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## ‘A Prophetic Approach to Bullying Prevention: The Role of ‘Aisiyah in Central Java

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**Abstract:** Title: Prophetic Approach to Bullying Prevention: The Role of Aisiyah Central Java. Object: 'Aisiyah as a Muhammadiyah women's organization in Central Java that implements prophetic values.' Aisiyah is a community organization that also supervises educational institutions, especially in handling bullying issues in Central Java. The handling of complex bullying cases encourages Aisiyah institutions to address them as autonomous Muhammadiyah organizations. Method: This study uses a non-doctrinal method with a sociological approach. Data from interviews with reliable sources are analyzed using qualitative methods to obtain objective research results. Results: Aisiyah's actions in handling bullying cases in elementary and secondary schools are a form of implementing Islamic values to protect the rights of women and children in educational institutions. The prophetic approach is carried out by accompanying victims of abuse spiritually by religious leaders. Conclusion: The role of 'Aisiyah in the act of pseudo-autonomy does not contradict the policy of the Regional Government.

**Keywords:** Prophetic approach, bullying, 'Aisiyah, Central Java, character education.

### INTRODUCTION

The phenomenon of bullying and cyberbullying has become a serious challenge in the world of education and child protection in Indonesia, including in Central Java Province. Various forms of violence, whether physical, psychological, or online harassment, continue to increase along with the rapid development of digital technology and the widespread access to the internet among children and adolescents. The complexity of this issue deepens when technology, which should advance education, instead gives rise to new challenges such as cyberbullying and online harassment. Uncontrolled use of gadgets often shapes children's behavior and attitudes in ways that hinder efforts to create a safe and comfortable learning environment.

Data shows that cases of bullying in Islamic boarding schools (pesantren) and regular schools require serious attention from various parties, including the government, educational institutions, and civil society organizations. The Ministry of Women's Empowerment and

Child Protection (KemenPPPA) emphasizes that the challenges of child protection in the digital era are increasingly complex, necessitating the strengthening of initiatives such as Child-Friendly Pesantren, which promote human values and respect for children's rights. At the regional level, the Provincial Government of Central Java, through the Office of Women's Empowerment, Child Protection, Population Control, and Family Planning (DP3AP2KB) in collaboration with UNICEF, has launched various programs to prevent violence against children, including facilitator training on adolescent well-being in pesantren and plans to publish a pocket guidebook for students and caregivers.

In Central Java, 'Aisyiyah, through its various charitable endeavors such as Muhammadiyah schools, 'Aisyiyah kindergartens, Islamic boarding schools (pondok pesantren), and community service programs, has been actively conducting anti-bullying socialization. As a concrete example, Muhammadiyah 'Aisyiyah Community Service Program (KKN MAs) Group 65 in Sukoharjo organized an anti-bullying campaign at MI Muhammadiyah Tanjung, which involved a speaker from the National Population and Family Planning Board (BKKBN). This activity used an interactive approach, including the screening of educational videos about bullying situations and how to handle them, as well as active discussions with students to raise their awareness of the impact of bullying. The principal of MI Muhammadiyah Tanjung, Umi Latifah, appreciated the activity and expressed hope that students would become more aware of the dangers of bullying.

The collaboration between 'Aisyiyah and the government continues to be strengthened. The Ministry of Primary and Secondary Education, together with 'Aisyiyah, is committed to creating a safe and violence-free educational environment throughout Indonesia. The Deputy Minister of Primary and Secondary Education, Fajar, emphasized that schools, teachers, and parents face increasingly complex tasks in addressing violence in educational settings, making a jointly built ecosystem essential.

"This is where the urgency of the prophetic approach becomes highly relevant to be integrated into the anti-bullying movement carried out by 'Aisyiyah. The concept of prophetic social science developed by Kuntowijoyo offers three main pillars: humanization (amar ma'ruf), liberation (nahi munkar), and transcendence (faith in Allah). This approach aligns with the prophetic mission as exemplified by the Prophet Muhammad (PBUH), who brought a message to honor humanity, liberate people from ignorance and injustice, and establish divine values in all aspects of life.

The prophetic approach in the context of preventing bullying and cyberbullying offers a holistic and transformative paradigm. Humanization emphasizes the importance of humanizing people, cultivating empathy, and respecting the dignity of every individual as a creation of Allah, so that there is no room for bullying that degrades the self-worth of others. Liberation encourages freedom from a culture of violence, fear, and social pressure, which often trigger bullying, as well as empowering victims to speak up and fight against injustice. Transcendence asserts that bullying behavior not only violates social norms but also constitutes a transgression against spiritual values, because every human being is a creature honored by Allah.

Research by Sriyanto (2011) on Kuntowijoyo's prophetic values concludes that these three values play a very important role in developing educational curricula to achieve the goal of forming human beings who are faithful, pious, and of noble character."

"Based on this background, this research is important to conduct in order to analyze the role of 'Aisyiyah Central Java in preventing and combating bullying and cyberbullying through a prophetic approach. The main questions to be answered in this research are: (1) what are the forms of 'Aisyiyah Central Java's role in preventing bullying and cyberbullying?; (2) how are the prophetic values (humanization, liberation, transcendence) internalized within those programs?; (3) what are the supporting and inhibiting factors in implementing the prophetic approach in the anti-bullying movement in Central Java?"

## Literature Review

The definition of cyberbullying is an act of hurting and harassing another person intentionally and repeatedly through computers, mobile phones, and other electronic devices. It means more complex than ordinary bullying. This act can be in the form of threats or harassment from the perpetrator through SMS, e-mail, on websites, or social media. Not only is that, but spreading rumors about someone, stalking, or threatening others through electronic communications is classified as cyberbullying. Cyberbullying is more horrific than ordinary bullying or even crimes that exist in the real world. This is because crimes in the real world generally have a direct impact that can be directly known and easier to prove, while cyberbullying is difficult to prove because it has more of an impact on the psychological state of the victim.

Based on the Islamic perspective, the evidence in the Qur'an Surah Al-Hujurat verse: 11 clearly states that:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْألقَابِ بئسَ الاسمُ الفسوقُ بعدَ الإيمانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

Meaning: "O you who have believed, let not a people ridicule (another) people; perhaps they may be better than them; nor let women ridicule (other) women; perhaps they may be better than them. And do not insult one another, and do not call each other by (offensive) nicknames. Wretched is the name of disobedience after (one's) faith. And whoever does not repent, then it is those who are wrongdoers".

On the other hand, there is a prohibition on swearing and denouncing others because these acts cause the perpetrator to be harmed in the hereafter. This is shown in the Qur'an Surah Al-Humazah verse 1:

وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ

Meaning: "Woe to every slanderer and backbiter".

Both of these arguments show that Allah, the God Almighty, strictly forbids Muslims to make fun of each other with reproach or bad names. This act of verbal swearing and reproach not only applies in real life, but also in cyberspace. Because Islam not only regulates problems in the aspect of worship, but also mu'amalah towards fellow humans.

In the Hadith, the Prophet Muhammad (peace be upon him) also said, it was narrated from Ibn Mas'ud (may Allah bless him), the Prophet Muhammad (peace be upon him) said:

سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ

Meaning: "To denounce a Muslim is wickedness (a great sin), and to fight against them is disbelief." (H.R. Bukhari no. 48 and Muslim no. 64).

The act of slandering or backbiting is analogous to the act of bullying. As for the person who bears the sin of blasphemy, it is borne by the one who started it, as narrated from Abu Hurairah (may Allah bless him), the Messenger of Allah (peace be upon him) said:

الْمُسْتَبْتَانِ مَا قَالَا فَعَلَى الْبَادِي، مَا لَمْ يَغْتَدِ الْمُظْلُومُ

Meaning: "When two people curse each other, then the reproach uttered by the two will be borne by the one who started it, as long as the one who is wronged does not go exceed the limit." (H.R. Muslim no. 2587 and Abu Dawud no. 4894).

Some cases of violence that occur in the Central Java region are experienced by women and children, with various types of violence, ranging from physical, psychological, neglect,

human trafficking, and others (“Data Kekerasan Perempuan & Anak Provinsi Jawa Tengah Tahun 2019-2023,” 2024). Psychosocial problems such as bullying require appropriate special handling, because conventional approaches such as resolving criminal cases through the courts add to the burden of problems for victims (Damayanti, Absori, & Wardiono, 2019). The approach needed in addition to psychosocial assistance, the most important thing for victims is how to recover their psychological condition so that they can carry out normal activities as before. Especially cyberbullying, which is often difficult to detect, how to prove it, or the characteristics of the victim.

Violence cases in Central Java—especially those experienced by women and children—demand a shift in paradigm from mere criminalization to evidence-based recovery. Cyberbullying as a form of modern violence requires increased early detection capacity in schools and families, as well as digital evidence procedures that do not burden the victims. Policies for the protection of children and women must integrate clinical psychologists, social workers, and digital forensic experts from the initial reporting stage, not after the legal process has begun.

## **METHOD**

This research uses non-doctrinal or sociological methods (Wardiono, 2019). We choose the methods because there is a contradiction between legal regulations/norms and the reality that occurs in the eradication of bullying in Central Java and *das sein* (the phenomenon or implementation). In this study, we use two approaches, namely the sociological approach as the main approach and the legislative approach as the secondary approach (Hermawan, Rizal, Haryumeinanda, & Oktiviasti, 2021).

Apart from field observations, the authors also conducted in-depth interviews with several key respondents who have been identified. With in-depth interviews, we hope to obtain in-depth factual data as a result of the research, and in the end, formulate the right policy picture. We also analyzed the problems that cause bullying that occurred in Indonesia, especially in Central Java, and the policies regarding it. In this study, we used complementary data from primary, secondary, and tertiary data sources. Then, for the analysis technique, we used a qualitative descriptive analysis technique (Fajar & Achmad, 2019).

## **RESULTS AND DISCUSSION**

Cyberbullying is categorized as a special criminal group whose handling requires a legal formulation outside of general criminal acts. Moreover, cyberbullying cases require unequal handling between regions, because they consider the cultural situation of the community; at least in this study, it is narrowed to the Central Java Province area. The role of stakeholders in this case, ‘Aisyiyah as an autonomous organization of Muhammadiyah, also provides opportunities for the creation of harmonization of the community, households, and schools, places where cases of physical bullying and cyberbullying often occur.

### **The Role of ‘Aisyiyah as a Non-State Stakeholder**

This section is the most original contribution because it connects cyberbullying with an Islamic women's organization (Muhammadiyah). Strategic Position of ‘Aisyiyah: As an autonomous organization operating in education, social, and family sectors, ‘Aisyiyah has reach up to branch levels in villages in Central Java.

### **Triadic Harmonization (Community – Household – School):**

1. School: ‘Aisyiyah manages thousands of kindergartens, elementary schools, junior high schools, and high schools. It can integrate anti-cyberbullying digital literacy into the PAI (Islamic Education) and Muhammadiyah curriculum.

2. Household: Through mothers' study programs, 'Aisyiyah can educate parents about gadget supervision and empathetic communication.
3. Community: As a bridge between citizens and the police (for example through neighborhood police working in cooperation with 'Aisyiyah branches).
4. Restorative Model: Unlike the punitive criminal law approach, 'Aisyiyah can develop mediation based on Islamic values (islrah). In minor cases (for example, teasing in a school WhatsApp group), mediation by 'Aisyiyah figures is more effective than a police report, which instead prolongs the trauma.

*The Information Fiqh Document* is an effort by Muhammadiyah to guide its members and the Muslim community in general in terms of the use of social media based on Islamic teachings. The term *fiqh* is an Indonesian word adapted from the Arabic word *fiqh*, and the *Majelis Tarjih's* understanding of the term does not fully resemble the concept of classical *fiqh* as understood by the majority of Muslim jurists. Therefore, first of all, this article will explore the Tarjih Council's conception of the word *fiqh* and then proceed by examining its application in the context of social media use (Fauzi & Ayub, 2019).

'Aisyiyah also refers to the Muhammadiyah's *Information Fiqh Document*. In this study, 'Aisyiyah acts as a pseudo-autonomous organization (Attanasio, 2018), which is to carry out functions semi-autonomously as a delegated function and authority from Muhammadiyah in upholding Islamic faith (Purnamawati & Sunaryo, 2021). *Fatwa* or *Tarjih* and *Tajdid* rulings are not the main sources of reference, because there are only two sources of Islamic faith, namely the Qur'an and Hadith. Muhammadiyah only performs contemplative actions (*ijtihad*) in finding and formulating policies on a problem in society by referring to both main sources, as well as elaborating the results of *fiqh* studies into a *fatwa*, but it does not contradict the Qur'an and Hadith (Setiyani & Muktafi, 2020). This method is identical to the method of discovery and interpretation of policies in Indonesia, where the government or enforcement officials formulate a policies that refers to the 1945 Constitution, only this is in the context of discovering Islamic faith and has been used for almost 14 centuries (Falah, Riyanta, & Maliki, 2024).

Under government policies, *cyberbullying* is sanctioned. Then this is analogized by law by the government as an act of *cyberbullying* or an act of intimidation and threats through social media (Aradhana & Pangaribuan, 2022). Handling bullying cases requires a transcendental-prophetic approach because generally, victims not only suffer physical injuries, but also psychological trauma (Chen, Liu, & Tang, 2023).

Psychological trauma rehabilitation methods are sometimes not enough, just with consultation with a psychologist, but also with religious assistance from religious leaders (Erliyani, 2021). Religious assistance is prioritized because, generally, in psychological rehabilitation, not all victims feel protected. Generally, the protection provided by psychologists or psychiatrists in the hospital makes the victim feel uncomfortable because they have to interact with humans in the hospital. In psychological rehabilitation, it is highly recommended that a psychologist or psychiatrist visit the victim at his place of residence, in the hope that the victim does not need to interact with other people for a while until his psychological condition returns to normal. It is during his residence that the victim needs religious assistance by involving religious leaders to motivate the victim to continue living (Korzov & Yenin, 2022).

In the organizational structure of 'Aisyiyah, especially Pimpinan Wilayah 'Aisyiyah (PWA) of Central Java, there is a Human Rights Council in charge of legal affairs and the protection of human rights, as well as a Health Council consisting of doctors, psychologists, psychiatrists, and other health workers who are ready to assist victims of bullying (Farid, 2025). In the last 5 years, PWA Central Java has been actively mapping bullying cases against schools, madrasas, and Islamic boarding schools under the auspices of the Muhammadiyah-'Aisyiyah Association from the primary and secondary levels in the Central Java region. From many cases

that have been collected, PWA Central Java coordinates with educational institutions in assisting victims. The assistance provided is in the form of physical, psychological, economic, and religious health assistance. In addition to protecting victims, 'Aisiyah had also assisted the bullying perpetrators. Why is that? This is because the perpetrator himself is also generally a minor, who is a peer of the victim. The assistance is in the form of counseling guidance for perpetrators, so that perpetrators do not need to go through the criminal justice process through litigation. However, coaching is needed so that bullying can be resolved in the school or family environment through restorative justice. This method of settlement is needed to provide compensation for the victim, both material and immaterial, and ensure that the perpetrator regrets and promises not to repeat his actions.

'Aisiyah in assisting victims of bullying does not require instructions or mandates from Muhammadiyah to solve problems in primary and secondary educational institutions, as well as in the university environment. Structurally, the 'Aisiyah is the 'soulmate' of Muhammadiyah, not under Muhammadiyah. Historically, 'Aisiyah was established less than five years after the establishment of Muhammadiyah which was established on 8 Dzulhijjah 1330 H/18 November 1912 AD, namely on 27 Rajab 1335 H/ 19 May 1917 AD by Nyai Siti Walidah, who was none other than the wife of Kyai Haji Ahmad Dahlan, the founder of the Muhammadiyah Organization. In other words, as an autonomous organization, 'Aisiyah has different Articles of Association and (AD/ART) than Muhammadiyah.

Normatively, both 'Aisiyah and Muhammadiyah are subject to the provisions of regulations in Indonesia. The position of 'Aisiyah does not contradict the principles, characteristics, and characteristics stated in the CSOs. All actions taken by 'Aisiyah are acting as pseudo-autonomous organizations, namely acting independently and independently, but not contrary to Pancasila (Akadun, 2024). Based on the function of CSOs is as a means of community participation to maintain, maintain, and strengthen the unity and unity of the nation, as well as the maintenance and preservation of norms, values, and ethics in the life of society, nation, and state. The pseudo-autonomy act of 'Aisiyah also does not include carrying out activities that are the duties and authorities of law enforcement, following the provisions of laws and regulations, as written in Article 59 paragraph (3) letter d. of the CSOs policies. In the context of criminal law enforcement, especially bullying, 'Aisiyah does not take over the duties of law enforcement, but positions itself as a partner of law enforcement officials in handling legal issues in the community.

In the context of local government law, the actions of 'Aisiyah, especially the Central Java PWA, are also not contrary to g Regional Government policies. This is evidenced by the actions taken that do not contradict the narrative of the Local Government policies which encourages community participation in developing institutionalization and decision-making mechanisms that allow community groups and organizations to be involved effectively. Then, in Article 363 paragraph (2) of the Local Government policies, Regional Governments can cooperate to improve people's welfare, Regions can cooperate with other regions, third parties, and institutions or local governments abroad by the provisions and policy based on considerations of the efficiency and effectiveness of public services and mutual benefit. As for the Explanation section of the article, what is meant by third parties is the private sector, community organizations, and other non-governmental institutions. Of course, PWA Central Java plays an active role in coordinating with the Central Java Provincial Government, c.q. the Central Java Provincial Education and Culture Office in terms of fostering educational institutions under the auspices of 'Aisiyah based in the Central Java region.

### **Strategic Role of 'Aisiyah Central Java**

'Aisiyah, through its Central Java Regional Leadership (PWA Jateng), has developed an integrated prevention system covering legal, psychosocial, and empowerment aspects.

1. **Strengthening Paralegal Capacity and Legal Assistance**  
One of the most significant contributions is the establishment of Legal Aid Institutions (LBH) and Legal Aid Posts (Posbakum). As of 2020, Posbakum 'Aisyiyah Jateng recorded handling 2,981 non-litigation cases and 69 litigation cases across various religious courts. To strengthen early detection, 'Aisyiyah has trained **570 certified paralegals** spread across its branches and sub-branches. These paralegals act as the frontline, providing initial assistance and referring more complex cases to the authorities.
2. **Comprehensive Recovery Approach (Rumah Sakinah Model)**  
Different from the bureaucratic approach which tends to be procedural, 'Aisyiyah presents a religion-based and social approach. Through the **Rumah Sakinah (Peaceful House)** program, they conduct psychological and spiritual rehabilitation for survivors through home visits led by psychologists and trained volunteers. Furthermore, they also encourage economic recovery through independence training and providing capital in collaboration with Lazismu.
3. **Public Campaign and Collective Awareness**  
'Aisyiyah actively campaigns for safe spaces through cultural movements. During the commemoration of the 16 Days of Activism against Gender-Based Violence (HAKTP) in Surakarta, 'Aisyiyah raised the theme "From Home to Public Space: Building a Culture Without Violence." At the district level, such as in Pemasang, they held a Tablig Akbar (Grand Preaching) specifically calling for an end to bullying and violence against children, which was directly attended by the local Regent.

### **Implementation in the Education Sector: Islamic Boarding Schools (Pesantren) and Schools**

The Provincial Government focuses on formal and non-formal educational institutions. The Vice Governor of Central Java, Taj Yasin, affirmed the commitment to **zero bullying** in 5,364 Islamic boarding schools (*pondok pesantren*) with 520,000 students. The government then synergized with the Regional Office of the Ministry of Religious Affairs and UNICEF through the *Child-Friendly Pesantren* program.

Although 'Aisyiyah is not explicitly mentioned in that specific UNICEF program, 'Aisyiyah's presence in the education sector (through 'Aisyiyah's early childhood education, kindergartens, and elementary schools) and its position within Muhammadiyah makes it a crucial partner in implementing the Governor's policy which prohibits violence during the School Environment Introduction Period (MPLS).

### **CONCLUSION**

'Aisyiyah Central Java plays a strategic role in preventing and combating bullying through the concrete implementation of prophetic values, namely by embodying the prophetic characteristics: *shiddiq* (truthful/consistent), *amanah* (trustworthy/responsible), *tabligh* (conveying/communicating), and *fathanah* (intelligent/strategic). These four values are not merely theoretical concepts but are internalized within child and women's protection programs in Central Java.

First, the value of *Shiddiq* (Consistency and Commitment). 'Aisyiyah demonstrates extraordinary consistency by prioritizing violence against vulnerable groups as a key concern since its early establishment. This non-violent commitment is not merely a call to action but has been proven through tangible efforts at the provincial, branch, and sub-branch levels. Its strong theological and philosophical foundation makes this movement resistant to changing times, as evidenced by the handling of 2,981 non-litigation cases and 69 litigation cases in 2020, as well as the continuation of various programs through 2025.

Second, the value of *Amanah* (Responsibility). ‘Aisyiyah undertakes the mandate of child and women’s protection by building a comprehensive handling system: prevention (anti-bullying education in schools), intervention (legal and psychological assistance), and recovery (rehabilitation of survivors through the *Tim Rumah Sakinah* [Tranquil Home Team] and economic empowerment). This *amanah* is also realized by developing human resources through training 570 certified paralegals deployed down to the sub-branch level, ensuring protection is accessible to lower-income communities.

Third, the value of *Tabligh* (Conveying with Wisdom). The anti-bullying movement is delivered through an enlightening *dakwah* (Islamic outreach) approach, such as the Grand *Tabligh* “Stop Violence and Bullying,” framed as a “historical calling, a calling of faith, and a humanitarian calling.” This prophetic approach transforms bullying from a mere social issue into a theological awareness. ‘Aisyiyah also actively conducts interactive outreach in schools through the *KKNMAs* program and the “*Gebyar Anak Hebat ‘Aisyiyah: Gerakan Cinta Tanpa Bullying*” (Great ‘Aisyiyah Child Festival: Love without Bullying Movement).

Fourth, the value of *Fathanah* (Intelligence and Strategy). ‘Aisyiyah demonstrates strategic intelligence by developing a *fitrah*-based (innate nature-based) prevention method, understanding that bullying stems from a neglected child’s natural disposition. They have built a protection ecosystem using strategies such as community-based paralegals, policy advocacy with law enforcement officials, guidelines for suitable accommodations for persons with disabilities in judicial proceedings, and empowering survivors to become legal volunteers. ‘Aisyiyah has also wisely built cross-sector collaborations with the Central Java Provincial Government, UNICEF, the National Population and Family Planning Board (BKKBN), and universities.

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