

Reinterpreting a Prophetic Hadith for Student Resilience: A Hermeneutic and Psychopedagogical Approach

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ABSTRACT

Background: The "strawberry generation" phenomenon among students in the digital era is characterized by a low tolerance for pressure and a high dependence on external validation. **Objective:** This study aims to reconstruct the concept of strengthening Religious Resilience through an analysis of Sahih al-Bukhari Hadith No. 71. **Methodology:** This qualitative library research employs Fazlur Rahman's Double Movement Hermeneutics approach integrated with psychopedagogical analysis. **Results:** The First Movement reveals "la yadhurruhum man khalafahum" as a doctrine of psycho-spiritual immunity. Through the Second Movement, this study synthesizes a comparison between Western resilience (anthropocentric) and Islamic resilience (theocentric), reconstructing the hadith into an active defense mechanism that fosters a Theocentric Internal Locus of Control. **Conclusion:** This hadith offers a vital psychopedagogical blueprint, transforming theological doctrine into an active psychological defense to build a resilient Climber mentality (AQ) in students. The findings offer a concrete Instructional Design to internalize resilience values through vicarious learning, religious assertiveness training, and social lab simulations, enabling students to courageously uphold the truth.

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1. Introduction

Education in the current era of digital disruption faces a paradoxical challenge; on the one hand, students have access to abundant information and high digital intelligence, but on the other hand, they exhibit alarming psychological vulnerability [1]. The phenomenon of mental fragility among students, termed the strawberry generation by Rhenald Kasali [2], presents a paradox in contemporary education. This generation has brilliant creative ideas [3], but has a low stress tolerance threshold. In

the school environment, this vulnerability manifests itself in a high dependence on external validation, where students experience excessive anxiety about the perceptions of their peers, fear of missing out, and an inability to manage stress due to cyberbullying [4], [5]. This condition indicates that intellectual intelligence alone is not enough; a solid mental foundation is needed so that students can survive in the midst of rapid changes.

Criticism of Islamic education often highlights the imbalance between religious cognition and behavioural affection, where the successful internalisation of values in Islamic Religious Education (Pendidikan Agama Islam, PAI) is undermined by the fragility of students' mentalities [6]. Although the PAI curriculum is designed to shape autonomous character, empirical reality shows that students are instead trapped in negative conformity for the sake of social validation. In response to this, the urgency of strengthening Religious Resilience is inevitable. This concept goes beyond ordinary resilience because it integrates theological beliefs as an anchor with psychological toughness as a shield [7], [8]. This integration is vital to creating mental immunity, ensuring that students remain steadfast in their principles even when faced with disruptive environmental pressures [9].

Islam actually offers a blueprint for this resilient mentality through Sahih Bukhari Hadith No. 71, specifically in the phrase "*la yadhurruhum man khalafahum*" (those who disagree with them do not harm them). Although popular, previous academic discourse tended to limit this Hadith to the juridical-normative realm. The research by Salleh et al. (2020) and Békés et al. (2024), for example, focused on this text merely as an argument for spiritual motivation and the ethics of seeking knowledge [10], [11]. Neither of these approaches has explored the psychological dimension of the phrase *la yadhurruhum* as a defence mechanism. In fact, a critical re-reading offers a new perspective: a shift from merely a promise of otherworldly rewards to the concept of psychological security, which is vital for students' mental health.

This academic void is what this study seeks to fill. The Prophet's hadith, which is centuries away from the present, requires a methodological bridge to make it relevant to the digital generation. Therefore, this study not only conducts a conventional commentary on the hadith but also applies Fazlur Rahman's Double Movement Hermeneutics analysis combined with a psychopedagogical approach. This interdisciplinary approach was chosen to prove that these hadiths are not merely theological promises, but blueprints for mental immunity against social pressure. Through this study, it is hoped that a formulation for strengthening Religious Resilience that is applicable to students will be found, so that the Prophet's hadiths do not merely remain as memorised arguments, but are transformed into real mental strength in facing the fragility of the times.

2. Method

This study employs a qualitative approach with a library research study type, reinforced by Fazlur Rahman's hermeneutic analysis through the Double Movement theory [12] and combined with a psychopedagogical approach. The integration of hermeneutics and educational psychology was strategically chosen to draw contextual relevance from 7th-century hadith texts in order to engage with 21st-century educational psychological problems without removing their historical roots [13].

The selection of Fazlur Rahman's Double Movement theory in this study is not without epistemological reasons. Unlike the textual-literalist approach, which tends to limit the meaning of hadith to the context of the past, or the liberal approach, which often removes the text from its historical roots, the Double Movement offers a dialectical balance. The first movement ensures that the understanding of mental resilience does not stray from the *ratio legis* (illah) of Islamic law, while the second movement allows this principle to engage in dialogue with modern psychological theories such as Resilience Theory. Without this method, attempts to connect the hadith of the 19th century with the Strawberry Generation phenomenon of the 21st century would be trapped in historical anachronism or psychological simplification (*cocoklogi*). Therefore, this approach is used to maintain the authenticity of revelation as well as its functionality in addressing contemporary mentalities.

The primary data source that is the object of this research is the Book of Sahih Al-Bukhari No. 71. To ensure scientific accuracy, authenticity of the text, and validity of the chain of transmission

(sanad), the process of tracing and verifying the hadith text data was carried out with the help of authoritative digital instruments, including the Gawami Al-Kalem, Hadith Soft, Maktabah Syamilah, and Hadith Tazkia applications. The use of these technological tools ensures that the text being studied is a mu'tabar (reliable) edition before proceeding to the stage of interpreting its meaning.

Data analysis was carried out systematically through three logical stages based on the Double Movement framework. The first stage was Socio-Historical Analysis (First Movement), which traced the original meaning and macro-micro situation when the hadith was uttered during the Prophet's time to understand the context of harm (dharar) referred to in the text. The second stage is Principle Generalisation, which draws universal values in the form of "self-resilience" (moral ideal) from the text in order to detach it from the limitations of the specific space and time of the past. The third stage is Psychopedagogical Contextualisation (Second Movement), which projects these universal values into the reality of contemporary education using Resilience psychology theory. It is at this final stage that the concept of la yadhurruhum is reconstructed as a theological-psychological solution to address the phenomenon of mental vulnerability among modern students, known as the strawberry generation. The stages of this research methodology are summarized in the Double Movement Hermeneutics Analysis Framework diagram, as shown in Fig. 1.

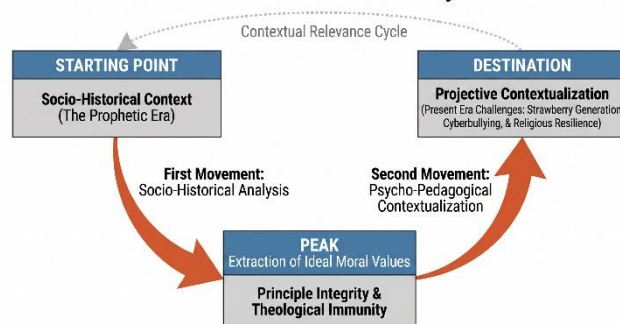


Fig. 1. Double Movement Hermeneutics Analysis Framework

3. Results and Discussion

This section outlines the results of a comprehensive analysis, beginning with the validation of the authenticity of the hadith text through takhrij studies and sanad criticism, followed by an interpretation of the meaning using the Double Movement hermeneutic approach and psychopedagogical analysis.

3.1 Validation of Text Authenticity: Takhrij and Sanad Criticism

Before proceeding to the stage of interpreting meaning, validation of the main data sources is absolutely necessary to ensure the legitimacy of the research object. Based on a search using the digital instruments Gawami Al-Kalem and Maktabah Syamilah, which was confirmed by references to the main book, the hadith with the matn 'Man yuridillahu bihi khairan' was found scattered in various authoritative books (Kutubut Tis'ah). This hadith was narrated by the imams of hadith (Mukharrij) through the companion Muawiyah bin Abi Sufyan r.a., including in Shahih Al-Bukhari in the Book of Al-'Ilm (No. 71, 3.116, 7.312), Sahih Muslim (No. 1,040, 1,926), Sahih Ibn Hibban (No. 89, 310), Sunan Ad-Darimi (No. 224, 226), and Musnad Ahmad (No. 16,395, 16,499). The existence of this hadith in various main books, especially in Shahihain (Bukhari and Muslim), confirms that this hadith has a masyhur status and is widely accepted by Muslims (talaqqi bi al-qabul).

Specifically, this study focuses its analysis on Imam Al-Bukhari's narration No. 71. The following is the complete text of the hadith (sanad and matan) along with its translation, which is the subject matter of this study:

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ: قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، سَمِعْتُ مُعَاوِيَةَ، خَطِيبًا يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الْأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ، حَتَّى يَأْتِيَ أَمْرُ اللَّهِ

"Sa'id bin 'Ufair narrated to us, he said, Ibn Wahb narrated to us, from Yunus, from Ibn Shihab, he said, Humaid bin Abdurrahman said, I heard Muawiyah delivering a sermon, he said, I heard the Prophet SAW say: 'Whoever Allah wishes to be good, Allah will make him understand matters of religion. I am only the one who distributes, while Allah is the One who gives. This ummah will always stand firm on the commands of Allah, they will not be harmed by those who oppose them (la yadhurruhum man khalfahum) until the decree of Allah comes."

Based on an examination of the chain of narration above, the sanad of this hadith is arranged hierarchically from the level of Mukharrij to the Prophet SAW. The chain of narration begins with Imam Al-Bukhari, who received the hadith from his teacher, Sa'id bin 'Ufair, then continued to Abdullah bin Wahb (level of Tabi'ul Atba"), then to Yunus bin Yazid (level of Atba' Tabi'in). From Yunus, the narration continues to the central figure or axis of transmission (Madar), namely Muhammad bin Muslim bin Syihab Az-Zuhri, who received it from Humaid bin Abdurrahman (Tabi'in level), until it finally reached the main source, namely the companion of the Prophet, Muawiyah bin Abi Sufyan (may Allah be pleased with him), who heard the sermon of the Prophet Muhammad SAW directly. More specifically, the chain of transmission for Hadith No. 71 in Sahih al-Bukhari is illustrated in the chain of transmission (sanad) diagram in Fig. 2.

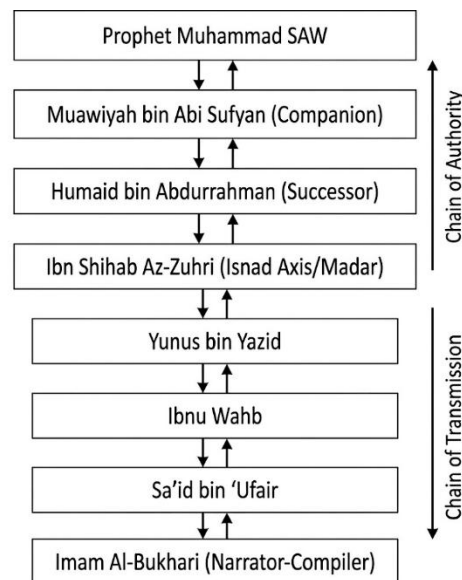


Fig. 2. Transmission Chain (Sanad) Diagram for Bukhari Hadith No. 71

The diagram illustrates an interconnected chain of transmission, where downward arrows (↓) represent the chain of transmission, while upward arrows (↑) indicate the chain of authority.

The quality of this hadith's sanad greatly depends on the central position of Ibn Syihab Az-Zuhri as the madar (pivot) of transmission. Az-Zuhri was not merely a narrator, but also the first codifier of hadiths by order of Umar bin Abdul Aziz. His photographic memory was recognised by hadith critics, so that the narrations transmitted through him have a high guarantee of accuracy.

In addition, Muawiyah bin Abi Sufyan's position as a companion and political figure gives this hadith its own weight. The fact that this hadith about "steadfastness of principle" was narrated by a leader who was well-versed in political conflict confirms that this hadith is not merely a moral theory, but an empirical reflection of a statesman who succeeded in maintaining psychological stability in the midst of a storm of slander. This analysis refutes the doubts of some Orientalists regarding the credibility of the narration of companions involved in political conflict.

The quality of the chain of transmission of this hadith has been tested through the mechanism of Jarh wa Ta'dil (criticism of narrators). All narrators in the chain of transmission have high credibility;

Sa'id bin 'Ufair is considered Tsiqah, Ibn Wahb has the status of Tsiqah Hafizh, Yunus and Humaid bin Abdurrahman have the status of Tsiqah, and Ibn Syihab Az-Zuhri is known as Faqih Hafizh, whose greatness is undisputed, while Muawiyah, as a companion of the Prophet, has unquestionable integrity ('udul). In addition to personal qualities, the validity of the chain of transmission (ittishal) is also guaranteed because each narrator is proven to have lived at the same time and met with his teacher in one gathering of knowledge. The narration methods used, such as tahdits (“*haddatsana*”) and sima' (“*sami'tu*”), at a critical level ensure that there is no discontinuity (inqitha') in the transmission of this narration. Thus, this hadith is convincingly authentic and fulfils the requirements as an authoritative basis for further psychopedagogical analysis.

3.2 The First Movement: Socio-Historical Meaning

Within the framework of Fazlur Rahman's hermeneutics, the first step (The First Movement) aims to capture the original meaning of the text by returning it to the socio-historical situation in which it appeared. The focus of the analysis is directed at the sentence fragment: “...*Wa lan tazala hadzihi al-ummatu qaimatan 'ala amrillah, la yadhurruhum man khalafahum...*” (And this community will remain steadfast in the command of Allah, those who oppose them will not harm them). To understand the meaning of “will not harm” (*la yadhurruhum*) comprehensively, the analysis is conducted through two layers:

First, Semantic and Grammatical Analysis.

Before moving on to the historical meaning, it is important to dissect the grammatical structure of the text. The use of the particle of negation La (لا) followed by Fi'il Mudhari' (present/future verb) yadhuru implies *istimrar* (continuity). This means that the opposition's inability to harm believers is not only occasional, but applies continuously throughout the ages.

Furthermore, the use of the word *man khalafahum* (those who oppose) is general ('aam). This word does not use the term *man 'adaahum* (those who are hostile). This difference in diction is psychologically crucial: “to oppose” (*mukhalafah*) has a broader spectrum than “to be hostile”. It encompasses verbal disagreement, social exclusion, and even academic differences of opinion. The Prophet SAW chose this diction to emphasise that the psychological distress caused by “differences of opinion” is often more damaging to the mentality than actual physical hostility.

Second, Micro-Historical Context and Speaker's Context.

Historically, this hadith was narrated by Muawiyah bin Abi Sufyan (may Allah be pleased with him) in a sermon. It is important to note that Muawiyah's era was the post-Fitnah Kubra period, when Muslims began to split into theological and political factions (such as the Khawarij and Shiites). In this sociological situation full of uncertainty and division (*iftiraq*), Muawiyah quoted this saying of the Prophet as a form of reassurance to the Muslims. The main message is that the existence of opposition groups or those who deviate (*man khalafahum*) will not be able to destroy the existence of Islamic truth. This hadith served as a psychological stabiliser for the ummah so that they would not be afraid to face the dynamics of socio-political divisions at that time.

Third, Semantic Analysis and Explanation of the Hadith.

The first analysis focused on the meaning of the phrase *man khalafahum* to identify who exactly was considered a “deviant” in the text of the hadith. Referring to the explanation of Ibn Hajar Al-Asqalani in the book *Fathul Bari*, this phrase has a broad and non-singular meaning. Ibn Hajar classifies *man khalafahum* into two spectrums of opposition: first, those who frontally position themselves as enemies (*al-aduww*) who oppose religion; and second, those who separate themselves from the consensus of the Muslim community (*al-mufariq li al-jamaah*), such as groups of heretics or those who deviate from fundamental principles. This identification is important to emphasise that the social pressure faced by a seeker of knowledge or a holder of principles does not only come from real external “opponents”, but can also arise from internal circles or the immediate environment that are not in line with the values of truth that are held.

The second analysis focuses on redefining the meaning of dharar (harm) in the construction of the negation *la yadhurruhum* (does not harm them). The commentators of the hadith provide a clear limitation that the negation of harm in this hadith is not merely a guarantee of physical safety. This is based on historical facts in which many great scholars and defenders of truth, such as Imam Ahmad bin Hanbal, still experienced physical torture, imprisonment, or social exclusion. Therefore, the meaning of “not harming” here must be understood as a form of theological and mental immunity (psycho-spiritual immunity) [14]. This means that even though ridicule, pressure from opponents, or physical attacks can hurt the body and feelings, all forms of adversity do not have the destructive power to reach the core of the soul; they will not be able to destroy faith, shake principles, or erase the truth that resides in the heart. This is the essence of the “harm” that the Prophet denied: not the loss of physical comfort, but the preservation of spiritual integrity.

From the historical analysis above, the universal moral value (moral ideal) that can be drawn is Principle Integrity. This hadith teaches that truth has an intrinsic power that makes it immune to external validation. During the time of the Prophet and his Companions, “danger” was defined as apostasy or the loss of guidance. Thus, the guarantee of ‘no harm’ is a proclamation of spiritual independence: that as long as principles are upheld, external disturbances are merely “noise” (minor disturbances) that are insubstantial. It is this principle that will then be brought into the present (Second Movement) to address students' mental vulnerability.

3.3 The Second Movement: Psychopedagogical Contextualisation

The next strategic step in the hermeneutics of the double movement is to restore the universal principle that has been discovered, namely “Principle Integrity”, to the current reality. At this stage, classical theological values are contextualised to respond to contemporary social pathologies, particularly the phenomenon of the strawberry generation. This is where a crucial transformation of meaning occurs: the concept of “Theological Immunity” from the time of the Prophet is translated into “Psychological Resilience” for 21st-century education. This transformation of meaning from the historical dimension into the modern psychopedagogical context is comprehensively outlined in Table 1.

Table 1. Reconstruction of the Meaning of Hadith from Historical to Psychopedagogical Context

Aspect	Historical Meaning (First Movement)	Contextual Meaning (Double Movement)
Opposition/ <i>Man Khalafahum</i>	Political/theological enemies (<i>Khawarij/Shi'ah</i>)	Peer pressure, cyberbullying, social media validation
Form of Danger/ <i>Dharar</i>	Apostasy, loss of guidance, physical torture	Mental vulnerability, anxiety, fear of missing out
Ideal Response	Theological immunity/patience	Religious resilience & theocentric internal locus of control

Source: The data was analyzed independently using a hermeneutic analysis of the “Double Movement” theory to examine hadith texts and the “strawberry generation” phenomenon.

In Western psychology, resilience is often anthropocentric, centred solely on human cognitive strength. However, this hadith offers a concept that transcends that, which can be termed Transcendental Resilience. If resilience is merely the ability to bounce back, then the concept of *lan tazala qaimah* (always standing firm) in the hadith is closer to the concept of *Istiqamah*.

The difference lies in the resources. The Strawberry Generation is fragile because their mental resources are limited to human validation (social media). In contrast, the Religious Resilience offered

by this hadith shifts these resources to “Heaven” (Amrullah). This study shows that Islam does not reject the Western concept of resilience, but rather perfects it by adding a spiritual (Theocentric) element as an anchor that will not break, unlike fluctuating humanistic motivations.

First, Transformation of Man Khalafahum: Religious Resilience as a Self-Defence Mechanism.

The first recontextualisation targets the re-identification of “opponents” or opposition. If in the time of the Prophet, man khalafahum referred to theological factions or real political enemies, in today's digital ecosystem, this opposition manifests itself in the form of peer pressure, cyberbullying, cancel culture, and social media trends that contradict religious values [13], [14]. In this situation, the phrase *La Yadhurruhum* (does not harm them) operates as an active coping mechanism. This hadith does not promise that students will be free from bullying, but it guarantees that the bullying will not have a destructive impact on their mental health [15], [16]. This is the operational definition of Religious Resilience: the ability of students to absorb social shocks, rise from pressure, and remain mentally intact because they have a transcendent foundation. This hadith instils the awareness that external “attacks” are only artificial disturbances that cannot touch the core of their self-esteem.

This conceptualization is strongly supported by recent empirical studies, which consistently demonstrate that religiosity and positive religious coping act as robust buffers against cyberbullying and peer pressure, significantly enhancing adolescents' psychological resilience [17], [18]. Engaging in positive religious coping such as seeking comfort in faith has been proven to effectively reduce psychological distress and improve mental health adjustment amidst school-related stress and bullying victimization [19]. Therefore, Religious Resilience operates not merely as passive acceptance, but as an active coping mechanism.

Second, Shift Towards Theocentric Internal Locus of Control.

Analysis of this hadith provides a fundamental correction to the psychological structure of the strawberry generation. This generation tends to have an External Locus of Control [20], where their happiness and self-esteem are highly dependent on external validation (number of likes, positive comments, or gang acceptance). This condition makes them fragile. Conversely, this hadith, through the passages “Allah gives, I distribute” and “*La Yadhurruhum*,” teaches the construction of a Theocentric Internal Locus of Control [21]. Students are taught to believe that control over glory, sustenance, and position is entirely in Allah's hands and is determined by their own internal response to the Sharia, not by “those who disagree”. When students believe that their friends' ridicule does not bring harm (dharar) in the sight of Allah, they build a strong psychological shield. Human validation becomes irrelevant compared to God's validation, so that social anxiety can be significantly reduced.

While general psychological studies confirm that an internal locus of control is associated with reduced anxiety and better emotional adaptation [22], [23], this hadith offers a more profound paradigm: the Islamic Locus of Control (ILoC). Recent scholarship defines ILoC as a psychological construct that integrates tawakkul (reliance on Allah), ikhtiyar (effort), and qadr (Divine Decree) to foster greater psychological resilience and acceptance of life events [24]. By internalizing the passages “Allah gives, I distribute” and “*La Yadhurruhum*”, students are taught to construct a Theocentric Internal Locus of Control.

Third, Cognitive Reframing and the Formation of a Climber Mentality (AQ).

Furthermore, this hadith trains students to perform Cognitive Reframing in viewing problems. Instinctively, differences of opinion or being ostracized are often perceived by the brain as a “threat” that triggers a stress response. However, the narrative of this hadith reframes this opposition not as a threat, but as a “logical consequence” of upholding the truth (*Sunnatullah*). This change in perspective is vital in the Adversity Quotient (AQ) theory [25], [26]. The value of perseverance in the phrase “*Lan tazala qaimah*” (always stand tall) shapes the character of Climber-type students (true climbers). This type will not stop doing good or feel devastated just because they are unpopular or a minority. In fact, the phrase *La Yadhurruhum* becomes an internal affirmation that “being different is safe”, which automatically increases their stress tolerance threshold in facing social dynamics.

3.4 Pedagogical Implications: Character Building Strategies

Based on the above psychopedagogical analysis, the theological value of this hadith should not be limited to cognitive knowledge or memorisation material. It must be transformed into behavioural competence through learning strategies that touch on the affective and psychomotor domains. The following is a formulation of hadith-based character building strategies No. 71 to build student resilience:

Table 2. Matrix of Religious Resilience Building Strategies in PAI Learning

Strategy	Theoretical Basis	Operational (Practice)
Narrative Approach	Social learning (Bandura)	Debriefing of companions' stories
Assertiveness Training	Strength of character	Role-play of refusing invitations that violate rules
Positive Affirmation	Cognitive reframing	Psychological remembrance when anxious

Source: The data was analyzed by researchers based on the results of a psychopedagogical analysis (2026).

First, Vicarious Learning-Based Reflective Storytelling Approach.

This strategy adopts Social Learning theory [27], in which students learn resilience through observation of models (vicarious learning). Islamic Education teachers need to revitalise storytelling methods by focusing narratives on figures who represent the phrase *man khalafahum* (those who disobey). Stories such as the steadfastness of Bilal bin Rabah under torture or Ashabul Kahfi who maintained their faith in the midst of a tyrannical regime must be reframed. It is not just about highlighting their suffering, but highlighting their mental immunity that their inner happiness was not affected by physical torture.

Operationalisation: After the teacher tells the story, a reflective debriefing session is mandatory. Students are asked to write in their journals or discuss moments when they felt different in a good way, then draw parallels between their experiences and the mental strength of the figures in the hadith. The aim is to instil the belief that being an outsider is a trait of heroes, not a sign of social failure.

Second, Religious Assertiveness Training.

Character education must equip students with technical skills to resist negative pressure (refusal skills). Schools need to facilitate conflict simulation or role-play methods in the classroom [28]. In these simulations, students are conditioned to face dilemmatic situations, such as being invited to skip school, cheat in a group, or violate religious norms. Students are then trained to say "No" in a calm, firm tone, without feeling guilty.

Operationalisation: Teachers instil the concept of *Izzah* (dignity/self-esteem) as the basis for assertiveness. The doctrine established is: "The validation of friends is temporary, while principles are eternal." This exercise aims to change students' perceptions; that rejecting immorality in the midst of the majority is not a form of social rigidity, but a manifestation of strength of character in accordance with the Prophet's assurance: *la yadhurruhum* (they will not be harmed).

The integration of experiential learning into character education is crucial. Recent international research confirms that role-play and conflict simulations are highly effective in improving students' stress management, moral courage, and conflict resolution skills under pressure [29]. Furthermore, simulation-based assertiveness training has been linked to significantly enhanced self-confidence, enabling individuals to stand firm in challenging situations [30]. Serious simulation games have also been proven to promote assertive conflict resolution when dealing with negative peer conformity or bullying [31].

Third, Hadith-Based Positive Affirmation (Theocentric Auto-suggestion).

This strategy uses cognitive restructuring techniques by utilising hadith texts as psychological mantras. The phrase *La Yadhurruhum* (it will not harm them) is internalised as psychological dhikr or positive self-talk. In neuroscience, repeating positive statements that are believed to be true can calm the amygdala (the fear centre in the brain) and activate the prefrontal cortex (the centre for logical decision-making) [32].

Operationalisation: Teachers accustom students to perform these affirmations during morning assembly or before exams. When students feel anxious because they are being bullied or excluded, they are taught to immediately recall this hadith and say to themselves: "I am strong, Allah is with me, and their harassment will not harm my soul." This serves as an instant defence mechanism to reduce stress and maintain emotional stability.

Fourth, Instructional Design: Integration of PAI Curriculum Based on Experiential Learning.

To ensure that the concept of Religious Resilience is well internalised, PAI learning can no longer rely on monologue lecture methods. A more dynamic curriculum intervention is needed through an Experiential Learning approach. As an operational guide for educators, the following is a learning syntax matrix for 'Mental Immunity' that integrates the values of Hadith Bukhari No. 71 into classroom activities.

Table 3. PAI Learning Syntax Model 'Theocentric Resilience

Phases	Activity Focus	Teacher's Role	Student Activities	Objectives/Output (Learning Outcomes)
Phase 1: Initial Diagnosis (Mental Health Check-up)	Identifying students' psychological vulnerabilities.	Administrator & Facilitator: Distributing anonymous survey instruments.	Filling out the Fear of Missing Out (FoMO) and social validation dependency scale questionnaires.	Self-awareness regarding the level of mental "fragility" they possess.
Phase 2: Deep Learning (Concept Exploration)	Historical case studies and textual interpretation.	Resource Person & Discussion Guide: Dissecting stories of Hadith figures/companions.	Analyzing case studies (e.g., Ka'ab bin Malik) and connecting them to the meaning of <i>La Yadhurruhum</i> .	Deep cognitive understanding that being "ostracized by humans" is not equivalent to being "disgraced in the eyes of God."
Phase 3: Conflict Simulation (The Social Lab)	Mental resilience training (Desensitization).	Moderator: Managing Role-Play scenarios (Social pressure simulations).	Engaging in role-playing simulations as the "Opposition" group (applying pressure) and the "Principle Holders" (standing firm).	Psychomotor and affective competence in responding to pressure/bullying calmly (assertive response).
Phase 4: Reflection & Action	Real-world application.	Evaluator:	Writing a "Validation Detox Journal"	The formation of a <i>Theocentric Internal Locus of</i>

(Internalization)	Assigning daily journal project tasks.	and practicing partial social media fasting.	<i>Control</i> character in daily behavior.
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Source: Results of the development of a PAI learning framework based on experiential learning and the teachings of Hadith Bukhari No. 71 (2026).

Based on the instructional syntax table above, the following is an in-depth elaboration on the operationalization of each phase within the classroom learning process:

First, the Initial Diagnosis Phase (Mental Health Check-up).

Before entering the core Hadith material, a crucial step often overlooked is mapping the students' psychological condition (diagnostic assessment). The teacher distributes a simple, anonymous questionnaire to measure students' anxiety levels when they are unable to access social media. This data is utilized not to label students, but as a trigger for awareness that they are facing real issues of mental vulnerability. At this stage, the teacher contextualizes the Hadith not merely as a rigid religious postulate, but as a healing "prescription" or theological solution to the anxiety they feel on a daily basis.

Second, the Deep Learning Phase Through Historical Case Studies.

In the exploration stage, students are invited to delve into the meaning of *La Yadhurruhum* through the case study method. Students do not simply memorize the text (*matan*) of the Hadith, but dissect the profiles of historical figures who represent steadfastness of principle amidst social ostracization. For example, a deep analysis of the story of Ka'ab bin Malik, who was isolated (boycotted) by the entire population of Medina for 50 days. The discussion focus is directed toward the critical question: "How did Ka'ab bin Malik remain sane and not apostatize even though not a single person spoke to him?" Students are guided to reach the conclusion that Ka'ab's mental immunity stemmed from the conviction that God had not abandoned him, even though humans shunned him. This is a tangible manifestation of the Theocentric Internal Locus of Control.

Third, the Conflict Simulation Phase (The Social Lab).

The core of building resilience is desensitization to pressure. In this stage, the classroom is transformed into a social laboratory using Psychodrama or Role-Play methods. Students are divided into two groups: the "Principle Holders" group and the "Buzzer/Opposition" group. The opposition group is tasked with applying verbal pressure, ridicule, or negative comments (cyberbullying simulation) against the decisions of the Principle Holders group, who choose not to follow negative viral trends. The main objective is to train the Principle Holders group to practice the *La Yadhurruhum* response practically namely, a calm, non-reactive response while maintaining a smile. This exercise aims to thicken the students' mental "skin" so they become accustomed to facing disapproval from others without feeling their self-worth shattered.

Fourth, the Reflection and Internalization Phase (Validation Detox).

As a closure, the learning concludes with an independent project task in the form of a daily journal titled "Validation Detox." For one week, students are asked to record moments where they feel anxious due to not receiving likes, comments, or peer approval, and then perform a counter-thought using the affirmation of this Hadith. Students are asked to write down their successful experiences in refraining from posting something solely for attention (clout chasing). This journal serves as an authentic evaluation tool to measure the extent to which the Hadith's values have transformed into real behavior in their digital lives.

4. Conclusion

This study aims to reconstruct the meaning of Hadith Sahih Bukhari No. 71 as a strategic response to the crisis of mental vulnerability (strawberry generation) among digital students. Through the Double Movement Hermeneutics approach, this study concludes that the hadith offers a vital psychopedagogical blueprint, in which the theological meaning of *la yadhurruhum* (does not harm them) transforms from a mere doctrine of otherworldly salvation into an active psychological defence mechanism. The main finding shows that the concept of Religious Resilience in Islam transcends Western anthropocentric resilience; it offers a transcendent foundation that forms a Theocentric Internal Locus of Control. This effectively frees students from pathological dependence on external validation and is theoretically capable of transforming students' cognitive understanding into a resilient Climber character through the integration of vicarious learning and religious assertiveness training.

Although it offers a new conceptual framework, this study has limitations because it is based on library research that has not been empirically tested in the field. Therefore, this study recommends three strategic steps: (1) For Islamic Education Teachers, it is recommended to switch from the lecture method to the 'Mental Immunity' learning syntax, which includes initial diagnosis to role-play simulations; (2) For schools, it is necessary to facilitate a 'resilient school' ecosystem by integrating social conflict simulations into counselling guidance; and (3) For future researchers, it is highly recommended to conduct empirical validation tests through experimental methods or Research and Development (R&D) to measure the effectiveness of this Religious Resilience module in reducing students' anxiety levels quantitatively.

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