

The Concept of Tawassuth in Tarbawi Hadith: Its Educational Values and Relevance in Addressing Culture Shock and Bullying

Cindy Aulia¹, Hashina Salsabila², Pratiwi Audyra³, Dwi Meutia Hasni⁴

^{1,2,3,4} STAI As-Sunnah Deli Serdang, Indonesia

ca700061@gmail.com

Abstract

This study examines the concept of tawassuth from the perspective of Hadith Tarbawi and its relevance to addressing culture shock and bullying in contemporary education. Using a qualitative library research approach, the study analyzes the Qur'an, authenticated *Hadith Tarbawi*, and relevant scholarly literature. The findings show that tawassuth promotes moderation, balance, justice, tolerance, empathy, and consultation (shura), which support an inclusive and harmonious educational environment. These values provide an ethical foundation for responding to cultural differences, thereby minimizing the impact of culture shock, while fostering mutual respect, empathy, and peaceful conflict resolution to prevent bullying. Therefore, tawassuth offers a relevant foundation for strengthening character education in addressing contemporary social challenges.

Keywords: *Tawassuth, Islamic Moderation, culture shock*

Abstrak

Penelitian ini mengkaji konsep *tawassuth* dalam perspektif *Hadis Tarbawi* serta relevansinya dalam menghadapi *culture shock* dan *bullying* dalam konteks pendidikan kontemporer. Menggunakan pendekatan kualitatif melalui metode studi kepustakaan, penelitian ini menganalisis Al-Qur'an, hadis-hadis tarbawi yang telah ditakhrij, serta literatur ilmiah yang relevan. Hasil penelitian menunjukkan bahwa *tawassuth* mengandung nilai moderasi, keseimbangan, keadilan, toleransi, empati, dan musyawarah (*shūrā*) yang mendukung terciptanya lingkungan pendidikan yang inklusif dan harmonis. Nilai-nilai tersebut menjadi landasan etis dalam menyikapi perbedaan budaya secara proporsional sehingga dapat meminimalkan dampak *culture shock*, sekaligus menumbuhkan sikap saling menghormati, empati, dan penyelesaian konflik secara damai sebagai upaya pencegahan *bullying*. Dengan demikian, *tawassuth* menawarkan landasan yang relevan bagi penguatan pendidikan karakter dalam menghadapi berbagai tantangan sosial kontemporer.

Kata kunci: *Tawassuth, moderasi Islam, culture shock*

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Introduction

Recent studies have examined *tawassuth* from different perspectives. Mubin et al. explain *tawassuth* as a framework for Islamic moderation in education, while other scholars examine students' adaptation to culture shock. Although these studies contribute significantly to Islamic education and contemporary educational issues, they generally examine these themes separately and have not specifically integrated the concept of *tawassuth* based on *hadith tarbawi* as a framework for addressing bullying and culture shock in contemporary education.

Therefore, this study seeks to fill this gap by examining *tawassuth* from the perspective of *hadith tarbawi* and demonstrating its implementation in addressing contemporary educational challenges, particularly bullying and culture shock. This study differs from previous research because it integrates the perspective of *hadith tarbawi* with contemporary educational issues through a comprehensive analysis of *tawassuth* and its practical implementation in addressing culture shock and bullying. Rather than discussing *tawassuth* merely as a normative principle of Islamic moderation, this study demonstrates its educational relevance by connecting Prophetic values of justice (*i'tidal*), balance (*tawazun*), tolerance (*tasamuh*), ease (*al-yusr*), and consultation (*shura*) with character education and restorative educational practices. Therefore, this study contributes to enriching the discourse of *hadith tarbawi* while providing a conceptual framework for developing a more moderate, inclusive, and peaceful educational environment.

Based on this background, this study focuses on two main questions. First, what is the essence of *Tawassuth* from the perspective of educational *hadith*? Second, how can the values of *Tawassuth* be applied in personal, social, global, legal, and educational life, particularly in addressing culture shock and bullying?

This study employed a descriptive qualitative approach using library research. Primary data consisted of selected Qur'anic verses and *hadiths* relevant to *tawassuth*, educational ethics, culture shock, and bullying, while secondary data were obtained from books and peer-reviewed journal articles. The *hadiths* were selected based on their relevance to the research objectives and were subjected to *takhrīj* to verify their sources and authenticity. Only *sahih* and *hasan* narrations were used as the primary basis of analysis. Data were collected through documentation and analyzed using qualitative content analysis, which involved classifying relevant texts, interpreting them through *tafsīr* and *sharh al-hadith*, identifying the educational values of *tawassuth*, and synthesizing the findings into a conceptual framework. The interpretations were strengthened through source triangulation by comparing classical and contemporary scholarly references.

Results and Discussion

The findings indicate that *Tawassuth* functions not merely as a theological principle but as an educational framework for preventing extreme attitudes in learning environments. Unlike approaches that emphasize rigid discipline or unrestricted freedom, the Prophetic concept of moderation integrates justice, balance, and compassion into educational practice. This finding suggests that *Tawassuth* provides a preventive rather than reactive strategy for character formation, enabling students to develop self-control before behavioural problems emerge.

The integration of these values demonstrates that *Tawassuth* is not a single moral principle but a comprehensive educational framework. Rather than functioning independently, *tawazun*, *i'tidal*, *tasamuh*, and *shura* complement one another in shaping students' moral reasoning, social responsibility, and peaceful interaction. This holistic perspective distinguishes *Tawassuth* from approaches that focus solely on disciplinary control or cognitive achievement.

The findings further demonstrate that the implementation of *Tawassuth* extends across multiple dimensions of education. At the personal level, it nurtures self-discipline and emotional balance. In social interaction, it promotes respect for diversity and constructive

dialogue. Within the global context, it encourages intercultural understanding and peaceful coexistence, thereby preparing students to respond wisely to contemporary social challenges.

In the context of law and decision-making, *Tawassuth* guides us to ensure that decisions are not made hastily, too harshly, or too leniently. Consideration of the public interest, justice, and the circumstances at hand serves as a crucial foundation for reaching proportionate decisions. The findings suggest that *Tawassuth* offers a more comprehensive response to bullying and culture shock than punitive disciplinary approaches alone. Although punishment may temporarily stop inappropriate behaviour, it often fails to restore damaged relationships among students or address the underlying causes of conflict. In contrast, the Prophetic values of justice (*i'tidal*), consultation (*shura*), compassion, and balance encourage dialogue, accountability, reconciliation, and mutual respect. These principles are closely aligned with restorative educational practices, which seek not only to reduce bullying but also to rebuild healthy social relationships within schools. The restorative approach is consistent with educational *hadith* because the Prophet Muhammad emphasized dialogue, consultation (*shura*), justice (*i'tidal*), and the fulfillment of individual rights rather than humiliation or excessive punishment. Consequently, conflicts are resolved through reconciliation and mutual understanding, reflecting the educational objectives of Islamic teachings in preserving both individual dignity and social harmony.

Furthermore, the implementation of *Tawassuth* has important implications for Islamic Religious Education (PAI), as its values can be integrated into collaborative learning, classroom dialogue, conflict resolution, and character education, enabling students to internalize moderation through everyday educational experiences rather than merely understanding it as a theoretical concept. Consequently, *hadith tarbawi* functions not only as a source of religious knowledge but also as a practical foundation for fostering inclusive, peaceful, and character-oriented educational environments.

The Essence of *Tawassuth* in the Perspective of *Hadist Tarbawi*

Etymologically, the word *Tawassuth* derives from the Arabic terms *wasatha* (وسط) or *wassatha* (وسط), which refer to something situated in the middle or having two ends of equal measure. In educational terminology (*at-tarbiyyah*), this term is associated with *thabaqah al-wasathiy*, meaning the middle class. Methodologically, *Tawassuth* is understood as a moderate position situated between two extremes (*at-tatharruf*), namely *ifrath* (excess) and *tafrith* (neglect or underestimation). A middle position demonstrates a balanced and objective approach to issues. By not blindly siding with just one side, a person can act more fairly and wisely, so that their presence can serve as a good example for those around them.¹

This principle of moderation is also emphasized in Surah Al-Baqarah, verse 143, which teaches the importance of maintaining balance in the practice of religion. Allah says

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

“Likewise, We have made you (the Muslim community) a community of the middle way so that you may be witnesses over mankind and so that the Messenger (Prophet Muhammad) may be a witness over you”. (Surah Al-Baqarah, Ayat: 143)²

This principle is not merely about taking a middle position, but rather reflects the identity of Muslims as a just and exemplary community. The middle path encourages Muslims to act fairly and wisely by following the example of Prophet Muhammad Muhammad, thereby avoiding radical or excessive attitudes. The Prophet Muhammad said:

¹ Azkiaviani Rahmayana dkk., “Pentingnya Hidup Bermasyarakat Dalam Menerapkan Prinsip *Tawassuth*/Moderat Di RW 06,07,08,12 Desa Cikalong,” *Proceedings UIN Sunan Gunung Djati Bandung* 3 (2023): 199–200.

² “Surat Al-Baqarah Ayat 143: Arab, Latin, Terjemah Dan Tafsir Lengkap | Quran NU Online,” diakses 8 Mei 2026, <https://quran.nu.or.id/al-baqarah/143>.

وَفَتَرْتُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً، قَالُوا: وَمَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ:
مَا أَنَا عَلَيْهِ وَأَصْحَابِي

“My ummah will split into seventy-three sects, all of them in Hell except one.” The Companions asked, “Who are they, O Messenger of Rasulullah?” He replied, “Those who follow what I and my Companions are doing today.” (HR. Tirmidzi, No. 2641).³

The hadith above emphasizes that taking a middle path does not mean lacking conviction, but rather consistency in following the path outlined by the Messenger of Rasulullah shallallahu alaihi wasallam, peace and blessings be upon him, and his Companions. This path serves as the benchmark for balance, ensuring that the community does not get trapped between two extremes: neither adding to the teachings to the point of exceeding boundaries (bid'ah/ifrath) nor diminishing the essence of the teachings to the point of neglect (tafrith). Thus, Tawassuth teaches balance in religious life and education.⁴ The Prophet Rasulullah shalallahu 'alahi wasallam Muhammad said:

إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا

“Indeed, religion is easy. No one makes religion difficult for themselves without eventually becoming overwhelmed (tired or giving up). So follow the straight path (saddidu) and stay close to the middle way (qaribu).” (HR. Bukhari, No. 39).⁵

From the perspective of Tarbawi Hadith, the term Tawassuth refers to saddidu wa qaribu (be precise and take the middle path), as narrated by Imam Bukhari. This Hadith emphasizes that education must be conducted according to the principle of ease (al-yusr) to avoid extremism (ghuluw), which can lead to student burnout. The relevance of this concept lies in the effort to find a balance between curriculum goals and student capacity. By adopting a moderate middle ground, the educational process can proceed consistently (istiqamah) without falling into either excess (ifrath) or negligence (tafrith).

The findings indicate that tawassuth in hadith tarbawi is not merely a theological concept but also an educational framework that shapes students' moral and social development. This finding is consistent with Mubin,⁶ who argue that wasathiyyah provides the philosophical foundation for Islamic education. Similarly, Ichsan (2024)⁷ emphasize that moderation strengthens inclusive educational practices through justice and tolerance. However, unlike these previous studies, the present study specifically analyzes educational hadith and demonstrates how Prophetic teachings translate the concept of tawassuth into practical educational values, including al-yusr, i'tidal, tawazun, tasamuh, and shura. Therefore, this study extends the discussion of tawassuth beyond normative moderation by presenting it as a comprehensive framework for character education in contemporary educational settings.

The Essential Values Embodied in the Concept of Tawassuth

In the concept of Tawassuth, these values play a very important role, as Tawassuth is a moderate approach that emphasizes balance and justice in the practice of Islam. This value teaches Muslims not to be extreme or negligent, so that they are able to maintain a proper balance between worldly and spiritual life, including:

³ Imam Abu 'Isa Muhammad bin 'Isa Al-Tirmidhi, *Sunan al-Tirmidh*, 4 ed. (Dar al-Gharb al-Islami, 1998).

⁴ Muhammad Khoerul Anwar, “Implementasi Nilai-Nilai At-Tawasuth dalam Membentuk Karakter Santri di Pondok Pesantren Al-Hidayah Karangasuci Purwokerto” (IAIN Purwokerto, 2020).

⁵ Imam Muhammad bin Ismail al-Bukhari, *Sahih al-Bukhari*, 1 ed. (Dar Thauq al-Najah, 1422).

⁶ Muhammad Nurul Mubin dkk., “Integrating Wasathiyyatul Islam Fi Tarbiyah: A Study of Islamic Moderation in Educational Frameworks,” *Kontekstualita* 38, no. 01 (2024): 65–82, <https://doi.org/10.30631/38.01.65-82>.

⁷ Yazida Ichsan dkk., “Realizing Islamic Education Based on Religious Moderation with the Wasathiyah Islamic Paradigm from the Perspective of the Qur'an,” *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 247–63, <https://doi.org/10.14421/jpai.v21i1.9944>.

1. Balance (Tawazun).

Tawazzun is a balanced approach that encompasses all aspects of life, both in this world and in the hereafter. It is a principle that distinguishes between inhiraf (deviation) and ikhtilaf (difference). Another definition of tawazzun is “a balanced approach to living one’s worldly and afterlife affairs by assigning rights and obligations proportionally. This value teaches a person not to lean excessively toward one side, thereby fostering harmony in personal, social, and spiritual life.”

This attitude underscores the importance of balance in the life of a Muslim, as the Prophet Muhammad Muhammad, peace be upon him, said:

إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلِأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ

“Indeed, your Lord has a right over you, you have a right over yourself, and your family has a right over you. So give everyone who has a right their due.” (HR. Bukhari No. 1968).

This hadith emphasizes the importance of balance in the life of a Muslim. Every individual has obligations that must be fulfilled toward Allah, oneself, and one’s family. Therefore, a Muslim is required to maintain balance and avoid excess in any one aspect of life. As is also mentioned in the words of Allah, exalted and glorified be He:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

“And seek what Allah has bestowed upon you the rewards of the Hereafter but do not neglect your share in this world. Do good to others as Allah has done good to you, and do not cause corruption on earth. Indeed, Allah does not love those who cause corruption.”⁸

This finding supports Mubin et al. (2024), who argue that balance is the philosophical foundation of Islamic education. However, the present study specifically derives this principle from educational hadith rather than from general discussions of Islamic moderation.

2. Straight and firm (I’tidal).

I’tidal is the act of putting things in their proper place that is, fulfilling rights and obligations correctly and appropriately. The attitude of i’tidal reflects fairness and firmness in action, which every Muslim must apply in daily life. Being fair involves achieving equality and striking a balance between rights and responsibilities. From an Islamic perspective, the attitude of i’tidal is known as Al-Mashlahah Al-Ummah, or “the common good of the community.” Therefore, everyone who holds a leadership position bears the obligation to practice it for the common good.

This attitude has been explained in a hadith; the Messenger of Rasulullah, peace and blessings be upon him, said:

إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ... الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُّوا

“Indeed, those who are just in the sight of Allah are on a pulpit of light on the right hand of the Most Merciful that is, those who are just in their rulings, toward their families, and in the matters they oversee.” (HR. Muslim).⁹

This hadith explains the virtue of being just (I’tidal) in life it states that those who act justly will attain a very noble status in the sight of Allah. The fairness referred to encompasses various aspects, such as administering justice, treating one’s family, and fulfilling one’s trust or leadership responsibilities. This indicates that justice applies not only

⁸ “Surat Al-Qashash Ayat 77: Arab, Latin, Terjemah Dan Tafsir Lengkap | Quran NU Online,” diakses 8 Mei 2026, <https://quran.nu.or.id/al-qashash/77>.

⁹ Imam Muslim bin al-Hajjaj al-Naisaburi, *Sahih Muslim* (Dar Ihya al-Turath al-‘Arabi, 1955).

in the public sphere but also within one's personal life and family. As has also been mentioned in the words of Allah, the Exalted and Glorious:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

“Indeed, Allah commands you to be just and to do good.” (QS. An-Nahl: 90).

This interpretation is consistent with Ichsan et al. (2024), who emphasize justice as an essential component of religious moderation in education. Nevertheless, this study further shows that educational hadith provide concrete guidance for implementing justice through fair treatment, responsible leadership, and proportional decision-making in educational settings.

3. Tolerance (Tasamuh).

Tolerance is referred to as tasamuh. The term “tasamuh” derives from the original form of the word “samah,” namely “samahah,” and means generosity, forgiveness, leniency, and peace. In technical terms, tolerance is an attitude of open-mindedness that values and accepts differences. A person who possesses an attitude of tasamuh is willing to acknowledge differences in opinion, belief, or custom without imposing their will on others. With an attitude of tasamuh, everyone can live together despite the many differences among them. The attitude of tolerance is also mentioned in a hadith; the Messenger of Rasulullah, peace and blessings be upon him, said:

أَحَبُّ الدِّينِ إِلَى اللَّهِ الْخَفِيفَةُ السَّهْلَةُ

“The religion most beloved to God is one that is upright and tolerant (easy).”

(HR. Ahmad No. 2107).¹⁰

This Hadith explains that Islam is the religion most beloved by Allah and a religion of moderation. This means that Islamic teachings do not involve extremism or excess, but rather prioritize ease, flexibility, and mutual respect in life. This indicates that a Muslim is required to adopt a moderate stance (Tawassuth), which serves as the foundation for developing a wise character and living harmoniously within society by practicing tolerance (tasamuh). The value of tolerance is also explained in the words of Allah, exalted and glorified by He:

لَا إِكْرَاهَ فِي الدِّينِ

“There is no compulsion in religion”. (Surat Al-Baqarah Ayat: 256)¹¹

Previous studies generally identify tolerance as a key value of Islamic moderation. The present study extends this discussion by demonstrating that educational hadith position tolerance as an educational attitude grounded in compassion, respect for differences, and peaceful coexistence, making it highly relevant for multicultural classrooms and bullying prevention.

4. Shura (consultation).

The word “shura” means to explain, state, or propose and decide on something. Shura, or consultation, is the mutual explanation and discussion, or the exchange of opinions, regarding a particular matter. Consultation holds a high status in Islam; besides being a commandment from Allah, it aims to establish a democratic social order and serves as a form of respect for community leaders and figures, encouraging their participation in shared affairs and interests.

This stance affirms that consultation plays a vital role in the life of a Muslim, as taught by the Messenger of Rasulullah Muhammad, peace and blessings be upon him, in his saying:

¹⁰ Imam Muhammad bin Ismail al-Bukhari, *Al-Adab al-Mufrad* (Dar al-Basyair al-Islamiyyah, 1989).

¹¹ “Surat Al-Baqarah Ayat 256: Arab, Latin, Terjemah Dan Tafsir Lengkap | Quran NU Online,” diakses 8 Mei 2026, <https://quran.nu.or.id/al-baqarah/256>.

Muhammad مَا رَأَيْتُ أَحَدًا أَكْثَرَ مُشَاوَرَةً لِأَصْحَابِهِ مِنْ رَسُولِ اللَّهِ

“I have never seen anyone who consulted more with his companions than the Messenger of Rasulullah Muhammad.” (HR. Tirmidzi No. 1714).¹²

This Hadits tells us that the Messenger of Rasulullah Muhammad, peace and blessings be upon him, was a leader who greatly valued consulting with his companions. He never made decisions alone, but always sought the opinions of others, so that the decisions made would be better and not harm others. Through this hadith, consultation is understood as a way to make wise and fair decisions and to cultivate the habit of consulting others before making decisions, whether in family matters or daily life. The value of shura is also explained in the words of Allah subhanahu wa ta'ala:

وَأَمْرُهُمْ شُورَى بَيْنَهُمْ

“And their affairs are settled through consultation among them.” (QS. AS-Shura: 38)¹³

Thus, the essential values embodied in the concept of Tawassuth namely tawazun (balance), i'tidal (justice), tasamuh (tolerance), and shura (consultation) constitute an integrated educational framework for character development. These values encourage students to maintain balance between spiritual and worldly responsibilities, uphold justice in interpersonal relationships, respect differences, and resolve problems through dialogue and consultation. From an educational perspective, this finding reinforces the role of Tawassuth in fostering responsible, emotionally resilient, and socially engaged learners. This interpretation is consistent with recent studies by Mubin et al. (2024), who identify wasathiyyah as a philosophical foundation of Islamic education, and Ichsan et al. (2024), who emphasize that religious moderation strengthens inclusive and value-based educational practices. However, unlike these previous studies, the present study demonstrates that the educational values of Tawassuth are systematically derived from hadith tarbawi, thereby providing a practical framework for character education in contemporary educational settings.

The Application of Tawassuth in Addressing Culture Shock and Bullying in Education

The implementation of the value of Tawassuth in education serves not only to impart religious values but also to foster character development in students.¹⁴ As a foundation for character, Tawassuth aligns with the Character Education Strengthening (PPK) movement,¹⁵ which emphasizes the values of tolerance, respect for diversity, and the principle of non-violence.¹⁶ From this perspective, a moderate attitude serves as a foundation for students to avoid falling into behavioral extremism, whether in the form of apathy or aggressive actions that trigger interpersonal conflict.

¹² Imam Abu 'Isa Muhammad bin 'Isa al-Tirmidhi, *Sunan al-Tirmidhi* (Dar al-Gharb al-Islami, 1998).

¹³ “Surat Asy-Shura Ayat 38: Arab, Latin, Terjemah Dan Tafsir Lengkap | Quran NU Online,” diakses 8 Mei 2026, <https://quran.nu.or.id/asy-shura/38>.

¹⁴ Muhammad Nurul Mubin dkk., “Integrating Wasathiyyatul Islam Fi Tarbiyah: A Study of Islamic Moderation in Educational Frameworks,” *Kontekstualita* 38, no. 01 (2024): 65–82, <https://doi.org/10.30631/38.01.65-82>.

¹⁵ Yazida Ichsan dkk., “Realizing Islamic Education Based on Religious Moderation with the Wasathiyah Islamic Paradigm from the Perspective of the Qur'an,” *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 247–63, <https://doi.org/10.14421/jpai.v21i1.9944>.

¹⁶ Nurdiana Ahmad, “Analisis Perilaku Bullying Antar Siswa Terhadap Pembentukan Karakter Siswa Di Sdn Sangir Kecamatan Wajo Kota Makassar,” *Pascasarjana Universitas Negeri Gorontalo Prosiding Seminar Nasional Pendidikan Dasar “Merdeka Belajar dalam Menyambut Era Masyarakat 5.0,”* no. November (2021): 150–73.

A real challenge in contemporary education is the increasing incidence of bullying and culture shock resulting from rapid digital transformation.¹⁷ One notable example is the bullying case that occurred in Makassar, where a student experienced repeated intimidation from peers, causing psychological distress and social isolation. Similar incidents have also occurred at the elementary and secondary school levels, demonstrating that bullying is no longer an individual problem but has become a systemic educational issue. From the perspective of the hadith on *tawassuth*, such behavior reflects the loss of moderation, justice, and compassion in interpersonal relationships. The Prophet Muhammad taught that every individual has rights that must be respected, as stated in the hadiths: "Indeed, your Lord has a right over you, your body has a right over you, and your family has a right over you, so give everyone who has a right their due".¹⁸ In the educational context, this principle requires students to respect the dignity and rights of their peers. Therefore, bullying represents an attitude of *ghuluw* that contradicts the values of *tawassuth* because it violates justice, empathy, and mutual respect.

The principle of *Tawassuth* serves as an effective counterbalance to bullying in schools.¹⁹ Addressing bullying is no longer effective if it relies solely on punitive measures or physical punishment. Instead, the moderation paradigm promotes an educational and restorative approach by cultivating dialogue, mutual respect, and balanced interactions among students. Likewise, the values of *al-yusr*, *tasamuh*, *i'tidal*, and *tawazun* help students adapt to diverse educational environments, reduce psychological stress, and prevent conflicts arising from culture shock.²⁰

To address this, educational institutions need to revive the practice of *shura* (discussion) whenever a conflict arises. Through the practice of *shura* (discussion), schools can foster an environment that prioritizes dialogue, compassion, and mutual respect, creating an inclusive and supportive atmosphere for all students. This approach not only steers students away from violent behavior but also shields them from the influence of radicalism in their interactions with others.

The issue of bullying in school manifests differently depending on the educational level. At the elementary school level, bullying often arises from unhealthy competition over grades. For example, there was a case in Makassar where a female student was physically attacked²¹ simply because the perpetrator felt threatened by her academic performance.²² This shows that if children are not taught humility and mutual respect from an early age, unhealthy competition can lead to aggressive behavior and trauma for the victims.

Upon entering middle school, the pattern begins to shift toward verbal abuse and social exclusion. Here, the perpetrators usually target classmates perceived as having physical disabilities or quiet personalities. Verbal bullying often takes the form of derogatory nicknames, ridicule, or repeated humiliation directed toward students perceived as physically different or socially withdrawn. This behavior is extremely harmful because it can slowly erode

¹⁷ Touheed Ahmed dan Shahzeb Shahzeb, "Cultural Shocks: Understanding the Impact on International Students' Academic Journey at Yogyakarta, Indonesia," *Jurnal Ilmiah WUNY* 6, no. 1 (2024), <https://doi.org/10.21831/jwuny.v6i1.72278>.

¹⁸ *Ṣaḥīḥ al-Bukhārī*, no. 1968

¹⁹ Elly Malihah Setiadi Liza Dwi Eftiza Khairunniza, Bunyamin Maftuh, "Memahami Hubungan Antara Fenomena Cancel Culture Dan Pembentukan Keterampilan Resolusi Konflik Dalam Pendidikan Ilmu Pengetahuan Sosial (Media Sosial Sebagai Arena Konflik)," *Jurnal Kolaborasi Resolusi Konflik* 5 (2023): 137–50.

²⁰ Mustafa Almuqdad dan Engin Karadag, "Culture Shock among International Students in Turkey: An Analysis of the Effects of Self-Efficacy, Life Satisfaction and Socio-Cultural Adaptation on Culture Shock," *BMC Psychology* 12, no. 1 (2024): 154, <https://doi.org/10.1186/s40359-024-01641-9>.

²¹ <https://makassar.antaranews.com/berita/543360/disdik-makassar-menangani-dugaan-perundungan-siswa-disabilitas>

²² *Ibdiḥ*, hal. 153

the victim's self-confidence and cause prolonged stress, leading them to fear social interaction.²³

At the high school level, bullying takes on a more complex form because it involves social issues and gender differences. There are cases where female students are ostracized and humiliated, particularly by their male peers. The impact is deeply felt in academic performance; victims tend to experience a decline in motivation to study and withdraw from their social circles. Overall, these cases demonstrate that schools need new approaches that prioritize peace and the cultivation of compassion in order to put an end to bullying.²⁴

It can be concluded that the implementation of the value of Tawassuth plays a crucial role in creating a healthy educational environment that is safe from the threats of bullying and culture shock. Through the principles of balance (Tawazun) and justice (I'tidal), students are taught to avoid extreme behavior (Ghuluw) that can trigger physical or verbal violence, as well as social marginalization. An educational and restorative approach to moderation also fosters a harmonious educational environment through a culture of shura (discussion). Ultimately, instilling attitudes of compassion and humility serves as a vital foundation for building students' mental resilience amid changing times, without losing respect for others.

The Implementation of Tawassuth from the Perspective of Educational Hadith

From the perspective of the hadith, Tawassuth does not stop at the conceptual level but demands concrete application in one's way of life. The teachings of the Prophet, peace and blessings be upon him, demonstrate that community is built through a balance between normative demands and human capacity, so that religious practice remains balanced and consistent. Thus, the implementation of Tawassuth can be traced through a number of hadiths that highlight the dimensions of self-control, ease, and balance in life. Here are some existing implementations:

1. The Application of Tawassuth in Personal Life (Spiritual Balance).

As stated in the hadith, "Indeed, Islam is easy," meaning that Islam does not teach acts of worship that involve self-torture, but rather consistency and acting within one's capabilities. (Narrated by Bukhari). This attitude can be implemented through:

- a. Praying on time without going to excessive lengths that cause undue hardship.
- b. Remaining steadfast in worship, even if it is minimal.
- c. Avoiding excessive adulation of others.

Previous studies indicate that ghuluw (religious excessiveness) may contribute to the emergence of religious extremism, undermine social harmony,²⁵ and distort the comprehensive understanding of Islamic teachings. The solution is wasathiyah (the middle path): fair, balanced, and tolerant.²⁶

2. Application in social life (tolerance & non-fanaticism)

This means not being quick to judge or blame others, because from the perspective of Wasathiyah Islam, every individual has a different background and understanding. The attitude of tawassuth requires balance in thought and action, as well as avoiding extremism and fanaticism in religious practice. This value is manifested in the form of respecting differences (tasamuh), being fair (ta'adul), maintaining social balance (tawāzun), and avoiding conflict and division. Thus, social life becomes more peaceful, harmonious, and

²³ Rosania Nurfaizah, "Studi kasus penanganan masalah perundungan (bullying) di sekolah dan peran guru sebagai agen psikososial," *Maliki Interdisciplinary Journal (MIJ)* 3, no. June (2025): 374–83.

²⁴ Muh Gilang Ashsiddiq, "Studi Kasus Korban Perilaku Bullying dan Penanganannya pada Pendidikan Menengah Atas," *Jurnal Pendidikan Dasar dan Menengah (Dikdasmn)* 4, no. Agustus (2024): 33–39, <https://doi.org/10.31960/dikdasmn-v4i1-2383>.

²⁵ Ahmad Mujib dan Madian, "MODERASI PENDIDIKAN ISLAM DI INDONESIA," *Journal of Islamic Education Studies* 1, no. 1 (2022): 24–32, <https://doi.org/10.58569/jies.v1i1.430>.

²⁶ Sofinatunnajah Afra, "Moderasi Beragama sebagai Fondasi Ajaran Islam dalam Al- Qur ' an dan Hadist," *Edu Cendikia: Jurnal Ilmiah Kependidikan* 6, no. April (2026): 176–87, <https://doi.org/10.47709/educendikia.v6i01.8122>.

tolerant in accordance with Islamic principles. For example: on social media. When encountering posts with differing viewpoints, the tawassuth attitude involves: not immediately hating or making rude comments; verifying the accuracy of the information first; and expressing opinions politely.

3. Implementation in the Global Context (Modern Relevance).

Tawassuth encourages Muslims to be bridges of peace, not sources of conflict. In a global world often marked by differences in belief, a moderate stance helps foster mutually respectful relationships. Global examples include:

a. Interfaith dialogue for peace

That is: Participation in international interfaith dialogue forums and interfaith humanitarian cooperation (disaster relief, health, education)

b. Rejecting radicalism and violence

The hadith prohibiting ghuluw serves as a strong foundation for rejecting all forms of violence committed in the name of religion.

c. Muslims actively engaged in education, technology, and global diplomacy

In the digital age, information spreads very quickly. Tawassuth teaches us not to overreact to information, not to believe everything easily, nor to reject it without knowledge.²⁷

4. Moderation in Law & Decision-Making.

In Islam, laws are not made to burden people, but to uphold what is good. Therefore, when facing a problem: Do not be too harsh in punishing nor too lenient in allowing violations, but first consider the situation, the causes, and the consequences. Tawassuth here means taking a middle ground, being fair, and acting wisely when establishing laws or making decisions. Thus, one should not be so strict as to cause hardship, nor so lenient as to disregard the rules. Some principles underlying the tawassuth approach in law:

a. Justice (fairness to all parties)

b. Maslahat (what brings the greatest good)

c. Avoiding harm (damage)

d. Considering the circumstances (time, place, and people's conditions).²⁸

Within educational institutions, this principle encourages teachers and school leaders to make fair and contextual decisions rather than relying solely on rigid disciplinary measures. Educational decisions should consider students' backgrounds, learning needs, and the long-term impact of disciplinary actions. Such an approach reflects restorative educational practices that prioritize justice, dialogue, and character development over punishment alone.

5. Use knowledge, not emotion.

Many extreme attitudes arise from zeal without knowledge. Extremism can result from a narrow and partial understanding of religion, as well as a lack of mastery over the objectives of Sharia. Someone with a sound understanding of religion will be wiser in addressing differences and will not be hasty in passing judgment on an issue, because they must recognize that such attitudes stem from extremism. The practical application of this is to make decisions based on evidence and a broad understanding, and to avoid rushing to judgment.²⁹

²⁷ Muhammad Takdir Maarif, Mohammad Syamsul, Teguh Trianung Djoko Susanto, Linda Ika Mayasari, "Evaluasi Kesesuaian Kurikulum Sekolah Dasar Dengan Pedagogik Deep Learning: Tinjauan Literatur Sistematis," *Prosiding Fakultas Ilmu Pendidikan Universitas Negeri Jakarta* 3 (2025): 588–566.

²⁸ dan Hj Sumiati Muchtar, M. Ilham, *Konsep Pendidikan Islam Wasathiyah (Strategi Mencegah Sikap Intoleransi, Radikalisme Dan Terorisme)* (2024).

²⁹ Sihabuddin Afroni, "Makna Ghuluw dalam Islam: Benih Ekstremisme Beragama," *Jurnal Ilmiah Agama dan Sosial Budaya* 1 (2016): 70–85.

Overall, the findings demonstrate that the implementation of Tawassuth from the perspective of hadith tarbawi extends beyond individual religious observance to various dimensions of educational and social life. The Prophetic teachings encourage Muslims to maintain spiritual balance, respect differences, make decisions based on justice and consultation, and respond to contemporary challenges with knowledge rather than emotion. These values provide practical guidance for cultivating responsible, tolerant, and critically minded learners. This finding is consistent with recent studies that emphasize moderation as a foundation for Islamic character education and inclusive learning environments. However, unlike previous studies that generally discuss moderation at the conceptual level, the present study demonstrates how the educational values of Tawassuth can be systematically derived from Prophetic traditions and implemented in contemporary educational practices.

Conclusion

Based on the findings of this study, it can be concluded that tawassuth, from the perspective of tarbawi hadith, is a principle of moderation that emphasizes balance, justice, tolerance, and consultation. This principle provides a practical foundation for addressing contemporary educational challenges, particularly culture shock, bullying, and behavioral extremism.

The contribution of this study lies in extending the discourse of hadith tarbawi beyond normative interpretation by demonstrating its practical relevance to contemporary educational issues. The study offers a conceptual framework that links Prophetic educational values with character education and restorative educational practices, thereby enriching the development of Islamic educational theory. Practically, these findings imply that educational institutions should integrate the values of tawassuth into character education programs, conflict resolution strategies, and anti-bullying policies. Through educational and restorative approaches, schools can foster inclusive learning environments grounded in dialogue, mutual respect, and compassion.³⁰

Future research is recommended to examine the implementation of tawassuth based educational models through empirical studies involving teachers and students at different educational levels. Comparative studies across Islamic and public educational institutions may also provide broader evidence regarding the effectiveness of Prophetic educational values in addressing contemporary educational challenges.

³⁰ Cattleya Wahyu Pravitha dkk., "Navigating Cross-Cultural Classrooms: Adaptation Experiences of Indonesian ISMA Students Abroad," *LingTera* 12, no. 2 (2025), <https://doi.org/10.21831/lt.v12i2.89394>.

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