comprehensive synthesis was created to form a framework for understanding bullying from the perspective of the Qur'an.

RESULTS AND DISCUSSION

Below are the search results obtained based on data collection on bullying, one of which is;



Counseling is a direct interaction between an individual and a counselor, where the counselor uses his or her skills to help the counselee understand and overcome personal situations. In this context, counseling aims to utilize individual potential to improve personal and social welfare. In addition, clients who seek guidance can learn to solve problems and recognize their own needs. In the counseling process, it is important to utilize Islamic knowledge that comes from the Koran and Sunnah. From these sources, various concepts, diversity and theories can be found that can be used to overcome various problems faced by Muslims. Bullying, as a disgraceful behavior, has been mentioned in the Qur'an as something that is not blessed by Allah Subhanahu Wa Ta'ala. This is found in QS. Al-Hujurat Verse 11

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْألقَابِ بِئْسَ الإِسْمُ الفُسُوقَ بَعْدَ الإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

Meaning: "O you who believe! Let not a people make fun of another people, (because) it may be that they (who are made fun of) are better than those (who make fun of), and neither should women (make fun of) other women, (because) the women (who are made fun of) may be better than the women (who make fun of). Don't criticize each other, and don't call each other bad names -bad calling is (a calling) that is bad (ungodly) after believing. And whoever does not repent, then they are the wrongdoers."

Based on the word of Allah above, this surah is concerned with regulating human life with the aim of creating a prosperous society. In cases of bullying where a child is the victim, the first step that must be taken is to build mutual acquaintance between the counselor and the child, as stated in the common expression "if you don't know, you won't love".

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O people! Indeed, We have created you from a man and a woman, then We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant" (QS. Al-Hujurat 49: Verse 13).

Instill in children who are victims of bullying not to take revenge on the perpetrators of bullying. As stated in surah Al-A'raf verse 126 which means "*And you did not take revenge on us, but because we believed in the verses of our Lord when the verses came to us. (they pray), O our Lord, grant us patience and die as Muslims (surrendering to You).*"

The importance of instilling the value of patience and not seeking revenge in children who are victims of bullying. This is in line with Islamic teachings in Surah Al-A'raf verse 126, which shows the attitude of believers when facing injustice they do not respond with hatred, but instead ask for patience and remain steadfast in their faith. This verse is a spiritual foundation for teaching victims of bullying to be open-minded, not hold grudges, and submit matters to Allah while maintaining morals as a Muslim. One way counselors do this is by being patient and guiding children in developing positive behavior. Allah Subhanahu Wa Ta'ala has stated: "But whoever is patient and forgives, indeed that is a noble deed" (QS. Ash-Shura 42: Verse 43).

Child counselor to have patience and learn to forgive others. Counselors try to reconcile victims and perpetrators of bullying so that the counseling process becomes more effective and children who are victims of bullying can feel at ease.

DISCUSSION

One of the contents of the surah orders peace (ishlah) after a dispute occurs, as well as explaining the factors that cause disputes that Muslims must avoid to prevent conflicts that are not justified in Islamic teachings, especially those that arise from trivial matters such as making fun of each other. (Putri et al., 2024). So there is a need for people who are experts in solving these problems. According to research (Haryanto et al., 2024) Factors that are important to ensure a smooth counseling process between counselor and client include building a relationship that is related to the child's world, is exclusive, safe, authentic, maintains confidentiality, does not interfere with privacy, and has clear goals. Sumendap & Tumuju, (2023) also underlines the importance that every action taken by the counselor must have a clear purpose. In the context of collaboration between counselors and children, the development of relationships takes quite a long time, and play is considered an effective way to get closer to children. According to research Prasetya et al., (2019) In cases of bullying, counseling can use media such as storybooks. One of the purposes of using books or stories is to gain an understanding of situations and events, improve skills in solving problems and making decisions, improve communication skills, and develop knowledge (La'ia & Harefa, 2021)

Based on surah Al-Hujurat verse 13 previous research conducted by Amalya et al., (2023) that the counseling therapy used is cross-cultural counseling. In the problems experienced by various children, it is necessary to build good relationships and communication to reveal the necessary information (Mailani et al., 2022). In this case, victims of bullying often experience deep trauma, so as a counselor, it is important to carry out counseling slowly with planned steps, for example by starting by asking about the news or current situation. As a counselor, it is important to show gentleness and caution, especially because the counselees are children (Setiawati, 2021).

In the letter Al-A'raf verse 126 it is emphasized that taking revenge is forbidden and it is important to remain patient, even if someone has committed a painful crime such as

bullying (Sari, 2020). In this context, the counselor advises the victim that revenge is not a good action, it will only equate the victim with the perpetrator of the bullying.

The counselor uses language that is easy for children to understand. During counseling sessions, it is important to create a comfortable environment for the child (Wulandari & Suteja, 2019). The children's counseling room should be equipped with soundproofing to avoid external noise interference which can distract the child's attention. This also helps children feel confident that what they say will not be heard by others. The importance of honesty in counseling to build children's trust is emphasized. Counselors need to be honest about the goals of counseling for children. Counseling must be based on an honest, open, spontaneous and natural attitude. Pretending can hinder the counseling process. The counselor's attitude like that can make the counselor interact and play with the children happily.

In counseling, it is very important for counselors to show empathy towards victims of bullying so that children feel trusted and can talk about their experiences more easily. According to Wati & Rahmah, (2022) counselors can understand and support victims of bullying, so they can be a motivator for the child. Apart from counselors, counseling can also involve the victim's family or people closest to them. Counselors help children to see situations from a different perspective, which can help them learn new ways of thinking and behaving so they can adapt better (Suci et al., 2020).

The importance of instilling self-confidence and courage in children who are victims of bullying is also highlighted, because these factors often trigger bullying behavior. Self-confidence can be increased through support from the closest environment, including friends. In social interactions, self-confidence can be transmitted from friends who have a high level of self-confidence (Bharanitharan et al., 2019). The Qur'an is considered a source of faith for Muslims, and reading the Qur'an regularly can provide a psychological boost that increases happiness, satisfaction and a positive attitude. Reading the Koran also reminds Muslims to stay away from undesirable behavior and strengthens their beliefs.

Based on Surah Ash-Shura 42: Verse 43 counsel children to have patience and learn to forgive others. According to research conducted by Jabbari et al., (2020) explains that listening to the voice of the Qur'an, either with or without translation, has a positive effect in reducing levels of stress, anxiety and depression. From the results of this research it can also be concluded that it is important for children to pray to Allah, because there are many prayers that can be read. This prayer is not only intended for children who are victims of bullying, but can also be read by their families. The success of counseling can be measured by reducing the level of anxiety and fear experienced by the victim (Rianti Eka Wasari, 2023). The speed of the counseling process is also greatly influenced by the client's own motivation and enthusiasm to recover from the trauma they have experienced. Apart from that, parental involvement is also important in assessing the results of counseling, to ensure that the problem has been resolved well and does not require further therapy (Astutik, 2019). This research makes a significant contribution to the practice of counseling victims of bullying.

SUMMARY

Conclusion

This study confirms that an Islamic values-based counseling approach is very relevant and effective in dealing with bullying cases, especially in children. Counseling that integrates the teachings of the Qur'an, such as patience, getting to know each other, not repaying evil with evil, and forgiving, has been proven to have a positive impact in helping victims of bullying recover emotionally and spiritually. Ideal counseling should be carried out in stages, full of empathy, and create a safe and comfortable environment for children. Family involvement, educational media such as story books, and cultural approaches also play an important role in accelerating the recovery process. In addition, spiritual support such as listening to or reading the Qur'an can increase peace of mind and strengthen the victim's faith. Thus, counseling that is carried out comprehensively - including psychological, social, and spiritual approaches can be a holistic solution in helping children who are victims of bullying to recover and get back on their feet. Therefore, it is recommended that counselors deepen their understanding of the relevant verses of the Qur'an, so that they can be a guide in providing constructive spiritual motivation for victims.

Recommendations

This article has limitations because it only discusses four surahs related to bullying therapy. In this case, the author hopes that future researchers can enrich or expand what a real counselor is like in other surahs.

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