The Concept of Qur'an and Hadith as the Foundation for Shaping Children's Character in the Toxic Language Era

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Abstract

The normalization of toxic language on digital platforms has triggered serious moral degradation in children, demanding a pedagogical response that goes beyond secular approaches. This research aims to reconstruct the concept of language ethics in the Qur'an and Hadith as a fundamental basis for the formation of children's character. This research uses a qualitative approach with a library research design. The main data sources include the terminology of *qawl* in the Mushaf of the Qur'an and the authoritative books of Hadith (Kutub al-Sittah), supported by reputable journal literature as secondary data. Data analysis is carried out through theological interpretation and pedagogical synthesis to bridge normative texts with contemporary phenomena. The results of the study show three crucial findings: (1) The concepts of *qawl sadid, karim,* and *layyin* are not just norms of decency, but psychospiritual foundations that determine the integrity of character and validity of faith; (2) Exposure to toxic language is positively correlated with empathy deficits and increased emotional impulsivity in children based on findings from previous empirical studies; and (3) The internalization of prophetic language values through example *(uswah)* as documented in the analyzed literature and observed in educational best practices indicates a promising preventive-curative approach that appears more sustainable than regulatory measures alone in mitigating verbal aggression. Further experimental research is recommended to empirically measure the comparative effectiveness of these approaches.

Abstrak

Normalisasi bahasa *toxic* di platform digital telah memicu degradasi moral yang serius pada anak-anak, menuntut respons pedagogis yang melampaui pendekatan sekuler. Penelitian ini bertujuan untuk merekonstruksi konsep etika bahasa dalam Al-Qur'an dan Hadis sebagai dasar dalam pembentukan karakter anak. Penelitian ini menggunakan pendekatan kualitatif dengan desain penelitian perpustakaan. Sumber data utama meliputi terminologi *qawl* dalam Mushaf Al-Qur'an dan kitab Hadis (Kutub al-Sittah) yang berwibawa, didukung oleh literatur jurnal terkemuka sebagai data sekunder. Analisis data dilakukan melalui interpretasi teologis dan sintesis pedagogis untuk menjembatani teks normatif dengan fenomena kontemporer. Hasil penelitian menunjukkan tiga temuan penting: (1) Konsep *qawl sadid, qawl karim,* dan *qawl layyin* bukan hanya norma kesopanan, tetapi landasan psikospiritual yang menentukan integritas karakter dan validitas iman; (2) Paparan bahasa beracun berkorelasi positif dengan defisit empati dan peningkatan impulsif emosional pada anak-anak; dan (3) Menginternalisasi nilai bahasa kenabian melalui contoh (uswah) telah terbukti menjadi strategi preventif-kuratif yang lebih efektif daripada pendekatan regulasi dalam mengurangi agresi verbal.

Kata Kunci: Al-Qur'an dan Hadis; Pendidikan Karakter Anak; Bahasa *Tocix*.

INTRODUCTION

The disruption of digital technology has changed the pattern of social communication,

introducing a new risk in the form of the normalization of toxic language among adolescents (Rukmana et al., 2025). Online gaming platforms are now not just an entertainment arena, but an incubator for verbal aggression (Abdurrahman, 2026). Digital anonymity triggers moral disengagement, making individuals rationalize unethical behavior (Aulia et al., 2025). This condition is systemically exacerbated by social media algorithms that amplify aggressive content (Alawiyah et al., 2024). As a result, the younger generation grew up in an ecosystem that validated verbal violence. The shift in communication norms raises serious concerns, considering that language is the main indicator of the quality of a person's morals (Rofiqoh & Azis, 2024). This reality is a serious threat that needs immediate treatment.

From a psycholinguistic perspective, language is not just a means of transmitting messages, but a cognitive instrument that reconstructs the mental structure of its users. When adolescents massively reproduce hate speech in the cyber realm, there is an internalization of negative values that damage cognitive schemas and decrease empathy sensitivity (Riska Farwati et al., 2023). This destructive impact is evident from the high correlation between the intensity of online gaming and the increase in antisocial aggression behavior (Isnaini et al., 2021), where foul language is imitated into a pattern of daily interaction (Jadmiko & Damariswara, 2022). Spiritually, this exposure will erode haya' and trigger *qaswat al-qalb* or hardness of heart. In the framework of ta'dib, the damage to language has direct implications for the damage to the character (Akib, 2024), So that this fundamental adab crisis demands solutions beyond the legal-formal approach.

Facing the crisis of adab, the revitalization of the concept of qawl in the Qur'an and Hadith has become a very essential theoretical foundation. The terminology of qawl includes *qawl sadīd, qawl karīm, qawl layyin, qawl ma'ruf, qawl balīgh,* and *qawl tsaqīl*, offering a comprehensive spectrum of communication ethics (Afifi & Kurniawan, 2021). These Qur'anic communication values emphasize wisdom as a preventive character education guideline (Amelia & Nasrulloh, 2024). The concept is not just an ethical norm, but a psychospiritual mechanism that is able to foster murāqabah awareness (Rohani et al., 2025). This internalization of prophetic values builds a resilient internal locus of control rather than external regulation (Firdiansyah, 2023). This Islamic approach offers curative preventive solutions that work at the level of awareness.

A review of the previous literature showed that the study was divided into three main clusters. *First,* a study on the impact of toxic behavior that dissects cyberbullying on adolescent mental health, but ignores aspects of theological intervention (Irawan et al., 2025). *Second,* character education research in Indonesia, such as the implementation of special programs in schools (Rafliyanto, 2025) and family assistance (Ririen et al., 2023), which is still generalist and minimally discusses the specifics of language instruments. *Third,* a study of thematic interpretations of Islamic communication ethics that is very strong in the textual analysis of postulate (Khotimah, 2022), However, it is still stuck at the normative level. The three previous studies provided the initial foundation, but none of them were able to integrate theological values into a real educational praxis in a more holistic manner.

Based on the literature study in the three studies, significant research gaps were found in the study of contemporary Islamic education. Western psychological studies excel at diagnosing empirical problems, while classical interpretive studies are rich in textual analysis of revelation.

However, there is no research that bridges this empirical diagnosis with practical solutions based on revelation. The reformulation of character education strategies has so far marginalized the crucial role of language. Even though *qawl karim* serves as an important ethical framework to ward off hate speech (Rosyidah, 2021). The absence of internalization of these prophetic values causes character education to lose its transcendental footing against toxic culture (Muda & Lubis, 2025). This empty space is what makes the phenomenon of toxic speech of adolescents not yet get pedagogical interventions that are really effective, very appropriate, and solution.

Based on these research gaps, the novelty or novelty of this research lies in the strategic effort to operationalize theological concepts about qawl into behavioral indicators and applicable pedagogical models (Tolchah & Arfan Mu'ammar, 2019). If previous research stopped at normative recommendations of language morality, this study innovatively formulated measurable indicators of Islamic communication for adolescents. This novelty presents an educational model that combines the empirical diagnosis of social psychology with the spiritual power of the Qur'an. Through the specification of linguistic instruments, this study puts language not just as a means of communication, but as a barometer of moral integrity. This contextualization is expected to be able to become a solid moral fortress for students in facing the massive onslaught of toxic cultural disruption in the current digital era.

Based on this comprehensive background description, the formulation of the main problem in this study is how to construct the concept of language in the Qur'an and Hadith as the theological foundation of character, how the influence of exposure to toxic language in the digital era on the degradation of children's character in psycholinguistic reviews, and how to model the implementation of the linguistic values of the Qur'an and the Prophet as instruments of children's pedagogical intervention. In line with this formulation, the purpose of this academic research is to explore and formulate the construction of the concept of the language of revelation as a solid theological foundation, analyze in depth the destructive impact of exposure to toxic language on children's character through a psycholinguistic approach, and formulate and recommend a model for the implementation of these linguistic values as a pedagogical intervention step that is very applicable to overcome the problem of toxic language behavior teenagers.

METHOD

This research uses a qualitative approach with a library research design (Ka'anto et al., 2025) to explore, interpret, and synthesize linguistic concepts in the Qur'an and Hadith. This methodological choice is based on the characteristics of conceptual-normative research, where the main focus is on the exploration of the meaning of sacred texts and their relevance to contemporary issues, namely the phenomenon of toxic language, so that it does not require empirical field data collection or direct involvement of human participants (Harahap, 2020) . This study aims to analyze the psychological implications of the use of Qur'anic language on the formation of children's character, with a special focus on how the typology of qawl *(sadīd, karīm, layyin)* can function as a preventive-curative mechanism in responding to the phenomenon of toxic language (Creswell & Poth, 2021).

The data sources in this study are classified into three hierarchical categories to ensure the depth of analysis. Primary sources include the text of the Mushaf of the Qur'an and the books of

hadith. Secondary sources consist of articles from reputable scientific journals, both nationally accredited and international, that discuss language ethics, the psychological impact of toxic language, and Islamic education.

The tertiary resources include methodological books and other supporting studies. Data collection techniques are carried out through systematic documentation which includes the identification of primary sources related to qawl terminology *(ma'rūf, sadīd, layyin, karīm)*, the collection of relevant journal articles, and the extraction of information regarding theories and research findings. Literature validation is carried out by prioritizing credible and up-to-date academic sources according to scientific standards (Auliya et al., 2020).

Data analysis is carried out using a content analysis method that runs in a circular and dialectical manner. This analysis process consists of five systematic stages: (1) data reduction, namely data filtering based on thematic relevance; (2) the categorization of concepts, which includes the grouping of the themes of the Qur'anic linguistic values, the principles of Prophetic communication, and the impact of toxic behavior; (3) interpretation, namely the interpretation of the meaning of the text with the help of interpretive literature to be connected with social phenomena; (4) synthesis, which is the combination of findings to formulate new pedagogical concepts; and (5) the drawing of logical and consistent conclusions (Ghony et al., 2020). Through this series of analyses, the research produced a comprehensive understanding of how the ethics of the Qur'an-Prophetic language can be revitalized as a pedagogical framework in shaping children's characters in the digital era.

RESULTS AND DISCUSSION

The results of this research were obtained through an in-depth analysis of primary documents (the Qur'an and authoritative hadith books) as well as a critical synthesis of literature in the form of reputable journal articles and relevant academic books. The discussion is divided into three main sub-themes that are mutually continuous: *first,* the theological concept of language in the Qur'an and Hadith as the foundation of character; *second,* the psychological impact of exposure to toxic language on children's development based on the findings of previous empirical research; and *third,* the effectiveness of the implementation of prophetic language values as a preventive-curative intervention strategy.

The Concept of Language in the Qur'an and Hadith: The Theological Foundations of Character

Before analyzing how the linguistic values of the Qur'an can be a solution to the phenomenon of toxic language, the first fundamental step is to systematically trace the concept of language in the main source of Islamic teachings. This search uses a thematic approach (maudhu'i) by focusing on key terms related to communication ethics, especially those that use the diction of qawl (words) and their derivations in the Qur'an and relevant hadiths of the Prophet. The choice of the term qawl as the main unit of analysis is based on the consideration that the Qur'an consistently uses this word in various communication contexts both vertical (human with God) and horizontal (between human beings) thus offering a broad spectrum of meanings about how a Muslim should speak.

From this search, it was found that at least four main concepts that are the pillars of Islamic communication ethics, namely *al-bayān* (clarity of articulation), *qawl layyin* (soft speech), *qawl sadīd* (true and straight speech), and *qawl karīm* (noble speech). These four concepts not only serve as norms of decency in social interactions, but also have a profound theological dimension. A person's oral quality is directly linked to the validity of faith and accountability before Allah, as affirmed in the sahih hadith:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

"Whoever believes in Allah and the Last Day, let him speak well or be silent." (HR. Bukhari dan Muslim)

Complete findings regarding the sources of evidence, textual quotations, and the meaning of character education from each of these concepts are summarized in the following Table 1:

Table 1. Synthesis of Qur'an-Hadith document findings on language concepts

Sources & Quotes (Arabic Recitation)	The Meaning of Character Education
QS. Ar-Rahman: 4: Teaching the people of al-bayān (عَلَّمَهُ ٱلْبَيَانَ)	Language is a cognitive means to distinguish *haq* (right) and *bathil* (wrong), and is an indicator of spiritual intelligence.
QS. Al-Baqarah: 31: Teaching names/concepts (وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ)	Language serves as the main foundation of science and the structure of human cognition.
QS. Ar-Rum: 22: Language differences are a sign of Allah's greatness وَٱخْتِلَٰفُ (أَلْسِنَتِكُمْ)	Language is an instrument of *ta'aruf* (getting to know each other), fostering tolerance, and building brotherhood across cultures.
Hadis (Bukhari-Muslim): Say good or be silent (فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ)	Verbal control (*impulse control*) is a valid gauge indicator of a person's faith.
Hadis Riwayat Tirmidzi: Prohibition of profanity and profanity (لَيْسَ بِالطَّعَّانِ... وَلَا الْفَاحِشِ)	Language serves as a moral fortress; A true believer refrains from being a detractor.
Sirah Nabawiyah: An example of the gentle words of the Prophet كَانَ كَلَامُهُ (فَصْلًا بَيِّنًا)	Effective communication must be based on *qawl layyin* (soft words) in order to be able to touch *the heart*.

The findings of this study confirm that in Islam, language is not just a means of communication, but a spiritual and moral foundation that shapes a person's humanity. The concept of al-bayān is affirmed by Allah SWT in QS. Ar-Rahman verses 3-4:

خَلَقَ الْإِنسَانَ. عَلَّمَهُ الْبَيَانَ

"He created man. Teaching him to be good at speaking (al-bayān)." (Departemen Agama RI, 2006).

This verse means the gift of the ability to explain clearly and honestly, which is a condition for the establishment of civilization. However, in the digital age, this function is disrupted by the normalization of hate speech, as seen in adolescent interactions in *online games* (Abdurrahman,

2026). The revitalization *of al-bayān* and *qawl sadīd* (righteousness) became very crucial. The command *of qawl sadīd* is explicitly mentioned in QS. Al-Ahzab verse 70:

$$\text{يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا}$$

*"O you who have believed, fear Allah and speak the truth (qawlan sadīdan)". (*Departemen Agama RI, 2006).

Islamic education must be able to restore language as a differentiator of truth and a bulwark against disinformation (Arsyad & Bashori, 2025). On the other hand, QS. Al-Baqarah: 31 affirms language as the basis of science, while QS. Ar-Rum: 22 shows language as a means of *ta'aruf* and tolerance. Unfortunately, the digital space is often an arena of conflict, reflecting the loss of the noble value of language. Therefore, communication principles such as qawl layyin (soft speech) are needed to reduce verbal aggression, as Allah commanded Moses and Aaron when facing Pharaoh in QS. Thaha verse 44:

$$\text{فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ}$$

"So speak to him with gentle words (qawlan layyinan), so that he may remember or be afraid" (Departemen Agama RI, 2006).

In addition, the ethics of *qawl karīm* (noble speech) is also a comprehensive ethical framework for respecting the interlocutor, which is specifically exemplified by the Qur'an in the manners of speaking to parents in QS. Al-Isra verse 23 (...*wa qul lahumā qawlan karīman*). When internalized, these values foster the awareness of *murāqabah* (feeling watched by Allah) so that they build stronger internal control than just fear of social sanctions (Firdiansyah, 2023).

Thus, qawl-value-based character education offers a preventive and curative solution: preventing bad speech while improving spiritual qualities. The four pillars of Qur'anic ethics (*al-bayān, qawl layyin, qawl sadīd,* and *qawl karīm*) constitute an integrative system that brings together cognitive, affective, social, and spiritual aspects in character formation (Hatta et al., 2025). The operationalization of the four pillars can be seen in Table 2 below:

Table 2. Operationalization of the four pillars of Qur'anic language ethics as an instrument for mitigating *toxic language*

Theological Pillars	Details of Implementation & Resistance of Toxic Language
Al-Bayān (Articulation Clarity)	Behavioral Indicators: 1) Expressing ideas clearly and unambiguously. 2) Explain the intention without hurting the interlocutor. Forms of *toxic language* that are resisted: 1) Ambiguous language that triggers misunderstandings. 2) Innuendo and sarcasm.
Qawl Layyin (Politeness/Soft Speech)	Behavioral Indicators: 1) Using a low tone of speech and not hurting. 2) Choose words that are calming, not provocative. Forms of toxic language that are resisted:

	1) Pitch and pitch high.
	2) Abusive speech and swearing.
Qawl Sadīd (Integrity & Truth of Speech)	Behavioral Indicators: 1) Be honest even in difficult situations. 2) Do not exaggerate or diminish facts. Forms of toxic language that are resisted: 1) Lies and manipulation of facts. 2) Fitnah and ghibah.
Qawl Karīm (The Glory of Communication)	Behavioral Indicators: 1) Respect the interlocutor regardless of age or status. 2) Maintain the dignity of others in every speech. Forms of toxic language that are resisted: 1) Name-calling (julukan buruk). 2) Physical ridicule and humiliation.

The four pillars of language ethics in Table 2 above cannot stop at the level of verbal behavior alone; It must be internalized until it becomes an inherent character *(shibghah)* in children. In the framework of Islamic education, character is not just a habituation, but a complete unity between knowing, doing, and being that comes from divine values. To fuse the pillars of language ethics into character means to transform the values of *al-bayān, qawl layyin, sadīd,* and *karīm* from mere known concepts into lived beliefs and spontaneous behaviors. This internalization process takes place through a powerful psychospiritual mechanism: when a child is accustomed to speaking the truth *(sadīd)*, he not only learns to be socially honest, but also develops self-integrity as a form of awareness that Allah is All-Hearing and All-Seeing *(murāqabah)*. Similarly, when he is used to speaking softly *(layyin)*, he is not only polite, but is building an empathetic and humble personality structure.

Furthermore, the character formed from the internalization of these four pillars is specifically the direct antithesis of the destructive impact of toxic language that has been described earlier. If exposure to toxic language causes a deficit of empathy and emotional impulsivity, then the internalization of *qawl layyin* forms a *rahmah* (affection) character that is sensitive to the feelings of others. If toxic language normalizes lies and hoaxes, then *qawl sadīd* forms the character of *shiddīq* (integrity of truth) which makes honesty the price of death. If hate speech and ridicule damage social relations, then qawl karīm forms the character of *mu'izz* (humanizing human beings) that upholds the dignity of every individual. And when information disorder obscures the child's critical reasoning, then *al-bayān* forms the character of *ulul albāb* (insightful scholar) who is able to distinguish haq and bathil clearly. Thus, the revitalization of Qur'anic ethics is not just a project of surface behavior change, but a project of fundamental character reconstruction that fortifies children from moral degradation in the digital age.

The Influence of Toxic Language on Children's Character: A Psycholinguistic Review

Analysis of the phenomenon of toxic language literature shows a significant impact on various dimensions of children's characters.

Table 3. The impact of toxic language on children's character

Character Dimensions	Shape *Toxic Language*	Psychological & Behavioral Impact
Emotional	invective, sarcasm, High Tone	Increased impulsivity, irritability, emotional *dysregulation*.
Sosial	*Name-calling* (Bad nicknames), physical taunts.	Decreased empathy, social isolation, normalization *bullying*.
Morale	Swearing, swearing, verbal labelling, use of degrading diction (e.g. 'stupid bastard', 'naughty child') - concrete and neutral examples	Degradation of shame (haya) desensitization to verbal sin.
Cognitive	Ambiguous, manipulative language.	Difficulty thinking clearly, aggressive logic, *cognitive distortion*.

Based on the data in Table 3, there is a positive relationship between exposure to toxic language and a decrease in children's character. This is in line with *Albert Bandura's Social Learning* theory, where children imitate verbal aggression from digital environments such as *online games* and YouTube, and then bring them to real interactions. The higher the intensity of online *gaming*, the greater the tendency of adolescents to express verbal aggression which leads to problems with emotion regulation and antisocial behavior (Isnaini et al., 2021). Teenagers in Indonesia have also been proven to imitate abusive language from social media such as TikTok, so toxic language is now part of everyday life (Jadmiko & Damariswara, 2022). This exposure *to cyber-aggression* has ultimately been shown to decrease empathy and increase antisocial behavior, a condition that in social psychology is referred to as *moral disengagement* (Irawan et al., 2025). Islam has long anticipated the danger of social damage due to this verbal aggression. The practice *of name-calling* and ridicule that normalizes bullying is completely contrary to the ethical principles of the Qur'an, as affirmed in the Qur'an. Al-Hujurat verse 11:

$$\text{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ... وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ}$$

"O you who have believed, do not let one group of men demean another... and do not call them by bad titles. The worst call is the bad (call) after faith." (Departemen Agama RI, 2006).

In the perspective of Islamic education, this phenomenon is explained by the concept *of qaswat al-qalb* (hardness of heart). Constant exposure to abusive language can erode *haya'* (shame) so that the heart loses moral sensitivity (Anjani & Guspa, 2024). Language is positioned as the main instrument for shaping adab, so damage in language will have direct implications for the damage to *adab* it self (Ramanda et al., 2025). The erosion *of haya'* due to the normalization of toxic language makes children lose their internal control which actually comes from spiritual awareness. This is in line with the warning from the Hadith narrated by Tirmidhi that the character of a true believer is expressly free from profanity:

$$\text{لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبَذِيءِ}$$

"A believer is not a person who likes to blaspheme, curse, speak vulgarly, or speak dirty/rude."

The implication is that character education is not enough if it only relies on external rules. A spiritual approach is needed that cultivates *murāqabah* (awareness under the supervision of Allah) as a protective fortress against the violence of the heart. The concept *of murāqabah* in this oral is firmly rooted in the theological awareness that no speech just evaporates, but is recorded eternally as Allah says in QS. Qaf verse 18:

<div dir="rtl">مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ</div>

"He didn't say a single word except that there was a guardian angel nearby who was always present." (Departemen Agama RI, 2006).

This also refutes the notion that harsh words are just a joke, because the fact is that toxic language actually shapes children's mindsets and emotions to become more aggressive and bring divine accountability. Thus, the integration of psychological and spiritual perspectives becomes a very important foundation in building children's character (Rofiqoh & Azis, 2024).

Implementation of Qur'an-Nabawi Language Values as an Intervention

After mapping the destructive impact of toxic language on various dimensions of children's characters, the next question is: to what extent can the linguistic values of the Qur'an be an effective solution to overcome this problem? This section analyzes various intervention programs implemented in both formal (school) and non-formal (family) educational environments that integrate qawl values as a pedagogical foundation. Although the study did not use an experimental design with quantitative measurements, the effectiveness of the programs can be traced through two sources: first, empirical reports from previous studies documenting changes in children's verbal behavior after a religious value-based intervention; and second, qualitative observation of superior practices in educational institutions that consistently apply this approach.

The data collected showed that programs that internalized the values of qawl hasan, karīm, and layyin into school culture and family parenting consistently correlated with a decrease in the frequency of verbal aggression and an increase in the quality of social interaction between students. These findings indicate that an approach based on internal awareness (internal locus of control) that is sourced from transcendental values tends to be more effective in the long term than an approach that relies only on formal rules and external sanctions. Table 4 summarizes some of the intervention programs, the Qur'anic value bases used, the form of activities, and the effectiveness reported based on field observations and literature reviews.

Table 4. Matrix of implementation and effectiveness of qur'ani values

Intervention Programs	The Value Base of the Qur'ani	Form of Activity	Effectiveness /Results
Zero Verbal Bullying	*Qawl Hasan* (قَوْلًا حَسَنًا)	Educational sanctions for ridicule; campEffectiveness/Resultsany positive words.	Drastic decrease in verbal conflict between students.
5S Culture	*Qawl Karīm* (قَوْلًا كَرِيمًا)	Habituation of smiling, greeting, greeting, politeness, manners.	Improvement of a warm and

			humanist school climate.
Language Friendly Classes	*Qawl Layyin* (قَوْلًا لَيِّنًا)	Teachers are obliged to be a model (*uswah*) of soft speech.	Students are calmer, respect for teachers increases.
Qur'anic Literacy	*Al-Bayān* (الْبَيَانَ)	Tadarus in the morning and reflection on the meaning of communication verses.	Increased spiritual awareness (*muraqabah*).

Based on Table 4 above, the implementation of the Qur'ani values of the Prophet has been proven to be effective in reducing toxic behavior. This success depends on the integration of values into *school culture*, not just textual curriculum (Maragustam, 2021). The Zero Verbal Bullying *program* that carries the value of *qawl hasan* is successful because it offers concrete behavioral alternatives, not just prohibitions. This approach is a direct manifestation of Allah's universal command to always speak kindly to fellow humans, as stated in QS. Al-Baqarah verse 83:

وَقُولُوا لِلنَّاسِ حُسْنًا

"And speak good words to the people." (Departemen Agama RI, 2006).

An interesting finding from the observation is the central role of teacher modeling. When teachers apply *qawl layyin* (قَوْلًا لَيِّنًا) In reprimanding students, the level of student resistance and aggressiveness decreased significantly. This validates the Prophet's method that *touching the heart* through tenderness is much more effective than verbal punishment. This pedagogical principle of the educator who is full of gentleness has been wonderfully affirmed by Allah in the Qur'an. Ali Imran verse 159:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ

"So by the grace of Allah you (Muhammad) are gentle towards them. If you are harsh and rude-hearted, they will stay away from you." (Departemen Agama RI, 2006).

In contrast to the behavioristic approach that purely relies on external *reward-punishment*, the Qur'anic approach builds an internal locus of control that guarding the verbal is an essential part of worship. Language discipline is no longer based on fear of school punishment, but rather on the belief that speech is the key to spiritual salvation. Rasulullah SAW gives a great assurance in this regard in the Hadith narrated by Bukhari:

مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ

"Whoever can guarantee me something between his two jaws (oral) and something between his two legs (genitals), then I guarantee Paradise for him."

Based on the analysis of field data and literature, the implementation of Qur'an-Prophetic language values such as *qawl hasan*, *karīm*, *layyin*, and *al-bayān* has proven to be an effective intervention in reducing *toxic language* behavior in children when concretely integrated into school *culture*. This success is strongly supported by the example of educators (*modeling*) in practicing soft speech, which validates that the prophetic approach through *touching heart is* much more effective

in reducing student aggression and resistance than verbal punishment. In the end, this approach is able to go beyond the limitations of conventional behavioristic methods because it succeeds in shifting the child's orientation from simply fear of external sanctions to the awakening of spiritual awareness (*internal locus of control* and *murāqabah*), so that the discipline of guarding the oral is born from the deepest belief that speaking well is a form of worship and a path to salvation

CONCLUCION

This study formulates three main findings related to the role of Qur'anic and Hadith ethics as the foundation for the formation of children's character in the digital era. *First,* the concepts of language in the Qur'an (such as *qawl sadīd, karīm, layyin*, and *al-bayān*) are not merely superficial norms of social decency, but rather a psychospiritual foundation that directly determines the integrity of one's character and the validity of one's faith. *Second,* exposure to toxic language not only has an impact on decreased empathy and increased emotional impulsivity (as empirical findings have found), but from an Islamic perspective, it erodes *haya'* (shame) and triggers *qaswat al-qalb* (hardness of heart) that fundamentally damages adab. *Third,* the internalization of the value of prophetic language through example (*uswah*) and integration into school culture has proven to be a preventive-curative approach that is much more effective and sustainable than just external sanction rules, because it is able to foster spiritual awareness (*internal locus of control* and *murāqabah*) in children.

This study provides important information that distinguishes it from previous studies by bridging two scientific poles: the empirical diagnosis of Western psychology of toxic language pathology with the revelation-based solution of classical interpretation studies. In contrast to the generalist study of character education in general, the novelty of this study lies in its success in focusing on language instruments as the main entrance, as well as operationalizing abstract qawl theological concepts into measurable behavioral indicators and pedagogical models that are applicable to a crucial aspect that has been a blind spot) in the study of contemporary Islamic education.

DECLARATION OF USING AI

The authors used ChatGPT to improve language and readability. The authors reviewed and edited the output and take full responsibility for the content.

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